

# Surah Al-Baqarah

21 ربيع الأول 1441

19.11.19



There is so much emphasis on دين because it will be around your neck. The debt can make the person hang, be on hold, paused, unable to move forward. If there is a debt, you will be at a standstill. Ask Allah to fulfill your debts. Don't trust yourself, not even for a thread, a coin, a word. The solution to all problems is tawheed. If you think you can do it yourself, you will never be able to. If you think you can never do it, only Allah can help you, then He will make you do it. He will show you the truth.

قال تعالى: وَرُدُّوا إِلَى اللَّهِ  
مَوْلَاهُمُ الْحَقُّ وَضَلَّ عَنْهُمْ مَا  
كَانُوا يَفْتَرُونَ  
[يونس: 30]

*There, [on that Day], every soul will be put to trial for what it did previously, and they will be returned to Allah , their master, the Truth, and lost from them is whatever they used to invent*  
10:33

Allah is الحق, the Truth. If there is some rights against you, or you have to fulfill some rights, think of Allah الحق.

The ayah of دين takes care of everything, so that no one is oppressed. There is emphasis on the truth. There are so many details of writing and witnessing.

Everyone will return to Allah, your Guardian and Trustee. When you fulfill the haq of everyone, you are safe. But you cannot do this yourself, only Allah can do it for you. All falsehood is misguidance. Sooner or later, everyone goes to the truth. All matters will return to Allah. Fabrications are forgotten, they disappear and dissolve. Haq is final and enduring, it will remain.

وقوله: فَتَعَالَى اللَّهُ الْمَلِكُ  
الْحُقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَزِيزِ  
الْكَرِيمُ  
[المؤمنون: 116]

*So exalted is Allah , the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne*  
23:116

Only Allah is Exalted. He is the True King. No one else but He is the Truth. We are

فالله عز وجل هو الحق وكل  
معبود دونه باطل

haq when we attach to Allah. The best nourishment is the truth.

All the names and attributes and actions of Allah are the truth. The more you know

about the names of Allah, the more truth you know.

والله عز وجل الحق أي ذو الحق في أمره  
ونهيه، ووعده ووعيده، وجميع ما أنزله  
على لسان رسليه وأنبيائه

Anything that Allah gives is the truth, even the trials. All His legislations are haq, all the commands and prohibitions are the truth. So you cannot have

any objections or suggestions regarding the legislations.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَابَّنْتُمْ بِدِينِ  
الَّتِي أَجَلَ مَسَمِّي فَأَكْتُبُوهُ وَلَيَكْتُبَ  
بِنَكْمَ كَاتِبٍ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٍ أَنْ  
يَكْتُبَ كَمَا عَلِمَهُ اللَّهُ فَلَيَكْتُبْ وَلَيَمْلَأْ  
الَّذِي عَلَيْهِ الْحَقُّ وَلَيُبْلِقَ اللَّهُ بِرَبِّهِ وَلَا  
بِخَسْ مِنْهَا شَيْئًا فَإِنْ كَانَ الدِّينُ عَلَيْهِ  
الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يُسْتَطِيعُ  
أَنْ يُمْلَأْ هُوَ فَلَيَمْلَأْ وَلَيَهُ بِالْعَدْلِ  
وَاسْتَشْهِدُوا شَهِيدَيْنَ مِنْ رِجَالِكُمْ فَإِنْ  
لَمْ يَكُونَا رَجُلُنَّ فَرَجُلٌ وَامْرَأَتَانِ مِنْ  
تَرَضُونَ مِنَ الشَّهَدَاءِ أَنْ تَخْلُصَ احْدَاهُمَا  
فَتُذَكِّرَ احْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ  
الشَّهِيدَاءِ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا أَنْ  
تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَحْلَهُ  
ذَلِكَ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ  
وَأَدَنَى لَا تَرْبَأُوا إِلَّا أَنْ تَكُونَ تِحَارَةً  
حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيُسَعِّ عَلَيْكُمْ  
جُنَاحٌ لَا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا  
تَبَاعِنُتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ  
وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَأَنْتُمُوا اللَّهُ  
وَيَعْلَمُكُمُ اللَّهُ وَأَنَّهُ بِكُلِّ شَيْءٍ عَلَيْمٌ

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

2:282

Not a single promise or warning of a single word which the messengers spoke

was anything but the truth. Even  
when Aadam عليه السلام ate from the  
this is haq, this is how it had to be.  
Our minds cannot encompass this.

