

Surat Al-Baqara (2)

After the opening Verse (Surat Al-Fateha) we come to Surat Al-Baqara (Verse of the Cow) and it comes after the Surat Al-Fateha in the sequence of Verses in the Holy Quran and if we observe the name of the Verse it must draw our attention because the Holy Quran was revealed in an Arabic environment and the cow was not a very well known animal or from the cattle that the Arabs knew at that time.

We say that the name of the Verse was taken from one of the fundamental principles of belief and that is the belief in resurrection and the belief in resurrection is the foundation of the religion. Whomsoever does not believe in the hereafter, resurrection and a day of accounting may do what he likes during his lifetime without hindrance and so long as there is no resurrection life becomes a jungle and religion becomes without concept. That is because the foundation of worship is that the real life is in the hereafter and this life is a place for being tested and a place for change and the hereafter is a place for eternal luxury. During the lifetime you either depart from your wealth or your wealth leaves you. You depart it by dying or it leaves you by losing it as to the life where you do not leave wealth and it does not leave you is the hereafter, therefore any action during this life by the believer is aimed at the reward in the hereafter.

Allah's curriculum on earth leads you to paradise if you implement it, and hell (may God forbid) if you disagree with it. Therefore the whole issue of belief is based on the issue of resurrection and Surat Al-Baqara has within it a test which took place with the people of Israel. And they saw resurrection whilst they were still on earth that was when Allah the

Almighty resurrected so that he may utter the name of his killer. He then died afterwards.

The story is that a man from the people of Israel was a wealthy man who owned lots of money and had no son to inherit him so his nephew conspired on him and killed him at night he then took the body and threw it in a nearby village so that he may accuse the people of that village of killing him. When the people of that village woke up in the morning they found the body of the dead man on the entrance to their village, they were accused of the crime but they denied it but the relatives of the deceased insisted that they did kill him so the dispute grew harsher so they went to Moses [PUH] and told him of the harsh dispute, they said ask your Lord to reveal who is the killer for us so then came the story in the Surat Al-Baqara in the following words of Allah the Almighty:

{And when Moses said unto his people: Lo! Allah commandeth you that ye sacrifice a cow, they said: Dost thou make mockery of us? He answered: Allah forbid that I should be among the foolish! (67) They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. (Moses) answered: Lo! He saith, Verily she is a cow neither with calf nor immature; (she is) between the two conditions; so do that which ye are commanded. (68) They said: Pray for us unto thy Lord that He make clear to us of what colour she is. (Moses) answered: Lo! He saith: Verily she is a yellow cow. Bright is her colour, gladdening beholders. (69) They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. Lo! cows are much alike to us; and Lo! if Allah wills, we may be led aright. (70) (Moses) answered: Lo! He saith: Verily she is a cow unyoked; she plougheth not the soil nor watereth the tilth; whole and without mark. They said: Now thou bringest the truth. So they sacrificed

her, though almost they did not. (71) And (remember) when ye slew a man and disagreed concerning it and Allah brought forth that which ye were hiding. (72) And We said: Smite him with some of it. Thus Allah bringeth the dead to life and showeth you His portents so that ye may understand. (73)}

Surat Al-Baqara (2)

And that is how we see that Allah the Almighty ordered the people of Israel to slaughter a cow, and had they slaughtered any cow and took some of it to hit the murdered man life would have returned to him and he would have uttered the name of his killer, however instead of receiving Allah's orders by implementing them they first received them in disbelief and said {*Dost thou make mockery of us*} and they continued in becoming strict on themselves by demanding a description for the cow until the clarification came from the Almighty in the age of the cow, its colour and all that characterises it.

In that there was another added wisdom by Allah the Almighty in the service of another religious issue concerning belief as there was a pious man from the people of Israel who verified lawfulness in his earnings and only made lawful profits and wanted to please Allah the Almighty in all what he did and when he was about to die all his ownership was a mere young cow and his son was a baby. The wondered to whom he should entrust this cow which is all what he owned in life which he left for his son and his wife. He then directed himself to Allah the Almighty and said O Allah I entrust this cow with you so preserve it for my son until he grows up, because he did not find anyone else to entrust his son with except Allah the Almighty. He then said to his wife I did not find a hand

other than that of my Lord to entrust the small cow. The wife asked him where is the cow? He said I released the cow in the farms he then surrendered his soul and died.

The son grew up so his mother told him of what happened with his father so the son asked where would I find that cow so I may retrieve it? The mother said that your father entrusted the cow with the Creator of the universe so say that you rely on Allah and go look for it, so the son said O Allah the Lord of Abraham and Jacob return to me what my father entrusted you with so he went in the farms and he found the cow. That cow was the one described to the Prophet Moses so the people went to buy the cow but the son said that he would not sell it unless he is paid its skin's worth of gold so they paid him.

Therefore we see that the father's good deeds made Allah preserve his family caring for them and easing their affairs. Allah clarified this fact in Surat Al-Kahaf when the pious man built a wall in order to preserve the wealth of two orphans who's father was a good man, read Allah the Almighty's words:

{And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father had been righteous, and thy Lord intended that they should come to their full strength and should bring forth their treasure as a mercy from their Lord; and I did it not upon my own command. Such is the interpretation of that wherewith thou couldst not bear. (82)}

Surat Al-Kahaf (18)

And that is how the Divine Wisdom decreed that the righteous man who entrusted all what he owned with Allah, then Allah blessed it so his son found a huge wealth when he grew up.

And when they slaughtered the cow they hit the murdered man with some of its parts as Allah ordered them to do so only for the man to be resurrected to utter the name of his killer and then die again. And that is how the Sura was called Surat Al-Baqara (the cow) in confirmation of a fundamental matter and that is the belief in resurrection.

As to the Holy Quran beginning with a Mecca revealed Sura we say that we must understand first what is the meaning of a Mecca revealed verse and a Madina revealed verse as both places are Holy, the first witnessed the beginning of the Prophecy and the revelation of the Holy Quran on the Prophet [PBUH] and the second was the place to which the [PBUH] immigrated, therefore when we say in Mecca or Medina we must observe a few matters. Firstly the occasion for which the Verse was revealed, secondly the place of the occasion and thirdly the time in which the Verse was revealed as for every action there is a time during which an occasion takes place and a place in which it takes place and an initiator of the action and a receiver of the action a reason for the action and an ability to carry it out.

As to the revelation of the Holy Quran the initiator of the act of revelation is Allah the Almighty and the receiver is the Prophet [PBUH] and the place is either Mecca or Medina so the revelation of the Holy Quran has a specified time a place and a reason for it being revealed. The Quran is a guidance for human beings to the curriculum of Allah so by the revelation of the Quran all heavenly messages were complete and with it came the

final religion that will stay as a constitution for this life until the day of judgment, so the Holy Quran brought forth the story of creation of the heavens and the earth and the story of the creation of the human being. And came with the stories of the Messengers and Prophets who came before the revelation of the Holy Quran and corrected what was faked within them and corrected what was amended so it came with the truth about what those prophets conveyed from Allah and came to replace what humans dabbled with in previous divine messages before the Quran was revealed. And came in correction to every human addition to the curriculum of Allah by being attached to it fraudulently. It also came with what was deliberately concealed by those of ancient religions and the rabbis of the Jews and the Priests of the Christians from the people.

It opens up every amendment or hidden fact and or concealment or faking or addition by humans to the religion of Allah in the previous Divine messages and adds to it from the curriculum of Allah so the Holy Quran became the complete curriculum for the worship of Allah in earth and it includes the heavenly guidance from the times Adam until the day of judgment.

Scholars differed on some of the Verses as to whether they were revealed in Mecca or Medina.

Those who took the issue of time into consideration and as a measure said that every Verse of the Holy Quran which was revealed to the Prophet [PBUH] after his migration is considered to be in Medina even if it was actually revealed in Mecca and those who took the place as a measure said that every Verse that was revealed in Mecca then it is a Mecca Verse and the one which was revealed in Medina then it is a Medina Verse.

Therefore it is irrelevant to them whether it was revealed before or after the act of immigration that Verses were revealed to the Prophet [PBUH] Mecca after his immigration to Medina.

We say that there is no dispute between the scholars of Islam as some people wanted to portray, rather each team wanted to consider matters from a certain angle. Some viewed the angle of place of revelation and the other from the angle of time of revelation, however the scholars did not differ in the very Verses of the Holy Quran or its contents.

When we look at the Surat Al-Baqara we find that it was one of the first Verses that was revealed in the Medina, in it we find the Mecca characteristics and the Medina characteristics. The Mecca characteristic is a concentration on the fundamentals of belief in that those Verses and Surats were revealed to the Prophet [PBUH] when he was confronting the polytheists who worshipped statues and the disbelievers who do not believe in any religion and a number of the people of the book those whose connection with the heavens weakened because they forgot what their messengers said to them so they amended it. The Quran was bound to confront all those and to show them that they were misconceived and that they were worshipping deities which could not bring them benefit or harm, rather deities that were made from the lowest form of material on earth and that is stone. However Allah the Almighty made the human distinctive and made him an inheritor in this universe.

The Quran had to inform them that there was resurrection after death and that there is a paradise and hell and that the real life is not this life but the hereafter. But it had to also warn them of the torture of Allah and from a day that they will come to and they would not be able to escape that day

of reckoning and it had to draw their attention to the signs of Allah in the universe all of which indicate to the existence of Allah and that He is the Creator and the Founder and to confront what the Rabbis of the Jews were bringing forth which appear to be mere questions on the surface but the reality of it is an attempt to stab Islam.

