

*(In The Name of Allah The Most Merciful, All Prays to Allah the Lord of the Worlds and Peace and Blessings Upon Our Master Mohammed and His Companions)*

My thoughts about the Holy Quran are not an explanation of it, but they are purified gifts that may come to the heart of the believer with regards to one Verse or a number of Verses. And if the Quran could be explained (in simple language) the Prophet [PBUH] would have been the first of the people to explain it as it was revealed to him and to it he reacted and by it he was informed, he taught and worked. And to him its miracles were revealed.

However the Prophet [PBUH] stopped at informing the people in accordance with their needs from and of worship which makes known to them the nature of duty in the Holy Quran and that is what they are allowed to do and what they are forbidden from doing.

Those actions that the human being would be rewarded if he does them and will be punished if he leaves them and the basis of worshipping Allah the Almighty that the Quran revealed as the curriculum of life for humans on earth.

As to the secrets stored in the Quran about the general state of being and the creation, the Prophet [PBUH] was satisfied by what he knew and learned of them as the limited nature of human brain and its capability at that time was unable to accept what was stated and discussing such matters in detail (at that time) would have created arguments which would have had an adverse effect on the issue of religion and would have directed people away from the

curriculum of Allah in total worship to unnecessary arguments about matters from which they would have gained nothing.

The Holy Quran did not come to teach us the secrets of the Universe but came with clear Devine orders and duties and the secrets within it treasured until civilizations develop and the human mental ability is broadened then Allah would reveal from the secrets of the Universe that which would make us understand more of the offerings of the Quran about the secrets of beings and the creation as on each occasion when time progresses and Allah revealed a new secret in the Universe the uniqueness and extraordinary quality of the Quran is revealed because Allah the Almighty did refer to these Verses of the creation in his valuable book. The reference could be to one Verse or a number of Verses but this one Verse or the number of Verses gives us that extraordinary nature that science cannot match in its accuracy.

The Holy Quran carried with it miracles at the time of its revelation indicating the truthfulness of the message from Allah the Almighty and the truthfulness of the message of the Prophet [PBUH] and the first of such miracles was the words of Allah the Almighty within it there are the offerings of Allah that the human soul loves and is attracted by.

It talks to hidden parts of the soul that only Allah the creator of the soul knows about and he is most knowledgeable in them. These parts react when it hears the Quran and the hearts soften and belief enters it. The disbelievers were alerted to the profound effect of Quran on the human soul an effect that no one could explain but it attracts that soul to the path of belief and mercy enters the hearts.

Therefore the Masters of the disbelievers were most afraid about the disbelievers hearing the Quran and would prevent that using all means and would assault those who recited the Quran, if this Quran was not the word of Allah in which he placed secrets of talking with the hidden parts present in the human soul the Masters of the unbelievers would not have cared if anyone would have listened or not to the Quran, however they were very conscience of the effects of Allah's words which made them not only forbid the listening to the Quran but also as the Quran tells us:

*[Those who disbelieve say: Heed not this Qur'an, and drown the hearing of it; haply ye may conquer]. (26)*

Surat Fussilat (41)

And from that we realise that the disbelievers not only prohibited the listening to the Quran but also asked their supporters to make talk of confusion and fallacy about it and they would not have done this had they not been afraid from what effects of the Quran and what it does in wining the human soul to the believing path as the mere recitation of it attracts the disbelieving soul to the curriculum of Allah. And if we take the story of Omar Bin Al-Khattab and him entering Islam we will find that when he came to know that his sister Fatemah and her husband (his cousin) Saeed Bin Zaid became Muslims he hurried to punish them severely and kill Saeed Bin Zaid and when his wife came to his rescue to protect him he assaulted and battered her and she bled and when Omar saw the blood on his sister Fatemah's face his heart softened and had within it a rage of mercy instead of a rage of anger and a desire to hurt. Stubbornness left his heart and it was

filled with purity and he asked his wife for the page of the Quran from which they were both reading and he read the beginning of Verse Taha and said: how beautiful gracious this talk is he then hurried to the Prophet [PBUH] and declared his Islam.

Therefore when stubbornness and disbelief leaves the heart and the human listens with purity to the Quran instant belief will enter his heart.

Omar Bin Al-Khattab had heard the Quran before but never became a Muslim but when he saw the blood streaming down his sister's face and the range of anger and hurt became that of mercy he received the Quran with a pure soul his heart was filled with belief in Allah so he hurried to the Prophet (PBUH) and declared his Islam. Therefore the disbelievers would constantly stimulate feeling of disbelief in the hearts of the people so that Quran would not enter them. Because to receive belief and piety you will have to rid yourself from Disbelief first.

And that is how we see that the Quran is the word of Allah the Almighty because it has a special effect on the human soul as even the disbelievers listened to it from behind each others backs and would say that it had sweetness and smoothness and its highs is fruitful and it is high and there is no higher than it and this was the first extraordinary character of the Quran that is the word of Allah the Almighty.

The companions and the believers who were present at the time of Prophet [PBUH] when the Quran was revealed to him contemplated the offerings of the Quran from what their mental capacity allowed in understanding the secrets of the Universe and the secrets of the Holy Quran. So we do not find

any of the companions asking the Prophet [PBUH] about the meanings of the Verses or the Universe in the Quran or the linguistic ability of the Quran and for example no one asked the meaning of (ALM) or (HM) even though the Prophet [PBUH] received lots of people who believed in the book of Allah and lots of people disbelieved in what Allah revealed and they wanted to establish the a case against the Prophet [PBUH] and against the Holy Quran we never heard about any of them and they are people of great linguistic ability and language was to them a passion not an occupation. We never heard any of the disbelievers asked what is the meaning of (ALM) or (HM).

How was it that the disbelievers would observe the opening of Verses and he could not find about which to argue with the Messenger of Allah and to dispute. This was their opportunity to argue and it is a certainty that the fact they did not use these ambiguous opening of Verses is an indication that they were deeply affected even though they did not believe in them and they did not find anything that they may use to attack the Quran and plant doubt in it and if it were that these openings would have served their purpose in their attacks they would have told everyone about them.

The Prophet [PBUH] was the person to whom the Quran was revealed explained and clarified and explained all that is related to religious duties and left all that is not related to duties to the forthcoming generations. Time passed by and Allah revealed to his creation from the secrets of his verses what he wished so that the offerings of the Quran is equal to the mental capacity of humans, why? Because all the Devine messages before Islam came for a particular time and a place however the Quran is for every time

and place until the day of judgment therefore it must present an extraordinary thing for every generation so that it remains the miracle of every time.

The Quran came to challenge the Arabs in language and grammatical perfection however and because it is a universal religion for all it must challenge those who are non-Arabs in what they profess and that is why it came as a challenge to non-Arabs when it was revealed as a war erupted between the Persians and the Romans at the time the Quran was revealed. The Persians and the Romans represented, in our time, the United States of America and the Soviet Union they were the most powerful states at that time and when war erupted the Romans were defeated, the Quran stated that following at that time:

*[Alif. Lam. Mim. (1) The Romans have been defeated (2) In the deepest land, and they, after their defeat will be victorious (3) In a few (less than ten) - Allah's is the command in the former case and in the latter - and in that day believers will rejoice] (4)*

Surat Al-Room (30)

If this Quran was the invention of the Prophet [PBUH] what made him divulge in such a topic? No one asked him to comment about it and how would the Prophet risk in words of worship unchanged and untampered until the day of judgment to announce the result of a battle that would take place in several years time and what would have happened to this religion had this battle in fact taken place and the Persians won again? Or if the war did not

take place and both parties negotiated a settlement? The whole matter of the religion would have been lost however it is Allah who is the teller and he is the doer this Verse came as a miracle to the non-Arabs at the time of the revelation. The battle did take place and the Romans did win as described by the Quran.

However, the Quran was not revealed as a miracle for one limited period but it is a miracle until the end of time. The Quran is the word of Allah and the Universe is the creation of Allah and that is why the Quran came to offer a miracle for every generation in what they professed. If we take modern science which have been discovered in the Twentieth Century and became established scientific facts we find that the Holy Quran referred to them in an extraordinary and miraculous way and in a manner that the pronunciation does not collide and or contradict the brain at the time of the revelation and continues not to collide even after development of science and the discovery of Allah's signs on earth and no one has such extraordinary ability expect Allah the Almighty. Read for example the words of Allah the Almighty:

*[And the earth have We spread out, and have threw firm pegs therein, and have caused of every lovely kind to grow as a pair thereon]. (7)*

Surat Qaf (50)

Spread is meant as openness and continuity and when the Holy Quran was revealed by Allah's words "*And the earth have We spread*" this did not cause a problem to those who were present when the Quran was revealed as the people saw the earth spread out and the Holy Quran said "*And the earth*

*have We spread*” then science became advanced and the whole world knew that the earth was round shaped (or ball shaped) and people went to the moon and witnessed that the earth was shaped like a ball there some people saw a clash between what was said in the Quran and what science established. And here we say to them did the Almighty say which earth is the one that is spread and open? No he did not but said the earth in its entirety meaning that every place on earth you will see that the land is spread out.

