

{Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom. (7)}

Surat Al-Baqara (2)

And just like Allah the Almighty provided us with the characters of the believers He provides us with the characters of disbelievers, and some might ask if that is Allah decree on the disbelievers? So why does the Prophet [PBUH] asks them to have faith and Allah has already sealed their hearts? The meaning of a seal on the heart is a decree that none of the disbelief that is already in the heart would leave it and that faith (in Allah) would come into it.

We say that Allah the Almighty does not need the whole of humanity so if some of his creation chose to disbelieve instead of faith then Allah will assist them in staying away from the Almighty and does not assist them to return to having faith and that is why Allah the Almighty says Hadith Qudsy¹: ((I am what good my slave thinks of me and I am with him when he remembers Me, so id he remembers Me with himself, I remembered him with Myself,),)).

The Hadith Qudsy clarified that Allah the Almighty assist the believers in their belief and just like Allah the Almighty assist the believers in their belief it does not bother Him whether the human believes or not and that is how the Qur'an gives an accurate description that those who disbelieved

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

they themselves have chosen to disbelieve and their choice in disbelieving was first before Allah sealed their hearts and Allah the Almighty made the disbelievers not needing to disbelieve but whomsoever disbelieves He does not need him.

Those who have disbelieved in that they concealed the belief in Allah and His messenger those Allah would seal their senses with their own disbelief those are the heart, the sight and the hearing. Heart is the tool by which we come to acknowledge the unseen and Allah advanced the heart before hearing and the sight in this Verse because He wants to teach us the manner by which we come to a state of acknowledgement and realization. And in the Holy Qur'an Allah the Almighty says:

{And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks. (78)}

Surat Nahl (16)

And that is how Allah teaches us that the windows of knowledge in the human being are the hearing, the sight and the heart but in the Verse we are discussing Allah the Almighty advanced the heart before hearing and sight, as Allah knows that they chose disbelief and that their choice was before Allah sealed their hearts and the sealing of the hearts means that no new realization (i.e of faith) would come into them and no existing realization (i.e of disbelief) would come out of them and no matter what the ears would hear or the eyes would see, there is absolutely no use from that because

those hearts have been sealed by a seal from Allah after their holders have chosen to disbelieve and insisted upon it and that is how Allah the Almighty describes them:

{Deaf, dumb and blind; and they return not. (18)}

Surat Al-Baqara (2)

But why is it that they lost these tools of realization? Because veil like substance surrounded the disbelieving hearts so it made the eyes incapable contemplating the Verses and signs of Allah and the hearing is also incapable to listen to the Prophet [PBUH]. Therefore those who have chosen disbelief and insisted upon it and disbelieved in Allah inspite of His messages, His messengers and His Qur'an so what would Allah do with them? He would abandon them and because He the Almighty is not needing His creation He makes easy the path that they have chosen and assists them in it, reading Allah the Almighty's words:

{And he whose sight is dim to the remembrance of the Beneficent, We assign unto him a devil who becometh his comrade; (36)}

Surat Al-Zukhruf (43)

And the Almighty also says:

{Shall I inform you upon whom the devils descend? (221) They descend on every sinful, false one. (222)}

Surat Al-Shura (26)

And the greatness of Allah's knowledge is that He knows the believer and the disbeliever without Him the Almighty interfering in their choices and when Allah the Almighty sent the Prophet Noah [PUH] and he called people to Allah's curriculum for a period of 950 years and before the flooding took place, Allah knew that no one will believe in the message of Noah other than those who have already believed therefore Allah ordered Noah to build the ship so that the believers would escape the flood and read Allah the Almighty's words:

{And it was inspired in Noah, (saying): No-one of thy folk will believe save him who hath believed already. Be not distressed because of what they do. (36) Build the ship under Our eyes and by Our inspiration, and speak not unto Me on behalf of those who do wrong. Lo! they will be drowned. (37)}

Surat Hud (11)

And that how we see that Allah the Almighty in the greatness of His knowledge who will insist on disbelieving and will die a disbeliever. So if this is true so why does Allah the Almighty ask of His messenger [PBUH] to inform them of the curriculum in the Qur'an? That is so that they become witnesses on themselves on the day of judgment so that they do not come on that day and argue in falsehood in that had guidance reached them and they were called by the Prophet [PBUH] they would have believed, so why did Allah the Almighty seal their hearts? Because the heart is the place for faith and that is why the matter is initially discussed by the mind then after the

end of that discussion and the individual becomes wholly convinced it will move and stay in the heart and does not come back to the brain again and it becomes a matter of faith and belief, Allah the Almighty says:

{For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind. (46)}

Surat Al-Hajj (22)

So if the heart was blinded on the issue of faith then no eye will see the signs of faith and no ear will hear the words of Allah and those who have chosen disbelief over belief will have great torment and torture that awaits them on the day of judgment. Allah the Almighty described the torture in being extremely painful and humiliating in describing its greatness. Painful torture is torture which causes extreme pain and the humiliating torture comes to those whom Allah gave high status in life, and sometimes humiliation can be far more painful to the soul than the torture itself. Those who were the leaders of disbelief during the lifetime Allah brings them in front of those who followed them so He humiliates them. As to the great torture this is described in the abilities of Allah the Almighty as the abilities and power of humans are limited but when Allah's abilities are involved then there is no limit to His power because every action comes in proportion to the actor and because such torture is coming from Allah the Almighty then it is a torture of great proportions.

