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Interpretation of the Quran- Surat Al-Insan (076)- Lesson (3-5)- Ayat (10-19): Whoever chooses the Hereafter over the worldly life will win them both.

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- Knower, 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.

Dear brothers, this is the third lesson of interpreting Surat Al-Insan, and today we will start with interpreting the tenth Ayah in which Almighty Allah says:

("Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it).")

[Al-Insan, 10]

Description of the Day of Resurrection:

The faces will look horrible on that long day (Qamtareer). Being in an embarrassing situation might take a long time, but things are different when the situation lasts for days, weeks, months and years. This is the meaning of Qamtareer, whereas "Aboos" means a very distressful day.

(Verily! These (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).)

[Al-Insan, 27]

The day, this Ayah is referring to, is the Day of Judgment, the day of recompense, the day of interrogation and the day of indictment. In the worldly life, the outlaw can't put up with being arrested, interrogated and punished. He knows that he will be sentenced to death (by hanging) or sentenced to penal servitude for life. To the day when the sentence is issued is very distressful for him though he will be standing before a man like him, so how about standing before the One and the Dayyan (the Judge)?

("Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it).")

Some people claim that it is enough to have a living conscious, but this is nonsense. You will not be upright on Allah's order unless you know that you will be called to account for all your deeds, and that they will be presented before you; the major deeds and the minor ones, the great deeds and little ones.

Calling man to account by Allah:

By Allah, when you are certain- as much as you are of Allah's Existence- that Allah knows all your moves, stills, intentions, purposes, motivations, goals and whatever you hide from people, for there is not a secret of you that will be hidden from Allah, when you are certain that Allah knows whatever you do, He will call you to account for all your deeds and He will punish you, when you know that you are within the extent of Allah's Knowledge and Omnipotence and when you know that there will be a strict reckoning and that Allah's punishment is everlasting you will not disobey the Almighty Allah as long as you love your own self, your existence, your safety, your perfection and the continuity of your existence.

Do you know why the believers believe? Why are they upright? Why do they pay their dues? Why do they give people's rights over them? Why do they worship Allah perfectly? Why do they fear ill-gotten money? Why do not they dare to look at women? Do you know why? Because they fear their Lord:

(A Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it).")

They fear the Day of Judgment.

Believing in the Hereafter:

The issue is about believing in the Hereafter, for if we believe in it, all our problems will be solved. As long as we love our own selves, and we are selfish in that respect, we will never disobey Allah (in order to keep our souls safe). You will never lie to someone in his face, deceive him, blackmail him, frighten him nor will you scare him in order to take what belongs to him, simply because you believe that Allah will punish you severely in return.

If you are physically stronger than a police man who wears a uniform, you think yourself able to do harm to him the way you wish in somewhere. However, when you remember that he is supported by people of higher ranks, and that they can punish you for what you do to him, you will forget about the idea of arguing with him. Hence, Believing in the Hereafter and that Allah knows everything, He will call people to account for whatever they do and He will punish them for their wrongdoings and sins is what makes people upright.

Allah's knowledge, reckoning and punishment:

He, who is aware that Allah knows, reckons and punishes, will fear Allah and will never oppress his wife, will not treat his children unfairly, will not apportion the inheritance among his children unjustly, will not transgress his neighbors and will never take a p of land against its owner's will. How will be the situation (in the Hereafter) of who takes a house from its owner unjustly, who takes a land from its owner, and who takes a firm from its owner?

The main thing is to know these three facts around which our lecture revolves: Allah knows whatever you do, reckons you for them and punishes you (for your bad deeds). No one can escape Allah's reckoning and recompense (either reward or punishment), which lasts for eternity. Allah says:

(Do what you will. Verily! He is All-Seer of what you do (this is a severe threat to the disbelievers).)

