بسم الله الرحمن الرحيم

اَلتَّفْسِيْرُ الْجَامِعُ

At Tafsir ul Jaami'

The Comprehensive Interpretation

In Praise of

Allah (جل الله) and Rasouloullah (صلى الله عليه وسلم)

Juz

1 and 2

From Tafsir ul Jilani by

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بسم الله الرَّحمن الرَّحيم

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The Intent Of At-Tafsir ul-Jaami'

In the name of Allah, the Most Merciful, the Most Compassionate, the One who possesses what we know and what we don't know, the One in whose decisions resides the best of plans, the One whose knowledge can't be encompassed by anyone, the One who has neither ancestor nor descendant, the One who has neither partner nor heir, the One who holds the secrets of His books, the One who has bestowed the Qur'an upon His best of creation, the first and last of all prophets, the best of all messengers, the example and model of all creations, the one and only leader and guide of this Ummah, Sayyidouna wa Mawlana wa Nabiyyouna wa Habibouna wa Rasoulouna Muhammad Ahmad Al-Maahi Al-Haashir Al-'Aaqib Al-Mustwafa ﷺ, the Noble Qur'an was sent as a book to be understood. Allah says in His Last Book (12: 2):

إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ

Innaa anzalnaahu quraanan 'Arabiyyal la 'allakum ta'qiloon

"Indeed, We have sent down an Arabic Qur'an, so that you may perceive."

However, not all verses of the Qur'an are self-explanatory. Some have metaphorical language, symbolic meanings, or are related to specific historical events. Tafsir provides clarification and interpretation of these verses. Reading Tafsir is important for several reasons, as it deepens and enhances the understanding of the Qur'an. While the Qur'an is the central religious text in Islam, it contains layers of meaning, historical references, and linguistic nuances that may not be immediately clear to everyone.

The Qur'an contains verses that address complex themes such as theology, law, ethics, and spirituality. Tafsir explains these concepts in detail, helping readers grasp the intended meanings of verses that might otherwise be difficult to interpret on their own. Many verses of the Qur'an were revealed in response to specific events or circumstances during the life of the Prophet Muhammad ﷺ (known as Asbab al-Nuzul). Tafsir provides the historical background of these verses, giving context to the message and allowing readers to better understand why and how certain guidance was given.

Without Tafsir, it is possible to misinterpret the meanings of the Qur'an. Some verses can be metaphorical, while others may have linguistic subtleties. Tafsir ensures that the reader doesn't fall into misunderstanding or incorrect conclusions, ensuring the Qur'an is read as intended.

Tafsir helps believers apply the teachings of the Qur'an to their daily lives by offering practical guidance on how to live according to Islamic principles. It provides moral, ethical, and spiritual lessons drawn from the Qur'an's verses. The Qur'an is not only a book of rules but also one of reflection and meditation. Tafsir can help unlock deeper spiritual meanings behind verses, allowing readers to reflect more profoundly on their faith and develop a stronger connection with Allah.

Tafsir provides ways to apply the teachings of the Qur'an to modern-day issues. Scholars often write Tafsir in the context of the current time, helping Muslims understand how to approach contemporary ethical, social, and political challenges through the lens of Islamic teachings.

Juz 1 and Juz 2 of the Qur'an introduce foundational lessons for guidance and spiritual growth. Believers are reminded of Allah's Oneness, mercy, and sovereignty, emphasizing faith, worship, and righteous conduct. The stories of creation, Adam, and the Children of Israel teach accountability, gratitude, and the consequences of disobedience. These sections stress sincere belief, patience in trials, and reliance on Allah's wisdom. They highlight the importance of prayer, charity, humility, and moral uprightness, while warning against arrogance, envy, and heedlessness. Muslims are guided to reflect, seek knowledge, purify the soul, and follow the Messenger ﷺ to attain success in this life and the Hereafter.

May Allah accept our intention and this tiny contribution to the world of Tafsir / Exegesis, inspired from the work of Sayyidouna Shaikh 'Abdul Qaadir Al Jilani (ra) from whom we have tried to present a unique way of elaborating on:

1. how each verse up to the whole Qur'an praises Allah and Rasulullaah (ﷺ), keeping in mind the message and wisdom of the message of Allah and their spiritual touch,
2. how Muslims can put each verse into practice and
3. what kind of du'a can be formulated from each verse.

May Allah bless Sayyidouna Shaikh 'Abdul Qaadir Al Jilani (ra) and elevate his status in Qabr and Aakhirah.

May Allah forgive us for any mistake we have left and committed involuntarily. May Allah help us in spreading the beauty of His message and may this work in hand reach the mind and heart of each one Allah wishes to. May Allah reward all those who contributed directly or not to this humble work with the aim only to please Allah ﷻ and Rasulullaah ﷺ.

11 Rajab 1447 / 01 January 2026

Juz No. 1

الٓمٓ

Alif Laam Meem

Surah No. 1

سُورَةُ الْفَاتِحَةِ

مَكِّيَّةٌ

Surah Al Faatiha
Makkiyah

Juz Alif Laam Meem (1) Surah Al Faatiha (1) Ayat (1): (Qur'an 1:1)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Bismillaahir Rahmaanir Raheem

Allah - beginning with the name of - the Most Gracious, the Most Merciful

Tafsir: {In the Name of Allah} — a phrase that expresses the Divine Essence of Oneness (al-dhat al-ahadiyya), but only by way of descent from that ultimate station; for it is impossible to express or articulate that Essence as it is in Its original state. It is also an expression of the comprehensiveness and all-encompassing nature of that Essence, which includes all Divine Names and Attributes, from which all manifestations (or created realities) derive — those manifestations which the people of unveiling (arbab al-mukashafa) refer to as the immutable archetypes (al-aʿyan al-thabita), and which, in the language of the Sacred Law, are known as the Preserved Tablet (al-lawh al-mahfuẓ) and the Clear Book (al-kitab al-mubin). **{The Most Merciful (al-Rahman)}** — a name that expresses the Divine Essence of Oneness in terms of Its manifestations upon the pages of the cosmos, and Its unfolding through the garments of existence and possibility. It indicates the descent of the Essence from the station of Oneness into the multiplicity of levels, and Its specification through both cognitive and existential individuations, becoming imprinted with the colours of being. **{The Especially Merciful (al-Rahim)}** — a name that expresses the Divine Essence of Oneness in terms of Its return to unity after multiplicity, Its gathering after dispersion, Its folding after unfolding, Its elevation after descent, and Its abstraction after limitation.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the One, whose Essence is both incomprehensible in Its ultimate state and manifest through all Names, Attributes, and creation. It honours Rasulullaah ﷺ as the exemplar who engages with this divine reality. Spiritually, it emphasizes Allah's mercy—both in manifestation (al-Rahman) and in return to unity (al-Rahim)—and the profound interplay between Oneness and multiplicity in existence.

Its Application: Muslims can put this verse into practice daily by beginning every action in the name of Allah, reflecting on His Oneness, recognizing His mercy in creation and existence, appreciating His manifestation in all things, and seeking closeness to Him through mindfulness, gratitude, and sincere submission.

Du'a: O Allah, let all my actions begin with Your Name, bless them with Your mercy, and guide me to righteousness.

Juz Alif Laam Meem (1) Surah Al Faatiha (1) Ayat (2): (Qur'an 1:2)

اَلْحَمدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

Alhamdu lillaahi Rabbil 'aalameen

All praise is to Allah, the Lord Of The Creation.

Tafsir: {All praise} — the comprehensive praise for all praiseworthy qualities and commendations issued by the tongues of the offspring of all beings who turn willingly toward their Creator, acknowledging the favor of their Benefactor both in state and in speech, eternally and perpetually, firmly and exclusively — **{is due to God}**, that is, to the Divine Essence encompassing all the Names and Attributes that manifest and astonish the worlds and all that they contain entirely — because He is **{the Lord of all worlds}**. And were it not for His nurturing of them and His continuous support even for the blink of an eye, the entire world would perish instantly.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the ultimate Sustainer and Lord of all worlds, deserving comprehensive and eternal praise from all beings. It honours Rasulullaah ﷺ as the guide who calls creation to recognize divine favor. Spiritually, it emphasizes Allah's nurturing, continuous support, and the absolute dependence of all existence upon His Essence, Names, and Attributes.

Its Application: Muslims can put this verse into practice daily by offering sincere praise to Allah for all His praiseworthy qualities, acknowledging His favours in every state and action, being grateful for His continuous care, recognizing His sovereignty over all worlds, and relying on Him alone for sustenance and protection.

Du'a: O Allah, let my heart and tongue always praise You, recognizing Your Lordship and mercy in all that surrounds me.

Juz Alif Laam Meem (1) Surah Al Faatiha (1) Ayat (3): (Qur'an 1:3)

اَلرَّحْمٰنِ الرَّحِيمِ

Ar-Rahmaanir-Raheem

The Most Gracious, the Most Merciful

Tafsir: {The Most Compassionate} — the One who originated and brought forth all things in the first creation by extending the shadows of His Most Beautiful Names and Supreme Attributes upon the mirror of nonexistence, from which the entire world and its parts were reflected — its seen and unseen, its beginning and end, and all its components without distinction. **{The Most Merciful}** — the One who will bring everything back in the second creation, folding up the heavens of names and the earth of the lower nature, returning all to the One from whom it began and to whom it shall return.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Originator and Sustainer, manifesting creation through His Names and Attributes and returning all to Him in ultimate unity. It honours Rasulullaah ﷺ as the exemplar who witnesses and conveys this divine reality. Spiritually, it emphasizes the cycle of creation and return, the encompassing mercy of Allah, and the eternal connection between existence and its Divine Source.

Its Application: Muslims can put this verse into practice daily by recognizing Allah's compassion in bringing all creation into existence, reflecting on His mercy in sustaining and returning all things to Him, showing gratitude for His continuous care, and striving to live in harmony with His divine order.

Du'a: O Allah, Most Gracious and Most Merciful, guide me to reflect Your mercy, show compassion, and return to You rightly.

Juz Alif Laam Meem (1) Surah Al Faatiha (1) Ayat (4): (Qur'an 1:4)

مَالِكِ يَوْمِ الدِّينِ

Maaliki Yawmid-Deen

Owner of the Day of Recompense

Tafsir: {Master of the Day of Judgment}— the Day of Recompense named in the Sacred Law as the Day of Resurrection, the overwhelming calamity during which the earth and heavens will be crushed, and the records of the first and the last will be unrolled upon the earth. On that Day, opinions and thoughts will be shaken, veils and coverings will be lifted, the essences of all else and all others will fade away, and nothing will remain but God — the One, the Subduer. Then, when the servant realizes this station, reaches this goal, and entrusts all affairs to the All-Knowing Sovereign, the Holy, the Source of Peace — it becomes rightful for him to remain close to his Lord and converse with Him without veil or barrier, completing the station of true servanthood — until the second-person address (You) is lifted from between them and the unseen becomes unveiled to the eye.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Sovereign of the Day of Judgment, the ultimate Judge and Subduer, whose power and knowledge encompass all. It honours Rasulullaah ﷺ as the guide to understanding and approaching this reality. Spiritually, it emphasizes absolute trust, surrender, and the unveiling of the unseen, culminating in intimate closeness to Allah and the perfection of true servanthood.

Its Application: Muslims can put this verse into practice daily by recognizing Allah as the Master of the Day of Judgment, entrusting all affairs to Him, striving for sincerity in servitude, maintaining awareness of accountability, seeking closeness to Allah, and cultivating mindfulness of His ultimate authority and justice.

Du'a: O Allah, Master of the Day of Recompense, guide me to righteousness, protect me from wrongdoing, and grant me Your mercy.

Juz Alif Laam Meem (1) Surah Al Faatiha (1) Ayat (5): (Qur'an 1:5)

إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ

Iyyaaka na'budu wa lyyaaka nasta'een

You alone we worship and from You alone we seek help

Tafsir: {You alone} — not anyone other than You, for there is no other in existence alongside You **{we worship}**, turning and journeying in a state of humility and submission; for we have no one worthy of worship besides You, and no goal except You. **{And You alone we ask for help}** — meaning, we do not seek assistance or the ability to worship You except from You, for we have no refuge or recourse other than You.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the sole object of worship and the only source of help, emphasizing His uniqueness and sovereignty. It honours Rasulullaah ﷺ as the exemplar who guides creation in sincere devotion. Spiritually, it highlights total reliance on Allah, humility, submission, and the recognition that all worship and assistance flow solely from Him.

Its Application: Muslims practice this daily by purifying intention in every act, worshipping Allah alone without reliance on creation, seeking His help in prayer and effort, renewing tawhid in decisions, avoiding hidden shirk, and constantly turning to Him in hardship and ease.

Du'a: O Allah, I worship You alone, seek Your help in all matters, and place my trust entirely in Your guidance.

Juz Alif Laam Meem (1) Surah Al Faatiha (1) Ayat (6): (Qur'an 1:6)

اِهدِنَـا الصِّرَاطَ الْمُستَقِيمَ

Ihdinas Siraatal Mustaqeem

Guide us on the Straight Path.

Tafsir: {Guide us} — by Your gentleness — **{to the straight path}**, the path that leads us to the pinnacle of recognizing Your Oneness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the ultimate Guide whose gentleness leads to the straight path. It honours Rasulullaah ﷺ as the exemplar who shows the way. Spiritually, it emphasizes sincere turning toward Allah, the pursuit of His Oneness, and reliance on divine guidance to attain spiritual perfection.

Its Application: Muslims live this verse daily by sincerely asking Allah for guidance in every prayer, seeking knowledge with humility, correcting intentions, following the Qur'an and Sunnah, accepting reminders, avoiding deviations, and trusting Allah's gentleness to steadily lead their hearts toward true tawhid.

Du'a: O Allah, guide me to the straight path, protect me from misguidance, and keep my heart firm upon Your truth.

Juz Alif Laam Meem (1) Surah Al Faatiha (1) Ayat (7): (Qur'an 1:7)

صِرَاطَ الَّذِينَ أَنْعَمتَ عَلَيهِمْ غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ

Siraatal-lazeena an'amta 'alaihim ghayril-maghdoobi 'alaihim wa lad-dwaaalleen

The path of those whom You have favoured. Not the path of those who earned Your anger - nor of those who are astray.

Tafsir: {The path of those You have blessed} — from among the prophets, the truthful, the martyrs, and the righteous — and how excellent are they as companions. **{Not of those who have incurred wrath}** — such as the apostates and the doubters, those who turned away by following reason tainted with illusion, diverting from the clear path. **{Nor of those who went astray}** — led away by the

deceptions of the worldly life and the temptations of devils, away from the way of truth and the road of certainty. Ameen: An answer from You, O Most Merciful of the merciful.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Bestower of guidance and honour, leading to the path of the righteous. It honours Rasulullaah ﷺ by linking believers to his exemplary companions. Spiritually, it emphasizes choosing the company of the blessed, avoiding misguidance, and seeking Allah's mercy to remain steadfast on the straight and true path.

Its Application: Muslims can put this verse into practice daily by following the example of the prophets, the truthful, the martyrs, and the righteous, avoiding the paths of arrogance, doubt, and worldly distraction, seeking guidance in decisions, maintaining sincerity, and asking Allah for steadfastness on the straight path.

Du'a: O Allah, guide me to follow Your blessed servants, protect me from Your wrath and misguidance, and keep me on truth.

Conclusion of Surah Al Faatiha

O you, follower of Muhammad ﷺ, directed toward the oneness of the Divine Essence — may God ease your matter — you must contemplate the seven abjad (letters) contained in this Seven Oft-Repeated in the Great Qur'an, which branch out into the seven Divine Essence attributes, corresponding to the seven heavens and the seven cosmic planets. Reflect deeply on them and embody the qualities symbolized therein, so that you may be freed from the seven hellish valleys that block the path to the paradise of the Essence, where all additions and excesses vanish. This contemplation and reflection will not be accessible to you except after purifying your outward self with the prophetic laws and the chosen spiritual laws derived from the Qur'anic Word, and your inner self with his firm intentions and ethics — peace and blessings be upon him — taken from the wisdom entrusted within it. Thus, the Qur'an becomes a whole embodying the character of the Prophet ﷺ — outwardly and inwardly — bestowed upon him by his Lord as a deputy.

The Qur'an is the creation of God revealed to His Prophet ﷺ. Whoever adopts its character will attain what it bestows. Therefore, the Prophet ﷺ said: "Adopt the ethics of God," which are mentioned in the Qur'an. Al-Fatihah is the chosen part of the Qur'an, expressed in the clearest and most eloquent way. Whoever contemplates it will gain what they could from the entire Qur'an. For this reason, its recitation is obligatory when turning toward the Divine Essence as expressed by the language of the Shariah, through prayer — the ascension of those who turn

toward Him. As the Prophet ﷺ said: “Prayer is the ascension of the believer,” and also: “There is no prayer without the Opening of the Book (Al-Fatihah).”

So, O worshipper directed to the true Kaaba and original Qibla, you must consistently maintain the obligatory prayers that bring you closer to it, and adhere to the wisdom and secrets entrusted within their legislation. Thus, when you intend to turn toward His presence and approach His gate, you must first perform ablution and purify yourself from all outward and inward impurities, and renounce all desires and passions, so that the sanctity of the act may be enabled for you without the whisperings of the devils of desires.

- When you say the Takbir, declaring “God is the Greatest,” thus forbidding all your worldly shares from yourself, you must be mindful that it means: the Greatest and Most Supreme Essence in Itself — not in relation to anything else, for there is no other. Do this for the attribute, not out of preference, and make it the portion of your eyes, the focus of your seeking, and the goal of your intention.
- When you say, “In the name of God,” as an invocation and blessing, your desire and love for Him arise.
- When you say, “The Most Compassionate,” you inhale from the compassionate self what helps you to ascend toward His presence.
- When you say, “The Most Merciful,” you are refreshed by the breezes of His kindness and breaths of His mercy, and you come to the state of familiarization with Him, glorifying His many blessings upon yourself.
- When you say, “Praise be to God,” you seek closeness through thanking Him for His blessings.
- When you say, “Lord of the worlds,” you realize His encompassing care, nurturing, and dominion over all the universes.
- When you say, “The Most Compassionate,” you hope for the breadth of His mercy and the fullness of His compassion and kindness.
- When you say, “The Most Merciful,” you are saved from the painful torment — which is turning away from the truth — and you have reached Him after having separated yourself from falsehood, now connected to Him.
- When you say: **{Master of the Day of Judgment}**, you sever the chain of causes completely and realize the station of unveiling and witnessing. When what has been revealed to you appears, you may then say in that state and condition, in the plural form: **{You alone we worship}**, addressing You directly, and **{You alone we ask for help}**, seeking Your assistance and relying on You.
- When you say: **{Guide us to the straight path}**, you realize the station of servitude.

- When you say: **{The path of those You have blessed}**, you realize the station of union.
- When you say: **{Not of those who have incurred Your wrath}**, you are filled with awe of the majesty of His sublime attributes.
- When you say: **{Nor of those who went astray}**, you fear returning after having reached the goal.
- When you say: **{Ameen}**, you are secured from the accursed devil.

Then you may pray in the manner you recite, so that your prayer becomes an ascension to the pinnacle of the singular Divine Essence, a stairway to the eternal heaven, and a key to the everlasting eternal treasuries. This is only attainable after the voluntary death to the necessities of human attributes, the embodiment of pleasing ethics and noble qualities. This inclination is only achieved through seclusion and fleeing from the people absorbed in heedlessness, cutting yourself off from them and from their whisperings and bitter habits. Otherwise, nature is a thief, diseases spread, and souls command desires, turning away from the Lord. May God protect us from their evil and save us from their delusions by His grace and generosity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text glorifies Allah ﷻ by declaring His absolute Oneness, infinite mercy, supreme greatness, and dominion over all creation. It honours Rasulullaah ﷺ by affirming his role as the carrier of divine wisdom, embodiment of Qur'anic character, and guide to purification. Spiritually, it teaches prayer, reflection, and detachment elevate souls toward Allah's eternal presence.

Its Application: Muslims can put the teachings of the surah A Faatiha into practice daily by approaching the Qur'an and prayer with full mindfulness and sincerity, embodying the Prophet's ﷺ character, purifying both outward actions and inner intentions, performing ablutions, observing prayer with focus, meditating on each verse of Al-Fatihah, renouncing worldly desires, and striving to ascend spiritually toward Allah's Oneness and mercy.

Du'a: O Allah, purify my heart, guide me to Your straight path, grant me sincere worship, and protect me from delusion.

Juz No. 1

الٓمٓ

Alif Laam Meem

Surah No. 2

سُورَةُ الْبَقَرَةِ

مَدَنِيَّةٌ

Surah Al Baqarah
Madaniyyah

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (1): (Qur'an 2:1)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ

Alif Laaam Meeem

Alif Laam Meem.

Tafsir: {Alif, Lam, Meem} — O perfect human, worthy of our vicegerency, steadfast in uncovering the mysteries of our Lordship and the nature of our essential blessings flowing over the layers of creation, extracted from and derived therein.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Source of all blessings and mysteries, flowing through creation. It honours Rasulullaah ﷺ as the Perfect Human, the vicegerent and exemplar who uncovers divine realities. Spiritually, it emphasizes the Prophet's (ﷺ) unique station, his role in manifesting and transmitting divine knowledge, and his connection to the layers of creation.

Its Application: Muslims can put this verse into practice daily by reflecting on the divine mysteries, seeking knowledge of Allah's creation and blessings, striving to align their actions with His guidance, cultivating awareness of His signs in the universe, and embodying sincerity, humility, and devotion in all acts of worship.

Du'a: O Allah, grant me insight into Your wisdom, guide my understanding, deepen my faith, and make me steadfast in Your path.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (2): (Qur'an 2:2)

ذٰلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

Zaalikal Kitaabu laa raiba feeh; hudal lilmuttaqeen

This is the exalted Book (the Qur'an), in which there is no place for doubt; a guidance for the pious.

Tafsir: {That is the Book} which falsehood cannot approach from before it or from behind it, a book whose degree of perfection commands worship through its comprehensive explanation of the ranks of Names and Attributes in the realms of the unseen and the witnessed. It was revealed at your rank, O most complete of

the Messengers, encompassing all ranks of creation from eternity to eternity, so that no rank is excluded from it in essence. **{There is no doubt in it}** that it was revealed from Us in both word and meaning: As for the word: the multitude of eloquent and renowned orators fail to oppose even its shortest verse, despite their abundant motives. As for the meaning: it encompasses in all its states the actual realities and hidden mysteries of what was and what will be in both creations, and this knowledge and presentation in this unique form is accessible only to the Knower of the unseen. Indeed, We revealed it to you, O worthy one of the message and delegation, so that you may be guided by it to the ocean of truth, and guide with it those who follow you, who are lost in the wilderness of misguidance; for therein lies **{a great guidance} {for the God-conscious}** — those who preserve their souls by obeying its commands and avoiding its prohibitions, protecting themselves from the impurities of sins that prevent true purity and attainment of the original rank.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah as the Source of perfect, all-encompassing guidance, revealing the Qur'an in its fullness. It honours Rasulullaah ﷺ as the most complete Messenger, entrusted with this supreme revelation. Spiritually, it highlights the Book's power to illuminate hidden realities, guide the God-conscious, and elevate souls toward purity, truth, and closeness to Allah.

Its Application: Muslims can put this verse into practice daily by studying and reflecting on the Qur'an with sincerity, following the guidance of the Prophet ﷺ, obeying its commands, avoiding its prohibitions, seeking the hidden wisdom in its verses, and striving to purify the soul and attain closeness to Allah.

Du'a: O Allah, grant me unwavering faith, protect me from doubt, guide me to Your truth, and make me among the God-conscious who follow Your guidance.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (3): (Qur'an 2:3)

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Allazeena yu'minoona bilghaibi wa yuqeemoonas salaata wa mimmaa razaqnaahum yunfiqoon

Those who believe without seeing (the hidden), and keep the (obligatory) prayer established, and spend in Our cause from what We have bestowed upon them.

Tafsir: And **{those who believe}** are certain and submit to its mysteries and knowledge, **{in the unseen}** — meaning the hidden identity which is the source

of the ocean of truth and to which the word ultimately returns. After this, they direct themselves according to the rulings it entails toward it and are guided to it because of it. And **{establish prayer}** — they continuously incline with all their limbs and faculties in a state of submission and humility toward His presence, for He is the ultimate goal, both generally and specifically. Each limb and faculty has its own particular submission and a specific path suited to it, which guides you to the details of the ways. This is how the Prophet ﷺ performed his prayer, in the manner that has reached us from diligent narrators — may God be pleased with them all. When they became aware of this by following him and fully inclining toward His presence in complete devotion, they no longer inclined toward any other fleeting adornments. Therefore, **{and from what We have provided them}** — We have given them to drink so that it may be a means of life and a strength for their constitution — **{they spend}** in Our cause, seeking Our pleasure and fleeing what distracts them from Us. So how about those who spend the excess?

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the sole source of guidance and provision, showing His mercy in granting spiritual and worldly blessings. It honours Rasulullaah ﷺ as the perfect model whose worship illuminates the straight path. Spiritually, it stresses submission, humility, and aligning all faculties toward Allah, using His gifts to attain purity, strength, and true God-consciousness, not worldly excess.

Its Application: Muslims can put this verse into practice daily by strengthening their faith in the unseen, performing prayer with full presence and humility as the Prophet ﷺ taught, dedicating their wealth, time, and abilities in ways that please Allah, avoiding distractions of worldly excess, and letting every action draw them closer to Him.

Du'a: O Allah, strengthen my faith in the unseen, make my prayers sincere and steadfast, and let my spending be solely for Your pleasure and guidance.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (4): (Qur'an 2:4)

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

Wallazeena yu'minoona bimaa unzila ilaika wa maaa unzila min qablika wa bil Aakhirati hum yooqinoon

And who believe in this (Qur'an) which has been sent down upon you, (O beloved Prophet Muhammad ﷺ) and what was sent down before you; and are certain of the Hereafter.

Tafsir: {And those who believe} are guided and obey **{what has been revealed to you}** of the comprehensive Book containing the secrets of all previously revealed scriptures in the best and most eloquent form, as well as the Sunnah and the inspired ethics revealed to you. **{And}** alongside that, they firmly believe in **{what was revealed before you}** of the scriptures sent down to the earlier prophets, with faith in all revealed books — even though each book includes belief in the Hereafter, which is the original and primary aim of all of them. **{And they are certain of the Hereafter}** — it is singled out for mention, due to the concern over the many doubters regarding it.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah as the Source of complete and perfect guidance, revealing the Qur'an in its most eloquent and comprehensive form, containing the wisdom of all previous scriptures. It honours Rasulullaah ﷺ as the divinely entrusted Messenger and guide. Spiritually, it inspires believers toward obedience, certainty in the Hereafter, and alignment of the soul with divine truth.

Its Application: Muslims can put this verse into practice daily by studying and reflecting on the Qur'an and previous scriptures, affirming their belief in all prophets and revelations, nurturing certainty in the Hereafter, and shaping their actions and intentions in accordance with divine guidance and accountability.

Du'a: O Allah, grant me firm belief in all Your revealed Books, strengthen my certainty in the Hereafter, and guide me to act solely for Your pleasure.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (5): (Qur'an 2:5)

أُوْلَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

Ulaaa'ika 'alaa hudam mir rabbihim wa ulaaa'ika humul muflihoon

It is they who are on guidance from their Lord; and they are the successful.

Tafsir: {Those} — meaning the reward for those believers firmly grounded in all the revealed books sent to the messengers, and those who submit to the Hereafter — especially that they are **{upon a great guidance} {from their Lord}**, who nurtured them with all kinds of kindness and generosity until they reached this rank of guidance alongside His holiness. **{And}** along with that great reward and immense benefit, **{those}** fortunate ones **{are the successful}** — the winners who have escaped the constraints of existence and reached the expanse of obligation. May God grant us to attain it.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah as the Source of all-encompassing guidance and generosity, who nurtures believers toward perfect understanding and the path of salvation. It honours Rasulullaah ﷺ implicitly, as the messenger through whom this guidance and revelation is delivered. Spiritually, it highlights the reward of steadfast faith, success, and liberation of the soul.

Its Application: Muslims can put this verse into practice daily by striving to learn and follow the guidance of all revealed scriptures, submitting sincerely to the Hereafter, cultivating gratitude for Allah's mercy, and seeking to embody His guidance in actions, intentions, and ethical conduct.

Du'a: O Allah, place me among those guided by You, grant me true success, and help me attain Your pleasure in this world and the Hereafter.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (6): (Qur'an 2:6)

إِنَّ الَّذِينَ كَفَرُواْ سَوَاءٌ عَلَيْهِمْ أَ أَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ

Innal lazeena kafaroo sawaaa'un 'alaihim 'a-anzar tahum am lam tunzirhum laa yu'minoon

As for those whose fate is disbelief, whether you warn them or do not warn them - it is all one for them; they will not believe.

Tafsir: Then He, exalted, continued according to His established way of following a promise with a warning: **{Indeed, those who disbelieve}** have covered the truth and turned away from it, and have made falsehood apparent and persisted in it with stubbornness and arrogance. Neither your warning nor your warning's absence benefits them, for **{it is all the same for them whether you warn them or do not warn them — they will not believe}** in you or in your Book, because they are themselves such.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah as the All-Knowing Judge, aware of hearts and intentions, whose wisdom surpasses all human effort. It honours Rasulullaah ﷺ by showing his role as the faithful conveyor of truth, even to those who stubbornly reject it. Spiritually, it emphasizes the futility of guiding the unrepentant and the necessity of trusting in divine wisdom.

Its Application: Muslims can put this verse into practice daily by accepting that guidance ultimately comes from Allah, focusing on their own faith and actions

rather than trying to force others to believe, maintaining patience with disbelievers, and trusting Allah's wisdom and judgment.

Du'a: O Allah, protect me from disbelief and guide my heart to steadfast faith, sincerity, and submission to Your truth always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (7): (Qur'an 2:7)

خَتَمَ اللّٰهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَّ لَهُمْ عَذَابٌ عظِيمٌ

Khatamal laahu 'alaa quloobihim wa 'alaa sam'i-him wa 'alaaa absaarihim ghishaa watunw wa lahum 'azaabun 'azeem

Allah has sealed their hearts and their ears, and on their eyes is a covering; and for them is a terrible punishment.

Tafsir: {Allah has set a seal} upon their beings, their attributes, and their actions, **{upon their hearts}**, so they are not among the possessors of spiritual unveilings, **{and upon their hearing}**, so they are not among the companions of striving, **{and upon their eyes}**, so they are not among the masters of witnessing. **{A covering}** — a great veil that you cannot remove — **{and for them is a great punishment}**, the punishment of expulsion and distance; for there is no punishment greater than it. Those wretched ones are far removed from the presence, lost in the wilderness of deprivation, remaining in the darkness of existence. May Allah protect us from that.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Powerful, the One who seals hearts and governs spiritual perception with perfect justice. It honours Rasulullaah ﷺ by demonstrating the limits of human guidance, even for those unresponsive to revelation. Spiritually, it highlights the consequences of spiritual heedlessness and the vital need for divine protection and guidance.

Its Application: Muslims can put this verse into practice daily by safeguarding their hearts, hearing, and sight through sincere worship, remembrance of Allah, and avoiding sin. They should strive in righteous actions, seek knowledge, and remain humble to prevent spiritual veils from covering them.

Du'a: O Allah, safeguard our hearts, hearing, and sight from being sealed; keep us guided, aware, and close to Your light, away from Your punishment.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (8): (Qur'an 2:8)

وَمِنَ النَّاسِ مَن يَّقُولُ آمَنَّا بِاللهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ

Wa minan naasi mayy yaqoolu aamannaa billaahi wa bil yawmil aakhiri wa maa hum bimu'mineen

And among the people are some that say, "We believe in Allah and the Last Day" whereas they are not believers!

Tafsir: {And among the people} are those who have forgotten the previous covenants they made in the original innate nature, **{who say}** words that do not agree with their true belief, for they say with deception and hypocrisy: **{We believe}** — outwardly submitting — **{in Allah}**, meaning the One who revealed the Book to us and that you are the Messenger, **{and}** they are certain of **{the Last Day}**, the promised recompense for deeds, **{but}** in reality, **{they are not believers}**, convinced of these truths inwardly.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah as the All-Knowing, fully aware of hidden intentions and inner realities. It honours Rasulullaah ﷺ by showing his role in witnessing truth and distinguishing sincere belief from hypocrisy. Spiritually, it reminds that true faith must align heart and speech, urging inner sincerity and authentic submission to Allah.

Its Application: Muslims can put this verse into practice daily by ensuring that their faith is sincere, aligning their words with their inner conviction. They should regularly self-reflect, purify their intentions, and act consistently with belief in Allah, the Prophet ﷺ, and the Last Day.

Du'a: O Allah, protect us from hypocrisy and insincerity; strengthen our faith in You and the Last Day, and make our hearts truthful and steadfast.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (9): (Qur'an 2:9)

يُخَادِعُونَ اللهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُم وَمَا يَشْعُرُونَ

Yukhaadi'oonal laaha wallazeena aamanoo wa maa yakhda'oona illaaa anfusahum wa maa yash'uroon

They wish to deceive Allah and the believers; and in fact they deceive none except themselves and they do not have any understanding.

Tafsir: {They deceive Allah} who encompasses all their states, as well as their deceit toward individual people — Exalted is He above that — **{and}** they deceive the monotheists, **{those who have believed}**, by Allah's encompassing guidance and inspiration, protecting their lives and wealth from them. **{And}** they **{do not deceive}** with this deceit **{except themselves}**, for Allah and those under His protection are too exalted to be deceived by them. Thus, by this deceit, they only deceive themselves, **{and they do not perceive}** their deception.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah as the All-Encompassing, fully aware of every hidden act and intention, incapable of being deceived. It honours Rasulullaah ﷺ by illustrating the protective power of his message and guidance. Spiritually, it reminds believers that deception harms only the deceiver, urging self-awareness, sincerity, and reliance on Allah's protection.

Its Application: Muslims can put this verse into practice daily by being honest and transparent in all actions and speech, avoiding hypocrisy or deceit. They should constantly self-check, ensure intentions are pure for Allah, and act sincerely toward others, knowing that only God truly perceives reality.

Du'a: O Allah, protect us from self-deception and hypocrisy; grant us sincerity in faith, clarity in understanding, and steadfastness in Your guidance.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (10): (Qur'an 2:10)

فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللهُ مَرَضاً وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

Fee quloobihim mara dun fazaadahumul laahu maradah; wa lahum 'azaabun aleemum bimaa kaanoo yakziboon

In their hearts is a disease, so Allah has increased their disease; and for them is a painful punishment, because of their lies.

Tafsir: {In their hearts is a disease} — a sealed covering upon their hearts that is not lifted except by the Book of Allah revealed to His Messenger ﷺ. Since they did not believe in it nor turn to it, but rather denied His Messenger sent to them, **{Allah increased them in disease}** — strengthening the seal and confirming the decree. **{And for them}** on the Day of Recompense **{is a painful punishment}** — it is their removal and expulsion from the realm of glorious presence, **{because they used to lie}** and say with their mouths what was not in their hearts, deceiving.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah as the All-Knowing and Just, sealing the hearts of the obstinate and

increasing their spiritual disease as a consequence of their denial. It honours Rasulullaah ﷺ by showing that belief in his message is the remedy for spiritual corruption. Spiritually, it warns that hypocrisy and inner disbelief lead only to self-destruction and divine punishment.

Its Application: Muslims can put this verse into practice daily by purifying their hearts from hypocrisy and falsehood, sincerely believing in Allah and His Messenger ﷺ, aligning their speech with their inner convictions, and constantly striving for honesty, integrity, and truthfulness in all actions.

Du'a: O Allah, cure our hearts from all doubts and hypocrisy; purify us from lies, strengthen our faith, and protect us from Your painful punishment.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (11): (Qur'an 2:11)

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُواْ فِي الأَرْضِ قَالُواْ إِنَّمَا نَحْنُ مُصْلِحُونَ

Wa izaa qeela lahum laa tufsidoo fil ardi qaalooo innamaa nahnu muslihoon

And when it is said to them, "Do not cause turmoil in the earth", they say, "We are only peacemakers!"

Tafsir: {And} with the manifestation of their state and their deceit before Allah and the believers, **{when it is said to them}** as a clear admonition: **{Do not cause corruption on the earth}** by denying the Book of Allah and His Messenger sent upon him, so that they do not fall from the rank of vicegerency; for the vicegerency of humans is only through monotheism and the rejection of additions, and monotheism only occurs through Allah, His Book, and His Messenger. **{They say}** in response, limiting themselves: **{"We are only reformers"}**, not going beyond goodness at all — completing their corrupt deceit, promoting it among the believers, and spreading confusion.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah as the Source of true guidance and the guardian of monotheism, establishing human vicegerency through His Book and Messenger. It honours Rasulullaah ﷺ by showing that his message preserves the path of true reform. Spiritually, it reveals how hypocrisy and false claims of reform conceal corruption and mislead others.

Its Application: Muslims can put this verse into practice daily by striving for genuine reform based on Allah's guidance, sincerely following His Book and His Messenger ﷺ, avoiding hypocrisy, and ensuring their actions and words promote true goodness rather than spreading corruption or misleading others.

Du'a: O Allah, guide us to be true reformers, protect us from deceit and corruption, and keep our hearts sincere in Your sight.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (12): (Qur'an 2:12)

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلٰكِن لَّا يَشْعُرُونَ

Alaaa innahum humul mufsidoona wa laakil laa yash'uroon

Pay heed! It is they who are mischievous, but they do not have sense.

Tafsir: {Indeed,} O believers who are certain in the Book of Allah and affirm His Messenger, **{they are the corrupters}**—the ones who fall short in corruption, no hope for their reform at all; for they are inherently disposed to corruption, **{but they do not perceive}** with their senses due to the veil over their hearts, eyes, and ears.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text praises Allah by affirming His Book as the ultimate truth and divine guidance. It honours Rasulullaah ﷺ as the Messenger whose message exposes corruption and falsehood. Spiritually, it highlights the blindness of hearts veiled from faith, contrasting believers' certainty with the Prophet's light, showing Allah's greatness and Muhammad's ﷺ worthiness.

Its Application: Muslims can put this verse into practice daily by sincerely guarding their hearts, eyes, and ears, seeking guidance from Allah and His Messenger ﷺ, avoiding corrupt behaviour, remaining self-aware, and striving to act with integrity and righteousness in all aspects of life.

Du'a: O Allah, protect us from the corrupters, grant us understanding, and keep our hearts, eyes, and ears guided by Your truth.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (13): (Qur'an 2:13)

وَإِذَا قِيلَ لَهُمْ آمِنُواْ كَمَا آمَنَ النَّاسُ قَالُواْ أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ

Wa izaa qeela lahum aaminoo kamaaa aamanan naasu qaalooo anu'minu kamaaa aamanas sufahaaa'; alaaa innahum humus sufahaaa'u wa laakil laa ya'lamoon

And when it is said to them, "Believe as the others believe", they say, "Shall we believe as the foolish believe?" It is they who are the fools, but they do not know.

Tafsir: **{And}** when He is gentle with them and advises, as is the practice of the prophets and messengers, **{and when it is said to them, "Believe"}** in Allah, His Book, and His Messenger, **{just as the people have believed}** — those who forgot the adornments of their ancestors by believing in Allah, His Book, and His Messenger, and gained in both worlds a great success due to faith — **{they say}** in response, reproachfully and scolding: **{"Should we believe}** in this despicable, fallen man and these false tales, abandoning the religion of our ancestors, **{just as the fools have believed}** — those who abandoned their ancestors' religion due to the deception of this lying claimant? **{Indeed,}** O you who are sent to guide the misguided, those naturally inclined to guidance in the original nature, **{they are indeed the fools}** — inherently inclined to error from the beginning of their nature; you cannot guide them at all, due to their lack of receptivity and readiness for faith, **{and}** if they think themselves wise in their claim, **{they do not know}** at all, because their ignorance rooted in their innate disposition strips away their capacity for faith.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the source of truth, guidance, and ultimate success. It honours Rasulullaah ﷺ by portraying him as the Messenger of mercy and admonition, rejected only by the arrogant. Spiritually, it contrasts true believers' humble faith with the blindness of the arrogant, affirming Allah's majesty and the Prophet's ﷺ worthiness.

Its Application: Muslims can put this verse into practice daily by maintaining patience and wisdom when calling others to faith, focusing on guiding themselves and those receptive, avoiding disputes with obstinate or ignorant people, and trusting Allah to guide whom He wills.

Du'a: O Allah, guide us to faith with true understanding, protect us from ignorance, and keep our hearts steadfast upon Your path.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (14): (Qur'an 2:14)

وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ إِلَىٰ شَيَٰطِينِهِمْ قَالُوٓا۟ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ

Wa izaa laqul lazeena aamanoo qaalooo aamannaa wa izaa khalaw ilaa shayaateenihim qaalooo innaa ma'akum innamaa nahnu mustahzi'oon

And when they meet with the believers, they say, "We believe"; and when they are alone with their devils, they say, "We are undoubtedly with you, we were just mocking!"

Tafsir: {And} the sign of the hypocrisy of these misguided and deceitful ones is that **{when they meet those who believe}** in Allah, His Book, and His Messenger, **{they say}** — reporting matters that are certain, promoting and deceiving the believers — **{"We have believed"}** in a past verbal phrase without exaggeration or confirmation, reflecting their judgment on the foolishness of the believers, for the fool accepts reports without confirmation due to his lack of awareness of the speaker's denial. Thus, they lower the believers — though they have the right to deny in truth — to the level of empty-mindedness due to their foolishness. **{And when they are alone}** — in seclusion — **{with their devils}** meaning: with their companions who persist in disbelief, openly opposing without deceit or hypocrisy, like the devil persistently misleading and continuing in error, **{they say}** — with exaggeration and firm affirmation — exposing what they truly believe about their apparent state, their speech, and their secret and public agreement with the believers, thereby confirming their blameworthiness: **{"Indeed, we are}** even if outwardly they feign agreement with them for worldly benefit and religious advantage, they brought the nominal phrase introduced by "inna" for emphasis and importance, and our statement: "We believed" is mockery of them, not belief in their claim, and with the phrase they do not truly believe, but rather **{we are only mocking}** — belittling, ridiculing, and excusing themselves over this false statement not matching their belief or reality.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah as the Knower of secrets, exposing the hypocrisy concealed in hearts. It honours Rasulullaah ﷺ as the truthful Messenger whose followers embody sincerity, unlike deceivers. Spiritually, it contrasts false faith with genuine belief, showing that Allah elevates the sincere while hypocrites degrade themselves through mockery and denial.

Its Application: Muslims can put this verse into practice daily by being sincere in their faith and words, avoiding hypocrisy, speaking truthfully in public and private, and guarding themselves against deceit or mockery in interactions, maintaining integrity in belief and action.

Du'a: O Allah, protect us from hypocrisy and deceit, make our hearts sincere in faith, and keep us firm upon Your truth.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (15): (Qur'an 2:15)

اَللّٰهُ يَسْتَهْزِىءُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

Allaahu yastahzi'u bihim wa yamudduhum fee tughyaanihim ya'mahoon

Allah (befitting His Majesty) ridicules them, leaving them to wander blindly in their rebellion.

Tafsir: They are deeply immersed in error and misguidance, and they are fully determined and agreed that they mock, and in truth they do mock, for: **{Allah}** who encompasses all their false imaginations and corrupt thoughts, **{mocks them}** moment by moment and instant by instant, **{and}** He does not make them aware of His mockery but **{delays them}** giving them respite and prolonging them **{in their transgression}** — exceeding limits in misguidance by confusing matters against Allah and the believers — **{they wander blindly}**, hesitating and faltering.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Encompassing, whose justice exposes the arrogance of mockers by turning their deceit back upon them. It honours Rasulullaah ﷺ and the believers, showing their steadfastness despite ridicule. Spiritually, it unveils how divine delay is a test, where mockers wander blindly, while Allah's wisdom prevails.

Its Application: Muslims can put this verse into practice daily by reflecting on the consequences of mockery and deceit, striving for sincerity in faith, avoiding arrogance or ridicule toward others, and keeping themselves mindful of Allah's encompassing knowledge, so their actions align with truth and guidance.

Du'a: O Allah, guide us to clarity, protect us from wandering in error, and keep our hearts steadfast in Your truth.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (16): (Qur'an 2:16)

أُوْلَئِكَ الَّذِينَ اشْتَرَوُاْ الضَّلاَلَةَ بِالْهُدَى فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُواْ مُهْتَدِينَ

Ulaaa'ikal lazeenash tara wud dalaalata bilhudaa famaa rabihat tijaaratuhum wa maa kaanoo muhtadeen

These are the people who purchased error in exchange of guidance - so their bargain did not profit them, and they did not know how to trade.

Tafsir: { Those } who are far from the path of guidance, they are **{ those who have traded }** — they have replaced and chosen **{ error }** cherished in their souls by imitating their forefathers **{ instead of guidance }** which branches out from faith in Allah and His Messenger. **{ So their trade }**—meaning what they have traded or exchanged—**{ did not profit them }**; and **{ they were not guided }** They did not gain success by this exchange, but instead they are losers and misguided through this trade.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnifies Allah as the source of true guidance and success, showing that all false exchanges lead only to loss. It honours Rasulullaah ﷺ by affirming that guidance flows through his message. Spiritually, it portrays misguided souls as traders of error, contrasting their loss with believers' eternal profit through faith.

Its Application: Muslims can put this verse into practice daily by consciously choosing guidance over inherited or popular errors, examining beliefs and actions against the teachings of Allah and His Messenger, avoiding blind imitation, and ensuring that their choices align with faith and truth rather than worldly or ancestral customs.

Du'a: O Allah, keep us firm on Your guidance, protect us from exchanging truth for error, and grant us wisdom in all our choices.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (17): (Qur'an 2:17)

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَاراً فَلَمَّا أَضَاءتْ مَا حَوْلَهُ ذَهَبَ اللهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لاَّ يُبْصِرُونَ

Masaluhum kamasalillazis tawqada naaran falammaaa adaaa'at maa hawlahoo zahabal laahu binoorihim wa tarakahum fee zulumaatil laa yubsiroon

Their example is like that of one who kindled a fire; and when it lit up all that was around it, Allah took away their light and left them in darkness, unable to see anything.

Tafsir: Rather, **{ their example }**—that is, their state and condition due to this exchange and choice—on the Day of Judgment is **{ like the example of }** a person **{ who }** sought something in darkness and awaited it, but did not find guidance to it, **{ and kindled a fire }** to light his way and succeeded in his goal. **{ Then, when }** he kindled it, **{ the fire illuminated }** what was around him, yet **{ its light } { went away }** and the flame settled down, so he **{ wandered away from his goal }** and suffered a great loss. Just as **{ Allah took away their light }** — He

extinguished the fire of the hypocrites and their lamps, which are their disbelief and hypocrisy in their claim — and corrupted their illumination on the Day of Judgment when they sought their goals with insight but failed to find guidance. Instead, **{ Allah left them }** in **{ darknesses }**, a deep and rooted darkness of misguidance in their souls by imitating their forefathers, which produces disbelief and hypocrisy, and the darkness of losing the desired goal they sought, along with the darkness that followed after their brief illumination. Because of these darknesses, **{ they do not see }**, and no hope remains for their salvation from Allah's punishment; rather, they remain in it forever.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the controller of light and darkness, whose will alone grants true vision and guidance. It honours Rasulullaah ﷺ as the bearer of divine light, contrasting him with the hypocrites whose false sparks fade. Spiritually, it reflects the soul's ruin when divine light is withdrawn, leaving only eternal loss.

Its Application: Muslims can practice this verse by seeking Allah's guidance, following His Messenger, avoiding blind imitation of ancestors, aligning actions and intentions with divine instruction, and relying on the Qur'an and Sunnah to stay spiritually illuminated, avoiding misguidance and error.

Du'a: O Allah, protect us from the darkness of misguidance, keep our hearts firm in Your light, and grant us guidance that never fades.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (18): (Qur'an 2:18)

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لاَ يَرْجِعُونَ

Summum bukmun 'umyun fahum laa yarji'oon

Deaf, dumb and blind; and they are not to return.

Tafsir: { Deaf } due to their refusal to listen to the truth conveyed by the tongues of the Messengers, peace be upon them, **{ Dumb }** for not speaking with faith that matches true belief, **{ Blind }** for ignoring the clear signs and manifest miracles; and altogether: **{ they }** in this state **{ do not return }**, nor do they hope to return to guidance, as a reminder of the excess and negligence they displayed in their original creation, which led to this punishment.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the source of truth whose signs and miracles are undeniable. It honours Rasulullaah ﷺ and the Messengers as conveyors of guidance, rejected

only by arrogance. Spiritually, it depicts the hypocrites' state—deaf, dumb, and blind—cut off from faith, unable to return, lost in their self-chosen darkness.

Its Application: Muslims can apply this by actively listening to the teachings of the Prophets, speaking and acting in accordance with sincere faith, and observing the signs of Allah in the world. This prevents spiritual negligence and fosters constant return to guidance.

Du'a: O Allah, grant us hearing to perceive Your truth, speech to express our faith, and sight to follow Your guidance.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (19): (Qur'an 2:19)

أَوْ كَصَيِّبٍ مِّنَ السَّمَاء فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ واللّهُ مُحِيطٌ بِالْكافِرِينَ

Aw kasaiyibim minas samaaa'i feehi zulumaatunw wa ra'dunw wa barq, yaj'aloona asaabi'ahum feee aazaanihim minas sawaa'iqi hazaral mawt' wallaahu muheetum bilkaafireen

Or like a rainstorm from the sky, in which are darkness, thunder and lightning; they thrust their fingers in their ears due to the thunderclaps, fearing death; and Allah has the disbelievers encompassed.

Tafsir: { Or } like them in this substitution and trade, **{ is the rain }** descending, **{ from the sky in which are darknesses }** successive and overlapping—some stronger, some weaker—according to the scattering and gathering of the clouds, **{ and thunder and lightning }** due to the smoke and vapours contained therein, when people see the lightning and hear the thunder, **{ they put their fingers }** their fingertips **{ in their ears}** in fear **{ of the thunderclaps }** descending from it, which are often deadly for those struck by them, and they do this out of **{ fear of death }**, meaning: when they likened Islam in their souls to the aforementioned rain appearing with its darkness of duties—varied and differing in intensity, and the thunder of tremendous warnings and the lightning of swift judgments—they had to beware of its terrors, so they turned away from it, and placed the fingers of their minds in the ears of acceptance; fearing the descending thunderclaps that annihilate selves in the presence of God—fear of administrative death. Yet, due to this turning away, **{ and}** they did not know that they are consumed in it, for **{ Allah }**—manifest in His Essence for His own Essence— **{ encompasses the disbelievers }**, those who cover themselves in their false delusion of God's Essence, unaware of His manifestations—how could they be unaware of them?

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the One who encompasses all beings, whose power and majesty none can escape. It honours Rasulullaah ﷺ by portraying his message as life-giving rain, thunder of warning, and lightning of truth. Spiritually, it unveils the hypocrites' fear of divine reality, contrasting their rejection with Allah's inescapable presence.

Its Application: Muslims can apply this verse by facing divine guidance courageously rather than avoiding it out of fear or self-deception. They should accept responsibilities, follow commands, and reflect on Allah's signs, trusting His wisdom instead of shielding themselves from His truth.

Du'a: O Allah, protect us from fear that blinds, guide our hearts to courage, open our ears to Your truth, and encompass us in Your mercy.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (20): Qur'an 2:20)

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاء لَهُم مَّشَوْاْ فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُواْ وَلَوْ شَاء اللّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Yakaadul barqu yakhtafu absaarahum kullamaaa adaaa'a lahum mashaw feehi wa izaaa azlama 'alaihim qaamoo; wa law shaaa'al laahu lazahaba bisam'ihim wa absaarihim; innal laaha 'alaa kulli shai'in Qadeer

It seems the lightning may snatch away their sight from them; whenever it flashes, they walk in it, and when it darkens they stand still; if Allah willed, He could take away their hearing and their sight; indeed Allah is Able to do all things.

Tafsir: { **The lightning almost** }—meaning: the lightning of gentle manifestation—{ **snatches away** } blinds { **their eyes** } by which they see themselves as existing exalted beings through it, { **whenever it flashes** } and shines { **for them** } the gentle manifestation, { **they walk** } they proceed, { **therein** } remaining with its presence, { **and when it grows dark over them** } by the overpowering manifestation, { **they stand still** } they become motionless in their state of non-release, { **and if Allah willed** } the manifestation to be upon them continually by compulsion, { **He would take away** } snatch away { **their hearing and their sight** } meaning their defining faculties, through which they imagined themselves to be true existents, making them perishing non-existent beings as they always are. Say to them, O Perfect Messenger, in the collective voice: { **Indeed, Allah** }—manifesting with gentle manifestation—{ **is over all things competent** }, able to preserve or annihilate by overpowering manifestation; for nothing occurs

in His dominion except what He wills. Then He enlightened about how they return to Him and become aware of His manifestations, so He called them out of mercy and gratitude to accept Him.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage magnifies Allah as the All-Powerful, whose manifestations—gentle or overpowering—govern existence and non-existence. It honours Rasulullaah ﷺ as the Perfect Messenger, the voice of divine mercy calling souls to truth. Spiritually, it shows that light without Allah's will vanishes, urging surrender to His manifestations, for only He sustains and guides.

Its Application: Muslims can put this verse into practice by humbling themselves before Allah's power and manifestations, recognizing that all existence depends on Him, being grateful for His guidance, remaining aware of His signs, and submitting their faculties and intentions to His will.

Du'a: O Allah, preserve our hearing and our sight, grant us guidance in every manifestation, and make us steadfast in Your truth, for You are Able.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (21): (Qur'an 2:21)

يَا أَيُّهَا النَّاسُ اعْبُدُواْ رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Yaaa aiyuhan naasu'budoo Rabbakumul lazee khalaqakum wallazeena min qablikum la'allakum tattaqoon

O mankind! Worship your Lord, Who has created you and those before you, in the hope of attaining piety.

Tafsir: { O mankind }—those who have forgotten the rights of Allah by following your forefathers—**{ worship }** humble yourselves, tremble, and submit **{ your Lord who created you }** who brought you forth and made you manifest from the concealment of non-existence by the illumination of His gentle manifestations into the expanse of existence, **{ and }** likewise brought forth your forefathers **{ who preceded you }** if you worship as mentioned, **{ that you may become righteous }**, guarding yourselves from His overpowering manifestations. For He is, at the origin of existence in meanings: Worship your Lord.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the Creator who brings all from non-existence into being through His manifestations. It honours Rasulullaah ﷺ as the caller to mankind's true worship of their Lord. Spiritually, it reminds humanity that righteousness lies in

humble submission, protecting themselves through devotion to Allah's mercy and reverence for His majesty.

