Surah al Baqarah, Ayah 196 - Al Hajj
Tuesday, September 16 2014 | 1:35 PM (Malay Peninsula Standard Time)

**Introduction**

**Surat ul Baqarah came after Surah Al Fatihah. It is Surah Madaniyyah, coming after the Hijrah of Nabi salallahu alaihi wa salam. The content of the Surah after the Hijrah is different than before the Hijrah.**

**Surat ul Baqarah**

بِسْمِ ٱللهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

الٓمٓ (۱) ذَٲلِكَ ٱلۡڪِتَـٰبُ لَا رَيۡبَ فِيهِ هُدَى لِلۡمُتَّقِينَ (۲) أَلَّذِينَ يُؤۡمِن وَبِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَـٰهُمۡ يُنفِقُونَ (۳) وَٱلَّذِينَ يُؤۡمِن وَبِمَآ أَنزِلَ إِلَيۡكَ وَمَا أَنزِلَ مِن قَبۡلِكَ وَبِٱلَۡۡخِرَةِ هُمَّ يُوقِن وَنَ (۴) أَوْلَٰٓٮٮۡلٗٮ ِكَ عَلَىٰ هَٓذَا مِن رَّبِّهِمۡ وَأَوْلَٰٓٮٮۡلٗٮ ِكَ هُمَّ أَلْمَثَقِلُونَ (۵)

Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings] (۱) This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqûn [the pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)]. (۲) Who believe in the Ghaib[1] and perform As-Salât (Iqâmat-as-Salât), and spend out of what we have provided for them [i.e. give Zakât, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh's Cause - Jihâd,]. (۳) And who believe in (the Qur'ân and the Sunnah)[2] which has been sent down (revealed) to you (Muhammad Peace be upon him ) and in that which we sent down before [the Taurât (Torah) and the Injeel (Gospel), etc.] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell,) (۴) They are on (true) guidance from their Lord, and they are the successful. (۵)
The beginning of Surat ul Baqarah tells you of the successful people – telling you that this is your goal. The are those who are AL MUTTAQEEN. We know about Al Muttaqeen from Surat ul Baqarah.

The Ayat in the middle of Surat ul Baqarah,

Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kurṣî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursi.]— (255)

is Ayat ul Kursi which is the most important Ayah in the Quran. We recite it so much because it tells us that Allah is the One we should attach to.

meaning He is the One we should attach to in our lives.

And the end: (And He is the Most High, the Most Great. )

The end of Surat ul Baqarah reads:

The Messenger (Muhammad SAW) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)." (285) Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." (286)

And the end of Surat ul Baqarah is “amanah Rasul”.

Surat ul Baqarah is about so many things : about fasting, about doa, about qisas, about wassiyah, about jihad, etc . All involves TAQWA. Don’t ever think that there is only one way to be successful . That means , you can have success everywhere in our life only if you have TAQWA .

In the beginning of Surat ul Baqarah , the مُتَّقِينَ / muttaqeen ( the pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden ) in Ayat 1, must believe in ghaib.

Where is the ghaib ? They are :

The Messenger (Muhammad SAW) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction

All these tell us what the belief (in ghaib) is .

And then , the muttaqeen say We hear, and we obey. In the doa, it show how much we need Allah .

We stopped at Ayat 195 in the last class . We started from Ayah 177, about Al Birr . Then it was about Al Qisas, the Wassiyah, the Siyam, the Do’a, the New Moon , the Jihad fi sabilillah. All these emphasise TAQWA. We find that taqwa is in everything in our lives – not just while we are in the masjid or in praying.
Approximately 2 months 9 days after Ramadhan is the Haj. For the 9 days in Dzulhijjah, you will see the appreciation for Ramadhan as if in Ramadhan, we work hard to the maximum so that we will be termed as muttaqeen by the end of Ramadhan. This taqwa is used in the Ashhur ul Haj – the month of Haj, Shawal, Dzulqaedah, Dzulhijjah and starting from after Ramadhan, this is for Haj where we leave everything for the sake of Allah. You devote time, wealth, comfort for Allah. This is an important symbol of Islam. Reward for Hajj il Mabrur ie fulfilling all at Haj is as if you are like a newborn with no sins at all. Haj – to be done once in life is obligatory.

