

## Interpretation of Holy Quran \_ Surat -Mutaffifin - lesson (2)-Verses (7-36)-The Pious will Enjoy Paradise

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knowing, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

O believers, we have reached in past lesson to His Saying:

**((7-Nay! Truly, the Record (writing of the deeds) of the Fujjar (disbelievers, polytheists, sinners...Etc) is (preserved) in Sijjin.,8-And what will make you know what Sijjin is?,9-A Register inscribed,10-Woe, that Day, to those who deny,11-Those who deny the Day of Recompense,12-And none can deny it except every transgressor beyond bounds,(in disbelief, oppression and disobedience to Allah) the sinner!,13-When Our Verses (of the Qur'an are recited to him he says:"Tales of the ancients!",14-Nay! But on their hearts is the Ran (covering of sins and evil deeds) 15-Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.,which they used to earn,16- Then, verily, they will indeed enter (and taste) the burning flame of Hell.,17-Then, it will be said to them:" This is what you used to deny!",18-Nay! Verily, the Record (writing of the deeds) of Al-Abrar (the pious and righteous) is (preserved) in Illiyun.))**

[Al-Mutaffifin,]

### The book became the record of the man's works (deeds):

The book became the record of the man's works (deeds), in the modern administrative arrangements, every employee has his own file in which all the acknowledgments, sanctions, rebukes, warnings, notices and awards that he gets are copied and preserved.

### The pages of this book are numbered and verified:

A rank and file when he organizes the affairs of the staff, makes a record for every employee that certifies his good and bad works, then this record is reviewed on the promotions, missions and assignments.

So, if a creature organized this record, no wonder that the Lord of the all worlds has made a record for every person, this record contains all his deeds, the correct and incorrect, the noble and ignoble, the small and big, every motion and inactivity, obedience and disobedience...

**((14- (It will be said to him):"Read your book. You yourself are sufficient as a reckoner against you this Day."))**

[Al-Isra'-14]

If this book is brimmed with good deeds, it leads its holder to the Paradise, but if the opposite happened, it leads him to the Hell. The first verses:

**((7-Nay! Truly, the Record (writing of the deeds) of the Fujjar (disbelievers, polytheists, sinners..Etc) is (perserved) in Sijjin., 8-And whatwill make you know what Sijjin is?, 9-A Register inscribed,))**

[Al-Mutaffifin]

That is,its pages are numbered and verified, no page of forgery can be added,and also no page can be pull out as a cover-up,

**((9-A Register inscribed.))**

Inscribed also means his deeds are copied, for the report about the work is thing, but its copy is stronger evidence, so the offender cannot deny when he sees a photo that it belies his pretexts...

Inscribed in its pages and copies.

**The deniers do not care for the Verses (or signs or proofs) and the Laws of Allah**

Allah Almighty said:

**((8-And whatwill make you know what Sijjin is? 9-A Register inscribed, 10-Woe, that Day, to those who deny, 11-Those who deny the Day of Recompense, 12-And none can deny it except every trangressor beyond bounds, (in disbelief, oppression and disobedience to Allah) the sinner!))**

This persistent association (correlation) betw een denying the religion and the evil deeds...

**((1-Have you seen him who denies the Recompense?, 2- That is he who repulses the orphan (harshly))**

[Al-Ma'un]

**((50- But if they answer you not, then know that they only follow their own lusts.))**

[AL-Qasas]

**((12-And none can deny it except every trangressor beyond bounds,(in disbelief, oppression and disobedience to Allah) the sinner!,(13-When Our Verses (of the Qur'an are recited to him he says:"Tales of the ancients!"))**

[Al-Mutaffifin]

This means that the deniers do not care for the Verses (or signs or proofs) and the Law s of Allah the Great and Almighty, nor His Legislations and the Qur'anic verses...

**The unveleivers will be veiled from seeing Allah**

Almighty Allah said:

**((13-When Our Verses (of the Qur'an are recited to him he says:"Tales of the ancients!"  
14-Nay! But on their hearts is the Ran (covering of sins and evil deeds))**

Every bad deed forms a cover on the heart, a cover after another, till they make the Ran i.e. a thick

impenetrable covering...

**((14- Nay! But on their hearts is the Ran (covering of sins and evil deeds), 15- Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day))**

These will be veiled from seeing, and will be veiled with indignity, whereas the believer, on the Doomsday, will see Allah the Great and Almighty by his eyes...

**((15- Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day, 16- Then, verily, they will indeed enter (and taste) the burning flame of Hell, 17- Then, it will be said to them: "This is what you used to deny!" .))**

[Al-Mutaffifin]

The Holy Qur'an is balanced.. This means that while it spreads the fear, panic and apprehension among our souls, it is at the same time, assured us that the straight good-doer believer will be happy and forever, our Lord said:

**((14- Therefore I have warned you of a blazing Fire (Hell), 15- None shall enter it save the most wretched))**

[Al-Lail]

People will not arbitrarily enter the Hell, in fact, no body will, save the most wretched, enter it... this is a restriction style, only the wretched will enter the Hell-fire.