Its Application: Muslims live this verse daily by worshipping Allah alone through prayer, obedience, and humility, remembering He is the Creator of themselves and their ancestors, abandoning blind imitation, cultivating awareness of Him, and guarding their actions, intentions, and character to attain true righteousness.

Du'a: O Allah, guide us to worship You sincerely, protect us from heedlessness, and grant us piety and steadfastness in Your remembrance.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (22): (Qur'an 2:22)

الَّذِي جَعَلَ لَكُمُ الأَرْضَ فِرَاشاً وَالسَّمَاء بِنَاء وَ أَنزَلَ مِنَ السَّمَاء مَاء فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقاً لَّكُمْ فَلاَ تَجْعَلُواْ لِلّهِ أَندَاداً وَأَنتُمْ تَعْلَمُونَ

Allazee ja'ala lakumul arda firaashanw wassamaaa'a binaaa 'anw wa anzala minassamaaa'i maaa'an fa akhraja bihee minas samaraati rizqal lakum falaa taj'aloo lillaahi andaadanw wa antum ta'lamoon

The One Who has appointed the earth a base for you, and the sky a canopy - and caused water to pour down from the sky, thereby producing fruits as food for you; and do not knowingly set up rivals to Allah!

Tafsir: { Who made for you the earth a resting place }—spread out for you to settle upon and earn your sustenance from it— **{ and the sky a canopy }**—raised high so that vapours, smoke, and ascending clouds may rise and accumulate within it, **{ and }** after establishing these means, **{ sent down }** by His pure grace and overflowing bounty **{ from the sky water }**—causing to grow for you the crops and fruits that sustain your temperaments; and when He sends it down, **{ He brings forth thereby }**—Glory be to Him! **{ from the fruits provision for you }**—bringing forth sustenance from the fruits and food so you may live and be enabled to turn wholly toward His Oneness and Uniqueness, which is the ultimate purpose of your creation and existence, and all that depends on your being. So do not set up rivals to Allah—O those who have been bestowed with these blessings by His granting—**{ as equals }** in deserving worship, creation, provision, growth, illumination, and all that pertains to divinity. **{ While you know }**—if you have reached the station of true Oneness—**{ that He is the only one deserving, and that the chain of causes ends with Him alone}**, and that nothing exists except Him. And with Him are the keys of the unseen; none knows them except Him [Al-An'am: 59]. Truly reaching this station and attaining this goal can only happen by embodying the morals of Allah, and embodying His morals is only made possible

by following the Perfectly Morally Exemplary One—our Prophet, ﷺ. And to embody his morals is only through the comprehensive Book containing all of Allah's morals, revealed at his rank, encompassing all the levels of manifestations, or as another narration says: of appearances.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Creator and Sustainer, who fashioned the heavens and earth, sent rain, and provided sustenance to guide humanity to His Oneness. It honours Rasulullaah ﷺ as the perfect moral exemplar, whose guidance and the revealed Book manifest Allah's attributes. Spiritually, it teaches that true existence, virtue, and perfection arise through sincere submission to Allah and emulating His Messenger ﷺ.

Its Application: Muslims practice this verse daily by recognizing Allah as the sole Provider, using earth's resources responsibly, thanking Him for sustenance, rejecting all forms of shirk, trusting Him beyond apparent causes, and following the Prophet ﷺ and the Qur'an to live with gratitude, humility, and pure worship.

Du'a: O Allah, Maker of earth and sky, sustain us with Your blessings, guide us to worship You alone, and protect us. Ameen.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (23): (Qur'an 2:23)

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُواْ شُهَدَاءكُم مِّن دُونِ اللهِ إِنْ كُنْتُمْ صَادِقِينَ

Wa in kuntum fee raibim mimmaa nazzalnaa 'alaa 'abdinaa fatoo bi Sooratim mim mislihee wad'oo shuhadaaa'akum min doonil laahi in kuntum saadiqeen

And if you are in any doubt concerning what We have sent down upon Our distinguished bondman, bring forth a single surah equal to it; and call upon all your supporters, other than Allah, if you are truthful.

Tafsir: { And if you are in doubt }—O those veiled by false religions—**{ about what We have sent down }** from the station, the arrangement, and the guidance, **{ upon Our Servant }** who is Our Caliph, Our Mirror, the Manifestation of all Our attributes, and the bearer of Our revealed inspiration, encompassing all divine morals, **{ then bring a chapter }**—a concise, short passage—**{ like it }**. For a unique characteristic of this Book is that it comprises all divine morals, and every chapter of it includes what the entire book encompasses—ponder this carefully. **{ And if you cannot }**—and you indeed cannot—**{ then call your witnesses }**—your deities whom you testify to as gods besides Allah, and to whom you refer in

your speech—**{ from besides Allah }**—the One who encompasses you and them,**{ and command them to bring a chapter like it, if you should be truthful }** They claim gods other than Allah! Glory be to Allah, exalted above what they say.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the One whose revelation is inimitable, encompassing all divine morals and guidance. It honours Rasulullaah ﷺ as Allah's Servant, Caliph, and Manifestation of divine attributes, the perfect mirror of God's wisdom. Spiritually, it challenges humanity to recognize the unique, unmatched truth of Allah's Book and the Messenger ﷺ, exposing the futility of false gods.

Its Application: Muslims apply this verse daily by strengthening certainty in the Qur'an through reflection, recitation, and study, trusting its divine origin, responding to doubts with knowledge, humility, and worship, and embodying its morals while relying solely on Allah, not false authorities.

Du'a: O Allah, You alone revealed the Qur'an through Your Messenger ﷺ. Grant us understanding, faith, and guidance, and protect us from falsehood.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (24): (Qur'an 2:24)

فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَاتَّقُواْ النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

Fa il lam taf'aloo wa lan taf'aloo fattaqun Naaral latee waqooduhan naasu walhijaaratu u'iddat lilkaafireen

And if you are unable to bring forth (one chapter) - and We declare that you can never bring one - then fear the fire (of hell), whose fuel are men and stones; kept ready for the disbelievers.

Tafsir: { So if you do not do it } —if you do not bring forth the challenge yourselves when confronted—**{ and you will never be able to do it }** —even after returning to your gods and allies—So do not arrogate or dispute further, but submit and comply with the commands of the revealed Book sent down upon Our Servant, and avoid its prohibitions. **{ So fear the Fire }** —the warning of which has been given—**{ whose fuel is }** the people who worship other than Allah **{ and the stones }** —their idols carved by their own hands— **{ prepared for the disbelievers }**Those ignorant of the path of true monotheism, and those who deny the Book of Allah and His Messenger.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the sovereign Judge and the ultimate source of truth, whose commands and prohibitions demand submission. It honours Rasulullaah ﷺ as the

divinely appointed Messenger whose guidance is inimitable. Spiritually, it warns against arrogance and false worship, emphasizing that only submission to Allah and His Messenger ﷺ protects from the fire prepared for disbelievers.

Its Application: Muslims practice this verse daily by humbling themselves before the Qur'an, abandoning arrogance, submitting to Allah's commands, avoiding prohibitions, renewing sincere tawhid, rejecting all false attachments, and nurturing constant awareness of accountability, repentance, and protection from the Fire through obedience and faith.

Du'a: O Allah, protect us from the fire prepared for disbelievers, guide us to truth, strengthen our faith, and keep us firm in obedience.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (25): (Qur'an 2:25)

وَبَشِّرِ الَّذِين آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ كُلَّمَا رُزِقُواْ مِنْهَا مِن ثَمَرَةٍ رِّزْقاً قَالُواْ هَذَا الَّذِي رُزِقْنَا مِن قَبْلُ وَأُتُواْ بِهِ مُتَشَابِهاً وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

Wa bashshiril lazeena aamanoo wa 'amilus saalihaati anna lahum jannaatin tajree min tahtihal anhaaru kullamaa ruziqoo minhaa min samaratir rizqan qaaloo haazal lazee ruziqnaa min qablu wa utoo bihee mutashaabihaa, wa lahum feehaaa azwaajum mutahhara tunw wa hum feehaa khaalidoon

And give glad tidings to those who believe and do good deeds; that for them are Gardens beneath which rivers flow; when they are provided with a fruit of the Gardens, they will say, "This is the same food as what was given to us before" whereas it is in resemblance; and in the Gardens are pure spouses for them; and they shall abide in it forever.

Tafsir: { And give glad tidings } —bring good news and encouragement—**{ to those who believe }** —the certain, monotheistic believers in the Book revealed upon Our Servant—**{ and do righteous deeds }** —the faithful who perform good actions and avoid the forbidden corruptions—**{ that indeed }** —a truth firmly established—**{ for them }** —after their restraints and limitations are lifted—**{ are gardens }** —gardens of purity, knowledge, vision, and truth; comprehensive, refined knowledge free from all that contradicts monotheism—**{ beneath which rivers flow }** —rivers of partial knowledge flowing from those comprehensive truths—**{ Whenever they are provided }** —whenever they receive a portion—**{ with a fruit from it }** —a fruit harvested from the tree of certainty—**{ as provision }** —a complete share granted to them from the realm of possibility—**{ they say }** —remembering the previous covenants and blessings—**{ "This is what we were provided before" }** —whether as stable realities, in the world of names and

attributes, or in the preserved tablet, or in the realm of souls, etc., which is the ultimate pleasure and fulfilment of their longing and delight in the blessed fruit—**{ And they are given }** —they receive it again—**{ similar }** —renewed by the renewal of likenesses—**{ and for them in it }** —in that exalted, comprehensive rank—**{ are purified mates }** —righteous deeds and sincere intentions—**{ and they will abide therein }** —they remain in these elevated stations—**{ eternally }** They continuously enjoy it, remain as long as it remains, immersed in witnessing the Presence of the Exalted. May we be granted by Your grace the sweetness of realization and the coolness of certainty.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Bestower of ultimate reward, whose gardens, rivers, and provision manifest His mercy and perfection. It honours Rasulullaah ﷺ as the Messenger whose guidance leads believers to righteous deeds and eternal bliss. Spiritually, it emphasizes that obedience to Allah and avoidance of prohibitions opens the soul to purity, certainty, and everlasting nearness to the Divine Presence.

Its Application: Muslims live this verse daily by nurturing faith, performing righteous deeds with sincere intentions, finding hope in Allah's promise, recognizing recurring blessings as divine gifts, purifying actions and hearts, and striving consistently for obedience, gratitude, and moral excellence while seeking eternal closeness to Allah.

Du'a: O Allah, grant us steadfast faith, righteous deeds, eternal bliss in Paradise, pure companions, flowing rivers, and unending joy, always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (26): (Qur'an 2:26)

إِنَّ اللهَ لاَ يَسْتَحْيِي أَن يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُواْ فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُواْ فَيَقُولُونَ مَاذَا أَرَادَ اللهُ بِهَذَا مَثَلاً يُضِلُّ بِهِ كَثِيراً وَيَهْدِي بِهِ كَثِيراً وَمَا يُضِلُّ بِهِ إِلاَّ الْفَاسِقِينَ

Innal laaha laa yastahyeee ai yadriba masalam maa ba'oodatan famaa fawqahaa; faammal lazeena aamanoo faya'lamoona annahul haqqu mir rabbihim wa ammal lazeena kafaroo fayaqooloona maazaaa araadal laahu bihaazaa masalaa; yudillu bihee kaseeranw wa yahdee bihee kaseeraa; wa maa yudillu biheee illal faasiqeen

Indeed, Allah does not, for the sake of explanation, shy to illustrate an example of anything, whether it is of a gnat or something further (inferior) than it; so, the believers know it is the Truth from their Lord; as for the

disbelievers, they say, "What does Allah intend by such an example?" He misleads many thereby, and He guides many thereby; and with it He misleads only those who are rebellious.

Tafsir: When the disbelievers, at the height of their arrogance, obstinacy, and extreme self-exaltation, doubted and belittled the revelation, holding to the supposed primacy of their own existence and the independence of the effects arising from them, openly rejecting the Book and the Messenger sent to them, claiming that what you brought and called **{revelation}** descending to you from Allah the Wise could not possibly be regarded as credible speech or worthy of reliance, much less as the speech of the Wise One possessing all attributes of perfection deserving of worship — because the examples used in it were of lowly, vile, and weak creatures such as the dog, the donkey, the fly, the ant, the bee, the spider, and the like, and speech containing such examples could not emanate from the Exalted, the Supreme — Allah responded and vindicated His Prophet, peace be upon him, saying: **{Indeed, Allah}** — the One who encompasses all attributes and names, manifest in all phenomena and arranging all levels of existence, evident in all manifestations without disparity, like the sun shining across all horizons and the spirit flowing through all members — **{does not feel shame}** to illustrate by **{anything}** — for Allah feels no shame in using any of His manifestations, no matter how insignificant they appear; He, Glorified be He, is above all deficiency — **{to set forth an example}** with any manifestation, as all manifestations are equal in His sight. And whether what you consider **{a mosquito}** — a mere mosquito — or anything more contemptible such as lice or ants, **{or anything above it}** in vileness and insignificance, Allah does not care which He uses as an example; all are equal in His perspective. **{As for those}** who believed in the unlettered Prophet, peace be upon him, and **{believed}** in what he brought from their Lord, **{they know}** with certain knowledge that such examples **{are the truth}** — the established speech **{from their Lord}**, their Lord who guides them to perceive things as they truly are. **{As for those who disbelieve}** and refuse to believe in Allah and His Messenger, **{they say}** mocking and questioning, **{"What does Allah intend}** by this **{?"}** — referring to **{this}** lowly and despicable example, implying a challenge to the Messenger, peace be upon him, saying that what he brings are mere fabricated words stacked upon one another, attributed to Allah for the weak-minded. Due to their extreme arrogance and the blindness of their hearts, they fail to perceive the wisdom in this parable and do not know that **{Allah misleads}** by His Name, the Avenger, **{through it}** — this example — **{many}** of the arrogant who despise certain manifestations, **{and guides many}** of the true believers who perceive nothing in the manifestations except Allah. In this scene, no additional reasoning for magnification or belittlement applies; all other considerations are suspended. Allah then clarified the nature of those misled: **{and He misleads none except the**

defiantly disobedient} — only the defiantly disobedient are led astray by such examples.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Wise, All-Perfect, and All-Encompassing, whose manifestations and parables, however seemingly insignificant, reflect His divine attributes and universal presence. It honours Rasulullaah ﷺ as the unlettered Messenger whose truthfulness is affirmed through revelation. Spiritually, it shows that sincere believers perceive wisdom in all signs, while arrogance blinds the disobedient, highlighting Allah's justice and guidance through subtle, divinely intended examples.

Its Application: Muslims practice this verse by accepting all Qur'anic teachings with humility, reflecting on divine wisdom in every example, avoiding arrogance toward Allah's signs, strengthening faith through contemplation, and letting parables guide moral reform, gratitude, and obedience rather than mockery or doubt.

Du'a: O Allah, open our hearts to Your wisdom, guide us with Your examples, and keep us firm on truth, away from rebellion.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (27): Qur'an 2:27)

الَّذِينَ يَنقُضُونَ عَهْدَ اللهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ

Allazeena yanqudoona 'ahdal laahi mim ba'di meesaaqihee wa yaqta'oona maaa amaral laahu biheee ai yoosala wa yufsidoona fil ard; ulaaa'ika humul khaasiroon

Those who break the covenant of Allah after ratifying it - and sever what Allah has ordered to join, and who cause turmoil (evil / religious chaos) in the earth; it is they who are the losers.

Tafsir: {Those} who depart from the path of monotheism by belittling certain manifestations **{break}** — they sever — **{the covenant of Allah}** which is His cord stretched from eternity of the Essence to eternity of the Names and Attributes, especially **{after}** He emphasized it by mentioning **{His covenant}** confirmed by His words: **{Am I not your Lord?}** [Al-A'raf: 172], and their response: **{Yes}** [Al-A'raf: 172]. And after they broke the firm covenant, which by its nature is not to be broken, they neither feared nor sought to repair or reconnect it, rather **{they cut off}** their adherence to **{what Allah has commanded}** in His revealed Book, **{that it be connected}** to what of His covenant they broke. Yet they are not

satisfied with merely breaking the covenant and severing its connection that pertains to them, rather **{they spread corruption on the earth}** with all types of corruption: moral corruption, misleading the weak, sowing hatred among the wise and the trustworthy — and in another version: the trustworthy — and opposing the prophets and the saints. **{Those}** who are thus distant from the path of monotheism **{they are the losers}**, confined to total loss, the utmost of all loss. May Allah protect us from that.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Eternal, whose covenant extends from pre-eternity through His Names and Attributes, embodying unity and divine authority. It honours Rasulullaah ﷺ and the righteous as guides and exemplars of this covenant. Spiritually, it depicts the grave loss of those who sever their connection to Allah, spread corruption, and reject divine guidance, contrasting their ruin with the protection granted to the faithful.

Its Application: Muslims live this verse by honouring their covenant with Allah through sincere faith, maintaining bonds Allah commands, obeying Qur'an and Sunnah, avoiding corruption in character and society, promoting unity and justice, and constantly repenting to preserve monotheism and moral responsibility in daily life.

Du'a: O Allah, protect us from breaking Your covenant, guide us to what You have joined, and save us from corruption and loss.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (28): (Qur'an 2:28)

كَيْفَ تَكْفُرُونَ بِاللهِ وَكُنتُمْ أَمْوَاتاً فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

Kaifa takfuroona billaahi wa kuntum amwaatan fa ahyaakum summa yumeetukum summa yuhyeekum summaa ilaihi turja'oon

What has made you disbelieve in Allah? Whereas you were dead and He gave you life; then He will give you death, then bring you to life again, and then it is to Him you will return!

Tafsir: Then Allah questioned them, addressing them in astonishment at what they had done of disbelief and transgression, using figurative expression to awaken the natural instinct with which He created humanity, and to remind them of the covenants they had pledged with Him in their original readiness, saying: **{How can you disbelieve}** in **{Allah}** who determined your existence in His prior knowledge and willed your creation? **{And you were dead, and He gave you life}** — bringing you forth from nonexistence under His dominion. After manifesting

you, He favoured you and nurtured you in your initial formation with various blessings so that you may recognize the Bestower and show gratitude. **{Then}** — after your upbringing in blessings, **{He causes you to die}** — taking you from the first life as a display of His power and mastery, **{then He gives you life again}** in the other existence, so that each soul may be recompensed for what it earned in the first life. **{Then}** — after traversing the stages and completing the ranks and phases, **{to Him}** alone, not to any other, **{you shall be returned}**, for there is no other refuge, no one to return to, no ultimate destination except Him. There is no god but Him; all perishes except His Face. His is the judgment, and to Him you shall be returned.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Eternal Giver of life, sustenance, and final recompense, whose knowledge and power encompass all existence. It honours Rasulullaah ﷺ as the guide who reminds humanity of their covenant with God. Spiritually, it traces the soul's journey from nonexistence to life, death, and return, affirming justice and Allah as the sole refuge and final destination.

Its Application: Muslims apply this verse daily by remembering Allah as the giver of life and death, living with gratitude and accountability, avoiding disbelief and heedlessness, using blessings responsibly, preparing for the Hereafter through worship and good deeds, and returning every affair to Allah with humility.

Du'a: O Allah, grant us firm belief in You, guide us through life, death, and resurrection, and return us safely to Your mercy.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (29): (Qur'an 2:29)

هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الأَرْضِ جَمِيعاً ثُمَّ اسْتَوَى إِلَى السَّمَاء فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Huwal lazee khalaqa lakum maa fil ardi jamee'an summas tawaaa ilas samaaa'i fasaw waahunna sab'a samaa waat; wa Huwa bikulli shai'in Aleem

It is He Who created for you all that is in the earth; then He inclined towards the heaven, therefore fashioning it as proper seven heavens; and He knows everything.

Tafsir: {He is the One} who made you stewards on the earth and formed you in His image, and made you manifestations of all His attributes and names, and **{created for you}** — that is, ordained and arranged for you — **{all that is on the earth altogether}** — all that exists in the lower world as expressions of His names

and attributes, to complete your corporeality, so that you may manage it and enjoy it as you will. **{Then}** — after the ordaining of all that is in the lower world, He **{directed Himself} {to the heaven}** to ordain all that is in the upper world, **{and made them}** ready and well-ordered — **{seven heavens}** — layered, containing angels with knowledge and actions, and celestial bodies with abundant effects, all of which are necessary consequences of His names and attributes. **{And}** nothing in the two worlds is hidden from Him; for **{He is, of all things, Knowing}** — not the weight of an atom in the earth or the heaven escapes His awareness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Knowing Creator, who fashioned humanity as reflections of His Names and Attributes and made them stewards of the earth. It honours Rasulullaah ﷺ implicitly as the exemplar of understanding this divine order. Spiritually, it emphasizes that all creation, from earthly to celestial realms, manifests Allah's perfection, wisdom, and omniscience, leaving nothing hidden from His knowledge.

Its Application: Muslims can put this verse into practice daily by recognizing their role as stewards of the earth, responsibly managing its resources, appreciating the balance and order of creation, reflecting on Allah's knowledge and presence in all things, and acting with gratitude and care.

Du'a: O Allah, Creator of all on earth and the seven heavens, Knower of all things, guide us to stewardship, knowledge, and Your pleasure.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (30): (Qur'an 2:30)

وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً قَالُواْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاء وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ

Wa iz qaala rabbuka lil malaaa'ikati innee jaa'ilun fil ardi khaleefatan qaalooo ataj'alu feehaa mai yufsidu feehaa wa yasfikud dimaaa'a wa nahnu nusabbihu bihamdika wa nuqaddisu laka qaala inneee a'lamu maa laa ta'lamoon

And (remember) when your Lord said to the angels, "I am about to place My Caliph in the earth"; they said, "Will You place (as a caliph) one who will spread turmoil in it and shed blood? Whereas we glorify You with praise and proclaim Your Sanctity"; He said, "I know what you do not."

Tafsir: Then, when He had ordained for the human species all that exists in the upper and lower worlds, He pointed to the selection of an individual from among them, to be a comprehensive and worthy manifestation for the matter of vicegerency and intentions. He addressed His Prophet, reminding and presenting it to him, saying: **{And when your Lord said}** — that is, bring to mind, O perfect

Messenger, and remember those who followed you at the time your Lord said — **{to the angels}** — who are manifestations of His kindness and mirrors of His beauty, upon whom no trace of majesty or might appears — **{"Indeed, I will make upon the earth}** — that is, the lower world — **{a vicegerent}**" — a mirror purified from the rust of contingency and attachment, so that through it He may manifest all His names and attributes, allowing His vicegerent's ethics to be aligned with His names and to reform their conditions. When He consulted them, they answered according to their knowledge: **{They said}** — responding from their knowledge of the lower world, which is the realm of creation, corruption, argument, and obstinacy: "We see nothing on the lower world but persistent enmity, conflict among servants, violation of Your limits, bloodshed, plundering of wealth, and capture of offspring. Should You then place, by Your might and majesty, a vicegerent on it who will **{cause corruption therein}** — **{and shed blood}** unlawfully? We cannot consent to this, nor do we see it fitting for Your majesty and infallibility. If You will, by Your grace and generosity, to reform and manage them, we are more entitled to reform them, to govern them, and to preserve the limits You have established; for **{we glorify}** and are ever engaged in **{Your praise}** — extolling Your favours and bounties — **{and we sanctify}** You — that is, we declare Your essence pure from all defects and limitations, so we are more entitled to the vicegerency than any created being." He, the Exalted, responded in the plural to guide them and to favor Adam: **{"Indeed, I know}** — from Adam, who is the manifestation of My essence and all My names — **{what you do not know}**" — that is, the collective knowledge and realities that you are unaware of.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Knowing, whose wisdom in appointing a vicegerent encompasses all realms. It honours Prophet Adam as the first deputy and mirror of divine attributes, and implicitly honours Prophet Muhammad ﷺ as the perfection of this vicegerency. Spiritually, it teaches that true authority and guidance arise from Allah's exclusive knowledge, manifest through chosen representatives who uphold balance and reflect His Names.

Its Application: Muslims can put this verse into practice daily by recognizing their role as Allah's vicegerents on earth, striving to reflect His names and attributes through ethical behaviour, promoting justice, avoiding corruption, and seeking knowledge to act wisely in managing creation.

Du'a: O Allah, just as You appointed a vicegerent on earth with wisdom beyond all knowledge, grant us understanding, guidance, and righteous stewardship.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (31): (Qur'an 2:31)

وَعَلَّمَ آدَمَ الأَسْمَاء كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلاَئِكَةِ فَقَالَ أَنبِئُونِي بِأَسْمَاء هَؤُلاء إِن كُنتُمْ صَادِقِينَ

Wa 'allama Aadamal asmaaa'a kullahaa summa 'aradahum 'alal malaaa'ikati faqaala ambi'oonee bias maaa'i haaa'ulaaa'i in kuntum saadiqeen

And Allah the Supreme taught Adam all the names (of things), then presented them to the angels, saying, "Tell Me the names of these, if you are truthful."

Tafsir: Then, when He, Exalted is He, claimed His right to the vicegerency and His worthiness for the caliphate, and responded to the general objections they had raised, while pointing to the details of what He had summarized for them as guidance on the level of the collective, and as a reminder of the majesty of the comprehensive manifestation, He said: **{And He taught Adam}** — Exalted is He — **{the names}** that He had deposited in His essence and through which He brought into existence all the wondrous effects in the world, **{all of them}** — so that nothing remained of the opposing attributes or the conflicting and contradictory names except what He had kept to Himself in His hidden knowledge. **{Then He presented them}** — the names deposited, in consideration of their designations and their manifest effects in the horizons — **{to the angels}** — who claimed priority in the matter of vicegerency. **{And He said}** to them, addressing them to silence and humble them: **{"Inform Me}** about the names of these, and about the causes of these effects, **{if you are truthful}**" — in their claim to precedence and entitlement to the vicegerency, as they were disputing Adam without knowledge of his state.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah ﷻ as the All-Wise, whose knowledge encompasses all Names and realities. It honours Adam (as) as the divinely chosen vicegerent, endowed with knowledge beyond the angels, and implicitly honours Prophet Muhammad ﷺ as the perfected completion of this vicegerency. Spiritually, it teaches that true authority and guidance rest solely on Allah's knowledge, exposing arrogance and baseless claims.

Its Application: Muslims can put this verse into daily practice by seeking knowledge and understanding of Allah's creation, humbly acknowledging human limitations, and striving to learn and apply the divine guidance and wisdom entrusted to humanity, rather than arrogantly assuming superiority.

Du'a: O Allah, grant us guidance, understanding, and righteous stewardship, as You appointed Your vicegerent.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (32): (Qur'an 2:32)

قَالُواْ سُبْحَانَكَ لاَ عِلْمَ لَنَا إِلاَّ مَا عَلَّمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ

Qaaloo subhaanaka laa 'ilma lanaaa illaa maa 'allamtanaaa innaka antal'aleemul hakeem

They said, "Purity is to You! We do not have any knowledge except what You have taught us! Indeed, You only are the All Knowing, the Wise."

Tafsir: { They said } feeling awed by these words, apologetic, humbled, and fearful of His rebuke, mindful of their disrespect toward God, and ashamed to question Him about His actions that are not to be questioned, saying: **{ Glory be to You }** We exalt You above being challenged or questioned about Your actions. That is the judgment in Your dominion and the management according to the requirements of Your Names. Rather, We have spoken extensively with You not because of familiarity with You; for **{ We have no knowledge }** except what You have taught us, according to our capacities and readiness. Indeed, **{ You are the All-Knowing }** aware of all capacities and potentialities, the **{ All-Wise }** who ordains what is appropriate for whom it is appropriate without any defect or objection.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Knowing and All-Wise, whose actions are beyond question. It honours Adam as the divinely taught vicegerent and implicitly Prophet Muhammad ﷺ as the perfected guide. Spiritually, it emphasizes humility, submission, and recognition that true knowledge and authority come solely from Allah's teaching and wisdom.

Its Application: Muslims can practice this verse daily by humbly acknowledging their limited knowledge, refraining from questioning Allah's wisdom, seeking His guidance in learning and action, and expressing continual praise and submission, recognizing that all understanding comes from His teaching.

Du'a: O Allah, grant us knowledge from Your teachings, humility in learning, understanding of truth, and awareness of Your wisdom and guidance.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (33): (Qur'an 2:33)

قَالَ يَا آدَمُ أَنبِئْهُم بِأَسْمَآئِهِمْ فَلَمَّا أَنبَأَهُمْ بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّيَ أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ

Qaala yaaa Aadamu ambi' hum biasmaaa'ihim falammaa amba ahum bi asmaaa'ihim qaala alam aqul lakum inneee a'lamu ghaibas samaawaati wal ardi wa a'lamu maa tubdoona wa maa kuntum taktumoon

He said "O Adam! Inform them the names"; and when Adam had informed them their names, He said, "Did I not tell you that I know all the secrets of the heavens and the earth? And I know all what you disclose and all what you hide?"

Tafsir: And when they confessed their sins and apologized for their shortcomings and crimes before God, He pardoned them and accepted their repentance. Then He revealed to them the wisdom required for the vicegerency of Adam — (as) — as a compensation for their humility, lifting their veil, and a favor upon them, saying: **{ He said, O Adam }** who encompasses all contradictory names, **{ Inform them}** with knowledge and presence **{ of their names }** embedded in your essence about these named causes presented to you and expressed by the world. Then, when Adam heard the call of his Lord, he hastened to respond by divine inspiration and revelation: **{ So when He informed them }** by God's guidance, inspiration, and revelation **{ of their names }** in the detailed manner that the Truth placed in His essence; because the woman reveals all that is in the viewer. When they heard from him the details and extracted by his informing, they regretted what they had done against him, increased their shame before God, and turned silently toward Him in remorse until He showed mercy and enveloped them with His vast compassion. Then He spoke to them and addressed them, reminding them of what transpired between Him and them, and questioned them in a disciplinary manner so that none like them would come forth, so they would not be deluded by their knowledge and dealings, nor despise the manifestations of the Truth, nor view them with contempt but with consideration, and not imagine that anything of God's encompassing knowledge of things is hidden, since **{ He said, Did I not say to you }** generally first: **{ Indeed, I know the unseen of the heavens }** meaning what was hidden from them in the knowledge of the heavens about whose details they claimed knowledge, **{ and the unseen of the earth }** about which they spoke conjecturally and according to appearances, **{ and I know }** also **{ what you reveal and what you have concealed }** — you showed it in regard to Adam with your tongues and claims of independence in it and exclusivity over it.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Most Merciful and All-Knowing, pardoning sins and granting wisdom for vicegerency. It honours Adam as the divinely taught vicegerent and implicitly Prophet Muhammad ﷺ as the perfected exemplar. Spiritually, it emphasizes humility, submission, and recognition that true knowledge and authority stem solely from Allah's guidance and revelation.

Its Application: Muslims can put this verse into daily practice by humbly acknowledging their limitations, sincerely repenting for mistakes, seeking knowledge from Allah, speaking truthfully, and showing respect for His wisdom and creation, avoiding arrogance or false claims of understanding.

Du'a: O Allah, grant us understanding, humility, and clarity; guide our speech, reveal Your wisdom, and protect us from hidden ignorance.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (34): (Qur'an 2:34)

وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُواْ لآدَمَ فَسَجَدُواْ إِلاَّ إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

Wa iz qulnaa lilmalaaa'i katis judoo li Aadama fasajadooo illaaa Ibleesa abaa wastakbara wa kaana minal kaafireen

And (remember) when We ordered the angels to prostrate before Adam, so they all prostrated, except Iblis (Satan - devil); he refused and was proud - and became a disbeliever.

Tafsir: Then when they confessed their sins and shortcomings, and humbled themselves before God, remorseful and repentant for their audacity and argument with Him, ashamed before Him and before the one He appointed as His vicegerent — meaning Adam — attributing disliked actions to him, disappointed in what they intended in their souls regarding priority in entitlement, God accepted their excuse and forgave their right. Then He commanded them to prostrate to the one He appointed as His vicegerent; out of reverence for him and fulfilment of his right, so that this right would also be lifted from their responsibility. He said: **{ And when We said }** meaning: And remember, O perfect messenger, at the time of Our saying **{ to the angels }** those who regretted their audacity **{ Prostrate to Adam }** humble yourselves and show modesty in honour of Adam and obey Our command. **{ So they prostrated }** gathered, humbling themselves and placing their foreheads on the dust of humiliation and remorse, **{ except Iblis }** among them **{ refused }** and abstained from prostration, **{ and was arrogant }** refusing to obey it, and insisted on his denial, **{ and was }** due to his failure to obey this obligatory command **{ among the disbelievers }**, expelled from the presence of honour.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Wise, whose command establishes Adam's vicegerency and grants guidance. It honours Adam as the divinely appointed deputy and implicitly Prophet Muhammad ﷺ as the perfected exemplar of submission. Spiritually, it emphasizes humility, obedience, and reverence, contrasting the believers' prostration with Iblis' arrogance and refusal, highlighting the consequences of defiance against divine authority.

Its Application: Muslims can put this verse into practice by cultivating humility, acknowledging the wisdom and authority Allah places in His chosen representatives, respecting divinely appointed leadership, submitting sincerely to God's commands, avoiding arrogance, and repenting promptly for disobedience.

Du'a: O Allah, protect us from pride and arrogance, grant humility and obedience, and guide us away from Satan's deception always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (35): (Qur'an 2:35)

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَداً حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَـذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الْظَّالِمِينَ

Wa qulnaa yaaa Aadamus kun anta wa zawjukal jannata wa kulaa minhaa raghadan haisu shi'tumaa wa laa taqrabaa haazihish shajarata fatakoonaa minaz zaalimeen

And We said, "O Adam! You and your wife dwell in this Garden, and eat freely from it wherever you please - but do not approach this tree for you will become of those who transgress."

Tafsir: And the secret behind His exception — exalted is He — from this judgment, His not granting him success, and His inability to compel him to prostrate, is to manifest the secret of presence and manifestation, lordship and servitude, and the secret of faith and disbelief, paradise and hell, and all the divine legal bindings and obligations; for his attribution reveals duality, and the paths multiply, opinions and statements vary, disputes and conflicts become clear, falsehood appears and the truth is concealed. He is the watcher who guards His etiquette and the veil who secludes Himself at its door, so that there is no legality for every newcomer, nor does anyone approach Him one by one, other than Him, out of His sanctity and zeal for Himself. For this reason, many of the investigators have longed for his rank. And because of His zeal for His Lord, their distraction and delusion by pleasures and adornments to which their souls naturally incline, occupying and diverting them from guidance toward His presence and devotion at His door, and the secret behind his expulsion, curse, removal, and disbelief is to warn them against obedience and following in the strongest and most emphatic manner, and to exercise His enmity and watchfulness over them in their souls; so they do not neglect Him. Nevertheless, they did not cease following Him nor abstain from the distracting division. We seek refuge in God from the evils of ourselves. **{ And }** And after We created Adam as a vicegerent on the earth and sent down upon him the sparks of the deniers, and commanded all his adversaries to prostrate and honour him, and they all obeyed except Iblis, We left him for the

wisdom mentioned earlier and so that Adam would not become arrogant and cause all of them to obey him, just as many of his descendants on earth are forced into obedience by a small faction. **{ We said }** We said to him out of mercy and advice: **{ O Adam }** O Adam, the chosen vicegerent, true servitude is only attained by obeying Our commands and avoiding Our prohibitions, and whenever you accept the responsibility of obedience and avoidance, **{ Dwell, you }** dwell, you, O original vicegerent, **{ and your wife }** and your spouse, following you, **{ Paradise }** in Paradise, which is the house of joy and the place of leisure and presence, the place of intimacy with the Forgiving Lord, **{ And }** and when you both dwell therein, **{ eat }** eat freely **{ from it }** from it, from all its fortunate bounties and spiritual and bodily delights, **{ abundantly }** plentifully, without limit or number, **{ wherever you both wish}** wherever you both wish, without competing with anyone, **{ and don't approach this tree }** and do not approach this particular tree, lest you leave the bondage of servitude, and if you approach, **{ then you will be among the wrongdoers }** then you will be among the offenders / sinners who transgress God's limits by committing the prohibited.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as All-Wise and All-Merciful, revealing divine secrets of presence, obedience, and the consequences of defiance. It honours Adam as the chosen vicegerent and implicitly Prophet Muhammad ﷺ as the perfected exemplar of submission. Spiritually, it emphasizes true servitude, humility, and adherence to divine commands, contrasting paradise granted through obedience with the danger of transgression and Iblis' rebellion.

Its Application: Muslims can put this verse into practice daily by obeying God's commands, avoiding prohibitions, and cultivating true servitude. They should recognize that freedom and blessings come through obedience, exercise self-restraint, and remain mindful of divine limits, just as Adam and his spouse were instructed.

Du'a: O Allah, grant us obedience and mindfulness, protect us from forbidden paths, and keep our hearts steadfast in Your guidance.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (36): (Qur'an 2:36)

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُواْ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ

Fa azallahumash Shaitaanu 'anhaa fa akhrajahumaa mimmaa kaanaa fee; wa qulnah bitoo ba'dukum liba'din 'aduwwunw wa lakum fil ardi mustaqarrunw wa mataa'un ilaa heen

So, the devil caused them to stumble in it and removed them from where they were - and We said, "Go down, one of you is an enemy to the other; and for a fixed time you shall stay on earth and feed in it."

Tafsir: And when Iblis sensed the recommendation and the covenant mentioned, which indicated the completeness of divine care regarding Adam, he hastened to reject and oppose it. He whispered to them, planting doubt in their hearts about the exclusivity of this forbidden tree and causing them to forget the covenant of servitude. In summary: **{He caused them to slip}** by the whispering of **{the devil away from it}**, their enemy and watcher with them. They called out to each other about the forbidden tree, **{and He caused them to be expelled from what}** is understood as **{the presence they were in}**, that is, **{the abode of joy}**. **{And}** after their slip became clear, **{We said}** to them and their adviser: **{Descend}** from the abode of joy to the abode of delusion, from the abode of honour to the abode of trial and adjustment, and live therein with dispute and hostility; for} **{some of you are enemies to others} {and}** after their descent, **{for you on earth}** — which is the place of division and home of trials and afflictions — **{is a settled place} {and enjoyment}** of its embellished and fleeting delights, by which Satan distracted you from the eternal bliss **{until a time}**, the Day of Resurrection, which is the great calamity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Knowing and Just, orchestrating trials and consequences with wisdom. It honours Adam as the vicegerent whose slip illustrates human vulnerability, and implicitly Prophet Muhammad ﷺ as the guide to true obedience. Spiritually, it emphasizes the dangers of temptation, the loss of divine proximity through disobedience, and the journey from paradise to worldly trial until ultimate resurrection and justice.

Its Application: Muslims can put this verse into practice daily by remaining vigilant against the whispers of Satan, avoiding prohibited actions, and remembering God's guidance. They should seek His protection, act with mindfulness, and recognize life as a test, striving for obedience and patience.

Du'a: O Allah, protect us from Satan's whispers, keep us steadfast on Your path, and grant patience and guidance always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (37): (Qur'an 2:37)

فَتَلَقَّى آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Fatalaqqaaa Aadamu mir Rabbihee Kalimaatin fataaba 'alaihi; innahoo Huwat Tawwaabur Raheem

Then Adam learnt from his Lord certain words (of revelation), therefore Allah accepted his repentance; indeed, He only is the Most Acceptor of Repentance, the Most Merciful.

Tafsir: {Then, since Adam's slip was not from himself nor from the nature of his disposition but rather from the whispering of his enemy, God showed mercy towards him, turned to him, and was gentle with him.} {So Adam received} {from his Lord} {words} containing repentance and asking forgiveness for the slip he committed, which are his words: **{Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers}** [Al-A'raf: 23]. And when Adam received these words from his Lord and sought forgiveness with them and turned away from what had happened, **{God accepted} {his repentance}**, meaning He accepted his repentance and had mercy on him, **{Indeed, He is the Accepting of Repentance, the Merciful}**, forgiving them for the sins and transgressions they committed without reproach or retaliation.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Most Merciful and Accepting of Repentance, whose compassion restores even after error. It honours Adam as the repentant vicegerent and implicitly Prophet Muhammad ﷺ as the guide exemplifying submission. Spiritually, it emphasizes humility, sincere repentance, and God's boundless mercy, showing that return to divine grace is always possible through heartfelt seeking of forgiveness.

Its Application: Muslims can apply this verse daily by immediately turning to Allah when they err, sincerely acknowledging their mistakes, seeking His forgiveness, and relying on His mercy, knowing that repentance purifies the heart and safeguards them from spiritual loss.

Du'a: O Allah, accept our repentance, forgive our sins, protect us from error, and envelop us in Your mercy and guidance.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (38): (Qur'an 2:38)

قُلْنَا اهْبِطُواْ مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

Qulnah bitoo minhaa jamee 'an fa immaa ya'tiyannakum minnee hudan faman tabi'a hudaaya falaa khawfun 'alaihim wa laa hum yahza noon

We said, "Go down from Paradise , all of you; then if some guidance comes to you from Me - so whoever follows My guidance, for such is neither fear nor any grief."

Tafsir: Then, when He received the words by which He repented and accepted His repentance, He brought him out of despair and hopelessness and gave him hope of returning to Paradise by saying: **{We said}** to him and his descendants branching from him, reminding them of the path of return: **{Descend}** and remain at the place of descent, and settle there while you are all departing **{from it}** — from Paradise — and await its return by Our permission. **{Then indeed, there will come to you}** O those who await **{guidance}** from Me alone, which is a revelation and inspiration, and it is a sign of My permission and a proof of My approval of your return. **{So whoever follows My guidance}** and returns to Me with it, **{there will be no fear upon them}** in their return to the original position, **{nor will they grieve}** after their return to it, but rather they will return as they began.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Most Merciful, who offers hope and guidance even after human error. It honours Adam as the repentant vicegerent and implicitly Prophet Muhammad ﷺ as the exemplar of following divine guidance. Spiritually, it emphasizes that sincere adherence to Allah's guidance ensures a return to the original state of grace, free from fear or grief, restoring the soul to its intended position.

Its Application: Muslims can practice this verse by sincerely repenting for mistakes, trusting Allah's mercy, following His guidance, and remaining hopeful in His forgiveness. Daily obedience, remembrance, and turning to Him spiritually ensure they are never lost or deprived of His favor.

Du'a: O Allah, grant us guidance, keep us steadfast on Your path, remove fear and grief, and bless us eternally.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (39): (Qur'an 2:39)

وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Wallazeena kafaroo wa kaz zabooo bi aayaatinaa ulaaa'ika Ashaabun Naari hum feehaa khaalidoon

And those who disbelieve and deny Our signs, are the people of fire (hell); they will remain in it forever.

Tafsir: {And those who} did not anticipate returning, and forgot their state in Paradise and did not heed the given guidance, and **{disbelieved}** in it and denied it, **{and rejected}** Our messengers who came to them **{with Our signs}**, the clear evidences proving their truth through obvious miracles and striking effects, **{those}** are the descending, forgetful ones, the original abode and true station, who exchanged Paradise for the worldly lowliness, disbelievers in the path of truth, and deniers of those who guide them, **{companions of the Fire}**, which is the source

of distance and humiliation, the place of expulsion and deprivation, **{they}** because of their forgetfulness and denial, **{will abide therein forever}** until Allah wills otherwise.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Just and All-Knowing, whose guidance is clear and whose judgment is absolute. It honours Rasulullaah ﷺ as the Messenger whose signs reveal truth. Spiritually, it emphasizes the consequences of forgetfulness, disbelief, and rejection, contrasting the eternal bliss of Paradise with the abiding punishment of the Fire for those who turn away from divine guidance.

Its Application: Muslims can take this verse as a warning: to remain mindful of Allah's guidance, remember their ultimate return to Him, obey His messengers, and avoid being distracted by worldly desires, ensuring they do not forget or reject the path of truth.

Du'a: O Allah, protect us from disbelief, guide us to Your signs, grant steadfast faith, and keep us away from Hellfire.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (40):
(Qur'an 2:40)

يَا بَنِي إِسْرَائِيلَ اذْكُرُواْ نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُواْ بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ

Yaa Baneee Israaa'eelaz kuroo ni'matiyal lateee an'amtu 'alaikum wa awfoo bi'Ahdeee oofi bi ahdikum wa iyyaaya farhaboon

O Descendants of Israel (Ya'qoub)! Remember My favour which I bestowed upon you, and fulfil your covenant towards Me, I shall fulfil My covenant towards you; and fear Me alone.

Tafsir: Our Lord, let not our hearts deviate after You have guided us, and grant us from Yourself mercy. Indeed, You are the Bestower. Then, after Allah, Glorified and Exalted, clarified the path of guidance and misguidance, and warned of the recompense of each in general terms, He referred to its details and explanation through stories of past generations and previous nations, so that the believers may be certain of them. Among these stories is His call to the Children of Israel, the descendants of Jacob, Israel, addressing them with a command to remember the blessings He bestowed upon them, so that they may be among the thankful for His favours, and faithful to their covenant by His saying: **{O Children of Israel}** the recipients of abundant blessings, **{remember}** and be grateful **{My favor which I have bestowed upon you}** and upon those before you who were subjugated, **{and fulfil}** after you have taken pride in these blessings upon yourselves, **{My covenant}** which you pledged to Me by following the guidance sent down from Me through the prophets' tongues, **{I will fulfil your covenant}** by returning you to the original state you were in before your descent into the

realm of trials, and after your return to it in the afterlife, you will have no fear of others, only awe of My sovereign authority, **{and}** at its ascension, **{Me alone}**, not anyone else, **{so fear Me}**, and return; for you will find companionship with Me and your fear will be removed.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Bestower of guidance, mercy, and covenantal blessings, whose favor calls for gratitude and faithful adherence. It honours Rasulullaah ﷺ and the prophets before him as conveyors of divine guidance. Spiritually, it emphasizes steadfastness in faith, remembrance of divine favours, and the assurance of returning to Allah's presence with reverence and safety from all fear.

Its Application: Muslims apply this verse daily by making du'a' for steadfast hearts, remembering Allah's blessings, expressing gratitude in words and actions, honouring their covenant through obedience, learning from past nations' stories, fearing Allah alone, and returning to Him whenever they slip.

Du'a: O Allah, help us remember Your favours, fulfil our covenant with You, guide us, and make us fear You alone.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (41): (Qur'an 2:41)

وَآمِنُواْ بِمَا أَنزَلْتُ مُصَدِّقاً لِّمَا مَعَكُمْ وَلاَ تَكُونُواْ أَوَّلَ كَافِرٍ بِهِ وَلاَ تَشْتَرُواْ بِآيَاتِي ثَمَناً قَلِيلاً وَإِيَّايَ فَاتَّقُونِ

Wa aaminoo bimaaa anzaltu musaddiqal limaa ma'akum wa laa takoonooo awwala kaafirim bihee wa laa tashtaroo bi Aayaatee samanan qaleelanw wa iyyaaya fattaqoon

And accept faith in what I have sent down (Qur'an), which confirms what is with you (the Torah), and do not be the first to disbelieve in it, and do not exchange My verses for an abject price and fear Me alone.

Tafsir: {And} the sign of your fulfilment of My covenant is faith: **{Believe}** sincerely and with certainty **{in what I have revealed}** from My bounty to each of My messengers—the Quran revealed to the final spiritual presence, supported by decisive evidence, clear proofs, dazzling miracles, and manifest signs, while it **{confirms what is with you}** from the scriptures revealed to previous prophets, encompassing their rulings, stories, admonitions, and truths, along with subtle refinements missing from all of them; and after the revelation appeared and the one who was sent with the message and guidance claimed it, **{and do not be the first to disbelieve in it}**—that is, do not be the pioneers in disbelief toward the Mahdi and what he guided with, but rather be the first to believe in him and affirm what he brought from his Lord. So seize the opportunity for faith and do not

neglect it. **{And}** after its revelation and appearance, **{do not exchange}** and do not substitute **{My signs}** revealed to My prophets **{for a small price}** of fleeting adornments, **{and}** if it is difficult for you to leave this substitution because your souls naturally incline toward it, **{Me}** when this is presented, **{then fear Me}** so that I may protect you from it and make it easier for you.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Bestower of revelation and ultimate guidance, whose signs confirm previous scriptures and perfect divine wisdom. It honours Rasulullaah ﷺ as the final Messenger conveying these truths. Spiritually, it teaches sincere faith, obedience to Allah, avoidance of worldly distractions, and seizing guidance, promising reward and protection for those who fear Him.

Its Application: Muslims practice this verse daily by strengthening faith in the Qur'an, affirming its truth, honouring earlier revelations, resisting worldly gains that compromise belief, prioritizing obedience over convenience, and cultivating God-consciousness so divine signs are never traded for temporary benefits.

Du'a: O Allah, grant us faith in Your revelation, protect us from selling truth, confirm hearts, and make us fear You.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (42): (Qur'an 2:42)

وَلاَ تَلْبِسُواْ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُواْ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ

Wa laa talbisul haqqa bilbaatili wa taktumul haqqa wa antum ta'lamoon

And do not mix the truth with falsehood, nor purposely conceal the truth.

Tafsir: {And do not mix the clear, established truth} with **{falsehood}**—the imagined, adorned deception for the weak who cannot distinguish it; **{and do not conceal the truth}** also within yourselves **{while you know it}** by reason and hearing.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Knowing and All-Wise, who distinguishes truth from falsehood. It honours Rasulullaah ﷺ as the guide who conveys clear, established truth. Spiritually, it emphasizes sincerity, integrity, and awareness, urging believers to uphold the truth openly and avoid mixing it with deception or concealing it from themselves.

Its Application: This verse guides Muslims to maintain honesty and integrity in belief and action. Daily practice involves clearly distinguishing truth from

falsehood, avoiding deception, and never hiding knowledge of the truth from oneself or others, acting with sincerity and awareness.

Du'a: O Allah, keep us firm upon Your truth, protect us from falsehood, guide our hearts, and make us sincere always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (43): (Qur'an 2:43)

وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ وَارْكَعُواْ مَعَ الرَّاكِعِينَ

Wa aqeemus salaata wa aatuz zakaata warka'oo ma'ar raaki'een

And keep the (obligatory) prayer established, and pay the charity, and bow your heads with those who bow (in prayer).

Tafsir: {And} after you have believed in God and His revealed books sent down to His messengers, you turned away from what you were forbidden. **{Establish prayer}**—keep up your inclination and closeness to His presence, directing all your limbs and faculties toward His door, intending to cleanse both outward and inward from psychological distractions and physical obstacles that prevent true devotion. **{And give zakat}**—purify your souls from external attachments and subsequent afflictions that bear various internal diseases such as stinginess, envy, malice, and others. **{And}** if you intend to draw near and turn toward Him in the most complete and perfect way, **{bow down}** humbly and beseech Him, **{along with those who bow down}**—those who have transcended their egos through voluntary submission, connecting with Him, not like those who show off before people and say with their mouths what is not in their hearts.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Most High, guiding believers in sincere worship and purification. It honours Rasulullaah ﷺ as the exemplar of devotion and integrity. Spiritually, it emphasizes true faith through prayer, zakat, humility, and inner sincerity—turning wholly toward Allah, transcending ego, and avoiding hypocrisy in outward expressions of devotion.

Its Application: This verse teaches Muslims to embody sincere devotion through faith and practice. By performing prayer with full attention, giving zakat to purify the soul, and bowing humbly in humility, they cleanse both inner and outer selves from distractions, hypocrisy, and worldly attachments, seeking closeness to Allah.

Du'a: O Allah, help us establish prayer, give charity sincerely, humble ourselves in bowing, and unite our hearts in devotion always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (44): (Qur'an 2:44)

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلاَ تَعْقِلُونَ

Ataamuroonan naasa bilbirri wa tansawna anfusakum wa antum tatloonal Kitaab; afalaa ta'qiloon

What! You enjoin righteousness upon people while you forget (to practise it) yourselves, whereas you read the Book? Do you not have sense?

Tafsir: {Do you command}—O you hypocrites who claim certainty and gnosis—**{the people}** as a form of preaching and reminder, **{to righteousness}** which brings one near to God, **{and forget}** yourselves in the process, neglecting to practice what you preach? **{While you}** yourselves **{recite the Scripture}**, which contains commands and prohibitions—it is more fitting for you to follow them first. **{Do}** you really commit yourselves to reminding others while remaining heedless yourselves? **{Will you not then reason?}**—a rebuke of your contradictory behaviour.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Knowing, exposing hypocrisy and guiding true conduct. It honours Rasulullaah ﷺ as the perfect exemplar whose teachings demand sincere practice. Spiritually, it emphasizes integrity, urging believers to follow divine commands themselves before guiding others, highlighting the harmony between knowledge, action, and proximity to Allah.

Its Application: This verse teaches Muslims to practice what they preach. To implement it daily, one must ensure their own actions align with the guidance they share, avoid hypocrisy, and embody the teachings of the Qur'an before advising or reminding others.

Du'a: O Allah, grant us sincerity to practice what we preach, follow Your guidance, and act with wisdom and understanding always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (45): (Qur'an 2:45)

وَاسْتَعِينُواْ بِالصَّبْرِ وَالصَّلاَةِ وَإِنَّهَا لَكَبِيرَةٌ إِلاَّ عَلَى الْخَاشِعِينَ

Wasta'eenoo bissabri was Salaah; wa innahaa lakabee ratun illaa alal khaashi'een

And seek help in patience and prayer; and truly it is hard except for those who prostrate before Me with sincerity.

Tafsir: And when you were commanded—after divine revelation—to establish prayer and give zakah, both of which purify your souls outwardly and inwardly,

then you must perform what is commanded in the most complete manner. Yet it is not easy to fulfil these obligations perfectly except by constantly seeking assistance through **{patience}**—restraint from bodily pleasures and adorned desires—and **{prayer}**—turning away from everything other than the Divine and inclining fully toward Him. So, **{seek help}** in drawing near to God **{with patience and prayer}**, and do not treat the matter lightly or with indifference. **{Indeed, it is a great burden}**—heavy and difficult for anyone—**{except for the humble}**, those who are truly submissive.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Powerful and All-Wise, guiding believers toward spiritual purification and steadfastness. It honours Rasulullaah ﷺ as the exemplar in fulfilling divine obligations. Spiritually, it emphasizes humility, patience, and sincere devotion, showing that true obedience to Allah through prayer and zakah requires effort, perseverance, and submission of the self.

Its Application: This passage emphasizes that fulfilling divine obligations—like prayer and zakah—requires both effort and humility. Muslims are encouraged to seek God's help through patience and sincere prayer, approaching these duties with seriousness, restraint, and complete submission.

