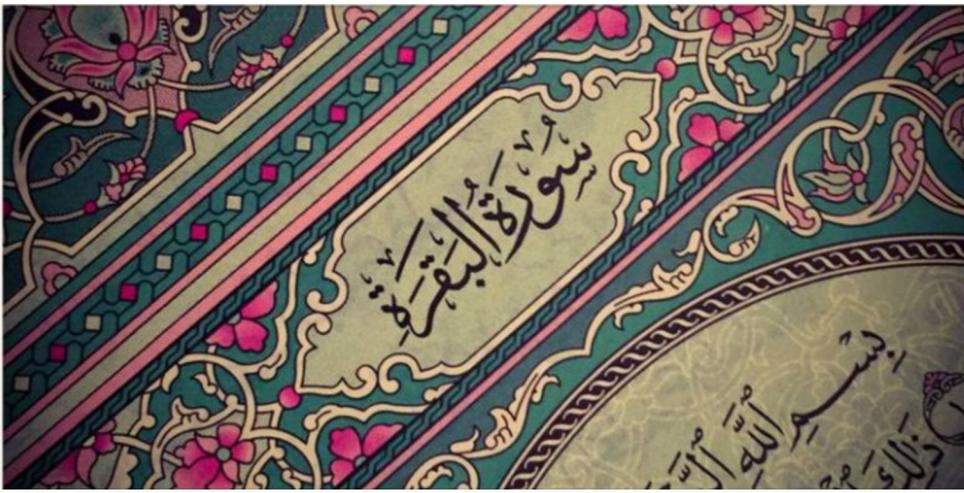


Al-Baqarah

12 ربيع الأول 1440
20.11.18



مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

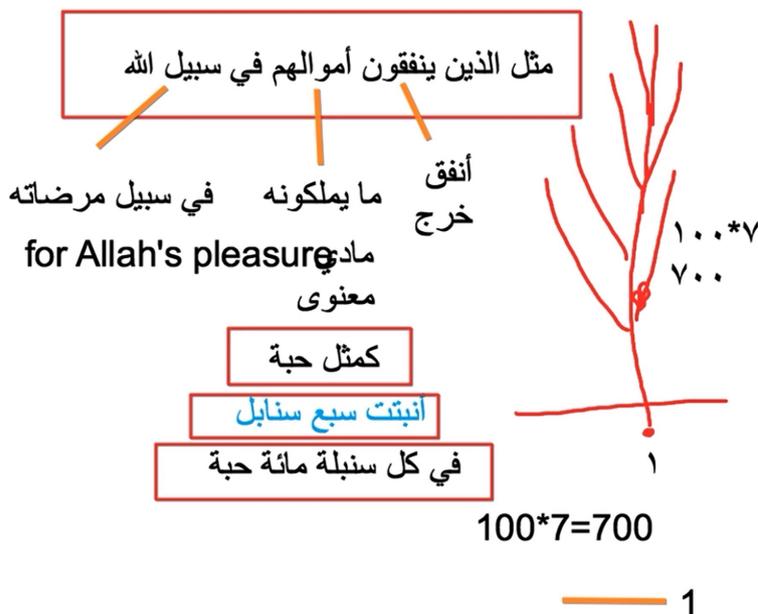
The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing
2:261

Allah gives life to dead lands, dead bodies and dead hearts, in ways you can't imagine. The dead land will flourish and become green. Those who confirm their belief by giving sadaqah, will make their hearts green and productive. Even if the sadaqah is as small as one seed, Allah will take care of it, make it grow and multiply.

Surah Al-Baqarah is the manhaj, the curriculum, so it takes care of all levels of faith, elaborates it, gives pictures. So there are examples of failures - Namrud; one example of medium success - the man who died and was resurrected; one example of a high level of faith - Ibrahim عليه السلام.

If you believe Allah gives life to the dead, you will see it. All this leads to productivity. When the land is dead. There is no productivity. Upgrade yourself, dispel all doubts, then whatever you do will be multiplied by Allah. The sadaqah you give is proof of your faith.

Allah likens the good deeds to plants. Your job is to be a فلاح, a farmer, till your heart, plant the seeds of faith in it, and take care of it. Don't count your plants, this is very important. When you are amazed by your productivity, it will go away. If you only think of achievements, sicknesses of the heart will come.



مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ

This ayah is an example of النفقة, spending for the sake of Allah. Don't just pray and fast, help the society too. The نفقة preserves the person from نفاق, hypocrisy. The منافق is a consumer, not a producer. He is only concerned with his own pleasure. They only take, not give back, because that involves a struggle.