And they thought that it maybe that the Prophet [PBUH] will bring something from himself so that he will commit a mistake, but the Quran came to equate all people with each other in humanity so there is no advantage for the rich by his wealth or a disadvantage for the poor because of lack of wealth, rather all people are equal before Allah just like the teeth of the comb.

That was the basis of calling to Islam in Mecca, a belief in that there is no Deity except Allah and that Mohammed is the Messenger of Allah. And an affirmation for the believers during a period when they were just a few in number and were weak and humiliated.

The affirmation in the belief required constant reminders that Allah was always with them, and if they died as Martyrs they would go to paradise without being accounted for their sins and if they died on the religion of Islam they would enter paradise and whomsoever remained on his disbelief will suffer torment in the hellfire. Also every hardship in the cause of Allah has a reward in the hereafter so that they bear hardship and hurt and they remain patient.

If we then move on to the Madina and the society there is a different picture in which Islam had to confront the unbelievers, stone worshippers and those who inserted faked the Torah (old testament) from the Jews by

insterting their own words into it and a new enemy in the form of the hypocrites, there was an ignorant enemy in Mecca, however in Medina Islam was confronted with a knowledgeable enemy and those are the hypocrites. There was no hypocrisy in Mecca as the weak and the persecuted does not become a hypocrite and who in Mecca would claim that he is a believer when he was not so that he endures torture, hurt and persecution, however in Medina when Islam was strengthened and had a state which subscribed to it hypocrisy appeared within the society. Read Allah the Almighty's words:

{And among those around you of the wandering Arabs there are hypocrites, and among the townspeople of Al-Madinah (there are some who) persist in hypocrisy whom thou (O Muhammad) knows not. We, We know them, and We shall chastise them twice; then they will be relegated to a painful doom. (101)}

Surat Al-Tawba (9)

And that is how the Prophet [PBUH] faced a new enemy of a different type in Medina so that he engages in a struggle with the Hypocrites and the Jews and besides monotheism, replying to the hypocrites and the Jews there was the Islamic society and there was the mission of looking after the society so that my rise with the call (to the religion), there was a state and there were invasions and there were rules of what is allowed and what is prohibited.

All this was not found in Mecca, so it was necessary for the great majority of the Verses revealed in Mecca to refer to the fundamental

beliefs, paradise and hell and the reward awaiting the believers in the hereafter and the torment awaiting the unbelievers.

As to the Verses revealed in Medina they mostly referred to rules and the Islamic society its dealings and how to avoid the hypocrites, however the Verses in Medina did not negate the fundamental beliefs but reaffirmed them, and when Gabriel [PUH] so to organise the Holy Quran with the Prophet [PBUH] in the actual sequence we know today, by that time Islam had spread and lots of people subscribed to it. Therefore the first mission was for those new Muslims to start to know their religion and its rules and what they are allowed to do and what they are prohibited from doing.

Allah the Almighty wanted to teach the Muslims those who believed in that there is no Deity except Allah and that Mohammed is his Messenger the rules of their religion, so faith was there but what was left was to work and implement the curriculum in what to do and what not to.

Surat Al-Baqara contained a definition of the strength of Islam and with the wisdom of the Quran and the knowledge of Allah the Almighty conveyed to his Messenger [PBUH] telling the story of the first human created Adam [PHU] and the story of Abraham and his search for a belief and the story of the building of the Kaba in Mecca and concentrated on the Jews by considering them as the most fierce enemies of Islam. Read Allah's words:

{Thou wilt find the most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters. (82)}

Surat Al-Maeda (5)

Surat Al-Baqara came with a number of faith related duties, it spoke about fasting, pilgrimage, alcohol, usury, unlawfully taking the wealth of others, marriage, divorce and even breast feeding. It also defined the picture as to how monetary dealings must be conducted within the Islamic society. It was not for Islam to refer to those rules in Mecca because the Muslim society that needed did not exist.

{Alif. Lam. Mim. (1)}

Surat Al-Baqara started with *{Alif. Lam. Mim}* and these are separate letters meaning that every letter is pronounced on its own because letters are nouns, so when people speak they pronounce the letters contained in the words collectively and not each letter of its own. So if you want to pronounce each letter on its own you would distinguish each letter separately in being pronounced on its own. Only the literate of us are able to pronounce each letter on its own as to the illiterate person he may pronounce the letters as part and parcel of words and sentences. Our attention may be drawn by this to start with as the Prophet [PBUH] was an illiterate who did not read nor write so he did not know the how to pronounce each and every letter separately. Therefore he came to pronounce such letters separately as an extraordinary matter from Allah the Almighty proving that the Quran was conveyed to the Prophet [PBUH] and had the Prophet been an educate literate man it would have been normal for him to pronounce the letters separately. However if we come to any illiterate uneducated person he would be able to pronounce words but not letters and if you ask him to utter the letters of those words separately then he would not be able to do so. If e take the word book it contains the letters B and O and O and K such that those letters are indicative of the honesty and truthfulness of the Prophet [PBUH] in the conveyance from his Lord and that this Quran was revealed and communicated from Allah the Almighty.

We find that in the Suras that begin with separate letters we find that they are pronounced separately and we also find the same letters but within the context of a whole word you can observe this in following Verse:

{Have We not caused thy bosom to dilate. (1)}

Surat Al-Sharh (94)

And in an other Verse:

{Have thou not observed how thy Lord dealt with the owners of the Elephant? (1)}

Surat Al-Feel (105)

What made the Prophet [PBUH] pronounce *{Alif. Lam. Mim}* separately in Surat Al-Baqara but pronounce the same letters as words in other Verses, therefore he must have received them from Allah a communicated to him by the angle Gabriel from Allah, therefore the basis of the Quran is listening and we should not read it before we listen to it so we may distinguish how and when to pronounce letters separately in one place but as a word in another. And we must listen to it from a knowledgeable person in reciting it before proceeding to read it and what makes it a difficult matter for individuals is that they did not listen to it from a knowledgeable person in reciting it and they would want to read the Quran just like any other ordinary book. We say no the Quran is unique and unlike any other book that might be read because it can be read as a word in one Verse and another as letters separately, and one would not be able to distinguish one from the other unless it is heard being recited.

[.....] Arabic Grammar.

{Sad. By the renowned Qur'an, (1)}

Sura Sad (38)

{Nun. By the pen and that which they write (therewith), (1)}

Surat Al-Qalam (68)

We find that one letter on its own (above) at the start of the Verse does not form an independent Verse of its own but part of one Verse and *{Ha, Mim}* and *{Ayen, Seen, Kaf}* and independent Verses even though they are separate letters own their own and there are Verses that start with five letters like *{Kaf, Ha, Ya, Ayen, Sad}* in Surat Maryam (19) and there are Verses that start with four separate letters like *{Alif, Lam, Mim, Sad}* in Surat Al-Araf (7). There are Suras that start with four letters but they do not form a separate Verse like *{Alif, Lam, Mim, Ra}* in Surat Rad (13) but it is connected with what is after it to form part of one Verse. However you find that a Sura starts with two letters but it forms an independent Verse like *{Ya, Seen}* in Surat Ya-Seen (36) and *{Ha, Mim}* in Surat Ghafir (40) and and Surat Fussilat (41) and *{Ta, Seen}* in Surat Al-Naml (27) and they are not connected with what is after it. This leads us to the fact that the letters in the opening of Verses do not go by a particular rule.

We find that *{Alif. Lam. Mim}* consists of three letters you will find in six independent Suras and they are Surat Al-Baqara, Al-Umran, Al-Ankabout, Al-Room, Al-Sajda and Lukman. On the other hand *{Alif, Lam, Ra}* are three letters but it is not an independent Verse rather forms part of a Verse in four Suras and they are Younis, Yousif, Hood and Ibrahim and *{Alif, Lam, Sad}* is four letters but it is an independent Verse

in Surat Al-Araf and {*Alif, Lam, Mim, Ra*} are four separate letters but it does not form an independent Verse in Surat Al-Rad therefore the issue is not a rule to be generalised, rather each letter is specific in its own right and if one asks what is the meaning of these letters? We say that the question is wrong in its origins because no one can question the meaning of a separate letter unless it is a letter of meaning and letters (in the Arabic language) is one of two types: either built or meant. Letters that built have no meaning as they are present for their sound only as to letters of meaning they like the following: Fe (i.e In), Min (i.e From), Ala (i.e On) so (Fe) indicates a circumstance, and (Min) indicates a beginning and (Ila) indicates an end and (Ala) indicates uperness and these letters are letters of meaning.

If the separate letters found in the start of Verses in the Holy Qur'an went outside the rule of the linked words and sentences because they are based on silence of the letter, therefore there must be a purpose behind this. Firstly we must know that the Prophet [PBUH] said: (whomsoever reads one letter from the book of Allah he will be rewarded with a *hasana* and the *hasana*¹ is tenfold).

That is why separate letters were mentioned in the Holy Quran so that we know and understand that when we are worshipping by reciting the Holy Quran we are rewarded by a *hasana* with each single letter recited. So if we read {*In the name of Allah, The All-Merciful, The Ever-Merciful*} we will be rewarded for each and every letter found in it, and when we read {*Alif, Lam, Mim*} and we do not understand its meaning we are rewarded for each letter regardless of our understanding of them. It may be that

¹ The reward, from Allah, recorded for performing a good deed, and accounted for on the Day of Judgment

Allah the Almighty has placed from his secrets in these letters which we do not understand huge rewards that we do not know about.

And He the Almighty wants us to reap the rewards by reading them.