*{And of mankind are some who say: We believe in Allah and the Last Day,
when they believe not. (8)}*

Surat Al-Baqara (2)

There are three circumstances for people in life, and they are either: believers, disbelievers or hypocrites. And Allah the Almighty at the beginning of the Qur'an in Surat Al-Baqara wanted to give us an overall description of all humans in respect of His curriculum and they are three groups: the first group are the believers, and Allah the Almighty defined their features in three Verses in His words:

{Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them; (3) And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter. (4) These depend on guidance from their Lord. These are the successful. (5)}

And the second group are the disbelievers and Allah the Almighty informed us of their features in two Verses in His saying:

{As for the Disbelievers, Whether thou warn them or thou warn them not it is all one for them; they believe not. (6) Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom. (7)}

As for the hypocrites He defined their features in 13 separate Verses but why? Because of the danger they pose to the religion, and that is because it is the hypocrites that destroy a religion but as to the disbeliever we avoid him and are cautious from him because he declared his disbelief.

The hypocrites pretends in front of other to have belief however, he hides evil and disbelief within him and you may think he is a believer so you open your secrets then he takes these secrets to stab the religion and cast doubt over it. Allah the Almighty created various (.....), and for the human being to be at peace with himself, it must be that his (.....) is in harmony and not in reduction.

So the believer's (.....) is in harmony because he adopted the faith with his heart and he spoke what he adopted with his tongue so here is no contradiction amongst his (.....) at all.

It may also be said that the disbeliever lives at peace with himself as well because he rejected faith and his heart denied it and his tongue spoke of it, however the person who has lost his peace with his (.....) then he is a hypocrite as he has lost his peace with society and with himself, he says things with his tongue what his heart does not believe in and shows what he does not think and says what he does not believe and fears that people might find him out thus he lives in deep fear and he thinks this is a temporary state and that it will end.

However, this contradiction remains with him until the last day of his life and then moves with him to the hereafter where it will capture him and leads him to the hellfire, read Allah the Almighty's words:

{Till, when they reach it, their ears and their eyes and their skins testify against them as to what they used to do. (20) And they say unto their skins: Why testify ye against us? They say: Allah hath given us speech Who giveth speech to all things, and Who created you at the first, and unto Whom ye are returned. (21)}

Surat Fussilat (41)

Therefore all their (...) attacked them in the hereafter so the inner peace that they were yearning for they did could not achieve neither during their lifetime or in the hereafter as the tongue of the hypocrite will bear witness against him as well his hands and legs and his skin all will bear witness so what is left? Between himself and his Lord there is a contradiction, between him and himself there is a contradiction, between himself and his society there is a contradiction as well as between himself and other disbelievers there is a contradiction. He say on his tongue what is not present in his heart and Allah the Almighty described the hypocrites by saying:

{And of mankind are some who say: We believe in Allah and the Last Day, when they believe not. (8)}

Surat Al-Baqara (2)

These are the first characteristics of the hypocrites as mentioned in the Holy Qur'an they declare that they have faith when in their hearts there is disbelief and that is why their faith is merely cosmetic, if they go to do their prayers then is not counted in their favour because they merely pretend doing it, and they certainly do not perform it (as it should be performed) out sheer faith and if they carryout the mandatory Zakat (giving a share of one's wealth to the poor) they are overcome by a feeling of regret because they are spending it and they hate doing so as they claim it lessens their wealth and they do not receive Allah's reward for doing so in the hereafter, and if one of them was killed in a Holy battle they become saddened and because they have wasted their lives and did not give it for the sake of Allah. And that is why everything they do is a hardship for them.

As to the believer when he performs prayer or gives the mandatory charity (Zakat) or if he is martyred for the sake of Allah he is doing so that he may achieve paradise, and the hypocrites do all this but aim for nothing. It is just like that Allah has decreed for them that they suffer hardship during their lifetime and in the hereafter, they do not have the enjoyment of the believer, in what he does for the sake of Allah, in their lifetime and they do not achieve in the hereafter the rewards from Allah that is rewarded to the believer.

{They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not. (9)}

Then comes the second character of the hypocrites that is indicative of their lack of consciousness and silly and irrational thinking in that they think that by their hypocrisy they are deceiving Allah the Almighty. So could a person deceive the Lord of the Worlds?

Allah the Almighty knows everything, he knows what we hide and what we declare knows the secrets and what is even more hidden than a secret, and is there anything that is more hidden than a secret? We say yes, a secret is what you have entrusted another with therefore two persons know it yourself and whom you entrusted. But what is more hidden than a secret is what you keep for yourself and no other knows about it and it remains in your heart and no other knows about it and Allah the Almighty says:

So no creation can deceive his Creator but because of their lack of consciences they think that they are able to deceive Allah the Almighty and by their actions they will never attain peace between themselves and Allah rather there will have disparity and anger.

And by their claimed deception they think they are deceiving the believers as well by saying in front of them other than what they are hiding within themselves. But such deception brings them hardship because they live in a state of constant fear, they fear that they may be discovered by the believers or that they may be heard in their own private gatherings when they talk about disbelief and joke about faith so when they talk they must first ensure that none of the believers are listening to them, then make sure that the

believers will not enter the place in which they are talking. Fear always fills their hearts as well when they are with the believers as each and every one of them is scared that they might say something inappropriate which might reveal his hypocrisy and disbelief. And that how there is no peace between them and the disbelievers and the reality is that they are deceiving no one but themselves as Allah the Almighty knows their deception and the believers may know their hypocrisy and if they did not know Allah the Almighty informs them of it, read Allah the Almighty's words:

{And if We would, We could show them unto thee (Muhammad) so that thou shouldst know them surely by their marks. And thou shalt know them by the burden of their talk. And Allah knoweth your deeds. (30)}

Surat Mohammed (47)

Did not the hypocrites come to the Prophet [PBUH] to witness that he is the Messenger of Allah so Allah revealed the truth in front of the Prophet [PBUH] and revealed the following Verses:

{When the hypocrites come unto thee (O Muhammad), they say: We bear witness that thou art indeed Allah's messenger. And Allah knoweth that thou art indeed His messenger, and Allah beareth witness that the Hypocrites indeed are speaking falsely. (1)}

Surat Al-Munafiqoun (63)

The hypocrites came to the Prophet [PBUH] to witness the truth in his message and Allah the Almighty knows that truth of that message because He the Almighty knows that His messenger is truthful about the message but at the same time He bears witness that the hypocrites are liars, but how? How is it that Allah words are consistent with what the hypocrites had said and then they are at the same time liars?