[Fussilat, 40]

Controlling people's actions by law:

What does regulate the civil life of people? It is the power of law. Alongside law there are deterrents whose primary goal is to discourage people from committing criminal acts out of fear of punishment. For example, the traffic law is ineffective unless it is supported by deterrents. Accordingly, whoever drives a vehicle without having a driving license should be punished either by sending him to jail, paying big fines or having his vehicle impounded. All earthy laws have deterrents which makes people act upon the law. What makes people pay taxes in due time? It is the legal deterrent; they pay taxes in their due time, lest they will have to pay a penalty that is three times equal to the unpaid taxes. What prevents people from smuggling commodities? It is the customs legislation, which oblige those who smuggle goods to pay a penalty that is eight times equal to the price of the commodities. These deterrents regulate the civil life of people, but whatever punishment it includes, it is nothing compared to eternal Hellfire:

(Surely! Those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise.)

[An-Nisa', 56]

Allah says in the following Noble Ayah:

("Verily, We fear from our Lord a Day, hard and distressful)

You may meet people who are distressed, because they have legal problems. For instance, they are punished because they buy commodities in illegal way. Since they know the consequences of such an act, why do they commit it in the first place? You meet someone who tells you that he did not have a driving license when he had the accident. You find him imbalanced, pale and shivering (out of fear of the punishment). In both cases (buying commodities illegally and driving without having a driving license) those who broke the law deal with a human being, and who is subject of being deceived, bribed, dismissed or lied to, but the situation is different when it comes to dealing with Allah. When you are called to account before Him, you won't be able to lie to Him, deceive Him or hide things from Him, for one can hide no secret from Allah.

Believing in the Hereafter drives people to be upright:

Dear brothers I would like to tell you, in concise, useful, clear and precise words: Believing in the Hereafter alone is the reason behind people's uprightness. Whoever takes something and pays a hundredfold in return is not clever at all, and this is clear in our daily life. For example, if someone wants to freight his cargo by air, but he is told that doing this will cost him more than its price, he will stop freighting it. Sometimes one refuses to take any extra kilogram with him (in his flight) when he finds that the money he will pay in hard currency for his stuff is more expensive than its price. Notice how you measure the worldly matters accurately, taking into account the pros and cons of whatever you do and thinking carefully of what you should and shouldn't do, so why do not you do the same with the matters related to the Hereafter?

All people are slaves of Allah. Therefore, keep in mind that Allah watches you, He knows what you do and He is aware of any deception and cunning you commit. Cunning can be committed by people of prominent professions. Some doctors, for example, lie to their patients by claiming that they need an operation, and only Allah knows that this is not true. Moreover, some lawyers make their clients believe that their lawsuit is a winning case, while it is not. Some teachers give their students the impression that they will pass the exam, while they will not, only to be paid money for every lesson they give them. How can the person who does things which displease Allah lives in balance when he knows that Allah is aware of

everything he does? How can he be in balance when he knows that Allah will hold him responsible (for his deeds)?

Pay attention to the case of an employee whose boss is very powerful, he is very strict, he acts by the book and he keeps a close watch on his employees. Before doing anything wrong at work, such an employee asks himself, "What should I answer him if he asks me why I did so and so? How can I make him forget about his anger after he calls me to account for what I did? How can I justify the mistakes I made if he knows about them? In certain situations, you are supposed to keep disciplined before a powerful human being (the boss in this case) although you might not like him, he might not do you any favor and certainly he is not the One Who gave you life or anything else.

Hence, dear brothers, this Ayah is very accurate:

("Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it).")

Prepare an answer for your Lord before you meet Him:

Let me give you (including me) this brotherly advice: Prepare an answer to the Almighty Allah before you do anything, and before you decide on something, give others something, prevent others from something, keep ties with your kin, sever ties with your kin, get angry, get satisfied, visit someone and consider someone your enemy or break up your relation with him. If you are a seller who deals with customers, an employee who serves people, a doctor who treats patients, a lawyer defends clients or a teacher who educates students, you should prepare the answer to Allah while dealing with people.

What will you answer Allah the Exalted when a student stands before Him and says, "O Lord, this teacher taught us nothing, but rather he spent the time giving us nonsense", when a patient stands before Allah and says, "O Lord, this doctor didn't treat me, but instead he blackmailed me", when a client stands before Allah and says, "O Lord, this attorney didn't defend my case properly, and he made me live in false hope" and when a customer stands before Allah and says, "O Lord, this seller cheated me by taking a hundredfold more than the real price for his commodity"?