**The man is one of these kinds either a pious or a wretched dissolute:**

Also our Lord the Great and Almighty said here:

**((18- Nay! Verily, the Record (writing of the deeds) of Al-Abrar (the pious and righteous) is (perserved) in Illiyyun.))**

[Al-Mutaffifin]

Maybe the report of the crime is put in the court of law, where a cell is existed, then he is taken to the prison, but in the universities, you find the record of the excellent students, thus, the Record of Al-Abrar is placed in Illiyyin, i.e. in the Paradise this record will be preserved, so if the book is in the Paradise, where will its holder be? In the Paradise definitely

**((18-Nay ! Verily, the Record (writing of the deeds) of Al-Abrar (the pious and righteous) is (perserved) in Illiyyun.))**

[Al-Mutaffifin]

And the Prophet (p.b.u.h) said:

**(The people are (just) two men (groups): a dutiful pious, who he is precious to Allah, and a dissolute wretched who he is a lowly to Allah)**

[Ibn Abu Hatem from Hudhaifa]

The man is one of these kinds either a pious or a wretched dissolute.

'Al -Abrar' is the plural of Barr (pious), which it also means the good deed and the land in Arabic is Bar, and

there is Al-Berr (the good),

**((28-“Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful))**

[At-Tur]

'Al-Berr ' is the Good (an Arabic proverb: by Al-Berr (good deeds) the free man can be enslaved), Al Barr is also the kind man, while Al-Burr means the wealth, so, Al-Abrar is the plural of Al-Barr...i.e the pure, kind, chaste and good-doer, faithful, generous, meek (patient), who always forgives, merciful, just, modest, he has no pride, haughtiness, grudge and envy..This is Al-barr... The record of Al-Abrar (the pious)...is preserved in the Paradise.

**The fields of good deeds that do not need giving money are innumerable:**

Almighty Allah said:

((19-And what will make you know what illyyun is? 20-A Register inscribed, 21-To which bear witness those nearest (to Allah, i.e. the angels))

[Al-Mutaffifin]

This record is also inscribed, its pages are numbered and copied, this record testifies the deeds of the man in the worldly life, on the so-and-so day he relieved a person, on the so-and-so day he visited a patient, on the so-and-so day he called to Allah,, on the so-and-so day he was dutiful to his mother, he saved a drowned person, and gave alms to build a mosque, these good deeds; prayer, fasting, pilgrimage(hajj), alms, attending the Elm's seminars (science of the religion), calling to Allah, remembrance of Allah(to praise and glorify Him), helping the people, build the mosques and the orphanages, reconciliation between the spouses, reconciliation between the partners, the good deeds are untold, hence, the Prophet(p.b.u.h) said:

**(You will not sustain them by your money, so tolerate them by your morals (liberality, be kind with them))**

[Al-Bazaar]

That is the fields of good deeds that do not need giving money are innumerable...

**((18- Nay! Verily, the Record (writing of the deeds) of Al-Abrar (the pious and righteous) is (perserved) in Illiyun, 19-And what will make you know what illyyun is?, 20-A Register inscribed,))**

.. This the register inscribed:

**((21-To which bear witness those nearest (to Allah, i.e. the angels))**

It was mentioned in some Prophetic traditions (Hadith):

**(Verily the man will look at a bite (of food) that he gave in the Cause of Allah, and he will see it as U'hud Mount)**

Because the Great rewards for the small deeds just imagine how much he will give for the big deeds, He rewards for the great deeds with additional award, Allah said:

**((26-For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allah))**

Then we would feel that Almighty Allah assures us:

And He said also:

**((55-Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that he will grant them the authority of practise their religion which He has chosen for them (i.e. Islam).And He will surely give them in exchange a safe security after their fear))**

[An-Nur]

This is a Divine Promise...

**((77-, and you will not be dealt with unjustly even equal to a scallid thred in the long slit of a date-stone))**

[An-Nisa']

**((115-And whatever good they do, nothing will be rejected of them))**

[Al-Imran-]

**((60- And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly))**

[Al-Anfal]

**((143-And Allah would never make your faith (prayers) to be lost))**

[Al-Bakarah-143]

**((115-And Allah will never lead a people astray after He has guided them))**

[At-Taubah]

**((124- Even to the size of a speck on the back of a date-stone, will be done to them))**

[An-Nisa']

**((35-and He will never decrease the reward of your good deeds))**

[Muhammad]

If you know Allah, you will be happy in this life and in the hereafter:

If you read the Qur'an, as it should be read, you would feel that Allah the Exalted and Glorious assures us... truly Allah said:

**((51-Say:"Nothing shall ever happen to us except what Allah has ordained for us.He is our Maula (Lord, Helper and Protector)." And in Allah let the believers put their trust))**

But the good that Allah has ordained for us will happen, in other words, if you know Allah the Great and Almighty, you will be promised with the good (happiness) in this life and in the hereafter... be assured the days will bear you the good, but the people of the worldly life, days will never bear them but the misfortune... As the Prophet (p.b.u.h) said:

**(set yourself to work before seven(things),are not you waiting before you but a blowing poverty (makes one forget)or a transgressing affluence (leads to transgression),or a spoiling(dameging,wearing) illness,or a debilitating senility, or an ending death, or Ad-Dajjal(the deceiver i.e. the Anti-Christ) who he is an expected absent evil, or the Hour which is greater and bitterer?)**

[At-Termidhi-from Abu Huraira]

This speech is not directed to the believers...No... it is to whom turn away from the religion, it is for the people of this life (i.e. who are totally indulged (dissipated) in its pleasures), who made it as their biggest interest and the end of their knowledge, and contended for it, and for its sake, they disobeyed Allah, this speech is oriented towards whom he did not care to the Promise and Warning of Allah.