يُنْفِقُونَ

The word ينفقون comes from the verb أنفق, to take out. أنفق comes from the same root, a tunnel. The منافق hides his reality in his heart.

أَمْوَالَهُمْ

Wealth is anything which you own, material or intangible.

فِي سَبِيلِ اللَّهِ

Allah gives an example of people spreading for the sake of Allah, for His pleasure. So you smile to

please Allah, you spend so that Allah is pleased with you. The منافق will do everything for the pleasure of people. The believer will work sincerely for the sake of Allah.

كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ

Allah gives a tangible picture to an intangible concept, to make it clear, and easy for us to understand. One seed of wheat grows to become 7 spikes of wheat. Each spike will in turn have 100 seeds. So one truthful seed will multiply into 700.

The fields of wheat need abundant water and sunlight to sprout and flourish. Many pests also attack the fields, and must be eradicated.

The good deeds are the seeds, the land is the heart of the believer. You must take care of the land, or the plant will not grow strong. The deeds of a person are inside the heart, buried deep underground. The role of the believer is to plant the seed, and take care of the land. This is the seed of faith, which no one can see. When it sprouts and flourishes, the result will be seen on the surface. Each seed can create a whole field. The deeds of the believer will never stop, he will plant and preserve them, just as the wheat can be preserved for later use. Fruits cannot be preserved, they are consumed, but the grain can be preserved in their pods and granaries. A single seed will eventually fill a whole cavernous granary. We see great projects, huge hospitals and educational institutions, which must have started with one seed, one thought, in the heart of a person. Allah takes this one thought further. This seed is kept secret until it grows. A small smile helps people. Good intention is very important.

Think of the magicians of Firawn; one statement of Musa عليه السلام was a seed which he planted in their hearts, and it took root immediately, because the land was good. When they saw the staff of Musa عليه السلام become a snake and swallow their falsehood, they recognized the truth straight away. Allah showed them that He was العزيز الحكيم, and they fell into sujood immediately, in front of the crowd. One seed grew into a forest in their hearts.

Allah appreciates what is inside more than what is outside, and makes it grow. You don't make it grow, you don't even know which seed will sprout. The wife of the ruler Harun Ar-Rashid, Zubeidah, had a canal constructed to provide the people who went for hajj with water, this was a great and apparent deed. But when she died, she appeared in a dream to inform us that she was granted Jannah for a small hidden deed which she did, the two rakaat she prayed in the night prayers. The apparent deeds are not important to Allah, He holds your heart more dear. Allah appreciates your heart.

The نفقة, spending in charity, is food for your soul. The words في سبيل الله show that these deeds show on the outside. For instance, you smile at your sister in Islam, this is apparent. But it is for the sake of Allah when it comes from the heart. Little things done for the pleasure of Allah nourish your soul. Small seeds of shukr can become a forest, a small smile can bring about great projects. Anything greatly productive begins with one small idea.

The Messenger of Allah صلى الله عليه وسلم said :

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَّ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عَزَّ وَجَلَّ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً

Verily, Allah has recorded good and bad deeds and He made them clear. Whoever intends to perform a good deed but does not do it, then Allah will record it as a complete good deed. If he intends to do it and does so, then Allah the Exalted will record it as ten good deeds up to seven hundred times as much or even more. If he intends to do a bad deed and does not do it, then Allah will record for him one complete good deed. If he does it then Allah will record for him a single bad deed.

صحیح البخاری ، حدیث #6126

The word for seven in Arabic, سبع, means complete. The number 7 is popular in deen. We have the سبع مثنائي, the 7 Ayaat of Surah Al-Fatiha, 7 heavens and layers of earth, 7 circuits of the Ka'abah complete the tawaf. There are 7 days in the week.

وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Allah will multiply for whomever He wills. It can be 700 times and even double of it, and more. This ayah is talking about big deeds, for which the reward starts with 700, and can go up to infinity.

When Ibrahim and Ismail عليهما السلام constructed the Ka'abah, there was no one to perform hajj. But Allah instructed Ibrahim عليه السلام to proclaim the hajj, and

assured him that people will come in multitudes, from all corners and crevices of the earth. We see the answer of the call of Ibrahim عليه السلام today, when we stand in prayer in Makkah, surrounded by all nationalities of people. All this started with a seed of tawheed, with 2 people, after so much purification.

You cannot split the seed, only Allah can do that. You can't grow anything. All you can do is be farmer, a فلاح, take care of your land, water it, till it, so that you can be المفلحون, successful.