You are not deemed prudent, unless you prepare an answer to the Almighty Allah for every move, every still, every stance, every donation and every money you make. You will be called to account for whatever you do at home and for the way you treat your children, your wife and your neighbors. You will be even called to account for not being sincere with Muslims since you refrain from advising them:

((Ad-Deen (religion) is sincerity))

Standing before the Almighty Allah:

Depending on my humble information, I thought that the expired medication is useless, not harmful. However, I was told by brothers who are doctors that the

expired medication is harmful, because the active ingredient will be decomposed and turned into a poisonous material. How can whoever sells expired medications stand before the Almighty Allah? How can whoever adds cancerous materials to food products in order to raise the sales and gain more money stand before the Almighty Allah?

I was told about a top notch confectionery factory in the Middle East. That factory used to send a plane full of sweet products to the gulf countries daily. One day, the owner of the factory visited it, and he was displeased with the work of a worker, so he took the dough, threw it on the floor and stepped on it with his shoes. Upon watching that, the worker said to him, "Sir, how could you do that with the dough?" To which the owner answered, "People are eating from what is under my shoes". Thirty days later, his both legs were affected by gangrene, so they both were amputated. Do you know Whom you are launching a war on? You are launching a war on The One in Whose Hand is everything, in Whose Hand is your body, in Whose Hand is gangrene, in Whose Hand is your heart, in Whose Hand is your arteries, in Whose Hand is your heart valve, in Whose Hand is the blood liquidity, in Whose Hand is your nerves, in Whose Hand is your bones, in Whose hands is the growth of your cells and in Whose Hand is the life of all people around you. Allah is Great.

The punishment of looking down on people is Hellfire:

Can whoever morally deviates, takes what is not his, looks down on Allah's creations, blackmails people, scare others, deceives them by putting them under the knife although they can do without this operation, accepts losing cases without telling clients and takes money for useless lessons to students who are not going to pass the exam protect himself from Allah's Punishment? There are many people who took a false oath before the judge and became paralyzed after an hour of the oath. Whoever does not fear Allah does not know Him, because if he knows Allah, his limbs he will shiver out of fear.

Man's perception is closely related to fearing Allah:

Whoever does harm to someone or to an innocent animal, will be afflicted with incurable diseases. Hence:

("Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it).")

It is a horrible long day. He who fears that day will survive it, but he who doesn't, will not survive it. This situation is akin to the drivers; the driver who is cautious from having an accident, rarely has a one, whereas the reckless driver pays a huge price. He, who doesn't fear, will be trapped by his own wrongs. Fearing is closely connected with comprehension (in general), so whoever lacks comprehension does not feel scared. Thus, fearing Allah marks your comprehension:

("Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it).")

The one who fears Allah in worldly life is the one who will be secured in the Hereafter:

((It has been reported on the authority of Abu Hurayrah that the Prophet (saw) said that his Lord said: "By My Glory, I will not bring for my servant two times of fear and two times of protection; if he fears Me in this world I will protect him on the Day of Resurrection but if he felt safe from me in the world I will cause him to fear in the Hereafter.))

Allah never lets you fear his servants as long as you fear Him. Also, He never makes you fear the Hereafter as long as you fear Him in worldly life:

("Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it)." So Allah saved them from the evil of that Day, and gave them Nadratan (a light of beauty) and joy.)

[Al-Insan, 10-11]

Surviving the torment on the Day of Resurrection:

Being saved on that (Day) makes someone happy, because he sees the people who could not be saved. Almighty Allah says:

(O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing* The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.)

[Al-Hajj, 1-2]

The real survival for the believer is to be saved from the terror, the torment, the stress and the horrifying teeming of the Day of Resurrection. Consider the example of a shop-keeper who acts according to the law. This man will feel greatly comfortable when the taxation officers check all shops, because unlike others, his taxes are paid and his business is legally right, and so he is relieved. Such relief comes from dealing with other human being, but what about the relief one feels when he deals with the Almighty Allah?