Al ‘Umrah - Go for the sake of Allah – Umrah is not obligatory

AL HAJJ Ayat 2/196 & 197 -199 all about Hajj. Then there is the doa. And in Ayat 203

Ayat 195 – 196

And spend in the Cause of Allâh (i.e. Jihâd of all kinds,) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers). (195) And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad SAW), the Hajj and ‘Umrah (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel,) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the ‘Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qirân), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al Massid-Al-Haram (i.e non-resident of Makkah) And fear Allah much and know that Allah is severe in punishment. (196)
**In Ayat 195**

Allah said

وَأَنفِقْنَا فِي سَبِيلِ اللَّهِ

*And spend in the Cause of Allāh (i.e. Jihād of all kinds,)*

Allah want all good for you. Anything in the Quran will take us closer to Allah. ie the most beloved nafaqa to Allah means you spend only for Allah ie you think of others more than you think of yourself. Maybe you need the things & you love these things but you give them away anyway. This nafaqa ie whenever you spend of anything you love, will purify your heart of as shar-h / greed. Allah said ُوَأَنفِقْنَا فِي سَبِيلِ اللَّهِ *And spend in the Cause of Allāh* to purify the heart.

Ayat 195 continues:

وَلَ تَلَقَّى بِيدِيكَ إِلَى التَّلَكَةَ

*Don’t throw yourself in destruction*

- meaning if you are not spending on others, your are throwing yourself into destruction.

Then Allah said

وَأَحْسِن وَاَلْمُحْسِنِينَ

*and do good. Truly, Allāh loves Al-Muhsīnūn* (the good-doers).

End of 2/195 – remember that Allah is talking to me. Allah says ُوَأَحْسِن وَاَلْمُحْسِنِينَ ie to do so with perfection. In Surat ul Mulk, Ayat 2, Allah says:

ٱلَّذِى خَلَقَ الْمَوْتَ وَٱلْحَيَوٰٰةَ لِيَبۡلُوَكُمۡ أَيُّكَ مَنْ أَحْسَن عَمَلٍ وَهُوَ الْمَعۡزِيزُ ٱلۡغَفُورُ (٢)

Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving; (2)

Allah is Testing us regarding ُأَحْسَنْ عَمَلٍ ie who is *best in deed.* ُأَحْسَنْ is to do the maximum of good (hasan). Hadith : Allah said that Ihsan need to be in everything we do –
we must be best in what we do. We do the best only for Allah - not for praise or for other worldly gain. We came today for al 'ilm (knowledge) – this is a most honorable ‘amal / deed. In the study circle, ihsan in the study circle is by listening, writing. Way you come to class is ihsan – come collected, not rushing, not shoving people, not blocking other cars where we park our car. And even to look nice. Parking car nicely. Come nicely, calmly. Placing everything in place. Sitting with ihsan – straight, head up, alert. Eyes not on mobile! Recite with ihsan. Writing with ihsan. After class, we meet with ihsan. We leave with ihsan. This ihsan is Allah’s Rule:

وَأَحْسِنْوا إِنَّ اللَّهَ يُحِبُّ الْمُحسِنِينَ

and do good. Truly, Allâh loves Al-Muhsinûn[] (the good-doers) ( 2/196)

Ihsan is not for learning but also in running! Nabi salallahu alaihi wa salam said Masjid is for praying. But do not run to masjid. Do all with ihsan. Be best amongst nation – no need to admire others. Islam, talks about productivity. Allah Loves Al-Muhsinûn[] So Muslims will apply this. Do ihsan for Allah & not for people. We do not need policing. We follow Allah in doing all with ihsan. When you feel, then you are low in doing ihsan, remember إنَّ اللَّهَ يُحِبُّ الْمُحسِنِينَ Allâh loves Al-Muhsinûn[] (the good-doers).

Never think Allah is stressed – Allah Loves. When Allah Loves you, there is no comparison. Apply إِنَّ اللَّهَ يُحِبُّ الْمُحسِنِينَ in our homes, at work, at class, everywhere, even in our thoughts. Consequence of Allah’s Love, is that you will love Allah. This is unlimited.

Heart that love Allah will do with ihsan – then Allah will love you & He will put love for Allah in your heart. If you love Allah, you should follow & be dutiful to Nabi salallahu ‘alaihi wa salam.

Love for Allah shows on you. To say “I love Allah” will show on you.

Rasulullah salallahu ‘alaihi wa salam said about ihsan: Do an ibadah as if you can see Allah & if you cannot see Allah, then know that He can see you. You believe in Allah & you know He is Watching you, then you will do all with ihsan. No supervisor needed. We need to smile because Allah is Watching. And angels are writing. So be ihsan. And Allah make it a good opening for all. Make it easy for all because Allah appreciates what you have in your heart & He accepts it.
After ihsan, everybody will want to enjoy Hajj. After talking of all the different ibadah, Allah always ends with TAQWA. What did Allah say regarding the end of Hajj? - Ayat 196 ends with:

وَأَنْفُقُواْ اللَّهَ وَأَعْلَمُواْ أَنَّ اللَّهَ شَدِيدُ عَذَابِ ٱلْعَقَابِ (۱۹۶)