Du'a: O Allah, grant us patience, strengthen our prayers, make us humble and sincere, and ease the difficulties of obedience, always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (46): (Qur'an 2:46)

الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَاقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

Allazeena yazunnoona annahum mulaaqoo Rabbihim wa annahum ilaihi raaji'oon

Who know that they have to meet their Lord, and that it is to Him they are to return.

Tafsir: {Those} who lift the veil of otherness from the eye, and remove the taint of duality from what lies between; **{they believe that they will meet their Lord}** in this worldly life, for they worship Him as though they see Him; **{and}** they know with certainty **{that they are returning to Him}**—not to any other, for nothing else truly exists—**{Returning}**, going back to Him in the next life. O Allah, make us among those who follow and love them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Only True Reality, worthy of worship and ultimate return. It honours Rasulullaah ﷺ as the guide whose teachings lead to certainty and closeness to God. Spiritually, it emphasizes unwavering faith, the unveiling of

duality, and the awareness of returning solely to Allah, inspiring love, devotion, and steadfastness in believers.

Its Application: Muslims can put this verse into practice daily by striving to remove distractions and illusions from their hearts, worshipping Allah with full presence and sincerity, seeing Him in all they do, and living with awareness of their eventual return to Him.

Du'a: O Allah, guide us to certainty, make us mindful of meeting You, and help us return sincerely to Your presence.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (47): (Qur'an 2:47)

يَا بَنِي إِسْرَائِيلَ اذْكُرُواْ نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

Yaa Baneee Israaa'eelaz kuroo ni'matiyal lateee an'amtu 'alaikum wa annee faddaltukum 'alal 'aalameen

O Descendants of Israel! Remember the favour of Mine, which I bestowed upon you and gave you superiority over others of your time. (by sending the Noble Messengers to your nation)

Tafsir: Then, after He **{bestowed}** upon them blessings whose effects and fruits appear in the spiritual world according to the other existence, He **{bestowed}** upon them blessings whose effects appeared to them in the physical world according to the first existence. He also called out to them, beginning by reminding them: **{O Children of Israel, remember}** and do not disbelieve **{My favor which I have bestowed upon you}** and upon your ancestors, **{and}** know **{that I}** by My might and power **{have preferred you over the worlds}**, from among your kind, with virtues whose fame surpasses their enumeration.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Powerful and Bestower of blessings, whose favours encompass both the spiritual and physical worlds. It honours Rasulullaah ﷺ and earlier messengers as conduits of divine guidance. Spiritually, it emphasizes gratitude, awareness of divine favor, and recognition of one's privileged station, inspiring humility and faithfulness toward Allah.

Its Application: Muslims practice this verse daily by remembering Allah's spiritual and material blessings, expressing gratitude through worship, obedience, and service, avoiding ingratitude, honouring inherited guidance, using blessings responsibly, and fulfilling their moral responsibility to uphold faith, justice, and humility before Allah.

Du'a: O Allah, help us remember Your favours, be grateful, follow Your guidance, and honor the blessings You bestow upon us.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (48): (Qur'an 2:48)

وَاتَّقُواْ يَوْماً لاَّ تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئاً وَلاَ يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلاَ يُؤْخَذُ مِنْهَا عَدْلٌ وَلاَ هُمْ يُنصَرُونَ

Wattaqoo Yawmal laa tajzee nafsun 'an nafsin shai'anw wa laa yuqbalu minhaa shafaa'atunw wa laa yu'khazu minhaa 'adlunw wa laa hum yunsaroon

And fear the Day (of Resurrection) when no soul will be exchanged for another, nor will any intercession be accepted for the disbelievers, nor will they be set free in lieu of compensation nor will they be helped.

Tafsir: And after you have mentioned the blessings and recognized the Benefactor Most Generous, do not be deceived by My favor and kindness, but beware of My punishment and severity: **{And fear a Day}** when you will be gathered to account, and on that Day **{no soul}**—whether obedient or disobedient—**{will be recompensed} {for another soul}**—a disobedient one—**{anything}** from its due recompense and punishment, **{and}** also **{no intercession} {will be accepted from it}**, neither from a close, faithful intercessor, **{and}** likewise **{no compensation} {will be taken from it}** to delay the punishment, **{and they will not be aided}** by any helpers or supporters, for every soul is a prisoner of what it has earned.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Just and All-Powerful, whose judgment is absolute and inescapable. It honours Rasulullaah ﷺ as the messenger who conveys this truth. Spiritually, it emphasizes personal accountability, the inevitability of divine recompense, and the importance of fearing Allah's punishment while remaining conscious of His favours and mercy.

Its Application: Muslims can put this verse into practice daily by maintaining awareness of accountability, living with sincerity, avoiding reliance on others for salvation, performing righteous deeds, remembering that every action matters, and preparing for the Day of Judgment through obedience and piety.

Du'a: O Allah, make us mindful of the Day of Judgment, protect us from punishment, and grant us Your mercy always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (49): (Qur'an 2:49)

وَإِذْ نَجَّيْنَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءكُمْ وَيَسْتَحْيُونَ نِسَاءكُمْ وَفِي ذَلِكُم بَلاء مِّن رَّبِّكُمْ عَظِيمٌ

Wa iz najjainaakum min Aali Fir'awna yasoomoonakum sooo'al azaabi yuzabbihoona abnaaa'akum wa yastahyoona nisaaa'akum; wa fee zaalikum balaaa'um mir Rabbikum 'azeem

(And remember) When We rescued you from Firaun's people, for they were inflicting you with a dreadful torment, slaying your sons and sparing your daughters; that was a tremendous trial from your Lord (or a great reward).

Tafsir: And after He commanded them to remember the blessings in general and warned them against the evil of ingratitude, He pointed to the great favours with which they were specially endowed, saying: **{And when We delivered you}**—meaning: remember the time We saved you—**{from the people of Pharaoh}** who **{inflicted upon you the worst torment}** by enslaving you and exposing you to a terrible punishment worse than any other, for they **{slaughtered your sons}** to erase your remembrance in the world; for through the son, the father is remembered and his name lives on, as he is his secret. **{And}** even more atrociously, they **{forced your women}**—your daughters—into dishonour, by marrying them off without proper marriage or shame worse than that. Therefore, the death of offspring is considered among the greatest calamities. **{And in that}**—that is, know in these trials—**{there is a great trial} {from your Lord}**, chosen for you to reward you with a greater blessing, which is your deliverance from them and your victory over them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Powerful Deliverer and Protector, who saves His servants from oppression and extreme trials. It honours Rasulullaah ﷺ as the guide who conveys the lessons of past nations. Spiritually, it emphasizes gratitude, recognition of divine favours, and the assurance that trials are pathways to greater blessings and victory from Allah.

Its Application: Muslims can practice this verse daily by reflecting on Allah's blessings, remembering His favours even in hardship, expressing gratitude, remaining patient during trials, trusting His wisdom, and acknowledging that deliverance and success come from God alone, not worldly means.

Du'a: "O Allah, remember Your favours upon us, protect us from trials, and grant us patience, guidance, and steadfastness always."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (50): (Qur'an 2:50)

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ

Wa iz faraqnaa bikumul bahra fa anjainaakum wa agh-raqnaaa Aala Fir'awna wa antum tanzuroon

And when We split the sea for you thereby rescuing you, and drowned the Firaun's people in front of your eyes.

Tafsir: And after We tested you with enduring hardships and troubles, and enduring sorrows, We intended to save you completely from their punishment and destruction. So We commanded you to march and flee from the enemy, and you fled by night, only to find yourselves facing the sea while the enemy confronted you. **{And}** remember **{when We parted the sea for you}**—meaning: at the time We split it into great divisions—**{so We saved you}** by allowing you to cross safely **{and drowned the people of Pharaoh}**—those who aggressively pursued you right behind, as the sea rejoined its natural state after being divided—**{while you}** at that moment **{were looking on}** witnessing the successive separation and reunion. How can you not remember and give thanks for this?

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Powerful Savior, whose mercy and might deliver His servants from insurmountable dangers. It honours Rasulullaah ﷺ as the messenger recalling these divine lessons. Spiritually, it emphasizes gratitude, recognition of divine intervention, and awareness of Allah's protection amidst trials and miraculous deliverance.

Its Application: Muslims can practice this daily by reflecting on Allah's past favours, expressing gratitude for deliverance from hardships, trusting in His support during trials, and remembering His mercy, recognizing that every hardship overcome is a sign of His guidance and protection.

Du'a: O Allah, thank You for Your salvation and mercy; protect us from oppression, grant guidance, and strengthen our faith always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (51): (Qur'an 2:51)

وَإِذْ وَاعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ

Wa iz waa'adnaa Moosaaa arba'eena lailatan summattakhaztumul 'ijla mim ba'dihee wa antum zaalimoon

And when We made a commitment with Moosa (Musah) for forty nights - then behind him you started worshipping the calf, and you were unjust.

Tafsir: And after saving you safely from the sea, drowning them completely, and bequeathing to you their land, homes, and wealth, remember **{when We promised Musah}**—the one well-versed in securing the kingdom at the beginning of the conquest by Our command—we said to him: if you sincerely direct yourself and return to Us for a continuous period of **{forty nights}**—set apart for being free from distractions that hinder sincerity—we would send down to you a book encompassing both faith and deeds, containing all outward and inward wisdom and ordinances. **{Then}** before Musah could fulfil the promise and keep the covenant, he went to the appointed time, and **{you took the calf}**—which you fashioned with your own hands from your jewellery under the instruction of the Samiri—due to the noise it caused as a trial and temptation, becoming a god besides God, and you confined divinity to it by saying: this is your god and the god of Musah. Thus, you broke the promise **{after him}**—that is, after Musah went to or returned from the appointed time—and **{you}** by breaking the promise and taking the mentioned calf **{were wrongdoers}** departing from faith and monotheism, may God protect us from that.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's unmatched power and mercy, praising Him for saving, guiding, and providing for His servants. It honours Prophet Musa's obedience and spiritual rank as a divinely chosen messenger, highlighting the significance of faithfulness. Spiritually, it reminds believers of Allah's wisdom, the Messenger's guidance, and the soul's need for steadfast devotion.

Its Application: Muslims can put this verse into practice daily by remaining steadfast in sincere worship, avoiding shortcuts or distractions that weaken faith, honouring commitments to Allah, resisting temptations of idolatry or material attachment, and continually returning to God with humility, obedience, and mindful devotion to preserve monotheism.

Du'a: O Allah, keep us steadfast upon Your covenant, protect us from misguidance, and forgive our injustices through sincere repentance always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (52): (Qur'an 2:52)

ثُمَّ عَفَوْنَا عَنكُم مِّن بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ

Summa 'afawnaa 'ankum mim ba'di zaalika la'allakum tashkuroon

Then after that We pardoned you so that you may be grateful.

Tafsir: **{Then}** when you repented and returned to Us sincerely from the depths of your hearts, **{We pardoned you}**, meaning: We removed from your account the penalty for the wrong you committed **{after}** your sincere repentance and return. **{That}** forgiveness We granted you **{so that you might be grateful}**,

hoping that you would appreciate and exalt the blessing of pardon, which is a manifestation of kindness and beauty flowing from the forgiven wrong, itself a manifestation of power and majesty, so that you may be among the thankful ones who thank God in times of ease and hardship, abundance and prosperity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The text praises Allah by highlighting His infinite mercy, forgiveness, and majesty, removing sins upon sincere repentance. It honours Rasulullaah ﷺ as the divinely appointed guide who inspires return to God and exemplifies righteous conduct. Spiritually, it teaches gratitude, humility, and awareness, drawing the believer closer to divine presence and inner purification.

Its Application: Muslims put this verse into practice daily by repenting sincerely after mistakes, trusting Allah's mercy, correcting their actions, and expressing gratitude through obedience, patience, humility, and consistent worship, thanking Allah in both ease and hardship for His pardon and kindness.

Du'a: "O Allah, pardon us through sincere repentance, fill our hearts with gratitude, and make us thankful in ease and hardship."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (53): (Qur'an 2:53)

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ

Wa iz aatainaa Moosal kitaaba wal Furqaana la'allakum tahtadoon

And when We gave Moosa the Book (Taurat / Torah) and the criterion to judge right from wrong, so that you may attain guidance.

Tafsir: {And when} after you broke the covenant before its completion and wronged yourselves by making the calf, We did not neglect the matter of Musah, nor did We fail to fulfil the promise We made with him. Remember: **{We gave Musah}** in fulfilment of Our promise **{the Book}** that contains the secrets of Lordship, **{and the Criterion}** that distinguishes between truth and falsehood, between misguidance and guidance, **{so that you might} {be guided}** by it to the path of monotheism and strive in it until you are purified from all distractions that prevent you from turning to Us.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: All praise is due to Allah, Who fulfils His promises and grants guidance to His servants. Honour be upon Prophet Muhammad ﷺ, the Seal of the Prophets, who confirms the guidance revealed to Musa (as) and exemplifies steadfast devotion. Spiritually,

this teaches us to follow divine guidance, uphold monotheism, and purify our hearts from distractions.

Its Application: Muslims practice this verse daily by learning divine guidance, using the Qur'an to distinguish truth from falsehood, judging actions ethically, correcting beliefs, avoiding distractions, and striving for purification, obedience, and sincere devotion to Allah through knowledge, reflection, and righteous deeds.

Du'a: "O Allah, grant us Your Book and criterion in lives, guide us to truth, and purify our hearts from distraction."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (54): (Qur'an 2:54)

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُواْ إِلَى بَارِئِكُمْ فَاقْتُلُواْ أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Wa iz qaala Moosaa liqawmihee yaa qawmi innakum zalamtum anfusakum bittikhaa zikumul 'ijla fatoobooo ilaa Baari'ikum faqtulooo anfusakum zaalikum khairul lakum 'inda Baari'ikum fataaba 'alaikum; innahoo Huwat Tawwaabur Raheem

And when Moosa said to his people, "O my people! You have wronged yourselves by taking the calf, therefore turn in repentance to your Creator, therefore kill each other; this is better for you before your Creator"; He therefore accepted your repentance; indeed He only is the Most Acceptor of Repentance, the Most Merciful.

Tafsir: {And} when We fulfilled the promise to Musah and he returned to his people, angry and sorrowful, remember **{when Musah said to his people}**—those who believed in him and pledged allegiance after his return from the appointment and the revelation: **{"O my people,"}** you who broke My covenant and transgressed the limits set by God, **{"Indeed, you have wronged yourselves by taking the calf}** as a deity deserving of worship. **{So repent}** from this belief and adoption and return humbly **{to your Creator}** who created you from nothing and can absolve you from this wrongdoing. And if you repent and return **{kill each other }** the selves inclined toward this wrongdoing, through various disciplines and renunciations: forsaking desires and pleasures, cutting off familiar attachments, and abandoning commendable deeds for which they are reproached in many ways, until they become tranquil with what they have been tested by, content with the unfolding of divine decree, pleased with annihilation—indeed annihilated beyond annihilation. **{That}**—this referred to—the sincere return, repentance, clearing of the conscience, and humility through various disciplines

and absolute annihilation as well, **{is better for you with your Creator}**—your Creator who created you for monotheism and knowledge. And when your sincere repentance and devotion are realized, **{He accepted your repentance}**—before your repentance and was pleased with you. **{Indeed, He is the One who turns to the servants in forgiveness}** and repentance, **{the Most Merciful}**, accepting their repentance even though their fault was great.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The text praises Allah by highlighting His infinite mercy, forgiveness, and acceptance of sincere repentance, even for great faults. It honours Rasulullaah who confirms Musa ﷺ as a patient and divinely appointed guide, admonishing his people to humility, devotion, and return to God. Spiritually, it teaches repentance, self-purification, detachment from wrongdoing, disciplined renunciation, and contentment with divine decree, drawing the believer closer to Allah and inner tranquillity.

Its Application: Muslims apply this verse daily by admitting wrongdoing, abandoning sinful attachments, disciplining the ego, repenting sincerely to Allah, accepting accountability, sacrificing harmful desires, and trusting His mercy, knowing true repentance requires inner change, humility, and obedience, which bring forgiveness alone.

Du'a: O Allah, accept our repentance, help us overcome sinful selves, return us to You, and envelop us in Your mercy.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (55): (Qur'an 2:55)

وَإِذْ قُلْتُمْ يَا مُوسَى لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنتُمْ تَنظُرُونَ

Wa iz qultum yaa Moosaa lan nu'mina laka hattaa naral laaha jahratan fa akhazat kumus saa'iqatu wa antum tanzuroon

And when you said "O Moosa! We will not believe you till we clearly see Allah"; so, the thunder seized you while you were watching.

Tafsir: {And} also remember **{when you said}** to Musah at your call to faith and guidance: **{"O Musah,"}** the claimant of the message, the caller to God by mere informing, **{"We will never believe you}** concerning what you have brought from your Lord **{until we see God}** the Sender **{manifestly}** openly, without any veil, as some of us see each other. **{Then struck you the thunderbolt}** descending from the eye of Our might and wrath because of your denial of Our manifestation, which is more evident than the sun—indeed, the sun is but a gleam from the flashes of Our essence. **{And when you looked}** at it, **{you stared}** bewildered and

helpless without any plan or control, until you perished, crushed beneath Our overpowering.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The text exalts Allah ﷻ as the Absolute Sovereign, whose power, might, and decisive signs manifest beyond denial, inspiring awe and surrender. It honours Rasulullaah ﷺ as the truthful bearer of divine revelation, calling humanity to faith with wisdom and patience, guiding submission to Allah's unseen majesty. Spiritually, it nurtures humility, sincere belief, and awareness of the consequences of rejecting divine guidance.

Its Application: Muslims practice this verse daily by nurturing faith without demanding physical proofs, trusting Allah's unseen wisdom, avoiding arrogance and doubt, humbly accepting revelation, strengthening iman through reflection and obedience, and remembering consequences of denial, cultivating reverence, submission, and spiritual awareness.

Du'a: "O Allah, grant us faith without arrogance, protect us from doubt, and humble our hearts before Your overwhelming majesty."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (56): (Qur'an 2:56)

ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Summa ba'asnaakum mim ba'di mawtikum la'allakum tashkuroon

Then We brought you back to life after your death, so that you may be grateful.

Tafsir: {Then We revived you}—gave you life and raised you up by Our gentle manifestation **{after your death}** and your annihilation through overpowering and coercion, as a favor to you, **{that you might be grateful}** for the blessing of existence and life after death, and that you might believe in the resurrection promised on the Day of Recompense and have faith in it.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The text praises Allah by highlighting His power to grant life after death and His mercy in reviving His servants. It honours Rasulullaah ﷺ as the divinely guided messenger who conveys God's signs. Spiritually, it teaches gratitude, belief in resurrection, and accountability before Allah.

Its Application: Muslims live this verse daily by valuing life as a divine gift, renewing faith after spiritual lapses, remembering resurrection, using every breath in obedience, gratitude, and service, repenting after falls, and transforming hearts into worship, humility, and reliance on Allah.

Du'a: O Allah, revive our hearts after heedlessness, grant us gratitude for life, and strengthen our belief in resurrection.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (57): (Qur'an 2:57)

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى كُلُواْ مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ

Wa zallalnaa 'alaikumul ghamaama wa anzalnaa 'alaikumul Manna was Salwaa kuloo min taiyibaati maa razaqnaakum wa maa zalamoonaa wa laakin kaanooo anfusahum yazlimoon

And We made the clouds a canopy for you and sent down Manna and Salwa on you; "Eat of the pure things We have provided you"; they did not wrong Us in the least, but indeed they wronged themselves.

Tafsir: {And} also remember when **{We shaded you with clouds}** on a day when there was no shade but His shade, while you were wandering lost in the wilderness in the summer heat, as He moved with you wherever you wished, and His shade did not depart from you. **{And}** with that, We bestowed upon you a greater favor by **{sending down upon you}** from the sky **{the manna}**—the choicest food to cool your heat—and **{We sent down for your food} {the quail}**, or something similar, descending from the sky, allowing you to consume them. Do not be ungrateful for them when We said to you: **{Eat of the good things We have provided you}** as special blessings and be thankful for them. **{And We wronged them not}** by withholding benefits or denying rewards, **{but they were themselves wronging}** their own souls by failing to appreciate the benefits of the increasing blessings through continuous gratitude and drawing near to Us by observing Our limits.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The text praises Allah by highlighting His mercy, provision, and guidance, sustaining His servants even in hardship. It honours Rasulullaah ﷺ as the divinely guided messenger whose message calls people to gratitude and obedience. Spiritually, it teaches appreciation for blessings, continuous thankfulness, and turning to Allah while avoiding self-wronging, drawing the believer closer to divine favor and mindfulness.

Its Application: Muslims practice this verse daily by recognizing Allah's constant care, consuming lawful sustenance with gratitude, avoiding waste and ingratitude, trusting divine provision during hardship, obeying His limits, and understanding that neglecting gratitude harms one's own soul, not Allah.

Du'a: O Allah, make us thankful for Your provisions, keep us within Your limits, and protect us from wronging our own souls.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (58): (Qur'an 2:58)

وَإِذْ قُلْنَا ادْخُلُواْ هَـذِهِ الْقَرْيَةَ فَكُلُواْ مِنْهَا حَيْثُ شِئْتُمْ رَغَداً وَادْخُلُواْ الْبَابَ سُجَّداً وَقُولُواْ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ

Wa iz qulnad khuloo haazihil qaryata fakuloo minhaa haisu shi'tum raghadanw wadkhulul baaba sujjadanw wa qooloo hittatun naghfir lakum khataayaakum; wa sanazeedul muhsineen

And when We said, "Enter this town and eat freely from what is in it, and enter the gate whilst prostrating, and say, 'May our sins be forgiven' - We will forgive you your sins; and We will soon increase the reward for the righteous."

Tafsir: **{And}** also remember your wrongdoing when **{We said}** after your exit from the wandering, out of compassion for you and favor upon you: **{Enter this city}** which is among the dwellings of the prophets and the saints, and it is the Holy House. **{So eat from it}** of its foods and drinks **{wherever you wish}** without contention or dispute, **{in ease}**—wide and free from fear of sickness—so that your constitution may strengthen and your weakness may disappear. After strengthening your constitution with these blessings, return to Us and turn toward Our House, where **{and enter the gate in prostration}**, humbled and submissive, placing your foreheads and faces on the ground. And in your prostration, seek forgiveness from your Lord for your sins. **{And say}** our hope is from You, O our Master: **{"Hittah"}** — meaning: remove what has come from us and passed upon us of sins and wrongdoings. If you enter as commanded and seek forgiveness as taught, **{We will forgive your sins}** that you brought and sought forgiveness for, **{and We will increase the good-doers}** among you, those who did not exceed limits nor oppose the content command, the highest rank.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The text praises Allah by emphasizing His mercy, generosity, and readiness to forgive those who sincerely repent. It honours Rasulullaah ﷺ as the divinely guided messenger who

demonstrates the proper way to humility, prostration, and seeking forgiveness. Spiritually, it teaches sincere repentance, obedience, and purification of the soul, showing that through submission and devotion, believers can attain Allah's pleasure and elevated ranks.

Its Application: Muslims apply this verse daily by enjoying Allah's lawful blessings with humility, entering acts of worship submissively, seeking forgiveness sincerely, observing divine limits, and pairing ease with obedience, knowing forgiveness and increased reward come through repentance, gratitude, righteousness, and disciplined respect for Allah's commands.

Du'a: O Allah, let us enter with humility, forgive our sins, increase us in righteousness, and grant us abundant reward always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (59):
(Qur'an 2:59)

فَبَدَّلَ الَّذِينَ ظَلَمُواْ قَوْلاً غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُواْ رِجْزاً مِّنَ السَّمَاء بِمَا كَانُواْ يَفْسُقُونَ

Fabaddalal lazeena zalamoo qawlan ghairal lazee qeela lahum fa anzalnaa 'alal lazeena zalamoo rijzam minas samaaa'i bimaa kaanoo yafsuqoon

But the unjust changed the word that had been ordered for another one, so We sent down a punishment on them from the skies, the recompense of their disobedience.

Tafsir: And when We commanded them to enter in this manner, and taught them the way of supplication and seeking forgiveness, some of them unjustly and by misinterpretation **{replaced those who wronged}** by departing from Our command, Our words to them for reforming their condition, **{with words}** different in wording and meaning **{from what was said to them}**, meaning they wanted from the words given to them another wording, and another meaning according to their corrupt opinion and spoiled nature—downgrading the signs; that is: red wheat. And when they did not do what was commanded, yet they replaced it with what their souls desired, We seized them with it: **{So We sent down upon those who wronged}** as a clear designation and specification for them, so you may know that the reason for their punishment was their wrongdoing: **{a plague}** a torment sent **{from the sky because of what they used to corrupt}**—as they transgressed the limits of God revealed from the sky by various acts of disobedience and rebellion.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Supreme Authority, perfect in justice and power, sending guidance and punishment by His will, from which none can escape. It honours Rasulullaah ﷺ as the truthful, pure conveyor of revelation and a mercy for the sincere. Spiritually, it calls believers to steadfast obedience, humility, sincerity, and safety through submission to Allah and following His Beloved ﷺ.

Its Application: Muslims practice this verse daily by obeying divine commands precisely, avoiding distortion of religious teachings, resisting ego-driven reinterpretation, maintaining sincerity in worship, accepting guidance humbly, and understanding that altering Allah's guidance harms oneself and invites spiritual consequences.

Du'a: O Allah, keep us obedient to Your commands, protect us from distortion and injustice, and save us from deserved punishment.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (60): (Qur'an 2:60)

وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْناً قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُواْ وَاشْرَبُواْ مِن رِّزْقِ اللهِ وَلاَ تَعْثَوْاْ فِي الأَرْضِ مُفْسِدِينَ

Wa izis tasqaa Moosaa liqawmihee faqulnad rib bi'asaakal hajara fanfajarat minhusnataaa 'ashrata 'aynan qad 'alima kullu unaasim mash rabahum kuloo washraboo mir rizqil laahi wa laa ta'saw fil ardi mufsideen

And when Moosa asked for water for his people, We said, "Strike this rock with your staff"; thereupon twelve springs gushed forth from it; each group recognised its drinking-place; "Eat and drink from what Allah has provided, and do not roam about the earth making turmoil in it."

Tafsir: {And} also remember **{when Musah prayed for water}** and requested rain **{for his people}** as they expressed their complaints to him about severe thirst during their wandering. **{So We said}** to him, pointing to what was expected but seemed unlikely: **{"Strike} {with your staff}**," which you use for help in matters and events, **{the rock}** before you. Musah, enlightened by the light of prophecy, realized the obligatory nature of this command and struck it once. **{Then twelve springs gushed forth}** suddenly from it, each separated and distinct, corresponding to the twelve tribes, so that **{each people}** from every tribe **{knew their drinking place}**, preventing crowding and disputes. Then We commanded you with what benefits you outwardly and inwardly, saying to you: **{"Eat and drink}** comfortably and enjoy **{from the provision of Allah}**," which He has

granted you purely out of His grace and kindness from sources you do not count. And We forbade you what harms you, meaning when We said: **{"Do not spread corruption}** on the earth" by various kinds of mischief you might exploit. **{And Allah does not like every arrogant boaster}** [Luqman: 18].

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ for His boundless mercy and provision, responding to Musa's prayer with life-giving water, reflecting divine care and wisdom. It honours Rasulullaah ﷺ by affirming the continuity of prophetic guidance he embodied—teaching obedience, reliance on Allah, and humility. Spiritually, it nurtures gratitude, justice, mindfulness, and the rejection of arrogance and corruption.

Its Application: Muslims live this verse daily by trusting Allah during hardship, seeking lawful means, sharing resources fairly, avoiding conflict and waste, consuming provisions gratefully, following prophetic guidance, and refraining from corruption, injustice, and arrogance, recognizing sustenance comes from Allah alone always.

Du'a: O Allah, let us benefit from Your provisions, refrain from spreading corruption, and live in gratitude and obedience to Your guidance.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (61): (Qur'an 2:61)

وَإِذْ قُلْتُمْ يَا مُوسَى لَن نَّصْبِرَ عَلَىَ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الأَرْضُ مِن بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ اهْبِطُواْ مِصْراً فَإِنَّ لَكُم مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَآؤُوْاْ بِغَضَبٍ مِّنَ اللهِ ذَلِكَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بِآيَاتِ اللهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعْتَدُونَ

Wa iz qultum yaa Moosaa lan nasbira 'alaa ta'aaminw waahidin fad'u lanaa rabbaka yukhrij lanaa mimmaa tumbitul ardu mimbaqlihaa wa qis saaa'ihaa wa foomihaa wa 'adasihaa wa basalihaa qaala atastabdiloonal lazee huwa adnaa billazee huwa khayr; ihbitoo misran fa inna lakum maa sa altum; wa duribat 'alaihimuz zillatu walmaskanatu wa baaa'oo bighadabim minal laah; zaalika bi annahum kaano yakfuroona bi aayaatil laahi wa yaqtuloonan Nabiyyeena bighairil haqq; zaalika bimaa 'asaw wa kaanoo ya'tadoon

And when you said, "O Moosa! We shall never put up with only one kind of food, so call upon your Lord to produce for us what the earth grows - some herbs, cucumbers, corn, lentils and onions"; he said, "What! You wish to exchange the better for something inferior? Therefore, settle down in Egypt or any city, where you will get what you demand"; and disgrace and misery

were destined for them; and they returned towards Allah's wrath; that was because they disbelieved in Allah's signs and wrongfully martyred the Prophets; that was for their disobedience and transgression.

Tafsir: **{And}** also remember **{when you said}** to Musah during the wandering after the sending down of manna and quail and the bursting forth of springs, a statement void of sincerity and love, arising purely from corruption, heedlessness, and ingratitude for the blessing: **{"O Musah,}** in a tone of disrespect towards him, **{we will never endure}** with you in the wandering **{on one kind of food."}** This is unsuitable to our temperament and nature. **{"So pray to your Lord}** whom you claim to have nurtured us with **{to bring forth}** and prepare **{for us}** food **{from what the earth grows,}** whether **{its herbs,}** the vegetables people eat for enjoyment and savouring their sharpness, sourness, and bitterness suitable to their temperament, **{its cucumbers}** which refresh the temperament, **{and its garlic}** the wheat which strengthens the body because it suits the temperament strongly—this is why Satan tempted Adam with it—and **{its lentils}** to aid digestion, **{and its onions}** which the souls yearning for bitterness desire." When Musah heard what they said, he despaired and lost hope for their goodness and reform. **{He said,}** reproaching them sharply: **{"Do you exchange}**—you who have deviated from the path of truth and inclined to desires—**{that which is better}** and higher, sent down from above, **{for that which is lower}**? I feel ashamed before Allah to ask for what you ask. **{Go down to Egypt,}** the land of giants and the abode of Pharaoh's people, **{for indeed for you there is}** in it **{what you have asked for}** through toil and farming." After they humbled themselves in seeking these lowly, vile things, **{humiliation was decreed upon them,}** and it was sealed upon them because of the wickedness of their souls, hardness of their hearts, and the entrenchment of hypocrisy in their nature; therefore, you do not see a Jew except humbled in his soul and wicked in his livelihood. **{And}** poverty, which derives from humiliation and is based on baseness and wickedness, was also decreed upon them. **{And}** in addition to humiliation, they incurred **{the wrath}** descending **{from Allah}**, who knows their inner secrets and concealed thoughts. **{That}** is the cause of the descent of wrath: **{because they}** due to the wickedness of their nature, intense hypocrisy, and malice, **{disbelieved in the signs of Allah}** sent down upon them as bounty and grace. **{And}** despite this, they are not satisfied with ingratitude but **{kill the prophets}** who warn them about their ugly deeds, **{unjustly}**, even though the evil reasons for their killing are apparent to them. **{That is}** because they rebelled flagrantly, **{and in that rebellion, they transgressed the limits}**, defying Allah's boundaries with obstinacy and arrogance. And when they greatly persisted in turning away from Allah, transgressing His limits, and rejecting His blessings, to the extent that success and salvation seemed hopeless from them, Musah (as) gave up on delivering to them the message and completely despaired of their guidance.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exposes human ingratitude and stubbornness toward divine blessings, contrasting base worldly desires with Allah's noble provision. It praises Allah's wisdom and justice, condemning hypocrisy and rebellion. It honours Prophet Musa's ﷺ patience and struggle, mirrored in the perseverance of Prophet Muhammad ﷺ. Spiritually, it warns against ingratitude and desire-driven disobedience, teaching that humility and sincere submission are the true path to Allah's mercy.

Its Application: Muslims apply this verse daily by cultivating gratitude for Allah's blessings, resisting selfish desires for inferior worldly gains, trusting divine provision, avoiding envy and complaint, obeying prophetic guidance, and understanding that ingratitude, arrogance, and rebellion lead to humiliation, hardship, and spiritual loss.

Du'a: O Allah, protect us from ingratitude, keep our hearts satisfied with Your blessings, and guide us away from desires that lead to transgression.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (62): (Qur'an 2:62)

إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَادُواْ وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللهِ وَالْيَوْمِ الآخِرِ وَعَمِلَ صَالِحاً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

Innal lazeena aamanoo wallazeena haadoo wan nasaaraa was Saabi'eena man aamana billaahi wal yawmil aakhiri wa 'amila saalihan falahum ajruhum 'inda Rabbihim wa laa khawfun 'alaihim wa laa hum yahzanoon

Indeed, the believers (the Muslims) and those among the Jews, the Christians, and the Sabaeans who sincerely accept faith in Allah and the Last Day and do good deeds - their reward is with their Lord; and there shall be no fear upon them nor shall they grieve.

Tafsir: Then He, Exalted is He, pointed out that among them and among similar peoples of other religions and communities are those who are guided to the truth and follow the straight path, saying: **{Indeed, those who have believed}** in the religion of our Prophet Muhammad, peace be upon him, **{and those who are Jews}** who submitted to the religion of Moses, peace be upon him, **{and the Christians}** who believed in the religion of Jesus, peace be upon him, **{and the Sabians}** who followed the religion of Noah, peace be upon him, **{who believe in Allah and the Last Day}** — that is, who are certain of the oneness of God, acknowledge His Lordship, recognize that there is no creator except the One God, and affirm belief in the Day of Judgment — **{and do righteous deeds}** in accordance with what they were commanded, sincerely for the sake of Allah, **{for**

them is their reward with their Lord} who guides them to monotheism and sincerity, **{and no fear will there be concerning them}** from punishment or torment, **{nor will they grieve}** over an ill outcome or a lost end.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah ﷻ, affirming His absolute Oneness, eternal Lordship, and sole authority to reward, reflecting His mercy, justice, and guidance for the sincere. It honours Rasulullaah ﷺ as the Seal of the Messengers, whose final guidance confirms all before him. Spiritually, it teaches that true success lies in faith, sincerity, and righteous deeds for Allah alone, granting security, peace, and mercy.

Its Application: Muslims practice this verse daily by embracing sincere faith in Allah and the Last Day, performing righteous deeds with pure intention, respecting other sincere believers of past prophets, striving for truth and justice, and trusting in Allah's reward without fear or sorrow.

Du'a: O Allah, unite us in faith, guide us to righteous deeds, grant us certainty in You and the Last Day, and protect us from fear and grief.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (63): (Qur'an 2:63)

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُواْ مَا آتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُواْ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

Wa iz akhaznaa meesaaqakum wa rafa'naa fawqakumut Toora khuzoo maaa aatainaakum biquwwatinw wazkuroo maa feehi la'allakum tattaqoon

And when We made a covenant with you and raised the Mount above you; "Accept and hold fast to what We give you, and remember what is in it, so that you may attain piety."

Tafsir: Then remember also **{When We took your covenant}** — that is, We asked you for the firm pledge to follow Moses and to obey the commands of his Book and to avoid its prohibitions — but you refused to follow him and found his Book burdensome; so We brought you to him by Our command: Gabriel, peace be upon him, was ordered to lift the mountain from its place, and **{We raised it}** — by Our grace — **{above you the Mount}** suspended over you, and We said to you in that state: **{Take what We have given you}** of the religion and the Book **{with determination}** — with effort and earnestness — **{and remember}** all that is in it in detail for your own selves; and if you did not take it and remember it, the mountain would fall upon you and We would root you out, so you accepted the covenant out of fear of its falling; and We did that to you **{that you might become righteous}** —to warn you against Our punishment and retribution.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah ﷻ for His absolute authority, mercy, and guidance through powerful, awe-inspiring signs, reflecting His unmatched power and justice. It honours Rasulullaah ﷺ as the Seal of the Prophets, whose message completes and perfects prior revelations. Spiritually, it teaches sincere obedience, mindfulness of divine covenants, and commitment to Allah's guidance as the path to righteousness and protection from destruction.

Its Application: Muslims practice this verse daily by sincerely accepting and following divine guidance, studying and remembering Allah's teachings, obeying His commands, avoiding prohibitions, striving for piety, and treating the Qur'an as a serious covenant, not a burden, with humility and diligence.

Du'a: O Allah, help us hold fast to Your guidance, remember Your commands, and attain piety through sincere obedience and reflection.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (64): (Qur'an 2:64)

ثُمَّ تَوَلَّيْتُم مِّن بَعْدِ ذَلِكَ فَلَوْلاَ فَضْلُ اللهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنتُم مِّنَ الْخَاسِرِينَ

Summa tawallaitum mim ba'di zaalika falawlaa fadlul laahi 'alaikum wa rahmatuhoo lakuntum minal khaasireen

Then after that, you turned away; and were it not for the munificence / generosity of Allah and His mercy, you would be among the losers.

Tafsir: { Then } when We gave you respite for a time, **{ you turned away }** you turned away from the covenant **{ after }** We had removed from you **{ that }** fear while you were by nature wrongdoers, transgressing limits and covenants. **{ So why not for the grace of Allah }**—the All-Encompassing—**{ upon you }** by His will for your faith and reform, **{ and His mercy }** the vast mercy encompassing you by sending messengers and revealing scriptures, **{ you would have been }** in yourselves **{ among the losers }**, those who lose themselves and their families on the Day of Resurrection. **{ Indeed, that is the clear loss }** [Az-Zumar: 15].

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah ﷻ for His boundless mercy and patience, delaying punishment despite persistent wrongdoing. It honours Rasulullaah ﷺ as the embodiment of that mercy, sent to guide humanity. Spiritually, it teaches that embracing Allah's mercy, obeying His Messenger ﷺ, and following His guidance leads to salvation, while turning away results in loss and ruin.

Its Application: Muslims apply this verse daily by recognizing Allah's mercy and grace, avoiding complacency after blessings, returning to obedience after lapses, maintaining faith, refraining from transgression, and striving for reform, understanding that without Allah's generosity they would be spiritually and morally lost.

Du'a: O Allah, protect us by Your mercy and grace, keep us steadfast in faith, and save us from becoming among the losers.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (65): (Qur'an 2:65)

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

Wa laqad 'alimtumul lazeena'-tadaw minkum fis Sabti faqulnaa lahum koonoo qiradatan khaasi'een

And you certainly know of those amongst you who transgressed in the matter of Sabth (Sabbath - Saturday) - We therefore said to them, "Become apes, despised!"

Tafsir: And how could you not be among the losers who break covenants, when you are a people whose matter is such? **{And}** Allah **{has certainly known}** — and you have preserved the story — **{among you}** those who transgressed **{who exceeded the limits}** in the time of David, peace be upon him, regarding the hunting on the day of **{the Sabbath}**. That is, they dwelled on the seashore in a village called Ailah, and their livelihood was from fishing the sea. So Allah sent upon them David, peace be upon him, and he called them, and they believed in him, and Allah made a covenant with them by the tongue of David not to fish on the Sabbath, but to dedicate that day for devotion and worship. They accepted the covenant, and thereafter the sea creatures would come to the shore on the Sabbath, raising their trunks out of the water. But after some time, they devised a way to catch them by digging pools and channels on the shore leading to the sea, and on the Sabbath, they would open the channels, letting water flow into the pools to gather the sea creatures, and on Sunday they would catch them from there, thus breaking Allah's covenant by this trick. Allah, after granting them respite, when they thought they had deceived, took vengeance upon them: **{So We said to them}**, if you corrupt the essentials of humanity — meaning covenants and obligations — We also corrupt your humanity: **{Be}** turned into **{despised monkeys}**, humiliated and degraded, stripped of the essentials of humanity — of knowledge, will, awareness, and faith — and they fell to the level of beasts, indeed worse than them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ for His justice and power, warning that covenant-breakers face humiliation and disgrace. It honours Rasulullaah ﷺ as the final Messenger, confirming previous revelations and warnings. Spiritually, it teaches that obedience preserves dignity, faith, and divine favor, while defiance brings disgrace and loss of humanity.

Its Application: Muslims apply this verse daily by honouring covenants, obeying divine commands fully, avoiding deceit or shortcuts to justify disobedience, dedicating time to worship, and recognizing that breaking Allah's limits and manipulating His guidance leads to spiritual degradation and loss of dignity.

Du'a: O Allah, keep us mindful of Your covenants, protect us from transgression and deceit, and preserve our dignity and humanity through obedience.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (66): (Qur'an 2:66)

فَجَعَلْنَاهَا نَكَالاً لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ

Faja'alnaahaa nakaalal limaa baina yadaihaa wa maa khalfahaa wa maw'izatal lilmuttaqeen

So, We made this incident (of that town) a warning to the surrounding towns (others of their time) and to succeeding generations, and a lesson for the pious.

Tafsir: {So We made it} — that is, their story of being transformed and their condition — **{an example}** a lesson **{for those present}** among the witnesses observing their state and story **{and for those after them}** who exist later among those who remember and hear their tale and history **{and a reminder}** and admonition **{for the righteous}** who always guard themselves from following such examples.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah ﷻ for His perfect justice and wisdom in turning past punishments into enduring lessons. It honours Rasulullaah ﷺ as the final Messenger entrusted with conveying these reminders. Spiritually, it teaches believers to take heed, guard themselves, uphold Allah's commands, and learn from earlier transgressions to remain righteous.

Its Application: Muslims practice this verse daily by reflecting on past communities' mistakes, learning from their disobedience, heeding warnings,

guiding themselves and others toward righteousness, avoiding corruption, and striving to be pious, mindful, and conscious of Allah's commands in all actions.

Du'a: O Allah, let us learn from past nations, take heed of their warnings, and guide us to righteousness and piety always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (67): (Qur'an 2:67)

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُواْ بَقَرَةً قَالُواْ أَتَتَّخِذُنَا هُزُواً قَالَ أَعُوذُ بِاللّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

Wa iz qaala Moosaa liqawmiheee innal laaha yaamurukum an tazbahoo baqaratan qaalooo atattakhizunna huzuwan qaala a'oozu billaahi an akoona minal jaahileen

And (remember) when Moosa said to his people, "Allah commands you to sacrifice a cow"; they said, "Are you making fun of us?" He answered, "Allah forbid that I should be of the ignorant!"

Tafsir: {And} remind, O perfect Messenger, those who follow you among the believers, of the evil treatment of the Children of Israel toward Moses, peace be upon him, and the ugliness of their actions with him, and their disputing what he brought from God out of ignorance and stubbornness, so that they may be aware and attentive that faith in a prophet requires obedience and submission to him, refraining from disputation and argument with him, showing love and sincerity toward him, and entrusting matters to him as he is entrusted to God; so that the secret of lordship, servitude, prophethood, message, legislation, obligations, supplication, nearness, and spiritual approach may be fulfilled. And that was **{when Moses said to his people}** during the great trial among them, which was: there was among them a man of their strong ones with wealth, estates, and much property, and he had only one son while having many paternal uncles; they coveted his wealth, so they killed his son to inherit it and threw him at the door. They rose up shouting in terror, demanding the killer. God wanted to expose them and disgrace them, so He commanded Moses to say to them: **{Indeed, Allah commands you to sacrifice a cow}**. When they heard this, they found it strange and were confused about their task, and out of extreme astonishment **{they said}** in a tone of reproach: **{Do you take us for jest, O Moses?}** — meaning, you mock us with ridicule while we are your subjects, yet you have no authority over us. **{He said}** Moses, distancing himself and seeking refuge: **{I seek refuge in Allah from being among the ignorant}**, the mockers of people; rather, I follow only what is revealed to me.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ for His supreme wisdom in revealing hidden truths and exposing deceit. It honours Rasulullaah ﷺ as the most complete Messenger, spiritual heir to Musah ﷺ, guiding believers toward obedience, sincerity, and submission. Spiritually, it teaches that true faith in a Prophet requires trust, obedience, and submission, avoiding argument, mockery, or personal interpretation of Allah's commands.

Its Application: Muslims apply this verse daily by trusting and obeying prophetic guidance, avoiding disputes or mockery of divine commands, submitting sincerely to Allah's instructions, practicing patience during trials, prioritizing faith over personal opinion, and striving for humility, knowledge, and righteous action.

Du'a: O Allah, grant us sincerity in following Your messengers, protect us from ignorance and mockery, and make us obedient to Your commands.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (68): (Qur'an 2:68)

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَّ فَارِضٌ وَلاَ بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُواْ مَا تُؤْمَرونَ

Qaalud-'u lanaa rabbaka yubaiyil lanaa maa hee; qaala innahoo yaqoolu innahaa baqaratul laa faaridunw wa laa bikrun 'awaanum baina zaalika faf'aloo maa tu'maroon

They said, "Pray to your Lord that He may describe the cow"; said Moosa, "He says that it is a cow neither old nor very young but between the two conditions; so, do what you are commanded."

Tafsir: So when they heard his seeking protection and refuge, they feared being tested, and their words caused a sense of apprehension in his heart, because they were treacherous. They busied themselves with devising a way to evade the command, and they conferred among themselves, agreeing that they would intend in their hearts that particular cow, marked and known to them by the person. After that, they asked him for specification, saying: **{Call upon your Lord to make clear to us what it is}**—whether it is large or small. **{He said}** it is said: **{It is a cow neither old nor young, but of middle age}**—neither fully grown nor a newborn, so that it is complete in growth and not inclined to wither. And when you have determined it, **{do what you are commanded}**

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah's perfect knowledge and justice in revealing truth through precise commands. It honours Rasulullaah ﷺ as the inheritor of prophetic leadership, reflecting Musah' (as) trials to show the dignity and responsibility of guiding a resistant people. Spiritually, it teaches that obedience to Allah demands patience, attentiveness, and trust in His guidance, even amid unusual commands.

Its Application: Muslims practice this verse daily by obeying Allah's commands precisely, avoiding procrastination or argument, seeking clarity sincerely when unsure, following guidance faithfully without manipulation, and carrying out instructions with patience, honesty, and submission to divine wisdom.

Du'a: O Allah, grant us clarity and understanding in following Your commands, and help us act obediently without evasion or doubt.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (69): (Qur'an 2:69)

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاء فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّاظِرِينَ

Qaalud-'u lanaa Rabbaka yubaiyil lanaa maa lawnuhaa; qaala innahoo yaqoolu innahaa baqaratun safraaa'u faaqi'ul lawnuhaa tasurrunnaazireen

They said, "Pray to your Lord that He may reveal its colour to us"; answered Moosa, "Indeed He says it is a yellow cow, of bright colour, pleasing to the beholders."

Tafsir: Then, as their fear of disgrace increased due to the successive revelations, they increased their questioning about the appointment out of stubbornness, obstinacy, and procrastination, saying: **{"Call upon your Lord to make clear to us what its colour is"}** — one of the familiar and well-known colours — so that we may slaughter it. He said: **{"He says, 'It is a yellow cow, bright in colour,'"}** pure yellow as if the name "yellow" was placed alongside it first. **{"Its colour"}** is like the colour of gold, **{"pleasing to the beholders."}** The pleasure here refers to the relaxation and refreshment felt by the heart of the Pharaohs from all their concerns, and in that state, they become amazed not only by every particle but also by themselves. Their amazement leads to confusion, and if confused, they drown in a sea without shore or bottom. We understand, O guide of the bewildered.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah's infinite wisdom and power in revealing purposeful commands that test sincerity. It honours Rasulullaah ﷺ as the spiritual heir of Musah (as), entrusted with guiding hearts through divine clarity. Spiritually, it teaches that stubborn

questioning and delay in obeying Allah's commands lead to confusion, while attentive, sincere submission brings guidance, relief, and understanding.

Its Application: Muslims practice this verse daily by following Allah's commands with sincerity, avoiding unnecessary questioning out of stubbornness, accepting guidance without delay, trusting divine wisdom, carrying out obligations faithfully, and cultivating patience, humility, and contentment with what Allah decrees.

Du'a: O Allah, grant us patience and clarity in fulfilling Your commands, and help us act with sincerity without unnecessary questioning or delay.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (70): (Qur'an 2:70)

قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ إِنَّ البَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّآ إِن شَاء اللّهُ لَمُهْتَدُونَ

Qaalud-'u lanaa Rabbaka yubaiyil lanaa maa hiya innal baqara tashaabaha 'alainaa wa innaaa in shaaa'al laahu lamuhtadoon

They said, "Pray to your Lord that He may clearly describe the cow to us, we are really in a doubt as to which cow it is and if Allah wills, we will attain guidance."

Tafsir: Then, when they became certain of despair and cut off hope for deliverance, they also persisted stubbornly and excessively, saying: **{"Call upon your Lord to make clear to us what it is"}** — meaning: what its identity and specific form are — and say: **{"Indeed, the cow commanded to us is difficult for us to distinguish."}** We described its general shared characteristics to you, **{"And if Allah wills, we will be guided to its specification and identification."}** to slaughter it.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah's wisdom in testing sincerity through precise commands, showing how He guides the truthful. It honours Rasulullaah ﷺ as a truthful warner and guide, like Musah (as), entrusted with delivering divine clarity. Spiritually, it teaches that stubbornness and excuses hinder obedience, while sincere submission and trust in Allah bring clarity and the ability to fulfil His commands.

Its Application: Muslims apply this verse daily by avoiding excessive doubt and delay in obeying Allah, seeking guidance with sincerity, trusting His wisdom, acting decisively once commands are clear, and not using repeated questioning as an excuse to postpone obedience and responsibility.

Du'a: "O Allah, remove our doubts, grant us clear guidance, and help us follow Your commands with trust and certainty."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (71): (Qur'an 2:71)

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَّ ذَلُولٌ تُثِيرُ الأَرْضَ وَلاَ تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لاَّ شِيَةَ فِيهَا قَالُواْ الآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُواْ يَفْعَلُونَ

Qaala innahoo yaqoolu innahaa baqaratul laa zaloolun tuseerul arda wa laa tasqil harsa musallamatullaa shiyata feehaa; qaalul 'aana jita bilhaqq; fazabahoohaa wa maa kaado yaf'aloon

Said Moosa, "He says, 'She is a cow not made to work, neither ploughing the soil nor watering the fields; flawless and spotless'; they said, "You have now conveyed the proper fact"; so, they sacrificed it but seemed not to be sacrificing it (with sincerity).

Tafsir: {He said, 'He says, it is a cow neither trained (lazy) nor untamed.'} It is lean and weak because it **{'stirs the earth'}** — turning it over for cultivation — and **{'not untamed'}** because of its gentleness; it **{'waters the tilled land'}** by bucket and irrigation, but rather it is **{'handed over'}** — small enough to be free from such weaknesses. **{'No blemish is upon it'}** — no marks on its body from sticks, whips, or the like — rather, it eats and walks gently without wandering or grazing afar. And when they exaggerated in questioning until they reached what was intended in their hearts, they were forced and confounded and said: **{"Now you have come with the truth."}** — confirmed and certain in reality and in our intention and belief. It is narrated that a pious elder, one of the righteous, had such a cow with these qualities, so he took it to "Aylah" and entrusted it to God, saying: "O Allah, I entrust it to You for my son until he grows up." Then the elder died, and the cow remained in God's protection until the son grew up, and then that trial happened among them. So God commanded the slaughtering of that cow as a form of compulsion, and they bought it for the full value of its musk in gold. **{"So they slaughtered it, being forced."}** And if it were not for the compulsion upon them and their coercion, **{"they would not have done it"}** for fear of disgrace and the high price.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah ﷻ for His perfect wisdom in testing sincerity, exposing hypocrisy, and guiding true seekers. It honours Rasulullaah ﷺ, likening his mission to Musah's, delivering divine truth despite resistance. Spiritually, it teaches that obedience often requires surrendering pride, submitting even under difficulty, and trusting Allah's wisdom to fulfil His commands and guidance.

Its Application: Muslims practice this verse daily by obeying Allah's commands sincerely, avoiding half-hearted or reluctant compliance, fulfilling obligations even when difficult, trusting divine wisdom, and performing acts of worship or duty with intention, patience, and submission rather than procrastination or pretence.

Du'a: "O Allah, grant us sincerity in our obedience, remove hesitation and compulsion from our actions, and help us act purely for Your sake."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (72): (Qur'an 2:72)

وَإِذْ قَتَلْتُمْ نَفْساً فَادَّارَأْتُمْ فِيهَا وَاللّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ

Wa iz qataltum nafsan faddaara'tum feehaa wallaahu mukhrijum maa kuntum taktumoon

And (remember) when you slew a man and were therefore accusing each other concerning it; and Allah wanted to expose what you were hiding.

Tafsir: {And} how could you possibly do such a thing while you know that its reason for revelation was to expose you and reveal what you were hiding within yourselves? **{When you killed a soul}** without right,**{then disputed}** — that is, argued and blamed one another — **{concerning it}**, meaning regarding the matter of the murder, as each of you tried to clear himself of the blame and conceal the truth, and you **{covered up the affair}** and disregarded the spilling of that blood. **{But Allah}**, who encompasses your secrets and innermost thoughts, **{will bring out}** — meaning will reveal —**{what you were concealing}** in your hearts.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah ﷻ for His perfect justice and omniscience, revealing hidden truths and exposing wrongdoing despite human attempts to conceal it. It honours Rasulullaah ﷺ as the final Messenger, entrusted to convey Allah's message of truth and accountability. Spiritually, it teaches that sincere accountability and truthfulness are essential, for Allah knows all hidden intentions.

Its Application: Muslims practice this verse daily by respecting the sanctity of life, avoiding harm to others, being honest about mistakes, refraining from blame-shifting, maintaining integrity, and remembering that Allah knows all hidden actions and intentions, ensuring accountability and sincerity in conduct.

Du'a: "O Allah, protect us from wrongdoing, guide us to honesty, and prevent us from concealing or committing injustices in our hearts or deeds."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (73): (Qur'an 2:73)

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

Faqulnad riboohu biba'dihaa; kazaalika yuhyil laa hul mawtaa wa yureekum aayaatihee la'allakum ta'qiloon

We therefore said, "Strike the dead man with a part of the sacrificed cow"; this is how Allah will bring the dead to life and shows you His signs so that you may understand!