(So Allah saved them from the evil of that Day, and gave them Nadratan (a light of beauty) and joy.)

There will be a light of beauty in their faces and a feeling of happiness in their hearts.

Signs of happiness in the Hereafter:

Some people might have very handsome and elegant appearance, while there is darkness in their hearts, and other people might be relieved, but they have a melancholic look in their faces. Therefore, the perfect happiness is when someone is has a cheerful heart and has a light of beauty in his face:

(So Allah saved them from the evil of that Day, and gave them Nadratan (a light of beauty) and joy.)

"Nadrah" is an Arabic word, which means beauty.

(And their recompense shall be Paradise, and silken garments, because they were patient.)

[Al-Insan, 12]

The reward of man for his patience in the worldly life:

The religion is entirely about being patient.

(because they were patient.)

Lowering gaze needs patience, watching the tongue needs patience, refraining from listening to songs needs patience (songs are very nice to hear and by watching video clips of songs you can watch women showing their bodies) and avoiding backbiting needs patience. Therefore, controlling your tongue, eye and ear needs patience. Moreover, patience is needed when you fear Allah and use your power in the way that pleases Him and when you ignore the night clubs, the mixed parties and hotels where lights are dazzling, food is delicious, women expose their beauty and dress up indecently and people enjoy looking at them and talking about trivial matters, and keep going to the Masjid There is a big difference between the Masjid and those places.

(because they were patient.)

Patience is manifested when you willingly give back the house you live in for 100 lira to its owner out of fearing Allah though the law stands on your side and protects you and your family as a lessee:

("Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it).")

Showing the flaw in your commodity to the customer who is intending to buy it instead of selling it without telling him about it needs patience. It is easier to relieve yourself by selling it without exposing its flaw, but what about Allah? What about after being buried in the grave?

("Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it)." So Allah saved them from the evil of that Day, and gave them Nadratan (a light of beauty) and joy.)

The one who fears Allah in the worldly life, who does not go beyond the Divine limits, who controls all his matters and whose self is under his command, not controlled by its desires, is addressed in the following Ayah:

(And their recompense shall be Paradise, and silken garments, because they were patient.)

The permitted matters in the Hereafter:

1- Silk:

Wearing silken clothes is forbidden for men in the worldly life, but it is permissible in the Hereafter.

2- Al-Hoor Alyn (Chaste females with wide eyes in paradise):

You (as a man) are not permitted to look at women who are not one of your Maharem (women one can't get married to) in the worldly life, whereas in Paradise there are Al-Hur Al-Ayn whom are described in the Prophetic Sunnah as follows:

((If one of them were to show up on earth, her face's radiant would surpass the light of the sun and the moon.))

You are allowed to look at those women On the Day of Resurrection. This is the reward of whoever lowers his gaze and says I fear Allah, the Lord of the 'Alamin (mankind, jinns and all that exists) whenever people of the worldly life tempt him to look saying that Allah is beautiful and loves beautiful things:

(And their recompense shall be Paradise, and silken garments, because they were patient.)

Tasting the sweetness of faith is gained by controlling one's limbs:

One should control his desires, watch his tongue, lower his gaze, watch out for what he is listening to and make his earning from legitimate resources. There are thousands of suspicious, illegitimate and impermissible resources to make a living. One should not earn but Halal money in order to please Allah, even if it is a huge amount, and he is in dire need of it. One should put Haram money under his feet saying: "I seek refuge with Allah from this money and Allah suffices me."

There are many stances in which people are considered heroes. For instance, a Forensic Medical Examiner who is poor and in need of even one hundred lira refused hundreds of thousands of lira which were offered to him in order to write in the death report that the death of someone was the result of natural causes,

whereas the truth was that he was murdered. He was offered ten million lira, but he said, "I seek refuge with Allah from betraying what I am entrusted with". Basically, Allah puts people in hard situations in order to test them. You refuse to take Haram small amounts of money such as one or two thousand lira, but when it comes to million, lira you start to think of taking it saying, "I am responsible for satisfying the needs of my children, so I have no other choice. Well most people accept Haram money." Man's quality is tested by Allah when He puts him in difficult situations. No matter how hard you try to cover your reality, Allah is aware of it and will reveal it in trials. The Prophet, peace be upon him, said:

((Whoever possesses the following three qualities will taste the sweetness of faith: 1- The one to whom Allah and His Apostle become dearer than anything else.....))