If you go to the North Pole you will find the earth to be spread out and if you were in the South Pole you would also find it spread out and at the line of the centre you would also find it spread out and if you walk from a point and then walked round back to it you will find that the earth is always spread out and this could never happen unless the earth was ball shaped if the earth was square, triangular and or any other geometric shape you would have reached an edge following which there would be nothing therefore for the earth to be spread in front of you all the time in any given place you are walking in the earth must be ball shaped.

This extraordinary content that agrees perfectly with human mental ability at the time the Quran was revealed and if science advances and reaches a fact not known to the people before you will find that the Verses of the Quran conforms, in a perfect manner, with such scientific fact and no one has such ability except Allah the Almighty.

And if the Prophet [PBUH] had confronted and explained such Verses about the creation in a manner that was not suitable with the ability of the ordinary



people at the time when the Quran was revealed this would have probably drove the people from the bare basics of the religion to unnecessary arguments about the secrets of the Universe that an ordinary brain of a human could not bear and or understand. However the Almighty left certain matters in the Universe for the progression of science in the human mind so that whenever science progressed it found a link between the signs of god in the Universe and his Verse in the Quran. And if the Prophet [PBUH] were to explain the signs within the Quran at the time it was revealed the Quran would have been frozen because none of us would be able to provide any modern explanation after it had been explained by the Prophet [PBUH] himself and then the offerings of the Quran would have been frozen. However, the Prophet [PBUH] left the explanation and provided the opportunity for more innovation in the explanation until the day of judgment. And that is how abstaining (from providing an explanation) was the ample offering (in allowing others in time to provide the explanation) and that is another extraordinary nature of the Quran.

The words Quran One Hour means that someone was reading for sometime and the word Quran is the source of the word read. However after the Quran was revealed it became known that the word Quran became a description of the words of Allah the Almighty revealed to the Prophet [PBUH] with the aim of challenging the people. And Allah the Almighty called it a book therefore it is a Quran if it is read and it is a book if it is was written therefore the reading requires a person who knows the book by heart but the book does not require someone who knows it by heart. Therefore when a person reads from a book he does not need to know the book by heart so for the Quran has two methods of recitation it is known in the hearts and read in

the books so that you are able at any time to read it and when the Quran was being recorded its writers would not write down any Verse from it unless it was written on the steams of palm trees or pieces of leather or any of the methods that were being used at the time the Quran was revealed and in addition to the Verse being written thee should be two of the companions of the Prophet who know the Verse by heart except for one Verse it was not written and available to the Prophet [PBUH] except for one person who knew it by heart and the measure was for the Verse not to be written and it is the following:

*[Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least]. (23)*

Surat Al-Ahzab (33)

One needs to observe the thoughts of piety and belief that Allah the almighty instills in the hearts of the believers so to complete his curriculum of life. This Verse found no one to know it by heart except Khazina Bin Thabet and when a dispute arose because of its writing the saying of the Prophet [PBUH] “whomsoever was witnessed by Khazima then he is assured”.

On the authority of Zaid Bin Thabet who said: when we copied the Quran one Verse was missing from the Surat Al-Ahzab I heard the Prophet [PBUH] reciting it I did not find it except with Khazima Bin Thabet Al-Ansari whose witnessing was equal to that of two men by the Prophet [PBUH].

The Prophet [PBUH] awarded Khazima Bin Thabet's witnessing equal to that of two men and there is a story to this and it was that the Prophet [PBUH] had bought a horse from an Arabian man so the Prophet [PBUH] followed him so that he may pay him what was due to him from the price of the horse. The Prophet [PBUH] started walking fast but the Arabian man walked slowly and on the way a number of people confronted him so that they make take the horse from him not knowing that it had already been bought by the Prophet [PBUH] so the Arabian man called the Prophet [PBUH] and said did you want to but this horse or I will sell it. The Prophet [PBUH] said: yes I did buy it from you so the Arabian man said bring me a witness to what you are saying so Khuzaima Bin Thabet said "*I stand witness that you sold it to him (i.e to the Prophet [PBUH])*".

And after all the people left the scene the Prophet [PBUH] came to Khuzaima and asked: why did you witness this when you were not there when the transaction took place, so Khuzaima said by believing you oh messenger of Allah (*i.e do we believe all that you are conveying to us from the heavens and disbelieve you on something like this*) so his witnessing was equal to two men and that is why Khuzaima was called the man of two witnesses as the Prophet equaled his witnessing to that of two men.

And if we wanted to know the Quran we must come out of the human standard and prospective as when people recognize or know something they are able to describe its look, its shape etc however for us to know the Quran we say that the Quran begins with the Verse:

*[In The Name of Allah the Most Gracious and The Most Merciful (1) Prays to Allah The Lord of The Worlds(2)]*

Surat Al-Fateha (1)

Until we reach the saying of Allah the Almighty:

*[Say: I seek refuge in the Lord of mankind, (1) The King of mankind, (2) The God of mankind, (3) From the evil of the sneaking whisperer, (4) Who whispereth in the hearts of mankind, (5) Of the jinn and of mankind]. (6)*

Surat Al-Nass (114)

So from the very beginning of Surat Al-Fateha (*i.e the very first Verse of the Quran*) until the end of Surat Al-Nass we have to seek refuge in Allah from the evil Satan before we recite any Verse form the Quran as the Almighty taught us in saying:

*[If you recite the Quran seek refuge in Allah from the evil Satan] (98)*

Surat Al-Nahl

However the scholars wanted to make the definition of the Quran easier for the people so they said it is the word of Allah revealed to the Prophet Mohammed [PBUH] as a challenge and an extraordinary document so that the curriculum of Allah is clear to the people. The Quran fully agrees with the previous curriculums (*i.e Devine messages*) revealed before it, however it adds to them and corrects what was omitted from them because it was

conveyed from Allah. The Torah and the Bible and the Zabour are from Allah but they carry the curriculum of Allah only but the Holy Quran is the curriculum and the extraordinary sign of the Prophet [PBUH].

The Torah was the curriculum of Moses and his miracle was the stick, the Bible was the curriculum of Jesus and his miracle was curing the blind and the deaf with the permission of Allah so as to the previous Prophets the curriculum was one thing and the miracle was another however the Holy Quran was exclusive in that it was the curriculum and the miracle all in one that is because Allah previously revealed curriculums (in the Torah and the Bible) with the intention of changing them but the Holy Quran was revealed with the intention of being steadfast until the day of judgment. Therefore it was necessary to support the curriculum with the miracle so that anyone could follow the Prophet Mohammed [PBUH] and confirm his miracle however miracles happened to the previous Prophets but they ended because they were miracles of the senses whomsoever saw them believed in them and whomsoever did not see them he or she was not meant by them because they occurred to reaffirm the believers who followed the particular Prophet so the miracle of Jesus cannot be performed today and the stick of Moses cannot be brought by his followers and say this is his miracle.

So all the previous Prophets to Mohammed [PBUH] had a curriculum and a miracle but each was separate from the other so a miracle within a curriculum is missing from all previous revelations. However in the revelation of the Prophet Mohammed [PBUH] it is still present and it may be referred to at any time.

And by taking one look at the particulars of the creation which became apparent to humans in the Twentieth Century we will find that the Quran makes reference to them that is because the Quran is an eternal message until the day of judgment and it will remain a miracle until then and that is why the Almighty says:

*[We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things?] (53)*

Surat Fussilat (41)

The Quran has extraordinary offerings the first being the Verses in the horizon and those are the Verses of the Universe and the second offering (*Verses within them*) and those are the Verses that relate to the human body and in the words of the Just the Almighty (*until it is clear to them that it is the truth*) it means that the Quran is the truth and therefore we may say that signs in the Universe will come to agree and conform with the Verses of the Quran. It also means that Allah the Almighty placed secrets of the Universe within the Quran also secrets about the human body and its creation which can be cited and understood by the believers and the non-believers.

Allah the Almighty gave signs of the Universe to the believers therefore the early Muslims were outstanding in their knowledge of science the likes of Jabir Bin Hayan who placed the foundations for the science of chemistry and Ibn Sina who placed the foundations for the science of medicine, astronomy and mathematics and Ibn al-Nafees who discovered the blood cycle around

the body and gave a very accurate description of it and Ibn Haytham who was brilliant in the science of mathematics, nature and medicine and it was he who discovered how the eye functions and its components and Abu Al-Kasim who was brilliant in carrying out medical operations on humans.

Allah the Almighty gave some of the signs of the Universe to non-believers as well in what we witness in a huge scientific advancement in the West and this explains the Almighty's words (*until it is clear to them that it is the truth*) this means that the signs in the Universe will make those who deny the Quran admit that it is the truth. It is why the believer knows that the Quran is the truth however the disbeliever will have a sign revealed to him in an extraordinary matter making it clear to him that this religion is the truth. And it did happen in recent conference which discussed the extraordinary nature of the Quran in science a number of scientists declared their adoption of the Islamic faith.

