

{But those who disbelieve and belie Our *Ayât* (proofs, evidence, verses, lessons, signs, revelations, etc.) - such are the dwellers of the Fire. They shall abide therein forever (39)}

Surat Al-Baqara (2)

The Almighty after informing us that after Adam lands on earth he will receive from Allah a curriculum for the conduct of his life and whomsoever followed it fear and sadness would leave his life and he became assured in this lifetime and in the hereafter then Allah wanted to give us the opposite picture as the view presented in the previous Verse was about those who were guided and the view in this Verse is for those who disbelieved. Allah the Almighty says : ***{but those who disbelieve and belie our evidence}*** and disbelieve is the act of hiding the existence of Allah who is firmly present, and the attempt to hide such existence is in fact a declaration of His existence as one does not attempt to hide something unless such thing does exist.

Something that does not exist there is no need for hiding its presumed existence as it is not present in our minds and our minds only accept what does exist. So the picture of the mind exists first then there is a verbal description of it and that is why we use comparables to describe certain matters (i.e like that rock or that lake etc) so to bring the picture of what is not present closer to the mind. It is necessary for the thing to be present first then it is verbally labelled (for example it was only after the invention of the missile and the spaceship that names were attached to them) prior to its existence you cannot label something and give it a name.

Those who have disbelieved attempt to hide the existence of Allah. and one does not hide something that does not exist therefore, disbelief is an affirmation of belief in actual fact. And your mind cannot comprehend a name unless a meaning for it exists. You cannot possibly find a language in the world that does not have the name of the Almighty within it and everyone understands that name even those who have never left their house and that is by the natural instinct implanted within all of us by the Almighty.

There is in our universe a number of signs placed by the Almighty and they are all over and above the ability of ordinary human beings such as the sun, the moon, the stars and the earth itself. Also the mountains the oceans etc. these are called signs all of which were compelled to serve the human being. And there are signs that are miracles and that is when Allah the Almighty sends a Prophet or Messenger to his people. Then the Almighty suppresses the laws of the universe for him so that he may prove to his people that he is a Messenger from Allah the Almighty. These signs come to affirm those in the message of the Messenger especially when they are going through hardship where they need affirmation and an indication of the truthfulness of the message to the people. The Verses of the Qur'an are also called signs because they represent the miraculous words of Allah in which He the Almighty placed what affirms the truthfulness of the message until the day of judgement.

Allah the Almighty talks to us, through the Verses of the Qur'an, on how the human being was created and the curriculum of the heavens and the earth. And those who disbelieved in the Verses of Allah are those transgressors and those who associate partners with Allah those who reject Islam and fight religion all those Allah the Almighty informed us of their fate. So does disbelief stem from an inability to understand and or comprehend? We say sometimes and we have the example of the people of Pharaoh when Allah the Almighty caused them harm by disease and other matters but despite their certainty and these were signs from the Almighty they did not admit them and the Almighty says:

{And they belied them (those Ayât) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsâ (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsâ (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the Mufsidûn (disbelievers, disobedient to Allâh, evil-doers and liars.) (14)}

Surat Al-Naml (27)

Sings in the universe are plenty, and if we pay them attention we would have had certainty in belief as they do not need contemplation, rather Allah the Almighty made them visible so that people, all the people, may realise them. However, some people

inspite of that continue to disbelieve in Allah's signs. Those are the people who want to follow their own personal desires and Allah the Almighty gathered both the disbelievers and the transgressors in Verses with one punishment. Allah the Almighty said: {those are the people of the fire} as an indication of the love of the fire for those people the fire is happy when they enter it and does not want to part with them at all. Therefore read Allah the Almighty's words:

{On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" (30)}

Surat Kaf (50)

That is the extent of the affection between the fire and the disbelievers as the fire accompanies them everywhere and this is not an unpalatable friendship between the fire and the disbelievers. When the fire burns a disbeliever and a transgressor and a hypocrite it is in a happy state and the same is for paradise as it loves every person who believed in Allah and was faithful in His worship and applied His curriculum and read the words of the Almighty:

{Verily, those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell therein forever (23)}

Surat Hod (11)

What is meant is that paradise loves the believers and remains with them just like hell remains with the disbelievers and the transgressors and just like the hellfire is happy to burn all those who disbelieved, paradise is happy to entertain the believers. Allah the Almighty then says: {and they are in it for eternity} in that the torment inside is constant and forever and is not lessened and read the Almighty's words in saying:

{Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped (86)}

Surat Baqara (2)

And that is how we know that Allah the Almighty brought down the curriculum on earth along with Adam and he was the one to implement it on earth. Allah did not leave the human being for one second on earth without having a curriculum for life so to distinguish between the guidance and the misguidance. And with the curriculum repentance was decreed and the acceptance of repentance was also decreed so that a human does not lose hope and would not feel that if he commits a mistake he would be condemned to the hellfire and that the doors of the heavens are always open to him. That Allah who created him is merciful on him and if he commits a mistake the door of repentance is opened for him and his sins are forgiven. This is so that every person on earth feels the care of Allah the Almighty and he is still on earth and from the beginning of life. Therefore, the curriculum is here for anyone who wants to believe and repentance is open to whomsoever commits a sin.

Allah the Almighty warned Adam and his children that whosoever believes and obeys the commands of Allah will live a happy life in this life and the hereafter. And whosoever disbelieves and transgresses his fate will be eternal torment.

Allah made Satan known to Adam and asked him to be wary of him so what did Adam's children do? Did they receive Allah's curriculum with obedience or with transgression? And did they attach themselves to the teachings of Allah or did they leave them behind their backs?

{O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me(40)}

Surat Baqara (2)

After Allah the Almighty told us the story of the creation and how it started with Adam and the hatred of Satan to Adam, He tells us the first experiment of the curriculum in one of the paradises and how Adam was subjected to this experiment and how Satan lured him and he transgressed. Then he landed on earth armed with Allah's curriculum and protected by the principle of repentance so that he may not be drawn to tyranny, then Adam's mission on earth begun.

Allah the Almighty wanted to demonstrate to us a collection of messages and how the children of Adam received the curriculum of Allah by disbelief and rejection. Therefore the Almighty chose the story of the people of Israel as it is one of the most miraculous stories, and the Prophets of the children of Israel were the largest in number ever sent to a single nation and that does not mean that they were preferred, rather they were the most rejecting and transgressing nation that is why they had the most number of Prophets sent to them. After every miracle presented to them they would go astray so another miracle is sent to them and they go astray once more. And it was because of their tyranny Allah the Almighty decreed that they spread in the earth only to gather in place thereafter, so that they may taste the torment and humiliation as a punishment for their transgression and disbelief.

That is why the story of the people of Israel took such a large part of Allah's book so to affirm the Messenger of Allah [PBUH], as Moses [PUH] who Allah sent to the people of Israel was steadfast amongst the Messengers that is why he was very disciplined and we must draw attention to Allah the Almighty's saying: {O' people of Israel} as the Almighty when He wants to talk to the whole of human mankind He says: {O' children of Adam} read Allah's words:

{O Children of Adam! Take your adornment (by wearing your clean clothes), while praying (31)}

Surat Al-Araf (31)

And His saying:

{Oh children of Adam}

So why is that Allah the Almighty addresses us as the children of Adam? That is because He wants to remind us of His blessings given to us since the beginning of the creation that is because these blessings are specific to Adam and his children as Allah created Adam with His own hands and ordered the Angels to prostrate to him. He prepared a universe fit for living and all that is required for the continuation of life itself. The universe is not only filled with essentials but also with extras. Then the Almighty trained him for what luring and deception that lay ahead by Satan and made him understand that Satan is in fact his enemy and taught him words of repentance so that He may forgive him and gave him immeasurable blessings.

Therefore Allah the Almighty wants to remind us of all this so that we may shy away from committing sins after all the blessings we have been warded as humans. So if we He reminds us of the blessings He gave us we will shy away from committing sins. Allah the Almighty taught us knowledge that made us, as humans, distinct from His angels and that is why we must remain thankful, grateful and worshipful throughout our lives.

We observe that at the beginning of this Verse Allah the Almighty uses the words (Oh sons of Israel) why? And who is Israel?