[Al-Bukhari, by Anas Ibn Malik]

People would spend an arm and a leg to deliver their children in the United States in order to obtain the citizenship. The believer acts in a different way; I know someone who sent his wife to Damascus one week before she delivered her baby in order to give birth in an Islamic country. He did not want his son to be given the citizenship. Such people are in control, their desires are under their command and they please Allah regardless of the consequences. Seek obeying and pleasing Allah, and leave the rest to Him, for He will take care of all your affairs. Actually, man is assigned only to do the following:

(Nay! But worship Allah (Alone and none else), and be among the grateful.)

[Az-Zumar, 66]

Man's missions in the worldly life:

1- Worshipping Allah the Almighty:

Man should worship Allah, and when he does so, he will be granted many blessings from all directions.

2- Being grateful to Allah the Almighty:

Man should be grateful to Allah. You, as a human being, have two missions and by Allah, the only god, no third mission is required from your side. These missions are: worshipping Allah and being grateful to Him. Narrated Mu'adh bin Jabal:

((The Prophet said, "O Mu'adh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His Apostle know best." The Prophet said, "To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do

you know what their right upon Him is?" I replied, "Allah and His Apostle know best." The Prophet said, "Not to punish them (if they do so)."

[Al-Bukhari, by Mu'adh bin Jabal]

You are guaranteed to have this right over Allah, and Allah reassures you:

(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.)

[At-Taubah, 51]

Allah's reward for the patients:

Some people collapse under stress, unlike the one who is certain of Allah's Mercy, who is confident of Allah's protection and who invokes Allah by saying: "O Lord, by Your Mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye." What is the meaning of the following Ayah?

(and verily, Allah is with the believers.)

[Al-Anfal, 19]

It means that Allah is with them in His protection, victory and prosperity. By Allah (the only god), whoever aims at pleasing Allah by obeying Him, by acting upon His Order, by approaching Him and by drawing closer to Him, will be surprised by Allah's treatment. He will see wonderful things happen to him including Divine protection, support and prosperity. This is exactly the meaning of the following Ayah:

(and verily, Allah is with the believers.)

(Truly! Allah is with As-Sabirin (the patient ones, etc.).)

[Al-Baqarah, 153]

(So put your trust in Allah; surely, you (O Muhammad, peace be upon him) are on manifest truth.)

[An-Naml, 79]

(O Prophet (Muhammad, peace be upon him)! Allah is Sufficient for you and for the believers who follow you.)

[Al-Anfal, 64]

**If you are with me in all my states
I will do without any other supplies**

Obeying Allah is the price for His love to you:

When Allah is with you, who can defeat you, but when Allah is against you who can support you. How dare you dispense with Allah? Allah is Great, in His Hand is the dominion of the heavens, the earth and everything else, and to Him return all affairs (for decision). Obeying Allah is the price you pay for His Omnipotence, Mercy, Knowledge and Kindness. This obedience is within your ability, for Allah will never burden a person beyond his scope. Hence, You will be granted whatever you need only if you obey Him. This obedience is up to you and at your will, for Allah has installed in you Al-Fitrah with which one can distinguish the right thing and the wrong one.

(So Allah saved them from the evil of that Day, and gave them Nadratan (a light of beauty) and joy. And their recompense shall be Paradise, and silken garments, because they were patient.)

[Al-Insan, 11-12]

They were patient while raising their children, putting up with their wives and serving their parents in their old age despite of their unbearable comments and demands.

Controlling one's desires according to the Divine Method:

Dear brothers, faith is all about being patient and about controlling your desires, lusts and tendencies to be according to the method of Allah. All your actions and deeds can be performed in two ways: either at random or according to the Divine Method. For example, you have the free will to look either at all women or at women of your Maharem, you have the free will to listen either to everything, or to control what you listen to and you have the free will to go to wherever you want or to Allah's sacred house only. This is Islam according to which your movement is controlled, and as the Prophet, peace be upon him, said:

((Faith is a restraint against all violence, let no believer commit violence.))