The Prophet (p.b.u.h) said:

**((set yourself to work before seven(things),are not you waiting before you but a blowing poverty(i.e. makes one forget) or a transgressing affluence (leads to transgression),or a spoiling(dameging,wearing) illness,or a debilitating senility, or an ending death, or Ad-Dajjal(the deceiver i.e. the Anti-Christ) who he is an expected absent evil, or the Hour which is greater and bitterer?))**

[At-Termidhi-from Abu Huraira]

**The record of Al-Abrar is in the highest grades of the paradise:**

Thus, our Lord the Great and Almighty said:

**((18- Nay! Verily, the Record (writing of the deeds) of Al-Abrar (the pious and righteous) is (perserved) in Illiyyun))**

This means that this record is in the highest grades of the Paradise..

**((19-And what will make you know what illyyun is? 20-A Register inscribed,21-To which bear witness those nearest(to Allah,i.e. the angels))**

[Al-Mutaffifin]

Some interpreters said: the nearest are the angels, and others said: they are the believers, in other meaning, this record (book) is publishable, you know, if a person did a good deed, this is published in the new paper, while the bad ones are kept in the records of the courts, police departments and in some special places, but the good deeds are published...so this book:

**((18- Nay! Verily, the Record (writing of the deeds) of Al-Abrar (the pious and righteous) is (perserved) in Illiyyun, 19-And what will make you know what illyyun is? 20-A Register inscribed, 21-To which bear witness those nearest (to Allah, i.e. the angels, 22-Verily, Al-Abrar (the pious and righteous) will be in Delight (Paradise))**

Al –Abrar is the plural of Barr, who he is the pure and kind man, as the Prophet (p.b.u.h) said:

**(The people are (just) two men (groups): a dutiful pious, who he is precious to Allah, and a dissolute wretched who he is a lowly to Allah)**

[Ibn Abu Hatem from Hudhaifa]

**The delight starts from the sincere repentance:**

Almighty Allah said:

**((22-Verily, Al-Abrar (the pious and righteous) will be in Delight (Paradise))**

[Al-Mutaffifin]

They are in delight since they have known Allah, this delight starts from the sincere repentance, and this speech is directed to all of us, as soon as you turn to Allah with a sincere repentance you enter the Paradise, the paradise of the nearness, the paradise of the reassurance, the delight of the trust in Allah, the delight of being among the chosen slaves, the delight that of being under Allah's Eyes..

**((48-So wait patiently (O Muhammad {p.b.u.h}) for the Decision of your Lord, for verily, you are under Our Eyes,))**

[At-Tur]

The delight of the Divine Protection...

**((64-, But Allah is the Best to guard,))**

[Yusuf]

The delight of being Allah defends you:

**((38-Truly, Allah defends those who believe.))**

[Al-Hajj]

The paradise of the affection for Allah the Great and Almighty:

**((96-Verily, those who believe and work deeds of righteousness, the Most Gracious (Allah) will bestow love for them (in the hearts of the believers))**

[Maryam]

This is the very delight, the delight of the nearness (to Allah), the delight of the Divine Appearing, the paradise of the trust in Allah....

**If man knows Allah every thing gets easy to him**

If you want to be the strongest man so, put your trust in Allah, and if you want to be the richest man, be more trustful in what is in the Hand of Allah that what is in your hands, and if you want to be the most

honourable man, then fear Allah.. Who fears from Allah, every thing will fear from him, who love us we will love him, who asks us, we will give him, and who satisfies himself with us as a substitute for our money, we and our money are for him...

**Obey our order, and then we remove our covers,  
For we granted our gratification upon who loved us  
Seek our protection, and shield yourself in our dignity,  
To protect you from what the bad life of evil slaves of us  
Do not be busied with anything except us,  
And be faithful to us, you certainly then find the happiness**

This bliss in the heart of the believer if the people know it, they will definitely envy him, as Abu Yazid Al-Bustami said: "If kings know what we are living in, they would fight us for it by swords".

**((22-Verily, Al-Abrar (the pious and righteous) will be in Delight (Paradise))**

[Al-Mutaffin]

Even there are some people interpret the Prophetic tradition:

**( Abu Bakr is in the Paradise, and Umar is in the Paradise, and Othman is in the Paradise, and Ali is in the Paradise, and Talhais is in the Paradise, and Az-Zubair is in the Paradise, and Abdulrahman ibn Auf is in the Paradise, and Saad is in the Paradise, and Sa'eed is in the Paradise, and Abu Ubaidah ibn Al-Jarrah is in the Paradise)**

[At-Termidhi from Abdulrahman ibn Auf]

i.e. now in the Paradise before he dies, that is to say, in happiness, and what happiness is greater than to be guided to Allah.