And fear Allah much and know that Allah is severe in punishment. (196)

This Ayat on Hajj is different than the previous Ayats:

The Ayat on Al Qisas (the Law of Equality in punishment) ended with:

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Certainly, Allâh is Oft-Forgiving, Most Merciful. (See Ayat 182)

فَمَنْ خَافَ مِن مُّصَٰلَةٍ فَلَا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

(182)

But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allâh is Oft-Forgiving, Most Merciful. (182)

Ayat on Jihad fi Sabilillah ends with:

ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Certainly, Allâh is Oft-Forgiving, Most Merciful. (See:

فَإِنِ ٱنتَََوۡاْ فَبَلۡ ۚ إِنَّ اللَّهَ غَفۡرٌ رَّحِيمٌ (۱۹۲)

But if they cease, then Allâh is Oft-Forgiving, Most Merciful. (192))

Here Ayat 196 about Hajj ends with severe in punishment. (See:

وَأَنْفُقُواْ اللَّهَ وَأَعْلَمُواْ أَنَّ اللَّهَ شَدِيدُ عَذَابِ ٱلْعَقَابِ (۱۹۶)

And fear Allah much and know that Allah is severe in punishment. (196)

You always think that Allah would end with severe in punishment in the Ayats on Al Qisas & Jihad. And for the Hajj, Allah would end the Ayat with Oft-Forgiving, Most Merciful. But instead it is the reverse. For Al Qisas & Jihad shows that there is hope for the disbelievers because Allâh is Oft-Forgiving, Most Merciful.
Now for the Hajj, (severe in punishment) is Said because the Muslimin must be more cautious over their actions ie we should not break the rules of Allah. We are required more with regards to belief ; so we need to be really TAQWA around the boundaries of Allah.

Believers cannot take for granted that we will be in Paradise. We need to always be within the boundaries which Allah pose.

And complete / perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad SAW), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh. ... (196)

What did Allah say even from the beginning ?

Beginning of Ayat 196, Allah uses the word أَتِمُّواْ, which is from the word / atamma, meaning ”to complete & to perfect” .

أَتِمُّم َّ means :

(1) / akmala – when something is missing or not complete, أَتِمُّم َّ means “to complete it “ till the end ie أَكْمَلُ وَوْفَقُ أَكْمَلُ / akmala wa waffa meaning “to complete it until the end “. Every ibadah has beginning & end – Solat, Hajj, Umrah. Allah did
NOT say “you start it” – instead Allah Said أَتِمُّواْ meaning you had already started. 

But أَتِمُّواْ also means you complete it – do not do things half way. Always complete what we started (with ihsan). Before He talks about Haj or Umrah, Allah tells us to أَتِمُّواْ ie to complete what you had started. If you start the Haj and Umrah, it is waajib for you to complete it, even if it is Sunnah (Note : Umrah is Sunnah (not obligatory) and you must complete once you start with the Umrah – unless there are permissible reasons although there will be penalty). Ask Allah to keep us firm & determined to complete what we start.

Why did this Ayah 196 come before Ayah 197 which says :

أَتِمُّواْٱلۡحَجَّ وَٱلۡمۡرَةَ للهِِّ

The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding! (197)

Ayat 197 is introduction to Hajj eg (The Hajj (pilgrimage) is (in) the well-known (lunar year) months). This Ayat 196 is in the middle, mention us to complete the Hajj – Allah Stressed on completing and not on starting Hajj, because everybody wants to start something , to get something new BUT the issue is to complete what we start.

And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad SAW), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh. ... (196)

You want to complete what you start .We doa for increase but the exit is truthfulness.
Allah mention the Hajj & Umrah together in the Ayat. Although Hajj is obligatory & Umrah is Sunnah, Allah still mention ُأَتِمُّواُ / to complete for BOTH. Everybody will do waajib / obligatory act (Hajj), till completed. What is often left unfinished is the Sunnah / voluntary acts (Umrah). You feel you can do the Sunnah anytime BUT Allah mentions أَتِمُّواُ for both the obligatory Hajj & the voluntary Umrah TOGETHER in one Ayat. Thus stressing the importance of completing even the Umrah with ihsan – unless there are conditions prohibiting the complete act of Umrah.