Tafsir: {So, We said} to you — after your disputes, mutual blame, and after you had slaughtered the commanded cow —**{"Strike him"}**, meaning the murdered man, **{"with part of it"}**, meaning with a part of the cow — any part of it. So, they struck him, and he came back to life by Allah's permission, and he named his killer. Thus, they were exposed, and the disputes ended. **{"Thus"}** — meaning just as this murdered man was brought to life without any cause that your minds could comprehend or your souls accept —**{"Allah gives life"}** — the One fully capable of whatever He wills —to all **{"the dead"}** on the Day of Resurrection and Judgment, without any means or causes that human intellects would deem necessary. For with Him, initiating creation is the same as resurrecting it, and resurrection is the same as initial creation — indeed, all things are equally subject to His will. **{"And He shows you"}** the manifestation of this truth through **{"His signs"}**, which point clearly to the certainty of its occurrence, **{"so that you may reason"}**— in hopes that you will reflect, become aware through them of Him, and come to believe in all religious beliefs — both of this world and the next.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah ﷻ for His unmatched power to give life and resurrect, demonstrating supreme control over all creation. It honours Rasulullaah ﷺ as Allah's trustworthy Messenger, guiding people through divine signs to reason and believe. Spiritually, it teaches that Allah's authority over life and death inspires reflection, assures resurrection, justice, and certainty in His divine will.

Its Application: Muslims apply this verse daily by reflecting on Allah's power over life and death, seeking justice fairly, trusting His signs and wisdom, resolving disputes honestly, understanding accountability, and strengthening faith in resurrection, divine authority, and the certainty of Allah's will.

Du'a: O my Lord, make me among the just, grant me understanding in my faith, and confidence in Your power over all things.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (74): (Qur'an 2:74)

ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاء وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللهِ وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Summa qasat quloobukum mim ba'di zaalika fahiya kalhijaarati aw-ashaadu qaswah; wa inna minal hijaarati lamaa yatafajjaru minhul anhaar; wa inna minhaa lamaa yash shaqqaqu fayakhruju minhul maaa'; wa inna minhaa lamaa yahbitu min khashyatil laa; wa mal laahu bighaafilin 'ammaa ta'maloon

Then after it, your hearts hardened - so they are like rocks, or even harder; for there are some rocks that rivers gush forth from them; and some that water flows from them when they split asunder; and there are rocks that fall down for the fear of Allah; and Allah is not unaware of your deeds.

Tafsir: And believe in it with devotion and submission, without dispute or argument with those who brought it forth—namely, the messengers and prophets—and you will not attain this rank unless you first slaughter the cow of the commanding self, that domineering ego which has full control over you, constantly shifting into forms pleasing to your temperaments and natures, surrendering outwardly yet inwardly resistant to the obligations of divine commands and prohibitions; and strike this cow against the tranquil self—oppressed, wrongfully slain—so that it may come to life with eternal life, abiding in everlasting permanence, and thus inform and remind you of the crimes and injustices of your oppressive ego which exceeds all bounds—may God save us from its evils. **{Then your hearts became hardened}**—with their original harshness—**{after that}**—after that revival meant to soften the fearful, trembling hearts in awe of God—**{and they became as stones or even harder}**—your arrogant, stone-hearted, rigid, and dull hearts. **{For indeed, there are stones from which rivers gush forth}**—meaning some stones are moved by goodness, yet your hearts are not affected in the least. **{And indeed, there are some of them that split open and water comes out}**—some stones crack due to inner or outer causes and release water, while your hearts remain unaffected from within or without. **{And indeed, there are some that fall down out of fear of God}**—falling from mountain heights out of fear caused by divine signs such as torrential rain, fierce winds, earthquakes, and other awe-striking signs—yet your hearts remain unmoved by the signs sent upon you for both encouragement and warning. This is a rebuke and severe reproach to them in the strongest and clearest terms, and it is also an exhortation and warning to the believers from your Lord that those whom you hope will believe, submit to the Messenger of God ﷺ, and join the

believers in faith are, in truth, worse off and harder of heart than inanimate rocks, for despite having the potential to be affected, they refuse to accept any beneficial influence in this world or the next—while even stones, with their hardness, can be transformed. And despite this, they attempt to deceive God through secrecy and concealment, thinking He is unaware, **{but God is not unaware of what you do}**—not for a blink, a glance, or even a fleeting thought. Then, after God Almighty mentioned His blessings upon the Children of Israel and the various favours He bestowed, along with their injustice, aggression, and ingratitude, He intended to alert the believing followers of Muhammad ﷺ—those who hoped for the faith and submission of the Jews and their brotherhood with the believers—that what you wish for and seek is utterly impossible.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah ﷻ for His perfect knowledge and justice, seeing hidden intentions and guiding hearts. It honours Rasulullaah ﷺ by urging believers to submit fully, reflecting his role in spiritual revival. Spiritually, it teaches that true faith requires surrendering the ego, obeying Allah and His Messenger ﷺ, and softening the heart to receive divine guidance and blessings.

Its Application: Muslims can soften their hearts by sincerely submitting to Allah's commands, reflecting on His signs, avoiding arrogance, controlling their egos, performing righteous deeds consistently, seeking guidance through prayer, and remaining conscious that Allah observes every thought and action.

Du'a: O Allah, soften our hearts, guide us from arrogance, awaken our faith, and keep us mindful of Your constant watch.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (75):
(Qur'an 2:75)

أَفَتَطْمَعُونَ أَن يُؤْمِنُواْ لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلاَمَ اللهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

Afatatma'oona ai yu'minoo lakum wa qad kaana fareequm minhum yasma'oona Kalaamal laahi summa yuharri foonahoo mim ba'di maa'aqaloohu wa hum ya'lamoon

So, O Muslims, do you wish for the Jews to accept faith in you whereas a group of them used to listen to the Words of Allah, and then after having understood it, purposely changed it?

Tafsir: {Have you not heard} their story, and do you not know their treachery, their lowliness, the disgrace that clings to them, and their vile treatment of the

prophet sent to them? **{So do you hope}**—and expect—**{that they will believe for your sake}**—that they will believe in your Prophet, affirm him, and sincerely follow and recite the word of God alongside you, while you are already aware of their true nature? **{Yet}** have you not heard that **{a group of them}**—from among their forefathers—**{used to hear the word of God}** which was revealed to them, and within it was the description of our Prophet ﷺ, so they were agitated and unsettled by his coming, feeling that his advent would diminish their status? **{Then}** when the time of his appearance ﷺ drew near, and his signs became apparent, and they perceived from those signs that he was indeed the promised prophet mentioned in their scripture, **{they distorted it}**—that is, the Book—out of envy and stubbornness, changing it wilfully and denying it defiantly, **{after they had understood it}**—having fully grasped and confirmed that he truly was the one foretold—**{and they [still] knew}**—that is, despite knowingly doing so. This highlights their obstinacy and defiance; they internally affirmed the truth of his prophethood yet said privately: "Even if he is the promised prophet, we will not believe in him—because he is from the Arabs, not from among us."

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah ﷻ for His wisdom in revealing truth and exposing the Jews' stubbornness and envy. It honours Rasulullaah ﷺ as the foretold, final Messenger, demonstrating his worth despite their rejection and defiance. Spiritually, it teaches that stubbornness, envy, and pride block acceptance of truth, showing that knowledge alone is insufficient without humility, sincerity, and submission to Allah's Messenger ﷺ.

Its Application: Muslims should remain cautious and discerning in interactions, verify knowledge with sincere understanding, avoid blindly trusting those who distort guidance, uphold truth in speech and action, and strive to follow Allah's commands faithfully without relying on others' acceptance.

Du'a: "O Allah, grant us discernment, protect us from deceit, strengthen our faith, and help us remain steadfast upon Your truth always."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (76): (Qur'an 2:76)

وَإِذَا لَقُواْ الَّذِينَ آمَنُواْ قَالُواْ آمَنَّا وَإِذَا خَلاَ بَعْضُهُمْ إِلَىَ بَعْضٍ قَالُواْ أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِ عِندَ رَبِّكُمْ أَفَلاَ تَعْقِلُونَ

Wa izaa laqul lazeena aamanoo qaalooo aamannaa wa izaakhalaa ba'duhum ilaa ba'din qaalooo atuhaddisoonahum bimaa fatahal laahu 'alaikum liyuhaajjookum bihee 'inda rabbikum; afalaa ta'qiloon

And when they meet the believers, they say, "We believe"; but when they are in isolation with one another they say, "You clarify to the believers from what Allah has disclosed to you, so that they may evidence it against you before your Lord? So have you no sense?"

Tafsir: **{And}** among them are those who believe outwardly and profess faith only for worldly benefit, while remaining upon their inherent wickedness and natural baseness—indeed, even more corrupt—such that **{when they meet those who believe}**, who are sincere and devoted in their faith, **{they say, "We believe"}**—in your Messenger ﷺ, the one who is with absolute certainty the Prophet promised in the Torah, and we affirm all that he brought from his Lord. **{But when some of them retreat to others}**—that is, when the hypocrites gather privately with the stubborn deniers—**{they say}**—each group addressing the other in mutual consultation and complaint: "Do you see how the matter of this man is rising and gaining strength? And he is none other than the supported Prophet promised in our scripture! What are you doing, O assembly of Jews?" In other words, why are you exposing this knowledge? **{Do you tell them about what Allah has disclosed to you}**—from your Book, wherein lies the description of him—**{so that they may use it as an argument against you before your Lord?}**—and thus prevail over you and gain nearness to God? What a shame—disgrace upon disgrace! Would you rather distort the scripture and conceal its truths out of envy and tribal pride? **{Will you not reason?}**—will you not reflect and understand, O you who claim adherence to the religion of your forefathers, concerning the true nature of this man? This was always their condition: constantly engaging in such absurd and contradictory speech, until they fall into division and conflict.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah ﷻ for His perfect knowledge and justice in exposing hypocrites and stubborn deniers. It honours Rasulullaah ﷺ as the divinely promised Messenger, affirming his undeniable truth despite opponents' deceit and envy. Spiritually, it teaches that hypocrisy, envy, and pride corrupt faith, causing outward profession without sincerity and failure to recognize and submit to Allah's Messenger ﷺ.

Its Application: Muslims can guard against hypocrisy by being sincere in faith, speaking truthfully in public and private, avoiding deceit or showing false belief, and ensuring their actions consistently reflect their inner submission to Allah.

Du'a: "O Allah, purify our hearts, make our faith sincere, protect us from hypocrisy, and guide us to truth in all matters."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (77): (Qur'an 2:77)

أَوَلاَ يَعْلَمُونَ أَنَّ اللّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

Awalaa ya'lamoona annal laaha ya'lamu maa yusirroona wa maa yu'linoon

Do they not know that Allah knows all whatever they hide and whatever they disclose?

Tafsir: He said to them—O most complete of messengers ﷺ: **{Do they not know that Allah}**—the One who encompasses both your outward actions and inward states—**{knows}** with immediate, direct knowledge **{what they conceal}**—of disbelief and denial, out of stubbornness and defiance—**{and what they reveal}**—of speech that does not align with their true beliefs.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah ﷻ for His perfect, all-encompassing knowledge of hidden hearts and outward deeds, affirming His supreme authority. It honours Rasulullaah ﷺ as "the most complete of messengers," entrusted to convey divine truth despite hypocrisy and denial. Spiritually, it teaches that Allah knows all intentions and actions, and that concealment, hypocrisy, and defiance cannot escape His justice.

Its Application: Muslims should live with awareness of Allah's constant observation, ensuring honesty in words and actions, avoiding deceit, and aligning private and public behaviour with faith, knowing that nothing hidden escapes Allah's knowledge.

Du'a: "O Allah, make us mindful of Your watchfulness, keep our hearts and actions sincere, and protect us from hidden wrongdoing always."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (78): (Qur'an 2:78)

وَمِنْهُمْ أُمِّيُّونَ لاَ يَعْلَمُونَ الْكِتَابَ إِلاَّ أَمَانِيَّ وَإِنْ هُمْ إِلاَّ يَظُنُّونَ

Wa minhum ummiyyoona laa ya'lamoonal kitaaba illaaa amaaniyya wa in hum illaa yazunnoon

And among them are the unlearned that do not know anything of the Book except to recite something therefrom or parts of their own fabrications; they are in absolute illusion.

Tafsir: This is the condition of their scholars and rabbis. **{And among them are unlettered people who do not know}**—they neither comprehend nor understand—**{the Book}**—meaning revelation, prophethood, religion, faith, and all the obligations of divine law—due to their lack of intelligence and insight into religious and theological matters. Instead, what they hold on to is nothing **{but wishful thinking}**—just like worldly hopes—merely imitating their leaders and monks. **{And they are}**—in their inner reality, concerning matters of belief—**{nothing but conjecturers}**, relying entirely on baseless assumptions in trusting their scholars who distort the scripture. And it is because of this blind trust that they did not believe in our Prophet ﷺ. And since those who altered the Book were themselves misguided and led others astray, they became fully deserving of the most severe punishment.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah ﷻ for His justice in exposing the ignorance and misguidance of those who blindly follow corrupted leaders. It honours Rasulullaah ﷺ by affirming that true faith requires sincere understanding and submission to him. Spiritually, it teaches that blind imitation and reliance on distorted guidance prevent true belief, highlighting the need for reflection and obedience to Allah and His Messenger ﷺ.

Its Application: Muslims should seek knowledge sincerely, verify teachings from authentic sources, avoid blindly following others, reflect on the Qur'an and Sunnah, and ensure their understanding guides correct belief and practice rather than relying on assumptions or distorted interpretations.

Du'a: O Allah, grant us true knowledge, protect us from ignorance and misguidance, and help us follow Your guidance sincerely always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (79): (Qur'an 2:79)

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِندِ اللهِ لِيَشْتَرُواْ بِهِ ثَمَناً قَلِيلاً فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ

Fawailul lillazeena yaktuboonal kitaaba bi aidihim summa yaqooloona haazaa min 'indil laahi liyashtaroo bihee samanan qaleelan fawailul lahum mimmaa katabat aydeehim wa wailul lahum mimmaa yaksiboon

Therefore, woe is to those who write the Book with their hands; and they then claim, "This is from Allah" in order to gain an abject (worldly) price for it; therefore, woe to them for what their hands have written, and woe to them for what they earn with it.

Tafsir: {So woe}—a deprivation from the delight of divine closeness after being near to attaining it; or a casting away and banishment from the height of affirmation to the depths of denial; or a return and reversion for them from freedom back into eternal bondage in the next life—**{to those who write the Book with their own hands}** after distorting it with their foolish opinions, **{then say}**, to their followers and the ignorant among them, as a means of promoting the altered version: **{"This is from Allah"}**—even though it is not—**{in order to gain thereby}** by falsely attributing it to God **{a small price}**—in the form of gifts and favours from the weak-minded, who wrongly assume them to be wise and trustworthy in matters of religion, much like some of the religious leaders of our time—may God judge justly between them and the sincere common believers who turn to them. Then, since "woe" signifies the ultimate level of divine wrath and majesty, and the farthest distance from the realms of mercy and beauty, it is repeated and elaborated to warn the treacherous and spiritually alienated of the consequences of being cast away. Thus, He says: **{So woe to them for what their hands have written}**—of falsehoods and distortions—**{and woe to them for what they earn}**—of evil deeds and corrupt dealings.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ for His supreme justice and majesty, warning against those who alter His Book for worldly gain. It honours Rasulullaah ﷺ by upholding the sanctity of the revelation he faithfully conveyed. Spiritually, it teaches that distorting divine guidance brings spiritual loss, divine wrath, and distance from mercy, urging believers to uphold truth and sincerity in faith.

Its Application: Muslims should be truthful in conveying knowledge, avoid fabricating or altering religious teachings for personal gain, ensure what they share aligns with the Qur'an and Sunnah, and act with integrity in all matters of faith and livelihood.

Du'a: "O Allah, protect us from deceit, guide us to honesty in knowledge, prevent corruption, and reward us sincerely for our deeds."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (80): (Qur'an 2:80)

وَقَالُواْ لَن تَمَسَّنَا النَّارُ إِلاَّ أَيَّاماً مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِندَ اللهِ عَهْدًا فَلَن يُخْلِفَ اللهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللهِ مَا لاَ تَعْلَمُونَ

Wa qaaloo lan tamassanan Naaru illaaa ayyaamam ma'doo dah; qul attakhaztum 'indal laahi 'ahdan falai yukhlifal laahu 'ahdahooo am taqooloona 'alal laahi maa laa ta'lamoon

And they said, "The fire will not touch us except for a certain number of days"; say, "Have you taken a covenant from Allah - then Allah will certainly not break His covenant - or do you say something concerning Allah what you do not know?"

Tafsir: Among the delusions they spread among their weaker followers was that, when it became known and widely circulated among them that the Torah contained the verse stating those who took the calf as a god would enter the Fire, the weaker individuals became disturbed by this revelation. The distorters of scripture, fearing that such disturbance might cause them to incline toward Islam, grew uneasy. **{And they said}** to them, in order to calm and console them: "Do not be afraid or anxious, **{the Fire will not touch us except for a few days}**—**{a limited number}**—forty days, the duration during which the calf was worshipped, or even less than that." **{Say}** to them, O most perfect of Messengers ﷺ, as a rebuke and reproach: Have you **{taken a covenant with Allah}**—a confirmed promise—**{so that Allah will not break His covenant}** if indeed such a covenant exists? Then we, too, would be among those who believe and affirm it. **{Or do you say about Allah}**—falsely—**{what you do not know}**, fabricating claims with no knowledge of their truth, for which He will hold you accountable.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ for His perfect justice and wisdom, exposing those who distort His revelation to mislead others. It honours Rasulullaah ﷺ as the flawless Messenger, entrusted to refute deceit and guide people to sincere faith. Spiritually, it teaches that falsifying Allah's revelation misleads, warning believers to uphold truth, sincerity, and accountability before Him.

Its Application: Muslims should avoid speaking or claiming about Allah without knowledge, seek certainty through authentic sources, uphold honesty in beliefs, refrain from spreading unfounded notions, and trust in Allah's promises without inventing limits or conditions.

Du'a: "O Allah, grant us knowledge, protect us from false claims about You, and help us speak only with truth and understanding."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (81): (Qur'an 2:81)

بَلَى مَن كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُوْلَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Balaa man kasaba sayyi'atanw wa ahaatat bihee khateee'atuhoo fa-ulaaa'ika Ashaabun Naari hum feehaa khaalidoon

Yes, why not? The one who earns evil and his sin surrounds him; he (they are) is from the people of fire (hell); they will remain in it forever.

Tafsir: {Yes indeed}—meaning: absolutely, the truth, the established, universal, and confirmed decree and covenant of Allah is that **{whoever earns a sin}**—a deed that distracts and distances from the truth—**{and}** in addition to that, **{his sin completely engulfs him}**—his misdeeds surround and overwhelm him entirely, becoming a barrier that distances him from guidance—**{then those}** people, far removed from the path of truth, **{are the companions of the Fire}**—the fire of alienation and divine abandonment—from which they will not be saved or ever escape. Rather, **{they will abide therein forever}**, remaining in it eternally, for as long as Allah wills.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah ﷻ for His perfect justice and absolute authority over sin and its consequences. It honours Rasulullaah ﷺ by emphasizing the gravity of the divine guidance he conveys and the eternal outcomes for those who reject it. Spiritually, it teaches that persistent sin distances the soul from guidance, leading to accountability, divine abandonment, and the Fire.

Its Application: Muslims should avoid sin, seek forgiveness promptly, and strive for continuous good deeds, ensuring that wrong actions do not accumulate to overwhelm them, while remaining mindful of Allah's guidance and the consequences of persistent wrongdoing.

Du'a: "O Allah, protect us from sin, forgive our past mistakes, surround us with goodness, and keep us safe from Your punishment."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (82): (Qur'an 2:82)

وَالَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

Wallazeena aamanoo wa 'amilus saalihaati ulaaa'ika Ashaabul Jannati hum feeha khaalidoon

And those who believe and do good deeds - they are the People of Paradise; they will abide in it forever.

Tafsir: {And those who believe}—truly affirming the oneness of Allah and realizing with certainty that no existence has true reality but Allah—**{and}** along with that faith and conviction, **{do righteous deeds}** with their physical limbs—deeds that are the natural outcome of such belief and inseparable from it—**{they are}** the ones brought near, those who attain what they strive for; **{the companions**

of Paradise}—the Paradise of nearness and arrival. **{They will abide therein forever}**, firmly established therein for as long as Allah wills. There is no aim beyond Allah, and no goal other than: "There is no god but Allah; there is no power and no strength except through Allah."

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's supreme power and mercy by affirming that true faith and righteous deeds lead to closeness with Him and eternal Paradise. It honours Rasulullaah ﷺ as the perfect guide to this path, showing the worthiness of following his message to attain Allah's eternal reward and nearness. Spiritually, the text teaches that true faith in Allah, coupled with righteous action, leads to nearness to Him, eternal reward, and complete fulfilment in Paradise, rooted in sincere devotion and submission.

Its Application: Muslims can strive to be among the People of Paradise by maintaining firm belief in Allah, performing righteous deeds consistently, seeking His pleasure in all actions, and making faith and good conduct inseparable in daily life.

Du'a: "O Allah, grant us firm faith, guide us to righteous deeds, admit us to Paradise, and make us steadfast forever."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (83): (Qur'an 2:83)

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لاَ تَعْبُدُونَ إِلاَّ اللّهَ وَبِالْوَالِدَيْنِ إِحْسَاناً وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَقُولُواْ لِلنَّاسِ حُسْناً وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلاَّ قَلِيلاً مِّنكُمْ وَأَنتُم مُّعْرِضُونَ

Wa iz akhaznaa meesaaqa Baneee Israaa'eela laa ta'budoona illal laaha wa bil waalidaini ihsaananw wa zil qurbaa walyataamaa walmasaakeeni wa qooloo linnaasi husnanw wa aqeemus salaata wa aatuzZakaata summa tawallaitum illaa qaleelam minkum wa antum mu'ridoon

And (remember) when We took a covenant from the Descendants of Israel that, "Do not worship anyone except Allah; and be good to parents, relatives, orphans and the needy, and speak kindly to people and keep the prayer established and pay the charity"; thereafter you retracted, except some of you; and you are those who turn away.

Tafsir: {And} mention, O most perfect of Messengers ﷺ, also to the believers the story of **{when We took the covenant from the Children of Israel}**—that is, a

firm pledge from the Children of Israel, who were negligent in some of their covenants and agreements—that We said to them: **{You shall worship none but Allah}**—the One who brought you forth from nonexistence, established and nurtured you with various kinds of kindness and generosity, so that you may recognize Him; **{and}** yet you do not **{show kindness to parents}**—those who raised you as God's vicegerents on earth—except **{with good treatment}**, humbling yourselves gently before them, spending your wealth, and serving their needs; **{and}** likewise with **{relatives}**—those connected to you through them; **{and}** you do not oppress **{orphans}**—children left without caretakers—but rather treat them kindly and show compassion; **{and}** similarly with **{the poor}**, those who cannot earn due to lack of support, yet generally you **{speak kindly to people}**—to all strangers who are self-sufficient without needing anyone—with gentle, pleasant, and clear words full of love and goodwill. **{And}** when We commanded them and forbade them regarding their origin and worldly life, We also commanded them concerning their return and accountability to Us, saying: **{Establish the prayer}**—the enduring connection which is your true ascension to the peak of monotheism, **{and}** since ascending cannot be achieved except by abandoning attachments and casting aside distractions, **{give the zakat}**—the purified obligatory alms that cleanse your souls from selfishness and concern for others, indeed from the love of the self that distracts from achieving the honour of meeting God. **{Then}**, when you busied yourselves with commands and prohibitions, you broke the covenants by **{turning away}**—you rejected them and threw them behind your backs—**{except a few of you}**—those whom Allah mentions in His statement: **{Indeed, those who believe and those who are Jews}**; but you—your people—are **{averse}**, your turning away from the truth is ongoing and persistent.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah's wisdom and mercy in guiding the Children of Israel through clear covenants, affirming His greatness as Creator and Sustainer of all. It honours Rasulullaah ﷺ as the perfect Messenger appointed to remind believers of these lessons, calling to sincere obedience. Spiritually, it teaches that true faith demands worshiping Allah alone, fulfilling covenants, practicing kindness and justice.

Its Application: Muslims can put this verse into practice by worshipping Allah alone, showing kindness to parents and relatives, caring for orphans and the needy, speaking with gentleness, establishing prayer, giving charity, and remaining steadfast without turning away from these obligations.

Du'a: O Allah, help us worship You sincerely, honor our families, aid the needy, speak kindly, establish prayer, and give charity.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (84): (Qur'an 2:84)

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لاَ تَسْفِكُونَ دِمَاءكُمْ وَلاَ تُخْرِجُونَ أَنفُسَكُم مِّن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ

Wa iz akhaznaa meesaa qakum laa tasfikoona dimaaa'akum wa laa tukhrijoona anfusakum min diyaarikum summa aqrartum wa antum tashhadoon

And when We took a covenant from you that, "Do not shed the blood of your own people nor turn out your own people from your colonies"; you then acknowledged it and you are witnesses.

Tafsir: {And} how could you not be averse? Recall the disgrace of your conduct at the time **{when We took your covenant}**—a solemn pledge from you—**{that you would not shed your blood}**—meaning, you would not unlawfully kill one another without a legitimate cause—**{nor would you expel yourselves from your homes}**—that is, you would not unjustly drive one another out of your lands through aggression and oppression—**{then you agreed}** willingly and confessed eagerly to this covenant, **{and you were witnesses}**—all of you present and in agreement upon it.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's justice and mercy in establishing a solemn covenant with the Children of Israel, showing His wisdom in legislating laws that safeguard life, honour, and property. It honours Rasulullaah ﷺ as the perfect Messenger reminding believers to uphold sacred commitments with sincerity. Spiritually, it teaches that true faith requires honouring covenants, avoiding injustice, abandoning selfishness, and living responsibly under divine guidance.

Its Application: Muslims can follow this verse by avoiding harming others unjustly, protecting the lives and rights of fellow community members, respecting the homes and property of others, resolving conflicts peacefully, and upholding justice in daily interactions.

Du'a: "O Allah, protect us from harming others, guide us to justice, preserve our communities, and help us honor Your covenant always."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (85): (Qur'an 2:85)

ثُمَّ أَنتُمْ هَـؤُلاء تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقاً مِّنكُم مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسَارَى تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ

بِبَعْضٍ فَمَا جَزَاء مَن يَفْعَلُ ذَلِكَ مِنكُمْ إِلاَّ خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Summa antum haaa'ulaaa'i taqtuloona anfusakum wa tukhrijoona fareeqam minkum min diyaarihim tazaaharoona 'alaihim bil ismi wal'udwaani wa iny yaatookum usaaraa tufaadoohum wahuwa muharramun 'alaikum ikhraajuhum; afatu' mi-noona biba'dil Kitaabi wa takfuroona biba'd; famaa jazaaa'u mai yaf'alu zaalika minkum illaa khizyun fil hayaatid-dunyaa wa yawmal qiyaamati yuraddoona ilaaa ashaddil 'azaab; wa mal laahu bighaafilin 'ammaa ta'maloon

Then it is you who began slaying each other and you drive out a group of your people from their homeland - providing support against them (to their opponents) through sin and injustice; and if they come to you as captives you redeem them, whereas their expulsion itself is forbidden to you; so do you believe in some of Allah's commands and disbelieve in some? So, what is the reward of those who do so, except disgrace in this world? And on the Day of Resurrection, they will be assigned to the most grievous punishment; and Allah is not unaware of your deeds.

Tafsir: {Then you—these wicked, vile ones—broke the covenant after confirming it} by **{killing one another}**—some of you killing others without right—and **{driving out}**—that is, some of you expelling **{a group}** of your own from their homes, those familiar dwellings, unjustly and wrongfully, while all of you **{supported}** and aided **{the oppressors}** in this grave sin **{and transgression beyond bounds}**. **{And}** among your covenants also was this: **{If they come to you as captives}**—some of you coming to others bound in the hands of the enemy—you **{would ransom them}** by giving their redemption freely and save them from their foes, yet you broke this covenant, even though it was not forbidden for you to withhold their ransom, but you violated the solemn pact related to killing and expulsion. **{And indeed, it is forbidden for you to expel them}** and kill them. **{Do you then believe in part of the Scripture}**—fulfilling some of the covenants set forth in the Book, such as the pact of ransom—**{and disbelieve in part}**—namely, the covenant prohibiting killing and expulsion—while there is no distinction between the covenants revealed by God? **{What then is the recompense for those among you who do this}**—those who divide God's covenants in His revealed Book out of rebellion and arrogance—**{except disgrace}**—a humiliation that all people detest—**{in this worldly life and on the Day of Resurrection}**—the day of final justice and recompense? **{They will be returned}**—these breakers of God's covenant—**{to the severest punishment}**, that is, the deepest abyss of torment from which no one can escape. **{And God}**—who is established above the thrones of the atoms in the world, both wet and dry, seen and unseen—**{is not unaware}**—not preoccupied or distracted—**{of what**

you do.} Your condition, affairs, and deeds are all exposed to Him, known to Him with comprehensive, present knowledge, so nothing escapes His watch at all.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage honours Allah's absolute justice and perfect knowledge, affirming His complete authority over all actions and outcomes. It implicitly praises Rasulullaah ﷺ as the final Messenger who conveyed divine covenants and Scriptures with truth. Spiritually, it warns that breaking Allah's covenants and committing injustice leads to disgrace and punishment, stressing obedience, integrity, and full accountability before Allah.

Its Application: Muslims should uphold all of Allah's commands consistently, avoid harming or expelling others unjustly, honor covenants, treat captives and neighbours with fairness, and strive for justice in all actions, knowing that Allah sees and holds account of every deed.

Du'a: "O Allah, guide us to uphold Your commands, prevent injustice, protect the innocent, honor covenants, and make our deeds righteous."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (86): (Qur'an 2:86)

أُولَئِكَ الَّذِينَ اشْتَرَوُاْ الْحَيَاةَ الدُّنْيَا بِالآخِرَةِ فَلاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ يُنصَرُونَ

Ulaaa'ikal lazeenash tarawul hayaatad dunyaa bil aakhirati falaa yukhaffafu 'anhumul 'azaabu wa laa hum yunsaroon

These are the people who bought the worldly life in exchange of the Hereafter - so their punishment will not be lightened, nor will they be helped.

Tafsir: When Allah mentioned the disgraceful state of their worldly life and their fate in the Hereafter, He intended to alert the believers about the causes of their wickedness and rejection, so they may beware and avoid them. He pointed to them saying: **{Those}**—meaning the ones distant from the path of truth and correctness—**{who have exchanged the life of this world for the Hereafter}**—the fleeting, perishable world instead of the everlasting Hereafter, which is eternal bliss, continuous delight, and everlasting eternal life—**{their punishment will not be lightened}**—that is, they will not be relieved from the torment of need and deprivation—**{nor will they be aided}** in what they wish for from their needs. Rather, they will always be in a state of desperation and dependency, with faces darkened in both lives.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The text praises Allah by highlighting His absolute justice, wisdom, and knowledge in rewarding and punishing. It honours Rasulullaah ﷺ as the guide whose followers are warned through divine revelation. Spiritually, it teaches awareness, prioritizing the Hereafter over worldly desires, and avoiding the path of wickedness.

Its Application: Muslims can put this verse into daily practice by prioritizing the Hereafter over worldly desires, engaging in sincere worship, charity, and ethical behaviour. They should reflect on life's impermanence, avoid greed, and seek Allah's pleasure in every action, securing eternal success.

Du'a: "O Allah, guide me to value the Hereafter above worldly life, protect me from greed, and grant eternal bliss."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (87):
(Qur'an 2:87)

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِن بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءكُمْ رَسُولٌ بِمَا لاَ تَهْوَى أَنفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقاً كَذَّبْتُمْ وَفَرِيقاً تَقْتُلُونَ

Wa laqad aatainaa Moosal Kitaaba wa qaffainaa mim ba'dihee bir Rusuli wa aatainaa 'Eesab-na-Maryamal baiyinaati wa ayyadnaahu bi Roohil Qudus; afakullamaa jaaa'akum Rasoolum bimaa laa tahwaaa anfusukumus takbartum fafareeqan kazzabtum wa fareeqan taqtuloon

And indeed We gave Moosa (Musah) the Book and subsequent to him, sent Noble Messengers one after another - and We gave Eisa ('Isa), the son of Maryam (Mary), clear proofs and supported him with the Holy Spirit; so when a Noble Messenger from Allah comes to you bringing what you yourselves do not desire, you grow arrogant; so you disbelieve in a group of the Prophets and another group of Prophets you slay!

Tafsir: And remind, O most complete of messengers, the believers also of the disgraceful deeds of those who denied and broke their covenants, so they may take heed: **{And indeed We gave Musah the Scripture}** — meaning the Torah, which contained their worldly and eternal benefits, yet they denied him and paid no attention to his book. **{And after him We sent messengers}** — following Musah, We sent other messengers with calls, signs, and miracles, but they too were denied and ignored. **{And We gave Jesus, son of Mary, clear proofs}** — evident signs clarifying matters of their worldly life and their Hereafter. **{And We supported him with the Spirit of holiness}** — We specially strengthened him with the Holy Spirit against the evils of this world, yet they also denied him, sought to kill him but failed. Were you not, O breakers of covenants and agreements, **{Then**

whenever there came to you a messenger with what your souls did not desire, you were arrogant, and a party of them you denied, and a party you killed}? Like Zechariah and John (peace be upon them) and such people, how can success and true salvation be expected from them?

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah's mercy and justice in sending messengers such as Moses and Jesus with clear guidance. It honours Rasulullaah ﷺ as the final Messenger, urging believers to heed his call unlike earlier peoples who rejected truth. Spiritually, it teaches vigilance, obedience, and humility, warning that arrogance, denial, and breaking covenants lead to misguidance and spiritual ruin.

Its Application: Muslims can apply this verse by respecting all Prophets, valuing the divine guidance they brought, and avoiding arrogance toward truths they may find challenging. They should sincerely follow Allah's commands, uphold covenants, learn from previous communities' mistakes, and honor all revealed scriptures.

Du'a: "O Allah, grant me humility to follow Your messengers, accept Your guidance, respect all Prophets, and avoid disbelief and arrogance."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (88): (Qur'an 2:88)

وَقَالُواْ قُلُوبُنَا غُلْفٌ بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلاً مَّا يُؤْمِنُونَ

Wa qaaloo quloobunaa ghulf; bal la'anahumul laahu bikufrihim faqaleelam maa yu'minoon

And the Jews said, "Our hearts are covered"; in fact, Allah has cursed them because of their disbelief, so only a few of them accept faith.

Tafsir: {And} from the utmost extent of their hostility toward you, O Perfect Messenger, and those who pledged allegiance to you among the believers, is that they **{said}**, when you called them to faith and belief in Islam: "We do not accept your speech nor understand your words"; for **{our hearts}** which are the vessels of faith and submission, are **{sealed}**—wrapped in thick coverings that your call and message cannot reach. Tell them, O Perfect Messenger: there is no cover or veil except your stubbornness, your speech, and your envy regarding the rise of Islam and your hostility toward it, despite your firm conviction of its truth by reason and transmission. **{Rather}** say to them on our behalf: **{May Allah curse them}**—meaning He expels and distances them by His name, the Avenger—**{because of their disbelief}**, inherent in their nature, as they are oppressed under the title of the misguiding and humiliated. And since that is among the necessities

of the name "the misguiding," **{a small number of them} {believe}** [Al-Baqarah: 88]. They are guided by the path of monotheism in fulfilment of the innate natural disposition that people were created upon. They are the ones Allah mentioned in His saying: **{Indeed, those who believe and those who are Jews}**. In general, faith does not proceed from them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The text praises Allah's perfect justice, knowledge, and power to guide or misguide by His wisdom. It honours Rasulullaah ﷺ as the flawless Messenger whose truth remains clear despite rejection. Spiritually, it warns against stubbornness and envy, urging believers to seek Allah's guidance, remain steadfast, purify their hearts, and recognize that true faith comes only through sincere submission to divine will.

Its Application: Muslims can put this verse into practice by guarding their own hearts from stubbornness, arrogance, and envy, seeking sincere faith and submission to Allah. They should approach guidance with humility, reflect on their intentions, and help others understand truth with wisdom and patience.

Du'a: "O Allah, purify my heart, grant me true faith, protect me from arrogance and envy, and guide me always."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (89): (Qur'an 2:89)

وَلَمَّا جَاءهُمْ كِتَابٌ مِّنْ عِندِ اللهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُواْ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُواْ فَلَمَّا جَاءهُم مَّا عَرَفُواْ كَفَرُواْ بِهِ فَلَعْنَةُ اللهِ عَلَى الْكَافِرِينَ

Wa lammaa jaaa'ahum Kitaabum min 'indil laahi musaddiqul limaa ma'ahum wa kaanoo min qablu yastaftihoona 'alal lazeena kafaroo falammaa jaaa'ahum maa 'arafoo kafaroo bih; fala 'natul laahi 'alal kaafireen

And when the Book from Allah (the Holy Qur'an) came to them, which confirms the Book in their possession (the Taurat / Torah) - and before that they used to seek victory through the medium of this very Prophet (Muhammad ﷺ) over the disbelievers; so when the one whom they fully recognised (the Holy Prophet ﷺ) came to them, they turned disbelievers - therefore Allah's curse is upon the disbelievers.

Tafsir: {And} also from the utmost of their enmity, obstinacy, stubbornness, and envy towards the rise of the religion of Islam: **{when there came to them a Book}** containing rulings, beliefs, truths, and knowledge, they were certain that it was sent **{from Allah}** because of its agreement with what was in their own scripture and its miraculous nature, which challenged all others; yet **{it confirmed what**

was with them} from the revealed books sent to previous prophets. **{And}** indeed, they **{had before}** its arrival **{sought victory}** by this Prophet, his religion, and his Book **{over those who disbelieved}** with their own scripture and prophet, claiming that their religion would be victorious by the promised Prophet and promised religion. **{But when there came to them what they recognized}** in their scripture and prophet, whom they had awaited and boasted of over their contemporaries, **{they disbelieved in it}** upon its arrival, out of obstinacy and arrogance. Thus, by this disbelief and stubbornness, they earned the curse of Allah, His rejection, and their distancing from the path of monotheism and eternal damnation in the Fire of power. We seek refuge in Allah from His wrath. **{So, the curse of Allah}** — the Guide for all to the straight path — is ever upon **{the disbelievers}**, those who persist in obstinacy and who are arrogant over the servants.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the All-Knowing and Just, who reveals guidance through His Book. It honours Rasulullaah ﷺ as the divinely promised Messenger. Spiritually, it warns against obstinacy, arrogance, and envy, emphasizing the consequences of disbelief, the necessity of submission, and the eternal distinction between truth and falsehood.

Its Application: Muslims can apply this verse by recognizing and accepting the truth of Allah's guidance without arrogance or stubbornness. They should sincerely follow the Qur'an, align their actions with its teachings, and avoid hypocrisy, envy, or delaying submission to Allah's commands.

Du'a: "O Allah, grant me sincerity in faith, acceptance of Your guidance, protect me from arrogance, stubbornness, and disbelief, and guide me always."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (90):
(Qur'an 2:90)

بِئْسَمَا اشْتَرَوْاْ بِهِ أَنفُسَهُمْ أَن يَكْفُرُواْ بِمَا أَنزَلَ اللّهُ بَغْياً أَن يُنَزِّلُ اللّهُ مِن فَضْلِهِ عَلَى مَن يَشَاء مِنْ عِبَادِهِ فَبَآؤُواْ بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ

Bi'samash taraw biheee anfusahum ai yakfuroo bimaaa anzalal laahu baghyan ai yunazzilal laahu min fadlihee 'alaa mai yashaaa'u min ibaadihee fabaaa'oo bighadabin 'alaa ghadab; wa lilkaafireena 'azaabum muheen

How abject is the price for which they exchange their lives that they should disbelieve in what Allah has sent down, jealous that Allah should reveal of His grace to whomever He wills of His bondmen! So, they deserved wrath upon wrath; and for the disbelievers is a disgraceful punishment.

Tafsir: Then, when Allah mentioned their vile morals and disgraceful deeds, He intended to mention a general statement for admonition and advice within His expression and reproach, so the believers may remember it. He said: **{Evil is that which they have sold their souls for}**—meaning what they have exchanged and traded their selves, their inner knowledge, testimonies, or access to it, **{that they should disbelieve}**—to deny out of extreme malice and obstinacy **{in what Allah has revealed}** to the one worthy and receptive of it, to guide those who stray from the path of truth, even though they were certain of its truth without any doubt manifesting to them. Rather, they disbelieve **{out of envy}** for **{Allah to send down}** His grace and bounty **{upon whom He wills of His servants}**, the select and purified among His servants, those whose egos have been elevated, their essences obliterated, their identities faded and extinguished, so they have become what only He is—there is no god but Him. And when they disbelieved in Allah and denied His prophets and withheld from the treasures of His grace, **{they incurred}** a near **{wrath}** from Allah, the Avenger, for their crime, **{upon wrath}** to the extent He wills by the name of the Avenger. So say, O perfect Messenger, to the believers: **{And for the disbelievers is a humiliating punishment}**, both in this world and the Hereafter—their humiliation in this world is manifested as abasement, poverty, tribute, and disgrace, and in the Hereafter, their deprivation from the human perfection expected of them, and no punishment is more severe than that. Our Lord, avert Your punishment from us and save us from Your wrath.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the All-Knowing and Avenger, fully aware of inner intentions. It honours Rasulullaah ﷺ as the perfect Messenger. Spiritually, it warns against envy, obstinacy, and disbelief, highlighting the grave consequences of rejecting divine guidance while reminding believers to seek Allah's protection and mercy.

Its Application: Muslims can put this verse into practice by valuing faith and Allah's guidance above worldly desires or envy. They should purify their hearts, avoid jealousy toward Allah's chosen servants, and strive for righteousness, gratitude, and sincere submission to Allah in every action.

Du'a: "O Allah, protect me from disbelief, envy, and wrongdoing, grant me Your mercy, strengthen my faith, and save me always."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (91): (Qur'an 2:91)

وَإِذَا قِيلَ لَهُمْ آمِنُواْ بِمَا أَنزَلَ اللّهُ قَالُواْ نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا وَيَكْفُرونَ بِمَا وَرَاءهُ وَهُوَ الْحَقُّ مُصَدِّقاً لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنبِيَاء اللّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ

Wa izaa qeela lahum aaminoo bimaaa anzalal laahu qaaloo nu'minu bimaaa unzila 'alainaa wa yakfuroona bimaa waraaa'ahoo wa huwal haqqu musaddiqal limaa ma'ahum; qul falima taqtuloona Ambiyaaa'al laahi min qablu in kuntum mu'mineen

And when it is said to them, "Believe in what Allah has sent down", they say, "We believe in what was sent down to us, and disbelieve in the rest" - whereas it is the Truth confirming what they possess! Say (to them, O dear Prophet Muhammad ﷺ), "Why did you then martyr the earlier Prophets, if you believed in your Book?"

Tafsir: And from the utmost extent of their stubbornness and arrogance, **{When it is said to them}**, a truthful statement accepted by all intellects, **{"Believe in what Allah has revealed"}**, they respond confinedly: **{"We believe in what was revealed to us only"}**, and that revelation was not sent down for anyone else. **{And}** they do not limit themselves to that; rather, **{they disbelieve in what is beyond it}**, even though **{it is the truth}**—the reality itself—and they know its reality. And though it **{confirms what they have}** in their scripture, their deep envy and stubbornness, their excessive obstinacy and insistence on denying this Book, while belief in one of the confirming and consistent scriptures necessitates belief in the other, all indicate that they have no true faith even in the Torah. Indeed, their deeds and actions show disbelief in it, even if they deny it. **{Say}** to them, O perfect Messenger, in obligation: **{"Then why do you kill the prophets of Allah, if you are indeed believers?"}**—those who are indebted to the Jewish faith and believe in the Torah, the bearers of it and its doers, **{before, if you are}** truthful **{believers}** in it. Thus, it is established that you are not true believers in it when you fail to act according to its requirements and deny the one it was revealed to.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as All-Knowing and Just, overseeing hearts and deeds. It honours Rasulullaah ﷺ as the truthful Messenger confronting denial. Spiritually, it teaches that true faith combines acknowledgment and action, warns against envy and hypocrisy, and underscores the necessity of submission to divine guidance.

Its Application: Muslims can apply this verse by accepting all of Allah's revelations and messengers, understanding their consistency, and avoiding selective belief. They should act upon divine guidance fully, follow the Qur'an sincerely, and uphold respect and obedience toward all Prophets.

Du'a: "O Allah, grant me true faith, acceptance of all Your revelations, guidance to act rightly, and protection from selective disbelief."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (92): (Qur'an 2:92)

وَلَقَدْ جَاءَكُم مُّوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ

Wa laqad jaaa'akum Moosa bilbaiyinaati summat takhaztumul 'ijla mim ba'dihee wa antum zaalimoon

And indeed, Moosa came to you with clear signs, and after it you worshipped the calf - and you were unjust.

Tafsir: {And indeed, Musah came to you with clear proofs}, the clear evidence set forth in the Torah that explain the path of monotheism and faith, yet you completely denied Musah (as), despite all his clear proofs. **{Then you took the calf}** as a god **{after him}**, meaning after Musah went up to Mount Sinai for other benefits related to your completion, **{while you were}** a people **{wrongdoing}**. Your condition is to turn away from the path of truth and the way of righteousness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Guide and Judge, demonstrating His justice and the consequences of turning from His commands. It honours Rasulullaah (ﷺ) to confirm Musah (as) as the bearer of clear proofs and divine guidance. Spiritually, it reminds believers that abandoning truth and following desires leads to corruption and deviation from righteousness.

Its Application: Muslims can put this verse into practice by avoiding idolatry, blindly following others, or turning away from clear guidance. They should remain steadfast in worshiping Allah alone, act justly, and honor the teachings of all Prophets with sincerity.

Du'a: "O Allah, keep me away from idolatry and injustice, strengthen my faith, guide me to Your truth, and grant steadfastness."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (93): (Qur'an 2:93)

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُواْ مَا آتَيْنَاكُم بِقُوَّةٍ وَاسْمَعُواْ قَالُواْ سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُواْ فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنتُمْ مُّؤْمِنِينَ

Wa iz akhaznaa meesaaqakum wa rafa'naa fawqa kumut Toora khuzoo maaa aatainaakum biquwwatinw wasma'oo qaaloo sami'naa wa 'asainaa wa ushriboo fee quloobihimul 'ijla bikufrihim; qul bi'samaa yaamurukum biheee eemaanukum in kuntum mu'mineen

And remember when We made a covenant with you and raised the Mount Tur (Sinai) above you; "Accept and hold fast to what We give you, and listen"; they said, "We hear and we disobey"; and the calf was still embedded in their hearts because of their disbelief; say (O dear Prophet Muhammad - ﷺ), "What an evil command is what your faith orders you, if you are believers!"

Tafsir: **{And}** if you wish, O most perfect of the Messengers ﷺ, to increase their binding obligation and silence them, mention to them on our behalf the time **{when We took}** from you, O those who break Our covenant and deny Our Book, **{your covenant}** which We made firm with you, but you found it heavy and abandoned it. **{And}** We compelled you to fulfil it by saying **{We raised over you the Mount}** suspended, and We said to you in pride and arrogance, **{"Take}** what We have given you with strength"}—earnestness and diligence—**{and listen}** with acceptance and sincere intention to comprehend the knowledge and truths. **{They said}** outwardly, **{"We hear"}** what you commanded us, **{but they said secretly, "We disobey."}** The reason for their disobedience was their lowliness and base nature; they **{were imbued}**—intermingled and hardened—in their hearts, which are the seats of faith and monotheism, and the abodes of gnosis and certainty, **{the calf}**—meaning the love of the despicable, reprehensible calf newly fashioned from their ornaments—was nothing but **{their disbelief}** in God and His Books and Messengers, confining the appearance of truth to a particular form, yet they claim belief in Musah. **{Say}** to them, O most perfect of the Messengers ﷺ, in reproach and irony: **{"How evil is that by which your faith commands you}**—denial of God's Books, rejection of His Messengers, unjust killing, and associating partners with God—**{if you should be believers."}** **{If you are indeed}** truthful in being **{believers.}**

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the All-Powerful and Just, demonstrating His authority in compelling the covenant and guiding humanity. It honours Prophet ﷺ as the perfect Messenger, entrusted with conveying divine commands and confronting disobedience with wisdom and patience. Spiritually, it highlights the dangers of hypocrisy, hidden disbelief, and the soul's attachment to worldly idols over truth.

Its Application: Muslims can apply this verse by sincerely upholding Allah's covenants, accepting guidance with humility, and purifying their hearts from hidden disbelief or attachment to worldly falsehoods. They should practice obedience, reflect on faith, and remain steadfast in monotheism.

Du'a: "O Allah, purify my heart, grant me sincere obedience, strengthen my faith, protect me from hypocrisy, and guide me to truth."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (94): (Qur'an 2:94)

قُلْ إِن كَانَتْ لَكُمُ الدَّارُ الآخِرَةُ عِندَ اللهِ خَالِصَةً مِّن دُونِ النَّاسِ فَتَمَنَّوُاْ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ

Qul in kaanat lakumud Daarul Aakhiratu 'indal laahi khaalisatam min doonin naasi fatamannawul mawta in kuntum saadiqeen

Say (O dear Prophet Muhammad - ﷺ), "If the abode of the Hereafter in the sight of Allah is for you alone and none else, then long for death if you are truthful!"

Tafsir: Then, when it became widespread among the people the saying: that none will enter Paradise except those who are Jews, and many people aiming for the religion of Islam refrained because of this, and weak Muslims were saddened by this statement, Allah, the Exalted, indicated to refute it, addressing His Messenger who is with you: **{Say}** to them on our behalf, O most perfect of the Messengers ﷺ: **{"If indeed the home of the Hereafter is for you alone with Allah}**—meaning the abodes of the martyrs and the fortunate, the stations of the mystics and the trustworthy—**{purely}** exclusive **{and apart from}** the **{people}** attributed to other religions, **{then wish}** sincerely from your heart and pure desire for **{death}**, the one that brings you closer to it and leads to its delights, as the sincere believers in the oneness of Allah often do in most of their times. Al-Murtada, may Allah honour his face, said: "Ibn Abi Talib has a greater yearning for death than a child for his mother's breast," and also said: "I do not care if I fall upon death or if death falls upon me," and also said: "Most surely, death is a great mercy and bestowment from all good, It hastens the release of souls from harm to the noblest abode." And Ammar, may Allah be pleased with him, said at his martyrdom: "Now I will meet the beloved Muhammad ﷺ and his companions." And you too desire the approaching death **{if you are truthful}** in your claim.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the All-Knowing and Just, refuting exclusivity and guiding humanity toward true faith. It honours Prophet ﷺ as the perfect Messenger, whose presence and love inspire the believers' devotion and longing for the Hereafter. Spiritually, it emphasizes sincere yearning for death as a means to attain closeness to Allah and eternal bliss.

Its Application: Muslims can put this verse into practice by avoiding false claims of exclusive salvation, cultivating sincerity, humility, and readiness to meet Allah. They should focus on righteous deeds, honest self-accountability, and preparing for the Hereafter through obedience, repentance, and trust in Allah's judgment.

Du'a: "O Allah, grant me sincerity in faith, prepare me to meet You, remove false pride, and grant me a righteous end."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (95): (Qur'an 2:95)

وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

Wa lai yatamannawhu abadam bimaa qaddamat aydeehim; wallaahu 'aleemum bizzaalimeen

And they will never long for it, because of the evil deeds they have done in the past; and Allah knows the unjust, very well.

Tafsir: {And} Allah **{will never cause them to wish for it, ever, because of what their hands have put forward}**—meaning what they have earned through greed, prolonged hope, and indulging in sensual and illusory pleasures such as status, rank, and position among people, and their arrogance over them. Do you not see how they turn and return to Allah when the affliction descends, which makes the approaching death evident, seeking to investigate it? Yet, when it is revealed even as they are in that state, they turn away? **{And Allah}**—who encompasses the secrets of their hearts and consciences—**{is Knowing of the wrongdoers}**, those who say with their mouths what is not in their hearts.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah ﷻ as All-Knowing, aware of hidden intentions and deeds. It honours Prophet ﷺ indirectly, showing his message exposes hypocrisy. Spiritually, it warns against attachment to worldly illusions, urging sincerity, humility, and turning truly to Allah in both life and approaching death.

Its Application: Muslims can put this verse into practice by reflecting on their deeds, avoiding wrongdoing, and striving for sincere repentance. They should maintain mindfulness of accountability, act justly, and purify their hearts, so they do not despair or turn away from Allah's guidance.

Du'a: "O Allah, forgive my past sins, guide me to righteousness, purify my heart, protect me from wrongdoing, and grant Your mercy."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (96): (Qur'an 2:96)

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُواْ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

Wa latajidannahum ahrasannaasi 'alaa hayaatinw wa minal lazeena ashrakoo; yawaddu ahaduhum law yu'ammaru alfa sanatinw wa maa huwa bi muzahzihihee minal 'azaabi ai yu'ammar; wallaahu baseerum bimaa ya'maloon

And you will surely find them the greediest among mankind for life; and (likewise)among the polytheists (idolaters); each one of them yearns to live a thousand years; and the grant of such age will not distance him from the punishment; and Allah is seeing their misdeeds.

Tafsir: {And} Allah, O Perfect Messenger, if you investigate their conditions and explore their consciences, **{you will surely find them}**—meaning the Jews—**{the most greedy of people for life}**, a continuous and everlasting life, both generally for mankind and specifically for themselves. **{And among those who associate others with Allah}**—those who believe there is no life except in this worldly abode—**{is one who wishes that he could be granted life for a thousand years}**, to add to it another thousand. And so on. **{And}** despite this love, **{it will not remove him}**—his own self—**{from the torment}** to live as long as he wishes and loves, but rather it will only add to his punishment beyond the punishment. **{And Allah}**—metaphorically for them—is **{Aware of what they do}**, meaning He is fully aware of all their deeds throughout their entire lives so that nothing escapes His knowledge.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ for His perfect knowledge, awareness of all deeds, and absolute power over life and death, showing that worldly desires cannot escape His decree or justice. It honours Rasulullaah ﷺ as the Perfect Messenger, exposing falsehood and guiding creation. Spiritually, it teaches that true safety comes through sincere submission to Allah and following the guidance of His Beloved Prophet ﷺ.

Its Application: Muslims can put this verse into practice by detaching from excessive love for worldly life and focusing on preparing for the Hereafter. They should act righteously, avoid greed, and remain mindful that Allah sees all actions and intentions.