And if we want to know about the extraordinary nature of the Quran we should examine what it says about the round shape of the earth and its circulation around its own self (i.e own axis) and what happens in the deepest depths of the ocean and more facts which were not discovered until the Twentieth Century. And if we wanted to find out the extraordinary nature of the Quran in the Almighty's saying (*in themselves*) we should examine the stages of the development of the human fetus and the nerve centres around the body and the creation of the ear and the eye and other extraordinary matters that no one could have described with such accuracy except its creator. And that is exactly what great scientists testified to and they were disbelievers in Islam and in the Quran! Such scientific facts can

no longer be denied because they have become firmly established scientific facts.

When the Quran sets a challenge it cannot challenge on matters that the creation knows nothing about as you do not challenge a crippled person in speed walking nor a very old man in lifting weights but if you did challenge someone you must do so in a subject that he professes knowledge and ability.

Therefore if we say that the Quran came to the Arabs to challenge them on the extraordinary linguistic skills this is considered a testimony to the Arabs who professed knowledge in linguistic ability and when the Quran defeats them in this subject that is the true challenge. The challenge in what they professed knowledge and excelled and that is why it would have been a must for the Arabs to possess outstanding natural intelligence in the linguistics and the perfect statement along with poetry and essays and presentation should have been familiar to them.

And when the Quran came to challenge non-Arabs it challenged them in the signs of the Universe and the creation and that is why we see the words of the creator the Almighty on those who dwell in the hellfire:

*[Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise]. (56)*

Surat Al-Nisa (4)



When this Verse was revealed it was understood that whenever the skin burned it was renewed, then when modern science discovered that the nerve centres were immediately under the skin so if the skin was burned the sense of pain was lost, this was another extraordinary fact for the whole world in modern times and some people want to take science as a God instead of Allah then came the renewable extraordinary nature of the Quran which makes the miracle of the Quran an eternal one and this is recent evidence that the Quran is the word of Allah.

We then come to another miracle and that is the choosing of the Prophet [PBUH] and his preparation for the conveyance of the message and if we follow the life of the prophet [PBUH] we will find that Allah chose him to be an illiterate man who does not know how to read and write. In spite of all that he gave him miracles that speak of his truthfulness and the truth of his message [PBUH] and the first of those in that he [PBUH] was not famous in reading or writing poetry or linguistic presentation like Qaise Bin Saeeda and Aktham Bin Saifi and from here his share of perfect linguistic ability was nothing beyond the normal without being a genius.

Despite the above the message of the Prophet [PBUH] came to challenge his people in the Arabic language skills and in perfection of the language. And if the Prophet [PBUH] was famous for poetry, presentation and writing they would have said that he Quran was the product of sheer talent found in the Prophet since childhood. People's talents are usually discovered before the age of Twenty or even Thirty if the talent was late in appearance and it does not suddenly appear at the age of Forty and there is no genius that waits until the age of Forty to appear. However people were shocked to see that the

Prophet Mohammed [PBUH] who never gave a speech never wrote and never wrote a poem came with the Quran that silenced the most famous of language experts and their most talented in the art of speech. From where did he come with these extraordinary words and by it he challenged both human and demons alike?!

Some people claim that the Prophet [PBUH] had extraordinary linguistic skills and managed to hide it from the people until the age of Forty he then revealed it. We say that such a claim does not conform with logic as we live in a world where people die before the age of Twenty and before the age of Thirty and before the age of Forty so who informed the Prophet [PBUH] that he will not die before the age of Forty so that he may conceal this genius until that age. His own father died when he was in the womb of his mother and his own mother died when he was a little child. This introduction does not possibly indicate that Mohammed [PBUH] was concealing his genius from the people until he reaches that age because his own parents died when he was a little child.

Therefore when the disbelievers came to the Prophet [PBUH] and demanded that he alters the Quran and the Quran tells us in the Almighty saying:

*[And when Our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a Lecture other than this, or change it. Say (O Muhammad): It is not for me to change it of my own accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of an awful Day] (15)*

## Surat Yunus (10)

And if the Quran was from the own invention of the Prophet himself [PBUH] he may have changed so that the disbelievers would believe however the Almighty revealed to his prophet [PBUH] to answer them with the most credible of answers:

*[Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have ye then no sense?] (16)*

## Surat Yunus (10)

The Almighty teaches his Prophet to answer the disbelievers that he lived with them for Forty years before the revelation and he was not famous for writing or poetry or excellent speech and had they used their brains to contemplate they would have found that that the Quran was not the invention of the Prophet or from him but is from Allah. Who is described with perfect characters and refuses them and says this is not from me and others claim the perfect characters of others as their own and so many people saw the public's admiration of a particular act or character who's owner is not known so they proclaimed it for their own, people even fight for the adoption of what is good for themselves and how many times we have witnessed people in disagreement before the courts each proclaiming a good act as their own.

Here we note another matter that the Prophet [PBUH] was illiterate he did not read nor write, is it therefore comprehensible that he possess three separate styles each differs from the other completely and those are the styles of the Quran and the style of the Holy sayings and those of the Prophetic sayings. There has not been, in living times and until this day, a genius in three separate areas each having a unique style completely different from the other and how was the Prophet [PBUH] able to distinguish whilst talking between the revelation of the Quran, the Holy saying and the prophetic sayings by giving each a manner and style distinct from the other.

Each person has his own personal distinct style and if you were a person knowledgeable in linguistic science and culture you would be able to recognize the particular style of a person by reading his work and you would say that this the word of so and so and that because of his style so how was the Prophet [PBUH] able to divide his speech and say this is Quran and this is Holy speech and this is prophetic saying.

Therefore the differences, in style, between in the Holy Quran, the Holy sayings and the prophetic sayings is the most glaring example that the Holy Quran and Holy sayings were not from the Prophet [PBUH] because the distinctive personal style is unique to every person and cannot be influenced by the events of life so that he may write in a different style each and every time distinct to what he has previously written or he writes in one style today and in another tomorrow in another and so on and then he returns to the first style. It is when the Quran is recited we are able to identify that it is the Quran and if a Holy saying is told we are able to say that this is a Holy

saying and if a Prophetic saying is told we are to recognize it and each one of us humans has one personal distinct style and if he tries to depart from it he will be overcome by it. The differences in style between the Quran and the Holy Sayings and the Prophetic sayings are huge and this presents us with the most glaring and damning evidence at the truthfulness of the Prophet Mohammed [PBUH].

The disbelievers were confused about what to do as they were unable to find an opening of logic from which they may cast doubt so what did they say, well they said he (i.e the Prophet [PBUH]) was a magician and the answer was simply that the person who was subjected to magic has no power or will over the magician so that he may repeal the magic being casted upon him and the magician performs magic on those before him against their own will. So if Mohammed [PBUH] was a magician why did he not cast magic upon you so that you may believe in him and what is it that you used to repeal the magic from yourselves.

Your allegation itself is damning proof that against your allegation that because you are sitting now saying that he was a magician and this means that he did not cast magic upon you. And if he was really a magician he would have compelled you, through his magic, in believing in him and following him. They said he [PBUH] was crazy, we say to them that actions of the crazy person cannot possibly be predicted from one minute to the other as he may be sitting talking to you for one minute and the next he will assault you and you will also find him laughing one minute and crying the next, Allah the Almighty answered them:

*[Nun. By the pen and that which they write (therewith), (1) Thou art not, for thy Lord's favour unto thee, a madman. (2) And lo! thine verily will be a reward unfailing. (3) And lo! thou art of a tremendous nature] (4)*

#### Surat Al-Qalam (68)

It is Allah's testimony that the Prophet [PBUH] is of a tremendous nature and this does not conflict or disagree with what the believers knew before the revelation by their own testimony he was known for his truthfulness honesty and good manners and they nicknamed him the Honest and they used to entrust him with their wealth and with anything of value and in sheer contradiction of their own allegation we ask how is it that you used to entrust a madman with all your valuables is that in any way logical as would a person deposit all his valuables with someone who was known to be crazy? This is impossible a madman cannot be of tremendous nature.

They also said he was a poet and a priest so the Quran replied in Allah the Almighty's saying:

*[That it is indeed the speech of an illustrious messenger. (40) It is not poet's speech - little is it that ye believe! (41) Nor diviner's speech - little is it that ye remember!] (42)*

#### Surat Al-Haaqqa (69)

Their claim that the Prophet [PBUH] was a poet was already answered in that the Prophet [PBUH] never recited poetry in his entire life and talent

does not come suddenly but is perfected by trial and error exactly like the person driving a car when he is at the learning stage there must be someone with him who is knowledgeable in driving so he may teach him and he might commit errors then might correct them then he will drive the car without the need for a guide showing him how.

The Prophet [PBUH] did not know poetry nor was he taught by anyone as to their saying that he was a Diviner it is known that a person tends to forget things with the passing of time and that is why it is said if you wanted to be a liar then memories.