The miraculous nature of the Quran is not only in its linguistic eloquence but it is extraordinary in every matter that the human mind may contemplate, as every thinker contemplating the words of Allah the Almighty will find miraculous matters within the Holy Quran. Therefore whomsoever studied linguistic eloquence found the extraordinary nature of the Quran in that field. And whomsoever studied medicine found the extraordinary nature of the Quran in the field of medicine, and so on in other fields such as biology and astrology.

So if one of us wanted to know the meaning of these letters they should not consider them within the context of our own limited human ability, rather we take them in proportion to Allah's will in them. Our abilities vary and our understanding is shortcoming and each one of us has keys to understanding in accordance with their own scientific and mental abilities. This is similar to a simple key that opens a door with one turn, another key has to turn twice and another three times and so on however who has knowledge has all the keys or the key that opens all doors.

It is not right for us to exhaust our brains so to understand these letters as at times and during our lifetime requires us at times to use words that has no meaning to others even if represented important matters to us. Similar to a secret password used by the military they have no meaning when heard, however to the person who knows its meaning it usually is a matter of life or death. Therefore take the words of Allah that you understand

with their literal meaning and the letters that you do not understand by the will of Allah the Almighty in them as Allah the Almighty wished for their meaning to remain within the realm of the unknown.

The Holy Qur'an cannot be taken in one uniform way throughout this is so that we remain alert when we recite it and or write it down. Therefore we find for example *{In the name of Allah, The All-Merciful, The Ever-Merciful}* is written in this way, yet we find it in another place with some additional letters inserted in the Almighty's saying:

{Read: In the name of thy Lord Who createth. (1)}

Sutra Al-Alaq (96)

Had the Holy Qur'an been written in a uniformed style then all words would have come in one uniformed system, however it was written in this as a demonstration of the Qur'an's extraordinary style in writing and pronunciation.

We say to those people who question the wisdom of Qur'anic Suras beginning with separate letters pronounced individually we say that in that there is a divine wisdom whether we understood it or not and the Qur'an was revealed to an Arabic nation and there are within them and believers and non-believers and despite that we are yet to hear someone casting doubts on the issue of beginning Suras with separate individual letters this means that they understood it with their Arabic linguistic ability and had they not done so they would have cast plenty of doubts.

It is my advice to someone who reads the Holy Qur'an for the purposes of worship not to think about the meaning, as to the person who reads the Qur'an for the purposes of devising from it then he must stop at the pronunciation of the words and its meaning so if one reads the Qur'an for the purpose of worship then it must be read by the secret of Allah in it and if one searches for the meaning then one would place limitations on the Qur'an in accordance with one's own personal limited human knowledge. And it is obvious that one might take an incomplete meaning a reflection of the incompleteness of the human mind, rather it should be read by the secret of Allah in it.

If one researches each and every word in the Holy Qur'an then we would have to exclude every illiterate person as well as anyone who did not have the opportunity to study the Arabic language in a thorough way from the Holy Qur'an, however you find that an illiterate person who never read a single word but the very same person knows the entire Qur'an by heart so how is this? We say by Allah's secret within it.

Talking is a method by which the process of explaining and understanding is achieved between the talker and the listener. The speaker is the one in whose hands is the start of the conversation and the listener will be surprised by the contents of the conversation because he presumably did not know what the speaker was going to talk about in advance. It may well be that the mind of the listener is engaged with something else so he does not comprehend the first few words so one may attract his attention by making various noises or sounds of letters the sole purpose of which to attract attention to what will follow them.

Even if we could not understand those letters, the methods of understanding and the extraordinary nature of the Holy Qur'an infinite because the Qur'an is the word of Allah, and talk is characterised by the speaker, therefore no human mind will be able to reach the comprehensive level of speech and meanings contained in the Qur'an but only come near to it as the words of Allah is characterised by Him and this is perfection without end.

So if one says that they know each and every meaning in the Holy Qur'an the you would have limited the meanings of the Qur'an with your own limited knowledge, therefore those letters are placed so to demonstrate he inability if your own mind to understand everything and to surrender to the fact that one cannot limit the meanings of the Qur'an to their own limited knowledge.

Not understanding certain thing is not a prohibition on the human being to benefit from them. As the farmer benefit from electricity, television, and what is transmitted by the satellites and he knows nothing about them, so why is not the case hat Allah the Almighty has given us these letters to benefits from them and their secrets revealed by Allah the Almighty depositing within them great advantages whether we were able to understand them or not.

Allah's offerings and wisdom is over and above human ability of understanding, and if the person wanted to home around with his mind and thoughts as to the meaning of those letters he would have discovered something new every day, scholars researched the matter deeply and each scholar was able to extract from them in accordance with their own clarity and no has claimed that what they found was the true purpose

behind those letters. Instead each places their own interpretation and only Allah knows how correct or not he may be, they offered various explanations however what is puzzling is their persistence in finding out the meaning behind those letters.

Had Allah the Almighty who revealed the Qur'an wanted us to understand their meaning then He would have followed them with an explanation. One scholar suggested that {*Alif, Lam, Mim*} means (I am Allah I See and Hear) and we say to that scholar had Allah wanted this meaning He would have given a direct explanation for all of us to understand. There must be a secret in those letters and it is one that Allah wants us to benefit from by reading but without understanding.

And we must understand that just like our vision has limits and our hearing has limits and the same for every other sense, similarly the human brain has limitations in knowledge and limitations and matters that are over and above the ordinary mind and one that it cannot reach.

Therefore when a human being reads letters at the beginning of some Suras in the Qur'an would say that such letters are beyond my human capability, and this is by no means a denial for the right to the door of juristic deduction and because we were unable to have knowledge about them we must concede our limited abilities in the face of our Creator the Almighty's abilities that are without limits.

In faith there are things that we understand and things that we don't so as to the prohibition on the drinking of alcohol and the eating of pork does not need for us to wait until we know the reason behind such prohibition so that we refrain from such acts, rather we refrain from them by faith

that so long it is a divine order of prohibition from Allah then it becomes sinful deed.

As the Prophet [PBUH] said: (what you come to know of its reasoning then do by it and what you don't then just have faith in it).

And Allah the Almighty's saying:

{He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations - they are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed. (7)}

Sutra Al-E-Imran (3)

Therefore our not understanding the allegorical does not deny us the opportunity to benefit from a secret placed by Allah in his book, and we benefit from Allah's secrets placed in his book whether we understood them or not.

{This is the Scripture whereof there is no doubt, a guidance for those who are pious. (2)}

Surat Al-Baqara (2)

In the second Verse of Surat Al-Baqara Allah the Almighty described the Holy Qur'an as a book and the word (Qur'an) means it is read, and the word (book) means that it is not only learnt by heart but also recoded on lines (i.e in pages) and remains preserved until the day of judgment and in saying it is a book, it has a character distinct from any other book on this planet and distinct from all other divine scriptures revealed before its time. The Holy Qur'an is the book which contains all the rules of the heavens collectively from the first revelation of the divine messages until the day of judgment and that is certainly a reward of high status for the Qur'an, its exclusivity and its heavenly status and a proof to monotheism and to the single Creator. Since the beginning of time book were revealed to previous nations that contained the curriculum of the heavens, however each and every book and each and every message was for a specified time and place it carries out its mission for a limited period and for a specified nation.

The message of Noah [PUH] was for his people, also Abraham, Lut, Shuy'ab and Saleh [PUH] all those messages had a specified time to perform its duty in life until such time that curriculum of Allah the Almighty was gathered in one book that book being the Holy Qur'an and that the previously revealed Holy books before the time of the Prophet Mohammed [PBUH] mentioned that a Prophet was going to come and that he will be carrying the final message for the world and that all those

who believe in the curriculum of the heavens must then follow him and in the words of the Almighty:

{Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. 157}

Surat Al-Araf (157)

The Qur'an is the book because it suffered no interpolation or change, as the previous heavenly messages were entrusted to ordinary people by Allah so they forgot some of it and what they did not forget they unlawfully amended and added to it from ordinary people's words then they made reference to it as if was from Allah the Almighty unjustly, however the Holy Qur'an is preserved by Allah the Almighty believing in his words:

{Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian. (9)}

Surat Al-Hajar (15)

This means that no person should be doubtful about the Qur'an because in it from Allah's curriculum is preserved from the moment it was revealed until the day of judgment by the might of Allah the Almighty.

Allah the Almighty says: *(This is the Scripture whereof there is no doubt, a guidance for those who are pious)*

The extraordinary presence in everything in the Qur'an is in the style and the facts of the Qur'an and the Verses and what they tell us about previous Prophets and what it corrects from the Gospel and the Torah and what is revealed from science that people knew nothing about and still does not know to date all this makes the Qur'an beyond any doubt and even if humans and demons gathered together they would not be able to bring one similar Verse from the Verses of the Qur'an, therefore each time we contemplate the Qur'an and its style we find that it is truly beyond any doubt because no one is able to bring even one Verse what about the whole of the Qur'an.