Israel is made up of two words (Isr) which means someone who has been selected or chosen and (ael) which means Allah in the Hebrew language the word then means "Chosen by Allah" here the choosing was for Jacob and not his descendents. So if we look at Israel who is effectively Jacob and how he attained this name we will see that he got this name because he was tested by Allah with a great test and a burden so he deserved to be the chosen of Allah. And when Allah the Almighty calls the people of Moses by saying (Oh sons of Israel) He wants to remind them of the high status of Israel with Allah, what he faced in burdens and what he bore in his lifetime. So Allah has chosen the religion for them remember what he advised and reminded you of when he was about to die:

{Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship

your Ilâh (God - Allâh), the Ilâh (God) of your fathers, Ibrâhîm (Abraham), Ismâ‘îl (Ishmael), Ishâq (Isaac), One Ilâh (God), and to Him we submit (in Islâm)(133)}

Surat Al-Baqara (2)

Then after that Jacob says, and read Allah the Almighty's words:

{O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims - Islâmîc Monotheism) (132)}

Surat Al-Baqara (2)

That was the advice given by Jacob to his children full of wisdom and knowledge. That knowledge is that Allah is one without any partners and that the religion is Islam and a remainder that Allah has chosen the religion for them and that they should strictly adhere to it until death.

This final advice was given just before the death of Jacob and at the time of death the human being is truthful with himself, and with his Lord and with his children. And it is as if when Allah the Almighty says (Oh children of Israel) He wants to remind them of Israel who is character of Jacob how he bore huge burden but remained patient and his advice to them at the time of his death.

Allah the Almighty reminds the children of the favours of the lifetime favours of their parents upon them so that they may learn a lesson and shy away from committing sins exactly like when there is a benevolent and truthful worshipper who's children went astray. So it is said to them are you not embarrassed? You are the children of that benevolent man it is not right that you commit acts that anger Allah. similar, in context, to (Oh sons of Israel).

Israel is Jacob the son of Issac and Issac is the son of Ibrahim and Ibrahim had Issac and Ismail and our Prophet [PHUB] is the descendent of Ismail and Allah the Almighty says: (Oh children of Israel remember the blessings I awarded you). However, when Allah the Almighty addresses the Muslims He does not say

(remember the blessings of Allah) rather He says: (remember Allah) that is because the people of Israel are materialists and worldly orientated and it is as if Allah the Almighty is saying to them so long as you are materialists and worldly orientated then remember the materialistic blessings Allah has awarded you.

We Muslims are not a materialistic people and there is a difference when a human being is with the blessing and when he is with the blessings provider. Materialists love materials and those who are not materialists love the provider and live within His confounds. Therefore Allah addresses the Muslims He mentions (remember Allah) because we are with the provider, however when He directs His talk to the people of Israel He says: (remember the blessings of Allah).

In the Hadith Qudsy¹ He says: (I am worthy of being worshipped alone by the pious, and whomsoever was pious enough not to associate anyone with me he was worthy of my forgiveness).

Therefore, it is mandatory for us to worship Allah the Almighty even if He did not create heaven and hell, and that is why the believers are worthy recipients of burdens and troubles, but why? Because the burden of Allah is in fact a blessing. And Allah the Almighty is proud of human beings in front of the angels and He says they worship me for myself the angels reply by saying: rather they worship You for Your blessings upon them. The Almighty then says to them: I shall take it way from them and they will continue loving me and from my creation those whom I love to hear their prayer and calling of Me, so I burden and test them so that they call on My name because Allah likes their voices.

Therefore when a human worshipper is troubled with his health (for example) and he is no longer healthy, you will see that only the ignorant will view this with discontent. As to the deep thinker and the knowledgeable will look at things within the context of the Hadith Qudsy² that Allah the Almighty, on the day of judgment, says: ((Oh son of Adam I was ill and you did not care for me, so the human says and how can I care for

¹ The words of Allah, repeated by Muhammad (SAWS) and recorded on the condition of an isnad (chain of verification by witness(es) who heard prophet Muhammad say the hadith).

² Ibid

you and you are the Lord of all? Allah replies by saying: did you not know that one of my worshippers was ill and you did not care for him. Did you not know that had you cared for him and visited him you would have found Me by him)). So even if the believer loses the blessing of health he should not lose hope as Allah the Almighty wants him to live with the provider and he will be within the confounds of Allah the Almighty throughout the period of sickness. And that is why when Allah the Almighty says: (Oh sons of Israel remember the blessings I have awarded you) means that if you were not believers in Me for My Lordship then you should be embarrassed from committing sins because of all the blessings I have awarded you and the mention of blessings came here because the sons of Israel worship Allah because of those blessings.

