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***{Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death, Allah encompasseth the disbelievers. (in His guidance) (19)}***

That Allah the Almighty in saying: *(like a rainstorm from the sky)* meaning the rain and Allah the Almighty brings down rain and with it life believing in Allah the Almighty's saying:

***{and we made every living thing of water (30)}***

Surat Al-Anbya (21)

It is from mere logic that we come to know that the bringing down of the rain is by the ability of Allah the Almighty alone that is because the operation a creation by calculation. And it involves matters that take place everyday which involve calculations as well, and there are factors that no one is able to control except Allah the Almighty. The earth was prepared for the matter of rain at the creation stage, so that there was three quarters of the earth surface made of water and one quarter of land, but why? It is Allah's decree that he made the operation of evaporation to take place with ease and that is because whenever we increase the surface of the water we make easier its evaporation and whenever we restrict the surface of the water then we make evaporation more difficult. So if we bring a glass of water and we place it in a locked room for one day and we return the next day we will find that the amount by which the water had decreased is by one centimetre or even less so what if we take that glass of water and poured its contents all over the floor then its evaporation will take place much faster, why? Because the surface of the water had increased dramatically so the act of evaporation took place much faster.

And when Allah the Almighty created the earth He placed a wisdom in the creation that the surface area of the water is exceedingly wide so that the act of evaporation takes place easily. He also made sunrays the evaporator of the surface of the water, and that was made using accurate calculations. This is so that the earth is not flooded or there is drought. He then made the wind submissive so that it carries the clouds to

where Allah wants rain to come down and made the heights of the mountains so that clouds collide with it and rain comes down and all this involves meticulous calculations in the creation and in all stages of bringing down the rain.

And because it is water that makes the life on earth, Allah gave it to us as an example just as He gave us the example of the fire and its illuminate character. All these are material examples so to bring closer to us what is unseen by us, that water gives us life.

But those hypocrites did not turn to this blessing that comes to them from the heavens without effort or exhaustion by them, rather they turned to secondary things. They ought to have welcomed it because it represents the beginning of good for them. That before rain comes down there must be some darkness represented by the clouds that brings it, so it hides the sun light if it is day and it hides the moon light if it is night. This darkness is the beginning of a blessing that is rain. So they did not turn to the blessings that Allah fills the earth with but they turned to the accompanying darkness so they turned away from the blessing. The same is also with the noise of thunder and the light of lightening, and thunder is received by the ear and lightening is received by the eye. The noise of thunder is loud it is louder than what the ear can cope with and that is why when the human being hears it he is immediately scared so he tries to stop his ears receiving it by placing the tips of his fingers inside his ears.

These hypocrites did not only place the tips of their fingers inside their ears, but as Allah the Almighty says: *(they placed their fingers inside their ears)* and did not say the tips of their fingers. That so exaggerate the effects of thunder on them as if because of their extreme fear they want to place their entire finger inside their ear so that it protects him from that frightening noise. They exaggerated their fear from thunder.

We find here that the talk is not directed to one person but to several because Allah the Almighty says: *(their fingers)* we say that an order to a group is an order to each individual member of that group. So if the teacher told his students to take out their pens then it means that each and every student must take out his pen. And if a leader of a group says get into your cars then the order is for each and every one to get into

their car. So in saying: (*placing their fingers in their ears*) that each and every one of them places their fingers in their ears.

Why do they do that? They do that because they fear death because thunder and lightening are sometimes accompanied by devastating shocks and that is how their exaggeration in their fear each and every one of them that a shock is going to kill him. It is just like they are receiving the blessing of Allah the Almighty not in its reality, they do not see the real blessing that this rain brings them the elements for the continuation of life rather they only take what is visible from thunder and lightening. Similar with those hypocrites they cannot be patient so to deny themselves desires and pleasures he wants the quick fix and cannot wait for the real blessings that Allah has promised His worshippers and believers in the hereafter. The hypocrite looks at the duties as they are crisis and a matter that bears the soul much burden and he forgets the reward of such duties in the hereafter, and how it will provide him with eternal blessing exactly like the human and how he looks at the rain in it being darkness lightening and thunder and he forgets that without that rain life cannot possibly exist.

They take these mere features as they are everything but in reality they come for a short period of time then disappear they are short just like this life temporary. However their view of it is temporary and materialistic because they only believe in this life and have completely forgot the hereafter. They forgot the water that stays for a long time but were alarmed at those temporary features that come with the rain so they were scared of it and their fright made them numb to what benefits rain brings. The hypocrites want to benefit from the blessings of Islam but do not want to perform its duties.

Then Allah the Almighty draws our attention to an important matter and that is their fear from loosing he pleasures of life which will not do anything for them. That is because Allah is surrounding the disbelievers and to surround means absolute control on the subject so that there is no where to escape and Allah's power and strength surrounds the believers and the disbelievers.

Therefore, their inability to see the real benefit and that is the curriculum of Allah does not give them the ability to escape Allah's strength and ability during their lifetime and in the hereafter.

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***{The lightning almost snatcheth away their sight from them. As often as it flasheth forth for them they walk therein, and when it darkeneth against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is able to do all things. (20)}***

Allah the Almighty wants to draw our attention to the fact that the lightening which is short in time and temporary is what attracts their attention. And if they had believed then the light of Islam and belief would have illuminated their path, however, their hearts are full of the darkness of disbelief so they are unable to see the path of light. And lightening snatches their sight in that it takes it without their ability to do anything. Snatching means that the snatcher does not wait for consent and the one on whom snatching is performed has no ability to prevent the snatcher. And snatching is different from taking by force because the latter is to take something regardless of its owner.