This book rose above all books and above all human realisation clarifying the signs of the universe and the signs of the curriculum and in every period it has miracles. The word book that Allah chose to describe the Qur'an to make it distinctive from all the previous scriptures draws our attention to plenty of other matters and specifies for us some of the basics of the curriculum that this book was brought to inform us about and the first of those basics is that the revelation of this book is worthy of praise to Allah the Almighty:

{Praise be to Allah Who hath revealed the Scripture unto His slave, and hath not placed therein any crookedness, (1) (But hath made it) straight, to give warning of stern punishment from Him, and to bring unto the believers who do good works the news that theirs will be a fair reward, (2)}

Surat Al-Kahaf (18)

Allah the Almighty draws our attention to the fact that by revealing the Qur'an to his Prophet [PBUH] requires praise by the whole of humanity, this is because it contains the curriculum of the heavens and in it is the mercy of Allah to all his slaves and an anticipation of entering heaven and the path that leads us to it and a warning from the hell fire and what leads to it and both the anticipation is mercy from Allah the Almighty to his creation. Because had he not warned them they would have done what deserves torment making them last forever in the torment and torture of the hellfire. However the book which came to draw alert them to what may lead to the wrath of Allah so that they may avoid it, and that it came with mercy that deserves praise because it showed us all the path that will save us from the hellfire and had Allah not revealed the book people would not have known the curriculum which leads them to paradise and none of them would have been able to deserve Allah's acceptance and bounties in the hereafter.

In Surat Al-Kahaf we find another assurance in Allah's book in that no human being will be able to change not a single word from it, read the Almighty's words:

{And recite that which hath been revealed unto thee of the Scripture of thy Lord. There is none who can change His words, and thou wilt find no refuge beside Him. (27)}

Surat Al-Kahaf (18)

Allah the Almighty tells us that this book was revealed for the benefit of people and the benefit of his slaves and that Allah does not need His slaves as He is able to compel whomsoever he wishes into submission

and none of Allah's creation is able to escape His universe in what He has decided for this universe and read Allah the Almighty's words:

{Ta. Sin. Mim. (1) These are revelations of the Scripture that maketh plain. (2) It may be that thou tormentest thyself (O Muhammad) because they believe not. (3) If We will, We can send down on them from the sky a portent so that their necks would remain bowed before it. (4)}

Al-Shuara (26)

Allah the Almighty makes an oath that draws our attention to the fact that every word in the Qur'an is from Allah as conveyed by the angel Gabriel [PUH] to Mohammed [PBUH] as in Allah's words:

{Nay, I swear by the places of the stars - (75) And lo! that verily is a tremendous oath, if ye but knew - (76) That (this) is indeed a noble Qur'an (77) In a Book kept hidden (78) Which none toucheth save the purified, (79) A revelation from the Lord of the Worlds. (80)}

Surat Al-Waqia (56)

Allah the Almighty draws our attention to the fact that this book is a curriculum for the human being on earth, and after the Almighty clarifies for us without a shred of a doubt that Qur'an was revealed by him and that it corrects previous scriptures like the Torah and the Gospel both of which were entrusted to humans so they changed it and amended and such amendments invalidated the divine curriculum in respect of these scriptures then came a book that suffered no change and or amendments so it will remain the curriculum of Allah until the day of judgment and

the first thing that the book brought was the pinnacle of belief in that here is no Deity except Allah the one and the only. Reading Allah's words:

{Alif. Lam. Mim. (1) Allah! There is no God save Him, the Alive, the Eternal. (2) He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel. (3)}

Surat Al-E-Imran (3)

And that is how we know that the book was revealed in order to confirm that Allah is one and only with no partners and that the Qur'an covers all what the other scriptures contained in divine rules from the Torah and the Gospel and other books. The Qur'a was revealed to distinguish between the truth brought by those previous scriptures and the void contents added by those entrusted with it. Then Allah the Almighty specifies to us our duty in that we are required to inform all the people about it, and read Allah the Almighty's words:

{Alif. Lam. Mim. Sad. (1) (It is) a Scripture that is revealed unto thee (Muhammad) - so let there be no heaviness in thy heart therefrom - that thou mayst warn thereby, and (it is) a Reminder unto believers. (2)}

Surat Al-Araf (7)

The speech is directed at the Prophet [PBUH] and every speech directed at the Prophet [PBUH] is in fact an implicit speech to all of his followers, as the Prophet [PBUH] was given the duty to inform people about this book and we are ordered to follow the same path and inform people about

what is in the Qur'an so that the final accounting becomes a just one and that they have been informed of the curriculum of Allah so they either rejected the faith or just left it therefore informing about the book is one of the fundamental duties that Allah the Almighty specified in respect of the Qur'an. The book contains a response to the challenges of those rejecters of the faith and their lies. Read Allah the Almighty's words:

{Alif. Lam. Ra. These are verses of the Wise Scripture. (1) Is it a wonder for mankind that We have inspired a man among them, saying: Warn mankind and bring unto those who believe the good tidings that they have a sure footing with their Lord? The disbelievers say: Lo! this is a mere wizard. (2)}

Surat Younis (10)

In these Holy Verses Allah the Almighty draws our attention to two facts; the first fact being is that the rejecters of faith take the Prophet's human status as an argument that this book is not from Allah, and the answer was that all previous Prophets were humans, so why is it strange that Mohammed [PBUH] is in fact a human Prophet. And the second is that was this Qur'an was written with the same letters that Allah created for us to write with and in spite of that the Holy Qur'an was revealed using those very letters that everyone knows, miraculously in that it is not possible for a human or demon collectively to come up with a single Verse from it. Then the Almighty draws our attention to another matter in that the Verses of this book have been perfected then were revealed by Allah to his slaves and read Allah the Almighty's words:

{Alif. Lam. Ra. (This is) a Scripture the revelations whereof are perfected and then expounded. (It cometh) from One Wise, Aware, (1) (Saying): Serve none but Allah. Lo! I am unto you from Him a warner and a bringer of good tidings. (2)}

Surat Hod (11)

These are some of the Verses in the Holy Qur'an that Allah the Almighty wanted to draw our attention to as to the meaning of the book, the Verses are from Allah the Wise and Expert and in each Verse there is miraculous challenge for both the humans and demons. All people should be informed about this book as it warns them against worshipping anyone other than Allah so that the accounting on the day of judgment will be just and whomsoever was warned and he obliged then he will have paradise as a reward, an whomsoever rejected will have the hellfire (may Allah forbid).

Allah the Almighty draws our attention to the fact that this book contains the stories of previous Prophets and Messengers from Adam [PBUH], Allah the Almighty says:

{Alif. Lam. Ra. These are verse of the Scripture that maketh plain. (1) Lo! We have revealed it, a Lecture in Arabic, that ye may understand. (2) We narrate unto thee (Muhammad) the best of narratives in that We have inspired in thee this Qur'an, though aforetime thou wast of the heedless. (3)}

Surat Yousif (12)

That is how we find the Holy Qur'an came to tell us the best of stories in respect of previous Prophets and incidents which took place in the past and the Qur'an did not mention these stories for the purposes of entertainment and or relief, rather they were mentioned for the purposes of learning, advice and an example of faith that is because the Qur'anic stories are repeated in every time and in every place. Like Pharaoh is every ruler who became a tyrant and placed himself as a deity and Qaroun is everyone who Allah blessed then he claimed that he is the owner of this blessing, became arrogant and a rejectionist of Allah and the story of Yousif is like the story of any number of brothers who has d vengeance against their brother and conspired against him and the people of the Cave are all youths who believed in their Lord and then spread mercy on them in this life and the hereafter but with the exception of one story and that is the story of Mary and her son Jesus as this was once occurring miracle and will never be repeated again and its heroes were clearly identified by saying Jesus son of Mary and Mary daughter of Imran. The book revealed by Allah draws our attention to yet another sign of Allah in his universe, read Allah's words:

{Alif. Lam. Mim. Ra. These are verses of the Scripture. That which is revealed unto thee from thy Lord is the Truth, but most of mankind believe not. (1) Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord. (2)}

Surat Al-Rad (13)

And that is how Allah the Almighty made clear to us in his book his signs in the universe and drew our attention to them, the heavens are held up without support and we are witnesses to that, and the sun and the moon are compelled for the service of the human being and all these are signs that no one can proclaim that they are theirs or for another as there is no one who can claim that they lifted the heavens without support nor that they have created the sun and the moon for the service of the human being and had the people contemplated the signs in the universe they would have had faith but they are lacking in conscience about these signs. Then Allah the Almighty clarifies the duty of this book and the fact that it is a mercy to all of mankind, so the Almighty says:

{Alif. Lam. Ra. (This is) a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise, (1) Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. and woe unto the disbelievers from an awful doom; (2)}

Surat Ibrahim (14)

That the mission of this book is to bring people out of the darkness of ignorance, rejection and polytheism into the light of faith because every rejectionist polytheist is surrounded by darkness, seeing the signs but he cannot realise them and knows that there is a day of accounting and a hereafter but denies them, and sees nothing but this temporary life that nothing in which is secure including age, wealth and pleasure. And if one observes the light of faith he would have seen the hereafter and the eternal wealth that is in it and he would have worked for it but he is

surrounded by darkness thus he cannot see. The way in which people can see is this book, the Holy Qur'an because it take out those who read it from the darkness of ignorance and rejection to the light of truth and certainty. Allah the almighty clarified that those who turn to this life alone are like cattle who eat and drink rather cattle are better than them because they perform their duty in life but they don't do theirs and that is worship. Allah the Almighty says:

{Alif. Lam. Ra. These are verses of the Scripture and a plain Reading. (1) It may be that those who disbelieve wish ardently that they were Muslims. (2) Let them eat and enjoy life, and let (false) hope beguile them. They will come to know! (3)}

That is how Allah the Almighty informs us that the signs and Verse of His Holy book and His curriculum cannot be understood and or taken by wishful thinking, rather it must be acted upon and those who reject them in seeking the pleasure of this life they will not rise above the status of cattle and they hang on to a false hope that wealth and pleasure is in this life only but the reality is different from that and they will find this out.