So if we wanted to find out the truth then we must ask the person over intervals of time and if he was a liar then he would contradict in his speech and the Prophet was an illiterate not knowing how to read or write, he used to receive revelations and recited them to his companions. He would then call for prayer after hours and he would recite (during prayer) the Verses he received without changing them even by one letter and that is why Allah the Almighty says:

*[little is it that ye remember]* as if the Prophet [PBUH] had brought the Quran from himself he would have forgotten some of it and or changed in his recitation as human memory cannot repeat in exact words what it had said earlier. If you brought a person and asked him to talk about a particular subject and you recorded his voice and then asked him to repeat what he said half an hour later he would never be able to come up with the exact words in exactly the same pronunciation and exactly the same order.

Allah the Almighty conveys his curriculum to his messengers by revelation and through the unknown because Allah is cannot be sensed as Allah the Almighty says:

*[And it was not (vouchsafed) to any mortal that Allah should speak to him unless (it be) by revelation or from behind a veil, or (that) He sendeth a messenger to reveal what He will by His leave. Lo! He is Exalted, Wise] (51)*

Surat Al-Shura (42)

That is because the ordinary human cannot receive the revelation directly from Allah and the revelation is a conveyance in unseen and so to make it clearer we say if you did not want to meet an annoying guest you would agree with your servant on a particular sign. And if that guest arrived at your door and you were n the company of others and he told you that he had arrived you would use that agreed sign so to inform him not to allow the guest in none of the others, with whom you are sitting, knows this sign.

And that is the meaning of revelation it is conveyance of information within the unknown and no other that the receiver and the revealer can understand and because the revelation is a conveyance within the unknown it therefore requires a revealer a receiver and a content by which the revelation is conveyed.

Allah made revelations to Prophets and non Prophets he revealed to the angels and to Mosses's mother and to the Bees and to the earth. There is also a revelation by Satan to his followers and that is the what is called the



deceiving revelation, the only lawful revelation is that from Allah to his messengers. Allah's revelation to Moses was that he spoke to him from behind a veil to Prophet Mohammed [PBUH] he revealed to him by sending him the angel Gabriel and when the angel comes with the revelation the Prophet hears the ringing of a bell so to attract his attention. Then the meeting between Gabriel and the Prophet takes place and the chemistry of the Prophet's body changes and when he received a revelation once and his knee touched one of the companion's he felt it was like a mountain and of the Prophet [PBUH] was riding a camel the camel would sit on the ground as it cannot move. It was another grace of the Lord that there is absolutely no contradiction between the Quran and establish science and if there ever was a scientific theory that contradicts the Quran then the Quran is right and the theory is wrong and there are many theories that Allah hid from us, however its non appearance does not really harm us any way.

Take the sun, as an example, everyone benefits from it but no one really knows its reality just like other signs of the Universe and everything that Allah the Almighty hid from us does not really affect our benefit from the Universe.

The Quran is the word of Allah and fallacy does not come to it from any side and it carried the curriculum of Allah so to protect the chosen direction of humans in the Universe. And so long as the human is committed by the Quran during his lifetime he will enjoy the beauty of the Universe and if he disagrees with it then he is thriving towards his own misery. You will find that diseases and epidemics spread amongst those who disagreed with the curriculum of the heavens and therefore the Almighty said:

*[And We reveal of the Qur'an that which is a healing and a mercy] (82)*

Surat Al-Israa (17)

Why was it that Allah the Almighty advance the healing before mercy and that is because mercy protects the people from any forthcoming harm, however there must be cure first and when the Quran was revealed sickness and disease and others from the illnesses of the communities. So Islam came to cure those diseases first if its curriculum was followed then comes mercy so to prevent the return of those diseases. So if there was a slight ignorance of the curriculum of Allah the diseases returned and if you returned to the pharmacy of the Quran so may you take the medicine and be cured.

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*(I seek refuge with Allah from Satan the outcast (the Cursed one))*

Allah the most gracious and the most high asked every believer to rid himself with the assistance of Allah from Satan the outcast before he reads the Qur'an. Therefore the request for assistance from Allah is on the first meeting between the believer and the start of his reading of the Holy Qur'an. Allah the most gracious and the most high says:

*{So when you want to recite the Qur'an seek refuge with Allah from Satan the outcast (the cursed one)}*

(Sura Nahil-16)

It is clear that this glorious verse asks us to rid ourselves from Satan the outcast before reading the Qur'an that is because if every being directed himself to his creator and asked for his assistance he will be stronger despite the fact that he may be, in essence, weak and he will be the winner in spite of his inability and at times helplessness. Because when Allah is with you. Your ability and power will be above all abilities and above all powers because you made Allah the most gracious and the most high on your side. And when we read the Qur'an we have to purify our receiving sense so that we may receive Allah's good words in the best possible manner. And in that sense we are not doing so using our own ordinary abilities and our own powers but with the assistance of Allah's ability and omnipotence. But why?

It is because all the obstacles present in the living curriculum of the believing human are the works of Satan.

And Satan always comes from a door in which he sees the living curriculum for the human to be weak. So if Satan sees a human to be strict in one aspect and obedient he will come to him from another aspect. So if the believing human (of Allah) is strict in the performance of his prayer and he maintain it and performs it during its prescribed times, Satan would come from the aspect of wealth inspires to him not to pay the Zakat (i.e Obligatory Charity) reasoning it by saying it will make him poor if he does give it. Satan will inspire him to take what is the lawful right of others (i.e the poor) inserting a sense of false happiness into him that he will be rich and that he has secured his future by doing so and that is a lie.

But the reality as conveyed to us by Prophet Mohammed (PBUH) is when he said: (no wealth was decreased by charity) and charity is what increases wealth and places within prosperity so that it will increase and grow and in any event wealth is the wealth of Allah and it is merely exchanged (circulates) from one hand to the other during life then the human dies and leaves it, however Satan uses people's ignorance of this fact so he pushes them to earn ample unlawful wealth and if a person is strict in the aspect of wealth (i.e pays charity) Satan will come to him from the woman's aspect and he will continue to portray to him a provocative woman image and continues to inspire him until he falls into unlawful sexual relationship and if he was strong in all these aspects. Satan will inspire him towards Alcohol or malicious gatherings or backbiting and the important point is that Satan will

always home around the weak aspects in the human so that he may fall into disobedience.

Therefore in asking for assistance of Allah the almighty from the Evil Satan, will make Allah strengthen the weak aspects in you. So that Satan will not be able to penetrate through you when you are reading the Qur'an and place thoughts in your head that might distract you from your attentive reading. It must be understood that Allah's offering in the Qur'an is equal for all of humanity. The offering of the Qur'an is equal however to each and each and every person takes in that which is in equal proportion to his own faith. The Qur'an is read and people listen. However does everyone accept the Qur'an in equal proportions? We say No as Allah the Most Glorious and the Most High said:

*{And among them are some who listen to you (O Mohammed PBUH) till, when they go out from you they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allah has sealed and they follow their lusts (evil desires) (16)"}*

Surat Muhammed (47)

That the Qur'an did not influence and or have an affect them. But it did influence and had an affect on the believers who listened to it in confirmation of the Almighty's words:

*[And if We had sent this as a Qur'an in a foreign language other than Arabic, they would have said: "Why are not its Verses explained in detail (in*

*our own language) What! (A Book) not in Arabic and (the Messenger) an Arab? Say "It is for those who believe a guide and a healing. And as for those who disbelieve there is heaviness (deafness in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen or understand))" (44).*

#### Surat Fussilat (41)

The Qur'an's offering is available for everyone but what is important is who receives it and how he receives it when it is recited to him and Allah the Almighty wants us when we recite the Qur'an to drive away Satan from us before he pushes us away from Allah's curriculum of life and glorious Verses and because we are unable to see Satan and he is able to see us and we do not know where he is but he knows where we are in confirmation of The Almighty's words:

*{ O Children of Adam! Let not Satan deceive you, as he got your parents [Adam and Eve] out of Paradise, Stripping them of their raiments to show them their private parts. Verily, he and Qabiluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the Satan (Devils) protectors and helpers to the unbelievers (27) }*

#### Surat Al-Araf (7)

Therefore we must be assisted by a superior power that is able to concur Satan and destroy him, Allah the Almighty asked us to seek his assistance and to seek refuge in him, because he is able to protect us and purify our

hearts and our souls from the inspiration of Satan, so he improves our receiving of the Holy Qur'an as if you purify yourself to receive the Qur'an, its Holy Verses will touch your heart and your soul and it becomes a shining light and guidance for you.

Allah the Almighty has already decided the fate of Satan. So he rejected him from his mercy and he made him despised and dejected. Satan knows that his fate is in the Hellfire. And he believes that Adam was the reason for that horrible fate because the start of his disobedience was his rejection of Allah's order to prostrate to Adam and said as the Holy Qur'an tells us:

*{(Allah) said: "What prevented you (O Satan) that you did not prostrate when I commanded you?" (Satan) said "I am better than him (Adam) you created me from fire and him from clay" (12)}*

Surat Al-Araf (7)

Satan's disobedience was at its highest because he answered the order with another order and said he will not obey and he will not prostrate to Adam because I am better than him he is from clay and I am from fire as if he did not accept the judgment of Allah the Almighty and wanted to amend it. And this disobedience is the pinnacle of disobediences. It made Allah the Allblessed and Almighty eject Satan from his mercy and described him as an outcast so that we may know his fate is the hellfire and that Allah will not forgive him.