Remembrance is preservation from forgetfulness that is because life's routine makes us forget the causer of all the blessings. The sun comes up on us every day how many people remember that it is Allah who is causing it to rise daily so he or she may give thanks for that blessing. And rain falls all the time who of us remembers that rain is brought down by Allah so that he or she may give their thanks to Him. Remembrance can be by the heart or by the tongue and Allah the Almighty is unseen by us and it is part of His greatness that He is unseen by us however, His blessings direct us towards Him and by remembrance He is in our minds and thoughts all the time and by His blessings He is remembered and thanked always.

The Almighty asked the people of Israel to remember only for the blessings He gave them. And they should have obeyed the provider and gave thanks to Him that is because remembrance of Allah places you in a fortified zone where no harm or evilness will come to you.

Remembrance of Allah the provider gives life to everything as remembrance of Allah makes the heart submit and reduces the amount of sin committed and everyone benefits from it. It makes the direction in life one that is straight and narrow and when Allah the Almighty says: (remember my blessing) means remember me with the blessings I have provided you with and the Almighty's saying: (fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me)) and read the Almighty's saying:

{And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power (115)}

Surat Ta'ha (20)

Therefore a promise is an assurance between the worshipper and his Lord. So what is the promise that Allah the Almighty from the people of Israel to fulfil so that He may fulfil His promise to them?

We say: that might be the promise of instinct and that promise of instinct is to believe in Allah and to thank Him for His blessings as we said if a person landed in a place where there is no one. He then slept and woke up and found that there was an abode full of blessings in front of him, he would ask himself who made this? And had he thought just for a little while he would have come to the conclusion that there must have been a creator of all that especially when the creation here is above the ability of ordinary humans. So If Allah sent a messenger to inform all that it is Allah who created and brought everything into being and there was no one to object or challenge as the act of creation is over and above the ability of ordinary humans. Then the matter is settled in favour of Allah the Almighty without challenge.

Therefore it is instinctive in us to continuously remember and praise Allah, it does not need complications nor does it need a philosophy. To fulfil our promise towards Allah is by worshipping Him and praising Him is the instinctive thing to do for what He has blessed us with. Nevertheless you find Allah the Almighty saying:

{Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me) (40)}

Surat Al-Baqara (2)

And in another Verse:

{Remember Me (by praying, glorifying) I will remember you (152)}

Surat Al-Baqara (2)

{If you help (in the cause of) Allâh, He will help you, and make your foothold firm (7)}

Surat Mohammed (47)

So what is the matter that Allah the Almighty wants to draw our attention to in these Holy verses? Allah the Almighty wants us to know that He has placed the key to paradise in our own hands. In the hands of each one of us the key to the path that leads us to either paradise or hell therefore if you fulfil the covenant then Allah shall do the same. And if you remember Allah then Allah shall remember you and if you support the religion of Allah then Allah shall support you.

And that is how the Almighty wants to draw our attention to the fact that the key is in fact in our own hands. So if we begin with obedience then the obedience of Allah knows no limits and if we draw closer to Allah He will draw closer to us. And if we go away from Him He will call us and that is the instinctive belief of humans. Is that the covenant meant by Allah the Almighty when He said (fulfil my covenant and I shall fulfil mine) or is that the covenant is the one He took from all the prophets to inform their people that if another prophet came afterwards believing in what they have and confirming it then they must believe in him and support him? The Almighty has taken a covenant from all the prophets and messengers for the benefit of our Prophet Mohammed [PBUH]. Or is it the covenant that Allah the Almighty took, through Mosses [PBH] for the wise from the people of Israel those who learned the Torah learned it, taught it and memorised it a covenant that they must not hide anything from it. Read the words of the Almighty:

{(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs,

and purchased with it some miserable gain! And indeed worst is that which they bought (187)}

Surat Al-Umran (3)

The purpose behind that covenant that they must not hide what was revealed about Islam in the Torah and that they should not hide the characters of Prophet Mohammed [PBUH] that were contained within it. Allah the Almighty gave the characters of Prophet Mohammed [PBUH] in both the Torah and the Bible. So read:

{And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforesaid they had invoked Allâh (for coming of Muhammad صلى الله عليه وسلم) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers (89)}

Surat Al-Baqara (2)

The Holy Quran came believing in what was revealed in the Torah and the people of Israel knew the truth of what was revealed in the Quran but they disbelieved because the Prophet Mohammed was not one of their own people. And the people of the book the Torah and the Bible knew that the message of the Prophet [PBUH] is the final message and the people of each of the Prophets must believe in him and that is the covenant that all nations should believe in the message of the Prophet Mohammed [PBUH] and support him. And it is the responsibility of their children to support him as well and believe him it could be either of these two covenants.