**"O Son of Adam, seek Me and you will find Me, and if you find Me, you find then every thing, and if you miss Me, you will miss every thing, and I Am dearer to you than every thing"**

[The Summary of Ibn Katheer's Interpretation, By As-Sabouni]

That is, if you have an open checkbook...Put any number you want then sign, it can be cashed, is this like him who he has just a few money? You can write a check with one hundred million, it will be cashed, thousand million, it will be cashed, one hundred thousand million, it will be cashed, and by the hard currency too, a checkbook not a check.and this man has just a few pounds, with which he is happy, just imagine how much is the owner of the checkbook, so, when the man knows Allah, he disdains every thing else and every thing gets easy to him.

**The believer is happy with Allah Who He is with him wherever he exists:**

Almighty Allah said:

**((1-Successful indeed are the believers, 2-Those who offer their Salat (prayers) with all solemnity and full submissiveness, 3-And those who turn away from Al-Laghw (dirty,false,evil vain talk,falsehood,and all that Allah has forbidden))**

[Al-Mu'minun]

Some interpreters said: "Al-Laghw " is every thing but Allah the Great and Almighty, because it will be

cancelled, when do the towering buildings go to ruin? When their owners die or by an earthquake, or on the Doomsday, when the sun will be wound round, the stars scattered, the mountains are made to pass away...

**((26-Whatever is on it (the earth) will perish, 27-And the Face of your Lord full of the Majesty and Honor will remain forever))**

[Ar-Rahman]

So:

**((22-Verily, Al-Abrar (the pious and righteous) will be in Delight (Paradise))**

[Al-Mutaffifin-]

In order that one not to be deluded, if you are a dutiful and pious you should be in the bliss... sometimes I meet a believer and he says: I am very happy, by Allah, it is as if I am living in the Paradise, you say the truth, this is the real belief, otherwise, you are not a believer, the sign of your belief is to be glad in all the circumstances, even in the middle of the crisis, and the crises of this time are too many, housing crisis, income, works, raw materials, so, if you are a (real) believer, you are certainly happy in the circumstances, because the happiness does not come to you from the outside, but rather an inner thing.

The people of the worldly life are happy with the money, with the comforts, with the houses, big incomes, delicious food, fashionable clothes, the social status, but the believer is happy with Allah the Great and Almighty Who He is with him wherever he exists...

**The favourable judgment about Allah is the price of the Paradise:**

Almighty Allah said:

**((22-Verily, Al-Abrar (the pious and righteous) will be in Delight (Paradise))**

[Al-Mutaffifin]

**((97-Whoever works righteousness\_ wether male or female\_ while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life))**

[An-Nahl]

**If you saw our beauty that they saw it,  
You would not have been with except us  
If you heard our kind address  
And you would have taken off the "clothes" of the vainglory and come to us,  
Just if you tasted a scintilla of the love's taste,  
You would excused who became killed by the love of us  
If a breeze blows you from our nearness,  
You would die as a strange and yearning for us  
And if a flash of lights appeared to you,  
For us, you would leave all the creatures  
So, it is not easy our love, and who claimed that it is easy,  
We say to him: you do not know us**

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Ibn Al-Faredh (a famous mystic) said:

**If He says proudly stand up on the embers,  
I would stand deliberately in  
And if He pleases that my cheek is a footing,  
I would put it on the ground without disdain**

\*\*\*\*\*

If his Beloved..., Who He is Allah the Great and almighty, says proudly stand up on the embers.

The Islam is itself a love, it is the ecstasies of feelings... the Islam has a body and soul, the body is the fasting, prayer, Hajj, elms, these orders and the prohibitions are the body.. As the Prophet (p.b.u.h) said:

**(Verily, the Islam has a minaret and light)**

The minaret is the building, the light is the illumination issued from it, the heart feelings, feeling of the nearness to Allah, of the quietude, satisfaction and comfort, the trust in Allah, the believer trusts in Allah the Great and Almighty, his conjecture about Allah does not fail..

The favourable judgment about Allah is the price of the Paradise.

**Our Lord, with a perfect wisdom, has made the face as a mirror of the soul:**

Narrated Abu Huraira-may Allah be pleased with him, the Prophet- Allah's blessing and peace be upon him, said:

**(Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one p nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' )**

[Al-Bukhari]

If these feelings existed, man then will be happy, If did not, Islam is an ordinary thing then, he prays tiredly, and gives lazily the Obligatory Charity Tax (Az-Zakat), he wearily offers the worships, may be you notice that somebody has got religious, after a while he turned on his heels, and went astray, then lost... because he did not connect to Allah with the real connection, his religiosity was just nominal, and this is a boring thing, then it does not continue..

**((22-Verily, Al-Abrar (the pious and righteous) will be in Delight (Paradise), 23-On thrones, looking at all things), 24-You will recognise in their faces the brightness of delight))**

[Al-Mutaffifin]

There is a miserable face, and another happy one...Glory to Allah! Our master Uthman ibn Affan was delivering a sermon upon the pulpit, and someone entered, he said: " man who the effect of the adultery is still between his eyes will come to us, the Companions said: is it an inspiration after the Messenger of Allah? He said: No, but it is a true perspicacity'.