Because the hypocrites said with their tongues what was not in their hearts they bore witness, with their tongues only, that Mohammed [PBUH] is the messenger of Allah but their hearts were in denial, lying about him and that is how what the hypocrites said despite it being the truth but they themselves were lying, they say with their tongue what is not on their hearts because honesty is when what is in the heart is consistent with what is on the tongue and those lied because their bearing witness to the Prophet [PBUH] they did not express what was in their hearts, rather their hearts disbelieved what they said.

There are many Verses in the Holy Qur'an where Allah the Almighty reveals the reality of the hypocrites and gives advance knowledge to His messenger of what they had in their hearts for him so their deception of the believers despite it being a deception of one human to another human at times their tongues slip and their reality is revealed and if the tongue did not slip then the statement came from Allah the Almighty to openly reveal them and the conclusion comes in that they did not deceive anyone as Allah knows what they hide and what they show openly so Allah assist the believers against them so they get to know their reality and another time the tongues of the hypocrites slip so they reveal themselves.

Therefore, the behaviour of the hypocrite does not deceive anyone but himself and he is the loser in the lifetime and the hereafter. When he carries out a matter of faith Allah knows it is hypocrisy and when he tries to deceive the believers he is revealed and the result is that they think they have achieved a benefit for themselves but they only achieved a clear loss.

{In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie. (10)}

That Allah the Almighty likened what is in the hearts of the hypocrites with a disease and disease gives illness and it is just like that they do not have the well being of the faithful that revives the heart making it young and strong but they are diseased hearts but why are they diseased? Because they were tired by hypocrisy and contradiction with all that surrounds it and it felt that it was living a life full of lies so the heart got became disturbed making it sick and it cannot possibly be healed unless with the permission of Allah and its only medicine is true and sincere belief that is what cures it and Allah the Almighty says:

{And We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin. (82)}

Surat Al-Israa (17)

Therefore, belief and the Qur'an are a healing to the hearts and both are far away from the hearts of the hypocrites, it is like the disease increases in their hearts with the passage of time. And Allah the Almighty with their own hypocrisy and disbelief increases their illness and this is the third character of the hypocrites. They have the sick and diseased hearts that the light of faith does not dare enter and that is the reason their hearts are weak and does not possess enough strength to know the truth and their hearts are scared of what surrounds them anxious in all its steps disturbed at the discrepancy between the heart and the tongue, and the sick person is unable to do anything similarly these hearts are unable to say the truth and unable to be honest and cannot see what is around it this vision that is proportionate and consistent with the inherent human nature of faith that Allah placed in the hearts, and that is why when the hypocrites entered within the army of the Muslims the first thing they look for is how to escape from the battlefield, searching for a hiding place in which to hide or a place where they are seen by no one and Allah the Almighty describes them in saying:

{Had they but found a refuge, or caverns, or a place to enter, they surely had resorted thither swift as runaways. (57)}

Surat Al-Taouba (9)

Why? Because they have sick hearts unable to do anything and its sickness allows it to run from everything and hide. The matter does not stop there but in the hereafter there awaits them painful torment in addition to the torment they suffered during their lifetime and for what they lied about Allah and His

messenger awaits them painful torture like the torture of the disbelievers and Allah the Almighty says:

{Lo! the hypocrites (will be) in the lowest deep of the Fire, and thou wilt find no helper for them; (145)}

Surat Al-Nisa (4)

{And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only. (11)}

Corruption on earth is when you deliberately target the righteous so that you may corrupt it, and the least that is required of you during your lifetime is that you leave the righteous to its right and not interfere with it so to corrupt it and if you wanted to achieve a higher status of belief you must approach the righteous and increase is righteousness and if you come to the righteous and corrupt it then you would have committed two corruptions. That is because Allah the Almighty made right all the components of your life in this universe and you did not leave them to their righteousness in which they were initially created and leaving it was in itself, away from corruption, a righteous thing to do but you came to it when it is was righteous by Allah creation of it and you corrupted it. You did not appropriately receive the blessings given to you by Allah by leaving it to perform its function in life and you did not increase such righteous function instead you corrupted it. So if there was a well from which people drank water and this blessing is

essential for their lives you may come with the causes that Allah had provided in the universe and improve it by strengthening its walls with masonry so to prevent its walls collapsing on itself then you may also bring a pot and rope so to assist people to get to the water, however if you come and bury it then you would have corrupted something that was righteous in life.

And that is the state of the hypocrites, Allah the Almighty had already revealed a curriculum for a normal life for humans on earth and those hypocrites have done all that they can to corrupt this curriculum by conspiring against it and claimed that they were believers so that they may stab it from within.

Enemies of Islam were alerted to this strong righteous religion cannot be affected by doubts of the disbelievers rather it confronts them and overcomes them. Never was there a battle that took place between right and wrong unless the righteous won and the enemies of Islam tried to confront it for long years and when they failed they realised that his religion cannot be possibly beaten unless the attack came from within and the hypocrite's use of corruption was the real method by which they wanted to segregate the Muslims so they adopted Islam by name so that they may use this as the weapon that they directed against this religion and that is when religious sects started to appear as well as disagreements and what they called secular and leftists and otherwise. All this was caused by the hypocrites whilst covering it with an Islamic cover so that they may cause corruption and to wage war against Allah's curriculum on this earth. They were then asked to stop their corruption, their reply was that they claimed that they were not

corrupting but improving. What sort of improvement comes from not following the curriculum of Allah and diverting away from it using one flawed reasoning or the other?