Satan began by luring Adam (PBUH) as Adam lived in a Paradise that gives him all his requirements for life without him exerting any effort or tiredness and there was in heaven thousands of trees giving all sorts of fruits and they were Halal (lawful) to Adam and Eve to eat whatever they pleased except for one tree that Allah forbid them from it and that tree was the subject matter of the disobedience. Satan started to lure both Adam and Eve to disobey Allah, how? He tried to convince them that by not eating from this tree this will deny them plenty of good and read the words of the Holy Qur'an:

*{Then Satan whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said "Your Lord did not forbid you from this tree so that you will not be Angels or you become eternal (20)}*

Surat Al-Araf (7)

And in another of his lures:

*{Then Satan whispered to him saying "O Adam! Shall I lead you to the Tree of Eternity and to a Kingdom that will never waste away" (120)}*

Surat Taha (20)

And this is how we know that Satan comes to the human being from more than one side. That is why the first side was this tree that if one eats from it



will be an angel or will become immortal and the second lure was that this tree will give whomsoever eats from it besides eternity an endless Kingdom.

So Satan paints a picture for the human being that what Allah has forbidden from him is in fact good for him and that if he disobeys he will gain wealth and influence Adam and Eve ate from the forbidden tree. They did not become eternal and they did not come by an endless Kingdom. But their private parts were shown and it became known to them that Satan was lying and that Allah the Almighty in his curriculum what he forbids us from he wanted good for us.

However Satan comes and glorifies the path of disobedience and had Adam became wise and thought about it deeply he would have discovered the lies in the whispers of Satan. Satan as he proclaims was directing Adam to the Tree of eternity and had this tree, in reality, given eternity. Satan would not have asked Allah the Almighty to keep him alive until the day of judgment he would have eaten from the tree and gained eternity himself but Adam obviously failed to contemplate this fact.

However Satan came from the human side that was not completely conscience so that he trapped Adam in disobeying. And he enters the sons of Adam, in the same manner, from their unconscious side as well and had the sons of Adam thought with their minds and they know that there is a conflict between Satan and Adam and that Satan asked Allah the Almighty to keep him alive until the day of judgment so that he may seek revenge from Adam and his children by luring them into disobedience. So if we, the children of

Adam, are mindful of this fact we would have been alert to it and as soon as Satan's whispers are discovered he will escape.

Satan entered from a misleading side and he swore by Allah's Might and he is Mighty not needing his creation. And Allah the almighty is not harmed by those who disbelieve. And what he owns will not increase by humans believing. Satan used Allah's Might and his not needing those whom he created and said as the Qur'an tells us:

*[By Your Might, I will surely mislead them all] (82)*

Surat Sd (38)

However Allah the Just and the Almighty told us that he ejected Satan from his mercy and called him the outcast so that we all know that he will not enter into his mercy ever.

Satan entered to mislead the sons of Adam swearing by Allah's lack of need for his creation and his might (i.e all sufficient) and if Allah had wanted all of his creation to be guided. Satan would not have been able to come near any of them and read the Almighty's words:

*[If we will, We could send down to them from the heaven a sign, to which they would bend their necks in humility] (4)*

Surat Al-Shu'ara (26)

Therefore the Almighty was the one to award the human being the privilege to choose and if Allah wished he would have made the human without that option but to worship just like the other creation and from this point of choosing the almighty says:

*[And say “The truth is from your Lord” Then whosoever wills let him believe, and whosoever wills let him disbelieve. Verily We have prepared for the Zalimun (polytheists and wrong doers) a Fire who walls will be surrounding them (disbelievers in the Oneness of Allah) And if they ask for help (relief, water etc) they will be granted water like to molten lead which burneth the faces. Calamitous the drink and ill the resting-place!]* (29)

#### Surat Al Kahf (18)

Therefore Allah the Almighty has made clear to us the path of enlightenment and the path of rejection and he left us to choose whether to submit to Allah the Almighty and receive his mercy or object to Allah and receive his torture and Allah the Almighty only gave us this choice during a limited period and that is our lifetime but after the human dies his humanity disappears and he becomes without choice. In addition Allah the Almighty did not give us the choice in all events of our lifetime. But he gave it to us in the curriculum of life only in submission or objection.

So that we may avoid Satan in our lifetime the Holy Qur'an explained to us how Satan was going to lure the sons of Adam. Read the Holy Qur'an:

*[(Satan) said: “Because You have sent me astray, surely I will sit and wait against them (human beings) on Your straight path] (16)*

Surat Al A’raf (7)

So Satan does not make much effort with those who have indulged themselves in mischief and sold themselves in rejection and those who have set themselves out to all that is against the will of Allah. The human who rejects and objects has his own Satan and he needs no luring because it orders the human to do evil. Therefore Satan does not go to places where Alcohol is consumed or where prostitution is practiced but rather spends little effort in luring those inside because anyone who goes to those places is a human form of Satan, however Satan goes to places of submission and worship he spends all his efforts and cunning tricks to drive them away from their worship of Allah, and that is why we must be alert to Satan because he never said that he was going to wait for those on the evil path as the evil path by its own nature follows in the path of Satan, however Satan wants those with pure submission beautifies rejection and lures them with unlawful wealth.

The Holy Qur’an says:

*[Then I will come to them from before them and from behind them, from their right and from their left and You will find most of them as thankful ones (i.e they will not be dutiful to You)] (17)*

Surat Al A’raf (7)

And these are the luring aspects and indulgences from which Satan comes. from between their arms (i.e from their front) and this is the first side. From their behind and this is the second side and from their right side and that is the third side and from their left and that is the fourth side. And we all know that the number of sides is six not four so what are the two remaining sides from which Satan does not come? They are the above and below. Satan escaped from those two sides because he knows that the top side represents the divine side. And the below side represents the human worship side when he prostrates to Allah and that is why Satan ran away from those two sides.

What is peculiar is that if you observe that elements of atheism in each generation you will find that they come from the same sides as those of Satan. They say we are progressionists in the forwards (i.e front) direction, backwards in their direction (i.e the back side), leftists or right wings. We say to them we non of these directions we are not progressionists calling for liberalism and open in our objection to the Almighty, and not backwards as this is what we found our forefathers on and not leftists denying religion and supporting atheism and not right wing supporting capitalism believing in the disproportionate use of human resources. We are however a Muhammedian nation in the upper direction all our affairs are from the Almighty and so long as all our affairs are from Allah the Almighty we do not submit to our own ventures and opportunities but we submit to the high and the Almighty. And so long as you submit to the one higher than you there is no degrading at all but a high and precious status. Believing in the Almighty's words:

*[They (hypocrites) say: “If we return to Al-Madinah, indeed the more honourable (Abdullah bin Ubai bin Salul the Chief of the hypocrites at Al-Madinah) will expel therefrom the meaner Allah’s Messenger [PBUH] “But honour power and glory belong to Allah, His Messenger and to the believers but the hypocrites know not] (8)*

### Surat Al Munafiqun (63)

So we are a Muhammedian upper in direction we declare our submission and worship of Allah and we follow the curriculum of the heavens and that is why we are distinctive to the rest of humanity in general because every human who does not submit to Allah the Almighty and does not follow his curriculum of life then he follows a human made curriculum placed by equal creatures in status and form. And the human sole has desires that it wants to achieve and that is why it places a curriculum that it can by itself be distinctive to other humans a curriculum that benefits it on its own (and maybe detrimental to others) and this curriculum could have been placed by a group of people or a class of people and we say that their curriculum is to their own benefit. However, Allah the Almighty gives you his curriculum of life so that he may give you good not take away good from you, because he the almighty is the source of all good and he is not in need of what you may own or what the whole of humanity owns therefore justice good deeds preciousness of the sole is the curriculum of the heavens. Allah does not take away from you but gives you and does not degrade you but makes you a more precious human.

Here there is a note that we must pay attention to. It is this upward in direction what made Allah choose an illiterate nation so to establish the last link between the heavens and the earth and choose from this nation an illiterate prophet (i.e as he was born by his mother) did not take education from his comparators. Was not educated on the East or the West and did not read from and or about someone to be influenced by him or a philosopher to follow but who did teach him is Allah the almighty.

Therefore illiteracy is an honour to the Prophet (PBUH) because it reassures us that all he came with was from the Almighty and that is why every thing he came with was a miracle and an inspirational message from the heavens. And had it been that the Qur'an had come to a civilised nation like the Persians and or the Romans or to a Prophet that was not an illiterate who read the books of philosophers from the East and from the West it would have been said that "The Qur'an is a collection of and a meeting of civilisations and a gift of the mind and a collections of reforms to direct humans in their lives" but no it is an illiterate nation and an illiterate prophet to reassure of it's link with the heavens and what was conveyed by Mohammed [PBUH] bears no influence by humans nor cultures nor civilizations and it is not within the bounds of human mind's comprehension. But it is from Allah the Just the Almighty so Mohammed [PBUH] the illiterate became the teacher of the whole of humanity and this is how we know that Satan cannot go near the place where all good deeds and worships go up to the heavens and from the place of submission and humbleness to the Almighty.