Verily, the works of the human appear on his face, there is an innocent pure face, and there is a radiant face as a shining lantern (lamp), and there is a face of dull light, also there is a face which its light died, it is a miserable venomous face, it is a well known fact that all the characters of the soul are reflected on the face..Our Lord, with a perfect wisdom, has made the face as a mirror of the soul

**((24-You will recognise in their faces the brightness of delight)).**

Therefore, the Prophet (p.b.u.h) said:

**(If the good morals were a man walks amongst the people, he would be a righteous man, and if the bad morals were a man walks amongst the people, he would be an evil man)**

[At-Tabarani in the Middle from: Ibn Mas'ud]

Narrated A'isha, the Prophet (p.b.u.h) said:

**(O Allah! You have made my shape good, also make my morals good)**

[Ahmad]

The good or beautiful face: this narration (the Prophetic Tradition) is, of course, irrelative to the qualities of the beauty, because every face devotes itself to Allah, certainly the light will radiate from it, and our master Belal has a fascinating face... Light, every face is oriented to Allah; it will shine with the Light of Allah.

**The drink of the people of Paradise, and that of the people of Hell:**

Almighty Allah said:

**((24-You will recognise in their faces the brightness of delight)).**

[Al-Mutaffifin]

According to the material conception of the worldly life; when you see a man who cares very much about his food and health, then he wakes up after he gets a deep sleep (beauty sleep), then he eats till he be sated, and takes a good shower after that, undoubtedly you find his face is radiant, but if one is worried and grieved you notice that he has black eyes, puckers and paleness, this is in the worldly life, how about in the hereafter?

**((22-Verily, Al-Abrar (the pious and righteous) will be in Delight (Paradise), 23-On thrones, looking (at all things))**

The delight has freshness...

**((25-They will be given to drink of pure sealed wine)).**

The scholars said: the wine is a precious drink, for (sealed) it has two meanings: the first...this wine was especially made for them, in the present time, the sealed bottles of wine are very expensive, and you must use a corkscrew to pull out the cork, because it is just for you, not to be taken from the barrel of wine, it is untouched, because it is sealed, and some scholars said: sealed means that it has consequences, i.e. it ends with a good smell, for example, when a person drinks a cup of water mixed with the orange-flower water, he does not feel its aroma (delicious smell) during the drinking, but after one second he smells it, the scholars said: Either this precious drink is sealed with the musk (an expensive perfume), or if you drink it, the odour of the musk emanates from it, this precious drink is for the people of the Paradise, but for the people of the Hell, their drink and food is a filth from the washing of wounds which its taste and smell are unbearable, Allah said:

**((6-No food will there be for them but a poisonous thorny plant))**

[Al-Ghashiyah]

## Competition for the Hereafter and competition for the life of this world:

Almighty Allah said:

**((25-They will be given to drink of pure sealed wine,26-The last thereof(that wine) will be the smell of the Musk, and for this let(all) those strive who want to strive(i.e. hasten earnestly to the obedience of Allah)).**

[Al-Mutaffifin]

So, this verse...Glory to Allah! Whenever I read it, I feel special senses, if all the mankind compete in this path,they all would be happy,and if they compete for the worldly life, they all would be miserable, simply, I can say to you: all the tragedies that struck the mankind were a result of competing for the worldly life; at the level of nations,and peoples, the competing for the oil, for the influence areas, for the mines and natural resources, the competing on the vanities of the worldly life is completely the cause of the wars in the modern ages.

The Prophet (p.b.u.h) said:

**(The worldly life is carrion and its dogs are its seekers, the worldly life is the home for who has no home, and who seeks after it is the mindless)**

[Al-Ajlooni-Uncovering Of The Secret" Invisibility"]

If you imagine that the mankind are competing in the faith's path, you would find it indescribable thing, in other words, everybody should help his brother and give him preference over himself in this life, man has a big shop, but his brother has not got any,he says to him: take half of it, the problem then will be solved, you have another house that you do not need, give it to the one who doesn't have a house, if all the people compete in the hereafter,they would be happy, but they competed in the worldly life,therefore, the misery stuck all its seekers...our Lord the Great and Almighty said;

**((26-The last thereof(that wine) will be the smell of the Musk, and for this let(all) those strive who want to strive(i.e. hasten earnestly to the obedience of Allah)).**

In these subjects and fields you should strive, strive in your knowledge about Me, be proud of My Knowledge, in reciting the Qura'n and understanding it, strive in the Good deeds. It was mentioned that our master Umar used to visit a widow to give her food and drink, when he knocked the door she said: By Allah, a person came before you, then he came early, the person also came before him, once he offered the Fajr prayer and went to her, he found that our master Abu Bakr As-Seddeek has come before him..

Imagine that five persons lived with believers, how do they live and strive? If one has a big apple-for example- he prefers to give it to someone, also the comfort place in the room, the second person treats him with (altruism), if our life formed from a group of preferences and gifts, it will certainly be a very happy life...

**((26-The last thereof(that wine) will be the smell of the Musk, and for this let(all) those strive who want to strive(i.e. hasten earnestly to the obedience of Allah)).**

But what is happening now ? A rivalry to gather the money, in order to gain a wealth, he abandons his religion,he puts the values and the high principles under his foot just for a short period remained in this worldly life,as the Prophet (p.b.u.h)described it, I hear about strange stories,a person who extremely made improvements to his home,he died after one month only, it is acceptable that you enjoy the pleasures of this life legally, but to disobey Allah for it, which is impermanent, this is the big loss,you abandon your religion and disobey Allah for it,and just for a few years in this life, you vend(sell) the whole hereafter!!