{Beware ! They indeed the mischief-makers. But they perceive not. (12)}

And that is how Allah the Almighty gives us His decree on them (i.e the disbelievers) in that they are fooling themselves and they do not realize it and they think that they are fooling Allah the Almighty and the believers. Similarly, they carryout corruption on earth and they claim that they are reformers but in reality they are corruptors, why? Because in their hearts there is disbelief and aggression against the curriculum of Allah and if they carryout any action then it will appear that such action is one of reform but its reality is corruption exactly like what they say on their tongues is not what is in their hearts.

The universe will never be reformed unless the curriculum of Allah is implemented as Allah the Almighty is the Creator and He is the Founder and He is aware of His creation what reforms and what corrupts it and no one knows the secret of reform his own creation more than its Creator.

And we in our approach to life if we wanted to reform and or improve something we must approach the manufacturer of that particular thing as it is he who can direct us to the way to true betterment and reform. And if the

manufacturer cannot be found in our city then we approach those who were trained by that manufacturer or what is usually called a “catalogue” that can show us the way to reform and betterment and without it we cannot achieve reform rather will be corrupted. What is peculiar is that we follow such path during our lifetime then we come to the human being and the universe and rather than approaching its Creator and Founder so that we may take from Him the curriculum for reform, because He knows best about His creation, we direct ourselves to the creation placing for us curriculums that corrupt but its outside appearance is reform but it makes things worse. What is even more peculiar is that we call all this achievement and advancement but why is that we do not direct ourselves towards the Founder who is the Creator? That is Allah the Almighty He knows His creation and knows what reforms and what corrupts them.

And so long as Allah the Almighty has passed judgment on the hypocrites that they are the corruptors then this is a clear and unequivocal decree and whosoever attempts to change the curriculum of Allah or invalidates its implementation alleging that they are attempting reform then he is a corruptor even if he did not feel it, and had he wanted reform then he would have directed himself to what reforms the universe and that is the curriculum of the heavens that the Creator of this universe and its Founder has revealed and that curriculum is present, revealed and cannot be hidden from anyone.

{And when it is said unto them: believe as the people believe, they say: shall we believe as the foolish believe? Beware ! They indeed are the foolish. But they know not. (13)}

By foolish the disbelievers mean the poor, what is the meaning of foolishness in Arabic: foolishness means recklessness, irrationality and irresponsibility in the consideration of matters so do these characters apply to the believers those who believed in Allah or does it apply to those who did not believe in Allah? If you think that those who believed are the foolish ones then why is that you claim that you are believers (i.e the hypocrites)? Therefore there must be a contradiction in all actions of the hypocrites.

The Prophet [PBUH] called them to believe and have faith, the Muslims called them to have faith but they describe those who have faith as foolish in that they are poor who own nothing because the leaders of the tribe of Quresh did not believe and they claim that those who believed have committed a foolish, reckless act but in their state of lack of consciousness is the disease that filled their hearts and made them ignorant of an important fact and that is that they pretend to have faith and claim that they are believers when they themselves describe the believers of being foolish so if those were foolish as you claim so why is it that you pretend to have faith so you become foolish like them?

Logic is not made out and this proves the foolishness of the minds of the hypocrites, those minds did not pay attention to the fact that by describing the believers as foolish it criticized itself because the hypocrites claim to be believers, therefore all the actions of the hypocrites are contradictory, a

contradiction in the mind and in the logic that overall contradiction comes from the contradiction of [.....] of their within itself. As the tongue lies about what is in the heart, and the actions lie about the faith and their pretending to have faith brings them only hardship and does not give anything from its rewards and if they had brains they would have been alerted to all this but they do not realize and they going forward in that path, the path of hypocrisy, they represent foolishness itself with all that it carries from irrationality and mockery and lack of attention to the truth and the recklessness in which they behave and when Allah the Almighty described them as foolish His description was an accurate one as to their status and the manner by which they live their lives.

{And when they fall in with those who believe, they say: We believe; but when they go apart to their devils they declare: Lo! we are with you; verily we did but mock. (14)}

And that is how Allah the Almighty shows us that for every hypocrite there is more than one life that he is protective about, and for life to be smooth and straight it should be one life that is in harmony with itself, but observe those (i.e the hypocrites) with the believers they say we believe and they pretend that they live their life in accordance with their faith in that they act as if they were believers just like an actor who acts a personality that is completely not his, their life is pretentious and contradictions. So if they went away from the believers and Allah the Almighty says: *{if they were alone with their satans}*.

Observe the accurate Qur'anic performance, Satan is the hidden menace as oppose to the truth is clear to be seen. As to the curriculum of Satan and his continuing conspiracy it takes place in hiding because it is unjust and immoral and the human is never shy from the truth at all but it fears and is anxious and tries to hide injustice and immorality.

We may give a simple example, a man sitting with his wife in their home and their door is knocked by someone, what happens? The man in his assured and peaceful mind to open the door to see who is the person knocking and if he found him to be a friend or a relative he would welcome him and probably invites him inside and be generous towards him. The wife will then prepare the food and drink that will be served to the guest. And if take the same event with a man sitting with the wife of another man instead of his own and someone knocks the door, then a very sudden and aggressive state of confusion takes place and the man will start searching for a place in which to hide this woman who is with him and or tries to find a back door from which she can leave or tries to shut all lights and stops all noise so that the knocker may think that there was no one in the flat and leaves. And before that unlawful woman leaves he checks the door from the left and from the right so that he makes sure no one will see him and when he makes sure that there is no one he hurries to push the woman away from the door because she is a sin that he wants to get rid of and if goes down to accompany her to her destination then he walks away from her and remains vigilant so to make sure that no one sees him and if they ride a car then he drives very fast.