Satan insisted on luring human beings so that he will not be the only rejecter and (in his view) so long as he rejected and was ejected from Allah's mercy why should he be the only objector? Why don't everyone become objectors? And if it was that Satan objected and rejected because he refused to prostrate to Adam so why wouldn't he take all of Adam's sons to hell with him? To take revenge from them and from their father. Some people say that Satan rejected and Adam rejected and Allah the Almighty ejected Satan and forgave Adam and we say there is a difference between one rejection to another rejection. The rejection of Satan was at the top and in its highest form. Satan rejected the order with an order by saying no I will not prostrate and I will not obey because I am made from fire and he is from clay this was an objection to an order with another order. As to Adam he said that your (i.e Allah) order is the just order and your words are just and your curriculum is just but I was weak I was unable to submit to your command so please forgive my weakness o Lord and that is why Allah allowed him to be forgiven and taught him words so that he may be forgiven.

So there is a difference between the two objections. One says I will not object because I am better than him and the other is an objection whereby the slave to the creator admits his wrong and weakness and directs himself to Allah asking for forgiveness and mercy. And despite the fact that Allah in the Holy Qur'an had told us that Satan is our enemy in his saying:

*[Surely Satan is an enemy to you, so take (treat) him as an enemy He only invites his followers that they may become the dwellers of the blazing fire]*

(6)



## Surat Fatir (35)

Therefore the human being is not normally cautious and therefore each and every time we read the Qur'an Allah the Almighty wants us to seek refuge in him from the evil Satan so if Satan had touched us or won over us in one aspect of our lives so that Allah the Almighty will push him away from us when we are reading the Qur'an so that our hearts are purified and we have pushed Satan away from us and all his lures and attempts to steer us away from the straight path and righteous curriculum.

When we seek refuge in Allah from Satan the evil there is a grantor of refuge and that is Allah the Almighty from Satan. And Satan is Allah's creation and you are Allah's creation and it is possible for a creation of Allah to be alone with another creation of Allah and has power in his own. However if one of you becomes attached to the creator then the other will not be able to beat him. And if you left yourself to Satan he became alone with you. Therefore we seek refuge in Allah who created you and created Satan so he will assist you against him. Therefore when you find a group of believers and a group of non-believers if the believers remained attached to their Lord the non-believers will not win over them ever. And if they became detached from their Lord's path the unbelievers will beat them because then it will be a fight between two groups who are not attached to Allah so when one creature confronts alone another creature the stronger shall win if one group of creatures sought refuge in their creator no one can win over them. Humans can win over another human if they became detached and away from Allah. If both groups were attached to Allah then they would never fight.

And the Just the Almighty wants you when you read the Qur'an that you purify your receiving human tool in such a way that guarantees a good you receiving the Qur'an well. That you detach yourself and become far from Satan and his implications only then you will receive the Qur'an in a pure manner and take from it all that it offers. So if you sought refuge in Allah from Satan the evil you are then by the side of Allah and Satan will never get to you. Therefore Satan will come on the day of Judgment to tell those who followed him as the Qur'an tells us:

*[And Satan saith, when the matter hath been decided: Lo! Allah promised you a promise of truth; and I promised you, then failed you. And I had no power over you save that I called unto you and ye obeyed me. So blame me not, but blame yourselves. I cannot help you, nor can ye help me, Lo! I disbelieved in that which ye before ascribed to me. Lo! for wrong-doers is a painful doom] (22)*

#### Surat Ibrahim (14)

Therefore Satan has no authority over the human being so that he may force him to do what he does not want to do (Satan) does not have the power to compel and he does not have the power of convincing the human to do wrong and that is called the power of evidence. Powers are two types compelling to he whom he does not want to do and convincing which makes you carryout the action whilst you are willing and satisfied. Satan does not have the power of compelling us to do what we do not want to do and he does not have the power of convincing so to convince us to do what we do

not want to do however the issue is Satan's persistent whispering found a liking in our own souls so we followed it.

And Allah the Almighty wants to prevent this whispering from us whilst we are reading the Qur'an however it is Allah the almighty who created Satan and he was the one to give him the ability to whisper to humans why? Because if submission was there without resisting evil the intensity of the belief will not appear. Nor the power of willingness to carryout duties required by the Almighty but when there is luring and an intensity in the luring act and you are committed to submission that is an indication of the strength of the belief just as in you will not know the degree of honesty in an employee until such time that you lure him into taking a bribe. And if he was not subjected to such a test you would not know the degree of his honesty but if he was subjected to that kind of test and he continued to be committed to his honesty and sincerity then this is true honesty.

Allah the Almighty gave us the choice because he wants from his creation those who obey him but who are at the same time able to disobey him. And believe in him and he is able to disbelieve in him because this confirms the human's love for Allah himself. A compelled creation comes to Allah compelled in doing so and cannot disobey and this proves the compelling power and omnipotence of Allah. However Allah the Just and the Almighty wanted his creation to come to him out of love for him and this love maybe because of the generosity of Allah in the hereafter and his wealth in all respects and his paradise. And it could be for the love of Allah's self and that is why some of the chosen holders of knowledge say in the meaning of the following Verse:

*[Say (o Mohammed [PBUH] I am only a human like you and it is conveyed to me that Your Lord is one Lord and whomsoever wants to meet his Lord let him do good deeds and does not associate partners in his worship of him]*  
(110)

### Surat Al Kahaf (18)

It was said that paradise is one because the Just and the Almighty said ((Whomsoever wants to meet their Lord)) in that to enjoy the meeting with his Lord and if you were doing good deeds for the self of Allah and not for his generosity you will be in pleasure of Allah in the day of Judgment and whomsoever worked for paradise will receive it and he who worked for what is higher than paradise will also receive it.

Did not Allah create paradise and the hellfire, is he therefore not worthy of worship?! Rabia al-Adawia said ((O Allah if you knew that I worshiped You for my greed in Your paradise then deny me it, and if You knew that I worshiped You for being scared from your hellfire then send me to it, I worship You because you are worthy of worship)).

Allah the Just and the Almighty: wants you when you read the Qur'an that you purify yourself for Him the Almighty. And he the Glorious knows the traps of Satan and his ways into the Human Being and his whispers to you what might be against your inherently believing nature so the comes the Qur'an an inherent human nature that was spoilt so no good reception takes place of its overwhelming effects on the human soul. However if you sought refuge in Allah the creator no creation will dare

come near you therefore if you wanted your receiving tool to be able and ready to the purity of what is being offered, listening to the words of Allah because Allah is the one who is talking as the Qur'an are not the words of the reader but the words of Allah the Almighty.

Therefore Syed Jafar al-Sadiq [PBUH] and he was one of the most knowledgeable amongst extended members of the Prophet's family in the secrets of the Holy Qur'an that amongst the most horrifying things in a person's life are fright, worry, disasters, harm and poverty. He said I am surprised at someone who was scared but did not rush to Allah the Almighty saying: We take our recompense from Allah he is the best of Grantors. as I heard Allah say afterwards: (So they changed by the grace of Allah and his generosity where no harm came to them) and I was surprised by someone who was burdened with deep troubles and he did not rush to the saying of Allah the Almighty: (O Lord I was touched by harm and you are the Most Merciful of All) as I heard Allah saying afterwards: (So We answered him and removed the harm that fell on him). And I was surprised at someone who was exposed to a disaster how he did not rush to Allah the Almighty saying: *(There is no Lord but You the Almighty I was one of the transgressors)* I heard the Almighty saying: *(So We answered him and we saved him from the disaster and likewise we save the believers)* and I was surprised at someone who fell into an evil trap and did not rush to Allah saying: *(I convey all my affairs to Allah as Allah is all seeing of slaves)* as I heard Allah say afterwards: (So Allah protected him from all the evil they planned for him).

And so long as you are in the refuge of your creator Satan will not dare come near you ever.

And when the Prophet [PBUH] in the al-Thour cave and with him was Abu Baker al-Sidiq [ABPH] on the day of migration and the unbelievers were standing on the entrance to the cave with their weapons what did Abu Baker say? He said if one of them look under his feet he would have seen us. And this is a reality that cannot be dismissed but with pure faith and therefore the Prophet [PBUH] said to his companion: what do you say to two (persons) and their third is Allah and this is what the following Holy Verse is alluding to in the Almighty saying:

*[Do not be sad Allah is with us] (40)*

Surat Al-Tuba (9)

Therefore the Prophet [PBUH] and with him Abu Baker [ABPU] were both in the refuge of Allah but is it that because they are in the refuge of Allah was an answer to Abu Baker's statement: if one of them looks under his feet he would see us. We say yes because they are in the refuge of Allah and Allah cannot be seen by sight so sight cannot detect both the Prophet [PBUH] and Abu Baker so long as they are in the refuge of Allah.

