

Fast 16: The unseen

- There are many kinds of unseen things that we know of in this world:
 - Things too small, fine or subtle to be seen by the human eye, and in fact too small to be seen by means of any scientific instruments.
 - Things too far away to be seen by any human, such as distant objects in space.
 - Things that are under or behind something (for example, under the earth's surface, or the far side of the moon which was unseen till recent years).
 - Things that existed in the past, but which we need to know about to understand our world, for example, the state of the earth, and the living beings that were on it, millions of years ago. No one has ever seen those times.
 - Matters relating to the future. Countries and organizations make plans for the future and envisage how things will be for them. Scientists try to predict what the earth and the universe will be like in the future. But it is all unseen.
 - On the individual level, there are the consequences of our present actions which lie in the unknown future.
- Although these are unseen, we believe in their existence through evidence. So when this verse of the Quran requires us to “believe in the unseen”, it does not mean believing in it without any argument or evidence.
- As we can see, the more science has advanced, the more unseen things it has discovered and brought to light. There are things which were previously unseeable by man, but which science has made seen by means of various instruments, but there are also things about which science has proved that they can never be seen, such as the so-called “black holes” in the universe.
- So the “unseen” is not some primitive idea thought up by man when human beings didn't have much knowledge. It continues to be with us in the age of science.
- Even to live our daily lives we have to believe in the unseen. A person who undertakes education believes that he will obtain some qualification, one who goes out to earn money believes that he will get it and spend it, one who prepares a meal believes that he or she will eat it. None of these are certainties, but through experience people have complete faith in them.
- An interesting point to note is that while we talk about the past as being “behind us” and the future lying “ahead of us”, the terminology in the Quran seems to be the opposite. When it speaks of Allah knowing “what is before them and what is behind them” (see ch. 2, v. 255, ch. 20, v. 110, ch. 21, v. 28, etc.), by what is before or in

front of them it means *the past* and by what is behind them it means *the future*. This is because the past can be seen and is known, like something in front of you, but the future cannot be seen and is unknown like something behind you.

- Regarding the concept of God as presented in the Quran, Hazrat Mirza Ghulam Ahmad wrote:
 - “Almighty God is one and without any partner in His excellences, and He is eternally free from every defect. In Him are found all the perfect attributes, and by Him are displayed all the mighty powers. From Him the whole creation comes into existence and to Him all the affairs return. He is the fountain-source of all blessings and the Judge of retribution. Being remote, He is very near, and being near, He is still far off. He is above all but still it cannot be said that beneath Him there is anything else, and **He is the most hidden of all things, but it cannot be said of anything that it is more manifest than He.** He is Himself living and everything has its life from Him. He is His own support and everything finds support from Him. He bears everything and there is nothing that bears Him. Nothing has come into existence independently of Him and nothing can exist without Him. He comprehends all, but the manner in which He does so, cannot be described. **He is the light of everything that is in the earth and the heavens, and every light has shone forth from His hand and is a shadow of His person.** He is the Lord of all the worlds and there is no soul which has not been brought forth by Him and has come into existence by itself. Nor is there any faculty of a soul which has not been brought into existence by Him.”
 - “He is the One, without any partner, Who has no son nor wife. He is the unique Who has no equal, like Whom there is none having unique attributes. There is no one of equal rank with Him, and no one sharing the same attributes. There is no power which He lacks. **He is near despite being far, and He is far despite being near. He can show Himself to persons of spiritual vision as a likeness, but He has neither body nor form.** He is above all, but we cannot say that anything else is below Him. He is on the Divine Throne, but we cannot say that He is not on earth. He combines in Himself all the perfect attributes, and displays all that is truly praiseworthy. He is the source of all virtues, the possessor of all the powers, the origin of all grace, the One to Whom all things return, the King of all realms, Who has every perfection and is free from every defect and weakness. Only to Him is due the worship of those on earth and those in heaven. Nothing is impossible for Him; all the souls and their powers, and all the particles of matter and their powers, are but His creation, and nothing can come into existence without

Him. He shows Himself by means of His power and might and signs; only through these can we find Him. He is ever manifesting Himself to the righteous, and shows them the wonders of His power. It is from this that He is recognised, and the path approved of by Him is known. He sees, but without eyes; He hears, but without ears; and He speaks, but without a tongue.”

- Belief in the Unseen means believing that God is present even though we cannot see Him. A person holding this belief, if he thought about it, would not commit even such an act of wrongdoing *which is unknowable and unseen by people*, because he believes that even without anyone to see him, there is yet the Unseen God present.