فَاللَّهُ أَعْزَزُ جَلَّ هُوَ الْحَقُّ فِي

ذَاتِهِ وَصَفَاتِهِ

فالله -عز وجل- حق وكل شيء من عنده،  
وكل ما عاد إليه حق، وكل ما أمر به ونهى  
عنه حق على العباد امثاله أي واجب  
ذلك عليهم

Allah makes the truth apparent by His words. The truth is so bright, it  
overshadows  
everything else.  
لَا إِلَهَ إِلَّا اللهُ breaks all the  
idols, severs all

attachments. No one can oppose it.

The disbeliever knows the truth, but covers and hides it, that's  
why he is called a kafir.

No atom exists in the universe, but that it is haq. The good and  
evil are haq. Everyone serves the haq. The awliya of Allah give  
victory to the truth. The disbelievers oppose the truth, but they  
are unknowingly serving to, because their rejection of the truth makes it more apparent. If there is no black,  
you can't see the white. Opposites show the truth. This makes you accept everything that comes to your life.  
Allah shows the reality. Anything from Allah is the truth. He is the Truth, He  
shows the truth, and brings the truth to us, through the messengers.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
أَحَبُّ النَّاسِ إِلَى اللَّهِ أَنْفَقُهُمْ لِلنَّاسِ، وَأَحَبُّ  
الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ سُرُورُ يَدْخُلُهُ عَلَى  
مُسْلِمٍ، أَوْ يَكْتُفُ عَنْهُ كُرْبَةً، أَوْ يَقْضِي عَنْهُ  
دِيَنًا، أَوْ تَطْرُدُ عَنْهُ جُوْعًا، وَلَمْ أَمْشِي مَعَ  
أَخْ لِي فِي حَاجَةٍ أَحَبُّ إِلَيْيَّ مِنْ أَنْ أَعْتَكَ فِي  
هَذَا الْمَسْجِدِ، يَعْنِي مَسْجِدَ الْمَدِينَةِ شَهْرًا، وَ  
مَنْ كَفَ غَضِيبَةً سَتَرَ اللَّهُ عَوْرَتَهُ، وَمَنْ كَطَمَ  
غَيْظَهُ، وَلَوْ شَاءَ أَنْ يُمْضِيَهُ أَمْضَاهُ مَلَأَ اللَّهُ  
قُلُبَهُ رَحَاءً يَوْمَ الْقِيَامَةِ، وَمَنْ مَنَّى مَعَ أَخِيهِ  
فِي حَاجَةٍ حَتَّى تَهْبِيَ لَهُ أَتَتِ اللَّهُ قَمَةً يَوْمَ  
تَرْوُلُ الْأَقْدَامِ، [ وَإِنْ سُوءُ الْخُلُقِ يُفْسِدُ الْعَمَلَ  
كَمَا يُفْسِدُ الْخَلُّ الْعَسْلَ ]

The most beloved of the people to Allaah are the most beneficial for the people. The most beloved of actions to Allaah –Azza wa Jal- are to cause happiness to reach a Muslim, to relieve him from a hardship, to settle a debt for a Muslim or to repel hunger from him. For me to walk with a brother in order to assist him is more beloved to me than to make 'Itikaf in this Masjid (Masjid al-Madeenah) for a month. Whoever holds back his anger then Allaah hides his mistakes. Whoever suppresses his anger – even though he is not scared to show it, but withholds due to the truth – Allaah fills his heart with hope on the day of Judgement. Whoever walks with his brother to assist him with a need until he has helped him completely, then Allaah plants his feet firmly on the day people will not stand firmly. Indeed bad behaviour spoils good actions, just as vinegar spoils honey.

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فَهُوَ وَاجِبُ الْوُجُودِ، كَامِلُ الصَّفَاتِ

وَالنَّعُوتُ، وَجُودُهُ مِنْ لَوَازِمِ ذَاتِهِ. وَلَا وَجُودٌ  
لِشَيْءٍ مِنَ الْأَشْيَاءِ إِلَّا بِهِ. فَهُوَ الَّذِي لَمْ  
يَزُلْ، وَلَا يَزُلْ بِالْجَلَلِ وَالْجَمَالِ وَالْكَمَالِ  
مَوْصُوفًا. وَلَمْ يَزُلْ وَلَا يَزُلْ بِالْإِحْسَانِ  
مَعْرُوفًا

## وَلَا يَأْبُ كَاتِبٌ أَنْ يَكْتُبَ

The one who is writing is very important. He should not leave anything out. Writing is a talent, a gift from Allah. Not everyone has this skill. The one who is proficient in this skill should help others, give the zakaat of his gift. He should not refuse if anyone asks for his help. This is an honoured and important job.

