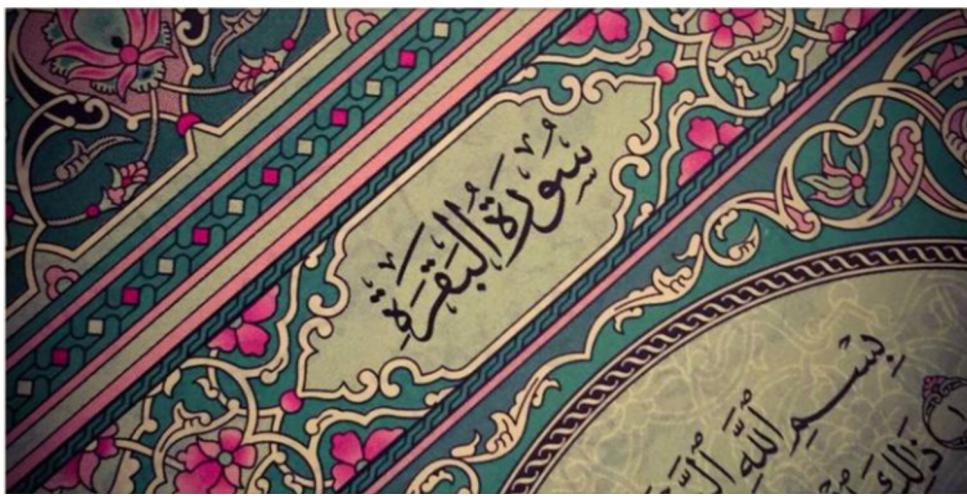


Surah Al-Baqarah

8 ربيع الأول 1441

5.11.19



This is called آية الدین, and is the longest ayah in the Qura'an. One of the names of Allah is the One who recompenses.

The Messenger of Allah و سلم said :

يَحْشُرُ اللَّهُ الْعِبَادُ يَوْمَ الْقِيَامَةِ - أَوْ قَالَ :
النَّاسُ - عُرَاءٌ غَرَّلَ بِهِمَا قَالَ : قُلْنَا وَمَا
(بِهِمَا) ؟ قَالَ لَيْسَ مَعْهُمْ شَيْءٌ ، ثُمَّ يَنْبَيِّبُهُمْ
بِصَوْتٍ يَسْمَعُهُ مَنْ بَعْدَ كَمَا يَسْمَعُهُ مَنْ قَرَبَ :
أَنَا الْدِيَانُ ، أَنَا اللَّهُ ، لَا يَنْبَغِي لَأَحَدٍ مِّنْ أَهْلِ
النَّارِ أَنْ يَدْخُلَ النَّارَ وَلَهُ عَدْ أَحَدٌ مِّنْ أَهْلِ
الجَنَّةِ حَقٌّ ، حَتَّىْ أَقْصُهُ مِنْهُ ، وَلَا يَنْبَغِي
لَأَحَدٍ مِّنْ أَهْلِ الْجَنَّةِ أَنْ يَدْخُلَ الْجَنَّةَ وَلَا يَدْخُلَ
مِنْ أَهْلِ النَّارِ عِنْهُ حَقٌّ حَتَّىْ أَقْصُهُ
مِنْهُ ، حَتَّىْ الْلَّطْمَةَ قَالَ : قُلْنَا : كَيْفَ ، وَإِنَّا
نَأْتَيْنَا عُرَاءً غَرَّلَ بِهِمَا ؟ قَالَ : الْحَسَنَاتُ
وَالسَّيِّئَاتُ

The people will be gathered on the Day of Resurrection naked, uncircumcised and Buhman. They asked, what's is buhman? He replied : Nothing is with them. Then He (Allah) will call them with a sound that all those who are far can hear, as well as those who are near. 'I am the King, I am the Dayyaan, there is no one from the people of Hell that will enter the Hell-Fire and he has a right with one of the people of Paradise until I set off his right. And there is no one from among the people of Paradise that will enter Paradise and he owes a right to one of the people of Hell, until I set off his right, even if it was a slap (on the face). The narrator said, we asked, how, for everyone will be barefoot and naked. He said : *By the good and evil deeds.*

الراوي : عبد الله بن أنس | المحدث : الألباني
المصدر : صحيح الترغيب
الصفحة أو الرقم: 3608 | خلاصة حكم المحدث :
حسن لغيرة

Everything is registered and recorded. No one will go to Jannah or Jahannum without setting all scores.