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## Surat Al-Fatiha

*{In the name of Allah, the most Beneficent, the most Merciful (1)}*

From the moment of its revelation the Holy Quran was coupled with the name of Allah the Almighty, therefore when we recite it we begin with the very same beginning that Allah wanted us to begin with and that is for the beginning to be in the name of Allah. And the first words uttered by angel to the messenger were *{read in the name your Lord who Created}* and that was the start of the revelation of the Quran so may take its role within the Universe and that is in the name of Allah and when we not start to recite the Quran we use the same beginning.

Prophet Mohammed [PBUH] was in the cave of Hirra when the angel Gabriel came to him and that was the first meeting between him and the angel who was carrying the revelation and the Prophet told of the first of the Almighty's words and that was *{recite}*.

Reciting requires either that the person knows something by heart to recite or there is something in front of him to read, however the Prophet [PBUH] did not know anything by heart and there was no book in front of him to read from and even if there was he was an illiterate man unable to read or write.

And when Gabriel said *{recite}* the Prophet [PBUH] said I am not a reader the Prophet was realistic about his abilities and the request was repeated

three times, Gabriel in a revelation from Allah the Almighty saying to the Prophet {*recite*} and the Prophet replies that he is not a reader and those who oppose Islam took this point on board and argued how was it that Allah tells his messenger to recite and he replies I am not a reader.

We say that Allah was talking in his Divine power which says to something be and it will be but the Prophet was [PBUH] was replying with his humanity that tells him he was unable to recite or read not even one word, however the Divine will of Allah was going to take this Prophet who did not know how to read nor write so that he becomes a teacher for all of humanity until the day of judgment, because all humans are taught by humans however the Prophet [PBUH] was to be taught by Allah the Almighty so that he becomes the teacher to the most knowledgeable of humans taking from him knowledge and then came Allah the Almighty's reply:

*{Read: In the name of thy Lord Who createth, (1) Createth man from a clot.  
(2)}*

Surat Al-Alaq (96)

This means that Allah created from nothing will make you read to the people in such an extraordinary way that world's scientists and civilizations would not be able to match. And what you the illiterate Prophet will read will become extraordinary and unmatchable not only to those who listen to it at the time it is revealed but for the whole of the world and not only for the time of the revelation but until the day of judgment. That is why Allah the Almighty says:



*{Read: And thy Lord is the Most Generous, (3) Who teacheth by the pen,  
(4)}*

Surat Al-Alaq (96)

So that you will read o Mohammed [PBUH] will remain an eternal guidance for humanity and because the teacher is Allah the Almighty who said:

*{Read: And thy Lord is the Most Generous}* using the higher standard of the word as there is generous and most generous that is because when you are taught by another human that is due to the generosity of Allah because he made it available for you to be taught by another human, however if it was he the Almighty who was to teach you then he would be most generous because your Lord has raised you so high so that he himself may teach you.

The Almighty wants to draw our attention to the fact that Mohammed [PBUH] is not reading the Quran because he learned how to read but he was reading it in the name of Allah and so long as it is in the name of Allah it does not matter whether the Prophet [PBUH] was taught by a fellow human or not because it was Allah the Almighty who taught him. And the standard of his teaching is above that of all humans.

We also start by the name of Allah when we read the Quran because it is he the Almighty who brought it down for us and made it easy for us to know it and recite it the order is that of Allah in science, ability and knowledge and read the word of Allah the Almighty:

*{Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have ye then no sense? (16)}*

#### Surat Younis (10)

And that is why when you start reading the Quran you do so in the name of Allah who made it easy and accessible to you in every aspect. But is only when we read the Quran that we are asked to start in the name of Allah? We are ask to begin every action in the name of Allah as we must respect Allah's giving in his Universe. When we plant the seeds we must start by the name of Allah because we did not create the land we are cultivating nor did we create the seed that we are planting nor did e bring down the rain from the sky so that the seed may grow.

The farmer who holds the axe and throws the seed may well be the most ignorant person in the elements of the sand and the contents of the seed and what the water does to the sand so that the seed may grow, all what the human is doing is to implement the idea of creation by Allah on the substance created by Allah using the energy created by Allah so that the act of plantation is performed.

Humans do not have the power to compel the earth to provide him with fruits and cannot create a seed so that it may grow to become a tree, and no power over the sky to bring down rain so when he begins his actions in the name of Allah he begins with name of Allah who created the earth and the seed and the water as he has no command on any of them, his energy and

interference does not command any of them and cannot be part of his ability or energy. And it is as if he is declaring that he is entering the process in the name of Allah who created them for him.

Allah the almighty submitted the whole of the Universe for us and gave us evidence of so doing and you must not think that you have an independent ability in this Universe and do not think that the purposes and laws of the Universe have an independent ability but they all work under the orders of the Creator and it is he if he wishes to make them proceed and if makes them cease.

The large Camel and the huge Elephant may be ridden by a small child and they would obey him. However the relatively small snake cannot be controlled by an ordinary human and if we were doing things within our own independent ability it would have been easier to control the snake because of its small size. However Allah the Almighty wanted them to make an example for us so that we may realize his omnipotence and that he has submitted to us what he wished and did not submit to us what he wished not to submit to us, and that is why Allah the Almighty says:

*{Have they not seen how We have created for them of Our handiwork the cattle, so that they are their owners, (71) And have subdued them unto them, so that some of them they have for riding, some for food? (72)}*

Surat Ya-Seen (36)

And that is how we know that the submission of cattle to us is with the order of Allah not our own ability.

Allah comes to a piece of land and brings heavy rain down and scientists say that this is in accordance with the rules of the Universe so Allah draws our attention to the falsehood of this statement as there comes seasons of drought where not a single drop of rain falls for us to realize that rain does not fall in accordance with strict laws but by the will of the Creator of the Universe and if those laws are working in order who stopped them? The will of the Creator is above that of any laws and if it willed it made laws work and if did not they will not work and that is why everything in the Universe is in the name of Allah he submitted matters and he gave and I is he who gives and denies even when matters on which the human has a certain degree of control and or choice. Read the words of Allah the Almighty:

*{Unto Allah belongeth the Sovereignty of the heavens and the earth. He createth what He will. He bestoweth female (offspring) upon whom He will, and bestoweth male (offspring) upon whom He will; (49) Or He mingleth them, males and females, and He maketh barren whom He will. Lo! He is Knower, Powerful. (50)}*

Surat Al-Ash Sura (42)

The origin of offspring is the mating of the male and the female and that is the law, however laws do not work unless by the will of Allah and that is why a man marries a woman and they do not have children because it is not the law that creates but the will of the creator of the law that does. If he

wishes he makes it work and if does not he makes it defective and Allah the Almighty is not ruled by laws but he rules them.

And in the same way that Allah allows laws to operate or fail to operate he is also able to carryout superior and extraordinary matters just like the story of Zakaria [PBUH] he was taking care of the virgin Mary bringing her all that she needed and when he entered her place once he saw that she had what he did not bring her so he asked her and she is pious to be found all the time in her place:

*{Whenever Zachariah went into the sanctuary where she was, he found that she had food (37)}*

Surat Al-E-Imran (3)

The Almighty gives us this picture despite the fact that Mary was in her conduct and piety is over and above any suspicion however and of that we know that what spoils the Universe is when we do not ask about the source of things that do not seem in proportion to that ability of the person who gained them. The mother notices that the father is spending well beyond his means and in disproportion to his wage. And when we notice that the daughter wears clothes that are priced well beyond her wages and if the mother asks the father and or the daughter from where did you get this? The society will be preserved and guarded, however corruption comes from when we close our eyes on unlawful wealth. So what did Mary [PBUH] reply:

*{She answered: It is from Allah. Allah giveth without stint to whom He will.  
(37)}*

### Surat Al-E-Imran (3)

Therefore Allah's omnipotence is not governed by any law and Mary drew the attention of Zakaria to this omnipotence therefore Zakaria called upon his Lord in a matter that only his omnipotence will do in that he is very old and his wife is very old as well and impotent and they wanted a child and this is a matter that defeats all laws of the Universe because giving birth only happens at a certain age so if the couple grew very old they cannot have children so what happens if the woman was impotent from the outset she was not able to conceive when she and her husband were both young so how would she conceive and both are very old, this stands against all laws governing humans, however Allah alone is able to bring a law and what opposes it and that is how Allah willed for both to have a child so Zakaria had his son Yahya.

Therefore everything in this Universe is in the name of Allah it is done with the name of Allah and with his permission the Universe is governed by laws reasons but Allah is above all of that.

When you start everything in the name of Allah is just like you are having Allah on your side helping you and by his grace and mercy Allah taught us to begin everything in his name because Allah is the name that is all encompassing of all the perfect characters belonging to the Almighty. Any action ordinarily requires a number of abilities so when you begin an action

you will require Allah's strength, ability and assistance so if Allah did not inform us of his name that is all encompassing of all characters and abilities then we would have had to use the name that bears a particular character that we may require, like saying in the name of Allah the provider and Allah the responsive and Allah the beneficial to others in names and characters from which we require assistance, however Allah the Almighty made us say: in the name Allah, in the name of Allah, in the name of Allah all encompassing of all characters.