Who can stabilize himself, economically, according to style of our modern life, before he reaches forty of his

age? Man extremely goes through many troubles and concerns to take a certificate, then he buys a home, and it is not quite correct in his bases, to be stable or to buy a clinic, or to buy the equipments of the dentistry, he finds himself in his forties.

The Prophet (p.b.u.h) said:

**(The battlefield of the death (its expected time) is between sixty and seventy (years of the age)\*)**

[The Worker's Treasure-from Abu Huraira]

This was, of course, before the contemporary heart attacks, now the forties are the battleground of the death... Sometimes you hear about somebody who died in forty two and he had a heart attack when he was thirty two, another in his fifty two or four, and another in his forty nine, approximately, you hear in the news about dangerous crises, for a few years, we lost the eternal hereafter, by Allah this is a very big loss.

**'At-Tasnim', is a pure drink for those nearest to Allah, or a mixed one for Al-Abrar:**

Almighty Allah said:

**((25-They will be given to drink of pure sealed wine,26-The last thereof(that wine) will be the smell of the Musk, and for this let(all) those strive who want to strive(i.e. hasten earnestly to the obedience of Allah),27- It (that wine) will be mixed with Tasnim))**

[Al-Mutaffifin]

This drink is mixed with another drink Tasnim, and this as Allah the Great and Almighty described it:

**((28-A spring whereof drink those nearest to Allah))**

[Al-Mutaffifin]

The religious scholars concluded that 'At-Tasnim' is a spring which those nearest to Allah drink from it, they drink it unmixed,pure, but this drink; the sealed wine, Al-Abrar (the pious)drink from it mixed with Tasnim.. As if we give a person a gilt piece, and another person is given a solid gold piece of 24 carat, so the first piece is gilt while the other is made from the pure gold...hence, the Tasnim is a precious drink, for those nearest to Allah, somebody also concluded that you in the Paradise, be happy with the Revelations Of Allah the Great and Almighty, or to be happy with its food, drink, gardens, fruits and Al-Hur the wide-eyed.. Either you will be happy with Him, or with His Paradise, or the both, that Al-Abrar will be happy with the sealed wine which is mixed with Tasnim.

'At-Tasnim' formed from (sanam), it means the high place, somebody gave it a material interpretation, i.e. the water shed from a high place such as the cascade, waterfall, and others gave another commentary, i.e. the Delight of the Self of Allah the Great and Almighty, which is the top rank of the nearness to Allah.

'Al-Abrar' (the pious and righteous) will enjoy the Hur in the Paradise, therein all that inner-selves could desire, and all that eyes could delight in, above that,it is mixed with Tasnim, and this,either is a pure drink for those the nearest to Allah,or a mixed one for Al-Abrar

**Nobody can compass any thing of Allah except Allah Himself:**

By the way, we should not add any thing about what was mentioned about the hereafter, because it is Unseen, and we do not know about it except what Allah informed us, so the research about its nature or reality is vain, if a brilliant student was promised to be awarded with a luxurious palace, and it is presented from the

highest authority in the state, so, instead of waste his time in asking about its structure, its rooms and stories, and where is it? And has it a garden or a pool??? What is more correct, to endeavor to gain the palace or to think about its specifications?

Hence, man has no right to give details or additions on what was mentioned in the Qur'an, and we stay in the limits of what Allah mentioned respecting the Paradise, because to be qualified to Paradise and strive for it in this life is the useful thing, and to think about unseen thing is pointless and futile, we do not know about the hereafter except what Allah told us about it, but you can know about Allah so many things through this universe, and nobody can compass any thing of Allah except Allah Himself

**((255-And they will never compass anything of His Knowledge except that which He wills.))**

[Al-Baqarah]

But through the universe, you can know too many things about Him, so:

**((25-They will be given to drink of pure sealed wine,26-The last thereof(that wine) will be the smell of the Musk, and for this let(all) those strive who want to strive(i.e. hasten earnestly to the obedience of Allah)).**

[Al-Mutaffifin]

One of the features of pure sealed wine that is "It will be mixed with Tasnim", this means that this happiness in the Paradise and the enjoyment its gifts are mixed with the Divine Revelation... as if you was invited to a party or a banquet, the inviter let you sit down beside him and welcomed you with open arms, and now and then, he says: you are welcome, you honoured us, the house is lighted by you, you will then eat many delicious foods, there is a welcome honouring (hospitality) in addition to the precious food.. Sometimes the man eats then he goes, this is called feeding, but is an honouring to be feeded with welcoming.

### What 'Al-Abrar '(the pious) will enjoy in Paradise:

So, there will be Divine Revelations plus what is existed in the Paradise such as fruits, gardens, rivers of honey and rivers of milk, and Hur like unto pearls well guarded.

Those the nearest to Allah, are distracted by Him only, Al-Abrar (the pious) will enjoy the Divine Revelation, this is the summary of these verses, these givings in the Paradise will be mixed with a very good drink, and also will be honoured by Allah's Revelation, the Great and Almighty, but those the nearest to Allah will have a pure drink from this spring.