However, what is the difference between taking, snatching and taking by force? Taking is when you ask the owner for something he then gives you that thing, or you excuse him first in that you take the thing with the permission of its owner. Snatching is when you take something regardless of the will of its owner coupled by his inability to prevent you from doing so. Taking by force is when you take something despite the opposition of its owner by using force or otherwise so that he becomes unable to prevent you from taking that thing.

We shall give an example to Allah the Almighty is the highest of examples. If a child enters a sweet shop and snatches a sweet from that shop, that the owner of the shop does not have the ability over the snatcher because the event that took place is over and above the ability of the person who was snatched from. He is far and did not predict the event so he is unable to prevent the snatch. As to the taking by force is

when the owner of the shop is actually alert but unable to prevent what is happening and if he tried to resist then the individual who was going to take the thing from him by force must be much stronger than him. That the strength of the taker far exceeds that who is taken from.

And Allah's saying: (*The lightning almost snatcheth away their sight*) we must pay attention to the word (*almost*) i.e comes closer that lightening snatches their sight. And human beings do not have the ability to prevent that lightening from snatching their sight.

Allah the Almighty's saying: (*As often as it flasheth forth for them they walk therein*) in that they are able to walk for as much light as there is in this life represented by lightening they have no light in their hearts and that is why if it is darkened on them they stop. That is because they have no light. And Allah the Almighty's saying: (*If Allah willed, He could destroy their hearing and their sight*) some of the Orientalists claimed that this contradicts with the Holy verse: (*Deaf, dumb and blind; and they return not*) how are they deaf dumb and blind i.e that their tools of realisation do not function. And we here are talking about the blindness of belief then Allah the Almighty says: (*If Allah willed, He could destroy their hearing and their sight*) when they are already deaf dumb and blind?

We say that Allah the Almighty's saying: (*deaf dumb blind*) i.e they do not see the signs of Allah and the certainty of faith and the do not hear the verses of the Qur'an and understand them. Therefore their tools of realisation of intangible matter do not work, however their tools for realising the tangible remain as they are. The hypocrite is he who does not believe in the hereafter he does not see the torment that awaits him there.

If Allah the Almighty wished to take away their sight and their hearing, in respect of tangible matter, He would have been able to as He is able to do anything but He did not wish for that. So that they do not come arguing on the day of judgment saying that if they had sight they would have noticed the signs of Allah. And were they able to hear they would have understood and contemplated the Qur'an so Allah kept their sight and hearing for them so that it becomes an argument against them. That is because they had sight but they turned away from Allah's signs in all tangible things that brings them quick blessing in this life regardless of how it angers Allah. They hear so that they listen to everything of conspiracy against Islam and to deny faith and otherwise. So if you recite Allah's words they do not hear them and in that Allah the Almighty says:

***{Among them are some who give ear unto thee (Muhammad) till, when they go forth from thy presence they say unto those who have been given knowledge: What was that he said just now?(16)}***

Surat Mohammed (47)

In that they hear but never become wise and no light enters their hearts as if they are deaf to Allah's signs and verses they do not hear them.

Allah the Almighty wants to give us an example of the hypocrites that they are not alert to the real principles in life but they take its appearances only. They desire quick benefits and darkness of their hearts making them unable to see the light of faith. Rather they are startled by the false brightness of life that is temporary and removed. So their sight is snatched and because there is no light in their hearts if this life is removed from them darkness surrounds them from everywhere as they do not believe in the hereafter. Despite that Allah the Almighty is He wished would have taken away their sight and hearing because they do not use them in the required faithful way. These tools of realisation are supposed to increase our faith but those hypocrites only

see the enjoyment of this life and only hear the whispers of Satan. Therefore, the mission of faith for the tools of realisation has seized as if they never existed.

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*{O mankind! worship your Lord, Who hath created you and those before you, so that ye may ward off (21)}*

Allah the Almighty after telling us about the characters of the hypocrites in thirteen separate verses and gave us their visible features. Also giving us examples as what happen in their hearts so that the believers may recognise them both by appearance and by substance. Allah warns them (i.e the believers) so that they do not trust them, He made clear to us that he hypocrite not only disbelieved in Allah as a Deity and hid the fact of His existence. They also disbelieved in Him as Lord and the blessings of His Lordship has covered all of His creation both believers and non-believers. It was He the Almighty who called them into being and created them and that is why He guarantees their sources of living and their lives.

Allah the Almighty does not deny any of His creation the blessings of His Lordship in this life. The sun shines on the believer and the non-believer. Rain comes down on those who have uttered the words “there is no Deity except Allah” and those who have hid the fact of His Almighty existence. And the air is breathed by those perform their daily prayers and those who have not made a single prostration in their entire life. Food is eaten by those who love Allah and those who denied His blessings that is because the blessings of His Lordship are offered to all of His creation during their lifetime.

As to the blessings of Him as Deity it is offered for the believers in this life and in the hereafter. Allah the Almighty draws the attention of His creation to the fact that the blessings of Lordship from Allah the Almighty is enough for them to believe in Him and worship Him. And when the Almighty directs His talk to the people in the Holy Qur'an, the book that cannot be invalidated from any direction you come to it, that the speech to the people must be for every place and every time from the time of revelation of the Qur'an until the day of judgment. The speech of Allah the Almighty is specific to the pinnacle of issue of belief and that is the total submission to the one and only Deity without associating any partners.