You see that is the difference between the curriculum of faith and that of satan, the event is the same but what is different is what is lawful and what is unlawful. Observe how people behave when they are doing something lawful, in the light in peace and how they behave when they commit something unlawful following the curriculum of satan in the dark and in hiding and they make sure that no one sees them and here comes the accuracy of the Qur'anic description {*if they were alone with their satans*}.

The curriculum of satan requires an empty place and to a place where no one sees you or hears you because following satan's curriculum in the open will lead to a controversy and that is why you find those who are not straight try and to hide their actions in not being straight and his attempts to remain hidden is evidence from him that what he is doing is a crime and ugliness and no one should know this about him and so long as it is not right for him to be in a particular place then be assured that what he is doing in that place is from satan and one that Allah does not agree with and does not accept.

And we must understand that principles are principles even with those who are misguided and Allah the Almighty's saying: {*and if they meet those who believed they say we believe*} this means that when they pretend to be believers they declare this and they may also have invented it and it would have been more appropriate for them to have been the opposite and when they are alone with their satans that they would say: we do not believe.

In the Arabic language there is a sentence that is a noun and one that is based on a verb. The one that is based on a verb indicates renewal and the one based on a noun indicates a confirmation. The hypocrites when they are

with the believers they say we believe, their belief is not solid but weak and changing and when they meet the disbelievers if they had said we do not believe then it would have been a confirmation however, during the period between meeting the believers and their meeting with the disbelievers their disbelief is renewed that is why they said: *{Lo! we are with you; verily we did but mock}*

{Allah (Himself) doth mock them, leaving them to wander blindly on in their contumacy.} (15)

Those hypocrites are people with no strength or will, however Allah the Almighty is the One who is all powerful and capable and when He makes mockery of them such mockery will be painful, and if the hypocrite what appeared on his tongue is not what he hides in his heart the Allah the Almighty will treat him in similarity to his act. Therefore if he has two sides, one of mere appearance in his dealings with the Muslims but on the day of judgment he is placed in the deepest depths of the hellfire in equality or even worse than the disbeliever.

(Allah Himself will mock them) and mocking them means making them look silly as they come on the day of judgment trying to be committed to their appearance so Allah the Almighty makes known what is inside them, Allah the Almighty says:

{Woe unto every slandering traducer, (1)}

Surat Al-Humaza (104)

And by slanderer it means a person who mocks others even if it was by a mere sign, so when he sees a person with a disability in his leg and he limps when he walks that person tries to imitate him in a mocking way either by pointing or by saying something. This is a sign of disbelief because all of us were created by one Deity and this disability that you mocked the disabled person had nothing to do with it and the human did not create himself and

the reality is that you are mocking Allah's creation and the person who mocks Allah's creation is stupid because he mocked Allah's creation in a disability and he did not appreciate what Allah gave him and did not come to the realisation that Allah the Almighty gave some advantages to that disabled person that He did not give to him and Allah the almighty says:

{O ye who believe! Let not a folk deride a folk who may be better than they (are) (11)}

Surat Al-Hujraat (49)

The collectiveness of one person is equal to the collectiveness of another person and that is the justice of Allah so if you were better than another person in something then search for what is missing in yourself. If you mocked a believer in something then your mockery is not detached from Allah's creation so it is logical when they said (we are merely mocking) that Allah would reply to them and gives them more opportunity to continue their mockery and increase in it and at times you increase something from its own and at times you add to it from another it is just like you bringing a thread you would either join it with a thread similar to it or you could add to it from another thread so you would have extended it from another so Allah increases their tyranny.

And Allah's saying contumacy that contumacy is different from blindness and the difference can be found in the last letter that blindness affects sight but contumacy is the blindness of the heart and contumacy means that they are confused and lashing out because contumacy comes from confusion and

lashing out and that may be affecting the senses, like sight, or confusion in principles and in the curriculum of life. And Allah the Almighty says: *(that the sights do not go blind rather the hearts in the chests go blind)* it is just like there is no material blindness but what there is a blindness of the vision of the heart and read Allah the Almighty's words:

{He will say: My Lord! Wherefor hast Thou gathered me (hither) blind, when I was wont to see? (125) He will say: So (it must be). Our revelations came unto thee but thou didst forget them. In like manner thou art forgotten this Day. (126)}

Surat Ta-Ha (20)

It is just like the blindness of contumacy during the lifetime blinds the sight of a person from seeing the signs of Allah in the Universe and he is blinded away from belief and the curriculum.

{These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided. (16)}

Allah the Almighty gives us another feature from the features of the hypocrites, and describes them as those who have purchased error and misguidance with guidance and so long as there is purchase then there is a deal and a deal requires a buyer and a seller, and if in the past products were

purchased with another product (i.e exchanged) but now everyone buys with money so what did they buy?

Those hypocrites bought the misguidance but with what price? They bought it with guidance! And when you buy something you give its price so it is like those hypocrites have given their guidance and bought misguidance, so did they have guidance when they made that deal? That the circumstances would dictate that they have guidance like a person who is guided then finds out that this guidance does not achieve his worldly objectives that he wants so he leaves it only to purchase with it misguidance so that he may achieve what he wants with it and the guidance that they had was an instinctive one so they had the opportunity in choosing guidance but they chose misguidance.