And that is how after we displayed, briefly, to some of the Verses that mentioned that this book is one that makes clear to us a matter which is at the pinnacle of our belief in that there is no Deity except Allah and that Mohammed [PBUH] is the messenger of Allah and that is how people come out of the darkness into the light.

Then to draw people's attention to the signs in the universe and to realise that there is a hereafter and eternal wealth as well as eternal torment and to establish proof on the rejectionists and the words of the Almighty *{this*

is the scripture} bears the meaning of absolute all encompassing excellence on all previous scriptures and shall remain so until the day of judgment and that it why it was described as a (scripture) indicative of perfection.

We must understand that the word (*this*) in Arabic consists of three words and they are sign, high status and a direction to speak to the all of the people that the Qur'an has all the elements of the divine message until the day of judgment.

And when we read Surat Al-Baqara we are able to read its second Verse in two ways, the first is that we recite *{Alif. Lam. Mim. (1) This is the Scripture whereof there is no doubt}* then we pause for a while then we add *{a guidance unto those pious}*. The second way is to recite *{Alif. Lam. Mim. (1) This is the Scripture whereof there is no doubt}* then we pause then recite *{in it a guidance unto those pious}* and both ways clarify for us the meaning that there is no doubt. A dismissal to the idea of doubt and an absolute confirmation that it is a wise scripture revealed by the High Almighty Creator and so that we may understand the principle from which we take our matters of faith and becomes a curriculum of life for us, therefore we must understand what is guidance and who are the pious? Guidance is the sign to the path that get one what he wants, similar to road signs in that they lead passengers to the place they want to reach, and guidance requires a guide, one who requires guidance and an aim to be achieved. And if there is no aim to be achieved then it is pointless to have guidance because there is nothing to achieve therefore there is no need for anyone to provide guidance. Therefore we must find what we want to achieve then find who is going to get us there.

Here we ask who decides what is the aim to be achieved and who will specify the path to be taken to achieve it? If we take the realities of people in life then the individual who will specify the target must you must be assured of his wisdom and that he retains the necessary knowledge enabling him to lead you to the shortest route to achieve what you want.

If we observe people in life we find that they identify their requirements in life and identify the path that leads them to gaining those requirements. So the person who wants to build a house engages an architect so that he may draw the plans and may change and amend the drawings until the best result is achieved. Another architect of higher ability and intellect may become involved and introduces an entirely new concept to the whole issue and that is how the aim remains changing rather than not.

Then at the time of carrying out the project there may not be the required material so plans have to be changed in order for the availability of material to be accounted for and finally an authority might ban the project or stop its implementation. Therefore the aims of people are ever changing and are governed by circumstances of their life and their abilities, the things that they aim for are not achieved because of the shortcomings in people's knowledge and their abilities. Therefore we are all in need of the Perfect, knowledgeable with infinite Wisdom to draw for us the path of our life and who is able to do anything and the Owner of everything, the whole universe is submissive to His will so that we know with certainty that what we want to achieve will be achieved and the path that we will take will make us achieve what we want and Allah the Almighty alerts us to this matter by saying:

{Say: Lo! the guidance of Allah (Himself) is Guidance. (120)}

Surat Al-Baqara (2)

That Allah the Almighty wants to draw the attention of His creation to the fact that if they want to achieve the aim that never changes they must take it from Allah. And if they want to take the path in which there are no obstacles then they must take their path from Allah the Almighty. If one want something that is lasting forever then it must be taken from the everlasting, and if one wanted what is stable then it must be taken from the one who is most stable and that is why human law in specifying their aims in life and the manner in which those should be reached had shortcomings as certain matters were known and others were not and that is the reason why they change and vary from time to time.

So Therefore whoever, from ordinary humans, drafted and placed laws had an aim or desire in mind that he or she wanted to achieve, however, Allah the Almighty has no desires so if one wanted to achieve happiness in one's life live safe and in safety then take your aim from Allah and take your path from Allah as that will save you from the constant alterations of life that are ever changing. Allah the Almighty specified for his creation and for all in his universe the shortest path to achieve happiness. And those who do not take that path they will exhaust themselves and their society without achieving anything.

Therefore the target will be achieved by Allah for you and the path Allah has shown to you and all one has to do is to totally submit what they strive for in life to what Allah wants.

Allah the Almighty says *{a guidance to the pious}* what does pious mean? It is mentioned in the plural and in Arabic it means cautious and removed from all evil and that is why Allah the Almighty says:

{O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones (6)}

Surat Al-Tahrim (66)

This means place between yourselves and the hellfire a shield and be aware that you do not fall into it and what is surprising in this piety matter in that you find Allah the Almighty say in the Holy Qur'an – and all of the Qur'an is Allah's words – *{shield yourself from the hellfire}* how is it then that we are asked to take the same approach towards the hellfire and that towards Allah?

Allah the Almighty says *{shield yourself from the hellfire}* in that we should not do anything that angers Allah so that they will not be tortured in the hellfire so it just like one placing a shield between themselves by leaving sins and doing good deeds.

And Allah the Almighty's saying *{shield yourselves from Allah}* so how is that we shield ourselves from Him when we are asking for his blessings and all that is good so how could this happen? And how is it that we shield ourselves from Whom we love?

We say Allah the Almighty has characters of Sublimate and of beauty. The ones of Sublimate you find in the Vanquisher, Potentate, Humiliator, the Avengor and The Afflicter. All these were Sublimate characters and they are related to the hellfire.

As to the characters of Beauty they are the Forgiving and the Merciful and all the characters by which Allah's Mercy belssings falls on his creation, so if you wanted to shield youself from the hellfire, and this is related to one of Allah's Sublime characters, you must therefore shield yourself from all the characters of the Sublime that is because it may well have things that are far worse than the torments hellfire itself. It is as if Allah the Almighty when he says *{shield yourself from the hellfire}* and *{shield yourself from Allah}* means shield yourself from the wrath and anger of Allah that will lead us to shield ourselves all His Sublime characters and make between us and them a prevention as whomsoever shielded himself from Allah's sublime characters would take from His characters of beauty. That is why the Prophet [PBUH] says: (when the

last night of Ramadan comes The Superb Potentate [i.e Allah the Almighty] appears with forgiveness)².

It would have been logical for the Prophet [PBUH] to say (The Merciful appeared with forgiveness) however so long as there are sins, the status here is one for the character of The Superb Potentate who tortures His creation because of their sins The Superb Potentate character is ones for the who go against Allah's will and the Forgiving character comes to reconcile it so Allah forgives te sinners their sins. There is a beauty of comparasion here when The Superb Potentate appears with all his Might in giving forgiveness so when the word Potentate comes a person will feel an extreme state of fright, however when he hears (The Superb Potentate appeared with forgiveness) happiness enters the heart. That is because you will come to know that the One who is able to extert punishment has fogiven you as hellfire does no function on its own but it is ordered to do in submission so shield yourself from it by that order or by the beauty characters of that order.

Allah the Almighty says (guidance to the pious) and we have already said that guidance is the guidance of Allah because it is He who specified the purpose behind the creation and directed us to path of achievement and this is the pinnacle of blessing because He did not leave us to specify the aim and the path to it and He had mercy in that we would have been subjected to suffering by missing the target because of the shortcomings in human knowledge so we suffer and take trials as a result so we go down one route only to discover later that we have lost our way so we go back down another causing us even more suffering. And that is how we

² The Treasure of the Workers, and in another Hadith (when the last night comes Allah forgives them all, so one man said: is it the night of the power? So he said no, have you not seen the workers work and when they finish from their work they are given their wages)

become confused without achieving anything so Allah wanted to prevent all that from happening and that is why He revealed the Qur'an in it there is the shortest most effective way to shield ourselves from the torture and wrath of Allah.

When Allah the Almighty said: (guidance to the pious) that the Qur'an is a guidance for all so whomsoever wanted to shield themselves from the torture of Allah and His wrath will find the path that specifies this aim as guidance from the Just the Almighty is for all the people. He then distinguished those who believed with an additional guidance and that is to assist them in submission.

So there is guidance from Allah to all of His creation in that He the Almighty will guide them and show them the straight path, and that is the guidance of actual signs so that Allah guides all of His creation to the path of His submission and His paradise. Read Allah the Almighty's words:

{And as for Thamud, We gave them guidance, but they preferred blindness to the guidance, (17)}

Surat Fussilat (41)

Therefore Allah the Almighty showed them the path of guidance but they preferred the path of self-desires and rejection and this is the guidance of actual signs as to the guidance of assistance in Allah the Almighty's words:

{While as for those who walk aright, He addeth to their guidance, and giveth them their piety. (17)}

Surat Mohammed (47)

And this is the guidance of assistance and this does not happen but for those who believed in Allah and followed His curriculum and strived towards the guidance of signs and worked by it and Allah the Almighty does not assist that who refuses the guidance of the signs but He leaves him to suffer and be misguided and when we read the Holy Qur'an we find that Allah the Almighty tells His Messenger and Prophet [PBUH]:

{Lo! thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will, (56)}

Surat Al-Qasas (28)

Therefore Allah denied His Prophet the privilege to guide whosoever he loved, however Allah the Almighty tells His Messenger [PBUH]:

{and verily you do guide onto the straight path, (52)}

Surat Al-Shura (42)

So how does this discrepancy come about when the speaker is Allah.

We say that when we hear these Verses we must know that the authority is open. This means that what is denied is not what is confirmed in the Battle of Bdir for example the Prophet [PBUH] a handful of stones and

threw it in the face of the army of Quresh and in the Holy Quran Allah the Almighty says:

{And thou (Muhammad) threwest not when thou didst throw, but Allah threw, (17)}

Surat Al-Anfal (8)

A denial of an act and a confirmation thereof in the same Verse. How did the Prophet [PBUH] and Allah the Almighty said (you did not throw)?