Du'a: "O Allah, protect me from greed for worldly life, guide me to the Hereafter, and make my deeds pleasing to You."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (97): (Qur'an 2:97)

قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللهِ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

Qul man kaana 'aduwwal li Jibreela fainnahoo nazzalahoo 'alaa qalbika bi iznil laahi musaddiqal limaa baina yadaihi wa hudanw wa bushraa lilmu'mineen

Say (O dear Prophet Muhammad - ﷺ), "Whoever is an enemy to Jibreel (Jibril)" - for it is he who has brought down this Qur'an to your heart by Allah's command, confirming the Books before it, and a guidance and glad tidings to Muslims.

Tafsir: When Islam appeared, its matter progressed, its status rose, and the revelation of the Quran—the abrogating scripture over all religions—became well known, the Jews were disturbed and fell into confusion. They asked the Messenger of Allah ﷺ, about the one who revealed the Quran to him from the angels. The Prophet ﷺ said, "Our brother Gabriel"—peace and blessings be upon him. They said, "He is our old enemy; this is not his first hostility toward us, rather he has shown enmity to us repeatedly before, and now he is about to abrogate our religion." Then Allah addressed His Prophet ﷺ saying: **{Say, O Perfect Messenger, "Whoever is an enemy to Gabriel"}**—meaning whoever claims enmity to our trustworthy Gabriel through the revelation of the Quran—**{"then indeed, he has no cause to make Gabriel his enemy."} {For indeed, he (Gabriel)} {has sent it down}**—the Quran—**{upon your heart, O Perfect Messenger,}** which is the vessel of faith and Islam, and the recipient of revelation and inspiration, **{by the permission of Allah}**, who commands its sending, not from Gabriel's own accord so that you should take him as an enemy. And if you take him as an enemy, then you take Allah, the Revealer, as an enemy, though there is absolutely no reason for enmity due to the fact that the Revealer confirms what came before Him from the revealed scriptures, **{and is a guidance leading to the path of faith and monotheism,} {and a glad tidings}** of eternal lasting bliss **{for the believers}**, those who are rightly guided by it. May Allah make us among those who follow their path.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Supreme Revealer, whose wisdom and mercy guide humanity through the Quran, confirming earlier scriptures and leading to eternal success. It honours Rasulullaah ﷺ as the chosen recipient of revelation. Spiritually, it teaches obedience to Allah, trust in His Messenger, and warns that hostility toward Gabriel or revelation is opposition to Allah Himself clearly.

Its Application: Muslims can put this verse into practice by honouring and respecting the angels, especially Jibreel (Gabriel), who conveys Allah's revelation. They should accept the Qur'an sincerely, follow its guidance, and avoid hostility toward what Allah has commanded through His messengers.

Du'a: "O Allah, grant me love and respect for Your angels, acceptance of Your revelation, and guidance to follow Your path always."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (98): (Qur'an 2:98)

مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَآئِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِّلْكَافِرِينَ

Man kaana 'aduwwal lillaahi wa malaaa'ikatihee wa Rusulihee wa Jibreela wa Meekaala fa innal laaha 'aduwwul lilkaafireen

"Whoever is an enemy to Allah, and His angels and His Noble Messengers, and Jibreel and Mikaeel, then (know that), Allah is an enemy of the disbelievers."

Tafsir: Say to them also, O Perfect Messenger: **{Whoever is an enemy to Allah}**—who breaks His covenants, disobeys His commands, and avoids His prohibitions—**{and His angels}**—who are exalted above any fault or imperfection attributed to them—**{and His messengers}**—by denying, killing, mocking, and insulting them, especially the angels—**{and Gabriel and Michael}**—both trustworthy by Allah's standard, so whoever attributes betrayal or enmity to either of them is indeed a disbeliever in Allah due to the affirmation of just one of them—**{then indeed, Allah is an enemy to the disbelievers}**, because of their disbelief, persistence, and stubbornness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Supreme and Just, whose wrath and enmity are rightly upon those who deny Him and His divinely appointed servants. It honours Rasulullaah Muhammad ﷺ and other messengers as noble, trustworthy guides, protected by Allah. Spiritually, it emphasizes obedience, reverence, and the peril of enmity toward God and His chosen.

Its Application: Muslims can put this verse into practice by showing love, respect, and obedience to Allah, His angels, and His messengers. They should avoid hostility, disbelief, and mocking of divine guidance, striving instead to follow commands sincerely and uphold faith in all revelation.

Du'a: "O Allah, protect me from enmity toward You, Your angels, and messengers, grant me true faith, and guide me always."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (99): (Qur'an 2:99)

وَلَقَدْ أَنزَلْنَآ إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلاَّ الْفَاسِقُونَ

Wa laqad anzalnaaa ilaika Aayaatim baiyinaatinw wa maa yakfuru bihaaa illal faasiqoon

We have indeed sent down to you clear signs; and none will disbelieve in them except the sinners.

Tafsir: And among their disbelief and stubbornness is that **{We have certainly sent down to you}**—O You whose appearance encompasses all our descriptions and morals—**{clear signs}**—evident proofs—**{and none disbelieves in them except the defiantly disobedient}**, those who break the bonds of servitude, refusing to submit to the Book and the Prophet ﷺ, but rather to the revelation itself, or even to the place of revelation. Were they not always defiantly disobedient?

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Source of all guidance, who sends clear, undeniable signs to humanity. It honours Rasulullaah ﷺ as the perfect recipient and conveyer of divine revelation, fully entrusted with Allah's message. Spiritually, it warns against stubbornness and defiance, urging sincere submission to God and His Messenger.

Its Application: Muslims can put this verse into practice by reflecting on the clear signs Allah has sent, accepting them sincerely, and avoiding stubborn disobedience. They should submit fully to the Qur'an, act upon its guidance, and strive to be among the righteous.

Du'a: "O Allah, grant me understanding of Your signs, keep me from defiance, strengthen my obedience, and guide me to righteousness."

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (100): (Qur'an 2:100)

أَوَكُلَّمَا عَاهَدُواْ عَهْداً نَّبَذَهُ فَرِيقٌ مِّنْهُم بَلْ أَكْثَرُهُمْ لاَ يُؤْمِنُونَ

Awa kullamaa 'aahadoo ahdan nabazahoo fareequm minhum; bal aksaruhum laa yu'minoon

And is it that whenever they make a covenant, only a group of them throws it aside? In fact, most of them do not have faith.

Tafsir: {Every time they made a covenant}—a firm and confirmed agreement—**{they broke it}**, a group of them due to their wickedness, then the breach spread to all, so they all broke it. **{Rather, most of them do not believe}**, as they do not adhere to the covenant, the Book, the Prophet, or His command.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse first praises Allah (Glorified and Exalted) by showing His supreme knowledge of human nature, exposing the treachery of those who repeatedly broke their covenants, and declaring His justice in distinguishing the faithful from the faithless. It then honours Rasulullaah ﷺ by highlighting that disbelief includes rejecting him and his divine command, thus emphasizing his exalted position as the Seal of Prophets whose covenant must be upheld. Spiritually, the passage warns believers against betrayal, teaching that true faith lies in steadfast loyalty to Allah and sincere obedience to His Beloved Messenger ﷺ, for only by holding firmly to this covenant can one attain divine mercy and eternal success.

Its Application: Muslims can put this verse into practice by honouring their covenants, promises, and agreements, remaining truthful, and strengthening their faith. They should act with integrity, uphold trustworthiness in all dealings, and strive to follow Allah's guidance consistently.

Du'a: O Allah, make me faithful to my covenants, strengthen my belief, protect me from hypocrisy, and guide me to truth always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (101): (Qur'an 2:101)

وَلَمَّا جَاءهُمْ رَسُولٌ مِّنْ عِندِ اللهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُواْ الْكِتَابَ كِتَابَ اللهِ وَرَاء ظُهُورِهِمْ كَأَنَّهُمْ لاَ يَعْلَمُونَ

Wa lammaa jaaa'ahum Rasoolum min 'indil laahi musaddiqul limaa ma'ahum nabaza fareequm minal lazeena ootul Kitaaba Kitaabal laahi waraaa'a zuhoorihim ka annahum laa ya'lamoon

And when a Noble Messenger from Allah came to them, confirming the Book(s) which they possessed, a group of those who have received the Book(s) flung the Book of Allah behind their backs as if they were totally unaware!

Tafsir: {And} also among their arrogance is that **{when there came to them a Messenger}** sent **{from Allah}**—the One who sends messengers to guide people to monotheism—while he **{confirms what is with them}** of the revealed books given to the messengers, which guide to remove division and multiplicity from the people of monotheism, even though the coming of this Messenger is affirmed in the book they claim to believe in, **{a group of those who were given the Scripture}**—that is, the Jews—**{threw away}** rejected **{the Book of Allah}** which is the Torah they claim to believe in, **{behind their backs}** and did not pay attention to it nor turn towards it, rather they became extremely hostile and

stubborn against the sent Messenger, **{as if they do not know}** and do not even read their book at all.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text praises Allah by highlighting His wisdom in sending messengers to guide humanity toward monotheism and unity, demonstrating His supreme authority over revelation and human guidance. It honours Prophet Muhammad ﷺ as the divinely sent Messenger who confirms previous scriptures, showing his worthiness and truthfulness. Spiritually, it reminds believers to recognize and follow divine guidance, avoiding arrogance and rejection of Allah's messages.

Its Application: Muslims can put this verse into practice by sincerely respecting all revealed Books and Prophets, studying the Qur'an and previous scriptures, and avoiding arrogance or neglect of divine guidance. They should embrace the truth, follow it consistently, and honor Allah's messengers.

Du'a: O Allah, grant me respect for Your Books and messengers, guide me to knowledge, protect me from arrogance, and strengthen my faith.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (102): (Qur'an 2:102)

وَاتَّبَعُواْ مَا تَتْلُواْ الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُواْ يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولاَ إِنَّمَا نَحْنُ فِتْنَةٌ فَلاَ تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُم بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلاَّ بِإِذْنِ اللهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلاَ يَنفَعُهُمْ وَلَقَدْ عَلِمُواْ لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الآخِرَةِ مِنْ خَلاَقٍ وَلَبِئْسَ مَا شَرَوْاْ بِهِ أَنفُسَهُمْ لَوْ كَانُواْ يَعْلَمُونَ

Wattaba'oo maa tatlush Shayaateenu 'alaa mulki Sulaimaana wa maa kafara Sulaimaanu wa laakinnash Shayatteena kafaroo yu'al limoonan naasas sihra wa maaa unzila 'alal malakaini bi Baabila Haaroota wa Maaroot; wa maa yu'allimaani min ahadin hattaa yaqoolaaa innamaa nahnu fitnatun falaa takfur fayata'al lamoona minhumaa maa yufarriqoona bihee bainal mar'i wa zawjih; wa maa hum bidaaarreena bihee min ahadin illaa bi-iznillah; wa yata'allamoona maa yadurruhum wa laa yanfa'uhum; wa laqad 'alimoo lamanish taraahu maa lahoo fil Aakhirati min khalaaq; wa labi'sa maa sharaw biheee anfusahum; law kaanoo ya'lamoon

And they followed what the devils used to read during the rule of Sulaiman (Solomon - ﷺ); and Sulaiman did not disbelieve, but the devils disbelieved - they teach people magic; and that which was sent down to the two angels,

Harut and Marut in Babylon; and the two (angels) never taught a thing to anyone until they used to say, "We are only a trial, therefore do not lose your faith" and they used to learn from them that by which they cause division between man and his wife; and they cannot harm anyone by it except by Allah's command; and they learn what will harm them, not benefit them; and surely they know that whoever bargains for this will not have a share in the Hereafter; and for what an abject thing they have sold themselves; if only they knew!

Tafsir: **{And}** after they cast the Torah behind their backs—because it contains descriptions of You and Your manifestation, O Perfect Messenger—they began to oppose You by attributing magic: **{They followed what the devils used to recite against the kingdom of Solomon}** —claiming that his control, dominance, and subjugation of jinn, humans, beasts, birds, and the wind were all by magic. **{And Solomon did not disbelieve, but the devils disbelieved}** by attributing such things to him falsely. Rather, Solomon's command was by revelation and divine inspiration, unseen by others. **{But the devils taught people magic}**—especially that which they learned from **{what was revealed to the two angels}** confined in Babylon, called **{Harut and Marut}**, although the revelation to them was a test and trial from Allah to His servants. **{And they do not teach anyone unless they say, "We are a trial"}** from Allah and a test for His servants, **{so do not disbelieve}** by attributing these matters to them, and do not disbelieve regarding the teaching itself. **{Yet they learn from them that by which they cause separation between a man and his wife}**—which leads to the breaking of love and bonds, which are necessary for the preservation of lineage, causing harm to religion and faith. **{But they do not harm anyone through it except by permission of Allah}** and His will and decree; nothing occurs in His dominion except what He wills. And although they acknowledge the knowledge and intellect, **{They learn that which harms them}** grievously in the first and the latter life, **{and it does not benefit them}** at all. **{And Allah knows well}**—that is, the Jews—**{whoever purchased it}** meaning whoever exchanged the Book of Allah for magic, **{has no share in the Hereafter}** despite their refusal to exchange, but they did not know, so they exchanged, proving that they are neither wise nor knowledgeable. After criticizing them for their ignorance, He repeated the rebuke with emphasis and as a reminder to those who reflect, saying with an oath: **{And Allah certainly knows that they have truly bought it}** and have allowed themselves **{with it}**—its truths, its knowledge, and its spiritual pleasures through magic based on disbelief in Allah, His books, messengers, and angels—because it is well known among magicians that their magic involves disbelief, evil, and darkness. **{If they only knew}** its evil nature, they would not have committed it, but they did not know and thus committed it, proving their ignorance and foolishness as well.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text glorifies Allah, emphasizing His absolute knowledge, control, and decree over all matters, including trials and magic. It honours Prophet Muhammad ﷺ as the Perfect Messenger, affirmed by previous scriptures, despite the rejection and hostility of the ignorant. Spiritually, it teaches reliance on Allah, avoidance of falsehood, and understanding that misused knowledge brings harm, not benefit, in this life and the Hereafter.

Its Application: Muslims can put this verse into practice by avoiding all forms of forbidden knowledge, magic, and deception, recognizing that true benefit comes only from Allah. They should uphold faith, protect their relationships, and pursue knowledge that brings guidance, righteousness, and closeness to Allah.

Du'a: O Allah, protect me from magic, disbelief, and harmful knowledge, guide me to beneficial learning, and keep my faith strong.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (103): (Qur'an 2:103)

وَلَوْ أَنَّهُمْ آمَنُواْ واتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُواْ يَعْلَمُونَ

Wa law annahum aamanoo wattaqaw lamasoobatum min 'indillaahi khairun law kaanoo ya'lamoon

And had they believed and been pious, then the recompense from Allah is extremely good; if only they knew!

Tafsir: Among their utmost ignorance is their claim to faith in Allah, His Messenger, and the Books: **{And if they had believed}** even for one day in Allah, His Books, and His Messengers without discriminating between the Books and the Messengers, **{and feared Allah}** by abstaining from all kinds of Hereafter evils without any leniency, **{then surely there would be a great reward from Allah}** for them, **{better than that of this worldly life and its adornments}**—which are fleeting pleasures, as is known to the believers certain of His Oneness. **{If only they knew}** the superiority of the Hereafter, they would not have disbelieved thereafter; but they did disbelieve, thus proving their ignorance and folly.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage magnifies Allah ﷻ as the sole Bestower of true reward, eternal and exalted above worldly adornments. It honours Rasulullaah Muhammad ﷺ, affirming his truthfulness and the necessity of believing in him and all Messengers. Spiritually, it unveils the blindness of preferring fleeting illusions over everlasting Divine nearness.

Its Application: Muslims can put this verse into practice by strengthening their faith, cultivating piety, and prioritizing the Hereafter over worldly desires. They should follow Allah's guidance sincerely, avoid sin, and strive to earn His pleasure and eternal reward.

Du'a: O Allah, grant me true belief, piety, and awareness of the Hereafter, and reward me with Your eternal mercy.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (104): (Qur'an 2:104)

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقُولُواْ رَاعِنَا وَقُولُواْ انظُرْنَا وَاسْمَعُواْ وَلِلكَافِرِينَ عَذَابٌ أَلِيمٌ

Yaaa ayyuhal lazeena aamanoo laa taqooloo raa'inaa wa qoolun zurnaa wasma'oo; wa lilkaafireena 'azaabun aleem

O People who Believe, do not say (to the Prophet Muhammad- ﷺ), "Raa'ina (Be considerate towards us)" but say, "Unzurna (Look mercifully upon us)", and listen attentively from the start; and for the disbelievers is a painful punishment. (To disrespect the Holy Prophet – ﷺ – is blasphemy.)

Tafsir: Then, when the Jews heard the believers say to the Prophet ﷺ, "Ra'ina" (meaning "consider us" or "attend to us") when they returned to him in times of difficulty, they said mockingly: "These people are not true believers, obedient and submissive to him. Their use of the word 'Ra'ina' implies that you are in need of our attention, that you should treat us with full consideration." And because this word carried a possible implication of disrespect—even though the believers intended only attentiveness and regard—Allah, the Exalted, indicated that such a word should not be used. This was in honour of His beloved (as) and as a means of teaching etiquette to the believers. So He said: **{O you who have believed, do not say "Ra'ina" but say "Unẓurna" and listen. And for the disbelievers is a painful punishment.}** That is: Do not say to your Prophet ﷺ , when speaking to him, "Ra'ina" (even if your intention is valid), because the word can imply a false meaning. Rather, what is more appropriate for your status and more fitting for addressing your Messenger with honour and reverence is that you say instead: "Unẓurna" ("look upon us [with care and mercy]"). And listen to this directive with acceptance and obedience, and hold fast to it so you do not fall into bad manners with him. And know that for the disbelievers—those who seize opportunities to exploit such words and twist their meanings—there is a painful punishment in this world and the next. Then, when they (the Jews) were no longer able to openly oppose you, they turned to deception and speculation. They began to claim love and affection hypocritically, in order to safeguard their lives and wealth from you. So, O believers, do not be deceived by their false expressions of affection, and do not listen to their lying words.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse exalts Allah ﷻ as the Protector of His Beloved, preserving his honour from every insult. It honours Rasulullaah Muhammad ﷺ by commanding believers to use only words of utmost respect when addressing him, elevating his station above mockery. Spiritually, it teaches adab (refined manners), sincerity, and guarding the tongue in faith.

Its Application: Muslims can put this verse into practice by showing utmost respect and reverence to the Prophet ﷺ in speech and actions. They should choose words carefully, listen attentively, follow his guidance sincerely, and avoid disrespect or hypocrisy toward him.

Du'a: O Allah, grant me respect for Your Messenger ﷺ, guide my speech and actions, and protect me from arrogance and hypocrisy.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (105): (Qur'an 2:105)

مَّا يَوَدُّ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِتَابِ وَلاَ الْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ وَاللّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاء وَاللّهُ ذُو الْفَضْلِ الْعَظِيمِ

Maa yawaddul lazeena kafaroo min ahlil kitaabi wa lal mushrikeena ai-yunazzala 'alaikum min khairim mir Rabbikum; wallaahu yakhtassu birahmatihee mai-yashaaa; wallaahu zul fadlil'azeem

Those who disbelieve - the People given the Book(s) or the polytheists - do not wish that any good be sent down upon you from your Lord; and Allah chooses whomever He wills by His Mercy; and Allah is the Most Munificent.

Tafsir: Those who disbelieve—whether from the People of the Book or the polytheists—do not wish that any good should be sent down to you for the improvement of your condition and an increase in divine favor and grace upon you. This is due to the hatred and envy deeply rooted in their nature, and their stinginess regarding the blessings Allah has bestowed upon you. **{Those who disbelieve from among the People of the Book and the polytheists do not wish that any good should be sent down to you from your Lord.}** Yet, they are incapable of preventing Allah from bestowing His blessings, for: **{Allah chooses for His mercy whom He wills.}** He bestows His vast mercy and comprehensive grace upon whomever He wills among His sincere servants, without any external reason, motive, or distinguishing factor—contrary to what the Mu'tazilites and philosophers falsely assume about divine actions being bound by necessity or causation. **{And whoever Allah does not give light—he will have no**

light.}[Surah al-Nur, 24:40] So, do not doubt the expansiveness of His mercy and grace simply because some people are deprived of it. Rather: **{Allah is the Possessor of great bounty.}** He bestows and favours according to His will, wisdom, and purposes, which are beyond the comprehension of human intellects—except for those perfected ones to whom Allah discloses the secrets of His actions. May Allah make us among those who love and follow them by His grace and kindness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage magnifies Allah ﷻ as the Absolute Disposer of mercy, whose bounty none can restrict. It honours Rasulullaah Muhammad ﷺ by showing that divine gifts descend upon him despite the envy of disbelievers, affirming his exalted status. Spiritually, it reminds believers that true light and blessings come only from Allah's will.

Its Application: Muslims can put this verse into practice by trusting in Allah's mercy and wisdom, remaining patient despite others' envy, and seeking His blessings sincerely. They should rely on Him alone, do good deeds, and strive to earn His favor and guidance.

Du'a: O Allah, grant me Your mercy, protect me from envy and disbelief, bless me with goodness, and guide me always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (106): (Qur'an 2:106)

مَا نَنسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا أَلَمْ تَعْلَمْ أَنَّ اللهَ عَلَىَ كُلِّ شَيْءٍ قَدِيرٌ

Maa nansakh min aayatin aw nunsihaa na-ti bikhairim minhaaa aw mislihaaa; alam ta'lam annal laaha 'alaa kulli shai'in qadeer

When We abrogate a verse or cause it to be forgotten, We will bring one better than it or one similar; do you not know that Allah is Able to do all things?

Tafsir: And to this He — exalted is He — alluded in His saying: **{Whatever verse We abrogate or cause to be forgotten}** — meaning: whatever verse We change or replace, which was revealed as a ruling suitable for a particular time and context, and descended under a specific Divine Name; **{or cause to be forgotten}** — meaning: We remove it from forms and outward expression, as though it had never been revealed before; **{We bring forth one better than it}** — that is, whenever We abrogate or cause something to be forgotten, We bring forth something better suited for the new time and the specific Divine Name governing that moment — for the current of existence always moves upward toward greater perfection; **{or one similar to it}** — for renewal often appears outwardly as a

repetition, and the return (al-maʿad) mirrors the beginning (al-mabdaʾ). Then He addressed His Beloved — as a reminder and admonition to the believers — saying: **{Do you not know}** — with certainty — **{that Allah}**, who manifests through infinite theophanies (tajalliyat), **{is capable over all things}** — including bringing forth, returning, revealing, changing, and altering; **{All-Powerful}** — His power is not limited to the initial act of will, but He has absolute authority to dispose of it however He wills, with complete freedom and will.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse glorifies Allah ﷻ as the All-Powerful, whose wisdom and might govern revelation and existence without limit. It honours Rasulullaah Muhammad ﷺ as the Beloved entrusted with divine address, witnessing abrogation as mercy and renewal. Spiritually, it unveils creation's upward journey, where change reflects perfection and return mirrors beginning.

Its Application: Muslims can put this verse into practice by trusting in Allah's wisdom and accepting changes in guidance, rulings, or circumstances. They should have patience, seek understanding, and embrace Allah's decrees, knowing He always provides what is best for His servants.

Du'a: O Allah, grant me understanding of Your wisdom, patience in change, trust in Your power, and guidance in all matters.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (107): (Qur'an 2:107)

أَلَمْ تَعْلَمْ أَنَّ اللهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَمَا لَكُم مِّن دُونِ اللهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ

Alam ta'lam annallaaha lahoo mulkus samaawaati wal ard; wa maa lakum min doonil laahi minw waliyyinw wa laa naseer

Do you not know that for Allah only is the kingship of the heavens and the earth? And except Allah, you have neither a protector nor any supporter?

Tafsir: {Do you not know that to Allah belongs the dominion of the heavens and the earth} — He disposes of them however He wills, as He wills, when He wills, without fatigue or interruption. This refers to the outward cosmos (al-afaq). And — now turn inward — return to yourselves and realize that: **{You have no protector}** in your very selves and identities, **{besides Allah}**, who encompasses you completely — surrounding all your attributes and states; **{no guardian}** to oversee your affairs, **{nor any helper}** to assist you apart from Him. Rather, He encompasses your identities and your essences — just as He, exalted is He, informed us in His saying: "I become his hearing... his sight... his hand... and his foot..." — alluding to the famous hadith qudsi describing the intimate proximity

between the servant and Allah when the servant draws near through acts of devotion.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnifies Allah ﷻ as the Sole Sovereign of heavens and earth, the Eternal Guardian who governs without fatigue or limit. It honours Rasulullaah ﷺ as the one entrusted to unveil this reality to creation. Spiritually, it reveals that all protection, guidance, and intimacy rest only in Allah's encompassing nearness.

Its Application: Muslims can put this verse into practice by recognizing Allah's absolute sovereignty and relying solely on Him for protection, guidance, and support. They should cultivate tawakkul (trust), seek His help in all matters, and avoid dependence on anything or anyone besides Him.

Du'a: O Allah, You alone are my Protector and Helper, grant me trust in You, guide me, and support me always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (108): (Qur'an 2:108)

أَمْ تُرِيدُونَ أَن تَسْأَلُواْ رَسُولَكُمْ كَمَا سُئِلَ مُوسَى مِن قَبْلُ وَمَن يَتَبَدَّلِ الْكُفْرَ بِالإِيمَانِ فَقَدْ ضَلَّ سَوَاء السَّبِيلِ

Am tureedoona an tas'aloo Rasoolakum kamaa su'ila Moosa min qabl; wa mai yatabaddalil kufra bil eemaani faqad dalla sawaaa'as sabeel

Do you wish to ask your Noble Messenger a question similar to what Moosa was asked before? And whoever chooses disbelief instead of faith has gone astray from the Right Path.

Tafsir: Do you submit and entrust your affairs to Allah and His Messenger, O you believing Muslims, and accept the religion of Islam in worship? **{Or do you wish}** and intend **{to ask}** and propose about the inner meanings of the verses that have been revealed to you for the rectification of your condition, out of obstinacy and arrogance, **{your Messenger as Moses was asked before}** concerning the signs revealed for the correction of the Children of Israel — for no sign was revealed to them except that they would ask him persistently and demandingly — so Allah recompensed them according to what they proposed. And if you propose as they did, Allah will recompense you as He recompensed them. **{And}** know that **{whoever exchanges disbelief}** — the imagined, blameworthy disbelief — **{for faith}** — the certain, confirmed faith — **{has surely strayed from the right path}**, the path of truth and guidance leading to the oneness of Allah, just as the

Children of Israel went astray by opposing the Book of Allah and denying His messengers.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Ultimate Judge and Guide, whose commands and revelations are perfectly wise. It honours Rasulullaah ﷺ as the infallible messenger conveying divine truth. Spiritually, it teaches believers to submit sincerely, avoid obstinacy, and recognize that questioning divine wisdom out of defiance leads away from true faith.

Its Application: Muslims can put this verse into practice by submitting sincerely to Allah and His Messenger ﷺ without obstinate questioning meant to delay or avoid faith. They should embrace the guidance of Islam wholeheartedly, act on it, and avoid turning away into disbelief or doubt.

Du'a: O Allah, strengthen my faith, guide me to follow Your Messenger ﷺ sincerely, protect me from doubt and disbelief, and keep me steadfast.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (109): (Qur'an 2:109)

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ إِيمَانِكُمْ كُفَّاراً حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُواْ وَاصْفَحُواْ حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Wadda kaseerum min ahlil kitaabi law yaruddoo nakum mim ba'di eemaanikum kuffaaran hasadam min 'indi anfusihim mim ba'di maa tabaiyana lahumul haqqu fa'foo wasfahoo hattaa yaa tiyallaahu bi amrih; innal laaha 'alaa kulli shai'in qadeer

Many among People given the Book wished to turn you to disbelief after you had accepted faith; out of hearts' envy, after the truth has become very clear to them; so, leave them and be tolerant, until Allah brings His command; indeed, Allah is Able to do all things.

Tafsir: Then know, O believers, that **{and many of the People of the Book}** — especially the Jews and the Christians — **{wish to turn you back}** by ways of guile and hypocrisy **{after your belief}** in Allah and His Books and Messengers **{to disbelievers}**, exposing them to killing and rejection in the sight of Allah; and their wish is not your disbelief because of extreme firmness in their religion or the end of their zeal for it, but **{out of envy}** toward you arising **{from themselves}** from the depth of their hostility **{after it became clear}** to them that your religion **{is the truth}** which accords with reality by the testimony of their Book and their Prophet; and when you understand their affair and recognize their enmity, **{then**

pardon} instead of seeking revenge and punishment, **{and overlook}** refrain from reproach and be patient **{until Allah comes}** by His name the Avenger **{with His command}** — the decisive One who deals humiliation, abasement and wrath upon them — **{Indeed, Allah}** manifesting as the Avenger **{is over all things competent}**.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as al-Muntaqim, the Avenger, whose justice and power encompass all things. It honours Rasulullaah ﷺ as the exemplary guide who conveys divine truth with patience. Spiritually, it teaches believers to respond to hostility with forbearance, trust in Allah's wisdom, and leave ultimate judgment to Him.

Its Application: Muslims can put this verse into practice by remaining patient and tolerant when others try to mislead them, focusing on faith and righteousness. They should avoid responding with hostility, trust in Allah's justice, and leave the ultimate judgment to Him.

Du'a: O Allah, protect me from disbelief, envy, and deceit, grant me patience, steadfast faith, and reliance upon Your perfect judgment always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (110): (Qur'an 2:110)

وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ وَمَا تُقَدِّمُواْ لأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللّهِ إِنَّ اللّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Wa aqeemus salaata wa aatuz zakaah; wa maa tuqaddimoo li anfusikum min khairin tajidoohu 'indal laah; innal laaha bimaa ta'maloona baseer

And keep the prayer established and pay the charity; and whatever good you send ahead for yourselves, you will find it with Allah; indeed, Allah is seeing your deeds.

Tafsir: {And} after you have entrusted your affairs to Allah and taken Him as a Guardian and Protector over your actions, **{establish the prayer}** — connect your outward and inward selves to Him, Exalted is He, constantly, in a state of humility, submission, brokenness, and reverence. **{And give the zakah}** — purify your hearts from inclination toward anything other than the Truth. **{And}** know that **{whatever you put forward in this life} {for yourselves of good}** — such as constant turning toward Him and continual detachment from love of others — **{you will find it with}** the manifestation of the oneness of **{Allah}** in your hearts through His purification and singularity. **{Indeed, Allah}** — the One encompassing your very beings — **{is All-Seeing of what you do}** of good, All-Knowing and Fully Aware.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the All-Seeing, the Protector of hearts and deeds, fully aware of every act of devotion. It honours Rasulullaah ﷺ as the perfect guide directing believers toward sincere worship. Spiritually, it emphasizes purification, sincere prayer, and complete reliance on Allah, cultivating inner tawhid and divine closeness.

Its Application: Muslims can put this verse into practice by regularly performing prayers with sincerity, giving charity to purify their hearts, and striving to do good deeds. They should remain mindful that Allah sees and rewards every act of righteousness, however small.

Du'a: O Allah, help me establish prayer, give in charity sincerely, perform good deeds, and make me mindful that You see all.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (111): (Qur'an 2:111)

وَقَالُواْ لَن يَدْخُلَ الْجَنَّةَ إِلاَّ مَن كَانَ هُوداً أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُواْ بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ

Wa qaaloo lai yadkhulal jannata illaa man kaana Hoodan aw Nasaaraa; tilka amaaniyyuhum; qul haatoo burhaa nakum in kuntum saadiqeen

And the People given the Book(s) said, "None will enter Paradise unless he is a Jew or a Christian"; these are their own imaginations; say (O dear Prophet Muhammad - ﷺ), "Bring your proof, if you are truthful."

Tafsir: {And} among their schemes against you and their wish for your disbelief is that **{they said}** to you, by way of admonition and reminder, **{none shall enter Paradise}** from among the followers of any religion **{except those who are Jews or Christians}**. **{Such}** claims, neglected of proof, are nothing but **{their vain desires}** which they fabricate within themselves without any scripture or evidence — even if they claim to have proof. **{Say}** to them, O most perfect of Messengers, as a challenge: **{Bring forth your proof}** — O you claimants — **{from the signs of Allah and the ways of His Messengers} {if you are truthful}** in your claim of exclusiveness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Ultimate Judge and Arbiter of truth, whose guidance alone determines salvation. It honours Rasulullaah ﷺ as the Perfect Messenger, tasked with refuting false claims and upholding divine truth. Spiritually, it teaches

discernment, firm adherence to revelation, and reliance on Allah's justice over human conjecture.

Its Application: Muslims can put this verse into practice by recognizing that guidance and salvation are determined by Allah alone, not by human claims or imagined exclusivity. They should seek knowledge, follow the Qur'an and Sunnah sincerely, and avoid arrogance or blind adherence to unfounded beliefs.

Du'a: O Allah, guide me to the truth, protect me from following vain claims, and grant me sincere faith and understanding.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (112): (Qur'an 2:112)

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

Balaa man aslama wajhahoo lillaahi wa huwa muhsinun falahooo ajruhoo 'inda rabbihee wa laa khawfun 'alaihim wa laa hum yahzanoon

Yes, why not? Whoever submits his face for the sake of Allah, and is virtuous, his reward is with his Lord; and there shall be no fear upon them nor shall they grieve.

Tafsir: Say to them, O most perfect of Messengers, words arising purely from wisdom and sincerity, with no claim to exclusivity of Paradise either from you or from us: **{Indeed}** — meaning the matter is established on that **{whoever submits his face}** and surrenders his countenance, metaphorically attributed **{to Allah}** in reality — **{while he is}** in himself **{doer of good}** and knowing of what is seen — **{then his reward}** his return and goal **{is with}** the rank of **{his Lord}** assigned to him exclusively, **{and no fear shall be upon them, nor shall they grieve}** , being free from susceptibility to fear or sorrow by nature and remaining in the station of their Lord.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Sovereign and Just, establishing reward for sincere submission. It honours Rasulullaah ﷺ as the perfect guide conveying divine wisdom. Spiritually, it teaches that true salvation lies in submitting wholly to Allah and performing righteous deeds, ensuring eternal peace, security, and nearness to the Divine.

Its Application: Muslims can put this verse into practice by sincerely submitting to Allah in all actions, striving for virtue, and performing good deeds with devotion. They should trust that Allah alone will reward them, bringing peace, protection from fear, and freedom from grief.

Du'a: O Allah, help me submit sincerely to You, perform righteous deeds, and grant me Your reward, peace, and protection from fear.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (113): (Qur'an 2:113)

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَىَ شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لاَ يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُواْ فِيهِ يَخْتَلِفُونَ

Wa qaalatil Yahoodu laisatin Nasaaraa 'alaa shai'inw-wa qaalatin Nasaaraaa laisatil Yahoodu 'alaa shai'inw'wa hum yatloonal Kitaab; kazaalika qaalal lazeena la ya'lamoona misla qawlihim; fallaahu yahkumu bainahum Yawmal Qiyaamati feemaa kaanoo feehi yakhtalifoon

And the Jews said, "The Christians are nothing" - and the Christians said, "The Jews are nothing" whereas they both read the Book; and the ignorant spoke similarly; so Allah will judge between them on the Day of Resurrection, concerning the matter in which they dispute.

Tafsir: {And} due to their lack of awareness of faith and submission, and their failure to perceive the path of monotheism and gnosis, **{the Jews said}**: "The religion is ours, the Book is ours, and the Prophet is ours; **{the Christians have no share}** in the matter of religion," for they are astray from the path of truth and the Prophet will not guide them except if they believe in our religion. **{And}** likewise, **{the Christians said}**: "Our religion is the truth, our law is affirmed, and our Prophet is immortal; **{the Jews have no share}** in religion and faith, but the religion is ours." **{And}** in reality, **{they}** — meaning both groups — **{recite the Book}** revealed to their Prophet, claiming faith and submission, yet they remain unfree from ignorance and obstinacy, and have not recognized the monotheism that removes division and establishes harmony and union. Rather, it separates them from the polytheists who deny the Creator; thus, **{so say those who do not know}** the Book, the Prophet, religion, and faith, **{like their saying}** that the truth is whatever we hold, without book or prophet. For humans are naturally inclined to defend whatever they hold, whether true or false, good or corrupt, and the Prophets are sent to distinguish truth from falsehood and the righteous from the corrupt, whether among the polytheists who have no book or prophet. **{So Allah}** — encompassing their inner states and consciences — **{will judge between them}** according to His knowledge of their deeds and conditions **{on the Day of Resurrection}** prepared for the recompense of deeds **{concerning that in which they differed}**, and He will recompense them according to what they do and know.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the All-Knowing Judge, aware of hidden hearts, dispensing perfect justice, and recompensing every soul. It honours Rasulullaah ﷺ as the final Prophet, clarifying truth, resolving disputes, and guiding humanity to tawhid. Spiritually, it teaches that humility, sincere submission, and following the Messenger ﷺ free the heart from pride and lead to true salvation.

Its Application: Muslims can put this verse into practice by avoiding arrogance, sectarianism, and claims of exclusive righteousness. They should focus on sincere faith, understanding, and unity in submission to Allah, leaving ultimate judgment to Him, who knows all hearts and deeds.

Du'a: O Allah, guide me to sincere faith, protect me from arrogance and division, and judge me with justice and mercy always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (114): (Qur'an 2:114)

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللهِ أَن يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا أُوْلَئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَا إِلاَّ خَآئِفِينَ لهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ

Wa man azlamu mimmam-mana'a masaajidal laahi ai-yuzkara feehas muhoo wa sa'aa fee kharaabihaaa; ulaaa'ika maa kaana lahum ai yadkhuloohaaa illaa khaaa'ifeen; lahum fiddunyaa khizyunw wa lahum fil aakhirati 'azaabun 'azeem

And who is more unjust than one who prevents the name of Allah being mentioned in the mosques, and strives for their ruin? It did not befit them to enter the mosques except in fear; for them is disgrace in this world, and a terrible punishment in the Hereafter.

Tafsir: {And who} is more unjust than the one who, while Allah is manifesting Himself to His servants so that they may know Him and turn toward Him in the designated places of devotion, **{prevents the mosques of Allah}** — established for this purpose — **{from being mentioned therein His name}** — that is, they prevent His remembrance there — while the believers, certain of His Most Beautiful Names, **{and}** in addition to the prevention, **{strive in their ruin}** to uproot them and remove them from what has been ordained? **{Those}** are the polytheists; **{it was not for them to enter them}** because of their impurity and wickedness, and if they do enter them out of occasional necessity, they must do so **{except in fear}** — submissive, humbled, and awe-stricken, not turning right or left out of reverence for Allah, but with their heads bowed to the ground until they

leave. Say, O most perfect of Messengers, on our behalf: **{For them in this world is disgrace}**, a deprivation of human perfection, for their disbelief and oppression.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Owner and Protector of His sacred spaces, whose Names manifest His presence and guide the faithful. It honours Rasulullaah ﷺ as the perfect Messenger who safeguards and proclaims Allah's commands. Spiritually, it teaches that obstructing God's worship leads to humiliation, spiritual filth, and deprivation of true human dignity.

Its Application: Muslims can put this verse into practice by honoring and protecting mosques, regularly remembering Allah within them, and ensuring His sacred spaces remain places of worship, peace, and reverence. They should avoid causing harm or disruption in these blessed places.

Du'a: O Allah, help me honor Your mosques, remember You sincerely, protect these sacred places, and keep me from wrongdoing and oppression.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (115): (Qur'an 2:115)

وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللّٰهِ إِنَّ اللّٰهَ وَاسِعٌ عَلِيمٌ

Wa lillaahil mashriqu walmaghrib; fa aynamaa tuwalloo fasamma wajhullaah; innal laaha waasi'un Aleem

And the East and the West, all belong to Allah - so whichever direction you face, there is Allah's Entity (Allah's Mercy is directed towards you); indeed Allah is the All Capable, (His powers and reach are limitless), the All Knowing.

Tafsir: {And} say to the believers, O most perfect of Messengers, as a consolation for them: Do not grieve over their prevention of access to it or their striving to destroy it, nor limit your turning to Allah to the specific designated places. Rather, **{to Allah}** — manifest in the horizons — **{is the east and the west}**, figuratively indicating the ends of the world. **{So wherever you turn}**, direct yourselves toward Him, **{there is the Face of Allah}** — that is, His essence, encompassing all directions. **{Indeed, Allah is All-Encompassing}** — too vast for the hearts to contain, except as Allah expands them by His grace, as He informed: "My earth and My heaven cannot contain Me, but the heart of My believing servant can contain Me." **{All-Knowing}** — nothing escapes His knowledge, and wherever you turn, His knowledge precedes your turning, and your turning is in fact His own. None turns to Him except Him; there is no deity except Him, and all things perish except His Face.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Vast, All-Encompassing, and All-Knowing, whose presence is beyond any physical bounds. It honours Rasulullaah ﷺ as the perfect guide who consoles the believers. Spiritually, it teaches that true orientation toward Allah is of the heart, transcending places, and all creation perishes except His Face.

Its Application: Muslims can put this verse into practice by remembering that Allah's presence and mercy encompass all directions and places. They should turn to Him sincerely in worship, supplication, and reflection, knowing that His knowledge, power, and care extend everywhere.

Du'a: O Allah, let me always turn to You sincerely, feel Your presence everywhere, and rely on Your knowledge and mercy.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (116): (Qur'an 2:116)

وَقَالُواْ اتَّخَذَ اللّهُ وَلَدًا سُبْحَانَهُ بَل لَّهُ مَا فِي السَّمَاوَاتِ وَالأَرْضِ كُلٌّ لَّهُ قَانِتُونَ

Wa qaalut takhazal laahu waladan subhaanahoo bal lahoo maa fis samaawaati wal ardi kullul lahoo qaanitoon

And they said, "Allah has taken an offspring for Himself" - Purity is to Him! In fact, all that is in the heavens and the earth, is His dominion; all are submissive to Him.

Tafsir: And from the utmost of their ignorance of Allah, the All-Encompassing, All-Knowing, whom neither earth nor heaven can contain, **{and they encompass not a thing of His knowledge except what He wills}** [al-Baqarah: 255], they confined Him, Exalted is He, to a person and imagined Him as a body, attributing to Him the necessities of corporeality. **{And they said, "Allah has taken a son"}** — resulting in killing, exile, captivity, and humiliation — **{and for them in the Hereafter is a great punishment}**, as in the case of 'Isa and 'Uzayr, peace be upon them. **{Glory be to Him}** and Exalted, the Absolute, the Self-Sufficient, for it is not befitting Him to take a companion or a child: **{He neither begets nor is He begotten, and there is none comparable to Him}** [al-Ikhlaṣ: 3-4]. **{Rather, to Him}** belong **{all that is in the heavens and}** the manifestations of **{the earth}**, so that He may appear to them and manifest to them — a manifestation of their perfections resulting from His attributes inherent in His essence, and His relation, Exalted is He, to all manifestations in creation and formation is uniform without disparity. 'Isa and 'Uzayr, peace be upon them, are also among these manifestations, and the return of all manifestations is to the Manifest; for **{all**

submit to Him} — obedient, guided, and conjoined to what they are in their essence before appearing from nonexistence.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the All-Encompassing, Self-Sufficient, and Eternal, beyond all physical limitations, begetting, or being begotten. It honours Rasulullaah ﷺ as the perfect messenger who guides toward correct understanding. Spiritually, it teaches that all creation manifests divine attributes, yet every return is to Allah alone, the True Manifest One.

Its Application: Muslims can put this verse into practice by affirming the oneness of Allah, avoiding any attribution of partners, offspring, or likeness to Him, and recognizing that all creation submits to His will. They should strengthen tawheed in belief and practice.

Du'a: O Allah, purify my faith, strengthen my belief in Your oneness, protect me from shirk, and help me submit sincerely.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (117): (Qur'an 2:117)

بَدِيعُ السَّمَاوَاتِ وَالأَرْضِ وَإِذَا قَضَى أَمْراً فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

Badeee'us samaawaati wal ardi wa izaa qadaaa amran fa innamaa yaqoolu lahoo kun fayakoon

The Originator of the heavens and the earth - and when He commands a thing, He only says to it, "Be", and it thereupon happens.

Tafsir: {The Originator} — Creator of **{the heavens and the earth}** from nonexistence without any prior matter or time — **{and}** among the wonders of His creation is that **{when He decrees}** that something should exist from the treasures of His knowledge, His Preserved Tablet, and His clear Book, **{He only says to it}** in fulfilment of His command and execution of His will, **{"Be," and it is}** — without delay or interval, so that no objection can occur except for the limitation of expression, and words cannot convey the swiftness of the enactment of His decree.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as Al-Badi', the Originator who creates uniquely and wondrously from nothing, without precedent. It honours Rasulullaah ﷺ as the recipient and conveyor of divine knowledge and revelation. Spiritually, it emphasizes the immediacy, perfection, and absolute power of Allah's will in bringing creation into existence.

Its Application: Muslims can put this verse into practice by recognizing Allah's absolute power and submitting fully to His will, trusting that whatever He decrees comes to pass instantly. They should cultivate reliance on Him, humility, and awe of His creative authority.

Du'a: O Allah, strengthen my trust in Your power, guide me to submit to Your will, and help me follow Your commands.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (118): (Qur'an 2:118)

وَقَالَ الَّذِينَ لاَ يَعْلَمُونَ لَوْلاَ يُكَلِّمُنَا اللّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الآيَاتِ لِقَوْمٍ يُوقِنُونَ

Wa qaalal lazeena laa ya'lamoona law laa yukallimunal laahu aw taateenaaa aayah; kazaalika qaalal lazeena min qablihim misla qawlihim; tashaabahat quloobuhum; qad baiyannal aayaati liqawminy yooqinoon

And the ignorant people said, "Why does not Allah speak to us, or some sign come to us?" Those before them had also spoken in the same way as they speak; their hearts (and of those before them) are all alike; undoubtedly, We have made the signs clear for the people who have faith.

Tafsir: Then, when it became clear and widely known that the Qur'an abrogates previous scriptures while confirming them, testifying that they were revealed by Allah to the former Messengers guiding to the path of truth, and that the ruling of the abrogating verse endures while the ruling of the abrogated verse has passed and left no effect — even though both are Allah's decrees in two different times — **{and those who do not know said}** — they do not recognize Allah's manifestation according to His Most Beautiful Names and Exalted Attributes in every moment and circumstance: "We do not accept this ruling nor believe in it **{unless Allah speaks to us}** directly, that this is an abrogating ruling and that is abrogated and inferior **{or a sign comes to us}** from Allah's Messenger indicating this ruling without any other possibility; otherwise we would not accept it nor believe it." And do not find this statement surprising, O most perfect of Messengers, from them; for **{so said those}** who disbelieved against the former Prophets **{before them in the same manner}**, without distinction, for **{their hearts were alike}** — rejecting, clouded by these falsehoods, obscured with "we have clarified the signs" **{for a people}** whose hearts are pure from the taint of denial, **{who are certain}** of them, whether the signs are apparent in the horizons or within themselves — yet they are not prevented by the limitation of capacity or denial from faith and acknowledgment.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the All-Knowing, whose timing, wisdom, and abrogating rulings are perfect, manifesting His Names and Attributes. It honours Rasulullaah ﷺ as the divinely appointed guide who conveys truth and bears the Qur'an. Spiritually, it reminds that true certainty and belief arise from purity of heart, free from stubborn denial and worldly preconceptions.

Its Application: Muslims can put this verse into practice by recognizing that clear signs of Allah's guidance have been sent and trusting them, rather than demanding miracles or direct speech. They should purify their hearts, reflect, and believe sincerely without stubborn insistence.

Du'a: O Allah, grant me faith in Your clear signs, purify my heart, strengthen my belief, and protect me from doubt.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (119): (Qur'an 2:119)

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلاَ تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

Innaaa arsalnaaka bilhaqqi basheeranw wa nazeeranw wa laa tus'alu 'an Ashaabil Jaheem

Undoubtedly, We have sent you (O dear Prophet Muhammad - ﷺ) with the truth, giving glad tidings and conveying warning, and you will not be questioned about the people of hell.

Tafsir: {Indeed, We} – from the station of Our generosity and grace – **{have sent you}** – O most perfect of Messengers ﷺ – **{with the truth}**, clothed in it and bearing it fully, **{as a bringer of glad tidings}** – guiding to the path of divine truth, **{and as a warner}** – warning against the path of falsehood and misguidance. And even if they do not rejoice in the glad tidings, nor take heed of the warnings, after these have clearly reached them, **{you are not to be questioned}** – you, O Prophet ﷺ – **{about the people of Hellfire}**, those who are innately disposed toward disbelief and obstinate rejection.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah ﷻ as the Generous and All-Wise, sending guidance with perfect knowledge and intent. It honours Rasulullaah ﷺ as the chosen, divinely entrusted messenger, both bearer of glad tidings and warner. Spiritually, it teaches that the faithful conveyance of truth is a duty, while the rejection of the obstinate rests solely with Allah's judgment.

Its Application: Muslims can put this verse into practice by focusing on conveying and following the truth themselves, without worrying about judging others' faith or fate. They should deliver guidance, follow Allah's commands, and leave ultimate judgment to Him alone.

Du'a: O Allah, help me follow Your truth, guide me to convey it wisely, and protect me from judging others unjustly.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (120): (Qur'an 2:120)

وَلَن تَرْضَى عَنكَ الْيَهُودُ وَلاَ النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللهِ هُوَ الْهُدَى وَلَئِنِ اتَّبَعْتَ أَهْوَاءهُم بَعْدَ الَّذِي جَاءكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ

Wa lan tardaa 'ankal Yahoodu wa lan Nasaaraa hattaa tattabi'a millatahum; qul inna hudal laahi huwalhudaa; wa la'init taba'ta ahwaaa'ahum ba'dal lazee jaaa'aka minal 'ilmimaa laka minal laahi minw waliyyinw wa laa naseer

And never will the Jews or the Christians be pleased with you, until you follow their religion; say, "The guidance of Allah only is the (true) guidance"; and were you (the followers of this Prophet) to follow their desires after the knowledge has come to you, you would then not have a protector or aide against Allah.

Tafsir: {And never will the Jews or the Christians be pleased with you} merely through friendliness, showing affection, or letting go freely, **{until you follow their religion}** which they claim as true and guiding, confining guidance solely to it. **{Say}** to them, O most perfect of Messengers, words of admonition and counsel: **{Indeed, the guidance of Allah}** by which He guides His servants **{is the guidance}** sent down from Him — it is the religion of Islam, so follow it that you may be rightly guided. **{And if you were to follow}**, O most perfect of Messengers, and those who follow you, after your despair in following them, in all **{their vain desires}** contrary to **{the knowledge that has come to you}** from Us regarding your guidance and the guidance of those who follow you, **{you will have} {no protector}** with **{Allah}** the Guide for all to the straight path **{nor any helper}** to avert misfortunes from you.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Ultimate Guide, whose direction alone constitutes true guidance. It honours Rasulullaah ﷺ as the most perfect messenger, entrusted to convey Allah's revelation with clarity and sincerity. Spiritually, it reminds believers that steadfast adherence to divine guidance secures protection, while yielding to others' whims leads to misguidance and loss.

Its Application: Muslims can put this verse into practice by adhering firmly to the guidance of Allah and the teachings of Islam, rather than seeking approval from others. They should prioritize truth over pleasing people and trust in Allah as their ultimate Protector.

Du'a: O Allah, keep me steadfast on Your guidance, protect me from following vain desires, and grant me Your aid always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (121): (Qur'an 2:121)

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلاَوَتِهِ أُوْلَئِكَ يُؤْمِنُونَ بِهِ وَمن يَكْفُرْ بِهِ فَأُوْلَئِكَ هُمُ الْخَاسِرُونَ

Allazeena aatainaahumul Kitaaba yatloonahoo haqqa tilaawatiheee ulaaa'ika yu'minoona bih; wa mai yakfur bihee fa ulaaa'ika humul khaasiroon

Those to whom We have given the Book, read it in the manner it should be read; it is they who believe in it; and those who deny it – it is they who are the losers.

Tafsir: Allah, Exalted is He, said: **{Those to whom We gave the Book}** — whom We chose from among the nations by sending the Messengers — and they **{recite it}**, meaning the Book, reflecting and pondering over what it contains of commands, prohibitions, knowledge, and truths, observing **{the right of its recitation}** without distortion or alteration. **{Those are the ones who believe in it}** and in what it contains of rulings, signs, and narratives. **{But whoever disbelieves in it}** by distorting or altering it according to their own desires, **{then those}** — the ones who falsify and change Allah's Book for their own benefit — **{are the losers}**, the ones who lose themselves in this world and the Hereafter due to their distortion and alteration of Allah's Book.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Bestower of guidance and the One who distinguishes truth from falsehood. It honours Rasulullaah ﷺ implicitly, as the conveyor of Allah's revelation to humankind. Spiritually, it teaches that sincere engagement with divine Scripture—without distortion—leads to true faith, while denial and manipulation bring loss and ruin.

Its Application: Muslims can put this verse into practice by reading the Qur'an attentively and sincerely, reflecting on its meanings, obeying its commands, and avoiding any distortion. True faith is shown through understanding, implementing its guidance, and living righteously according to Allah's revelation.

Du'a: O Allah, grant me understanding of Your Book, guide me to act upon it, and protect me from falsehood and loss.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (122): (Qur'an 2:122)

يَا بَنِي إِسْرَائِيلَ اذْكُرُواْ نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

Yaa Baneee Israaa'eelaz-kuroo ni'matiyal lateee an'amtu 'alaikum wa annee faddaltukum 'alal 'aalameen

O Descendants of Israel! Remember the favour of Mine which I bestowed upon you and made you superior to all others of your time. (By sending Noble Messengers among you).