**((28-A spring whereof drink those nearest to Allah.,29-Verily, (during the worldly life)those who committed crimes used to laugh at those who believed)).**

[Al-Mutaffifin]

Glory to Allah! I gave an example previously, the public transport vehicles in the past, that were bound to Al-Muhajereen Quarter, they were parking in Al-Marjah Square, eastwards, on the hot days of summer, the people got into the bus to ride, they find a sun light on the right and shade on the left, if the passenger thinks properly, he should sit in the sun side, but if he does not, he sits in shade side, because the vehicle after few minutes will go around the square and then the situation will change, so who sat in the shade, enjoyed it just for two minutes, then kept suffering from the high temperature along the road till the last stop, and the sun of August scorched him, while who exposed to the sun light for two minutes, then the vehicle go around the square and enjoyed the shade along the line.

If a person mounted the bus and sat in the shade, and saw who sat in the sun side, he laughed at him or, may be he thought him a crazy, and asked him: why did you sit here?, but the correct choice appears after the

bus circles the square.

## The believer sacrifices his reputation with people for maintaining it with Allah:

The disbelievers are now laughing at the believers, and mock them, the believer does not go to the mixed parties, and he does not go to the morally infected beauty spots, and does not like the social intercourse, also he is touchy, and they see him as a rude or uncivil because he does not shake hands with the women, and he does not tell a joke to a girl, for example, they laugh at his acts because they (his acts) are stupid in their opinion, Allah said:

**((29-Verily, (during the worldly life) those who committed crimes used to laugh at those who believed.))**

[Al-Mutaffifin]

They say: he does not understand any thing, from his home to the shop, and from the shop to his home, and just keep says: Allah, Allah, and recites the Holy Qura'n, and they say to him:

**(Refresh the hearts from hour to hour, because if the hearts get tired, they become blind).**

[Ad-Dailami, from Anas, without the latter addition]

They know this narration by heart. all the people know it, but they misconstrued it, not as the Prophet (p.b.u.h) meant... refresh the hearts with the innocent amusement or fun, i.e. if the man have fun with his family, and he is kind, and narrated anecdotes to them, there is no objection to it, because if the hearts get tired, they become blind.. Not to amuse his heart with a sin, or disreputable serial, or with a mixed party, this actually did not amuse his heart but he sullied (tarnished) it, Our Lord the Great and Almighty said:

**((29-Verily, (during the worldly life) those who committed crimes used to laugh at those who believed. 30-And, whenever they passed by them, used to wink one to another (in mockery))**

[Al-Mutaffifin]

This is our man that we speak about, do you see him? He says this mockingly, winkingly.

**((30-And, whenever they passed by them, used to wink one to another (in mockery), 31-And when they returned to their own people, they would return jesting ;))**

[Al-Mutaffifin]

Sometimes one sits with his family and tells them about a person that he met, and when a girl came he did not shake her hand, and the people laughed at him, he sees this case is funny.

If a believer fear Allah the Great and Almighty, or he did not commit a sin, or he got shy, they say: why did he put himself in embarrassing situation? Because Allah's Satisfaction is very dear to him, he did not want to harm his relation with Allah, he sacrificed his reputation with people for maintaining it with Allah the Exalted and Glorious, Allah said:

**((31-And when they returned to their own people, they would return jesting;;32-And when they saw them, they said:"Verily those indeed gone astray!"))**

[Al-Mutaffifin]

On the Day of Resurrection there will be true happiness or misery:

This means that the disbeliever is not enough to be a disbeliever but he also wants to persuade the people to accept his infidelity, and the deviant also wants to make all people as himself, if he meets an honest person, he reproves him for his straightforwardness, and says to him: you harden it very much, it is not to this extent, you should be a moderate.. Vague words, but they have dangerous meanings, our Lord said:

**((33-But they (disbelievers, sinners) had not been sent as watchers over them (the believers))**

[Al-Mutaffifin]

Those are not their guardians (caretakers, custodians), whoever sees himself as a guardian of people is a stupid, who are you??! His Lord only rewards him for his deeds, and He measures the night and the day, and every condition or state, our Lord the Great and Almighty said:

**((33-But they (disbelievers, sinners) had not been sent as watchers over them (the believers)).**

[Al-Mutaffifin]

Those who made themselves as guardians of the people and criticize them for their honesty, straightforwardness, religiosity and piety, the Prophet (p.b.u.h) said:

**(Two rak'ah (kneeling) offered by a pious are better than one thousand rak'ah offered by a mukhallet (who mixed his good deeds with bad ones)**

[The Worker's Treasure, from Anas]

Two rak'ah... so...

**((33-But they (disbelievers, sinners) had not been sent as watchers over them (the believers, 34-But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers))**

[Al-Mutaffifin]

The circle has rolled around and the miracle has inverted, the worldly life has finished and the hereafter had began, and who was thinking himself happy, now he will live in the eternal misery, and who bore the trials in the worldly life, he will live in everlasting happiness in the Paradise...