And in the words of the Almighty: *(He who created you and those before you)* meaning that it is one of the requirements of worship is that Allah is the Creator of all people. And there is no suspicion in the issue of creation as no one can claim that he created himself or that he created this universe. However, Allah the Almighty asks us to respect the direct reasoning in our creation, that the father and the mother here are the reason for the human being present. We find Allah the Almighty saying:

***{Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word. (23)}***

Surat Al-Israa (17)

And that is how we find that the Almighty respected the reasoning for the creation, despite the fact that he is the founder of all the One who Created everything. However Allah the Almighty respects the work of the human despite the fact the human is merely a tool as wealth belongs to Allah He awards it to whomsoever He wants yet we find that Allah the Almighty encourages us to give charity by saying:



***{Who is it that will lend unto Allah a goodly loan (245)}***

Surat Al-Baqara (2)

It is as if Allah the Almighty respects the efforts of humans in achieving wealth despite the fact that wealth belongs to Allah, therefore He said and He is the greatest Creator: *(Who is it that will lend unto Allah a goodly loan)* and that how the mercy of the Creator appears to the creation. Allah says: *(so that ye may ward off)* ward off what? We ward off the mighty characters of Allah as Allah the Almighty has characters of might and characters of beauty, the characters of might and they are (the Mighty, the Conqueror, the Strong, the Able, the Harmer) and other characters of might.

Allah the Almighty wants us to have between ourselves and the characters of might a shield so that we do not anger Allah, so he deals with us in his characters of might. We must therefore commit ourselves to the characters of beauty of Allah and they are: (the Merciful, the Friendly, the Forgiving) so if we succeed in that we would achieve protection being saved from the hellfire which is one of the soldiers of Allah and is connected to his characters of might.

We must be alerted to Allah the Almighty when He says: *(oh you people)* that He is calling all people and if Allah wanted to call the believers only he says: *(oh you who believed)* i.e you who believed in Allah as a Deity and entered into a contract of faith with Him.

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***{Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better). (22)}***

After Allah the Almighty clarified for us the blessings of his Lordship that he gives to all of His creation, the believer and the disbeliever. It was enough so that all people would believe, all the people. Allah then continued to give us signs from the blessings of His Lordship and draws our attention to them so that whomsoever did not believe then faith may enter his heart so Allah the Almighty draws our attention to the creation of the earth in His saying: (*Who hath appointed the earth a resting-place*).

The earth is a place where all people live and no one can claim that he or she created this earth or founded it. Therefore it is a sign from the Lord that does not need any mental effort to think about. It is one of the logical matters that has been decided in favour of Allah the Almighty. And His the Almighty saying: (*resting-place*) means that He has prepared for it to be a comfortable place for human beings. It is just like one prepares a place for the sleeping or for you to rest on so it becomes a comfortable place. We inherit the earth from one generation to the other and it is suitable for all of us to live on, and from the day the earth was created until the day of judgment it will remain a resting place for the human being.

Some people might say that if one sleeps on the ground it might not be so comfortable as there might be stones underneath and other annoying things. We say that the early human used to sleep on it comfortably therefore when necessary sleeping on the floor is possible. And when civilisations developed and prosperity grew the earth remained a resting place regardless of whatever soft matter is on it. It was prepared in such a way that it is suitable for every generation in that each and every generation is comfortable in living because of the advancement of civilisation Allah revealed to the human from science that made the earth more of a resting place. We observe that Allah the Almighty in another Verse says:

**{*Who made the earth a crib for you*}**

## Surat Al-Zukhruf (10)

The crib is a baby's bed and it must be comfortable because if the baby finds anything uncomfortable in his bed he is incapable of making it comfortable. Therefore the mother prepares the pace of sleep for her baby until he sleeps comfortably. However the One who prepares the earth for His creation is Allah the Almighty making it a resting place for the creation, and if you read Allah the Almighty's words:

***{He it is Who hath made the earth subservient unto you, so Walk in the paths thereof and eat of His providence. And unto Him will be the resurrection (of the dead). (15)}***

## Surat Al-Mulk (67)

This means that Allah the Almighty made the earth submissive to the human submissive in all that he needs. Then Allah the Almighty comes to the heavens and says: (the heavens built) and built refers to endurance and coherence, in that the heavens, and it is above you, we see nothing that carries it so that it won't fall upon you. Therefore it is coherent and strong ceiling. Allah the Almighty confirms that in saying:

***{He holdeth back the heaven from falling on the earth unless by His leave (65)}***

## Surat Al-Hajj (65)

And in another Verse He says:

***{And we have made the sky a roof withheld (32)}***

## Surat Al-Anbiya (21)

The purpose behind all these Verses is so that we rest assured that the heavens will not fall upon us because Allah is preserving it.

Therefore, from Allah's signs on earth is that He made a resting place prepared for human life. He the almighty also preserved the heavens by His ability the Almighty it is stable in its place does not threaten the people or frighten them. Then came another sign: (*causeth water to pour down from the sky, thereby producing fruits as food for you*).

As is Allah the Almighty placed in this earth the matter by which life may continue. He did not leave the human on earth without providing him with the necessary matter for the continuation of his life. So rain comes from the heavens and the heavens is all of what is above us, so plants and fruits grow and these are blessings for us and people differ in the issue of blessings. Blessings is what benefits it is not what you gain as you might gain plenty of profits but then you are unable to benefit from it or spend it but that is not a blessing for you but for someone other than you and you are merely guarding it you do not spend a single thing from it until you give it to the other. Blessings in the eyes of many people is considered to be wealth so the Prophet [PBUH] said: (the son of Adam always says my wealth, my wealth. Oh you son of Adam did you have room your wealth except what you ate then got rid off, and what you wore then made old, or what you gave in charity and moved on).