Allah is the One who can make us fulfill our debts, whether they are rights, responsibilities or money. You cannot do anything without the help of Allah. He is the only One who will also give you your rights, in full, in the most honourable way, without you having to beg someone.

A debt can be a contract which must be fulfilled, or some duty, anything hanging around your neck, without closure.

Allah has the most beautiful names and attributes. These names have an impact in your life. Only Allah can fulfill your rights, and what you owe to others. Everything belongs to Him.

When you ask from Allah, He will give. Riba brings more debt, not richness, because it is haram.

Allah is the Rabb, He nurtures you, so go back to Him. Debt makes you hang. Even the soul of a martyr, who owes someone something, will hang, until the debt is fulfilled. This is why, as soon as a person dies, his debts must be paid, even any fasts left over. The one who makes it easy for the people by giving up the debts owed to him, is giving one of the best kinds of sadaqah.

The Day of Judgement is also called يوم الدين, the day of recompense. Every soul will take in full what it earned. Even a debt equal to a thread must be fulfilled. Debt will make people stuck on the Day of Judgement, like in a traffic jam.

Everything must be written, every deal and contract. But don't make it a burden. You must finish your payments as soon as you can.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَابَّنْتُمْ بِدِينِ
الِّي أَجَلَ مَسَمِّي فَأَكْتُبُوهُ وَلَيَكْتُبَ
بِنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبُ كَاتِبٌ أَنْ
يَكْتُبَ كَمَا عَلِمَهُ اللَّهُ فَلَيَكْتُبْ وَلَيَمْلَأَ
الَّذِي عَلَيْهِ الْحَقُّ وَلَيَتَقَبَّلَ اللَّهُ رَبُّهُ وَلَا
بِخُسْنَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ
الْحَقُّ سَفِيفًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ
أَنْ يُمْلِلْ هُوَ فَلَيَمْلَأَ وَلَيَهُ بِالْعَدْلِ
وَاسْتَشِهِدُوا شَهِيدَيْنَ مِنْ رِجَالِكُمْ فَإِنْ
لَمْ يَكُونَا رَجُلُنَّ فَرَجُلٌ وَامْرَأَتَانِ مِنْ
تَرَضُونَ مِنَ الشَّهَدَاءِ أَنْ تَخْلُصَ أَحَدَهُمَا
فَتُذَكِّرَ أَحَدَهُمَا الْأُخْرَى وَلَا يَأْبُ
الشَّهِيدَاءِ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا أَنْ
تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَحْلَهُ
ذَلِكَ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ
وَأَدَنَى لَا تَرْتَبَوْهَا إِلَّا أَنْ تَكُونَ تِحَارَةً
حَاضِرَةً تُذَرِّبُونَهَا بَيْنَكُمْ فَلَيَسْ عَلَيْكُمْ
جُنَاحٌ لَا تَكْتُبُوهَا وَأَشْهُدُوا إِذَا
تَبَاعَتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ
وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَأَتَقْوَى اللَّهُ
وَيَعْلَمُكُمُ اللَّهُ وَإِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah , his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men.

And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah . And Allah teaches you. And Allah is Knowing of all things

The Messenger of Allah ﷺ said : عَلَيْهِ وَسَلَّمَ :

When any one of you intends to go to sleep, he should lie on the bed on his right side and then say:

اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ
الْعَرْشِ الْعَظِيمِ رِبَّنَا وَرَبَّ كُلِّ شَيْءٍ
فَالْيَقِينُ الْحَيْ وَالنُّوْرُ وَمِنْزُلُ النُّورَةِ
وَالْأَنْجِيلِ وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ
شَيْءٍ أَنْتَ أَخْذُ بِنِاصِبَتِهِ اللَّهُمَّ أَنْتَ
الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ
فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ
فِوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ
شَيْءٌ أَقْضِي عَنَّا الدِّينَ وَأَغْنَنَا مِنَ الْفَقْرِ