We say that in this Verse the authority is open, the one who threw was the Prophet [PBUH] however who delivered the stones to the army of Quresh so to reach each and every one of their soldiers is the Might and Ability of Allah. It was not for the throw of the Prophet [PBUH] of a handful of stones that would have reached the whole army of the rejectionists, however Allah the Almighty's ability is what made the handful of stones to reach each and every soldier in that army.

As to Allah the Almighty's saying to His Prophet [PBUH]: (and you do guide to the straight path) this is guidance by evidence in that the Prophet [PBUH] by conveying the Holy Qurann and his showing of the curriculum of Allah he would have shown the people the straight path and directed them to it. And Allah the Almighty's saying: (you do not guide whomsoever you love but Allah guides whomsoever he wants) this means that the Prophet does not convey the guidance to the hearts because it is Allah the Almighty who guides the hearts and increases its guidance and its faith. And that is why Allah the Almighty stated this as a general matter of faith in his saying: (say that the guidance is that of Allah) so the Holy

Quran carries the guidance of signs for those who want to shield themselves from the wrath of Allah and His torture.

{Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them; (3)}

Surat Al-Baqara (2)

After Allah the Almighty made it clear to us that this scripture, the Holy Qur'an, is a (guidance to the pious) in that it contains the curriculum and the path for whomsoever wants to place a shield between himself and the wrath of Allah the Almighty. He also wanted us to know that characters of those who are pious and who they are and one of the first characters is *{those who believe in the unseen}*. What is this unseen that Allah made it a primary status in the guidance and in the shielding from the hellfire and from the wrath of Allah?

The unseen is all that is hidden from the ability and realization of human senses, tangible matter are those things that we are able to see and touch and no one could disagree with and that is why it is said that there no need for any evidence as what the eye can see, however, the unseen cannot be realized by human senses but can be realized by other. And as an indication on the accuracy of the definition it is said that there are five naked senses and they are: hearing, seeing, smelling, tasting and touching but there are matters that may be realized by other than those senses. For instance let us assume that we have in front of us two travel bags bearing the same shape and the same size, is it then possible for someone to

determine which one is heavier than the other? Is it possible for the five senses to be able to give you an indication as which one is heavier? The answer is not one must carry the first bag and then the second to be able to determine which one is heavier.

How was the weight of the bag determined? The sense of the muscle because your muscles made an effort in carrying one of the bags and did not exert as much effort in carrying the second and that is how the weight was determined and this was not determined by touching as if the bags were touched one would not know which one is heavier. Therefore there is the sense of the muscle that one could measure how heavier things are.

And if one enters a fabrics shop and in front of you two types of fabric but one is more delicate than the other and as soon as you place your fingers on the fabric you can realize which one is more delicate than the other, so which sense was used to realize this? This was not done using the sense of touching but with the sense of actual confirmation and its judgment never errs.

And one you feel hungry, what sense do you use to realize that you are in fact hungry? Not by the naked senses. Similarly with the feeling of thirst, what sense do you use so to realize that you need water and when you are asleep what sense wakes you up from sleep, no one actually knows.

Therefore there are properties within the soul and those are the naked senses and there are realizations of the soul and those are senses only known by its Creator. And that is why when scientist come to define the human soul we say: what do you know about the soul? You only know what is apparent and can be seen in life but things that are inside the soul

you know not and there are realizations that the human being knows nothing about and they are plenty therefore, whomsoever says that what the human being cannot realize by ordinary naked human senses is unseen, that is because there are matters and realizations that operate without our knowledge.

If a student was given a puzzle to solve and then he solved it and came up with the answer, so is it the case that the student knew the unseen?

Because the solution was unseen and not known but he later got to it. The answer is no because there are introductions and laws that got the student the solution, and the unseen can be realized without introductions and or laws leading us to it and it when the weather centers makes an announcement that the next day was going to be rainy and with high winds would that be part of the unseen? No because there are introductions and laws that got us the conclusion and that is not the unseen.

And if a deceptionist and or magician tells you that what was stolen from you is with a person whom he names would that come within the category of the unseen? No because of the conditions of the unseen that it must not be known to someone like you, and what was stolen from you is known to someone like you as the thief and the person who bought the goods know who stole the items and what actually took place. The police by researching and figure prints get to know the thief and who bought the goods. So if a deceiver and or magician from those who make demons submit to them and it is well known that demons are hidden from our sight and they are characterized by moving quickly and light moves and Allah the Almighty says:

{Lo! he seeth you, he and his tribe, from whence ye see him not, (27)}

Surat Al-Araf (7)

It may well be that the one who's assistance from the demons is required had seen something or moved to somewhere else where he comes to know things that you don't, this cannot be included in the category of the unseen simply because you did not it however, someone else knew it using laws placed by Allah the Almighty for him and when scientists discover the secrets of the universe, could be said that they knew the unseen? The answer is No because those scientists discovered a being that has an introduction so they reached to a conclusion so this is not the unseen.

But what is the unseen?

It is something without an introduction and no science of the creation of Allah including the angels can reach so read the words of the Almighty when he taught Adam all the names and He then displayed them before the angels, the Almighty says:

{And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful. (31) They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise. (32) He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide. (33)}

Surat Al-Baqara (2)

Demons also do not know the unseen and that is why when Solomon [PUH] died and Allah the Almighty submitted the demons for him they did not know of his death until the creeping creature of the earth ate his walking stick, read Allah the Almighty's words:

{And when We decreed death for him, nothing showed his death to them save a creeping creature of the earth which gnawed away his staff. And when he fell the jinn saw clearly how, if they had known the Unseen, they would not have continued in despised toil. (14)}

Surat Saba (34)

Therefore the unseen is known only by Allah the Almighty. Read Allah the Almighty's words:

{He is) the Knower of the Unseen, and He revealeth unto none His secret, (26) Save unto every messenger whom He hath chosen, and then He maketh a guard to go before him and a guard behind him (27)}

Surat Al-Jinn (72)

Therefore Prophets do not know the unseen, however Allah the Almighty informs them of what he wishes and that becomes a miracle for them and whomsoever followed them.

The pinnacle of the unseen is the belief in the existence of Allah the Almighty, His angels, His books, His messengers and belief in the day of judgment, all these are unseen matters and when Allah the Almighty informs us about His angels and we do not see them, we say that so long as Allah informed us about them then we believe in their existence. And if Allah the Almighty tells us about the day of judgment, then we believe in it because it is Allah Who told us about it and he is The Sublime I believe in Him a Deity. Used in this act of belief the mental signs which led me to believe that to this universe there is Deity and a Creator and what came to me about Allah in terms of believing in Him is that Allah the Almighty is the speaker.

We must understand that knowing the presence of something is completely different to realizing that thing, you have a soul in your body giving you life, have you seen it? Did you hear it? Did you taste it? Did you smell it? Did you touch it? The answer is obviously no, so using which of the naked senses can you realize that you have a soul in your body? In its effect in making the body a living thing. Therefore you realized the soul by its effects and the soul is a creation of Allah, so how is it that when you are unable to sense (using your naked senses) a creation within your body and self that being the soul with all its footprints over you to realize Allah the Almighty with your senses.

If we believe in the pinnacle of the unseen and that is Allah the Almighty we therefore must believe in anything he tells us about even if we are unable to see it. And Allah the Almighty wanted to have mercy upon us and our limited minds by making an example for us on the matter of the unseen so He gave us the material universe as a sign for the existence of

something and the realization of something are two completely separate matters.

Germs existed in this universe carrying out its duties from the time of the existence of the creation, however people see the effects of disease in their bodies in having high temperature and fever and other effects and they did not know the reasons for these effects. And when science became advanced and Allah gave His permission to His creation to see the actual existence of these germs so He enabled the human brain to invent the microscope which gives us the picture magnified because the naked human eye is unable to see such tiny creatures so when we invented the microscope we were able to see these germs and to know their role in life and that it multiplies to what Allah reveals to us from science as times progresses.

We must understand that our inability to see something does not mean that thing does not exist, however the naked sense, in this case sight, is incapable of seeing it because of its tiny size so if you bring a microscope which magnifies this germ so that it enters within the range of sight for your eyes then you will be able to see it, and our seeing these germs and microbes does not mean that they were just created the moment we saw them but they were existing well before and were carrying out their duties regardless of whether we were able to see it or not.

So had someone talked to us about germs and microbes before we were able to see them would we have believed him? And Allah the Almighty left His creation unable to see, during a certain period of their lifetime, some of the realities existing in the universe so that the human advances and then realises afterwards and this should have increased his faith in

Allah when he comes to the realisation by solid evidence that what is unseen to them does exist but we are unable to see it.

Allah the Almighty gave us His evidence in this universe making us realise that for this universe there is a Creator. That the sun, the moon, the stars, the earth, the human, the animal and the still matter no can proclaim that they are of His creation and no one can claim that they created themselves or created others. And it is not possible for this universe with these accurate laws to come into being as a result of a coincidence because coincidences do not come in sequence or in order and had this universe existed as part of a coincidence then the sun, the moon, the stars and the earth would have collided and the night and the day would have been lost in all this confusion.

All that is in the universe from signs confirms to us the existence of a colossal power that created organised and made magnificent, so if Allah's messenger [PBUH] came to us to inform us that Allah created this universe then we must believe him. Then Allah the Almighty says: (those who perform prayers) prayer is the continuation of loyalty in worship to Allah the Almighty and there is no excuse and or reason to abandon such strict duty so a person may pray in a standing position, if he is unable to then when he is sitting down, if unable to then when he is laying down and the duty of prayer can never be abandoned from the hour of duty until the hour of death five times every day.