This is the blessing of wealth it is only part of the blessing. There is also the blessings of good health, the blessing of children, the blessings of food. And every bounty from Allah the Almighty is a blessing not only wealth alone. Allah the Almighty wants to draw our attention in this Verse to think a little, in who created this universe. So that we come to know that even before the human was created that Allah provided all the elements for his continuity in life but this did not stop at the material life . but just

like Allah prepared for us the elements of material life, He also prepared for us the elements of our spiritual life or the principles in being and if you read the following Verse when the Almighty says:

***{The Beneficent (1) Hath made known the Qur'an. (2) He hath created man. (3) He hath taught him utterance. (4)}***

Surat Al-Rahman (55)

You will find that the Qur'an gives us the principles of life that without life becomes totally without value. That is because this life is a test or examination for another life forthcoming in the hereafter. So if you did not take life for what it is meant to be and that is a path to paradise then you would have completely wasted its value. Then life would offer you nothing but torment in the hereafter. Allah the Almighty linked the blessings in the following Verse so He said: *(thereby producing fruits as food for you)*.

Allah is drawing our attention to the fact that blessings only comes from above and gave us an example in water because it is a blessing that comes to us directly and can be felt by us. And water comes from the heavens in the most purest of forms.

Everything that comes to us from the heavens has high status and it comes down to increase the principles and prosperity in life. An operation that humans are unable to imitate and if they tried it would have cost them millions of Dollars so give us water that is not enough for one family. However, Allah the Almighty brought down from the heavens water in the most purest of forms so that plants might grow and produce fruit which guarantees the continuation of life in this universe.

And after we understand all these blessings and the miracle within them and comprehend them Allah the Almighty says: *(And do not set up rivals to Allah when ye*

*know*). Rivals is the plural of rival and that is the opposer or one who is similar in rivalry and any simple mind would go away from having a rival for Allah in any way as nothing is like Him. Allah is One in His ability, One in strength, One in His creation, One of His own and One in His characters.

There is no comparison between the characters of the Almighty and the characters of the creation. Allah created for each of us a brain to think with and if you allow your mind to think about this fact (having a rival to Allah) for a moment it would have rejected it completely because it is not compatible with any mind or logic and that is why the Almighty says: (*when ye know*) i.e you know this well by using your brains because the nature of the brain will reject the idea completely. So who is able to claim that he was the creator of yourselves and those before you? And who can claim (even if lying) that it was he who made the earth a resting place and made the heavens a protected ceiling or that he brought down rain and let plants grow? The answer is no one. Therefore you know that the brain all of the brain is for Allah alone and because there is no objector and there could not possibly be one so the matter is concluded in favour of Allah the Almighty. And He says:

***{Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only) - Those who believe are stauncher in their love for Allah (165)}***

Surat Al-Baqara (2)

So did those people take for themselves rivals? Because they want a religion without a curriculum. They want to fulfil the instinct of faith but at the same time fulfil their every desire and when they thought about this they concluded that the best way for them is to choose a deity without a curriculum and they are asked nothing. That is why all what they call for is not straight and makes allowed all what Allah forbids. And releases the person from all the duties of faith such as prayer, charity and

struggle etc. As to those who have a faith they are certain that Allah the Almighty has placed his curriculum for the benefit of the human being, that Allah does not benefit from our prayer or giving charity and not from the curriculum of faith but it is we who benefit from the mercy of Allah and from the blessings of Allah and his paradise in the hereafter.

And those who believe in Allah know this fact very well and that is why they love Allah so much. And those who disbelieved only seek refuge in Allah when they are in dire need because He is the only refuge , and read the Almighty's words:

*{And if misfortune touch a man he crieth unto Us, (while reclining) on his side, or sitting or standing, but when We have relieved him of the misfortune he goeth his way as though he had not cried unto Us because of a misfortune that afflicted him (12)}*

Surat Younis (10)

So why did they not call upon the rivals? Because the human being never deceives himself at times of danger and because they know that Allah cannot have any rivals but they only takes them for materialistic purposes. So if danger arrives, they seek refuge in Allah the Almighty. Because he knows that He alone can get rid of the danger. The false magicians who deceive people about treating them but when his son falls ill he takes him to a true doctor because he cannot deceive himself.

One day a famous scholar was standing by the Kabba in Mecca when he overheard an Arabian man calling Allah by saying: (Oh Lord you know I am a transgressor and it is your right that I do not call upon you whilst being a transgressor but I do know that there is no Deity except You so to whom should I go?) so the scholar heard him and said (oh you Allah will forgive you for the goodness of your asking).

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***{And if ye are in doubt concerning that which We reveal unto Our slave  
(Muhammad), then produce a surah of the like thereof, and call your witness beside  
Allah if ye are truthful. (23)}***

After Allah the Almighty made clear to us that those who take rivals instead of Allah do not rely on any logic or any sound judgment, instead they rely on their quick worldly desires. He then wanted to bring a challenge in respect of the Holy Qur'an, the eternal miracle of the Prophet Mohammed [PBUH], so that it is proven to them that Allah the Almighty made the creation of the universe a tangible miracle. That Qur'an is a miraculous and valuable curriculum, Allah the Almighty says: (*And if ye are in doubt*) and the speech here is directed towards every disbeliever, hypocrite and a rejector of faith because those who believed in Allah and his messenger have no doubt in their hearts. Rather they believe that the Qur'an was revealed by Allah, conveyed to Mohammed [PBUH] by angelic conveyance from the heavens.