And when Allah the Almighty says (I will fulfil My covenant) this means the covenant of entering paradise in the hereafter that Allah the Almighty after revealing Islam He specified those who will be covered by His mercy as those who believed in Prophet Mohammed [PBUH] and anyone who does not believe in this religion does not have a covenant with Allah.

Read Allah the Almighty's words when the shake up took the people of Mosses by surprise and Mosses asked Allah for mercy, Allah said:

{ "And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqûn (the pious - See V.2:2), and give Zakât; and those who believe in Our Ayât (proofs, evidence, verses, lessons, signs and revelations, etc.) (156) Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'rûf (i.e. Islâmîc Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful (157) }

Surat Al-Ara'af (7)

Allah the Almighty reminds the people of Israel in this Holy verse with the covenant He took from them and warns them that His mercy is preserved for those who believe in the Prophet Mohammed [PBUH] when his message arrives. The Almighty also says: (and Me you should fear) as there is no power or ability in the Universe above that of Almighty and that is why you should fear a day in which you will be held accountable for your deeds and He is Mighty and Powerful and there shall be no escape for those who disbelieved.

{And believe in what I have sent down (this Qur'ân), confirming that which is with you, [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy [get (تأخذ اجرا)] not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone}

(41)

After reminding the people of Israel of their covenants that they have taken upon themselves in terms of not hiding or changing anything in the Torah to hide things or to change things and reminded them of the covenant to believe in Prophet Mohammed [PBUH] that Allah the Almighty mentioned his characters in the Torah. So much as the Jewish Rabbi Ibn Salam used to say to his people in Madina: I knew him as soon as I saw him as I know my own son and my knowledge of Mohammed is even better. He used to remind his people of the characters of the Prophet [PBUH] is present in the Torah that they cannot possibly mistake him for another. Allah the Almighty said *(believe in what I have sent down (this Qur'ân), confirming that which is with you)* that is because the Quran came believing in the Torah the true copy before it was unlawfully amended and that the Quran is not in agreement with what they currently have in the amended version of the Torah rather the Quran is in agreement with the Torah that was not tampered with.

Then Allah the Almighty says: *{and be not the first to disbelieve therein}* we have already said that Jews were not the first to disbelieve in Prophet Mohammed [PBUH] rather it was Quresh (i.e his own tribe) in Mecca. What is meant by this verse is the first of those who disbelieved in him from the people of the book, but why? That is because Quresh had no connection to the curriculum of the heavens and they did not know anything about the previous messages and Holy books. However the Rabbis of the Jews knew the truthfulness of the message and they used to open their conversations with the mention of Prophet Mohammed [PBUH] with those people of Madina and say: (the time has come for a Prophet in whom we shall believe and we shall fight you just like the people of Ad and Arm). However when the Prophet

Mohammed [PBUH] arrived and instead of hurrying to believe in him they were the first to disbelieve.

Allah the Almighty did not surprise the people of the book with the coming of Prophet Mohammed [PBUH] rather he alerted to him in Torah and the Bible and that is why they should have been the first to believe in him not the first to disbelieve. That is because what came, in the message of Islam, they knew about.

And the Almighty's saying: ***{and buy get not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price}*** when the Almighty talks about the striking the deal of belief uses the words buy and sell and the word trade. Read His the Almighty's words:

{Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise (111)}

Surat Al-Tawba (9)

And in another verse:

{O you who believe! Shall I guide you to a trade that will save you from a painful torment? (10) That you believe in Allâh and His Messenger (Muhammad ﷺ) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know! (11)}

Surat Al-Saf (61)

The Almighty used the words referring to a deal, buy and sell after that in His saying the Almighty:

{Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.) (9)}

Surat Al-Juma (62)

We know that trade is a relation between the producer and the consumer, the producer wants to sell his produce and the consumer needs that produce. And profit is an operation that might take a long or a short amount of time depending on how desirable is the produce. The trading activity was used by Allah the Almighty as the shortest way to achieve a benefit. Trade is carried out by a person he buys a commodity and then sells it, however with Allah He will take some of your personal freedoms to give you a more eternal and much wider one instead.

As we said if we compare this life with its limited number of years and how many years each of us will live? Fifty, sixty, seventy!! We find that no matter how long this life will last it shall end and the wise human is the one who will make an investment during this limited life so that he may have a share in the eternal life. In that the deal becomes a successful one.