Tafsir: Then, after Allah—exalted is He—initially addressed the Children of Israel, calling them to fulfil their covenant (which is the hallmark of true faith), He called them to: Return sincerely to Him, Believe in His scriptures and His messengers, Avoid hastiness in speculation and judgment, Not exchange the clear signs of Allah—which point to His essence through knowledge, direct perception, and ultimate truth—for fleeting, decorated illusions that have no true substance, Refrain from mixing clear truth with non-existent, imagined falsehood, Establish prayer and give zakat, both of which express innate spiritual orientation and genuine return to the Divine, Perform prayer with true humility, marked by deep submission and brokenness before God—until reaching annihilation in the Divine, and even the annihilation of annihilation, so that eternal subsistence in Allah (al-baqa') reflects back through them. Then Allah expressed Himself with even greater intensity toward those lost in heedlessness, those who forgot their own souls and lived without direction or return. He then instructed His sincere servants to seek help through: Patience, which leads to spiritual grounding and empowerment, Prayer, which signifies complete inward turning and erases all sins—this was aimed at purifying their inner essence. Next, Allah addressed them again—a second time—advising them to: Show gratitude for the unique divine Favours bestowed upon them, Recognize the honour and preference they had received over other people, both spiritually and materially. Then He warned them in the strongest terms about the Day of Judgment, emphasizing this in order to purify their moral qualities in this worldly life. After recounting their disbelief, transgression, rejection of scriptures and messengers, their denial and even murder, the corruption of their nature, the harshness of their hearts, and their deep hostility toward believers, Allah repeated His address to them a third time—in the same way as before—out of emphasis, intensification, compassion, and divine forbearance, hoping they might awaken. Yet, due to the deep-rooted corruption of their nature, they did not awaken. So He said: **{O Children of Israel}** — those who turn away from Me in various ways and oppose My signs in many forms —

{remember} and give thanks for **{My favor which I have bestowed upon you}** through My grace and bounty, despite your ingratitude and disbelief. **{And}** especially remember the favor of honor and superiority over all creation; for **{Indeed, I}** — by My power and might — **{preferred you over the worlds}** among your kind. Obey My command and do not transgress My judgment, and beware of My compulsion and retribution.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as All-Knowing, All-Powerful, and Most Merciful, reminding His servants of favours, guidance, and consequences of disbelief, uniting justice with compassion. It honours Rasulullaah ﷺ as the perfect Messenger conveying commands and warnings. Spiritually, it calls to sincere submission, humility in prayer, patience, gratitude, remembrance of Allah, purification, moral growth, and seeking eternal closeness to Him.

Its Application: Muslims can put this verse into practice by reflecting on Allah's favours in their own lives—life, guidance, faith, and knowledge—and responding with gratitude, obedience, and humility. Remembering Allah's blessings fosters sincerity, strengthens faith, and prevents arrogance or heedlessness.

Du'a: O Allah, make me grateful for Your favours, guide me to obedience, and protect me from ingratitude and spiritual heedlessness.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (123): (Qur'an 2:123)

وَاتَّقُواْ يَوْماً لاَّ تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئاً وَلاَ يُقْبَلُ مِنْهَا عَدْلٌ وَلاَ تَنفَعُهَا شَفَاعَةٌ وَلاَ هُمْ يُنصَرُونَ

Wattaqoo yawmal laa tajzee nafsun 'an nafsin shai 'anw wa laa yuqbalu minhaa 'adlunw wa laa tanfa'uhaa shafaa 'atunw wa laa hum yunsaroon

And fear the day when no soul will be exchanged for another, nor will they be set free in lieu of compensation, nor will any intercession benefit the disbelievers, nor will they be helped.

Tafsir: {And beware of a Day} which is described as one where **{no soul}**—even if obedient—**{shall bear anything}** on behalf of another soul that is sinful. **{Not even a little}** of its burdens will be carried. **{Moreover}**, no **{ransom}** will be accepted from it to save it from punishment, **{nor}** will any **{intercession}** benefit it—even from a close intercessor—so that its torment may be lightened. **{Nor will they be helped}** by others in bearing the punishment; rather, none will carry their burdens except their own mounts (i.e., their own selves and deeds)." "Despite this

intense warning and emphasis, only a few among them believe—unlike the upright, pure Abrahamic faith—whose followers as a whole are hoped to believe in the oneness of God, provided they establish prayer sincerely for His sake. Except for those who pray while being heedless in their prayer, distracted by love of wealth and status—may God protect us from that.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Ultimate Judge, All-Powerful and All-Knowing, who alone determines every soul's fate and ensures perfect justice. It honours Rasulullaah ﷺ as the perfect guide conveying Allah's warnings with clarity. Spiritually, it urges sincere prayer, awareness, and seeking protection from heedlessness and worldly attachment, reminding that each soul bears full responsibility for its deeds before Allah.

Its Application: Muslims can put this verse into practice by cultivating personal accountability in both belief and action. Every individual is responsible for their deeds, so one should sincerely establish prayer, avoid sin, seek forgiveness, and strive to live righteously, knowing no one else can bear their consequences.

Du'a: O Allah, make me mindful of my deeds, protect me from sin, guide me to righteousness, and grant me success on the Day of Reckoning.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (124): (Qur'an 2:124)

وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّيَّتِي قَالَ لاَ يَنَالُ عَهْدِي الظَّالِمِينَ

Wa izib talaaa Ibraaheema Rabbuhoo bi Kalimaatin fa atammahunna qaala Innee jaa'iluka linnaasi Imaaman qaala wa min zurriyyatee qaala laa yanaalu 'ahdiz zaalimeen

And (remember) when Ibrahim's (Ibrahim's) Lord tested him in some matters and he fulfilled them; He said, "I am going to appoint you as a leader for mankind"; invoked Ibrahim, "And of my offspring"; He said, "My covenant does not include the unjust (wrong-doers)."

Tafsir: Then, after Allah—Exalted is He—mentioned the story of the Children of Israel and His various blessings upon them, along with their ingratitude and denial stemming from the vileness of their nature, He intended to mention the purity of the noble faith (the true religion), the soundness of its followers' beliefs, their steadfastness, and their endurance of divine tests and trials. So He said: **{And [mention] when Abraham was tried}**—that is, remember, O most perfect of

messengers ﷺ, the time when your father Abraham was tested by his Lord, who tested His close friend with various kinds of trials: the fire, the catapult (by which he was cast into it), the command to sacrifice his son, exile from his homeland, and other calamities that befell him—**{with words}**—that is, commands from his Lord by which He sought to test him—**{and he fulfilled them}**—meaning he carried them out completely, without any shortcoming or hesitation, fulfilling them perfectly as befits the status of intimate friendship with God (khullah) and leadership (khilafah)." "Then, after Allah the Exalted tested the intimate friendship (khullah) of His close friend (Khalil), Abraham, with various kinds of trials, He manifested His special friendship toward him through various kinds of generous gifts. Allah said: **{Indeed, I will make you a leader for the people}**—meaning: Out of My utmost love and intimate friendship with you, O noble friend (Khalil), I am appointing you as a guide for people who have forgotten how to turn to Me. You will be an imam—a leader and guide—who leads them to the path of monotheism. When Abraham (as) saw his Lord's generosity toward him, and the clear signs of divine friendship, he said: **{And from my descendants (as well)}**—make them leaders too until the Day of Resurrection. Allah said, gently and graciously in response: **{My covenant does not extend to the wrongdoers}**—that is, from your descendants only the righteous will be given this status, not the evildoers. For My covenant—referring to My delegation and representation (khilafah and leadership)—will never be granted to those who transgress My limits and break My commands.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as Exalted, All-Wise, and Generous, testing His close friends with trials to reveal true faith and demonstrate justice and mercy. It honours Rasulullaah ﷺ as inheriting Abraham's noble legacy, linking him to divine guidance. Spiritually, it teaches the value of pure faith, sincere submission, enduring trials, and that true leadership comes from complete obedience to Allah.

Its Application: Muslims can apply this verse by striving for sincerity, patience, and obedience in trials, seeking to emulate the steadfastness of Prophet Ibrahim ﷺ, and aiming to be among the righteous descendants promised Allah's covenant. Leadership, guidance, and honor in faith are reserved for those who are just and obedient.

Du'a: O Allah, make me steadfast like Ibrahim ﷺ, grant me righteousness, protect me from wrongdoing, guide my family and me, and include us among Your obedient servants.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (125): (Qur'an 2:125)

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْناً وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

Wa iz ja'alnal Baita masaabatal linnaasi wa amnanw wattakhizoo mim Maqaami Ibraaheema musallaaa; wa 'ahidnaaa ilaaa Ibraaheema wa Ismaa'eela an tahhiraa Baitiya littaaa'ifeena wal'aakifeena warrukka'is sujood

And remember when We made this House (at Mecca) a recourse for mankind and a sanctuary; and take the place where Ibrahim stood, as your place of prayer; and We imposed a duty upon Ibrahim and Ismail (Isma'il), to fully purify My house for those who go around it, and those who stay in it (for worship), and those who bow down and prostrate themselves.

Tafsir: And after We made him (Abraham) an imam—a guide who directs to the path of truth—We prepared for him the means of guidance by saying: **{When We made the House (the Kaaba)}**—that is, the Sacred House prepared for turning toward Us, through abandoning familiar comforts, severing attachments to family, wealth, and homeland, and avoiding behaviours that obstruct true devotion, such as intimacy (rafath), disobedience, argumentation, killing, and other worldly preoccupations related to this borrowed life—**{a place of return (mathabah) for the people}**—a site of reward and a destination to which people return to draw near to Us and direct their hearts toward Us—**{and a sanctuary (amnan)}**—a place of safety from all religious fears, provided the visit is made with sincere intent. And after We made the House a refuge for people, We said to its visitors and those circling it: **{Take the standing place of Abraham as a place of prayer (muṣalla)}**—that is, a spot of spiritual inclination and orientation, following the example of our beloved Abraham—peace and blessings be upon him. And after commanding the visitors with these rites, We also entrusted and instructed Our close friend Abraham and Our sacrificial one, Ishmael, his son: **{Purify My House}**—with unified effort— for those who circle it (ṭa'ifin), who come drawn by love to Our presence, sacrificing their very souls; for those who remain in devotion (ʿakifin), who stay at Our door longing to have the secrets of the duties We've assigned to them unveiled; and for those who bow and prostrate (rukkaʿ al-sujud), who humbly and brokenly worship in Our courtyard until they realize the true station of servitude.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Supreme Guide, Who establishes sacred spaces and turns hearts toward Him. It honours Rasulullaah ﷺ by connecting him to Abraham's legacy, the purification of the Ka'bah, and the rites of devotion. Spiritually, it

teaches humility, detachment from worldly distractions, and sincere devotion, showing that true closeness comes through following the righteous example of Abraham and Ishmael.

Its Application: Muslims can apply this verse by recognizing the Ka'bah as a sacred center for worship and spiritual return, approaching it with purity of heart, humility, and sincerity, following the example of Ibrahim ﷺ and Isma'il ﷺ, and observing the rites of prayer, bowing, and prostration as acts of devotion.

Du'a: O Allah, purify my heart like You purified Your House, make me devoted in prayer, humble in worship, and steadfast in following the example of Ibrahim ﷺ and Isma'il ﷺ.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (126): (Qur'an 2:126)

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللهِ وَالْيَوْمِ الآخِرِ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلاً ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

Wa iz qaala Ibraaheemu Rabbij 'al haazaa baladan aaminanw warzuq ahlahoo minas samaraati man aamana minhum billaahi wal yawmil aakhiri qaala wa man kafara faumatti'uhoo qaleelan summa adtarruhooo ilaa 'azaabin Naari wa bi'salmaseer

And (remember) when Ibrahim prayed, "My Lord! Make this city a place of security and bestow upon its people various fruits as providence – for those among them who believe in Allah and the Last Day (of Resurrection)"; He answered, "And whoever disbelieves, I shall provide him also some subsistence and then compel him towards the punishment of fire (hell); and that is a wretched place to return."

Tafsir: And after **{when}** We commanded Abraham and his son to purify the House—and in obedience to that command—Abraham said, turning to Us in devotion and making a supplication that sought broad, universal benefit: **{My Lord, make this (Your) House a secure city}**—a place of safety and protection for those who turn toward it, and for those who stay devoted at its door, safe from the attachments that prevent spiritual orientation and sincere turning to You. And after their hearts were directed toward it, he continued: **{And provide its people with fruits}**—that is, with the spiritual and material benefits that result from the inner meanings of this House's designation and distinction, and from the obligation of circumambulation upon those capable of it, even as they remain occupied with distractions that hinder true turning to the real Kaaba it symbolizes. And when Abraham made this general, unconditional supplication on their behalf,

Allah clarified the response in detail, saying: **{Whoever among them believes in Allah}**—the One, the Only—**{and in the Last Day}**—certain in its coming, submitting to its truth—then for them is what you have asked: various forms of bounty and grace, as a reward for their belief and an answer to your supplication. Then Allah said: **{And whoever disbelieves}**—after the truth has been made clear and the path shown—**{I will grant him enjoyment for a short while}**—pleasures such as boasting among peers, arrogance over brethren, and traveling through lands. **{Then I will force him}**—by consequence of his denial and rejection—**{into the punishment of the Fire}**, or worse: the ultimate deprivation—being barred from the benefits of circumambulation and visitation, which point to arrival at the true station of sincere servitude. **{And wretched is the destination}**—a destination from which no one among its dwellers can escape. May God protect us from that end by His grace and generosity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the All-Wise, Protector, and Bestower of spiritual and worldly blessings. It honours Rasulullaah ﷺ by linking him to Abraham's legacy of devotion and supplication, showing continuity of guidance. Spiritually, it teaches that sincere faith, submission, and turning toward Allah bring lasting reward, while denial leads to temporary enjoyment followed by ultimate loss, emphasizing humility and pure intentions.

Its Application: Muslims can put this verse into practice by praying for the welfare of their communities—spiritually, morally, and materially—while striving to believe in Allah and the Last Day, seeking both provision and security through faith and good deeds.

Du'a: O Allah, make my home and community safe, bless us with lawful sustenance, guide us in faith and the Last Day, protect us from disbelief, and save us from Your punishment.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (127): (Qur'an 2:127)

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ

Wa iz yarfa'u Ibraaheemul qawaa'ida minal Baitiwa Ismaa'eelu Rabbanaa taqabbal minnaa innaka Antas Samee'ul Aleem

And (remember) when Ibrahim was raising the foundations of the House, along with Ismail; (saying), "Our Lord! Accept it from us; indeed You only are the All Hearing, the All Knowing."

Tafsir: {And remember, O most perfect of messengers ﷺ,} {when your forefather Abraham}—the deeply devout and ever-turning one—**{was raising the foundations}**—that is, bearing the burdens and hardships—**{of the House}**, which was prepared as a means of guidance to the Kaaba of inner arrival: the destination attained through stripping away the attachments of worldly life, relinquishing the traits born from those attachments, abandoning familiar comforts, and cutting off all ties that obstruct the symbolic 'administrative death' that leads to the station of divine unity—a station that renders all imagined multiplicity null, and removes the distance and separation from the vast realm of tawhid (Divine Oneness). **{And (remember) also your father Ishmael,}** who was content with God's decree, pleased with all that befell him in trial and hardship. And recall their supplication as well after they had borne such trials and labours, when they said: **{Our Lord!}** O You who have nurtured us with blessings beyond our own ability and strength, **{Accept from us}** what we were able to carry out—**{indeed You are}** the One fully capable of what You have enabled us to do, **{the All-Hearing}** of our intimate supplication even before we utter it, **{the All-Knowing}** of our needs and our sincerity in intentions.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah ﷻ as the All-Hearing, All-Knowing, and fully Capable, acknowledging His power to enable and accept righteous deeds. It honours Rasulullaah ﷺ by linking him to Abraham and Ishmael's devotion, patience, and obedience. Spiritually, it teaches that true guidance comes from surrender, patient endurance of trials, and sincere devotion, leading the heart to unity in Divine Oneness.

Its Application: Muslims can practice this verse daily by sincerely dedicating all their efforts, work, and worship to Allah, remaining patient through difficulties, seeking His acceptance in every action, and following the example of Abraham and Isma'il in humility, devotion, and reliance on Allah's knowledge and hearing.

Du'a: O Allah, accept my efforts and deeds, hear my sincere supplications, and grant me steadfastness, for You know all.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (128): (Qur'an 2:128)

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Rabbanaa waj'alnaa muslimaini laka wa min zurriyyatinaaa ummatam muslimatal laka wa arinaa manaasikanaa wa tub 'alainaa innaka antat Tawwaabur Raheem

Our Lord! make of us Muslims, bowing to You (Will), and of our progeny a people Muslim, bowing to You (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for You are the Oft-Returning, Most Merciful.

Tafsir: { Our Lord, make us } — by Your grace — **{ two who submit to You }**, surrendering fully, entrusting all our affairs to You, and sincerely devoting everything to Your service, our Lord. **{ And }** also **{ from our offspring }**, those who trace their lineage to us, **{ raise up a community submissive to You }**, obedient to Your command and devoted in worship. **{ And show us }** — unveil to us and to them — **{ our rites }**, the inner meanings and realities of the rituals You have prescribed, so that we may perform them according to Your divine command and obligation. **{ And accept our repentance }** for what may have occurred from us due to the necessities and limitations of our human nature. **{ Indeed, You — You alone — are the Oft-Returning (to mercy) }** toward Your servants who err and disobey, **{ the Most Merciful }** — accepting their repentance even if they break it time and again.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This supplication glorifies Allah ﷻ as al-Rahim and al-Tawwab, affirming His mercy, forgiveness, and guidance. It honours Rasulullaah ﷺ and his descendants, praying for their sincere submission and devotion. Spiritually, it calls for wholehearted surrender, understanding of divine rites, reliance on Allah's mercy, and steadfastness despite human limitations.

Its Application: Muslims can put this verse into daily practice by consistently submitting to Allah in worship and obedience, raising their children with faith, sincerely learning and performing religious rites, seeking Allah's guidance in all actions, and constantly turning to Him in repentance and humility.

Du'a: Our Lord, make us and our children fully submissive to You, guide us in rites, and forgive us mercifully.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (129): (Qur'an 2:129)

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Rabbanaa wab'as feehim Rasoolam minhum yatloo 'alaihim aayaatika wa yu'allimuhumul Kitaaba wal Hikmata wa yuzakkeehim; innaka Antal 'Azeezul Hakeem

Our Lord! send amongst them a Messenger of their own, who shall rehearse Your Signs to them and instruct them in scripture and wisdom, and sanctify them: For You are the Exalted in Might, the Wise.

Tafsir: Then, since what predominantly manifested in both of them (Abraham and Ishmael) was the oneness of God in attributes and actions (tawhid al-ṣifat wa'l-afʿal), they humbly pleaded with their Lord to send forth from their descendants someone in whom the oneness of God's essence (tawhid al-dhat) would be foremost. So they said: **{Our Lord, and raise up from among them}**—from this Muslim nation—**{a messenger from among themselves}**—a guide to the oneness of the Divine Essence—**{who will recite to them Your signs}**—firstly, outwardly presenting the verses that indicate Your oneness, **{and will teach them the Book}**—secondly, giving them understanding of the Book which reveals the inner meanings of those signs, **{and wisdom}**—thirdly, unveiling to them the path of realizing Divine Oneness at the level of Essence (tawhid al-dhat), **{and purify them}**—fourthly, by removing from their hearts any perception of otherness (anything besides God) in existence whatsoever. Indeed, You are the Almighty (al-'Aziz)—overcoming all that veils and opposes Your oneness—the All-Wise (al-Hakim)—in creating and manifesting all things in perfect harmony with Your will and wisdom.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This supplication glorifies Allah ﷻ as al-'Aziz and al-Hakim, affirming His perfect power, wisdom, and harmony in creation. It honours Rasulullaah ﷺ as the awaited guide from Abraham and Ishmael's descendants. Spiritually, it seeks guidance toward true tawhid—both in outward practice and inward realization—and the purification of hearts.

Its Application: Muslims can practice this verse daily by learning the Qur'an, reflecting on its signs, seeking knowledge with sincerity, acting with wisdom, guiding others gently, and purifying their hearts from pride or false beliefs, striving to embody God's oneness in life.

Du'a: Our Lord, help us to follow Your messenger who taught Your signs, and guide us with wisdom, and purify our hearts.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (130): (Qur'an 2:130)

وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

Wa mai yarghabu 'am-Millati Ibraaheema illaa man safiha nafsah; wa laqadis tafainaahu fid-dunyaa wa innahoo fil aakhirati laminas saaliheen

And who turns away from the religion of Ibrahim but such as debase their souls with folly? Him We chose and rendered pure in this world: And he will be in the Hereafter in the ranks of the Righteous.

Tafsir: And after We made the Friend (Abraham) an imam—an exemplar for all people, a guide leading them to the Abode of Peace—We said: **{Who would turn away from the religion of Abraham}**—that is, who would abandon his pure monotheistic path, free from deviation into opinions or sins, radiant with light for the hearts of those surrendered to God and practicing spiritual trust (tawakkul), a religion built solely on divine revelation and inspiration—**{except one who fools himself}**? Only someone who leaves his soul wandering in the darkness of contingent existence, without seeking the open expanse of necessary being (wujud), and thus fails to follow the path leading to Him. And verily, We chose him (Abraham)—We selected and favoured him over others—**{in this world}** with prophethood and the divine mission to guide creation to the path of Oneness (tawhid). **{And indeed, in the Hereafter, he will surely be among the righteous}**—those who attain realization and arrival (wuṣul), not through a path of incarnation or union (hulul or ittihad), but through the way of essential monotheism (tawhid al-dhat)—the pure realization that all is by God, through God, and for God alone.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the One who chooses, favours, and elevates His friends through prophethood and guidance. It honours Abraham ﷺ as the perfect exemplar of tawhid and also points toward the seal of the prophets, Muhammad ﷺ, who completes this guidance. Spiritually, it teaches that true success lies in following Allah's path, attaining purity, and realizing divine Oneness in both worlds.

Its Application: Muslims can follow Abraham's example by sincerely practicing pure monotheism, avoiding vain distractions, trusting in God, living righteously, guiding others toward the straight path, and purifying their intentions, striving to embody wisdom, submission, and devotion in both worldly and spiritual life.

Du'a: Our Lord, keep us steadfast on the path of Islam, purify our souls, guide us to righteousness, and protect us from folly.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (131): (Qur'an 2:131)

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

Iz qaala lahoo Rabbuhooo aslim qaala aslamtu li Rabbil 'aalameen

Behold! his Lord said to him: "Bow :" He said: "I bow to the Lord and Cherisher of the Universe."

Tafsir: And remember, O most perfect of messengers ﷺ, **{when his Lord said to him}**—as a test for him—**{'Submit (Aslim)!'}**—turn to Me fully, in accordance with your knowledge and the unveiling I have granted you. He said, with full awareness of his Lord, 'I have submitted to the Lord of the Worlds'—for his Lord revealed to him the inner realities (dzara'ir) of all creation, thus He did not limit or restrict him to one form or aspect of submission alone.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the One whose command is absolute and whose wisdom encompasses all creation. It honours Rasulullaah ﷺ as the "most perfect of messengers," exemplifying complete submission. Spiritually, it teaches that true surrender (Islam) is total, embracing inner realities and divine guidance beyond outward forms.

Its Application: Muslims can practice this verse daily by submitting fully to God's will, acknowledging His lordship in all matters, performing acts of worship sincerely, seeking awareness of His guidance, and integrating submission into both inner intentions and outward actions.

Du'a: Our Lord, help me fully submit to You, acknowledge Your lordship, follow Your guidance, and remain steadfast in devotion.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (132): (Qur'an 2:132)

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Wa wassaa bihaaa Ibraaheemu baneehi wa Ya'qoob, yaa baniyya innal laahas tafaa lakumud deena falaa tamootunna illaa wa antum muslimoon

And this was the legacy that Ibrahim left to his sons, and so did Ya'qoub; "Oh my sons! Allah has chosen the Faith for you; then die not except in the Faith of Islam."

Tafsir: {And Abraham instructed his sons concerning it} — that is, the oneness of God in essence (tawhid al-dhat) — as guidance to the path of truth. And Jacob also instructed his sons with what his father and grandfather had taught him. He said: 'O my sons, indeed Allah has chosen for you the religion,' — the religion of Islam, encompassing the oneness of essence, attributes, and actions —'so do not

die except as Muslims.' That is, do not die except having realized and affirmed essential monotheism (tawhid al-dhat).

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah ﷻ as the Chooser of true guidance and the One who grants the gift of Islam, encompassing tawhid in essence, attributes, and actions. It honours Rasulullaah Muhammad ﷺ as the Seal of the Messengers, who perfectly embodies and conveys this divine guidance. Spiritually, it emphasizes remaining steadfast in essential monotheism until death.

Its Application: Muslims can honor this legacy by teaching their children and loved ones the oneness of God, nurturing faith, living according to Islamic principles, remaining steadfast in belief, and striving to die with sincere submission to Allah alone.

Du'a: Our Lord, guide my family in Your chosen faith, strengthen our belief, keep us steadfast, and let us die as Muslims.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (133): (Qur'an 2:133)

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

Am kuntum shuhadaaa'a iz hadara Ya'qoobal mawtu iz qaala libaneehi maa ta'budoona mim ba'dee qaaloo na'budu ilaahaka wa ilaaha aabaaa'ika Ibraaheema wa Ismaa'eela wa Ishaaqa Ilaahanw waahidanw wa nahnu lahoo muslimoon

Were you witnesses when death appeared before Ya'qoub? Behold, he said to his sons: "What will you worship after me?" They said: "We shall worship your god and the god of your fathers, of Ibrahim, Isma'il and Ishaaq,- the one (True) Allah: To Him we bow (in Islam)."

Tafsir: Then, when the Jews assumed that Jacob and his sons were Jews, and the Christians assumed they were Christians, Allah, Exalted is He, intended to reveal the corruption of their beliefs. He said: Do you hear, O Jews and Christians, about the Judaism of Jacob and his descendants, and their Christianity, concerning what was revealed to you, **{or were you witnesses}** [present] **{when Jacob approached death}**? Were it not for this or that, you would have gone about them ignorant of their state. Mention to them, O most perfect of Messengers, **{when he said}** as he neared death **{to his sons}** as guidance for them: **{"What will you worship after me?"} {They said, "We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac — One God}** — the Only One, the

Eternal, who did not take a consort nor beget a child, **{and we are for Him}** alone **{submissive}**", obedient and turning to Him, free from obstinacy and stubbornness, and discarding the firmly rooted traditions embedded in the hearts of men.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the One, Eternal Refuge, fully independent and free from all imperfections. It honours Rasulullaah ﷺ as the most perfect Messenger, through whom the continuity of divine guidance is manifest. Spiritually, it teaches the importance of sincere submission (Islam) to Allah, free from inherited errors or deviation.

Its Application: Muslims can practice this verse daily by worshipping Allah alone, following the pure monotheism of the prophets, guiding their children with correct belief, rejecting false traditions, and living in sincere submission and obedience to the One True God.

Du'a: Our Lord, help us worship You alone, follow the prophets' guidance, remain submissive to You, and reject all false beliefs.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (134): (Qur'an 2:134)

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

Tilka ummatun qad khalat lahaa maa kasabat wa lakum maa kasabtum wa laa tus'aloona 'ammaa kaanoo ya'maloon

That was a people that has passed away. They shall reap the fruit of what they did, and you of what you do! Of their merits there is no question in your case!

Tafsir: {That was a nation who has passed away.} They have what they earned of religious duties and commitments, and upon them is what they incurred of sins and offenses according to their time and circumstances. **{And for you is what you have earned}** — the benefits of faith and Islam, and upon you are the consequences of disbelief and tyranny in your era. Indeed, each individual will only be recompensed according to what they earned and did. **{And you will not be asked about what they used to do.}** You will neither be held accountable for their sins, nor will you be rewarded for their good deeds; truly, every soul is a hostage to what it has earned.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Just and All-Knowing Judge, who assigns reward and

accountability perfectly to each soul. It honours Rasulullaah ﷺ by addressing him as the guide for his community. Spiritually, it teaches personal responsibility: every individual bears the consequences of their own deeds, independent of others.

Its Application: Muslims can practice this verse daily by focusing on their own actions, taking responsibility for their deeds, striving for righteousness, avoiding blame for others' sins, and seeking Allah's reward through sincere worship and good conduct in every moment.

Du'a: Our Lord, guide me to earn righteous deeds, protect me from wrongdoing, and grant me reward for what I do.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (135): (Qur'an 2:135)

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Wa qaaloo koonoo Hoodan aw Nasaaraa tahtadoo; qul bal Millata Ibraaheema Haneefanw wa maa kaana minal mushrikeen

They say: "Become Jews or Christians if you would be guided (to salvation)." Say you: "No! (I would rather) the Religion of Ibrahim the True, and he joined not gods with Allah."

Tafsir: {And} if **{they say}** — meaning either group to you — **{"Be Jews or Christians"}** so that **{you may be guided}** to the right path, **{say}** to them: We do not follow your corrupt opinions and false desires; **{rather}** we follow **{the religion of Abraham, inclining toward truth}** — turning away from false views, refining them from error, **{and he was not of the polytheists}**, believing in the existence of anything other than Allah.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This affirms Allah's ﷻ guidance as the ultimate standard and praises His wisdom in sending pure guidance through Abraham, the upright (peace be upon him). It honours Rasulullaah ﷺ as the final exemplar of following this pure monotheistic path. Spiritually, it teaches adherence to truth over societal pressures or false paths.

Its Application: Muslims can practice this verse daily by following Abraham's pure monotheism, rejecting false beliefs or pressures to compromise, adhering to the truth of Islam, refining their understanding, and living in sincerity, devotion, and complete submission to Allah alone.

Du'a: Our Lord, keep me steadfast in Abraham's faith, protect me from false beliefs, guide me to truth, and strengthen my submission.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (136): (Qur'an 2:136)

قُولُوا آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

Qoolooo aamannaa billaahi wa maaa unzila ilainaa wa maaa unzila ilaaa Ibraaheema wa Ismaa'eela wa Ishaaqa wa Ya'qooba wal Asbaati wa maaootiya Moosa wa 'Eesaa wa maaa ootiyan Nabiyyoona mir Rabbihim laa nufarriqoo baina ahadim minhum wa nahnu lahoo muslimoon

Say you: "We believe in Allah, and the revelation given to us, and to Ibrahim, Isma'il, Ishaaq, Ya'qoub, and the Tribes, and that given to Musah and 'Isa, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam)."

Tafsir: {Say} to them in response to their statement, O believers who follow the religion of Abraham, as guidance for them and to make them hear the path of truth: **{We believe in Allah}** the One manifesting in the horizons by right through His Most Beautiful Names and exalted Attributes **{and}** we also believe **{in what was revealed to us}** by means of our messenger from the clear Book for our benefit, related to our origin and our return in our time **{and}** we also believe **{in what was revealed}** to those who preceded us, **{to Abraham, Ishmael, Isaac, Jacob, and the Tribes}** the inheritors and our religion **{and}** likewise we believe **{in what was given to Musah and Jesus}** of the Books and signs indicating the unity of the Divine Essence and affirming those who brought it from their Lord **{and}** in sum, we believe in all **{that was given to the prophets from their Lord}** to guide the misguided among His servants to His unity **{We do not differentiate between any of them}** in belief or denial, but rather we believe in all of them and confirm their truth; for they are guides to the oneness of God even though their ways differ **{and we submit to Him}** in the unity of God, **{Muslims}** obedient and directed; though there are multiple ways and different Books according to the ages and times, which are imagined manifestations of the Divine Essence by Names and Attributes.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ, the All-Knowing, All-Encompassing, Source of guidance and mercy, and honours Prophet Muhammad ﷺ as the perfect, final Messenger, entrusted to convey truth and unify previous revelations. Spiritually, it calls believers to sincere submission, devotion, and awareness of divine Oneness, following the Messenger's ﷺ exemplary piety and guidance.

Its Application: Muslims can practice this verse daily by believing in all prophets and their messages, respecting divine revelation throughout history, avoiding discrimination among messengers, learning from their guidance, and submitting wholly to Allah in faith, worship, and righteous action.

Du'a: Our Lord, strengthen our belief in all Your prophets, guide us by their teachings, and help us submit wholly to You.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (137): (Qur'an 2:137)

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ

Fa in aamanoo bimisli maaa aamantum bihee faqadih tadaw wa in tawallaw fa innamaa hum fee shiqaaq; fasayakfeekahumul laah; wa Huwas Samee'ul Aleem

So, if they believe as you believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice you as against them, and He is the All-Hearing, the All-Knowing.

Tafsir: {So if they believe} after they have heard these words from you **{in what you believe in}** after hearing the path of faith from your Messenger **{then they have indeed been guided}** to the path of monotheism just as you have been guided **{But if they turn away}** and reject your words, as a reminder and admonition to them **{then indeed, they are in discord}** meaning they are only in their original disagreement, discord, and clear enmity **{And Allah will suffice you against them}** the One who encompasses you and them, aware of their innermost secrets and consciences, bearing the burden of their rancour and discord **{And}** do not complain about His sufficiency; for He is the Hearing **{the Knowing}** of their false words, their disbelief, and hypocrisy hidden in their hearts.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse honours Allah ﷻ as the All-Encompassing, Hearing, and Knowing, fully aware of all hearts and hidden motives. It elevates the Prophet ﷺ, whose guidance leads sincere souls to true monotheism, while the obstinate remain in discord. Spiritually, it reminds believers to trust Allah's sufficiency and submit fully to His wisdom.

Its Application: Muslims can practice this verse daily by sharing the truth gently, accepting that guidance is ultimately with Allah, avoiding resentment toward those who reject faith, trusting in His protection, and maintaining patience, reliance, and sincerity in all interactions.

Du'a: Our Lord, suffice me against those who oppose truth, grant me patience, protect my heart, and keep me steadfast in faith.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (138): (Qur'an 2:138)

صِبْغَةَ اللهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ

Sibghatal laahi wa man ahsanu minal laahi sibghatanw wa nahnu lahoo 'aabidoon

(Our religion is) the colouring of Allah: And who can colour better than Allah? And it is He Whom we worship.

Tafsir: Then say to them, after they have revealed their discord and division: What you have brought to us about the oneness achieved by following the upright creed is **{the Dye of Allah}** encompassing us, with which He has dyed our hearts; so that we may be guided to the purity of His abstraction and the clarity of His uniqueness. **{And who is better than Allah in dyeing}** so that we follow Him, except for the existence of others? **{And}** since there is no existence for others, **{We are His}** and not for others, **{Worshippers}** returning, coming back as the shadow returns to the one it belongs to, and the visible images in the mirror return to the viewer.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the ultimate Dye—the One who colours hearts with divine guidance and unity. It honours Rasulullaah ﷺ as the guide through whom this spiritual dye reaches believers. Spiritually, it reminds us that true return and worship are exclusively for Allah, reflecting complete surrender and inner alignment with Him.

Its Application: Muslims practice this verse by shaping character, intentions, and actions through Allah's guidance, worshipping sincerely, avoiding division, embodying faith in ethics, speech, and daily choices, and constantly returning to Allah so His divine colour defines identity, unity, and purpose fully.

Du'a: O Allah, colour our hearts with pure faith, unite us in worship, and make us Yours alone always forever sincerely.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (139): (Qur'an 2:139)

قُلْ أَتُحَاجُّونَنَا فِي اللهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ

Qul atuhaaajjoonanaa fil laahi wa Huwa Rabbunaa wa Rabbukum wa lanaa a'maalunaa wa lakum a'maalukum wa nahnu lahoo mukhlisoon

Say: Will you dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and you for yours; and that We are sincere (in our faith) in Him?

Tafsir: Then, when the dispute between the rabbis of the Jews and the believers prolonged, and their argument with the Messenger ﷺ continued, Allah commanded His beloved to speak words stemming from the core of wisdom, so He said: **{Say}** to them, O most complete of the Messengers, words indicating the oneness of the Essence, nullifying all attributions: **{"Do you argue with us}** and dispute with us **{about Allah}**, the Manifest of all from the hidden non-existence, through the radiance of His attributes' manifestations in it, and the sprinkling of His light upon it? **{And}** the reality is that He has no special association with some and not others, but rather, **{He is our Lord and your Lord}**, by manifesting our essences and your essences from non-existence. **{And}** after manifesting us, **{for us are our deeds}**, both good and bad, **{and for you}** likewise, **{your deeds}**, good and bad, do not pass from you to us, nor from us to you. **{And we}** who follow the creed of Abraham **{to Him}**, meaning Allah, the Manifest who is apparent with all the attributes and names, not to other shadows, **{are sincere}**, directed with sincerity that indicates love leading to annihilation in His Essence. May Allah make us among the devoted servants of His beloved.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ as the Manifest, the Source from which all existence is derived, fully independent and beyond association. It honours Rasulullaah ﷺ as the ultimate guide, conveying divine wisdom and clarifying truth. Spiritually, it emphasizes personal accountability, sincere devotion, and annihilation in Allah's Essence through love and submission.

Its Application: Muslims live this verse by avoiding arguments, affirming Allah as Lord of all, taking responsibility for their own deeds, respecting accountability, and practicing sincere faith through humility, conduct, patience, and devotion, leaving judgment to Allah while focusing on self-reform daily.

Du'a: O Allah, make us sincere to You, mindful of our deeds, humble before You, and steadfast upon truth always alone.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (140): (Qur'an 2:140)

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ ۗ قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Am taqooloona inna Ibraaheema wa Ismaa'eela wa Ishaaqa wa Ya'qooba wal asbaata kaanoo Hoodan aw Nasaaraa; qul 'a-antum a'lamu amil laah; wa man azlamu mimman katama shahaadatan 'indahoo minallaah; wa mallaahu bighaafilin 'ammaa ta'maloon

Or do you say that Ibrahim, Isma'il, Ishaaq, Ya'qoub and the Tribes were Jews or Christians? Say: Do you know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? but Allah is not unmindful of what you do!

Tafsir: Do the Jews and Christians submit and accept after we have made clear to them that we follow the religion of Abraham, distinct from theirs? **{ Or }** do they stubbornly persist in saying that Abraham, Ishmael, Isaac, Jacob, and the tribes were Jews or Christians, followers of our religion? If they deny and persist in saying this, **{ say }** to them, O most perfect of Messengers ﷺ, questioning and reproaching as a form of admonition: **{ Are you more knowledgeable }** or is Allah? Negating their claim of Judaism or Christianity by stating that Abraham was neither a Jew nor a Christian but was upright and inclined away from both. Then leave them to their disputes and idle play. After the truth of the religion of our Prophet became clear to them, and the confirmation of the religion of his father Abraham by their own books and messengers, **{ who is more unjust }** before Allah than the one who conceals clear testimony, held firmly in the books of Allah, which were revealed **{ from Allah }**, the Revealer of the messengers and scriptures, confirming one another? This concealment arises from pure enmity and discord, after they had acknowledged the truth, yet they imagine they can hide it from Allah as well. And Allah is not unaware of what they do.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage highlights Allah ﷻ as the ultimate Knower and Revealer, fully aware of all concealment and enmity. It honours Rasulullaah ﷺ as the divinely appointed messenger, tasked with clarifying the pure monotheism of Abraham and his lineage. Spiritually, it emphasizes submission, sincerity, and the futility of denying divine truth.

Its Application: Muslims practice this verse by honouring all prophets as true monotheists, rejecting false claims, upholding truth honestly, avoiding distortion

of religion, trusting Allah's knowledge over human arguments, and remaining accountable for sincerity and integrity in belief, speech, and actions daily.

Du'a: O Allah, keep us truthful to Your revelation, loyal to all prophets, and protected from concealing truth knowingly or unknowingly.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (141): (Qur'an 2:141)

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

Tilka ummatun qad khalat lahaa maa kasabat wa lakum maa kasabtum wa laa tus'aloona 'ammaa kaano ya'maloon

That was a people that has passed away. They shall reap the fruit of what they did, and you of what you do! Of their merits there is no question in your case.

Tafsir: Say to those who follow you, O most perfect of Messengers ﷺ, as a reminder and warning: **{That was a nation}** — righteous or corrupt — **{that has passed away}**. **{For them}** in the Hereafter is the reward **{of what they earned}** — from good deeds and sins in the first life. **{And for you}** is the reward **{of what you earn}** in this life. **{And you will not be asked}** on the Day of Judgment **{about what they used to do}** — neither for their good nor bad deeds, just as they will not be asked about your deeds; each soul is recompensed according to what it has earned, accountable for its own actions. We seek refuge in Your grace from Your punishment, O Guide of the bewildered.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage affirms Allah ﷻ as the ultimate Judge, fully just and all-knowing, rewarding or punishing each soul according to its deeds. It honours Rasulullaah ﷺ as the perfect guide, entrusted to convey divine wisdom. Spiritually, it emphasizes personal responsibility, accountability, and seeking Allah's protection and guidance.

Its Application: Muslims practice this verse by focusing on personal accountability, improving their own deeds, avoiding pride in ancestry, learning from the past without dwelling on it, and striving daily for righteousness, sincerity, and obedience, knowing each soul answers to Allah alone for actions.

Du'a: O Allah, help us focus on our deeds, accept our efforts, forgive our shortcomings, and grant us righteous accountability before You.

Juz No. 2

سَيَقُولُ

Sayaqoul

Surah No. 2

سُورَةُ الْبَقَرَةِ

مَدَنِيَّةٌ

Surah Al Baqarah
Madaniyyah

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (142):
(Qur'an 2:142)

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۚ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

Sayaqoolus sufahaaa'u minan naasi maa wallaahum 'an Qiblatihimul latee kaanoo 'alaihaa; qul lillaahil mashriqu walmaghrib; yahdee mai yashaaa'u ilaa Siraatim Mustaqeem

The fools among the people will say: "What has turned them from the Qibla to which they were used?" Say: To Allah belong both east and West: He guides whom He wills to a Way that is straight.

Tafsir: Then, when the predominant practice of the Messenger of Allah ﷺ in the early stages of his state and conduct, was the unification of the attributes and actions inherited from his forefathers — peace be upon them — he followed them in their Qibla which they had likewise established as a form. And when the unification of the Divine Essence was revealed and unveiled to him, ﷺ, and its manifestations and radiance predominated over him, he became absorbed and enamoured; indeed, he was annihilated, diminished, and his identity faded away within it. After this intense absorption and immersion receded, Allah, Glorified and Exalted, designated for him a specific Qibla and a particular direction as a form, to be a sign of his true spiritual Qibla. Then, when Allah commanded him to turn towards it and face it during prayer — while he was still turning towards the previous Qibla before the command — the hypocrites began to gossip and engage in hypocrisy, attributing to him what he is free from. They seized the opportunity to confront and dispute him. Allah wished to inform about their hypocrisy and discord concerning the Qibla in the form of a statement, so He said: **{ The foolish ones }** — those cut off from sound reasoning, arising from the comprehensive intellect and branching from the attribute of the All-Knowing — **{ among the people }** — those veiled by the darkness of particularity from the light of existence — speaking from pure heedlessness and folly, mockingly — and their statement is: **{ What has turned them away }** — turning and diverting them, meaning the believers — **{ from their Qibla, which they were upon}** — despite it being the Qibla of those they claim to affiliate with and emulate in their religion? **{Say}** to them, O Most Perfect Messenger ﷺ, as a reminder and guidance with the language of Divine Unity after it has been unveiled to you: **{ To Allah }** belongs the east and the west — that is, all that is imagined as time, place, or direction — they are but manifestations of His Essence and the realms of His Names and Attributes. **{ He guides }** by His intrinsic love **{ whom He wills }** among His servants who turn to His Presence **{ to a straight path }** — a path leading to His Essence from any place, in any direction and time; for He encompasses all of them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, Glorified and Exalted, as the All-Encompassing, All-Knowing, and Guide of hearts, demonstrating His supreme authority over all directions, times, and beings. It honours the Rasulullaah ﷺ, highlighting his spiritual perfection and link to Abraham's legacy, showing his worthiness as the ultimate Messenger. Spiritually, it teaches that true guidance comes from surrender, Divine Unity, and sincere devotion to Allah.

Its Application: Muslims can apply this verse by focusing their worship on Allah alone, understanding that guidance comes from Him. They should maintain sincerity in prayer, avoid being misled by opinions, and seek Allah's straight path in all actions and decisions.

Du'a: O Allah, guide us to Your straight path, grant us unwavering faith, and keep our hearts attached to Your presence.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (143):
(Qur'an 2:143)

وَكَذٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Wa kazaalika ja'alnaakum ummatanw wasatal litakoonoo shuhadaaa'a 'alan naasi wa yakoonar Rasoolu 'alaikum shaheedaa; wa maa ja'alnal qiblatal latee kunta 'alaihaaa illaa lina'lama mai yattabi'ur Rasoola mimmai yanqalibu 'alaa 'aqibayh; wa in kaanat lakabeeratan illaa 'alal lazeena hadal laah; wa maa kaanal laahu liyudee'a eemaanakum; innal laaha binnaasi la Ra'oofur Raheem

Thus, have We made of you an Ummah justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which you was used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed, it was (a change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.

Tafsir: { And thus } — meaning: like the straight path leading to our Essence, balanced and moderate between the ways — **{ We made you a middle nation }** — a moderate people capable of succession and deputization, indeed entrusted with managing affairs among the servants — **{ so that you may be witnesses }** —

standing firmly in justice — **{ over the people }** — those unaware of turning to Us — **{ and }** likewise, We sent to you a Messenger from among you so that **{ the Messenger may be a witness over you }** — guarding you against extremes and negligence in what you do. Therefore, you must consistently adhere to and faithfully follow what your Messenger has brought from your Lord; so that you may be rightly guided by Him on the straight path. **{ And We did not make }** — referring to your Qibla, O Most Perfect Messenger ﷺ — **{ the Qibla which you were facing }** before your migration — **{ except that We might know }** and distinguish **{ who would follow the Messenger }** who guides to the unity of the Essence **{ from those who would turn back }** retreating **{ on their heels }** before reaching the unity of the Essence. **{ And indeed the attainment }** of the unity of the Essence **{ is a great thing }** heavy and arduous **{ except for those whom Allah has guided }** to His Essence by granting them faith, those He guides to Him. **{ And Allah would not have made }** the One Who manifests to you **{ your faith lost }** after He granted you success through it. **{ Indeed, Allah is to the people }** — believers in the Messenger who guides to the unity of the Essence and firmly accepts what He brought from His Lord — **{ Kind }** — compassionate, **{ Merciful }** — tender, who guides them to what appears for their benefit by His grace and vastness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage affirms Allah ﷻ as the All-Encompassing, Kind, and Merciful, guiding hearts to His unity and oneness. It honours Rasulullaah ﷺ as the perfect Messenger, witness and guide to divine truth. Spiritually, it emphasizes sincere following, devotion, and turning wholly to Allah.

Its Application: Muslims can put this verse into practice by following the Prophet ﷺ faithfully, maintaining balance in worship and daily conduct, avoiding extremes, acting with justice, and striving to witness goodness among people, seeking Allah's guidance to remain steadfast on the straight path.

Du'a: O Allah, guide us to the straight path, help us follow Your Messenger ﷺ faithfully, and grant us steadfastness.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (144):
(Qur'an 2:144)

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

Qad naraa taqalluba wajhika fis samaaa'i fala nuwalliyannaka qiblatan tardaahaa; fawalli wajhaka shatral Masjidil haaram; wa haisu maa kuntum fawalloo wujoohakum shatrah; wa innal lazeena ootul Kitaaba laya'lamoona annahul haqqu mir Rabbihim; wa mal laahu bighaafilin 'ammaa ya'maloon

We see the turning of your face (for guidance to the heavens: now Shall We turn you to a Qibla that shall please you. Turn then Your face in the direction of the sacred Mosque: Wherever you are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do.

Tafsir: And when the unity of the Essence was revealed to him, ﷺ, and he was immersed in it and turned toward it, detaching completely from actions and attributes, he awaited the revelation corresponding to this unveiling in its form as well. So Allah said: **{ We have certainly seen }** — We observe and know when you unveil yourself in Our Essence — **{ the turning of your face in the sky }** — awaiting the revelation that includes the symbolic orientation — **{ so We will surely turn you }** after your spiritual unveiling — **{to a qiblah }** — a symbolic direction — **{ that you will be pleased with }** — appropriate for your spiritual qiblah — **{ so turn your face }** O Most Perfect Messenger ﷺ — **{ toward al-Masjid al-Haram }** — the sacred mosque in which turning away from the Essence is forbidden, a search that nullifies any addition — **{and }** this honour is not exclusive to you, but extends from you to those who follow you among the believers — **{ wherever you are }** in the levels of existence — **{ so turn your faces }** overflowingly toward it, O believers, from your Lord — **{ toward it }** — so that you may be among those enlightened by it and guided by His Essence. **{ And indeed, those who were given the Scripture }** — from the Jews and Christians — **{ know }** certainly by the testimony of their books and messengers **{ that it is the truth }** firmly established and revealed **{ from their Lord }** meaning: their Lord who grants reason to distinguish truth from falsehood, the valid from the invalid — yet they deny it stubbornly — **{ and Allah is not unaware of what they do }**— of their concealment and hypocrisy despite the clarity and revelation.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage affirms Allah ﷻ as the All-Knowing, witnessing the Prophet's ﷺ spiritual unveiling and guiding him to the sacred Qiblah. It honours Rasulullaah ﷺ as the perfect exemplar of submission and spiritual absorption. Spiritually, it emphasizes detachment, inner orientation, and following divine guidance.

Its Application: Muslims can follow this verse by focusing their hearts on Allah's guidance, aligning actions with the teachings of the Prophet ﷺ, turning sincerely

toward acts of worship, and striving to reflect Divine truth in every aspect of life with awareness and devotion.

Du'a: O Allah, guide us toward Your sacred path, enlighten our hearts, and make us among those steadfastly following Your Messenger ﷺ

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (145):
(Qur'an 2:145)

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۙ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ

Wa la'in ataital lazeena ootul kitaaba bikulli aayatim maa tabi'oo Qiblatak; wa maaa anta bitaabi'in Qiblatahum; wa maa ba'duhum bitaabi''in Qiblata ba'd; wa la'init taba'ta ahwaaa'ahum mim ba'di maa jaaa'aka minal 'ilmi innaka izal laminaz zaalimeen

Even if you were to bring to the people of the Book all the Signs (together), they would not follow Your Qibla; nor are you going to follow their Qibla; nor indeed will they follow each other's Qibla. If you after the knowledge has reached you, were to follow their (vain) desires,- then were you Indeed (clearly) in the wrong.

Tafsir: **{ And }** Allah **{ if you were to bring }** O Most Perfect Messenger ﷺ, **{ those who were given the Scripture with every sign }** revealed to you indicating the unity of the Essence which is your goal and qiblah, **{ they would not follow your qiblah }** because of their absorption in heedlessness and error, **{ and you are not }** also, after the matter was unveiled to you with certainty, **{ one to follow their qiblah }** which they turn to out of assumption and conjecture, **{ and }** also **{ not all of them are followers of one another's qiblah }** due to the variance in their suppositions and opinions, **{ and }** Allah **{ if you were to follow }** you, O Most Perfect Messenger ﷺ, **{ their desires }** which are false, **{ after the knowledge has come to you }** the certainty that corresponds not only to the eye but to the truth itself, **{ indeed you }** with Our choosing you and Our distancing them from you, **{ then you would surely be among the wrongdoers }** who turn away from Us after We have guided you to the true Kaaba. This is a warning to the Prophet Muhammad ﷺ, following encouragement and urging for his steadfastness in turning toward what was revealed to him about the unity of the Divine Essence. It is a call to the believers to persistently follow him in this consistent turning and inclination toward that truth. Similar warnings and exhortations occur frequently throughout the Qur'an.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage affirms Allah ﷻ as the All-Wise, guiding the Prophet ﷺ to the true Qiblah and preserving him from following false desires. It honours Rasulullaah ﷺ as the steadfast exemplar of divine guidance. Spiritually, it emphasizes discernment, unwavering adherence, and following the revealed unity of the Divine Essence.

Its Application: Muslims can apply this verse by steadfastly following the guidance of the Prophet ﷺ, avoiding blind imitation of others, holding firmly to revealed truth, and consistently aligning their beliefs and actions with Allah's commands, maintaining sincerity and devotion in all matters.

Du'a: O Allah, keep us steadfast on Your guidance, help us follow Your Messenger ﷺ sincerely, and protect us from error.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (146):
(Qur'an 2:146)

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۖ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

Allazeena aatainaahumul kitaaba ya'rifoonahoo kamaa ya'rifoona abnaaa'ahum wa inna fareeqam minhum layaktumoonal haqqa wa hum ya'lamoon

The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know.

Tafsir: Then Allah said: **{ Those to whom We have given the Scripture }**—who have been shown the path of the unity of attributes and actions, and are reminded of the unity of the Divine Essence, and of who manifests it—**{ recognize it }** by the descriptions and clear characteristics revealed in their scripture, **{ just as they recognize their own sons }**—those born from their own loins, and even more so, because recognizing sons allows for doubt, whereas recognizing this is clear. **{ Yet }** despite this, **{ indeed a party among them }** out of stubbornness and arrogance **{ conceals the truth}** which is firmly established in their scripture, **{ even though }** they **{ know it }** with certainty, they conceal it out of defiance.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage affirms Allah ﷻ as the All-Knowing, fully aware of hearts and intentions, whose truth is unmistakably revealed. It honours Rasulullaah ﷺ as the conveyor of divine guidance. Spiritually, it emphasizes clarity of recognition, inner discernment, and the dangers of arrogance and concealment of truth.

Its Application: Muslims can apply this verse by sincerely seeking and recognizing Allah's truth in revelation, affirming what is clear, avoiding

stubbornness or arrogance, and consistently practicing honesty and submission to His guidance, ensuring their hearts remain aligned with Divine light.

Du'a: O Allah, grant us clarity to recognize Your truth, sincerity to follow it, and protection from concealment or arrogance.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (147):
(Qur'an 2:147)

الْحَقُّ مِنْ رَبِّكَ ۖ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

Alhaqqu mir Rabbika falaa takoonana minal mumtareen

The Truth is from your Lord; so be not at all in doubt.

Tafsir: {The Truth} which is your manifestation and dominance over them, and the abrogation of their religions and rulings of their scriptures, arises **{from your Lord}** who revealed you as the perfect manifestation of His Essence. So, do not be among **{the doubters}**—you and those who follow you—in the unity of the Divine Essence as they were.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage affirms Allah ﷻ as the ultimate Revealer, whose Essence is fully manifest in the Prophet ﷺ, establishing divine truth and guidance. It honours Rasulullaah ﷺ as the perfect exemplar of this manifestation. Spiritually, it urges steadfastness, clarity in faith, and unwavering submission to the unity of the Divine Essence.

Its Application: Muslims can apply this verse by affirming the truth of Allah's guidance revealed through the Prophet ﷺ, avoiding doubt, sincerely following his teachings, upholding the unity of the Divine Essence in belief and action, and rejecting confusion or misguidance.

Du'a: O Allah, strengthen our faith, protect us from doubt, and guide us to follow Your Messenger ﷺ and Your Divine truth.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (148):
(Qur'an 2:148)

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Wa likullinw wijhatun huwa muwalleehaa fastabiqul khairaat; ayna maa takoonoo yaati bikumullaahu jamee'aa; innal laaha 'alaa kulli shai'in qadeer

To each is a goal to which Allah turns him; then strive together (as in a race) Towards all that is good. Wheresoever you are, Allah will bring you Together. For Allah Has power over all things.