Allah the Almighty's saying: (*And if ye are in doubt*) who comes with that doubt when miracle nature is all prevalent in the Qur'an and the Prophet [PBUH]? So what are the reasons for this doubt and the prophet [PBUH] neither reads nor writes and did not know eloquence or poetry amongst his people so that he is able to come up with this miraculous words that none of the Arab intellectuals and those most knowledgeable in the language to come with one similar Verse, this is one. The second is that the Prophet [PBUH] does not lie and he was never known as a liar even before he was entrusted with the message they used to call him [PBUH] the truthful and the trustworthy. And it is those very people who accused him in that the Qur'an was not from Allah, so would the Prophet [PBUH] be truthful with the people and lie with about Allah. That is impossible. The words that the Prophet [PBUH] that was the Qur'an no one could have come up with even those knowledgeable in language from the Arabs. And the science that came with the Holy Qur'an know one had any



knowledge at that time, so how did this illiterate Prophet [PBUH] came up with this miraculous words and that science that was not known to human kind?? Had he sat with a teacher or read books about the ancient civilisations. Then they might have said that he copied from it. However he did not do so.

So from where did doubt enter their hearts? There is no doubt that entered from a door of falsehood and falsehood has no argument. Further there is no doubt that they revealed themselves that they do not cast doubt on the Qur'an but they wanted it to be revealed to one of the leaders of the tribe of Quresh. And read Allah the Almighty's words:

***{And they say: If only this Qur'an had been revealed to some great man of the two towns? (31)}***

Surat Al-Zukhruf (43)

Those doubters did not have an argument to confront the Qur'an with, therefore they said he is a magician, so does the person who is being subjected to the magic has control along with the magician? And is he was a magician why did he not subject you to his magic? They then said he was mental, however mental people and lunatics behave without logic. He would laugh without reason, cry without reason, assault people without reason and that is why the Almighty replied to them by saying:

*{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)

So does a lunatic have great manners? So all the alleged reasons to give rise to supposed doubt not present and not available. And there is not a single real reason that could have made them doubt that the Holy Qur'an was not from Allah. But it is they who say as Allah the Almighty said:

*{And when they said: O Allah! If this be indeed the truth from Thee, then rain down stones on us or bring on us some painful doom! (32)}*

Surat Al-Anfal (8)

So all the reasons for casting doubt are not present but the reasons for certainty were present and despite that they feared and doubted. And Allah the Almighty's saying: *(from what we have revealed onto our slave)*. That the Holy Qur'an was present in a preserved document before humans were created. And when the time came for it to take its role within the universe the whole of the preserved document from the heavens in one go it was then revealed to the Prophet [PBUH] by Allah the Almighty in a measured way and as and when the occasion required it to be revealed. Therefore by Him saying *(we revealed)* means that He revealed the preserved document to the heavens in one go and Him saying *(revealed)* means that Allah the Almighty revealed Verses to Prophet Mohammed [PBUH] as matters and occasions required.

Allah the Almighty says *(on to our slave)* and this requires a stop and a thought. That Allah the Almighty has slaves and worshippers and all of Allah's creation are His slaves, they cannot escape Allah's choice and will. Those are the slaves. As to the worshippers are those who's will is united with what Allah the Almighty wants, they gave up their worldly choice so to become submissive to Allah willingly. They were equal to those who did not have a choice in that they chose the curriculum of Allah and left any other choice that might have contravened it. Those are the worshippers, and if you read the Holy Qur'an you will find that the Almighty refers to the worshippers as the good doers of human beings, so Allah the Almighty said:

***{And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright. (186)}***

Surat Al-Barqara (2)

Not all this is for the slaves of Allah but only for His worshippers. Those whom if Allah says do they do and if He says do not they refrain in that they do not disagree, in their ability of making a choice, the curriculum of Allah the Almighty. And that is why in Jihad (the struggle) Allah the Almighty does not say in reference to the to strugglers that they are slaves but rather:

***{So when the time for the first of the two came, We roused against you worshippers of Ours of great might who ravaged (your) country, and it was a threat performed. (5)}***

Surat Al-Israa (17)

A number of orientalists who want to cast doubt on the Qur'an say that the word slaves came to describe those who disbelieved in Allah the Almighty's saying:

***{Was it ye who misled these my slaves or did they (themselves) wander from the way? (17)}***

Surat Al-Furqan (25)

We say: you did not understand that this is the hour of accounting in the hereafter and in the hereafter we are all the slaves of Allah and we have no choice in fact the human choice ends on the moment of death. Then the human being becomes submissive without any choice.

We are all in the hereafter servants of Allah, however, the difference between the slaves and the servants is during this lifetime only. Being a servant is the highest status and the closest to Allah the Almighty because you come to Him in submission implementing the curriculum of Allah by your own choice. The Prophet [PBUH] was given the choice of being a messenger king or a messenger slave but he chose a messenger slave and if we want to find out the meaning of slavery we read the following Verse from the Qur'an:

*{Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far Distant place of worship the neighbourhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Hearer, the Seer. (1)}*

Surat Al-Isra (17)

We observe that at the highest levels of blessing from Allah the Almighty on his messenger [PBUH] in the greatest miracle that did never took place to anyone before him [PBUH] from the prophets and non-prophets and will not happen to a human after him. It was that the Prophet [PBUH] went up to the seven heavens in flesh and soul then came back to earth. The Prophet [PBUH] crossed the status of the angel Gabriel as he crossed the level of the ending and it is the place that all knowledge of the creation, from both human and angels, actually end.