(And their recompense shall be Paradise, and silken garments, because they were patient.)

Scenes from Paradise:

1- It has what no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived:

Out of profound wisdom, our Almighty Lord wants us to have an idea about some scenes from the Day of Resurrection. In fact, in Paradise there is what no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived.

2- It has rivers of pure honey:

All words Allah uses in the Quran while describing Paradise are words we know, yet their signified in Paradise are different from the ones in the worldly life. For example, Allah told us that in Paradise there are rivers of honey, but you should know that the honey in Paradise is totally different from the one we all know. No honey on earth can be compared to it, but Allah uses the same word "honey" just to give us an idea about it.

3- Women are different in Paradise:

Women in Paradise can't be compared to women on earth.

4- Beautiful gardens:

The gardens in Paradise do not look like the ones on earth, but there is no other way than using the same words we know (to describe things in Paradise). These words are used because they refer to concepts we have in our minds. Hence, in order to give us an image about the state of people in Paradise, Allah uses these words. Actually only Allah knows the state of the people of Paradise, Allah says:

(Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).)

[Al-Insan, 13]

People are familiar with this weather; in spring and autumn the climate is usually not chilly or hot, but rather it is nice and the breezes are gentle. Also, in such weather, we don't need hearth, air conditioner or fan.

Sitting for half an hour on a wood chair is uncomfortable, unlike reclining on a comfortable, soft, cozy and upholstered bed which pampers your whole body:

(Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).)

It is a comfortable sitting.

The ground may hurt your legs as it is hard, so you change your sitting twice or thrice, but sitting on a soft couch will not make you change your sitting even after seven hours, because you are comfortable.

(Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).)

The weather is nice.

The description of the trees in Paradise:

(And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.)

[Al-Insan, 14]

Sitting in the shade of a tree in hot summer is priceless, and Glory be to Allah, there are plants which were created specially to give shade to us. Lime trees are special kind of trees that are round in shape, lush and evergreen. The leaves of the lime tree are small and they move with the wind while its trunk is straight. With all these qualities it has, this tree is the most preferable one to be planted in front of the houses in the coastal areas. It is a natural umbrella which gives invaluable flourishing shade due to its thick leaves and round shape.

(And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.)

Palm trees bear lots of delicious dates, yet they are long trees and their dates are far of reach. Unlike them, the fruits in Paradise are at hands, and they can be reached while one is standing, sitting or reclining, for they come to you:

(And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.)

Opuntia is a very sweet and lovely kind of fruit, but we need to put on gloves to peel it, because it is full of thorns. Other kinds of fruits need to be washed before eating them, because of the fertilizers used to grow them, but in Paradise we do not have to be worried about all these things, for the fruits there are free of thorns, they are seedless and they are reachable. Allah says:

(And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.)

This is the state of the people of Paradise:

('Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allah rewards the Muttaqun (pious - see V.2:2).)

[An-Nahl, 31]

In paradise, things are at your demand, and all your imaginations come true, whereas in the worldly life, billions of thoughts cross your mind but none comes true. People say, "We are helpless", while in Paradise whatever you have in mind comes true just before your eyes.

(And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach. And amongst them will be passed round vessels of silver and cups of crystal,)

[Al-Insan, 14-15]

5- Using silver and gold wares is permitted in Paradise:

Using silver and gold wares is forbidden in the worldly life, while in Paradise it is not. Some scholars said, " The word silver, in the Ayah, refers to both gold and silver", but other scholars said, "Allah uses the word silver to refer to silver specifically, because this metal has a unique quality, which is the ability of disinfecting water."

The qualities of silver

Water factories all around the world use silver pipes in the last stage of treating drinking water in order to disinfect it. Silver has this ability, and if you throw a piece of silver in any water vessel, the water will be disinfected. This is a scientific indication in this Ayah that silver has disinfectant quality. I read in a scientific book that silver gives a specific kind of radiation which disinfects water, and this is the reason behind using silver pipes in the last stage of treating drinking water in all water factories.