*Sheikh Saadi mention 4 benefits/ فوائد / fawaa*id when Allah Say*

| 4 Benefits: 
<table>
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<tr>
<td>1. Fardhiyyah wawjuub Al Hajj wa Al Umrah</td>
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<tr>
<td>2. Obligatory Wujuub Ismaamahuma (you need to complete what you start) bi-arkaanialaa wa waajibaatiaahaa – you need to complete &amp; finish the Wajib &amp; even the voluntary for Allah. You must complete with its Pillars (arkaan) &amp; and Obligatory (waajibaat) Actions &amp; Conditions all fulfilled. eg For Umrah, we must do the Niat, Ihram, Tawaf, Saa’i &amp; the extras are doa, etc but EVEN extras THESE MUST BE DONE / COMPLETED</td>
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<tr>
<td>3. Jobab a’tamamaholu a’abaka &amp; wajibaatuhla</td>
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Note: Umrah is not fardh but if you start it, you must finish it.
This teaches us discipline ourselves to finish what we start.

(3) / Wujub Itmaamah walaa kaanaa naflan / Even if they are voluntary must be completed – eg We must complete the 2nd Haj even though it is voluntary.

الامر بالاحسان فيهما

(4) / Al amr bil ihsaan fiihamaa - Commands with ihsan

The Ayah 195 states that **IHSAN IS ALLAH’S RULE:**

وَأَحۡسِنۡ وَأَتِمُّواْ ٱلۡحَجَّ وَٱلۡعُمْرَةَ لِللهَِّ

"and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers) " (Ayat 2/195)

Statistically, what you do with Ihsan is to complete the task which you started. How do you see the Ihsan in Hajj & Umrah? Answer: To finish it, to complete it.

When this Ayat was prescribed, the Hajj was not obligatory yet.

- Salat was made obligatory at Isra Mi’raj – a year and a few months before Hijarh.
- Siyam was made obligatory on 2nd Hijrah.
- Hajj was made OBLIGATORY on the 9th Hijrah (towards the death of the Rasulullah salallahu alaihi wa salam which occurred on the 10th Hijrah.)
And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad SAW), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh. (Ayat 2/196)

**What makes you complete Hajj & Umrah?**

**Answer:** For Allah.

مَخْلِصِيْنِ اللَّهِ (lillahi) Means ‘for Allah’. /mukhliseeni lillah means I will complete for Allah. The sincere one / mukhliseen lillah is the one who complete everything for the sake of Allah with ihsan till he finishes it. You need to **purify your heart all the time for sincerity to stay**. We need ikhlas before starting ANYTHING. What made me come to class? Answer: Lillah (for Allah). We need to purify our niat – that we are doing this for Allah.

Keep correcting our niat (to keep our heart pure) all through till we complete the deed.

Once completed, THEN feel shukr & we ask Allah to accept our deed.

This is IKHLAS. You need ikhlas when you start a deed like going to class. When you finish, then you need shukr / gratitude & asking Allah to accept our deed. The ikhlas is when you are completing the deed.

So the longer the period to do the good deed, the more ikhlas we need. Ikhlas is like a race, always needing purification of the niat to maintain ikhlas in the heart.

And complete / perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad SAW), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh. (Ayat 2/196)

So we need ikhlas until we complete the whole Hajj or Umrah. It is as if we are in a race always needing purifying of our heart repeatedly. And when we have completed the Hajj or Umrah, we then have shukr / gratitude & turn to Allah asking that our deeds are accepted by Him.
In the verse, وَأَتِمُّواْ ٱلۡحَجَّ وَكُلُّ ٱلۡعُمۡرَةِ ۖ فَإِنۡ أَحۡصِرْتُمۡ فَمَا ٱسۡتَيۡسَرَ مِنَ ٱلۡهَدۡىِ، shows that once we start something, it necessitates us to complete with ihsan / perfectly. And we do it for the sake of Allah subhanahu wa ta’ala.

And we continue with Ayat 2/196:

فَإِنْ أَحۡصِرۡتَمۡ فَمَا ٱسۡتَيۡسَرَ مِنَ ٱلۡهَدۡىِ

But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel,) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice.

is from حُصُرَ / 'hasara' meaning "from the corner" – an obstacle stopped you from completing. "Hasr" means "stop" you from completing what you started doing. Eg you are praying and you had menstruation while praying. This is حُصِّرَ meaning 'stop'. You stop for a valid reason – this is patience in ibadah because you ONLY stop because you really cannot proceed anymore eg a life threatening fire occurred while you were praying.

So Allah said,

وَأَتِمُّواْ ٱلۡحَجَّ وَٱلۡۡ مۡرَةَ للهَِِّ

And complete / perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad SAW), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel,) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice.

meaning although you have to complete the Hajj or Umrah, but Allah made it easy lest there is an interruption that prohibits one from completing the Hajj or Umrah.

أَحۡصِرۡتَمۡ / uhsirtum is PASSIVE TENSE is from حصر meaning mana’a = hasara
Conclusion: What we learn today : (1) Ihsan (2) Complete

SOMETHING FROM OUTSIDE forcing you to stop.