The humanity of the Prophet [PBUH] was always a source of controversy from the beginning of messages coming from the heavens until this day. Read the Almighty's words:

***{The chieftains of his folk, who disbelieved, said: We see thee but a mortal like us (27)}***

Surat Hud (11)

And His Almighty's saying:

***{For they said; Is it a mortal man, alone among us, that we are to follow? Then indeed we should fall into error and madness. (24)}***

Surat Al-Qamar (54)

And His Almighty's saying:

***{And naught prevented mankind from believing when the guidance came unto them save that they said: Hath Allah sent a mortal as (His) messenger? (94)}***

Surat Isra (17)

And His Almighty's saying:

***{If ye were to obey a mortal like yourselves, then, lo! ye surely would be losers. (34)}***

Surat Al-Moumenoon (23)

Therefore the Prophet's human nature was taken as an argument by those who do not want to believe that there is a Prophet informed by Allah. And that he must be from the same nature of those to whom he has been sent. And he must have lived amongst

them for a while before the message and was infamous for being trustworthy and truthfulness so that he is not accused of lying. And at the same time he is a role model, therefore he must be from the same nature as his people because he will implement the curriculum of Allah in front of them. And if he was from another nature they would have alleged that they were unable to perform the duties imposed upon them by Allah that is because this messenger has been created from a different nature to us and he has been compelled to submission.

Therefore the human nature of the Prophet [PBUH] is a must. And anyone who tries to give the Prophet [PBUH] a character other than being a human he is trying to undermine the completeness of Allah's messages and Allah is not unable to transform a human to an angel and read Allah's saying:

***{And had We willed We could have set among you angels to be viceroys in the earth. (60)}***

Surat Al-Zukhruf (43)

Therefore the human nature of the Prophet [PBUH] is from the completeness of his message. Then comes the challenge from Allah the Almighty: *(bring a Verse like it)* and what is required is that for the Arabs to bring a similar Verse just like what the Qur'an had brought. The witnesses that Allah invites are weak witnesses from human beings and not a testimony of Allah from the unseen. And Allah the Almighty placed in this Verse most of the doubts so that we may check them and so that we may reach with it to the core of the miraculous nature of the Qur'an.

Allah the Almighty challenged the disbelievers gradually and on stages. He asked that they bring something like the Qur'an then only ten Verses from it, then only one Verse. The decent in the challenge from the whole of the Qur'an to ten Verses to one

Verse is evidence against that who challenged them. So they are unable to bring something like the Qur'an, so He then says bring ten Verses so they are unable and they become humiliated, so He then says bring one Verse and that is the ultimate humiliation of those who were challenged by Allah the Almighty and is a confirmation to them that they are unable to do anything.

Allah the Almighty only asked for a like or a similar and did not ask for an exact duplication of the Qur'an and that is an additional factor demonstrating the inability of those who do not believe in Allah and cast doubt on the Qur'an and His saying: (*call your witnesses*). This means that Allah the Almighty in an increase in the challenge He demands that they bring witnesses and show them the Verse so that these witnesses make a judgment if what was brought (by the disbelievers) is similar to the Qur'an or not. Is that not the ultimate power for Allah the Almighty because He did not make a condition that he witnesses be from the angels or those who are famously truthful but rather the Almighty left it for them to bring witnesses and those witnesses will never be able to testify that the Verses brought by those doubters is similar o the Qur'an.

Allah the Almighty asked them to bring any witnesses that may be on their side. And allowed them to do so from all the creation on the earth and said: (*except Allah if you are truthful*) but don't dare say that Allah is our witness that what we brought is similar to the Qur'an. That is because you would have lied about Allah and claimed something that Allah did not say.

So what did Allah the Almighty mean in saying: (*if you were truthful*) truthful in what? An what is truth? Truth opposes lies, truth and lies each of them is proportionate. We all know that there is talk which is unbeneficial, so if you say Mohammed then you stopped, whoever hears you will ask what do you mean by saying Mohammed? And his question is an indication that he benefited nothing from what you said, but had he asked you who is with you? And your answer would have

been Mohammed and it is just like you had told him that you were with Mohammed and it is just one word that was understood from the words of the person asking the question. Therefore do not say one word but say beneficial things and what is beneficial talk is when the listener become silenced.

And every person before speaking anything has a mental proportion to what he was going to say expressing by a talking proportion however, there is an outside proportion to what he is saying and that represents the reality. So if you said Mohammed is hard working then there must be a person named Mohammed who is actually hard working. So that the proportion of the talk is compatible with that of reality. So if there was no one called Mohammed or there was a person named Mohammed but he was not hard working then the proportion of talk is not compatible with reality.

Truth is when the proportion of talk is compatible with that of reality. Lying is when the proportion of talk and reality are not compatible. This is an important concept in order to understand the Verse properly. Therefore Allah's saying (*truthful*) is that the proportion of their speech that you will say is compatible with the proportion of reality that you have evidence of. If that did not happen then you are lying. So Allah the Almighty wants the evidence of your truthfulness.

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***{And if ye do it not - and ye can never do it - then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones. (24)}***

After Allah the Almighty had talked to us about the evidence on which those who cast doubt on the Qur'an rely. And they are evidence that does not rely on mental capacity nor logic. Challenged then to bring one Verse from the Qur'an and they seek help from those other than Allah.