(And amongst them will be passed round vessels of silver and cups of crystal,)

The price of a crystal cup is sometimes about 5000 lira. Crystal cups are very expensive, because they are very clear, and some of them reflect all colors of the rainbow and the others are beautifully carved, Allah says:

(And amongst them will be passed round vessels of silver and cups of crystal,)

These cups are made of silver and clear crystal.

(Crystal-clear, made of silver. They will determine the measure thereof according to their wishes.)

[Al-Insan, 16]

Sometimes you are very thirsty, but when you ask for a cup of water, you are offered a small one, so you get upset about not being able to satisfy your thirst. In certain cases the cup of water you ask for never meet your need for water; it is either less than your need, particularly in summer, or more than it, particularly in winter. In paradise this cup of water is described as follows:

(And amongst them will be passed round vessels of silver and cups of crystal, Crystal-clear, made of silver. They will determine the measure thereof according to their wishes.)

(And they will be given to drink there a cup (of wine) mixed with Zanjabil (ginger, etc.),)

[Al-Insan, 17]

In the worldly life, people's hospitality is manifested by adding flavors to the drinks they offer to their guests. For instance, they add essence to tea, cardamom to coffee or rose water to fruit juices, but in Paradise Allah says:

(And they will be given to drink there a cup (of wine) mixed with Zanjabil (ginger, etc.),)

The benefits of Zanjabil (ginger):

(Verily, the Abrar (pious, who fear Allah and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called Kafur.)

[Al-Insan, 5]

In Paradise the drinks are mixed with ginger. I would like to mention something that is not related to this Ayah. One of our brothers, who is a doctor, did a research on the Quran about flavors which are mentioned in it, and he came up with the following list: camphor (Kafur), ginger and musk. I read unbelievable facts about ginger; it contains all the active ingredients which are used in heart medications. It regulates the heart beats, dilates the arterial blood vessels, reduces the hypertension and removes the cholesterol from the walls of the arteries. I talked about ginger in one of the Friday Sermons. I collected the information I had about it from old references in addition twelve recent researches (recent scientific articles). When I presented the research to a cardiologist, he was astonished, and he said, "All heart medications are found in ginger; it regulates heart beats, dilates arterial blood vessels, decreases blood pressure and removes cholesterol." Some people

grind ginger and add it to their drinks. We are in dire need of reviewing our medical knowledge.

There are amazing plants which are not dangerous to use, but rather they are preventive medicine. I was told that the people who live in a village in Egypt eat lupine in large quantities, and so they don't have any cardiac problems. Also, the people, of a town in Britain, don't have any case of high blood pressure, because they don't add salt to their food at all. Adding salt to food is a bad eating habit, but we are not used to salt-free food. Actually, the body's supply of salt is found in natural food we eat, like apples or other kinds of fruits and vegetables.

Again, all heart medications are gathered in ginger:

(And they will be given to drink there a cup (of wine) mixed with Zanjabil (ginger, etc.),)

6- There is a spring called Salsabil in Paradise:

(A spring there, called Salsabil.)

[Al-Insan, 18]

In Paradise there is also a spring called Salsabil, which means fresh sweet and drinkable water.

(And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea-water as they sail through it), that you may seek of His Bounty, and that you may give thanks.)

[Fatir, 12]

This Salsabil spring is in Paradise.

(And they will be given to drink there a cup (of wine) mixed with Zanjabil (ginger, etc.),)

7- People in Paradise are served by boys of everlasting youth:

Those who serve people of Paradise are described in the following Ayah:

(And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.)

[Al-Insan, 19]

In some five star class hotels, they use handsome employees; for the smiley face gives a good impression. Even in malls, it is a rule of thumb in public relations to

use polite, well-dressed and good looking employees, but in Paradise those who serve people there are described in the following Ayah:

(And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.)

Those who serve people of Paradise are boys of everlasting beauty. Kids are so cute when they are little, but this beauty fades away when they grow up. Hence, what does everlasting mean? It means that they have everlasting smoothness, politeness, kindness, good nature and beauty:

(And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.)