Almighty Allah said:

**((34-But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers))**

[Al-Mutaffifin]

Of course this laugh is not out of the schadenfreude(gloating), but it is out of the joy, when I was praying, and when you were watching me fear Allah, and eager(desirous,keen) to be obedient to Him,when I was attending the seminars(forums) of Al-Elm(the science of religion),you found it difficult to sit there in, and you said to yourself: I prefer to sit on a cozy place and comfortable couches to relax,and to wake and joke., but the believer used to prefer the Elm rings (seminars), sitting on his knees, without any couches, and maybe he sat more than hour, listening to the truth, while the other preferred to stay in his soft couch to watch a T.V. series, and have a cup of tea or coffee, and they brought to him the fruits from the refrigerator (fridge), while the believer was praying in the mosque, what a difference between them! This was preparing himself to the hereafter to make it happy, hence, the Prophet (p.b.u.h) said:

**(many a man who eats what he wishes and he is a well-to-do in the worldly life, will be hungry and naked on the Doomsday, many a man who is hungry and naked in the worldly life, will eat**

**what he wishes and he will be well-to-do on the Doomsday, many a man who humiliates himself by honouring it, and many a man who hounours himself by humiliating it)**

[The Worker's Treasure, from Abu Al-Bujair]

The things are considered according to their results... when the student enters the universty, he finds the width of its wooden chairs is just forty centimeters,with right angle back, the disk is small, hot in the summer,and cold in the winter, we used to study twelve hours in a day, the lectures were incessant, till Wednesday,one gets bored, so, if the student studies five or six years,then he graduates and specializes,then he returns to his home, and he remains behind his desk if he is a doctor, and gain fees that make him forget the university days, and his income is five or six thousand pounds a day,this is enough good to satisfy him.

**If man works hard in this life, he will undoubtedly be happy forever:**

He, of course, studied for twelve years, and suffered pains, at that time, where did you sit? But the places of entertainment are very comfortable, its chairs and couches are cosy, this is also the worldly life and the hereafter,..If the man works hardly in this life, he will undoubtedly be happy and forever...

**((5-As for him who gives (in charity) and keeps his duty to Allah and fears Him,6-And believes in Al-Husna,7-We will make smooth for him the path of ease(goodness)).**

[Al-Lail.]

**((40-But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. 41-Verily, Paradise will be his abode)).**

[An-Nazi'at]

**((34-But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers),35-On (high) thrones, looking (at all things))**

[Al-Mutaffifin]

This question seems an embrassing... O disbelievers did you win? By Allah, no, were you clever? By Allah, no, they were stupid, some people have a partial cleverness, you find a person who is clever in a domain, but he is an idiot in the general (exhaustive) specialization.

If we consider the intelligence two types; a partial... where every one is clever and expert in his own work,experience and specialization, this intelligence has no splendid results, but for the exhaustive one, its reality is when the worldly life and the hereafter are widely outstretched- so who prefers his worldly life to the hereafter is a stupid

**((36-Are not the disbelievers paid (fully) for what they used to do?))**

[Al-Mutaffifin]

The answer is: yes, every man paid the price of his deeds highly.

**Fearing Allah and standing firmly on His Order is the whole religion:**

This chapter (surah) is, of course, in the thirtieth part of the Qur'an, and Allah made it short, because it establishes the Faith's bases, the sciences of the religion are so many, eventually, but if these sciences were

not be based on the Knowledge of Allah, firstly, and on the straightening up on the Order of Allah, secondly, and on the good deeds thirdly, are useless, because the bases of this religion are the spiritual purity and the good deed.

A seller has one thousand pieces of second-hand clothes to sell them, and he is busy, he receives the packages, undoes the clothes, freights goods, after all this labor, his profits are just two hundred pounds, is this believable? He says: the volume of trade is a million pounds, but the profit is two hundred pounds. This is an unprofitable trade, when the man, in this life, is interested in subordinate things, and neglects the essential ones, he is not a winner, certainly, and if he studied most the secondary branches of sciences, but he did not succeed in purifying his soul, the result will be negative, but when he knows the essence of the religion, which is, firstly, the Knowledge of Allah, secondly, standing firm and straight on His Order, it is good whatever he does in the rest, because he gained the core and satisfied himself with it.

When our master Abdullah ibn Umar said to a Bedouin: sell this ewe to me, he said: it is not mine, Abdullah said: tell its owner that it died or a wolf ate it and keep its price for you, he replied: by Allah (I swear), I am in desperate need for its price, and if I say it died or a wolf ate it, he will believe me, because he trusts me highly, but where is Allah? (I.e. Do not you know that Allah knows every thing?).

This Bedouin does not know any thing about the branches of the religious sciences, but he knows the fearing from Allah, and the standing firmly on His Order, this is the whole religion without any complication. If you say: where is Allah? In all your deeds, you are really religious. and if you ignore Allah the Great and Almighty in your commercial relationships, and you offer the prayers at their very times, with worships rightly, but there are violations or infractions, and you take the illegal money, with some sins, then be sure that you did not know any thing of the religion... Therefore, the Prophet (p.b.u.h) said:

**(It is a good enough knowledge that the man fears from Allah)**

[Al-Baihaki, from Masrooq]

It is enough to fear from Allah, because the resources of the religion are very clear... Look at the water; the water of Baradah river in its source of the sparkling sweet water, and compare it with its estuary, where the stinking tributaries, how different they are!, many superstitions, aberrations, deviations and exaggerations have been added to the religion.

If you want the true religion, you should take it from its original glittering sources, which the Holy Qur'an is the biggest one, and turn away from many stories containing superstitions and aberrations that are circulated by many Muslims for which Allah had sent no authority.

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