O Allah, the Lord of the Heavens and the Lord of the Earth and Lord of the Magnificent Throne, our Lord, and the Lord of everything, the Splitter of the grain of corn and the datestone (or fruit kernel), the Revealer of Torah and Injil (Bible) and Criterion (the Holy Qur'an), I seek refuge in Thee from the evil of every- thing Thou art to seize by the forelock (Thou hast perfect control over it). O Allah, Thou art the First, there is naught before Thee, and Thou art the Last and there is naught after Thee, and Thou art Evident and there is nothing above Thee, and Thou art Innermost and there is nothing beyond Thee. Remove the burden of debt from us and relieve us from want.

صحيح مسلم ، حديث # 2713

Ayah 282 is the longest ayah of the Qura'an, and this shows the importance of the topic of دين. Surah Al-Baqarah is a platform for a leader. So before it ends, we are told that we must record and write everything. At the end of the ayah, Allah reminds us to have taqwa, not follow desires. Allah knows everything, the writing is for you.

The means to learn more is taqwa. Allah will teach you all the topics, if you have taqwa. The one who follows his desires will not be taught anything at all.

In دين, we need writing and witnesses. This is why the derivatives of the verb كتب, to write, are repeated several times. The word شهاده, witnesses, is also repeated. Only writing is not enough. These two actions are needed.

You must choose the best person to write the contract, and the best to witness it. The one who has the talent of writing must not refuse. Contracts need formal language and construction, and not everyone has this capability, it need professional training. The witness should also not refuse to witness, when he is asked. Everything, small or big, should be written.

The shortest ayah in the Qura'an is ayah #21, in Surah Al-Muddathar. This ayah has only 6 letters.

ثُمَّ نَظَرَ
Then he considered [again]
74:21

There are two ayat of the Qura'an which contain all the alphabets of Arabic, from يَا to أَلْفٌ .

Ayah #154, Surah Aal Imran.

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغُمَّةِ أَمْمَةً يُغْشَى طَائِفَةً مِنْكُمْ وَطَائِفَةً قَدْ أَهْمَمْتُهُمْ أَنْفُسُهُمْ يَظْنُنُونَ
بِاللَّهِ غَيْرِ الْحَقِّ ذَنْنَ الْحَاجِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلُّهُ لِلَّهِ يُخْفَونَ فِي
أَنْفُسِهِمْ مَا لَا يُبَدِّلُونَ لَكُمْ لِوَ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَتَلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بَيْوِنِكُمْ
لَبَرْزَ الَّذِينَ كَتَبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلَبَيْتَنِي اللَّهُ مَا مَا فِي صُدُورِكُمْ وَلَيُمْحَصَّ مَا فِي
قُلُوبِكُمْ وَاللَّهُ عَلَيْهِ بِذَاتِ الصُّدُورِ

Then after distress, He sent down upon you security [in the form of] drowsiness, overcoming a faction of you, while another faction worried about themselves, thinking of Allah other than the truth - the thought of ignorance, saying, "Is there anything for us [to have done] in this matter?" Say, "Indeed, the matter belongs completely to Allah ." They conceal within themselves what they will not reveal to you. They say, "If there was anything we could have done in the matter, some of us would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds." [It was] so that Allah might test what is in your breasts and purify what is in your hearts. And Allah is Knowing of that within the breasts

3:154

Ayah #29, Surah Al-Fath.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعْنَاهُ أَشْدَاءُ عَلَى الْكُفَّارِ رُحْمَاءُ بَيْنَهُمْ تَرَاهُمْ رَكُوعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ
أَثْرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التُّورَةِ وَمَثَلُهُمْ فِي الْأَنْجِيلِ كَرْعٌ أَخْرَجَ شَطَاطَهُ فَازْرَعَ سُوقَهُ يَعْجِبُ الزَّرَاعَ لِيُغَيِّطُ بِهِمْ
الْكُفَّارُ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad is the Messenger of Allah ; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward

48:29

If there is the contract without any writing, there will be confusion, and no commitment. There can also be oppression, forgetfulness, and no one will take responsibility. When everything is written, no desires will come in the middle. This is specially with the rights of people, in which there should be no emotions. This is why you get a receipt as a proof of purchase. Papers and writing are very important. All deals must be transparent. The writing of the will is also very important.