Tafsir: { And know that } for each of the individuals of the nations **{ there is a direction }** — a goal and a particular qiblah from among the divine attributes and names **{ he is turning toward }** according to what they require and dominate **{ so compete in good deeds }** — that is, hasten, O followers of Muhammad ﷺ, toward the source of all goodness and the fountain of all virtues that stem from the names and attributes — which is the [Essence] encompassing all of them. **{ Wherever you may be }** among the manifestations of attributes **{ Allah }** — the One who encompasses them all — **{ will bring you all together }** united after the lifting of the individual distinctions that arise from the attributes. **{ Indeed, Allah }** who manifests through the attributes **{ is powerful over everything }** — over the diverse, manifest phenomena differentiated by origin and appearance **{ [All-Powerful]}** to lift all distinctions and eliminate all multiplicities according to the final return and inner reality.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text glorifies Allah, exalted is He, as the All-Powerful who governs all creation and unifies all distinctions according to His will. It honours Prophet Muhammad ﷺ by addressing his followers, guiding them to seek the source of all goodness through him. Spiritually, it teaches that while people may follow diverse paths, true success lies in competing in righteous deeds toward Allah's Essence.

Its Application: Muslims can put this verse into practice by striving to compete in good deeds, seeking Allah's pleasure in all actions, focusing on the source of all virtues, and remaining aware that all efforts are ultimately gathered and judged by Allah's encompassing power.

Du'a: O Allah, unite our hearts, guide us toward goodness, and grant us steadfastness to follow Your Messenger ﷺ in all deeds.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (149):
(Qur'an 2:149)

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۖ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Wa min haisu kharajta fawalli wajhaka shatral Masjidil Haraam; wa innahoo lalhaqqu mir Rabbik; wa mallaahu bighaafilin 'ammaa ta'maloon

From whencesoever You start forth, turn Your face in the direction of the sacred Mosque; that is indeed the truth from the Lord. And Allah is not unmindful of what you do.

Tafsir: { And from wherever you set out }, O most perfect of Messengers ﷺ, from the station of the Ka'bah of the [Divine Essence], when the ruling of some attributes prevails over you, **{ then turn your face }** from there in remembrance **{ toward the direction of the Sacred Mosque }**, which is sanctified from turning toward anything other than the [Divine Other], **{ and indeed }** the matter of turning toward it **{ is the truth }**, firmly established and revealed **{ from your Lord }**, who nurtured you according to all His attributes and names. **{ And }** know that **{ Allah is not unaware of what you do }** — you and those who follow you — and in accordance with His knowledge you are rewarded.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text glorifies Allah, Exalted is He, as the One who guides His servants and nurtures them through His perfect attributes and names. It honours Prophet Muhammad ﷺ as the perfect Messenger, whose devotion and turning in prayer exemplify obedience and remembrance. Spiritually, it teaches that facing the Sacred Mosque signifies alignment with divine truth, reinforcing mindfulness, sincerity, and recognition of Allah's encompassing knowledge and rewards.

Its Application: Muslims can apply this verse by turning their hearts and actions toward Allah in worship, sincerely following the Prophet ﷺ, remembering the Divine in every act, and trusting that Allah knows all deeds and rewards them justly.

Du'a: O Allah, help us turn sincerely toward You, follow Your Messenger ﷺ faithfully, and reward our deeds with Your mercy.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (150):
(Qur'an 2:150)

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ

Wa min haisu kharajta fawalli wajhaka shatral Masjidil Haraam; wa haisu maa kuntum fawalloo wujoohakum shatrahoo li'allaa yakoona linnaasi 'alaikum hujjatun illal lazeena zalamoo minhum falaa takhshawhum wakhshawnee wa liutimma ni'matee 'alaikum wa la'allakum tahtadoon

So from whencesoever You start forth, turn Your face in the direction of the sacred Mosque; and wheresoever you are, Turn your face there: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and you May (consent to) be guided;

Tafsir: { And from wherever you set out } from the implications of the Unity of the Divine Essence, by diversifying certain assumptions and abandoning what others face, **{ then turn your face toward the direction of the Sacred Mosque }** — the one encompassing all manifestations. **{ And wherever you may be }**, O believers, **{ turn your faces toward it }** in imitation of your Messenger, **{ so that there will not be a case against you by the people }** — those who turn away — **{ except those among them who do wrong }**, who negate the Divine Essence and its attributes, such as the materialists who claim that nature exists without any external actor. These cannot be refuted nor bound by such signs. **{ So do not fear them }**, that is, do not fear their objections to your turning toward the true Ka'bah, **{ but fear Me }**, lest you fail to turn and thus be deprived of the implications of some attributes. **{ And that I may complete My favor }** upon you — the favor reaching you according to My attributes and names — **{ and that you may be guided }** to My Essence through them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text glorifies Allah, exalted and All-Wise, as the Source of guidance, whose favours and attributes perfect human turning toward Him. It honours Rasulullaah ﷺ, whose example believers follow in facing the Sacred Mosque. Spiritually, it teaches sincere devotion, fearing Allah alone, rejecting false claims, and seeking guidance through His names and Essence.

Its Application: Muslims can follow this verse by sincerely turning their hearts and actions toward Allah, imitating the Prophet ﷺ in devotion, fearing Allah rather than people, and seeking guidance through His attributes to remain aligned with the true Ka'bah and Divine Essence.

Du'a: O Allah, help us turn toward You sincerely, follow Your Messenger ﷺ faithfully, and guide us through Your attributes to truth.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (151):
(Qur'an 2:151)

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ

Kamaaa arsalnaa feekum Rasoolam minkum yatloo 'alaikum aayaatina wa yuzakkeekum wa yu'alli mukumul kitaaba wal hikmata wa yu'allimukum maa lam takoonoo ta'lamoon

A similar (favour have you already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge.

Tafsir: { And as part of Our completion of blessings upon you } is that We guided you to the direction of the true Ka'bah, and commanded you to turn toward it, **{ just as We sent }** from the station of Our bounty **{ among you a Messenger }** to guide you, raised **{ from among yourselves }**, **{ who recites to you }** firstly, **{ Our signs }** — the traces of Our attributes indicating the Oneness of Our Essence; **{ and }** secondly, **{ purifies you }**; **{ and }** thirdly, **{ teaches you the Book }** — the one clarifying the evidences and signs, and explaining views and beliefs; **{ and }** fourthly, reveals to you **{ the Wisdom }** that leads to the Unity of the Divine Essence; **{ and }** after that, **{ teaches you }** of the realities and divine knowledges **{ what you did not know }** without his guidance and being sent.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text first glorifies Allah, the Most Generous, for His perfect blessings—guiding believers to the Ka'bah, a sign of His supreme Oneness and mercy. It then honours the Prophet Muhammad ﷺ, chosen from among mankind, whose noble mission was to recite divine signs, purify souls, teach the Qur'an, and unveil wisdom. Spiritually, it reveals Allah's boundless grace and the Prophet's ﷺ exalted role as the key to hidden knowledge and closeness to the Divine.

Its Application: Muslims can apply this verse by following the Prophet ﷺ faithfully, learning from his teachings, reflecting on Allah's signs, purifying themselves, seeking Divine wisdom, and striving to understand and act upon the realities of the Unity of Allah's Essence in all aspects of life.

Du'a: O Allah, guide us through Your Messenger ﷺ, help us learn Your signs, purify our hearts, and understand Your wisdom.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (152):
(Qur'an 2:152)

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

Fazkurooneee azkurkum washkuroo lee wa laa takfuroon

Then, remember Me; I will remember you and Be grateful to Me and do not reject Faith.

Tafsir: { So when We have bestowed upon you these great blessings and completed them for you } then **{remember Me }** — O believers — with constant inclination and sincere turning, **{ I will remember you }** with breaths of mercy and spiritual breezes; **{ and be grateful to Me }** by attributing the blessings to Me, **{ and do not be ungrateful }** by attributing them to intermediaries and causes.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnifies Allah, the All-Glorious, as the sole source of blessings, reminding us that His remembrance brings mercy and nearness. It honours Rasulullaah ﷺ by affirming the divine completion of guidance through him, making gratitude the path of loyalty to Allah. Spiritually, it teaches that true thankfulness protects hearts from heedlessness and binds them directly to the Divine.

Its Application: Muslims can apply this verse by remembering Allah constantly, turning sincerely toward Him in all actions, acknowledging His blessings, avoiding reliance on intermediaries, and expressing gratitude in thought, speech, and deeds, thereby nurturing a heart aligned with Divine mercy and guidance.

Du'a: O Allah, help us remember You always, be grateful for Your blessings, and turn sincerely to You in all deeds.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (153):
(Qur'an 2:153)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Yaaa ayyuhal laazeena aamanus ta'eenoo bissabri was Salaah; innal laaha ma'as-saabireen

O People who Believe! Seek help from patience and prayer; indeed Allah is with those who patiently endure.

Tafsir: { O you who have believed } in the oneness of the Divine Essence, **{ seek help }** for its realization and unveiling **{ through patience }**—in enduring the trials and events that repel your souls—**{ and prayer }**—that is, through inclination and turning of all limbs and faculties toward His presence. **{ Indeed, Allah }**—a term expressing the One Essence—**{ is with the patient ones }**, those who endure affliction, were they to be unveiled. O Lord, make us among them by Your grace and generosity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the One and Only, declaring His nearness to those who show patience for His sake. It honours Rasulullaah ﷺ, who embodied perfect ṣabr and

prayer, guiding believers toward steadfastness in trials. Spiritually, it unveils that patience and worship unite the servant's heart with Divine presence, drawing them into Allah's merciful companionship.

Its Application: Muslims can follow this verse by practicing patience in trials, turning all faculties toward Allah in sincere prayer, seeking His guidance and presence, and trusting that enduring hardships with faith brings closeness to Him and strengthens realization of the Divine Unity.

Du'a: O Allah, grant us patience, strengthen our devotion in prayer, and guide us to truly realize and embrace Your Divine Unity.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (154):
(Qur'an 2:154)

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَٰكِنْ لَا تَشْعُرُونَ

Wa laa taqooloo limai yuqtalu fee sabeelil laahi amwaat; bal ahyaaa'unw wa laakil laa tash'uroon

And do not utter regarding those who are slain in Allah's cause as "dead"; in fact they are alive, but it is you who are unaware.

Tafsir: { And } among the things in which patience is needed until the veil is lifted is striving for that cause. **{ Do not say about those who are killed in the path of Allah }**—seeking arrival at His door—**{ that they are dead }** like other deceased ones. **{ Rather, they are alive }** with the eternal and everlasting life of Allah. **{ But you do not perceive }** their life through your own borrowed life, which is consumed within the eternal life—it is, in fact, its opposite: death in its essence.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Ever-Living, who bestows true life beyond worldly perception. It honours Rasulullaah ﷺ, who conveyed this hidden reality, uplifting the worth of those martyred in Allah's path. Spiritually, it unveils that martyrdom is not an end but an eternal union with Divine life, unseen by limited human vision.

Its Application: Muslims can apply this verse by striving patiently in Allah's path, valuing the eternal reward over worldly perceptions, honouring those who sacrifice for His cause, and keeping faith that true life is with Allah, beyond the limits of worldly understanding.

Du'a: O Allah, grant us patience, strengthen us in Your path, and let us attain eternal life with You, beyond worldly bounds.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (155):
(Qur'an 2:155)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

Wa lanablu wannakum bishai'im minal khawfi waljoo'i wa naqsim minal amwaali wal anfusi was samaraat; wa bashshiris saabireen

And We will surely test you with some fear and hunger, and with scarcity of wealth and lives and crops; and give glad tidings to those who patiently endure.

Tafsir: **{ And We will surely test you }**—by God, We shall indeed try and examine how firmly rooted and established you are in the oneness of the Divine Essence—**{ with something }** small, yet suggestive of multiplicity and duality, **{ of fear }** arising from external disturbances such as fire, drowning, enemies, and the like, **{ and hunger }** stemming from internal disturbances like greed, hope, miserliness, and others, **{ and loss of wealth }** which your hearts are naturally inclined toward, **{ and lives }** whom you rely on and take pride in, such as children, siblings, relatives, and tribesmen, **{ and fruits }** resulting from wealth and offspring, such as status and support in prevailing over adversaries. **{ And give glad tidings }**—O most perfect of Messengers ﷺ—**{ to the patient }**, who are the people of Divine Oneness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Wise, who tests His servants to purify their hearts and strengthen their faith in His Oneness. It honours Rasulullaah Muhammad ﷺ, addressed directly as the most perfect Messenger, entrusted to deliver glad tidings. Spiritually, it reveals that trials strip reliance on creation, guiding the patient toward full reliance on Allah alone.

Its Application: Muslims can apply this verse by practicing patience during trials, trusting Allah's wisdom in loss, fear, or hardship, maintaining reliance on Him rather than worldly possessions or relationships, and striving to remain steadfast in the realization of His Divine Oneness.

Du'a: O Allah, grant us patience in trials, steadfastness in faith, and help us rely solely on Your guidance and Divine Oneness.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (156):
(Qur'an 2:156)

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Allazeena izaaa asaabathum museebatun qaalooo innaa lillaahi wa innaaa ilaihi raaji'oon

Those who say when calamity befalls them, "Indeed we belong to Allah and indeed it is to Him we are to return."

Tafsir: { Those who, when a calamity befalls them, say } with the tongue of collective realization: **{ Indeed, we }** are shadows belonging **{ to God }**—the One, the Absolute—manifesting through His most beautiful names and highest attributes in the first emergence **{ and indeed we }**—after our return in the second emergence—**{ are returning }** to Him alone, not to any other among the shadows **{ returning }** like the shadow returning to the source of its shade.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, Exalted is He, as the One and Absolute, the Source to Whom all creation ultimately returns. It honours Prophet Muhammad ﷺ by illustrating the guidance he imparts, showing the proper acknowledgment of divine reality. Spiritually, it teaches Muslims to recognize that all trials and calamities are opportunities to surrender, detach from selfhood, and return fully to Allah.

Its Application: Muslims can apply this verse by acknowledging that all trials and blessings come from Allah, responding with submission and trust, seeing themselves as servants and reflections of His attributes, and always returning to Him alone in gratitude, patience, and devotion.

Du'a: O Allah, help us accept Your decrees, remain steadfast in trials, and return solely to You in faith and devotion.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (157):
(Qur'an 2:157)

أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ

Ulaaa'ika 'alaihim salawaatun mir Rabbihim wa rahma; wa ulaaa'ika humul muhtadoon

These are the people upon whom are the blessings from their Lord, and mercy; and it is they who are on guidance.

Tafsir: { Those } are the fortunate ones, firmly established in the station of divine unity, sanctified from both absoluteness and limitation. **{ Upon them }**—not upon others of various ranks—are **{ blessings }**: inclinations and turnings sourced from the ocean of the Divine Essence, flowing through the streams of attributes and names into the open field of manifestation, in order to grow the knowledge and

truths that lead to everlasting, eternal bliss and unending joy. These blessings are continually descending **{ from their Lord }**, the One who brought them to the station of His glory. **{ And mercy }**—encompassing them and others due to its vastness. **{ And those }** who have arrived **{ are the rightly guided }** to the true origin and the essential abode.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Glorious, as the source of unending blessings, mercy, and divine knowledge. It honours Rasulullaah ﷺ by guiding believers toward the station of true unity and eternal bliss. Spiritually, it reveals that those firmly rooted in Divine Oneness receive continuous guidance and mercy, attaining the ultimate abode of truth and everlasting joy.

Its Application: Muslims can apply this verse by seeking closeness to Allah through sincere devotion, turning their hearts toward Him, cultivating knowledge and virtue, and striving to follow the path of the rightly guided, so they may receive Divine blessings and mercy.

Du'a: O Allah, grant us steadfastness in Your unity, bless us with guidance and mercy, and lead us to eternal bliss.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (158):
(Qur'an 2:158)

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللّٰهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ
وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللّٰهَ شَاكِرٌ عَلِيمٌ

Innas Safaa wal-Marwata min sha'aaa'iril laahi faman hajjal Baita awi'tamara falaa junaaha 'alaihi ai yattawwafa bihimaa; wa man tatawwa'a khairan fa innal laaha Shaakirun'Aleem

Undoubtedly Safa and Marwah are among the symbols of Allah; so there is no sin on him, for whoever performs the Hajj (pilgrimage) of this House (of Allah) or the Umrah (lesser pilgrimage), to go back and forth between them; and whoever does good of his own accord, then (know that) indeed Allah is Most Appreciative (rewards virtue), the All Knowing.

Tafsir: Then, when Allah pointed to the true Kaaba through the symbolic Kaaba, He intended to alert to its signs by signs: **{Indeed, As-Safa and Al-Marwah}**, meaning the apparent and the hidden, **{are among the symbols of Allah}**, signs of His guidance. So, whoever **{performs Hajj}**, intending **{the House}**, the representation of the true residence and original reference in the prescribed manner, or **{performs Umrah}** in the recommended way, intending to turn toward

the Absolute Self, abandoning the attachments that prevent it, then **{there is no blame}**—no hardship or distress—**{upon him to walk between them}**, meaning to move between the two, believing in their connection until their unity is revealed. And whoever **{volunteers good}**, turning toward it, beyond what is commanded and obligatory, then indeed **{Allah}**, the One who facilitates for him, is **{Appreciative}** of his deed, and **{Knowing}** of his condition.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the One, as the ultimate source and reference, whose signs are manifest in the Ka'bah, As-Safa, and Al-Marwah. It honours Rasulullaah ﷺ by showing how he guided believers to recognize the deeper meanings of Hajj and Umrah. Spiritually, it reveals that those rooted in intention toward Allah alone—abandoning worldly attachments—are truly guided, and that voluntary good deeds are fully known and appreciated by Him.

Its Application: Muslims can apply this verse by performing Hajj or Umrah with sincere intention, focusing on Allah alone, detaching from worldly attachments, turning toward the Divine Essence in every act, and doing voluntary good deeds with awareness that Allah knows and appreciates their efforts.

Du'a: O Allah, accept our Hajj and Umrah, guide our intentions to You alone, and reward our voluntary deeds with Your mercy.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (159):
(Qur'an 2:159)

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۙ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

Innal lazeena yaktumoona maaa anzalnaa minal baiyinaati walhudaa mim ba'di maa baiyannaahu linnaasi fil kitaabi ulaaa'ika yal'anuhumul laahu wa yal'anuhumul laa 'inoon

Indeed, those who hide the clear proofs and the guidance which We sent down, after We made it clear to mankind in the Book – upon them is the curse of Allah and the curse of those who curse.

Tafsir: Then Allah said: **{Indeed, those who conceal}**—they hide—**{what We have revealed}** in the Torah **{of clear proofs}** indicating the appearance of One dominated by the unity of the Self, **{and guidance}** showing that He is sent to all creation, the one who abrogates all religions; for through Him, the matter of completion is fulfilled, and there is no sending after His appearance. Rather, the Prophet, ﷺ, sealed the matter of sending, revelation, religion, and legislation.

Meanwhile, their concealment **{after We have made it clear}**—We explained it without concealment—**{to the people}** who observe,**{in the Book}** meaning the Torah, **{those}** concealers and negligent ones, **{Allah will curse them}**—that is, He will expel them and distance them from the honour of His presence because they departed from the balance of servitude by concealing what Allah intended to be revealed—**{and curse them}** also**{the cursed ones}**—those who enjoy balanced servitude, upright according to what they were commanded as much as they could.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the All-Knowing and Just, as the One who reveals truth and guidance, exposing the concealment of His signs. It honours Rasulullaah ﷺ as the final Messenger, through whom revelation, religion, and legislation are perfected. Spiritually, it teaches that obedience and transparency in following divine guidance lead to honour, while concealing truth distances one from Allah's presence and mercy.

Its Application: Muslims can apply this verse by sincerely following the Prophet ﷺ, upholding the guidance revealed to him, avoiding concealment or distortion of truth, preserving justice in worship and conduct, and striving to maintain balanced servitude to Allah in all aspects of life.

Du'a: O Allah, help us follow Your Messenger ﷺ faithfully, uphold Your revealed guidance, and protect us from concealing or distorting Your truth.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (160):
(Qur'an 2:160)

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا التَّوَّابُ الرَّحِيمُ

Illal lazeena taaboo wa aslahoo wa baiyanoo fa ulaaa'ika atoobu 'alaihim; wa Anat Tawwaabur Raheem

Except those who repent and do reform and disclose (the truth) – so I will accept their repentance; and I only am the Most Acceptor of Repentance, the Most Merciful.

Tafsir: {Except those who repent}—who returned from concealment and revealed what appeared to them in their book—**{and make amends}** by exposing what they corrupted through concealment—**{and clarify}** what Allah made clear in His Book about the description of His Prophet, sent to all nations—**{those}** repentant among them, reformers who clarified what appeared to them in their book—**{I will forgive them}** before their repentance and overlook their faults—

{and I am the Oft-Returning} to them from the disobedience and disbelief they fell into—**{the Most Merciful}** to them after they have returned purified.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Merciful and Oft-Returning, as the One who forgives and purifies those who sincerely repent. It honours Rasulullaah ﷺ by highlighting his unique status as the universal Messenger, whose truth must be recognized and clarified. Spiritually, it reveals that sincere return, correction, and acknowledgment of divine guidance lead to Allah's forgiveness and closeness, restoring the soul to purity and mercy.

Its Application: Muslims can apply this verse by sincerely repenting for mistakes, correcting past wrongs, revealing truth, and clarifying guidance. They should strive to follow Allah's commands and the Prophet ﷺ faithfully, seeking forgiveness and purification through sincere return to Him.

Du'a: O Allah, forgive our mistakes, guide us to repentance, help us follow Your Messenger ﷺ sincerely, and purify our hearts.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (161):
(Qur'an 2:161)

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

Innal lazeena kafaroo wamaa too wa hum kuffaarun ulaaa'ika 'alaihim la 'natul laahi walmalaa'ikati wannaasi ajma'een

Indeed, upon those who disbelieved, and died as disbelievers, is the curse of Allah and of the angels and of men combined.

Tafsir: {Indeed, those who disbelieve} by concealing what Allah has revealed in His Book, **{and die while they are disbelievers}** still concealing—**{those}** are the persistent and defiant in concealment after the truth has appeared, stubborn—**{upon them is the curse of Allah}** an ongoing rejection and distancing, exclusively upon them, distinct and unbroken from them, according to the state described, unlike the previous curse— **{and}** upon them also descends the curse of **{the angels}** who seek forgiveness for those who repent—**{and}** also the curse of **{the people}** who know the rights of Allah, are conscious of His etiquette, and keep vigil at His door—**{all together}** united in this curse because of their departure from the bond of servitude.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Just, as the One whose commands and revelations are supreme, and whose curse falls upon those who persist in disbelief and

concealment. It honours Rasulullaah ﷺ by underscoring the importance of following his guidance as the seal of all Messengers. Spiritually, it teaches that rejection of truth breaks the bond of servitude to Allah, separating hearts from mercy, while the righteous, angels, and those mindful of Allah unite in warning against such defiance.

Its Application: Muslims can apply this verse by sincerely following Allah's guidance, avoiding concealment of truth, upholding His commands, maintaining awareness of His rights, and striving to preserve upright servitude, ensuring they neither disbelieve nor deviate from the revealed path.

Du'a: O Allah, protect us from disbelief and concealment, guide us to sincerity, and keep us steadfast in Your obedience and servitude.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (162):
(Qur'an 2:162)

خَالِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ

khaalideena feeha laa yukhaffafu 'anhumul 'azaabu wa laa hum yunzaroon

They will remain in it forever; neither will the punishment be lightened for them, nor will they be given respite.

Tafsir: {Dwelling therein forever}, where **{the punishment will not be lightened for them}** even for a moment to catch their breath, **{nor will they be reprieved}** given any respite to seek pardon.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Just and All-Powerful, as the One who enforces ultimate accountability. It honours Rasulullaah ﷺ by affirming the truth and seriousness of his guidance. Spiritually, it reveals the severity of persistent wrongdoing: those who reject Allah's commands face unrelenting consequences, emphasizing the necessity of obedience, repentance, and turning sincerely toward the Divine.

Its Application: Muslims can apply this verse by sincerely avoiding disbelief and wrongdoing, striving to uphold Allah's guidance and the teachings of the Prophet ﷺ, seeking repentance promptly, and remaining conscious that rejection of truth leads to unrelenting consequences in the Hereafter.

Du'a: O Allah, protect us from disbelief and wrongdoing, guide us to Your truth, and grant us mercy and forgiveness always.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (163):
(Qur'an 2:163)

وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ

Wa ilaahukum illaahunw waahid, laaa ilaaha illaa Huwar Rahmaanur Raheem

And your God is One God; there is no God except Him – the Most Gracious, the Most Merciful.

Tafsir: {And your God} the Manifest to you, O believers, and the God of the disbelievers who conceal, **{is one God}** without multiplicity or duality, rather **{there is no deity}**—meaning no true existence—**{except Him}** the true existing reality; for existence is not multiple, but He is One in essence, unique in attributes, nothing is like Him. **{The Most Merciful}** who originates for you and for them generally through the radiance of His manifestations and the extension of His shadows over nonexistence in the first creation, **{The Most Compassionate}** who returns you specifically to your original origin and your true goal in the subsequent creation.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the One and Only, the Most Merciful and Most Compassionate, as the sole reality and source of all existence, unmatched in essence and attributes. It honours Rasulullaah ﷺ by guiding believers to recognize this divine truth. Spiritually, it reveals that all creation emanates from Him and ultimately returns to Him, emphasizing the unity of existence and the mercy that sustains and restores every soul.

Its Application: Muslims can apply this verse by affirming the Oneness of Allah, recognizing that He alone is the true reality, turning solely to Him in worship, relying on His mercy and compassion, and seeking closeness to their origin and ultimate goal.

Du'a: O Allah, help us recognize Your Oneness, rely upon Your mercy, and return our hearts to You in truth and devotion.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (164):
(Qur'an 2:164)

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Inna fee khalqis samaawaati wal ardi wakhtilaafil laili wannahaari walfulkil latee tajree fil bahri bimaa yanfa'unnaasa wa maaa anzalal laahu minas samaaa'i mim maaa'in fa ahyaa bihil arda ba'da mawtihaa wa bas sa feehaa min kulli daaabbatinw wa tasreefir riyaahi wassahaabil musakhkhari bainas samaaa'i wal ardi la aayaatil liqawminy ya'qiloon

Indeed in the creation of the heavens and the earth, and in the continuous alternation of night and day, and the ships which sail the seas carrying what is of use to men, and the water which Allah sends down from the sky thereby reviving the dead earth and dispersing all kinds of beasts in it, and the movement of the winds, and the obedient clouds between heaven and earth – certainly in all these are signs for the intelligent.

Tafsir: And since for His Oneness, Glory be to Him, there are clear signs and evidences for those who contemplate the wonders of His creations, the masterpieces of His creators and inventors, which are based on His names and attributes grounded in the unity of His essence, He pointed to their summary as guidance and admonition, saying: **{Indeed, in the creation of the heavens}** meaning: the manifestation of the higher realms which are the effective, active names and attributes, **{and the earth}** meaning: the lower realms which are the nature of non-existence receptive to influence from the higher realms, **{and the alternation of the night}** meaning: the darkness of non-existence, ignorance, and blindness, **{and the day}** meaning: the light of existence, knowledge, and sight, **{and the ships}** meaning: the bodies formed from the influence of the names and the influence of nature, **{that sail through the sea}** meaning: the sea of existence which has no shore nor bottom, **{with that which benefits people}** from the jewels of knowledge, and the pearls of truths extracted from it, **{and what Allah has sent down}** from His generosity and existence without compensation or purpose, **{from the sky}** prepared for outpouring, **{of water}** meaning knowledge, sight, and unveiling, **{and He revived thereby the earth}** meaning: nature, **{after its death}** by the ignorance of the mountains, **{and dispersed therein}** He spread and expanded, **{from every creature}** from the perceiving and moving forces branched into many divisions on the craft of life branching upon the living manifestation, **{and the changing of the winds}** which cools the souls, directed and originating from the merciful soul toward the troubled nature with bodily perturbations, **{and the clouds}** meaning: the veil of servitude and the chains of otherness originating from the necessities of names and attributes, **{sustained}** extended **{between the sky and the earth}** meaning: the sky of divine names and the earth of cosmic nature, **{are signs}** certain proofs and evidences indicating that the manifestation of the whole is one, **{for a people who reason}** who know things through rational and certain evidences producing knowledge of certainty leading to the eye and the truth if unveiled. Our Lord, unveil for us what You have placed

within us by Your grace and guidance. Indeed, You are the Generous, the Most Noble.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, Exalted, through His creation—the heavens, earth, day, night, winds, and creatures—revealing His names, attributes, and wisdom. It honours Prophet Muhammad ﷺ by guiding believers to reflect and attain certainty. Spiritually, it teaches that observing creation awakens knowledge, awareness, and gratitude, drawing hearts closer to Allah's generosity, guidance, and divine truth.

Its Application: Muslims can apply this verse by reflecting on the signs of Allah in creation, recognizing His Oneness, seeking knowledge and understanding, contemplating His generosity, and striving to attain certainty through observation and reasoning, while turning sincerely to Him for guidance.

Du'a: O Allah, open our hearts to Your signs, grant us understanding, and guide us to recognize Your Oneness and wisdom.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (165):
(Qur'an 2:165)

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللهَ شَدِيدُ الْعَذَابِ

Wa minan naasi mai yattakhizu min doonil laahi andaadai yuhibboonahum kahubbil laahi wallazeena aamanooo ashaddu hubbal lillah; wa law yaral lazeena zalamoo iz yarawnal 'azaaba annal quwwata lillaahi jamee'anw wa annallaaha shadeedul 'azaab

And some people create for themselves Gods (objects of worship) other than Allah, with devotion (love) equal to the devotion of Allah; and the believers do not love anybody with love equal to the love of Allah; and what will be their state, when the punishment will be before the eyes of the unjust (disbelievers)? For all power belongs wholly to Allah, and because Allah's punishment is very severe.

Tafsir: {And} along with the emphatic particles of these verses, the evidences, the flashes of unseen revelations, and the dawns of perceptive unveilings indicating the unity of the Essence, **{from among the people}** created upon the natural disposition of Oneness and receptive to it, **{who take}** among them out of ignorance and stubbornness, **{besides Allah}** meaning the multiplicity absolutely, **{equals}** counterparts worthy of divinity and lordship, deserving of worship, to the extent that **{they love them}** each one being their deity, **{as they love Allah}**

who encompasses all, confining every sect to divinity in a specific manifestation—therefore they disbelieved, **{and those who believe}** in Allah, **{are stronger in love}** for **{Allah}** who encompasses all and is the true reality; confining divinity, lordship, verification, existence, identity, essence, truth, and attributes to Allah alone, not to anyone else; for there is none in existence except Him, no deity but He, everything perishes except His Face. He has sovereignty in the first creation, and to Him is the return in the second creation. "Grant us the sweetness of certainty, and bless us with the love of the believing ones who live in certainty." **{ And if those who did wrong }**—by deviating from the path of divine unity and turning away from the straight path, taking equals whom they love as they love God—**{ could see }** what they will see **{ when they behold the punishment }** that descends upon them for having taken others **{ that the power }**—the complete, all-encompassing power and total ability—**{ belongs entirely to God }**, the One solely possessed of majesty, and that **{ God }**—cloaked in the robe of greatness and magnificence—**{ is severe in punishment }**, difficult in vengeance, swift in reckoning, they would indeed disavow their worldly leaders just as those leaders disavow them in the Hereafter.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This profound passage first praises Allah (Glorified and Exalted) as the One True Reality, the sole possessor of lordship, existence, and attributes, whose sovereignty encompasses all creation from beginning to end, whose majesty is unmatched, and whose punishment is just, swift, and complete. It then honours Rasulullaah ﷺ by emphasizing that the believers who follow his guidance are taught to confine their love, devotion, and recognition of divinity solely to Allah, exemplifying the highest station of certainty and spiritual understanding that he manifests. Spiritually, the text teaches that true faith lies in recognizing the oneness of Allah, rejecting all false equals, and cultivating love for Him and for the sincere believers; while those who persist in ignorance and deviation will witness the consequences of misdirected love, reinforcing the essential path of tawhid illuminated by the Beloved Prophet ﷺ.

Its Application: Muslims can apply this verse by loving and worshiping Allah alone, avoiding idolatry or associating partners with Him, strengthening certainty in His Oneness, following His guidance, and keeping the love of the believing community as a support in faith.

Du’a: O Allah, grant us love for You, certainty in Your Oneness, and the company of those who live in faith and truth.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (166):
(Qur'an 2:166)

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

Iz tabarra al lazeenat tubi'oo minal lazeenattaba'oo wa ra awul 'azaaba wa taqatta'at bihimul asbaab

(The day) when the leaders will be disgusted with their followers – and they shall see their punishment, and all their links will be cut off.

Tafsir: Recall, O most perfect of Messengers ﷺ, the moment **{ when those who were followed }**—the false equals and idols—**{ disavow those who followed them }**—those who had taken them as deities. **{ And }** this occurs **{ when they see }** their followers **{ the punishment }** that descends upon them for having taken others as gods. The followed ones deny them and openly disassociate from them with the purity of their own souls. **{ And }** the followers, too, see them and perceive their disavowal, desiring vengeance upon them but unable to act, for **{ all connections are severed}**—that is, all means of retaliation are cut off with the end of the worldly existence.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Exalted, by showing His perfect justice in holding false deities and their followers accountable. It honours Prophet Muhammad ﷺ by reminding him of his prophetic clarity and insight. Spiritually, it teaches that reliance on anything other than Allah is futile, as all false connections vanish and only divine truth prevails.

Its Application: Muslims can apply this verse by avoiding false deities or worldly idols, recognizing that only Allah deserves worship, and understanding that reliance on anything besides Him is futile. True security and salvation come solely from obedience and devotion to Allah.

Du'a: O Allah, protect us from idolatry, guide us to worship You alone, and keep us steadfast in sincere devotion.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (167):
(Qur'an 2:167)

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

Wa qaalal lazeenat taba'oo law anna lanaa karratan fanatabarra a minhum kamaa tabarra'oo minnaa; kazaalika yureehimullaahu a'maalahum hasaraatin 'alaihim wa maa hum bikhaarijeena minan Naar

And the followers will say, "If we were to return (to earth), we would break off from them like they have broken off from us"; this is how Allah will show them their deeds as despair for them; and they will never come out from the fire (hell).

Tafsir: { And } after they gave up hope of taking revenge, **{ those who followed }**—now regretful and full of remorse—**{ said: If only we had another return }** a repeated chance in the first worldly life, **{ then we would disown them }** in it, trying to undo and make up for what passed from having taken them as deities, **{ just as they disowned us }** in this current life. But such regret and wishes do not benefit them; rather, it only adds to their torment upon torment. **{ Thus }**—that is, in this manner corresponding to the punishment of their idolatry—**{ Allah shows them }** that is, presents before them **{ their deeds }** all of their corrupt past actions, and punishes them for each one individually. And what they say in that state brings them nothing but **{ regrets }** descending **{ upon them }** from the remembrance of their evil actions and vile conduct. This is one of the worst forms of torment and the most intense punishment. May Allah protect us from that. **{ And }** in summary: **{ they }** neither the followers nor the followed **{ are ever to escape } { from the Fire}**—that is, the fire of separation and limitation that results in sorrow and disgrace.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Most Just and Almighty, by demonstrating His perfect recompense for wrongdoing. It honours Prophet Muhammad ﷺ by guiding believers to understand the consequences of idolatry. Spiritually, it teaches that worldly regret cannot undo sin; only sincere obedience and turning to Allah can protect from eternal torment.

Its Application: Muslims can practice this verse daily by sincerely avoiding any form of idolatry, seeking Allah's forgiveness for past mistakes, and living consciously with humility and gratitude. Reflecting on consequences, they maintain steadfastness in worship, repentance, and ethical conduct.

Du'a: O Allah, protect me from regret and punishment, guide my actions, forgive my past, and strengthen my faith always.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (168):
(Qur'an 2:168)

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Yaaa ayyuhan naasu kuloo mimmaa fil ardi halaalan taiyibanw wa laa tattabi'oo khutu waatish Shaitaan; innahoo lakum 'aduwwum Mubeen

O mankind! Eat from what is lawful and clean in the earth; and do not follow the footsteps of the devil; undoubtedly he is your open enemy.

Tafsir: Then, after the Exalted One clarified the path of His Oneness for His sincere servants—those turning toward His Divine Presence—purifying their inner selves from the filth of idle desires and corrupt opinions, He intended also to guide them toward refining their outer selves with praiseworthy qualities and noble traits, so that their outward appearance would be a reflection of their inner reality. Thus, He said, calling to them with compassion and guidance: **{ O people }**—you who are innately fashioned upon tawhid (Divine Oneness)—**{ eat }** and partake **{ of what }** from all that He has created for you **{ in the earth }** to nourish and strengthen your constitution, **{ lawful }** for the foundation of all things is permissibility unless clearly prohibited by revelation, **{ and wholesome }**—that which comes from the effort of your own hands and the sweat of your brows, for no provision is more wholesome than that. **{ And do not follow the footsteps of Satan }**—that is, do not imitate or pursue, in seeking provision, the whisperings of the devils of desires and misleading opinions that deviate from the path of truth and lead to injustice and aggression. Do not be deceived by Satan's manipulations and embellishments. **{ Indeed, he is to you a clear enemy }**—his enmity is obvious to those endowed with inner vision by the light of God, drawn from the niche of His Oneness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Most Generous and Wise, for providing lawful, wholesome sustenance and guiding His servants toward both inner purity and outward righteousness. It honours Prophet Muhammad ﷺ by teaching followers how to embody divine guidance in daily life. Spiritually, it reminds believers to purify both heart and actions, rejecting the deceptive temptations of Satan.

Its Application: Muslims can apply this verse daily by striving for balance in life: purifying their hearts from desires, seeking lawful, wholesome sustenance, and embodying noble traits. By avoiding temptation and injustice, they reflect inner piety outwardly, following the guidance of Allah's Oneness.

Du'a: O Allah, grant me pure sustenance, protect me from Satan's whispers, and make my heart and actions pleasing to You.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (169):
(Qur'an 2:169)

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللهِ مَا لَا تَعْلَمُونَ

Innamaa yaamurukum bissooo'i walfahshaaa'i wa an taqooloo alal laahi maa laa ta'lamoon

For he will only instruct you towards the evil and the shameful, and that you fabricate matters concerning Allah, what you do not know.

Tafsir: { He only commands you } and deceives you **{ to evil }**—the blameworthy trait—**{ and indecency }**—that which is outwardly vile; in order to drive you beyond the limits God has placed within you for the refinement of your outward being. **{ And that you say }** after having transgressed the bounds of the Divine Law **{ about God }**—the One, Unique, and Transcendent in His Essence—**{ that which you do not know}**; things unbefitting of Him, such as limiting Him to equals and likenesses, or ascribing to Him a child, or a place, or direction, or a body. Exalted is He above what the wrongdoers say, supremely exalted.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the One, Unique, and Transcendent, perfectly free from any limitation or likeness. It honours Rasulullaah ﷺ by guiding believers away from falsehood and misattribution of the Divine. Spiritually, it teaches that Satan entices toward indecency and transgression, but true refinement and understanding arise from obeying Allah alone, recognizing His transcendence and rejecting all wrongful ascriptions.

Its Application: Muslims can put this verse into practice by guarding themselves against falsehood and indecency, avoiding transgression of Allah's limits, and speaking only with knowledge. They should uphold His Oneness, reject all forms of shirk, and act with righteousness and humility.

Du'a: O Allah, protect me from indecency and falsehood, grant me knowledge of Your truth, and keep my heart steadfast.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (170):
(Qur'an 2:170)

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۗ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

Wa izaa qeela lahumuttabi'oo maaa anzalal laahu qaaloo bal nattabi'u maaa alfainaa 'alaihi aabaaa'anaaa; awalaw kaana aabaaa'uhum laa ya'qiloona shai'anw wa laa yahtadoon

And when it is said to them, "Follow what Allah has sent down", they say, "On the contrary, we shall follow what we found our forefathers upon"; What! Even if their forefathers had no intelligence, or guidance?!

Tafsir: {And when it is said to them} that is, to those who follow the footsteps of Satan, in order to purify advice and stir up the zeal of the original nature: **{Follow what God has sent down}** to His Prophet of clear proofs and guidance so that you may be guided to the Oneness of God **{they say}** in response to the suggestion of their devils: We do not follow what you have suggested to us of embellishments **{rather, we will follow what we found}** we found **{our fathers doing}** and they are more rational than us. Say to them, O most perfect of messengers ﷺ on our behalf, as a rebuke to them: **{Even if their fathers}** were astray and ignorant **{did not understand anything}** of the matter of religion **{nor were they guided}** at all to the level of certainty, rather they were like that, or worse. Now, how do you follow them?

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Wise and All-Guiding, who reveals clear proofs through His Prophet ﷺ. It honours Rasulullaah ﷺ by presenting him as the perfect guide, correcting those who blindly follow ancestral ways. Spiritually, it teaches that true guidance lies in following divine revelation, not inherited ignorance, urging believers to embrace certainty, obedience, and the Oneness of Allah.

Its Application: Muslims can put this verse into practice by prioritizing divine guidance over ancestral or societal habits. They should follow the teachings of the Prophet ﷺ with understanding, not blindly imitate tradition, and choose the path of truth and righteousness.

Du'a: O Allah, guide me to follow Your revealed truth, not blind customs, and grant me understanding and steadfastness in faith.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (171):
(Qur'an 2:171)

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ۚ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ

Wa masalul lazeena kafaroo kamasalil lazee yan'iqu bimaa laa yasma'u illaa du'aaa'anw wa nidaaa'aa; summum bukmun 'umyun fahum laa ya'qiloon

And the example of the disbelievers is similar to one who calls upon one that hears nothing except screaming and yelling; deaf, dumb, blind – so they do not have sense.

Tafsir: { And } if you wish, O most perfect of messengers ﷺ, to further expose their disgrace, then mention to the believers Our statement: **{ The example of those who disbelieve }** by blindly imitating their forefathers, despite having the

capacity and readiness for faith, **{ is like the example of }** a person **{ who shouts }**—calls and raises his voice out of his foolishness—**{ at what }** is inanimate **{ that does not hear }** anything from his speech **{ except a call and a cry }**, merely echoes of his own voice returning to him. Their condition in foolishness and ignorance is likened to someone who shouts toward a mountain, hears his own voice echoed back, and foolishly imagines it is someone speaking with him. Yet, their forefathers were also just like them—**{ deaf }**, unable to hear the call of truth from the tongues of the messengers; **{ mute }**, unable to speak of the clear truth that had reached them through transmitted knowledge and reason; **{ blind }**, unable to perceive the signs of the divine attributes and the lights of the manifestations of the Essence visible on the horizons. **{ So, they }**—and their forefathers alike—are, due to the extremity of their heedlessness and forgetfulness, as if **{ they do not reason }**, that is, they are not to be counted among those who possess intellect. Awaken us by Your grace from the slumber of heedlessness and the sleep of forgetfulness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Wise, as the One whose signs and guidance are clear to those who reflect. It honours Rasulullaah ﷺ by exemplifying his role in exposing the folly of blind imitation and urging believers toward reason and truth. Spiritually, it teaches that ignoring divine guidance leads to heedlessness, and only through Allah's grace can hearts awaken from ignorance and embrace understanding and faith.

Its Application: Muslims can apply this verse by actively seeking knowledge and understanding of faith, avoiding blind imitation of forefathers, and using reason to recognize divine guidance. They should strive to awaken from heedlessness and act with awareness, truth, and reflection.

Du'a: O Allah, awaken my heart from heedlessness, grant me understanding of Your truth, and guide me to reason and faith.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (172):
(Qur'an 2:172)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

Yaaa ayyuhal lazeena aamanoo kuloo min taiyibaati maa razaqnaakum washkuroo lillaahi in kuntum iyyaahu ta'budoon

O People who Believe! Eat of the good things We have provided you and be grateful to Allah if it is only Him you worship.

Tafsir: Then Allah, Exalted is He, called them and instructed them regarding matters of their worldly livelihood, saying: **{O you who have believed, eat of the good things}** — the pure and wholesome provisions that We have made lawful for you from the animals — **{that We have provided you}** — sending them to you as a favor to strengthen and balance your constitution. **{And}** after We have strengthened and balanced you, **{be grateful to Allah}** — the Bestower and Nurturer, without paying heed to intermediaries or means, **{if you truly worship Him}** — and not other deities **{alone}**, limiting your devotion to Him alone.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Gracious and Beneficent, as the Provider of pure and lawful sustenance, strengthening and balancing the believer. It honours Rasulullaah ﷺ by conveying Allah's guidance on gratitude and devotion. Spiritually, it teaches that recognizing and partaking of Allah's provisions with thankfulness nurtures both body and soul, leading to sincere worship directed solely to Him, without intermediaries.

Its Application: Muslims can practice this verse daily by consuming lawful, wholesome food with gratitude, recognizing it as Allah's provision. They should maintain balance in their health, strengthen themselves, and focus worship solely on Him, avoiding any form of idolatry.

Du'a: O Allah, bless me with wholesome provisions, grant me gratitude, strengthen my body and heart, and keep my worship sincere.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (173):
(Qur'an 2:173)

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Innamaa harrama 'alaikumul maitata waddama wa lahmal khinzeeri wa maaa uhilla bihee lighairil laahi famanid turra ghaira baaghinw wa laa 'aadin falaaa isma 'alaih; innal laaha Ghafoorur Raheem

He has forbidden for you only the carrion, and blood, and flesh of swine, and the animal that has been slaughtered while proclaiming the name of anyone other than Allah; so, there is no sin on him who is compelled and does not eat out of desire, nor eats more than what is necessary; indeed Allah is Oft Forgiving, Most Merciful.

Tafsir: Say to them, O most perfect of Messengers, on our behalf: **{He has only forbidden to you}** — meaning what your Lord has prohibited in your religion

concerning animals — **{the dead animal}** — that which dies by itself, without proper slaughter or blessing, **{and blood}** — flowing from any source, **{and the flesh of swine}** — permitted in other religions but impure in essence and by law, **{and that over which any name other than Allah's has been invoked}** at the time of slaughter, invoking the names of idols. These prohibitions were made for you during times of abundance. **{But whoever is forced}** — in a situation where he is **{not transgressing}** against the authorities upholding Allah's limits, **{nor exceeding}** by extreme hunger beyond the time of sufficiency — **{there is no sin upon him}** in consuming from them enough to satisfy immediate need. **{Indeed, Allah}** — who grants dispensation in cases of necessity — **{is Forgiving}** toward such transgressions, **{Merciful}**, providing you this concession.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Forgiving and Most Merciful, as the One who sets clear limits and permits concessions in times of hardship. It honours Rasulullaah ﷺ by conveying divine guidance regarding lawful and prohibited sustenance. Spiritually, it teaches that obedience to Allah's commands, gratitude for His provisions, and reliance on His mercy ensure that believers maintain purity and righteousness, even when facing necessity or difficulty.

Its Application: Muslims can apply this verse by strictly avoiding prohibited foods—dead animals, blood, swine, and improperly blessed meat—while recognizing Allah's mercy in cases of necessity. They should strive for lawful, wholesome sustenance, exercising self-discipline and gratitude in all circumstances.

Du'a: O Allah, guide me to lawful provisions, protect me from what is forbidden, and grant me gratitude and mindful restraint always.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (174):
(Qur'an 2:174)

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ۙ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Innal lazeena yaktumoona maaa anzalal laahu minal kitaabi wa yashtaroona bihee samanan qaleelan ulaaa'ika maa yaakuloona fee butoonihim illan Naara wa laa yukallimu humul laahu Yawmal Qiyaamati wa laa yuzakkeehim wa lahum 'azaabun aleem

Those who hide the Book sent down by Allah and exchange it for an abject price – they only fill their bellies with fire and Allah will not speak to them

on the Day of Resurrection nor will He purify them; and for them is a painful punishment.

Tafsir: Then Allah, Exalted is He, said: **{Indeed, those who conceal what Allah has revealed}** — the One who manages the affairs of His servants — **{of the Book}** — which makes clear for them the path of guidance and sound judgment — and instead show what their souls desire and what their minds approve out of arrogance and pride, **{and they exchange it for a small price}** — that is, by concealing Allah's Book, offering it to the weak among people as gifts or trivial gains — **{those}** — the concealers of the path of truth, deviating from the way of honesty — **{will not consume}** by this trickery and falsification **{except fire}** in their bellies — the fire of greed and desire, kindled from the fires of opportunity and ultimately leading to the Hellfire, may Allah protect us from it. **{And}** for obeying their commands and following their deeds, **{Allah will not speak to them}** — revealing His knowledge of the state of the servants — **{on the Day of Resurrection}** to recompense them according to their deeds in the first life; rather, He will drive them to the Fire without revealing their state. **{And}** once He drives them into it, **{He will not purify them}** — unlike the purification of sinful believers through fire before being admitted to Paradise — and they will remain therein. **{And for them}** therein **{is a painful punishment}**, agonizing and unceasing.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the All-Knowing and Just, as the One who governs the affairs of His servants and ensures ultimate accountability. It honours Rasulullaah ﷺ by conveying the serious consequences of concealing divine guidance. Spiritually, it teaches that trading truth for worldly gain leads to unrelenting punishment, while sincerity, honesty, and adherence to Allah's revelations safeguard the soul from eternal torment.

Its Application: Muslims can practice this verse by honouring and sharing Allah's guidance faithfully, avoiding distortion or concealment for personal gain. They should seek truth over worldly profit, teaching with sincerity and integrity, and warning against pride, greed, and misguidance.

Du'a: O Allah, grant me sincerity in sharing Your guidance, protect me from greed, pride, and deception, and keep me steadfast.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (175):
(Qur'an 2:175)

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

Ulaaa'ikal lazeenash tarawud dalaalata bilhudaa wal'azaaba bilmaghfirah; famaaa asbarahum 'alan Naar

They are the people who purchased error in exchange of guidance, and torment in exchange of pardon; so how much can they bear the fire?

Tafsir: {Those} — the wrongdoers and the losers — are **{the ones who have exchanged misguidance}** — which leads to this punishment — **{for guidance}** — which leads to everlasting bliss in this present life — **{and punishment for forgiveness}** — which provides enduring pleasure in the Hereafter. **{So}** how astonishing is their state, **{how patient they are with the Fire}**, persisting in committing the actions that lead to it.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Wise and Most Just, as the One whose guidance leads to eternal bliss and whose punishment is a consequence of persistent error. It honours Rasulullaah ﷺ by highlighting his role in conveying the path of truth. Spiritually, it teaches that those who exchange divine guidance for misguidance endure the consequences of their choices, remaining patient over the Fire by persisting in the very causes that lead to it.

Its Application: Muslims can apply this verse by valuing divine guidance over worldly desires, choosing forgiveness and righteous deeds instead of misguidance. They should reflect on the consequences of their actions, striving for the Hereafter rather than temporary worldly gains.

Du'a: O Allah, guide me to choose Your path over misguidance, grant me patience, and protect me from actions leading to Fire.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (176):
(Qur'an 2:176)

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ۗ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

Zaalika bi annal laaha nazzalal kitaaba bilhaqq; wa innal lazeenakh talafoo fil kitaabi lafee shiqaaqim ba'eed

This is because Allah has sent down the Book with the truth; and indeed those who caused disagreement in the Book are, surely, disputants in the extreme.

Tafsir: {That} punishment and chastisement is **{because Allah}** — the Guide to them toward monotheism — **{has sent down the Book}** — meaning the Qur'an, making clear for them His path **{in truth}** — the evident and established reality.

{And indeed, those who differ concerning} the reality of **{the Book are in extreme discord}**, far removed in stages from the truth. We have, by Your grace, realized the truth of what You have revealed to us of Your bounty.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage first praises Allah as the One who guides humanity to monotheism through His perfect Book, the Qur'an, which is a clear, firm, and unerring source of truth, revealing reality with precision and wisdom. It then honours the Prophet Muhammad ﷺ by showing that he is the blessed recipient and conveyor of this divine revelation, through whom guidance reaches the sincere believers and the truth of Allah's commands is affirmed. Spiritually, the text teaches that discord and suffering arise from rejecting or misinterpreting the divine guidance, and that true safety and clarity come from embracing Allah's revealed Book with faith, gratitude, and devotion, following the luminous path of His Beloved Messenger ﷺ.

Its Application: Muslims can apply this verse by recognizing the Qur'an as clear guidance, adhering to its teachings, and avoiding disputes that lead away from its truth. They should seek unity in understanding and practice, embracing the Book with gratitude and sincerity.

Du'a: O Allah, grant me clarity in understanding Your Qur'an, unite my heart with its truth, and protect me from discord.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (177):
(Qur'an 2:177)

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

Laisal birra an tuwalloo wujoohakum qibalal mashriqi walmaghribi wa laakinnal birra man aamana billaahi wal yawmil aakhiri wal malaaa 'ikati wal kitaabi wan nabiyyeena wa aatalmaala 'alaa hubbihee zawilqurbaa walyataa maa walmasaakeena wabnas sabeeli wassaaa'ileena wa firriqaabi wa aqaamas salaata wa aataz zakaata walmoofoona bi ahdihim izaa 'aahadoo wasaabireena fil baasaaa'i waddarraaa'i wa heenal baas; ulaaa'ikal lazeena sadaqoo wa ulaaa 'ika humul muttaqoon

Basic virtue is not just to turn faces to the East and the West, but true righteousness is that one must believe in Allah and the Last Day and the angels and the Book and the Prophets; and out of love for Allah, to give

treasured wealth to relatives and to the orphans and the needy and the traveller, and to those who ask, and to set slaves free; and to keep the prayer established and to pay the charity; and those who fulfil their obligations when they make an agreement; and the patient during times of calamity, in hardships and during holy war; it is they who have proved true to their word; it is they who are the pious.