Allah the Almighty says: (and what We have given them in sustenance they do spend) and when we talk about sustenance many think that sustenance is money and we say no, sustenance is what can be benefited from. Therefore, strength is a sustenance, knowledge is a sustenance,

wisdom is a sustenance, modesty is a sustenance and everything that benefits life is a sustenance. Therefore if you did not have money to spend then you may have health to work with so that you may obtain money so you are able to give charity to the disabled and the sick and if you have patients then you may use it to prevent the idiots from actions that harm himself as well as others. And if you had knowledge then it can be used to teach others and that is how we are able to see that (and what We have given them in sustenance they do spend) is all encompassing of all actions in life.

*{And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter.
(4)}*

Allah the Just the Almighty in this Holy Verse gives another of the characters of those who have faith, after informing us that some of the characters of the faithful are to have faith in the unseen and the performance of prayers and spending from the blessings of Allah there comes more characters.

Those faithful are: *(those who believe in that which is revealed unto you)* referring to the Holy Quran which was revealed by Allah the Almighty and *(that which was revealed before you)* this description of the believers

did not come anywhere except in the Holy Quran that is because when Islam came it had to confront two types people. The first being the unbelievers those are the people who do not believe in Allah or a messenger who has been sent by Allah and there ws another type of people and those were the people of the book and those believe in mesengers from Allah and scriptures from Allah as well.

Islam confronted both types because the people of the book thought that they were connected with Allah, they believe in Him and receive His scriptures and follow a messenger and that was in their opinion enough, we say no. that is because Islam came so that the unbelievers believe in it and the people of the book believe in it so tha the whole religion becomes for Allah.

Allah the Almighty in the scriptures that He revelaed told of Prophet Mohammed [PBUH] of his name and his characters and asked the people of the book who come to know of his message to believe in him.

Allah the Almighty gave the characters of the Prophet [PBUH] to the people of the book to the extent that they knew him as they knew their own children in fact their knowledge of the prophet [PBUH] his period and his characters was a knowledge of certainty, and the Jews of the Madina used to tell the unbelievers, the time of the Prophet in whom we are going to believe has come and we will fight and kill you just like the Aad and Aram were. So when the Prophet [PBUH] arrived they were the first to deny his prophecy and fight him, so the features and characters of the Prophet [PBUH] are in both the Torah and the Gospel and that is why the people of the book used to warn the unbelievers that they were going

to believe in him and that they will beat the Arabs by him and read the words of Allah the Almighty:

{And when there cometh unto them a scripture from Allah, confirming that in their possession - though before that they were asking for a signal triumph over those who disbelieved - and when there cometh unto them that which they know (to be the truth) they disbelieve therein. The curse of Allah is on disbelievers. (89)}

Surat Al-Baqara (2)

In that the message of the Prophet [PBUH] was not a surprise for the people of the book in fact they were waiting for it and they were confirming that they were going to believe in it as their own scriptures ordered them to do, however, they refused to believe and denied the message when its time had arrived.

Then Allah the Almighty says: *(and in the hereafter they are certain)* and here we note that the words *(and in the hereafter)* was mentioned that is because if you read the Torah and it the Holy book of the Jews and if you read the Thalmoud you will find nothing about the the day of judgement (i.e the hereafter) because they only adopted the material things from their books and Allah the Almighty confirmed the belief in the day of judgment in that he defined those who say we believe in Allah His books and His messengers and do not turn to the day of judgment in that they are not believers. Had the Almighty not resurrect this definition in the Holy Qur'an when they might have said that Islam agrees entirely with what we have, however, Allah the Almighty wanted to define faith in an all encompassing manner in that the belief in Allah is the pinnacle of the

beginning and the belief in the hereafter is the pinnacle of the end so whomsoever did not believe in the day of judgment and that he is going to meet Allah and he will hold him accountable for his deeds in life and that there is paradise for the believers and hellfire where the unbelievers are tormented and tortured then his belief is incomplete and he would have come nearer to the unbeliever who made this life his only aim and objective.

The believer follows the curriculum of Allah during his lifetime so that he is worthy of Allah's bounty in the hereafter, so if the hereafter did not exist the unbeliever would have been luckier than the believer in this life that is because he took from life what he wanted and did not restrict himself to a curriculum but fulfilled all of his desires. As to the believer he restricted himself during his lifetime in applying the curriculum of Allah and was exhausted because of that then both die and there is nothing after that so the unbeliever becomes the winner of life and its desires and the believer takes nothing and the matter here is not according to belief and that is why believing in Allah is the pinnacle of the beginning and the belief in the hereafter is the pinnacle of the end.

{These are on guidance from their Lord. These are the successful. (5)}

Surat Al-Baqara

Allah's use of the word (these) is reference to those who were described in the previous two Verses as those who fit that description have reached the guidance (i.e the path ending with faith) and achieved success and that is the aim behind faith.

And His words the Almighty (*These are on guidance from their Lord. These are the successful*) includes everyone.

But why did the Almighty use the word (these) twice? This is from the eloquence of Holy Qur'an, and why did He combine the two pieces of information together? So that we may know that there is no two beliefs in Islam but one belief and its result is one reward its method is guidance and its aim is success. If we examine the duties that are the guidance by which we reach the aim we find that Allah the Almighty raised the guided over the guidance so that we know that guidance was not founded so that it restricts your movements in life and to humiliate you rather, it was founded in order to raise your profile.

The superficial people think that guidance restricts a person's movements in life and deny him from achieving his immediate desires, however in reality guidance raises a person's profile and protects him from harm, and from the wrath of Allah and from corrupting the society in which he lives and from which he will be the first to suffer and that is why Allah the Almighty said (*on guidance*).

And the word (on) benefits a rise and if you say you are on a horse this means you are mounting that horse, as if the person who follows the curriculum of Allah cannot be humiliated. Rather he is raised to the level of guidance and that guidance will take him from one benefit to the other. This also reflects that misguidance takes a person to a low levels and that is why when we read Allah the Almighty's words in the Holy Qur'an:

{Lo! we or you assuredly are rightly guided or in error manifest. (24)}

Surat Saba (34)

One finds that what benefits the high status is in guidance and what benefits the low status is misguidance and the reason for high status being in guidance is because restricted one life in appreciation of you and for your high and majestic status because you do not take laws from ordinary humans and you do not move by your own accord, but faith raises you so that you receive guidance from Allah the Almighty and this is very high status, however in misguidance He said (*in misguidance*) and the word (*in*) surrounding condition and it is just like what Allah the Almighty has described in another Verse:

{Nay, but whosoever hath done evil and his sin surroundeth him; such are rightful owners of the Fire; they will abide therein. (81)}

Surat Al-Baqara (2)

His evil and sin surrounded him this means that he could not escape from it because he is in misguidance and so long as evil and sin surrounded him he cannot find an escape because it rules him and so long as it rules him he cannot reach guidance ever and when Allah the Almighty said: (*these who are on guidance from their Lord and these are the successful*) He chose a word with an earthly meaning so to bring the actual meaning closer to the listener.

What is success? The general meaning is success and the succeeding is the person who succeeds so the meaning of the Verse are those winners and said (*these are the successful*) because success (in Arabic) comes

from cultivating the land and planting the seeds and from it the word success which is characterised by opening up the earth and planting seeds.

The Just and the Almighty came with the word in relation to the hereafter because he wants to inform us about something and bring with it its proof, and there is a difference between an unseen matter that we do not know anything about and an unseen matter that we may be able to be guided towards by something tangible.

Religion restricts your freedom in life in what to do and what not to do, and Allah's curriculum came to teach us to do that and not to do this and lots of people think that this is an actual restriction of the life of the believer and a burden on him because it has taken from his freedom thus restricting it.

When Allah the Allah the Almighty says to one do not do this means, with the superficial people, that He has restricted you in what you want to do and when He ordered to you to do something this means that He has compelled you to do something you do not want to do for example when He ordered you to give charity that charity appears, externally, a reduction in wealth but in reality it is a blessing and a growth for that wealth and the Prophet [PBUH] said: (no charity caused wealth to lessen, [.....], and no person was modest but Allah raised him in a high status)³.

If Allah the Almighty restricted your movements in life do not think that this is frustrating you but his is for your own benefit because he did not

³ Narrated by Ahmed and Muslim and Tirmthy on the authority of Abu Huraira.

order you alone, rather he ordered everyone and when Allah the Almighty says: do not steal, He had said it to everyone therefore you are the winner that is because He restricted you and you are an individual in that you should not steal from others, but He has also restricted Millions of people so not steal from you, therefore Allah did not frustrate you rather he protected your wealth from all other people. He restricted you and you are a mere individual from stealing from the wealth of others and He restricted Millions of people from stealing form you, so who is the winner at the end? You of course.

And Allah the Almighty's saying: *(these are the ones who succeed)* which comes from the word success (in Arabic it is also used as a description of the act of farming), so when the land is uncultivated and when we start cultivating and planting seeds it gives us a great harvest and this operation we learned from our forefathers. So if we cultivate the earth and it gives us a great harvest and if this operation we learned from our forefathers, here comes a question who taught Adam how to cultivate and plant seeds? We say Allah the Almighty taught him just like He taught him all the names and just like what He taught him in order to enable him to carryout his duty on earth.