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***{And if ye do it not - and ye can never do it - then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones. (24)}***

After telling us about the evidence on which the doubters in the Qur'an rely, and they are evidence which bear no logic or acceptance, Allah the Almighty challenged them to bring a Verse similar to one in the Qur'an and to seek help from whomsoever they wanted except from Allah. That is because the Quran is the word of Allah and Allah the Almighty is the speaker. And because they are attempting to doubt that the Qur'an is the word of Allah and that it was revealed by Allah, they may seek assistance of whomsoever to bring a similar verse from it because the challenge cannot be completed unless they seek the assistance of all except Allah the Almighty.

Then Allah the Almighty comes with the result before the challenge begins, because Allah the Almighty knows that they will not do and they are unable to do. Allah's saying: ***{And if ye do it not - and ye can never do it }*** means that He the Almighty has decreed that they will fail at the time the Qur'an was revealed, and after it was revealed and until the day of judgment. Because nothing can be hidden from the knowledge of Allah as He is the all knowledgeable of everything and the words: ***{And if ye do it not}*** may seem doubtful. We know that when something is conditional then it raises doubt, because for the matter to actually take place there is a condition. And if one says if you study you will pass your exam there is doubt in the matter.

(Ina) is a letter (Itha) is a condition and each requires a place and a time. So if you bring the tool of condition then this means you are bringing it close to the element of the verb and the incident. And if you wanted to express something that is going to happen you use the word (Itha) and if there was something with some doubt you use (Ina) and Allah the Almighty said ***{ And if ye do it not }*** and because the act may take

place so He wanted to favour the prohibition side *{and ye can never do it}* and that is a matter of choice. So if you talked about a matter of choice then you decided that it will not happen, it is as if your own ability was what prohibited you from the act itself. Therefore it is not said that you prohibited him from doing the act, no, you knew he will not do the act so all his preparations will not make him able to do the act.

And these are matters from the unseen knowledge provided to us by the Holy Qur'an. Therefore when Allah the Almighty says: *{they ignored it and their selves are certain about it}* means that they are believers but their selves do not admit that. And Allah's saying *{And if ye do it not - and ye can never do it}* means that doubt is made up by themselves. They do not want to believe that is why they come with a made up reason for not believing, their minds are made up that they will not believe. And because this is what you have decided you will continue to search for made up reasons so not to believe. And Allah the Almighty's saying: *{then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones}* Allah the Almighty wants to draw our attention to another picture of how helpless those disbelievers are. They searched for excuses so to justify with it their disbelief and they appeared as if they were doubting the Qur'an. He says to them: if you have internal ability of yourselves then prevent yourself going to the hellfire on the day of judgment. Just like you prevented yourselves from believing during your lifetime.

And that is a promissory warning from Allah. He gave them the will of choosing in their lifetime and they did not choose submissively rather they chose not to believe by the power of will given to them by Allah. But there is a time where there is no choice and that is the hereafter the torment of the fire on the day of judgment. There will be no choice for anyone as Allah the Almighty says on that day:

*{Whose is the Sovereignty this day? It is Allah's, the One, the Almighty. (16)}*

Surat Ghafir (40)

The Almighty also says:

***{A day on which no soul hath power at all for any (other) soul. The (absolute) command on that day is Allah's. (19)}***

Surat Al-Infitar (82)

Your ability and determination that denied you from being faithful will not today protect you from the torments of hell. And read Allah the Almighty's words:

***{Lo! ye (idolaters) and that which ye worship beside Allah are fuel of hell. Thereunto ye will come. (98)}***

Surat Al-Anbya (21)

Why is the talk directed at them and what they worship? Because the worshippers hopes for a benefit from the worshipped. And it is as if when they see each other in a state of torment, the regret is even worse. That the stones and the idols they worshipped will be with them in the hellfire on the day of judgment. That is not a punishment for the idols and stones as they are a creation of Allah made submissive by creation and prayed for but those idols and stones are content when burning those who disbelieved in Allah and say: (they worshipped us and we are the best worshippers of Allah even from those who stand in prayer and ask for forgiveness at night).

And Allah the Almighty's saying: ***{prepared for the disbelievers}*** Allah the Almighty tells them, whilst they are in this life, that the fire has been prepared for the disbelievers and His saying the Almighty that the fire was prepared for the disbelievers is an assurance of the utmost nature to the believer. And fright the utmost fright for the disbeliever. And Allah's saying (prepared) means that it is present now

even if we do not see it and it has been created even if it is concealed from us. And the Prophet [PBUH] had already said: (paradise was shown to me and had I wished I would have bought you something from it) and this is evidence and confirmation that it really does actually exist.

And the believer when knows that paradise does actually exist and that his belief will lead him to it he will then feel happiness and will be eager for paradise. So when he hears the Almighty's saying:

***{These are the heirs (10) Who will inherit the highest level of paradise. There they will abide for eternity. (11)}***

Surat Al-Mumenoun (23)

When you hear this Holy Verse you realise that Allah the Almighty will place in you paradise to take what was suppose to be for someone else. That is because inheritance comes to you from another and Allah's knowledge preceded the creation of the whole of mankind and before He created He prepared for each and every of His creation He prepared a seat in paradise and another in hell. And those who will enter the hellfire for eternity their seats in paradise will be empty so Allah the Almighty comes and awards their seats to the believers on top of their own seats places in paradise. Allah the Almighty says (prepared) in that it is actually existing at present.

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***{And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide. (25)}***

And after Allah the Almighty made it clear to us the fate of the disbelievers who were doubting the Quran so that they take this as an excuse for not believing. Allah said: if you chose not to believe in what you were given in choice in this lifetime, in the hereafter you will not be able to protect yourselves from the hellfire, and you will not have ability either.