The blessings of this earth are limited to the capabilities of ordinary humans but the blessings of the hereafter are in tune with the abilities of Allah the Almighty. When an ordinary person comes and asks, why should I make myself suffer in this life? Why should I not enjoy myself? We say, no. what you will receive in punishment and torment in the hereafter is not equal in worth to what you will enjoy in this lifetime, therefore the deal is a losing one. You bought a blessing that will disappear for an eternal one!

Allah the Almighty says to the Jews: {***and buy get not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price***} in that do not do away with the verses and evidence of faith so that you may receive a small price for it and when a person receives less than what he paid then this is a losing deal. And that is why the Quranic style in equal proportion to that loss. As in ordinary business deals prices are paid and products are purchased or taken. However in this instance that the verse talks about [above] one who made the price that should be paid made that a purchase and that is stupidity in its most obvious forms.

Allah the Almighty says: {***and buy get not with My Verses a small price***} in that do not lose the deal. The thing that you should sacrifice do not make into a price to be

paid because in that instance you made the price a commodity so long as you are buying the verses with a price you would have then made the verses of Allah a price to receive gains in this lifetime. It would have been better had you made it an expensive price instead you made it into a very cheap price. You broke your promise with Allah so that you retain your wealth and your position!! However, if a person forgoes something from the enjoyment of life so that he may take from the ever lasting enjoyment of the hereafter then that becomes a winning deal. That is because a person in this lifetime will enjoy as much as he imagines enjoyment to be but in the hereafter he will enjoy as much as Allah the Almighty's imagination of the blessings and enjoyment is.

Here are those who do not want to bear upon themselves in following the curriculum of Allah they hurry with wanting the fruits of the deal out of silliness. They want the enjoyment be it unlawful or unlawful and we say to every one of them: if you are a believer in the hereafter, or you are not a believer the deal is a losing one because in both instances you will be tormented in the hellfire. That is because you bought with your faith and your religion a limited enjoyment and you made transgression and disbelief the price so you reversed the deal and you made the thing that should have been bought with the curriculum of Allah and that is the eternal blessings of the hereafter sold and sold for what? With a limited blessing and that is how a person receives less than what he gave and that a losing deal.

Wealth should not be an objective or an aim as if you make wealth your objective in life you will have plenty of it as you will not be spending it! Then the society will be spoiled. Wealth is a faithful Servant but is a very bad Master, as it is your Servant when you spend it but when you keep it and thrive on it, it will make you sick and tired because you became its Servant.

This verse gives us an idea about the Jews because the main objective of their life and its centre is wealth and gold. Allah the Almighty prohibited usury because this will transform money into a commodity and this is another cause for spoiling the society, because it is meant for wealth to increase with hard work so if the increase of wealth came about without hard work this will destroy the cycle of life. The poor will

become poorer and the rich becomes richer and that is what we see today in this world.

And if Allah the Almighty said: {*and buy get not with My Verses a small price*} we should not understand that there is a higher price by which we may purchase the verses of Allah. The answer is no as no matter how high the price is it shall remain little and very little because it is for the verses of Allah, and the verses of Allah cannot be valued with wealth so the deal is a losing one regardless of its value.

And the words of Allah the Almighty: {*and fear Me and Me Alone*} meaning beware of the characters of the Divine the Almighty and the characters of the Divine those that relate to His punishment and destruction. There are other characters as the Mighty, Great, Able, Avenger and Humiliator. Allah the Almighty says Beware of the Hellfire that is for us to make a shield between us and the Hellfire one of the soldiers of Allah for punishment so that we are not touched by the great punishment. So how do we do that? That our actions in this lifetime is in accordance with the curriculum of Allah the Almighty therefore piety is required in this life in everything that we do.

{And dress not truth with falsehood, nor conceal the truth [i.e. Muhammad صلى الله عليه وسلم is Allâh's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth)}

(42)

After warning the Jews not to sell their religion for a small price and that is wealth and lifetime influence, Allah the Almighty said: {*And cover not truth with falsehood*} dress here is taken from something to cover ones self with it also means to conceal the truth so that it would not show. Dress is normally what covers the body and conceals its details.

Truth is what has been decreed and it will not vary and or change. For example if we witnessed an event then each of us told of what happened. If w were all truthful then all what we will say will be compatible with reality and what took place. However if there were some of us who were trying to change the truth then each one of us will have a story different to the other to tell. That is firm and cannot be changed.