And Allah the Almighty did not leave Adam without teaching him what the continuity of his life and that f his children on earth, at least the preliminaries then these preliminaries become advanced by what Allah reveals from His knowledge to His creation and then came the advanced centuries we were then able to use modern advanced machinery that carries out the cultivation process, however the reality remains the same will not change form the start of the universe and will not change until it ends and that it is the duty of the human to cultivate the land and plant

seeds in it and water it as to the actual growth of plants then the human has no interference and or power over it as well as the fruit that it produces the human has no influence over it. Allah the Almighty alerted us to this fact so that we do not become arrogant as to our movements in life and think that we are the ones who give growth to these plants, read the words of Allah the Almighty:

{Have ye seen that which ye cultivate? (63) Is it ye who foster it, or are We the Fosterer? (64) If We willed, We verily could make it chaff, then would ye cease not to exclaim: (65) Lo! we are laden with debt! (66) Nay, but we are deprived! (67)}

Surat Al-Waqia (56)

And that is how the act of farming on earth remained limited to cultivation watering and planting seeds as when we plant the seed in the ground Allah creates enough food within it that is enough for it so that it starts to intake its food from the ground, and of one places a seed in water then it starts to grow a root and a stem so where did this growth come from? Is it form the constitution of the seed itself, Allah the Almighty has decreed that each send has enough food within it so that is able to start taking food from the ground after being planted. And the size of the seed is in accordance with amount of food that is required and when it is placed on the ground then first it starts too feed itself so that it grows roots and a stem used for breathing all this you have no interference with or command over. Then the seed starts to take its food from the ground and from the air so that it grows to a large tree producing the same fruit from seed from which it was planted.

And from that came the word (these who succeed) so Allah the Almighty gives us form the material tangible seen things in assisting our limited brains to understand the unseen so He likens the duty and its reward in the hereafter by the planting of seeds and farming. Firstly, when you plant the seed in the ground it will give you plenty of seeds. Read the words of Allah the Almighty:

{The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains. Allah giveth increase manifold to whom He will. Allah is All-Embracing, All-Knowing. (261)}

Surat Al-Baqara (2)

And if the earth that was created by Allah returns to you what you gave it (i.e. planted in it) in multiples and multiples so how about the Creator?

And by how much is He going to multiply your reward for your obedience? And that is the purpose behind the use of the word (*these who succeed*) so he draws our attention using the process of farming as it is an existing thing, tangible and can be seen.

And as with the imposition of duties It takes things from you so that it multiplies it for you, in a similar fashion the earth takes from you one seed and it did not give you back as you gave it but gave you by the one seed seven hundred seeds and that is how we can connect with something which clarifies to us something which is in the unseen.

{As for the Disbelievers, Whether thou warn them or thou warn them not it is all one for them; they believe not. (6)}

Surat Al-Baqara (2)

After Allah the Almighty spoke about the believers and their characters, their reward and what awaits them in the hereafter from great blessings He the Almighty wanted to give us a picture of the opposite side and those the disbelievers and make clear to us that faith came for everyone so to achieve good for them during their lifetime and the hereafter, therefore there must be evil so that it may be fought by faith and had evil not existed, would it have been necessary to have faith. The believing human shields himself and his society from the evil that disbelieve brings.

And the disbelievers are two sections, a section that rejected Allah at first and then listened to the words of Allah and he received it by his own human instinct so he responded and believed. Another section is benefiting from rejection and tyranny and injustice and taking what is lawfully the right of others and the like, and that section knows that if faith come to him then he will loose his material gains in this life and achievements he unlawfully makes by injustice and aggression.

Therefore those who stand against faith are those who benefit from rejection and disbelief, so what about those who were rejectionists then received the religion of Allah in a correct manner.

Those people's hearts may have opened so they believed and the word (*rejection*) in Arabic actually means concealment and to reject (in Arabic) actually means conceal, and rejected Allah means (in Arabic) concealing

His Almighty's existence and he who conceals then he must be concealing an existence because concealment covers the existing and the origin in the universe is the belief in Allah then came the rejectionists who wanted to conceal the existence of Allah. Therefore the origin was belief in Allah then came a period where people wondered off so they concealed the existence of Allah the Almighty so that they may keep their wealth or power or influence or using of others unlawfully or their arrogance on their fellow humans.

The use of the word (*rejection*) (in Arabic the word concealment) in essence means that faith existed first then came rejection that is because the first creation was Adam whom Allah created with his hands and blew in him from His soul and made the angels prostrate to him and taught him all the names.

The prostration of the angels and the teaching of the names was a visible matter for Adam, and rejection was not present it would have been assumed that after Adam coming to earth and settling in it he would have taught his children the worship of Allah because he came down with a curriculum of what to do and what not to do and it would have been for Adam's children to teach their own children the curriculum and so on.

However and with the passage of time came the wondering off to instill the idea that religion restricts the movements of people in this universe so that anyone who wanted to submit his life to his own desires chose the path of rejection. The wise when he hears the word rejection must be alerted to its meaning in that it is the concealment of what actually exists and firmly present so would a human reject and participate in concealing what exists. And that is how you find Allah the Almighty saying:

{He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is knower of all things. (29)}

Surat Al-Baqara (2)

And that how this question is presented, and the rejectionist has no answer!! Because Allah bought him into existence and none of us can claim that hey have created themselves or another. The mere existence is evidence on the issue of faith and that is why Allah the Almighty asks them how is that you reject Allah and you conceal He who created you?

Creation is a matter that is for Allah the Almighty and no one can proclaim it as no one can claim hat they created themselves the issue of existence compels the issue of belief in Allah the Almighty who brought you into existence and that is the essence in finding Allah and if the person looks around him he will find that everything in this universe has been compelled to serve him and matters respond to him so with the passage of time that he has control over this universe, and that is why he lived with and the power of reason is on his mind so he takes the reasons and he carries them out and gives him and responded to him. The human being did not turn to the Creator of those reasons Who laied its laws making it respond to the human and Allah the Almighty referred to this in his saying:

{Nay, but verily man is rebellious (6) That he thinketh himself independent! (7)}

Surat Al-Alaq (96)

The human cultivates the land so it gives him fruit so he starts to think that he is the one who compelled the earth and placed its laws so that it gives him what he wants. Or he might press the electric button then the place is filled with light so he think it is he who created electricity! He rides a plane and it takes him to the skies so he thinks that it is he who made it fly and forgets the specifications placed by Allah the Almighty in the atmosphere so that it can carry that plane. He opens the television and sees world events so he thinks that his happens with his own ability and forgets that Allah the Almighty has placed specifications in the atmosphere which enabled it to carry vision and sound from one end of the earth to the other in seconds. And that is how the human being thinks that everything around him was compelled by him, however, who compelled al this is Allah the Almighty for the service of mankind it is He who created and placed laws. We say to him that had he understood the independence of matter you would not have discussed the above matters. Independent matter has its inner self does not change and or differ at all and matters that not of itself is what changes.

If you look at your own self (i.e of its independent self) the one that made you arrogant entering the realm of tyranny you will start to understand that the words (independent of its own self means) that you are not in need of anybody but everything is within yourself. And you in your own life you are not independent of your own self and that is because everything around you changes without you having any control over it. When you are a child you need your parents at the start of your life so when you grow up and you have strength and events went your way you are then incapable of making this period of youth last forever. Time gives

awards but only for a limited period of time so when you reach old age you will then need someone to assist and help you with possibly the inner most details of your life like eating and drinking.

So if you start life as a child needing someone else and you end up as an old person in need of someone else and even in your youth you might suffer from an illness that will make you disabled and unable to move for the rest of our life and if yourself is independent of itself then avoid that illness and say I will not become ill that is impossible.

Allah the Almighty created these variables so that the human being seizes to be arrogant and realize that he is strong and able only by what Allah compelled for him in the laws of this universe we must all realize that we are in need of the Creator the Able the Almighty and that Allah is wealthy of Himself not need all of His creation He changes matter and Himself does not change He causes death and He is everlasting, He makes weakness after strength and He is always strong and what people have (in everything) finishes but what He has never finishes.

Therefore you have nothing of your own self so you are unable to claim that you made the universe submissive by your own limited abilities that is because you are unable to make things stay in one unchanging condition so how could you reject Allah and conceal His Almighty existence and everything that is inside of you and within the universe is a witness and evidence to the presence of Allah the Almighty.

We already said that the rejectionists are two types, the first type being those who rejected Allah but when guidance came they consulted their minds and knew that this the truth so they believed and the other type are

those who have benefited from rejection and therefore have become attached to it and no matter how much guidance and evidence on belief comes his way he becomes stubborn and rejects. That is because he wants to keep his worldly authority during his lifetime one that is based on injustice and tyranny, and he refuses for them to be taken away from him even by using means of justice and that is the type that Allah the Almighty said this about: (these who have rejected whether you warn them or refrain from doing so they will not believe).

They did not reject because Allah the Almighty's call did not reach them and they did not reject because they needed a prophet or a messenger to alert them to Allah's curriculum, those people took rejection as a as an occupation and a curriculum in life. They are benefiting from rejection because it made them plain and because they have become exclusive from others by injustice and if faith that makes people equal in everything and rejects injustice they would have become ordinary people not exclusive o anyone else.

That rejectionist the one who took rejection of Allah the Almighty a path in life and its false beauty even if you warn him or not he will not believe as he wants the life in which he lives in fact it is those who people who resist faith and fight whomsoever believed and had faith because they know that faith will take away a lot of their advantages. Therefore their non-belief is not because the curriculum of faith did not reach them or that no one drew their attention to Allah's signs on earth rather, it is because their life is founded and their existence is built on rejection.