Allah the Almighty guides all people a guidance by way of signposted and whomsoever chose guidance then Allah will increase his guidance. Read Allah's words:

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

Surat Fussilat (41)

And Allah the Almighty saying (*their trade did not make a profit*) trade is purchase and sale the buyer is the consumer and the seller could be the manufacturer or a middleman between the manufacturer and the consumer so what is the gain of the seller from the sale and the purchase? His gain is to

make a profit and if he makes a profit then his trade would be successful and if he did not make a profit or he lade a loss then his trade would not have been successful.

Therefore the Almighty's saying: (*their trade did not make a profit and they were not guided*) indicates that they have lost everything because they did not make a profit and it is just like they achieved nothing of benefit and they lost the guidance in that they lost any profit and or their capital. Their trade was not successful may mean that they did not loose or make a profit but they paid the guidance as a price for misguidance so they did not make a profit and they lost their guidance at the same time (i.e their capital).

The psychological state of the hypocrite if you wanted to define it he is a human without dignity, without manliness, cannot confront, without strength, tries to make plans in hiding that is how his image in front of himself is one of disgrace even if he was able to hide his deficiencies from others so what is important is your in your own self and the disorientation within the hypocrite is the result of his trying to hide his deficiencies from others.

{Their likeness is as the likeness of one who kindleth fire, and when it sheddeth its light around him Allah taketh away their light and leaveth them in darkness, where they cannot see, (17)}

Allah the Almighty wants to bring closer the characters of being torn inside the hypocrites to our understanding and that is why He gives us proverb in the plural sense is something similar to the actual situation and or matter and gives us wisdom and proverbs are one of the main doors of Arabic Classical language.

A proverb is when you bring something that had taken place and it was described in a short yet effective and expressive saying and people took it and used it for every similar situation.

And we may give an example on that, a king wanted to get engaged to an Arab woman so he sent a lady to carryout the engagement and her name was Isam and to see the prospective bride and ask about her then to inform him. So when she returned he asked what is up with you Isam (i.e what news have you brought Isam)? This question was then used by anyone who wants to find out news even of the person being asked is not called Isam and is not a woman! Such proverbs are used to make understanding actual situations that we are unable sometimes to see with our won eyes closer to reality bringing the meaning closer because you are making it similar to a tangible matter that you are able to understand and see.

Allah the Almighty used proverbs in the Holy Qur'an in more than one place to bring closer to our understanding unseen and hidden matters that we do not know anything about nor are we able to see. That why he gave us proverbs on the pinnacle of faith and the ones of Allah the Almighty and gave us a proverb on His light the Almighty that we are unable to see because it is hidden from us. He also gave us proverbs about the disbelievers

and the hypocrites so that we may know their corrupt belief and how to be alerted to it and gave us proverbs in what disbelief can do when one does not appreciate the various blessings and tyranny in what is just and other proverbs and examples. Allah the Almighty said:

{And verily We have displayed for mankind in this Qur'an all kinds of similitudes, but most of mankind refuse aught save disbelief. (89)}

Surat Al-Israa (17)

Allah the Almighty gave us various proverbs in the lifetime and in the hereafter, in the accuracy of the creation and the pinnacle of faith and in spite of that people do not pay attention to the wisdom behind such proverbs, disbelieving in them even when the Almighty gave them to us so to bring the meaning closer and picturing them in material matter that we can see in our day to day life. It ought to have been the case that such proverbs would have increased faith in people because it brings closer to them meanings that are hidden from them, instead they increased in disbelief!!

And before we deal with this Verse (*Their likeness is as the likeness of one who kindleth fire, and when it sheddeth its light around him Allah taketh away their light and leaveth them in darkness, where they cannot see*) we talk about some of the proverbs mentioned in the Holy Qur'an so to witness how Allah the Almighty talked to us about hidden unseen matters using worldly matter:

Allah gave us a proverb on the pinnacle of faith and that is That There Is No Deity But Allah and how this was a mercy from Him the Almighty on which He is to be thanked because there is in it protection to us from hardship and in spite of that Allah the Almighty wants mercy upon His creation but some people want to suffer hardship so they associate partners with Allah the Almighty and instead of taking the easy path of belief, he takes the path of disbelief and association of partners with Allah who owns everything in the lifetime and in the hereafter. Allah the Almighty says:

{Allah coineth a similitude: A man in relation to whom are several part-owners, quarrelling, and a man belonging wholly to one man. Are the two equal in similitude? Praise be to Allah! But most of them know not. (29)}

Surat Al-Zumr (39)

With this tangible picture that we can see, with which no two can disagree, Allah the Almighty wants to bring to our minds the picture of a person who is a worshipper of Allah alone. And the picture of someone who associates partners with Allah and gives us an example of a slave who is owned by a number of partners, ten partners for example, and those ten partners are not in agreement but they are in disagreement and troublesome and another man who is owned by one single person which one of them lives in comfort and in mercy? Well of course the slave who is owned by one master is living in comfort and mercy because he follows one advice and one order and one prohibition and submits to one God and asks for the satisfaction of one master. As to the person who is owned by partners even if they were in agreement there will be for each of them an order and a prohibition and for

each one of them a request so how is it if they were in disagreement? One of the partners would order him to come to him and the other says do not. One of the partners would order him to do something and the other would give him an order that contradicts the other, therefore he wonders which one to make happy and which one to anger? And that is how his life becomes a discomfort and full of contradictions.

Allah the Almighty wants to bring the picture closer to us in a matter that is the pinnacle of certainty and that is the belief in the oneness of the one, He wants us to experience this picture in an example that we see and we witness so that we may see the wealth of mercy of Allah upon His creation. Allah the Almighty continues to draw our attention to contemplate a little in an example that the Holy Qur'an provides us with:

{And Allah coineth a similitude: Two men, one of them dumb, having control of nothing, and he is a burden on his owner; whithersoever he directeth him to go, he bringeth no good. Is he equal with one who enjoineth justice and followeth a straight path (of conduct)? (76)}

Surat Al-Nahl (16)

Allah the Almighty in the above Verse asks us to contemplate a material and tangible example, asking who is better? The statutes that the disbelievers worship that can bring no good or harm at all because he cannot bring good to himself so how is he able to bring good to others rather he is a burden on all those who take him as a deity as they must carry him from one place to the other if they wanted to change their place of worship or wanted to travel

and if he falls and is shattered to pieces then they must bring those pieces back together.