The first thing that Allah created was the pen, and He commanded it to write. Allah doesn't need any proof, but He commanded the pen to write everything that will happen until the Day of Judgement. The pen had no mind, but Allah made it write.

The second level of the qadr is كتابة، writing. Everything is written in the Preserved Tablets, 50,000 years before the creation. These are all matters of faith. Writing is very important. Every big and small detail is written in the Preserved Tablets. Look at yourself at this moment, this is already recorded, how you will sit, what you will wear, what you will write, which line you will write on, how much water you drink, how many words you speak.

Ibn Abbas رضي الله عنه said: One day, I was riding behind the Messenger of Allah صلى الله عليه وسلم, when he said : يا غلام إني أعلمك كلمات: "احفظ الله يحفظك، احفظ الله تجده تجاهك، إذا سألت فاسأله ، وإذا استعن فاستعن به، واعلم أن الأمة لو اجتمعت على أن ينفعوك بشيء، لم ينفعوك إلا بشيء قد كتبه الله لك، وإن اجتمعوا على أن يضروك بشيء قد يضروك بشيء إلا بشيء قد كتبه الله عليك، **رفعت الأقلام**، وجفت الصحف

O boy! I will instruct you in some matters. Be watchful of Allah (Commandments of Allah), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allah Alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had pre-destined against you. **The pens had been lifted and the ink had dried up.**

رواه الترمذى ، رياض الصالحين ، كتاب 62# 1#

Allah is the All-Knower, He knows everything. Writing the decree shows His قدرة، His ability. What is written in the Preserved Tablets cannot be changed. It is the final summation of what will happen, the master data.

There are other writings, three other books.

● The yearly book, which is brought down every year on Laylatul Qadr. This contains the plans for the whole year in minute detail.

Every single thing which will happen in that year is categorized in this book, according to the work of each angel, such as the angel of death will have his work written clearly, which souls he has to take. The angel of rain will have details of where the rain will fall that year, and how much.

Think of all the operations which take place in the universe in every moment. This is for the angels to carry out the plans.

● The other book is an individual one, for each person. This is a personal file, starting from when he was in the womb of his mother, when the angel writes his life story. His name, life span, provisions, actions, all are written, even whether he will be happy or miserable.

● The third book is the daily one. The two angels write whatever you do or say, in that day. This can be changed and erased, with du'a and istighfar. At the end, everything matches with the Preserved Tablets.

Only Allah can change the writing in this daily book. For example, when someone commits a sin, the angel writes it down. But then the person repents, so Allah covers that sin, or erases it, from the book and even the minds of the angels and the people.

Some things are written indelibly, and cannot be changed.

This is how Allah operates the whole universe. With all this, surely there is a greater purpose, it cannot be in vain. There has to be an afterlife.

All this inspires and teaches us to organize and declutter our lives. Remove the useless things so that you can be more efficient.

You can't have complete faith without belief in the qadr. One part of the qadr is the writing. When you know all this, it is easier to accept the decree. Allah puts everything in order, even the recompense.

There are so many ways now to organize the data. The Preserved Tablets are a data bank. You don't know what is written inside it.

The longest ayah in the Qura'an is about the rights of people. This is what can stop you from going forward, even in your relationship with Allah. When you settle everything, beginning by the writing, it is easy. Don't leave even a small matter unrecorded and unsolved.

The Messenger of Allah صلى الله عليه وسلم said : إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلْمَنْ فَقَالَ لَهُ أَكْتُبْ : قَالَ رَبِّ وَمَاذَا أَكْتُبُ قَالَ أَكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّىٰ تَقُومَ السَّاعَةُ

The first thing Allah created was the pen. He said to it: Write. It asked: What should I write, my Lord? He said: Write what was decreed about everything till the Last Hour comes.

سنن أبي داود ، حديث #4700
(Part of a longer hadith)

مَا يَلْفَظُ مِنْ قَوْلٍ إِلَّا لَدِيْهِ رَقِيبٌ عَتِيدٌ

Man does not utter any word except that with him is an observer prepared [to record]

سورة ق
50:18