Then Allah the Almighty comes with the opposite picture. And the Holy Qur'an when mentioning paradise some Allah afterwards with the opposing picture and that is the torment of the hellfire. And if the torments of the hellfire is mentioned in all its torture and flames paradise is mentioned thereafter. And these opposing pictures have an effect of pushing faith inside the soul. So if the human read a verse about the torment then came after it with a picture about the comfort and the pleasure the believer will realise that he has won twice. That his furtherance from the hellfire and him not entering achieved a great prize and a blessing. And if he enters paradise then this is another blessing. And that is why Allah the Almighty says:

***{Whoso is removed from the Fire and is made to enter paradise, he indeed is triumphant (185)}***

Surat Al-Imran (3)

Allah the Almighty did not say whomsoever enters paradise has become triumphant, that is because by merely getting away from the hellfire one has achieved a great prize. And in the hereafter and after the accounting for our deeds the path is laid over the hellfire and both the believers and the non believers will pass over it. And the believers will pass onto that path each in accordance with their deeds. There are those who pass with the speed of lightening and there are those who pass slower than that and so on but why do the believers go over that path (that is laid over the hellfire). Allah the Almighty said:

*{There is not one of you but shall approach it. That is a fixed ordinance of thy Lord. (71) Then We shall rescue those who kept from evil, and leave the evil-doers crouching there. (72)}*

Surat Maryam (19)

That is because by simply seeing the hellfire this is a great blessing for the believer. So when they witness the great torment that faith rescued them from they each feel the blessing of Allah on them, that he saved them from that torment. The people of hellfire and the people of paradise see each other, so when the people of paradise see the people of the hellfire feel the great blessing from Allah on them, in that he saved them from it. And the people of the hellfire when they see the people of paradise feel greatness of Allah's anger at them in that he denied them His blessing. And it is as if this sight is a blessing for the people of paradise and a torture for the people of the hellfire, Allah the Almighty says: *{give glad tidings}* and this means giving news about something good that is coming in the future. So if you give glad tidings to someone you are giving him good news of something that is coming, and this glad tidings came after the warning to the disbelievers. Warning is the giving of a frightening thing coming in the future. But sometimes the giving of glad tidings in the Holy Qur'an is directed towards the disbelievers, read Allah's saying:

*{Woe unto each sinful liar, (7) Who heareth the revelations of Allah receive unto him, and then continueth in pride as though he heard them not. Give him tidings of a painful doom. (8)}*

Surat Al-Jathiya (45)

The glad tidings is [...] from Allah the Almighty in that He wants to increase the torment of the disbelievers, so when they hear the words *{give them glad tidings}* think that they are going to hear good news, then comes the great torment which increases their sadness with even more sadness. Allah the Almighty says: *{give good*

*tidings to those who believed and performed good deeds}*. The glad tidings here are good news for the believers, and belief is the credit in the heart for behaviour. That is because he who believes in a matter will work for it, the student studies because he believes that he will pass and for every behavioural act there must be a source of faith. Belief is for our actions in life to be compatible with what is in the heart in accordance with what Allah wants: and the order of life will not stand unless it is founded upon belief. It is just as if the source of good deeds is belief itself. And that is why Allah the Almighty says in the Holy Qur'an:

*{By the declining day, (1) Lo! man is a state of loss, (2) Save those who believe and do good works}*

Surat Al-Asr (103)

And in another Verse:

*{And who is better in speech than him who prayeth unto his Lord and doeth right, and saith: Lo! I am of those who surrender (unto Him). (33)}*

Surat Fussilat (41)

But is it enough for someone to declare that he is one of those who submit themselves to Allah? No because such declaration must be accompanied by acting in accordance with Allah the Almighty orders. Allah the Almighty wants to draw our attention to the fact that our declaring (there is no Deity except Allah and that Mohammed is the messenger of Allah) must be accompanied by action that are in accordance with the curriculum of Islam. Our declaration of witnessing does not increase Allah's wealth by anything, Allah the Almighty has borne witness to His Oneness of His Deity Himself, and that is the bearing of witness Himself of Himself. Then the angels bore witness to the event because they see Him the Almighty and those with profound knowledge bore witness in what Allah has opened for them in knowledge and in that Allah the Almighty says:

***{Allah (Himself) is Witness that there is no God save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no God save Him the Almighty, the Wise. (18)}***

Surat Al-Imran (3)

However, Allah the Almighty wants the believers to follow the curriculum, why? So that the actions of life become compatible not contradictory and so long as the actions in life are straight, it therefore becomes a harmonious and strong life. And when Islam spread to all corners of the earth it was not the aim for people to believe for the sake of believing, rather their actions in life must become compatible with the curriculum of Islam. So if the actions in life were further away from the curriculum then it serves not the case for the religion if people were to believe or not. Therefore it must be emphasised that faith goes hand in hand with good deeds ***{those who believed and performed good deeds}*** and the use of the word here is in the plural sense and a singular good deed means the straight matter in the curriculum and opposing it is corruption. And when the human comes into being then the least good deed he can perform is to leave the good to its goodness or increases its goodness.

Allah the Almighty gives good news to those who believed and performed good deeds that their reward will be paradises with rivers running from underneath it and we note here that the plural sense is used for the word paradise and that is because there are many different kinds and types of paradise and there are levels of paradise and each level of paradise is more than the entire world. Read Allah the Almighty's words:

***{See how We prefer one of them above another, and verily the Hereafter will be greater in degrees and greater in preferment. (21)}***

Surat Al-Isra (17)



Paradises are themselves a variety. There are the paradise of Al-Firdaous,  
paradises of Aden, paradises of Naiyem,