We must stop here to discuss those who do not begin with the name of Allah and their wanting the material benefit only, the disbeliever does not start his actions in the name of Allah and the believer begins every action and Allah on his mind and both will take from this life because Allah is the Lord of all and he has offerings of a Lord for all of his creation who were invited to live the life. However, this life is not the real life for the human being but the hereafter if the real eternal and whomsoever has this life in mind will take in proportion to the Lord's offering in accordance with his Lordship and in proportion to Allah's offering in this world and whomsoever has Allah in his mind will take from the offerings of Allah in this life and the hereafter and that is why Allah the Almighty says:

*(Praise be to Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. His is the praise in the Hereafter, and He is the Wise, the Aware. (1))*

Surat Saba (34)

And because the believer thanks Allah for a benefit during his lifetime and then thanks him for saving him from the hellfire and enters him into his paradise so to Allah thanks during the life and in the hereafter. The Prophet [PBUH] said:

*(Any action that does not begin with the name of Allah is chopped)*

The meaning of chopped is that its tale is cut off (i.e an incomplete act where there is something missing) because when you begin something without saying the name of Allah you might become too proud and a tyrant thinking that it was you who made the Universe serve and benefit you. And when you begin something without the name of Allah you will only reek the benefit in this life and have no share in the hereafter so if you want the offering of this life and the hereafter come to every action with the name of Allah. So before you eat say in the name of Allah because it is he who provided you with the food and created it, when you enter an exam say in the name of Allah so he may assist you in passing, when you enter your house say in the name of Allah as he provided you with it and when you get married say in the name of Allah as he is the one who created that wife and made her available for you. In every action you carryout start it with name of Allah as it prevents you from doing anything that may anger your Lord the Almighty because you cannot start an action that angers Allah with his own name. If you want to drink alcohol or steal or any other action that angers Allah and you remembered his name you will not do it you will shy away from doing an action that angers Allah using his own name and that will make all your actions in what Allah has allowed.



When we start reading the words of Allah the Almighty in his own name we are reading these words because they are the words of Allah and he is the Lord worshipped in his own Universe and the meaning of worshipped is that he is obeyed in whatever he orders and abstain from whatever he has forbidden and it is just like you are receiving the Holy Quran by the offering of Allah in his creation and in his order to do and not to do. And that is what is meant when you start the Quran by the name of Allah in whom you believed as your God and Lord and whom you have promised to do what he allowed and refrain from what he has forbidden and you read his book so that you may abide by it and it is he who created, gave life and for him is the order during the life and in the hereafter and before whom you will stand on the day of judgment so that he will make accountable if you had done good or bad so the beginning and the end is to Allah the Almighty.

Some people ask how do I start with name of Allah when I have disobeyed and committed wrongs in the past, we say never shy away from reading the Quran and start in the name of Allah even if you had wronged. And that is the reason why Allah gave us the logistics of how we start reading the Quran in the name of Allah the Most Compassionate and Most Merciful. Allah the Almighty will never abandon the wrong doer instead he opens his door of repentance and encourages him towards it and asks him to repent and return to Allah so that he may forgive his sins because he is most merciful. So if you say how do I say in the name of Allah when I wronged yesterday and we say in the name of Allah the Most Compassionate and the Most Merciful as Allah's happiness overtakes all of the sins of his creation and it is he the Almighty who forgives all sins.

Mercy merciful is from the word womb and that the place where a fetus develops into a child in the stomach of his mother and that is the place where he receives food without the need for any will or strength from himself and where he finds all that he requires for a full development an offering from Allah the Almighty without work or payment. Observe the kindness and affection of the mother towards her child and her overlooking his bad side and her happiness in her return to him and that is why Allah the Almighty said in a Holy saying:

*(I am the Merciful I created the womb and awarded it a name of mine and he who connects with it I connect with him and he who disconnects with it I disconnect from him)*

Allah the Almighty wants to remind us always that he is merciful on us and provides for us and will always leave the door of forgiveness door after door and we sin and he does not take us with our sins and does not deny us his bounty and does not cause us to die with our misgivings and deeds. That is why we start reading the Holy Quran by saying in the name of Allah the Most Compassionate and the Most Merciful so that we may always remember the open doors of mercy open to us, we raise our arms towards the sky and say O Lord your mercy forgive us our sins and bad deeds so the reader of the Quran remains connected with the doors of Allah's mercy and every time he is driven away from the curriculum of Allah he hurries back to it so long as Allah is the Most Merciful and Compassionate the doors of mercy will never ever close.

We must notice that the words Most Merciful is meant as an over emphasis and amplification it is said Merciful and Most Merciful and if we say Merciful the person does have a Merciful character and if it said Most Merciful then this is an amplification and Allah is the Merciful in the lifetime and in the hereafter.

Allah the Almighty's characters do not shift between strength and weakness and dare not think that Allah comes with characters ample in one time and little in another but it is the characters of absolute perfection however what changes are matters related to these characters. Read Allah the Almighty's words:

*{Lo! Allah wrongeth not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward. (40)}*

Surat Al-Nisa (4)

The above Verse denied any injustice to Allah the Almighty and then comes another Verse by the Allah the Almighty:

*{And thy Lord is not at all Most Unjust to His slaves. (46)}*

Surat Fussilat (41)

We notice here the amplified use of the word "Most Unjust" meaning very Unjust and the words of Allah the Almighty "not at all Most Unjust" this,

apparently, does not confirm that Allah is not unjust but only not “most Unjust”. We say you did not understand the meaning. Allah does not inflict injustice on any creature and the first Verse (above) denied absolutely that Allah would inflict injustice not even equal to the weight of an atom on any slave (singular) but the second Verse (above) mentioned slaves (plural) and slaves are all the creatures of Allah. Therefore if each and every one of them suffered a slight injustice that would account, at the end, for a lot of injustice even though it may be minimum in quantity but with the huge number of the creation the injustice will be equally huge. And that is why the first Verse denied mere injustice by Allah the Almighty to any slave and the second Verse also denied injustice by Allah the Almighty but the second Verse used an amplified style because of the large number of those to whom the Verse may be applicable.

We then come to the Most Merciful and Most Compassionate, he is Most Merciful during the lifetime to all of his creation as Allah’s mercy during the lifetime covers the believers, the disbelievers and those who do not abide by his rules. Allah gives them all sustenance that they require and does not take them for their sins he provides for those who believe in him and those who do not and forgives many, therefore those who are covered by his mercy is all of his creation regardless of they were believers or non-believers.

However, in the hereafter Allah is Compassionate towards the believers only as the deniers and the polytheists are excluded from Allah’s compassion so those covered by Allah’s compassion in the hereafter is a limited number and by far less than those covered by mercy during the lifetime so where does this amplification (in the use of the word compassion) come from? It

comes from the ample offering and the eternal nature of the offering as Allah's bounties in the hereafter are by far more than those during the lifetime. The amplification here is in the ampleness of the offering and its eternality so the amplification style during the life time is referring to the absolute generality of it and the amplification in the hereafter is specifically for the believer in the offering, its ampleness and its eternality.

A number of scholars disagreed on the "In the name of Allah the Most Merciful and Compassionate" and it is present in 113 of the chapters of the Holy Quran and whether it forms part of the Verses of each Sura itself, meaning that each Sura starting with "In the name of Allah the Most Merciful and Compassionate" is part of it or is it just to separate one Sura from the other with the exception of Surat Al-Fateha.

Scholars said that "In the name of Allah the Most Merciful and Compassionate" is a Verse of the Holy Quran but it is not a Verse of each and every Sura with the exception of Surat Al-Fateha because it is part of that Sura and there is only one Sura in the Quran that does not start with "In the name of Allah the Most Merciful and Compassionate" and that is Surat Al-Touba and "In the name of Allah the Most Merciful and Compassionate" was repeated in Verse number 30 in Surat Al-Naml in Allah the Almighty's words:

*{Lo! it is from Solomon, and lo! it is: In the name of Allah, the Beneficent, the Merciful; (30)}*

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*{Praise be to Allah, Lord of the Worlds, (2) The Beneficent, the Merciful. (3)}*

### Surat Al-Fateha (1)

The opening of the book (i.e the Holy Quran) is the mother of the book no prayer is valid without it, you are permitted to read any of the Verses in the Quran subject to being a difference Verse to the one performed before in the same prayer and it may be different from Verses said in other prayers. However if you did not read Surat Al-Fateha your prayer is invalid and that is why the Prophet [PBUH] said (Whomsoever performed a prayer without reciting the mother of the Quran his prayer is invalid).

Al-Fateha is the mother of the book and no prayer is valid without it and Allah the Almighty said in a Holy saying: (I divided the prayer between myself and my slave and for my slave whatever he asked, so if the slave said *{Praise be to Allah, Lord of the Worlds}* Allah the Almighty would say My slave praised me and if the slave said *{The Beneficent, the Most Merciful}* Allah said my slave complimented me and if the slave said *{Owner of the Day of Judgment}* Allah the Almighty said my slave glorified me