So despite the fact that he brings them no good he is in fact a burden on them and brings them hardship and requires attention and care. So is the worship of such statute is good? Or is it that the worship of Allah the Almighty who has all the blessings and all good and the One who orders justice to be performed and does not favour one of His creation on the other and gives His creation the straight path that has no bends and one that ends with paradise in the hereafter. Allah the Almighty in this example explains the stupidity of the disbeliever's thinking those who worship statutes and leave the worship of Allah the Almighty.

And that is how these two examples give us a clarification on the issues of oneness and deity, then Allah comes with another example gives us an example this time on His own light that light of a Deity which illuminates this life and the hereafter, so it illuminates the hearts of the believers He wants to give us an example of this light from something material and tangible so He says the Almighty:

{Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah setteth forth for mankind similitudes, for Allah is Knower of all things. (35)}

Surat Al-Noor (24)

It is just like Allah the Almighty wanting us to come to know an unseen matter in making similarities with a tangible one, that Allah's light is like a (Mishkah) and a Mishkah is the hole found in a villager's house and we place a lamp in that hole therefore the lamp is not all over the whole of the room rather its light is concentrated in that hole so it becomes very strong in that narrow space however, the lamp is in a glass container so it protects it from the air coming to it from all sides so the light becomes stronger clear without any smoke. Also the glass reflects some of the light so it increases its concentration and that glass is not ordinary but it emanates light itself as if it is a shining star its fuel is a blessed tree filled with light neither western nor eastern in that it is filled with light from the centre and it comes out pure and its oil is lit itself without touching any fire so it is light upon light so would any part of that narrow hole have any darkness? Or would it be filled all over with that powerful light?

And that is not the light of Allah the Almighty but it is merely an example to closer to our minds the reality it is like Allah's light illuminates every corner and every place and does not leave any dark patches so it is light upon light.

It was very usual in old times that poets would praise a leader by likening him to a famous excellent person of good character.

The courage of Amro in the generosity of Hatem

In the patients of Ahnaf and the intelligence of Iass

(Poetry)

And all those that the poet used to give an example were famous for their noble characters as Amro was famous for being courageous and brave, and Hatem was famous for his generosity, and Ahnaf was infamous for patients and Iass was a beacon of intelligence. It was only then that another of those present who heard the poet recite his poetry and recited an even better piece of poetry so the leader was impressed and gave him double his due reward. And Allah the Almighty gives us an example of what the believers will see in paradise and the Almighty says:

{A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey}

Surat Mohammed (47)

That is not paradise, however this is a mere example that Allah the Almighty brings the picture closer to us by using things that can be found in our lives. That is because the brain of a human cannot comprehend more than this and in paradise there are things that were never seen or heard of before or even thought of by any human being, therefore there are no names to express what can be found in paradise, read Allah the Almighty's words:

{No soul knoweth what is kept hid for them of joy, as a reward for what they used to do. (17)}

Surat Fussilat (41)

So if the soul does not know then there are no words to express what can be found in paradise and when a proverb is commonly used by people it is made an example. Therefore if you found someone who was proud of his strength and you wanted to make him know that you are stronger than him then you would say “if you are wind then I have encountered a hurricane” no wide or hurricane took place between the two of you rather this was only said to bring forward the wanted meaning without being restricted the words.

Allah the Almighty wants to give us a picture of what is inside the hearts of the hypocrites from disturbance and hesitation in receiving the curriculum of Allah and at the same time what happens inside the hearts cannot be seen by us and Allah wanted to bring closer the meaning of this by saying: (*their example is the same example of that who lit a fire*) in that he tried to lit a fire and anyone who tries to light a fire he must have an objective that objective may be to keep warm or to cook or for lighting or other reasons the important thing is that there is an aim behind lighting the fire.

And when Allah the Almighty says: (*and when it sheddeth its light around him Allah taketh away their light and leaveth them in darkness, where they cannot see*) that because they are in the state of wondering that has filled their hearts they had heard from the Jews that the time of the new Prophet ahs come so they decided to believe in him, however, their belief was not based on a desire to believe but it was their attempt to gain a worldly belief.

That is because the Jews were warning them by saying that the time for a new Prophet has come in whom we will believe and we will fight you in the same manner as Ad and Aram, so the hypocrites wanted to avoid this fight that the Jews were promising them so they thought that if they declare, hypocritically, that they believed in that Prophet they would achieve security.

Allah the Almighty gives us this picture, that they have lit a fire so that it may give them light in order to be able to see the path of faith and when that light arrived instead of taking this light they turned away from it and when that happened Allah the Almighty took away their own light so nothing was left in their hearts from the light of faith. It was they who asked for the light of faith to start with and when Allah answered their call they turned away from as if corruption is within them and it is as if they who started with corruption and once they did that Allah took away the light of faith and belief away from their hearts.