The challenge can be that the writer refuses to write the contract, maybe because he doesn't want to take the responsibility. When Allah gives you a talent, it is to use, and He will help you. So don't be afraid. Sometimes the shaitan tries to scare you from taking the responsibility, so don't pay him any heed.

## كَمَا عَلَمَهُ اللَّهُ

Allah says don't be miserly with your talents. Allah taught you to write, and this is His favour. When you do some job which no one can do, this is from the blessings of Allah. So don't refuse, do it, this is gratitude, and Allah will help you. When the person writes, he should not feel proud of himself, or frustrated, but honoured.

Writing can take many forms; the writer can be an author, an editor, a teacher, a student, a lawyer, a typist, etc. Allah will show you where your talent lies, and you must use it for the sake of Allah. Even though they will be writing contracts, not the Qura'an and sunnah, but they will be rewarded, because you are helping others. It is not an easy job, to accompany someone, help and support them until their needs are fulfilled. This action of helping others is better than doing itikaf in Masjid An-Nabawi.

## فَلَيَكْتُبَ

Your writing is not a burden, you don't know which action of yours can take you to Jannah. It doesn't matter if no one appreciates you. Our deen is not only praying and fasting, it is very vast. Helping someone is also a part of deen. When Allah bestows upon you the blessing of being able to write, don't feel burdened, help others.

Surah Al-Baqarah teaches you various ways of getting a reward, beside the formal acts of worship.

Whatever we know is from Allah. If you think you are talented by your own power, and people depend on you, this is shirk. Also, when you beg someone to help you, this is shirk. Allah taught the Messenger of Allah

صلی اللہ علیہ و سلم everything, even though he was unlettered.

## وَلِيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ

Think of two people, 'A' and 'B'. 'A' has money, and 'B' needs it. So 'A' gives 'B' 1000 dirhams. The haq is that the 1000 dirhams belong to 'A', and he gives it to 'B' because 'B' needs it. But it is 'A's money, he wants it back eventually, and this is his right.

Who will dictate the terms and conditions? 'B' will, he has the debt. Allah commands the writer to write what 'B' tells him to write, because 'B' has taken the liability. In the case of companies, there can be two or more parties in an equal position, so they all can confer to the terms and conditions of a contract.

'A' is the rich one, he is the lender. 'B' needs the money, he is the borrower. 'B' needs to give back the money. So he dictates to the writer what to write. The debt is upon 'B', he must repay 'A'. So 'B' will admit his debt on paper. He will state his name and the amount of debt.

You must not be afraid or shy to state the truth. When you go to someone's house, and they ask you to leave, this is their right. If they refuse to let you enter, this is also their right. They don't even need to give you a reason, and it is not your right to know why or even ask. It is their favour upon you if they let you enter their house. When you live your life according to the Qura'an, it is so easy.

Sometimes you have the haq, for instance, upon your husband and children, but you keep quiet. Ask Allah to give you your rights. In His hands is everything. He will give you your due in the most gentle way, without you having to humiliate yourself. If you don't get your rights in dunya, you will get them on the Day of Judgement.

## وَلِيَتَّقِ اللَّهُ رَبَّهُ

The one who dictates the terms and conditions, 'B', must have taqwa, fear Allah, be cautious, not follow his desires. The emphasis is on taqwa. 'A' can set unfair conditions, but he must be fair, and set realistic terms. Allah is the One who gives you taqwa, He nurtures and reforms you, that is why the name of Allah Ar-Rabb is mentioned. He has power over you. He is the One who brings you back into line when you do something wrong. So you must go deep into yourself and analyze why you are saying and doing things.

We are tested for taqwa all the time in life. In every situation, you are presented with two options; one is what you like, and the other is challenging. A very common example is when you are waiting for an elevator, and are late for an appointment. The elevator comes at last, and there is a man in it. In that split second, everything seems to be moving in slow motion, while you ponder whether you should get in, or wait and be late. It is a slight pause, and this is the test. The moment you choose the wrong option, the right option will come along. It is a matter of seconds, although it seems as if time comes to a stand still.

صلی اللہ علیہ و سلم  
The Messenger of Allah said :  
أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ تَقْوَى اللَّهُ وَحْسَنَ  
الْخُلُقُ

The fear of Allah and good morals are the two major characteristics which lead to Paradise.

رواه الترمذی ، بلوغ المرام ، كتاب #16 ، حديث # 1533