In the Torah there are verses that were not altered by the Jews but there are ones that were altered. All the verses that related to the Prophet Mohammed [PBUH] his description and that he was to be the last of the Prophets they altered. And all the verse that did not relate to the Prophet Mohammed [PBUH] they did not alter and it is as if they mixed the truth with falsehood, so what made them enter falsehood and conceal the truth? The first benefit is so that they purchase a small price with the verses of Allah as falsehood is what there is no truth in and that is why falsehood has many avenues.

As to the truth is has only one door and Allah the Almighty wants to tell us that the Jews placed falsehood in the Torah that Allah did not reveal. They concealed the truth about the Prophethood of Prophet Mohammed [PBUH], but did they do this because they were forgetful or were they mistaken? No rather they did this with full knowledge. As we come to Allah the Almighty's words for the Jews:

{And enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers.}" (58)}

Surat Al-Baqara (2)

There have been many instances where the Jews have altered the words of Allah so that it may give a different meaning but have the same or very similar sound. The Jews dressed the truth with falsehood and a person does not do such a thing unless he is unable to confront the truth and because of his weakness he directed himself to falsehood. It is also because the truth exhausts its follower and humans, at times, cannot bar himself the truth.

And His words the Almighty: *{and conceal the truth while you know}* in that they are doing this concealment with knowledge and not out of ignorance. At times there are persons who conceal the truth but they do not know that what they are concealing is the truth. However if he knew that what he is concealing is the truth then this is the disaster because he is doing it deliberately. It could also mean that they, the Jews, know what will they receive in the hereafter from torment and punishment because of their concealment of the truth. They know what will happen to them in the hereafter but they persist with their actions knowing that their actions are wrong so the torment is what will befall upon them in truth.

{And perform *As-Salât* (prayer), and give *Zakât* (mandatory charity) and bow down (or submit yourselves with obedience to Allâh in bowing) along with *Ar-Raki‘ûn* (those who bow)}

(43)

The performance of prayer is well known. It starts with Allah Akabar (Allah is Great) and ends with offering peace. Its elements is standing, bowing and prostration however the Almighty says: *{give zakat and bow down with those who are bowing}* and it is either that He wants them to join the believers because their prayer does not contain bowing. Therefore He wants them to believe in Mohammed [PBUH] and that they should not assume that their belief in Mosses [PBH] will save them from having to believe in what Prophet Mohammed [PBUH] conveyed and say our religion is enough and say that Islam came for the non-believers who have no religion so they were told to *{bow along with those who are bowing}*.

Allah the Almighty wants to draw their attention to the fact that their prayers will not be accepted until they perform in it bowing and the prayers of the Jews does not have bowing as part of it. Even if it has prostration and in both instances Allah the Almighty wants to draw their attention to the fact that they must believe in Prophet Mohammed [PBUH]. Allah the Almighty also drew their attention to the fact that the

Jews should buy faith and choose the winning deal and that they will not find this unless they believe in the Prophet Mohammed [PBUH] as this is the only way to gain the acceptance of Allah the Almighty.

The Almighty wanted to en their snobbishness of the new religion by ordering them to pray as the Muslims pray, and to spend in charity just like the Muslims. So that they do not mistakenly believe that their belief in Mosses [PUH] will be sufficient after the coming of the new Prophet who were ordered to believe in. In fact their belief in Mosses [PBH] and the Torah, if they truly believed in both, will oblige them to believe in Mohammed [PBUH] that is because the Torah orders them to do so. Therefore by not believing in Mohammed [PBUH] is contradicting the teachings of the Torah.

Prayers as we have previously said the standing of the worshipper before his Lord in wholeheartedness, and when the worshipper is standing before his Lord all his snobbishness must disappear. Instead humbleness and submission must enter the heart and the snobbish person is the one who is not aware of the Lord he is standing before. Their disbelief in the Prophet and to stand before their Lord for prayer as it should be performed and as it was decreed by Allah from above the seven heavens it is nothing but disobedience to the orders of Allah.

After that comes Zakat (mandatory Muslim charity) because the believing slave must direct himself towards useful work that would accommodate himself and those who are unable to move within life (to work). And when Allah the Almighty ordered us to strive on earth the order was not made so that we satisfy ourselves alone but for more than what we need in life. This is so that our work will accommodate those who are unable to work so that society is accommodating of everyone and we do away with envy and hatred and purify our souls.