This is but one scene of people's state in Paradise.

The price for Paradise:

Obedience is the price for paradise, and all of you can be obedient. You can control (your forbidden desires) and be patient for a little while in order to win the everlasting Paradise forever and ever.

Consider the following situation: A buss has two sides, and the hot sun is on the left side of it, while the shade is on the right one, but when this bus turns around, the hot sun will be on the right, and the shade will be on the left for a long distance. In this case, the person who chooses to sit on the side where the hot sun lasts for a while in order to be in the shat for a long time is more clover than the one who chooses to sit in the shade and later on be burnt under the sun for hours. Choosing to sit in the hot sun for a while in order to enjoy the shade for a long time is just like choosing the Hereafter over the worldly life.

The worldly life is very short and man's life in it may last for sixty or seventy years. If man offers his five prayers, lowers his gaze, watches his tongue, controls his desires, applies Islam in his house, obeys Allah, seeks Islamic knowledge and spreads it to others, and then death comes, what will be left for him after death? Paradise will be what is left for him forever and ever. The Prophet, peace be upon him, said an outstanding statement:

((As for Ansar, they paid their dues, and what is left for them is what they deserve in return.))

Likewise, the believer pays his dues and is ready to get what he deserves in return, whereas the disbeliever enjoys cheap evanescent pleasures for a short period of time (the worldly life), and in return he will live in everlasting torment.

(He (Allah) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!")

[Al-Baqarah, 126]

(Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to the Fatila (a scallish thread in the long slit of a date-stone).)

[An-Nisa', 77]

The Hereafter is better and more lasting than the worldly life:

If we ask someone to choose between driving a car for fifteen minutes and owning a bicycle, what will he choose? I think he will choose owning the bicycle. If we ask him to choose between driving a car for fifteen minutes and owning a similar one, do you think he will hesitate in his answer? Not even for one second! Now, what if we ask him to choose between riding a bicycle for fifteen minutes and owning a car that worth 25 million lira forever and ever, will he hesitate for a second? This gives you an idea about "better and more lasting".

(Although the Hereafter is better and more lasting.)

[Al-A'la, 17]

Why is it better and more lasting? Because it is eternal, and its blessings are everlasting. He who chooses the worldly life over his Hereafter is a fool, because he chooses something that lasts for a short period of time in comparison with the eternal Hereafter. Unlike him, the believer chooses the Hereafter. People mistakenly call the believer a "Zahed" (the one who renounces the worldly pleasures), while the truth is that the Kafer (infidel) is the one who is "Zahed" as he renounces Allah's Bounty and the eternal pleasures of Paradise. In fact the believer is greedy and ambitious since he chooses the Hereafter (whose pleasures are eternal) over the worldly life (whose pleasures are evanescent).

A precious result:

There is one last thing: whoever chooses the Hereafter over his worldly life will win them both, and whoever chooses his worldly life over his Hereafter will lose them both. The best supplication in this respect is the following: "O Allah, make the graces of the worldly life linked to the graces of the Hereafter". If someone has good health, honest reputation, dutiful children, pious wife and Halal job, and his abode in the Hereafter will be Paradise, this will be great. The graces he is granted in the worldly life will be connected with the ones of the Hereafter.

Supplication

In the Name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah, the Lord (The One and Only) of the Worlds and blessings and peace be upon our Master, Prophet Muhammad, the Faithful and the Honest. O Allah, help us remember You, expressing gratitude to You and worship You in the best manner. Bestow upon us a longing to meet with you and the bliss of seeing Your Honorable Face.

O Allah, show us the righteous things as righteous and help us do them, and show us the bad things as bad and help us keep away from them. O Allah our Lord, make us amongst those who listen to the Word and follow the best meaning of It, and admit us, by Your Grace, to the ranks of Your righteous servants.

O Allah, make our meeting today a merciful and blessed one, make our disperse after it an infallible one and let not be any of us miserable or deprived (of Your Mercy). O Allah, may You bless and grant peace to our Master Muhammad, peace be upon him, to his Folks and to his Companions.

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