Here we can observe that accuracy of the Qur'anic expression in Allah the Almighty's saying: *(took away their light)* and did not say took away their bright despite the fact that they had lit the fire so that they may achieve brightness so what is the difference between light and bright? If we read Allah the Almighty's saying:

{He it is Who appointed the sun a splendour and the moon a light, (5)}

Surat Younis (10)

We find that splendour is stronger than light, splendour comes from a self illuminating subject and the sun is self illuminating however, the moon receives illuminate and reflects light and before the sun rises you do find that the universe is illuminate however light comes after the sun rises and had the Almighty said He took away their light it would have meant that Allah took away whatever light is reflected but he left for them light. However, Allah's saying: (*Allah took away their illuminate*) means that He left them with nothing no light no illuminate, it is as if their hearts are full of darkness and that is why the Almighty said after that: (*left them in darkneses they do not see*) so that we may know that there is no illuminate or light of faith in their hearts. All this happened because of their injustice and their turning away from the illuminate of Allah.

We note that the Almighty did not say that he left them in darkness but said: (*in darkneses*) i.e lots of darkness combined darkness that they cannot escape away from it, so where did these darkneses come from? It came from wanting this life and not the hereafter and when the light of faith came to them they turned away from it so Allah turned away their hearts.

For example if we consider the story of the leader of the hypocrites Abdullah Bin Ubai, we find that the Prophet [PBUH] entered Madina and their people were ready to Crown Abdullah Bin Ubai as its King and when the Prophet [PBUH] arrived the people turned away from Abdullah Bin Ubai to greet the Prophet [PBUH] so the Prophet's [PBUH] arrival made Abdullah lose the opportunity. He could have believed and take from the light of the Prophet [PBUH] and had he believed he would have gained an eternal Kingdom in the hereafter that by far exceeds what he would have

gained in this life, but because in his heart there is this life and not the faith and because he wanted the highness of this life and does not want paradise of the hereafter vindictiveness has filled his heart so it became like darkness, envies filled his heart so it became like darkness, regret filled his heart so it became a darkness, hatred and loathness filled his heart so it became darkness. Therefore it is a number of darknesses.

And that is how in the heart of the hypocrite there are a number of darknesses. The darkness of vindictiveness against the believers and the darkness of hatred towards them, a darkness that wishes for faith to be defeated, a darkness that wishes for harm and evil to come to them and the darkness and being torn and in pain and the effort that he exerts in pretending to be a believer whilst in his heart there is nothing but disbelief all these darknesses so do not try to use ordinary human comprehension in understanding it that is because the example given is one that is bring the meaning closer, and that is if you read Allah's the Almighty's words:

{And when thou recitest the Qur'an we place between thee and those who believe not in the Hereafter a hidden barrier; (45)}

Surat Al-Israa (17)

How could a barrier be hidden? As we know a barrier is what bars or hides something from another, however Allah the Almighty wants us to understand that despite the fact that a barrier bars or hides something from another that the barrier itself is hidden and cannot be seen and some of the scholars have said that the word "Mastoor" (i.e hidden in Arabic) is used as

a noun that is in the receiving end of the act itself and it is a verb coming from “Hides” we say no and you may read Allah the Almighty’s words

{Gardens of Eden, which the Beneficent hath promised to His slaves in the unseen. Lo! His promise is ever sure of fulfilment - (61)}

Surat Maryam (19)

The word “fulfilment” comes as a as a receiver of the act and as a verb of “fulfil” and some people say that the receiver of the act was placed instead of the verb itself and we say such people did not understand. Is it that Allah is insistent on calling the slave or is that the slave is insistent by way of his own actions as if he is going towards Him, the person who is in receipt of the promise is the benefactor not the promise itself.

Therefore it is the accuracy of the Holy Qur’an that wants to alert us to the fact that the receiver of the promise is the one who is striving to meet the giver of the promise. And it is not the case that the giver of the promise is the one who wants to meet the benefactor of the promise so that the noun verb is used. So when Allah the Almighty says (*left them in darknesses that they cannot see*) He denied them the light and light has no connection with hearing, smelling nor touching but is subject to the laws of sight.

Observe the accuracy of the Qur’anic expression that if light is denied then sight is also denied, in that the eye does not see by itself but it only sees by the reflection of light onto subjects and its direction towards the eye.

You may also read Allah's saying:

{And We appoint the night and the day two portents. Then We effect the portent of the night, and We make the portent of the day sight-giving (12)}

Surat Al-Israa (17)

It is just like, the Qur'an expressing, that what makes the eyes see is light or brightness and if the light is lost then sight is also lost and that is why you are unable to see in the dark and that is one of the miracles of the Qur'an which was discovered well after its revelation.

{Deaf, dumb and blind; and they return not. (18)}

Allah the Almighty after informing us about the darkness in which those hypocrites find themselves he took away the light of faith from their hearts so they are unable to see Allah's signs, He wanted to alert us that it was not only the sight alone that went but all of their senses were stopped functioning so they are deaf, speechless and have no sight and those are the tools of realization for any human being, read Allah the Almighty's words:

{And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks. (78)}

Surat Al-Nahl (16)

So because they are in darknesses they do not have sight means that all other tools of realisation have also stopped so when they are deaf they are unable to hear the curriculum of Allah and their tongues are unable to convey what is their heart and their sight is unable to see what Allah's signs in the universe all around them so all tools of realisation are not functioning for them.

And His saying: (*they return not*) means that their tools of realisation will not return to them so that they may realise Allah's light in His universe, realisation is non-existent in them so do not hope that they will return to the curriculum of faith that faith was corrupted in their hearts. They failed to distinguish between coming harm and forthcoming benefit, the light of faith would have made them see the path to Allah so that they may walk in clarity and are not obstructed however, when light came to them they turned away and rejected it and it was just like they turned away from everything that might cause them to be guided to the path of Allah.

That Allah in this gracious Verse gave us another of the characters of the hypocrites in that the tools of realisation that Allah created in them are not functioning. Therefore insisting on guiding them to the right path will not be fruitful because Allah the Almighty by their own disbelief and injustice made their tools of guidance not functional that they may have used to return to the just path. But they are unable to do so.