Tafsir: Then, when people differed regarding the matter of the qiblah and focused on it as if all goodness and righteousness were confined to it, Allah, Exalted is He, indicated their error and pointed to true virtue and intrinsic good, saying: **{Righteousness is not}** — meaning noble character and pleasing ethics are not merely — **{that you turn your faces toward the east or the west}**, for example. Rather, true **{righteousness is} {whoever believes}** sincerely among you **{in Allah}** — the Creator who brought you from nonexistence — **{and the Last Day}** — appointed for the recompense of deeds — **{and the angels}** — the watchful guardians, observing the beauty of Allah, seeking forgiveness for those who believe and act righteously — **{and the Book}** — which clarifies the path of guidance — **{and the Prophets}** — sent to direct you to His purpose. **{And}** whoever, having believed in what is mentioned, **{gives wealth}** — which might otherwise prevent true turning — **{out of love for Him}** to seek His pleasure, and distributes it first to those in need: **{the relatives}** — connected to them by family — **{and the orphans}** — who have no caretakers from their parents or kin, **{and the needy}** — whom poverty has constrained due to lack of means or other circumstances, **{and the wayfarer}** — strangers unable to manage their affairs because of distance or separation, **{and those who ask}** — whom need compels to seek assistance in any form, **{and those in bondage}** — captives held by enemies or bound in ways they cannot free themselves, and other similarly constrained individuals; **{and establishes prayer}** — continual turning and devotion with all limbs toward Him at all times, especially at prescribed times; **{and gives zakah}** — the obligatory dues measured in the Book of Allah. **{And those who fulfill their covenant when they make one}** — all of them among the chosen righteous, **{and those who are patient in poverty}** — the kind that bends the back, **{and hardship}** — disease or bodily affliction, **{and especially in battle}** — those who endure when the enemy attacks, benefiting from divine favours and noble dignities, **{those}** — the free and patient in adversity, hoping for their Lord's pleasure over themselves, **{are the ones who are truthful}** in their words, who reform their actions, and who purify their intentions. **{And it is they who are the righteous}**— preserved from all constraints in matters of faith, attaining the rank of truth and certainty. Our Lord, make us among them by Your kindness and generosity, O Most Merciful of the merciful.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Exalted and Most Merciful, as the One who defines true

righteousness and rewards sincere belief, devotion, and charity. It honours Rasulullaah ﷺ by conveying divine guidance on faith, prayer, zakah, patience, and moral integrity. Spiritually, it teaches that real virtue lies in sincere belief, charitable action, patience, and devotion, connecting the heart and deeds to Allah's pleasure.

Its Application: Muslims can apply this verse by focusing on sincere faith and righteous actions rather than mere outward rituals. True righteousness includes belief in Allah, the Last Day, the angels, the Book, and the Prophets, giving charity, fulfilling covenants, praying, being patient in hardship, and purifying intentions.

Du'a: O Allah, grant me sincere faith, righteous deeds, patience, and generosity, and make me among those truly righteous and steadfast.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (178):
(Qur'an 2:178)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ ۚ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ ۗ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

Yaaa ayyuhal lazeena aamanoo kutiba alaikumul qisaasu fil qatlaa alhurru bilhurri wal'abdu bil'abdi wal unsaa bil unsaa; faman 'ufiya lahoo min akheehi shai'un fattibaa'um bilma'roofi wa adaaa'un ilaihi bi ihsaan; zaalika takhfeefum mir rabikum wa rahmah; famani' tadaa ba'da zaalika falahoo 'azaabun aleem

O People who Believe! Retribution is made obligatory for you in the matter of those killed unjustly; a freeman for a freeman, and a slave for a slave, and a female for a female; and for him who is partly forgiven by his brother, seek compensation with courtesy and make payment in proper manner; this is a relief and a mercy upon you, from your Lord; so after this, a painful punishment is for whoever exceeds the limits.

Tafsir: Then Allah, Exalted is He, called them to rectify themselves regarding the overwhelming incidents and great trials that occur among them, arising from the eruption of anger and the excesses of ignorant pride, which lead some to unjustly and aggressively kill others. He said: **{O you who have believed}** — as a requirement of your faith and monotheism, to restrain the soul inclining to evil from its desires arising from human passions — know that **{prescribed for you}** in your religion is **{retribution} {in cases of murder}**. **{The free person}** who kills **{a free person}** is to be killed in return, **{and}** likewise **{the slave}** who kills

{a slave}. **{And}** in the case of a female killer, whether free or a slave, she is to be killed **{by a female}** who was killed, corresponding to the ruling for the free or the slave, applying the measure of equivalence. Similarly, for male victims, whether free, female, or slave, the rule applies by analogy. This is the prescribed law of retribution, though it appears that in some instances, it may not have been carried out. **{So whoever is pardoned by his brother anything}** — meaning for the offender and killer, from the mutual claims between the disputants seeking retribution from his brother the Muslim whom he unjustly killed — **{then follow-up in a good manner}** — that is: the ruling upon you in your religion, O disputants, is to pursue what is well-known and commendable in the sight of Allah and the believers, and to return to blood-money rather than retaliation; **{and upon him is payment to him in kindness}** — that is: the payment of the diyah, which is the ransom for his life, **{to the heir of the killed one}** with remorseful apology, humble contrition, and without delay or negligence. **{That is a mitigation from your Lord and a mercy}** — the mitigation for you, O believers, insofar as it soothes the fever of angry force and softens tribal zeal by wealth that comforts their souls after what occurred; and as for the offender, it preserves his life through payment — **{and whoever transgresses after that}** — i.e., whoever, after such pardon and acceptance of diyah, commits aggression or the offender refuses to pay the diyah to the heirs — **{for him is a painful punishment}**, they will be held to account in this world for what they did and punished for it in the Hereafter.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Just and Most Merciful, as the One who commands fairness, restraint, and reconciliation in human affairs, even amid anger and tribal conflict. It honours Rasulullaah ﷺ by conveying divine guidance on justice, legal retribution, and mercy. piritually, it teaches that righteousness requires restraint, forgiveness, and ethical resolution of conflicts through measured justice and compassionate mitigation.

Its Application: Muslims can apply this verse by upholding justice and controlling anger, respecting the sanctity of life, and following Allah's laws on retribution and forgiveness. They should seek reconciliation through pardon or lawful compensation, avoiding vengeance and aggression, embodying mercy and restraint.

Du'a: O Allah, guide me to justice, control my anger, grant me patience, and help me forgive and act with mercy.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (179):
(Qur'an 2:179)

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

Wa lakum fil qisaasi hayaatuny yaaa ulil albaabi la 'allakum tattaqoon

And there is life for you in retribution, O men of understanding, so that you may avoid.

Tafsir: {And for you} — O monotheists who perceive the inner realities of divine laws and ordinances established among the believers in this worldly existence — **{in the matter of retribution}** — which addresses the crimes committed by your apparent limbs — **{there is life}** — a great and true life for you in the Hereafter; for they will not be held accountable for it after your accountability in this worldly existence. **{O people of understanding}** — who perceive with the light of truth the essence of matters while turning away from their superficialities — **{that you may be mindful of God}**, hoping that you will restrain yourselves from the urges of brutish forces, contrary to the path of monotheism based on balance and harmony, which lead to such evils.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Just and Most Wise, as the One who establishes divine laws that balance justice and mercy. It honours Rasulullaah ﷺ by conveying guidance on legal retribution and moral responsibility. Spiritually, it teaches that true life and accountability come from restraint, mindfulness of Allah, and adherence to divine justice in this world.

Its Application: Muslims can apply this verse by understanding that justice and accountability in this life serve as a means to preserve true life in the Hereafter. They should act with mindfulness, restrain harmful impulses, and uphold balance, righteousness, and monotheistic principles in all conduct.

Du'a: O Allah, grant me understanding, guide me to act justly, restrain my harmful impulses, and make me mindful of You.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (180):
(Qur'an 2:180)

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ

Kutiba 'alaikum izaa hadara ahadakumul mawtu in taraka khairanil wasiyyatu lilwaalidaini wal aqrabeena bilma'roofi haqqan 'alalmut taqeen

It is ordained for you that when death approaches one of you, and he leaves behind wealth, he must bequeath it to parents and near relatives in accordance with tradition; this is a duty upon the pious.

Tafsir: Then Allah, Exalted is He, said: **{Prescribed for you}** — also in your religion, O believers — **{when death approaches any of you}** — meaning its causes and signs — **{if he leaves behind wealth}** — a considerable amount that can be divided and distributed without prohibiting the heirs — **{a bequest}** — meaning the portion extracted for the pleasure of Allah, for the deserving poor. The best and foremost bequest is **{for the parents and close relatives}** if they are entitled to it, and the best way to extract it is **{in a fair and just manner}** — moderate and commendable among people — so as not to exceed one-third of the wealth, lest it unlawfully affect the heirs. What is prescribed in bequests in your religion is only **{a right}** incumbent **{upon the God-fearing}**, who safeguard their faith and monotheism through love for the poor and care for close relatives, avoiding what contradicts it.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Wise and Most Generous, as the One who prescribes just and compassionate distribution of wealth. It honours Rasulullaah ﷺ by conveying divine guidance on bequests and care for the needy. Spiritually, it teaches that righteous believers uphold monotheism and faith by giving to deserving relatives and the poor, ensuring fairness, moderation, and the preservation of both wealth and moral responsibility.

Its Application: Muslims can apply this verse by planning their wealth responsibly, setting aside a fair bequest for the needy and relatives, and ensuring it does not harm heirs. They should act with justice, moderation, and God-consciousness, making their wealth a means of blessing and faith.

Du'a: O Allah, guide me to distribute my wealth justly, care for my relatives and the needy, and increase my God-consciousness.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (181):
(Qur'an 2:181)

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Famam baddalahoo ba'da maa sami'ahoo fa innamaaa ismuhoo 'alallazeena yubaddi loonah; innallaha Samee'un 'Aleem

So whoever changes the will after he has heard it – its sin is only upon those who change it; indeed Allah is the All Hearing, the All Knowing.

Tafsir: {So whoever alters it} — meaning the bequest — **{after hearing it}** clearly from the one who prescribed it, **{then the sin of it}** — that is, the sin of alteration and change — **{is only upon}** those who unjustly and falsely **{change**

it}. **{Indeed, Allah is Hearing}** — of the words of the one who prescribed it — **{and Knowing}** of what the changers have done, and He will recompense each of them according to His knowledge.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage first praises Allah by highlighting His perfect knowledge and hearing of all actions and words, showing that nothing escapes His awareness and that ultimate justice rests in His hands. It then honours Rasulullaah ﷺ by implicitly affirming his role as the conveyor of divine guidance and law, through whom the principles of honesty, justice, and accountability are made clear to humanity. Spiritually, it reminds believers to respect the rights and commands of others, avoiding deception or alteration of what is entrusted to them.

Its Application: Muslims can apply this verse by respecting the terms of any bequest, avoiding any alteration or injustice. They should act with integrity, honouring others' rights, knowing that Allah is fully aware and will hold accountable anyone who wrongfully changes it.

Du'a: O Allah, grant me integrity, guide me to honor the wishes of others, protect me from injustice, and recompense me rightly.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (182):
(Qur'an 2:182)

فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Faman khaafa mim moosin janafan aw isman fa aslaha bainahum falaaa ismaa 'alayh; innal laaha Ghafoorur Raheem

Then if one fears that the will maker (the deceased) has done injustice or sin, and he makes a reconciliation between the parties, there shall be no sin upon him; indeed Allah is Oft Forgiving, Most Merciful.

Tafsir: {So whoever fears} — among the executors and trustees — **{from a testator}** at the time of the bequest **{any deviation or sin and reconciles between them}** — meaning adjusts the shares of some rightful heirs, in accordance with his knowledge of their circumstances, **{then there is no sin upon him}** — that is, upon the trustee in making this adjustment or change, and rather **{it is hoped from Allah}** that his reconciliation will bring reward for him and for those to whom the bequest was made. **{Indeed, Allah}** — Who is fully aware of their condition — **{is Forgiving, Merciful}** to each of them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Forgiving and Merciful, for His knowledge of human circumstances and

His wisdom in rewarding just actions. It honours Prophet Muhammad ﷺ as the exemplar of fairness and guidance in administering trusts. Spiritually, it teaches believers the value of sincere reconciliation and justice in handling others' affairs.

Its Application: Muslims can apply this verse by responsibly managing bequests, making fair adjustments when necessary to prevent injustice or conflict. Acting with wisdom, sincerity, and fear of Allah, they seek His pleasure, knowing that such reconciliation carries reward and mercy.

Du'a: O Allah, guide me to act justly in managing trusts, reconcile disputes wisely, and grant me Your forgiveness and mercy.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (183):
(Qur'an 2:183)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Yaa ayyuhal lazeena aamanoo kutiba 'alaikumus Siyaamu kamaa kutiba 'alal lazeena min qablikum la'allakum tattaqoon

O People who Believe! Fasting is made compulsory for you, like it was ordained for those before you, so that you may attain piety.

Tafsir: Then, when Allah, Exalted is He, instructed them regarding disciplining their outward behaviour, He also intended to guide them concerning the refinement of their inner selves. Thus, He addressed them, saying: **{O you who have believed, decreed for you}** — in your religion — **{is fasting}** — meaning the specific abstention from the second dawn until sunset during the month known in the language of the Sharia, as well as the absolute restraint and complete turning away from anything other than the Truth, for the possessors of understanding and certainty who perceive the inner realities and fulfil it according to their capacity, **{as it was decreed upon}** — for the nations of the prophets **{those before you}** — and it is prescribed for you **{so that you may become righteous}**, in hope that you guard yourselves against indulgence in the kind of consumption that kills the heart and extinguishes the fire of true love and devotion.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Exalted, for His wisdom in prescribing fasting as a means of spiritual and physical refinement. It honours Prophet Muhammad ﷺ, who was entrusted to convey this sacred guidance to humanity. Spiritually, it teaches believers to discipline both outward actions and inner inclinations, cultivating self-restraint, devotion, and closeness to Allah.

Its Application: Muslims can apply this verse by observing fasting with mindfulness, restraining both bodily desires and distractions from truth. By practicing self-discipline and spiritual focus, they purify their hearts, strengthen devotion, and cultivate righteousness, following the guidance of previous prophets.

Du'a: O Allah, grant me sincere fasting, purify my heart, strengthen my devotion, and help me attain true righteousness and self-discipline.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (184):
(Qur'an 2:184)

أَيَّامًا مَعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ
فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ

Ayyaamam ma'doodaat; faman kaana minkum mareedan aw'alaa safarin fa'iddatum min ayyaamin ukhar; wa 'alal lazeena yuteeqoonahoo fidyatun ta'aamu miskeenin faman tatawwa'a khairan fahuwa khairul lahoo wa an tasoomoo khairul lakum in kuntum ta'lamoon

For a certain number of days only; so whoever is sick among you, or on a journey, the same number in other days; and those who do not have the strength for it must give a redemption by feeding a needy person; so whoever increases the good of his own accord, it is better for him; and fasting is better for you, if only you realise.

Tafsir: Then, when Allah, Exalted is He, prescribed fasting for you, He said: **{Fasting is for a limited number of days}** — these are the days of the month of Ramadan. **{So, whoever among you is ill}** — meaning anyone for whom fasting would be harmful or difficult — **{or on a journey}** — traveling a distance considered significant by jurists — **{then an equal number of other days}** must be made up, without any expiation. **{And as for those who can fast}** — those who are neither ill nor traveling — **{there is a ransom}** — **{feeding a poor person}** for each day missed. **{And whoever voluntarily does more good}** — gives beyond what is required — **{it is better for him}** in the sight of his Lord, rewarding him additionally.**{And fasting is better for you}** — in terms of spiritual benefits, self-discipline, restraint of desires, and turning toward obedience — **{if you only knew}**. This was the prescription at the beginning of Islam, and it was later abrogated in part by the verse that will follow, allowing some exemptions and adjustments.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Most Wise and Merciful, for His guidance and laws regarding fasting,

showing His care for human ease and wellbeing. It honours Prophet Muhammad ﷺ, entrusted to convey these divine rulings. Spiritually, it teaches believers self-discipline, mindfulness, and charity, turning the soul toward obedience, gratitude, and the refinement of inner desires.

Its Application: Muslims can apply this verse by observing fasting of Ramadan while being mindful of allowances for illness or travel, making up missed days, and striving to do extra voluntary fasting and good deeds. This fosters discipline, spiritual growth, and generosity toward the needy.

Du'a: O Allah, help me fast sincerely, complete missed days, do extra good, and strengthen my self-discipline and devotion to You.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (185):
(Qur'an 2:185)

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

Shahru Ramadaanallazeee unzila feehil Qur'aanu hudal linnaasi wa baiyinaatim minal hudaa wal furqaan; faman shahida minkumush shahra falyasumhu wa man kaana mareedan aw 'alaa safarin fa'iddatum min ayyaamin ukhar; yureedul laahu bikumul yusra wa laa yureedu bikumul 'usra wa litukmilul 'iddata wa litukabbirul laaha 'alaa maa hadaakum wa la'allakum tashkuroon

The month of Ramadan in which was sent down the Qur'an – the guidance for mankind, the direction and the clear criteria (to judge between right and wrong); so whoever among you witnesses this month, must fast for the (whole) month; and whoever is sick or on a journey, may fast the same number in other days; Allah desires ease for you and does not desire hardship for you – so that you complete the count (of fasts), and glorify Allah's greatness for having guided you, and so that you may be grateful.

Tafsir: Then know, O believers, that the best of months in the sight of Allah, the most elevated in status and virtue, is: **{The month of Ramadan in which the Qur'an was revealed}** — whether its initial revelation or its entirety, as some narrations indicate that the Qur'an was revealed in stages over all the nights of this month. How could it not be the best of months, when the Qur'an, **{guidance for mankind}** — guiding believers to the recognition and unification of God — **{and clear proofs}** — manifest signs and evidences **{of guidance and the criterion}** — which distinguishes the truth, the divine existence, from falsehood, the created

and transient existences — was sent down during it, leading the seeker to the level of certain knowledge. **{So whoever of you witnesses the month}** — being present and able to fast without excuse — **{let him fast it}** for the full thirty days, without interruption or compensation, for this verse abrogates the previous one. **{And whoever is ill}** — unable to endure fasting due to the severity of illness, **{or on a journey}** — may break the fast to avoid hardship, **{then an equal number of other days}** must be made up. **{Allah intends for you ease}** — He does not intend hardship for you — and only allowed this concession in illness and travel. **{So that you complete the prescribed period}** — to ensure you attain all the spiritual and physical benefits of fasting, **{and that you may glorify Allah for guiding you}** to these concessions, **{and that you may be grateful}** — awakening your hearts to His abundant favours and turning your thanks toward Him.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Most Exalted, for His wisdom in revealing the Qur'an during Ramadan, the most blessed month. It honours Prophet Muhammad ﷺ, chosen to deliver this divine guidance to humanity. Spiritually, it teaches believers that fasting cultivates mindfulness, gratitude, and closeness to Allah, awakening hearts to His guidance and nurturing certainty, piety, and obedience in daily life.

Its Application: Muslims can apply this verse by observing the full fast of Ramadan with sincerity, making up any missed days due to illness or travel, and reflecting on the Qur'an's guidance. They should embrace gratitude, spiritual growth, and obedience to Allah's commands.

Du'a: O Allah, help me fast Ramadan sincerely, complete missed days, reflect on Your Qur'an, and fill my heart with gratitude.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (186):
(Qur'an 2:186)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

Wa izaa sa alaka 'ibaadee 'annnee fa innee qareebun ujeebu da'wataddaa'i izaa da'aani falyastajeeboo lee wal yu'minoo bee la'allahum yarshudoon

And O dear Prophet Muhammad ﷺ), when My bondmen question you concerning Me, then surely I am close; I answer the prayer of the supplicant when he calls on Me, so they must obey Me and believe in Me, so that they may attain guidance.

Tafsir: {And} for this reason, He — Exalted is He — informed His Prophet ﷺ, guiding His grateful servants to His nearness and mercy, saying: **{When My servants ask you}** — O you who call creation toward their Creator — **{concerning Me}**, saying: "Is our Lord near so that we may whisper to Him in the secrecy of our souls, or far so that we must call upon Him from a distance?" — then say to them, O most perfect of messengers, on My behalf: **{Indeed, I am near.}** I am closer to them than their own selves; **{I respond to the call of the supplicant when he calls upon Me}** — that is, I hasten to answer his plea, as is expressed in the sacred hadith wherein Allah says: "I am with My servant when he remembers Me." **{So let them respond to Me}** — by obeying My command in all their needs and affairs — **{and let them believe in Me}** — with full conviction that I alone can grant their hopes and fulfill their desires, for there is no refuge nor return except to Me. **{That they may be rightly guided}** — so that they may reach the station of true guidance and tranquillity in the unity of their Lord. "Guide us, by Your gentleness, to the abode of Your majesty, O Guide of the lost and bewildered."

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Near and Most Responsive, as the One who is closer to His servants than their own selves and answers their supplications. It honours Rasulullaah ﷺ by conveying Allah's guidance about His nearness. Spiritually, it teaches that sincere belief, reliance, and turning to Allah in all matters cultivate true monotheism, inner peace, and guidance toward the Divine presence.

Its Application: Muslims practice this verse by calling upon Allah confidently, knowing His nearness, obeying His commands, and strengthening belief through constant du'a. By turning to Him privately and publicly, they nurture trust, reliance, and spiritual tranquility, seeking guidance in every matter.

Du'a: O Allah, draw me near to You, answer my supplications, strengthen my faith, guide my heart, and grant lasting tranquility.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (187):
(Qur'an 2:187)

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

Uhilla lakum laylatas Siyaamir rafasu ilaa nisaaa'ikum; hunna libaasullakum wa antum libaasullahunn; 'alimal laahu annakum kuntum takhtaanoona anfusakum fataaba 'alaikum wa 'afaa 'ankum fal'aana baashiroo hunna wabtaghoo maa katabal laahoo lakum; wa kuloo washraboo hattaa yatabaiyana lakumul khaitul abyadu minal khaitil aswadi minal fajri summa atimmus Siyaama ilal layl; wa laa tubaashiroo hunna wa antum 'aakifoona fil masaajid; tilka hudoodul laahi falaa taqraboohaa; kazaalika yubaiyinul laahu aayaatihee linnaasi la'allahum yattaqoon

Going to your wives during the nights of the fast is made lawful for you; they are coverings for you and you are coverings for them; Allah knows that you were deceiving yourselves (in this respect), so He accepted your penance and forgave you; so cohabit with them and seek what Allah has destined for you – and eat and drink until the white thread becomes distinct to you from the black thread at dawn – then complete the fast till nightfall; and do not touch women while staying in seclusion for worship in the mosques; these are the limits imposed by Allah, so do not go near them; this is how Allah explains His verses to mankind so that they may attain piety.

Tafsir: Then Allah pointed out the rulings of fasting regarding what is lawful and unlawful in it, saying: **{It has been made lawful for you}** — O you who fast — **{the night of fasting}** — not its daytime, for abstaining from sexual intercourse during the day is part of the definition of fasting in Sharia; **{intimacy (al-rafth)}** refers to sexual intercourse **{with your wives,}** those women who **{are a garment for you}** — you cannot restrain your nature from them, and your desires incline toward them — **{and you are a garment for them}** as well, they cannot restrain their desires toward you, which are stronger than yours, and thus Allah permitted intimacy during the nights because **{He knows}** — fully aware of your innermost states — **{that you would have betrayed yourselves, so He accepted your repentance}** — meaning that forbidding it would have led you to hardship and sin, depriving you of the reward of fasting, as the Prophet ﷺ reported from Allah: "Fasting is for Me, and I Myself reward it." **{And}** when Allah knew what was in your hearts, **{He pardoned you}** — removing from you what could have led to temptation and hardship, namely the prohibition of intimacy at night — and now that He has permitted it, **{so approach them}** — unite with your wives in the nights of fasting, and do not fear Allah's punishment after His permission; **{and seek}** the hidden **{what Allah has decreed for you}** — righteous offspring from your union, for the secret of marital intimacy ensures the continuation of humankind, created in the image of the Most Merciful, so that they may rise in servitude and knowledge to act as His vicegerents. **{And eat and drink}** during the night **{until the white thread}** — the spreading whiteness of true dawn — **{becomes distinct to you from the black thread}** — the darkness of false dawn — both being **{from the dawn,}** marking the end of the night. **{Then complete**

the fast} from the specified time **{until the night}** — meaning until sunset when no light remains on the eastern horizon. **{And do not approach them}** — your wives — **{while you are in retreat in the mosques,}** for iʿtikaf (spiritual retreat) involves remaining in the mosque to draw near to Allah, and it is nullified by leaving unnecessarily or engaging in intercourse, which is not permitted during iʿtikaf. **{These}** — the mentioned rulings — **{are the limits of Allah;}** boundaries set between you and transgression, **{so do not approach them}** — lest you exceed them. **{Thus does Allah make clear His signs}** — the signs indicating the oneness of His Essence — **{for mankind,}** those who have forgotten their primordial covenant, **{that they may become mindful (God-fearing).}** in hope that they will develop God-consciousness through the light of divine reality that annihilates all else.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Merciful and All-Knowing, as the One who legislates with wisdom and compassion, providing ease and lawful allowances during fasting. It honours Rasulullaah ﷺ by conveying Allah's guidance on proper observance of fasting and lawful intimacy. Spiritually, it teaches that observing these limits with mindfulness nurtures righteousness, God-consciousness, and the cultivation of virtue, turning believers toward divine awareness and inner purification.

Its Application: Muslims can apply this verse by observing the rules of fasting carefully: abstaining from food, drink, and sexual intercourse during the day, while enjoying lawful intimacy at night, and respecting boundaries during i'tikaf. They should fast mindfully, follow Allah's limits, and cultivate God-consciousness.

Du'a: O Allah, grant me sincerity in fasting, patience in restraint, lawful fulfillment of desires, and mindfulness to grow in Your consciousness.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (188):
(Qur'an 2:188)

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

Wa laa taakuloo amwaalakum bainakum bilbaatili wa tudloo bihaaa ilal hukkaami litaakuloo fareeqam min amwaalin naasi bil ismi wa antum ta'lamoon

And do not unjustly devour the property of each other, nor take their cases to judges in order that you may wrongfully devour a portion of other peoples' property on purpose.

Tafsir: **{And}** among the set of rulings prescribed for your reformation is that **{you do not consume one another's wealth}** — meaning: none of you should consume another's property **{unjustly}**, that is, by invalid means that do not permit taking another's wealth, such as theft, usurpation, usury, bribery, and schemes falsely attributed to the Sharia, as well as other tricks and deceptions invented by jurists in legal matters, which they wrongly ascribed to the pure and upright Muhammadan path that reveals divine wisdom and is free from such false embellishments. **{And}** also among the rulings prescribed is that you must not **{bring it}** — that is, you must not attempt to exploit one another's wealth **{to the rulers}** who are in authority over you; meaning: you should not falsely accuse one another, which sows enmity and hatred between you and the government, leading to confiscation that requires seizing money from both sides or from one side. **{In order that you may consume}** — meaning the rulers — **{a portion}** — some or all — **{of the wealth of the people}** who are oppressed **{by sin}** arising from those who instigate or entice, and **{you}** — O you who instigate — **{know}** that you are sinful and slanderers. We seek refuge in You from the likes of these acts, O Possessor of Strength and Firmness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Just and All-Wise, as the One who enjoins fairness, integrity, and protection of property. It honours Rasulullaah ﷺ by conveying Allah's guidance for ethical conduct and uprightness among believers. Spiritually, it teaches that avoiding unjust acquisition and false accusation cultivates righteousness, trust, and social harmony, drawing the heart closer to divine justice and moral uprightness.

Its Application: Muslims can apply this verse by respecting the limits Allah has set regarding wealth: avoiding theft, bribery, deception, usury, or false accusations. They should earn and spend honestly, protect others' rights, and refrain from exploiting rulers or people, cultivating justice and God-consciousness.

Du'a: O Allah, protect me from unjustly taking others' wealth, guide me to honesty, and help me respect Your prescribed limits.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (189):
(Qur'an 2:189)

يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۗ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا
وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ ۗ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

Yas'aloonaka 'anil ahillati qul hiya mawaaqeetu linnaasi wal Hajj; wa laisal birru bi an ta'tul buyoota min zuhoorihaa wa laakinnal birra manit taqaa; wa'tul buyoota min abwaa bihaa; wattaqullaaha la'allakum tuflihoon

They ask you, (O dear Prophet Muhammad ﷺ), regarding the crescents; say, "They are indicators of time for mankind and for Hajj (the pilgrimage)"; and it is not a virtue at all that you enter the houses by demolishing their back portions, but in reality virtue is piety; and enter the houses using their gates – and keep fearing Allah, hoping that you achieve success.

Tafsir: When, by His prior and direct knowledge, Allah decreed to answer those who asked about the waxing and waning of the moon, its crescent and fullness, and its return to its original state, He informed His Prophet ﷺ about their question as a favor to him, saying: **{They ask you}** — O caller to the truth — **{about the new moons. Say}**, regarding their varying phases, increasing and decreasing, say to them a response born from the tongue of wisdom, matching the style of the Wise One and suited to your condition and understanding: If you ask about the wisdom and benefits embedded in them, not about the exact quantity of the moon's state — for this is beyond human reach and the limit of wise men's knowledge — the matter of the moon is only that its light is borrowed from the sun, for it is dark in itself, and its illumination depends on facing the sun and the earth not blocking it. As to what the sun is in itself, what the moon is, and how they relate — no mind among His creation truly comprehends it; it is among what Allah has kept exclusive in His knowledge, so no one should ask about it. But **{they are}** — that is, the variations in the moon, waxing and waning, rising and falling — **{signs appointed for people}** in matters of their livelihood such as fixed times for debt payments, waiting periods ('iddah), and related rulings, and other time-bound measures used in transactions among people, customs, and acts of worship. **{And}** especially in **{Hajj}**, fasting, and vows that are fixed by these times; all these are governed by the moon's changes and other time-based worship. **{And}** just as your question is not related to matters of your religion and monotheism, **{it is not righteousness} {that you enter houses from their backs}** and not through their doors. The Ansar, when entering Ihram for pilgrimage, would avoid the doors of houses and instead pierced through their backs to enter, considering this a praiseworthy act. Thus, Allah corrected their error and guided them to true righteousness by saying: **{But righteousness is}** — acceptable to Allah — righteousness of **{one who fears}** (is mindful of) Allah's prohibitions entirely when wearing Ihram. For Ihram in pilgrimage, which signifies voluntary death in the language of Sharia, is like the shroud for natural death; just as the shroud-wearer is protected from all prohibitions by necessity, the wearer of Ihram must guard himself against all prohibitions by choice and intention. **{And}** if entering through the backs of houses is not a mark of righteousness, then **{enter houses by**

their doors} while closing your eyes to forbidden acts, **{and fear Allah}** sincerely and in awe, **{that you may succeed}**— hoping to attain success from Allah by virtue of your piety.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Knowing and Wise, who alone governs the heavens, the moon, and the sun, guiding human affairs through their signs. It honours Prophet Muhammad ﷺ as the divinely appointed messenger, entrusted with explaining these truths to mankind. Spiritually, it teaches that righteousness lies in mindfulness of Allah, sincere obedience, and observing His laws in both knowledge and action, rather than outwardly misguided practices.

Its Application: Muslims can apply this verse by using the moon as a practical guide for religious and social duties—timing fasting, Hajj, vows, and transactions—while focusing on true righteousness: observing prohibitions, intentions, and piety, rather than outward or misguided actions.

Du'a: O Allah, help me observe Your commands with sincerity, follow Your signs correctly, guard my intentions, and attain true righteousness.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (190):
(Qur'an 2:190)

وَقَاتِلُوا فِي سَبِيلِ اللهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللهَ لَا يُحِبُّ الْمُعْتَدِينَ

Wa qaatiloo fee sabeelillaahil lazeena yuqaatiloonakum wa laa ta'tadooo; innal laaha laa yuhibbul mu'tadeen

And fight in Allah's cause against those who fight you and do not exceed the limits; and Allah does not like the transgressors.

Tafsir: {And} among the set boundaries prescribed for you is fighting against the enemies of your religion: **{Fight in the way of Allah}** — against the polytheists who turn away from the path of truth, stubborn and arrogant, and especially **{those who fight you}** and intend to exterminate you for the sake of battle, daring to transgress it. **{And do not transgress}** — O believers — do not exceed what you have been forbidden, such as killing those under treaty, committing acts of treachery, sudden assaults, fighting in the sacred sanctuary or during the forbidden months, initiating aggression, and other forbidden acts. **{Indeed, Allah does not love transgressors}**— those who overstep the limits and violate covenants.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The text glorifies Allah, the Exalted, for His perfect justice, setting clear boundaries in warfare and commanding believers to act with righteousness and restraint. It honours

Rasulullaah ﷺ, the Most Noble Messenger, as the exemplar who conveys these divine laws with wisdom and mercy. Spiritually, it teaches believers to uphold justice, avoid transgression, and align their actions with Divine guidance, reflecting true faith and obedience.

Its Application: Muslims can apply this verse by defending their faith and community, when necessary, while strictly adhering to limits set by Allah: avoiding treachery, aggression, harming innocents, or violating treaties. Obedience, justice, and restraint reflect true righteousness in conflict.

Du'a: O Allah, guide me to defend Your path justly, restrain from transgression, honor covenants, and act with fairness and integrity.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (191):
(Qur'an 2:191)

وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۖ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ

Waqtuloohum haisu saqif tumoohum wa akhrijoohum min haisu akhrajookum; walfitnatu ashaddu minal qatl; wa laa tuqaatiloohum 'indal Masjidil Haraami hattaa yaqaatilookum feehi fa in qaatalookum faqtuloohum; kazaalika jazaaa'ul kaafireen

And slay the disbelievers wherever you find them, and drive them out from where they drove you out, and the turmoil they cause is worse than slaying; and do not fight them near the Sacred Mosque until they fight you there; so if they fight you, slay them; this is the punishment of the disbelievers.

Tafsir: **{ And }** If they unite to fight you and head toward you **{ kill them wherever you find them }** meaning: wherever you find them **{ And expel them }** if you gain victory over them **{ from where they expelled you}** meaning: from the place they expelled you — i.e., Mecca **{ And }** sow discord and confusion among them and plunge them into chaos; since **{ Persecution is more severe }** has a more severe impact **{ than killing }** because the consequence of killing ends, while the impact of discord continues and does not cease **{ And }** you must uphold covenants, especially **{ Do not fight them}** while you are the ones initially facing death **{at al-Masjid al-Haram}** the sacred mosque where taking a life is forbidden absolutely **{ until they fight you there }** while they initiate aggression, transgressing God's limits **{ But if they fight you, then kill them}** then kill them also there, saying: **{ Such is the recompense of the disbelievers}** — those who violate the sanctity of God's House.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The passage glorifies Allah, the Most High, for His justice and wisdom in commanding precise rules of engagement, protecting the sanctity of His sacred spaces. It honours Rasulullaah ﷺ as the divinely guided exemplar who conveys these rulings with clarity and fairness. Spiritually, it teaches believers to uphold justice, defend what is sacred, and restrain themselves until wrongdoing is initiated, reflecting steadfast faith and obedience.

Its Application: Muslims can apply this verse by understanding justice in conflict: resisting oppression only when attacked, honouring sacred limits, and avoiding aggression. They must uphold covenants, protect sanctities, and recognize that preventing persecution and injustice takes precedence over revenge or unchecked violence.

Du'a: O Allah, protect me from oppression, guide me to justice in hardship, help me uphold Your limits, and restrain me from wrongdoing.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (192):
(Qur'an 2:192)

فَإِنِ انْتَهَوْا فَإِنَّ اللهَ غَفُورٌ رَحِيمٌ

Fa ininn-tahaw fa innal laaha Ghafoorur Raheem

Then if they desist, then indeed Allah is Oft Forgiving, Most Merciful.

Tafsir: {But if they cease} from disbelief and fighting against the believers, and believe with sincerity, **{then indeed Allah}**—who knows what is in their hearts—**{is Forgiving}** of what they committed of disbelief, **{Merciful}** toward them for what they have shown of faith and submission to Islam.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The verse glorifies Allah, the Most Merciful and Oft-Forgiving, for His infinite knowledge, wisdom, and readiness to pardon those who repent sincerely. It honours Rasulullaah ﷺ as the divinely appointed guide who conveys Allah's message with clarity and compassion. Spiritually, it teaches that sincere faith and submission bring forgiveness, transforming past misdeeds into mercy and divine acceptance.

Its Application: Muslims can apply this verse by showing mercy and forgiveness toward those who sincerely repent and embrace faith, while recognizing that true guidance and transformation come from Allah. They should welcome repentance and encourage sincerity, leaving judgment to Him.

Du'a: O Allah, forgive those who repent sincerely, guide hearts to faith, show mercy, and grant us understanding and compassion toward others.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (193):
(Qur'an 2:193)

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۖ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

Wa qaatiloohum hatta laa takoona fitnatunw wa yakoonad deenu lillaahi fa-inin tahaw falaa 'udwaana illaa 'alaz zaalimeen

And fight them until no mischief remains, and only Allah is worshipped; then if they desist, do not harm them, except the unjust.

Tafsir: {And fight them} O believers, until you eliminate them completely, **{until there is no more trial (fitnah)}** — meaning: until there remains no source of temptation or confusion through which people are misled, **{and the religion}** in its entirety **{is for Allah}** — without any challenger or opponent. **{But if they cease}** their disbelief without combat and enter the religion of Islam willingly, **{then there is to be no hostility}** and no remaining enmity between you and them; rather, they are your brothers in faith, **{except against the wrongdoers}** — meaning: against those among them who transgress the limits and break the covenants, persisting in their disbelief and denial.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah, the Almighty, for His ultimate sovereignty and justice, ensuring that His religion prevails. It honours Rasulullaah ﷺ as the divinely guided leader who directs believers with wisdom and fairness. Spiritually, it teaches that true peace and brotherhood are attained through sincere faith, while enmity remains only toward persistent wrongdoing.

Its Application: Muslims can apply this verse by striving to remove oppression and misguidance, while treating those who cease hostility or accept Islam as brothers. Conflict is limited to persistent wrongdoers, emphasizing justice, restraint, and the protection of faith without personal enmity.

Du'a: O Allah, guide me to act justly, remove oppression, honor faith, reconcile with the peaceful, and oppose only persistent wrongdoers.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (194):
(Qur'an 2:194)

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ ۚ فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Ash Shahrul Haraamu bish Shahril Haraami wal hurumaatu qisaas; famani'tadaa 'alaikum fa'tadoo 'alaihi bimisli ma'tadaa 'alaikum; wattaqul laaha wa'lamooo annal laaha ma'al muttaqeen

The sacred month for the sacred month, and respect in lieu of respect; harm the one who harms you, to the extent as he did – and keep fearing Allah, and know well that Allah is with the pious.

Tafsir: And after the polytheists fought against the believers during the Treaty of Hudaybiyyah in the sacred month of Dhu al-Qa'dah, the believers resolved to go to Mecca for the compensatory 'Umrah (known as 'Umrat al-Qada') in the same sacred month the following year. They disliked engaging in combat, so as not to violate the sanctity of that sacred month as their enemies had done. Then God revealed this verse, saying: **{The sacred month for the sacred month}** — meaning: do not refrain from fighting in it, since the violation of the sanctity of your sacred month this year is because they violated its sanctity the previous year; thus, both transgressions are upon them. **{And sacred things are subject to retribution}** — meaning: know that the sacred matters which must be preserved and not violated are subject to equal retaliation. So, since they violated the sanctity of this sacred month last year, do to them the same this year, and do not forgo your right. **{So, whoever transgresses against you, then transgress against him in the same manner that he transgressed against you}** — this is also one of the legal limits set between you, meant to improve your condition and refine your conduct. **{And fear Allah}** — that you do not transgress His limits by engaging in what He has prohibited or abandoning what He has commanded. **{And know}** O believers, **{that Allah}** — who manages all matters in your best interest — **{is with those who are mindful of Him}**— those among you who protect themselves from what God has forbidden and strive to fulfil His commands and that which pleases Him.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Wise, for establishing justice and guiding His servants in matters of right and retribution. It honours Rasulullaah ﷺ as the divinely instructed leader who conveys God's commands with wisdom and fairness. Spiritually, it teaches believers to uphold balance, avoid transgression, and trust in Allah's support while maintaining piety.

Its Application: Muslims can apply this verse by responding to transgressions proportionally and justly, without exceeding limits, while maintaining mindfulness of Allah. Retaliation is permitted only when rights are violated, emphasizing balance, fairness, and adherence to divine boundaries in all actions.

Du'a: O Allah, guide me to uphold justice, respond rightly to transgressions, stay within Your limits, and remain mindful of You always.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (195):
(Qur'an 2:195)

وَأَنْفِقُوا فِي سَبِيلِ اللهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۛ وَأَحْسِنُوا ۛ إِنَّ اللهَ يُحِبُّ الْمُحْسِنِينَ

Wa anfiqoo fee sabeelil laahi wa laa tulqoo bi aydeekum ilat tahlukati wa ahsinoo; innal laaha yuhibbul muhsineen

And spend your wealth in Allah's cause, and do not fall into ruin with your own hands; and be virtuous; undoubtedly the righteous are the beloved of Allah.

Tafsir: {And} among the set moral principles for you is spending from the surplus of your wealth on the poor and needy — those whom poverty and hardship have confined to the corners of obscurity. **{Spend}** O believers, **{in the way of Allah}**, doing so with moderation—avoiding both the extremes of extravagance and stinginess, which are both blameworthy in the sight of God and the believers. **{And do not throw yourselves}**—that is, do not lead your own souls—**{into destruction}**, or hardship, through wasteful spending and negligence, or through miserliness and hoarding; for with miserliness, the soul remains in the darkness of potentiality and settles into the loneliness of deprivation and abandonment. **{And}** part of your moral character must be beneficence: **{Do good}**—O you who are heading toward the vastness of divine unity—refine your character, your deeds, and all your attributes; for no prophet or saint has ever been without noble character and virtues, borrowed from the divine attributes of God, the Exalted. It is for this reason they were worthy of divine representation and deputation. **{Indeed, Allah loves those who do good}**—those who are generous with their wealth and righteous in their deeds.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Generous, for commanding moderation, charity, and refinement of character, reflecting His infinite wisdom and mercy. It honours Rasulullaah ﷺ as the exemplar of noble character and virtue, whose life mirrors divine attributes. Spiritually, it teaches believers to act righteously, spend wisely, avoid harm, and cultivate generosity, drawing near to Allah's pleasure.

Its Application: Muslims can apply this verse by giving from their surplus to the poor and needy with moderation, avoiding both extravagance and stinginess. They should cultivate beneficence, refine their character, and perform righteous deeds, knowing that Allah loves those who do good.

Du'a: O Allah, guide me to give generously, act justly, refine my character, help the needy, and accept my righteous deeds.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (196):
(Qur'an 2:196)

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Wa atimmul Hajja wal Umarata lillaah; fain uhsirtum famas taisara minal hadyi walaa tahliqoo ru'oosakum hatta yablughal hadyu mahillah; faman kaana minkum mareedan aw biheee azam mir ra'sihee fafidyatum min Siyaamin aw sadaqatin aw nusuk; fa izaaa amintum faman tamatta'a bil 'Umrati ilal Hajji famastaisara minal hadyi; famal lam yajid fa Siyaamu salaasati ayyaamin fil Hajji wa sab'atin izaa raja'tum; tilka 'asharatun kaamilah; zaalika limal lam yakun ahluhoo haadiril Masjidil Haraam; wattaqul laaha wa'lamoo annal laaha shadeedul'iqaab

And perform Hajj (greater pilgrimage) and Umrah (lesser pilgrimage) for Allah; and if you are prevented, send sacrifice whatever is available; and do not shave your heads until the sacrifice reaches its destination; so whoever among you is sick or has an ailment in the head, must pay a compensation by fasting or charity or sacrifice; then when you are in peace – and whoever takes the advantage of combining the Hajj and Umrah, it is compulsory for him to sacrifice whatever is available; and whoever cannot afford it, must fast for three days while on the pilgrimage, and seven when you have returned to your homes; these are ten in all; this decree is for him who is not a resident of Mecca; and keep fearing Allah and know well that Allah's punishment is severe.

Tafsir: {And} among the pillars prescribed in your religion, O followers of Muhammad ﷺ, is **{to complete the Hajj}** — meaning the essential rites and preserved obligations in it, even if it leads to fighting and dispute, and **{the**

‘Umrah} — the recommended acts within it — **{for the sake of Allah}**, intending to draw near to Him and turn to His door; for the true Hajj is reaching the true Kaaba, which is the unique Divine Essence. **{But if you are prevented}** — meaning you are barred and confined after entering the state of Ihram for Hajj and ‘Umrah — from reaching the stations, and completing the obligations, **{then whatever sacrifice is easy to obtain}** — that is, when you wish to exit Ihram, slaughter whatever sacrifice is within your ability to procure, such as a cow, camel, sheep, or others, according to your capacity and means, either by sending it to the Sacred House or slaughtering it where you are confined. **{And do not shave your heads}** — O those who are confined and want to exit Ihram — **{until the sacrifice reaches its destination}** or is slaughtered at the place where you are confined. The ruling is that you must not shave your heads before slaughtering the sacrifice or before its arrival at the Sacred House. **{And whoever among you is ill}** — causing hair on the head to grow longer — **{or has an ailment}** arising from the hair of **{his head}** such as severe lice infestation, headache, or scabies that causes disturbance, and shaves for that reason, **{then there is a ransom}** — meaning he must pay a penalty, whether it be **{fasting}** — fixed as three days for the poor unable to do otherwise — **{or charity}** — calculated as three measures of food for the middle class — **{or sacrifice}** — a camel, cow, or sheep for the wealthy of different classes. **{And if you are safe}** — meaning if you enter Ihram for Hajj while being safe from impediments such as enemy siege, sudden illness, or unforeseen incidents — then you must complete your rituals as you were commanded, without neglecting any of the preserved rites. **{And whoever performs the ‘Umrah}** — drawing near to Allah — **{from the months of Hajj before approaching Him with Hajj}**, after completing the rites of his ‘Umrah, intends **{to perform Hajj, then whatever sacrifice is easy to obtain}** — among the jurists, this is called the blood of compensation — is obligatory, to be slaughtered upon entering Ihram for Hajj, and its meat is not to be eaten. **{And whoever does not find}** the sacrifice due to poverty, **{then fasting three days during}** the **{time of Hajj and seven days after you return}** to your homes and families — as fasting during Hajj days is among the most difficult burdens leading to hardship. **{These twelve days}** fully compensate for the sacrifice for poor strangers who lack the means and guidance. You are ordered to fast three days during Hajj so that you are not deprived of completing the rituals in their prescribed times. **{This}** is the ruling **{for those whose families are not present}** in the Sacred Mosque — meaning those not residing therein or within the distance allowing Qasr prayer (shortened prayer). **{And fear Allah}** in preserving His worshipful commands, **{and know that Allah}** is fully aware of the inner states of those neglectful of His commands, **{is severe in punishment}**— since most of the sacred and religious obligations are acts of worship whose secret cannot be fully grasped, especially the rites associated with Hajj.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Wise and All-Knowing, for prescribing Hajj and ‘Umrah as sacred acts of devotion, reflecting His mercy, justice, and guidance. It honours Rasulullaah ﷺ as the perfect exemplar guiding believers to the Divine Presence. Spiritually, it teaches reliance on Allah, perseverance in worship, fulfilling obligations despite hardship, and trusting His decrees for reward and forgiveness.

Its Application: Muslims can apply this verse by performing Hajj and ‘Umrah with sincerity, completing all prescribed rites, and observing the rules regarding sacrifices, fasting, and Ihram. They should fulfil obligations faithfully, adapt when prevented by circumstances, and maintain God-consciousness throughout the pilgrimage.

Du’a: O Allah, help me complete Hajj and ‘Umrah properly, fulfill all obligations, preserve my devotion, and accept my worship sincerely.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (197):
(Qur’an 2:197)

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ

Al-Hajju ashhurum ma'-loomaat; faman farada feehinnal hajja falaa rafasa wa laa fusooqa wa laa jidaala fil Hajj; wa maa taf'aloo min khairiny ya'lamhul laah; wa tazawwadoo fa inna khairaz zaadit taqwaa; wattaqooni yaaa ulil albaab

The Hajj is during the well-known months; and for one who intends to perform the Hajj in it – there is neither the mention of cohabitation in the presence of women, nor any sin, nor a fight with anyone till the completion of Hajj; and whatever good you do, Allah knows it; and take provision along with you for the best provision is piety; and keep fearing Me, O men of understanding!

Tafsir: Then Allah commanded His servants to perform Hajj, to come to His House from every distant land and deep valley, appointing for it a specific time among the times which have virtue and status with Him, saying: **{The Hajj}** — meaning: the times of Hajj — **{are well-known months}** — blessed and recognized — which are Shawwal, Dhu al-Qi'dah, and Dhu al-Hijjah, either all of it or part of it, according to differing opinions. **{So, whoever has made Hajj obligatory}** upon himself by fulfilling its conditions and pillars within these months, he is obligated to complete it without breaking his resolve, changing his intention, or violating the prohibitions within it. **{There is to be no sexual intercourse}** — meaning no marital relations, no intimacy, even if the duration is

long — **{and no wickedness}** — no disobedience or committing forbidden acts that violate Allah's limits — **{and no dispute}** — no argument, quarrelling, or showing off with servants or companions — **{during the days}** of **{Hajj}** — since Hajj is a metaphor for the administrative death that signals true life, and these matters are characteristics of those alive in natural life. Whoever intends the true Hajj and the true life must metaphorically 'kill' himself from the trappings of borrowed natural life — the unstable life — in order to attain the true eternal life and everlasting abiding. This cannot be achieved except by transcending the limitations of the partial intellect mixed with illusion and imagination; in fact, it is its inverse, always ruled by it. This is only attained by the wayfarer and ascetic whom the Truth gradually draws away from himself, ascending from one chosen realm to another until he reaches a station and rank where all other ranks are encompassed by him, and all worlds are annihilated therein; and he himself is also annihilated in it, which is the annihilation of them all within him. He does not descend at all but rather settles, establishes, and finds tranquillity in it — as we observe its likeness among those who lament and long for it from among the substitutes of time. May God extend His lofty shadow over the crossroads of the people of certainty and gnosis, and may His name be as mysterious as His affair. Far, far away are we from fully expressing or understanding it. May Allah make us among the servants of the dust of His feet. After Allah commanded His servants to perform the pilgrimage to His House, glorifying Him and His House, He urged them toward goodness and spending wealth in its path, to implant in their souls this admirable trait — for it is the safeguard against hearts leaning toward the true Beloved, the root of all trials. He said: **{And whatever good you do}** for the sake of Allah — **{pure from any show or harm}**, stripped of pride and ostentation, free from the whispers of the devils of desires — **{Allah knows it}** by His presence; for such good deeds follow the straight path which is the greatest and most upright path of Allah.**{And take provision}** to cross the path of Allah with piety, turning away from the world and all it contains. **{Indeed, the best provision}** for the servants on the Day of Return is **{piety}** — protection from all corruption. **{And fear Me, O people of understanding}**— those who seek the essence, turning away from the husks that hinder presence — we have understood your word, O Hidden One of subtleties.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most High, for commanding Hajj at blessed times, demonstrating His perfect wisdom, mercy, and knowledge of hearts. It honours Rasulullaah ﷺ as the guide leading believers to divine nearness, showing the path of spiritual refinement. Spiritually, it emphasizes detachment from worldly desires, cultivating piety, sincere intention, and preparation for the ultimate return to Allah.

Its Application: Muslims can apply this verse by performing Hajj sincerely during its appointed months, observing all prohibitions, avoiding disputes or worldly distractions, spending in Allah's way, and equipping themselves with piety as true provision. The focus is on inner purification, devotion, and mindful obedience.

Du'a: O Allah, grant me sincere Hajj, protect me from pride and distraction, guide my heart to piety, and accept my deeds.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (198):
(Qur'an 2:198)

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۚ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۖ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ

Laisa 'alaikum junaahun an tabtaghoo fad lam mir rabbikum; fa izaaa afadtum min 'Arafaatin fazkurul laaha 'indal-Mash'aril Haraami waz kuroohu kamaa hadaakum wa in kuntum min qablihee laminad daaalleen

It is no sin for you that you seek the bounty of your Lord; so when you return from Arafat, remember Allah near the Sacred Symbol (Mash'ar al Haram) – and remember Him in the manner He has guided you; and indeed, before this, you were of the astray.

Tafsir: {There is no blame upon you} O believers, **{for your fearing}** the wrath of Allah and your provision of piety — though it may bring hardship and toil — **{that you seek}** — meaning: each one of you — **{any bounty}** of certain certainties and spiritual delights **{from your Lord}** who has nurtured you with all kinds of kindness and generosity. **{Then when you depart}** O believers **{from Arafat}** — the essence encompassing all attributes assigned to you, gathered considering the arrival of each who reaches it by a specific path, though after arrival it is one unified, true, essential reality without multiplicity — **{then remember Allah}** who gathers your essences **{at the Sacred Monument (Mash'ar al-Haram)}** — meaning: the forbidden attributes to be attributed to anyone other than Allah alone, singled out for each as a particular attribute that nurtures him. **{And remember Him as He has guided you}** by entrusting all affairs to Him, and your fear of Him against the whispers of misleading devils. **{And if you had been before it}** meaning before His guidance, **{among the lost}**— those wandering in the wastes of error, turning away from true guidance.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah, the Most Merciful, for His nurturing care and generosity, guiding believers toward certainty and spiritual delights. It honours Rasulullaah ﷺ as the

perfect guide who leads the faithful through sacred rites like Arafat. Spiritually, it emphasizes mindful remembrance, reliance on Allah, and protection from the whispers of devils, transforming the soul from error to guidance.

Its Application: Muslims can apply this verse by maintaining mindfulness of Allah while seeking provision and spiritual reward, especially during Hajj. They should remember Him sincerely, entrust all affairs to Him, and guard themselves against misguidance, turning fear of Allah into devotion and obedience.

Du'a: O Allah, help me remember You constantly, seek Your provision with sincerity, guard against misguidance, and trust all my affairs to You.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (199):
(Qur'an 2:199)

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Summa afeedoo min haisu afaadan naasu wastagh firullaah; innal laaha Ghafoor ur-Raheem

Then, O people of Quraish, you too must return from the place where the people return from, and ask forgiveness from Allah; indeed, Allah is Oft Forgiving, Most Merciful.

Tafsir: **{Then}** when your arrival and standing at the essence of Arafat is completed and your realization of it is achieved, **{depart}** from it **{from where the people depart}** — toward the stations established by the attributes, **{and ask forgiveness of Allah}** who encompasses you therein, **{indeed, Allah is Forgiving}** — concealer of your ranks and aids, **{Merciful}** to you by guiding you back to your original origin.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Forgiving and Merciful, for encompassing and restoring His servants to their origin. It honours Rasulullaah ﷺ as the guide leading believers through the sacred rites of Arafat. Spiritually, it teaches turning to Allah in sincere repentance, seeking forgiveness, and realizing one's return to divine mercy and inner purification.

Its Application: Muslims can apply this verse by seeking Allah's forgiveness sincerely after standing at Arafat, acknowledging His encompassing mercy, and reflecting on their return to Him. This emphasizes humility, repentance, and recognition of divine guidance in every stage of Hajj.

Du'a: O Allah, forgive me sincerely at Arafat, encompass me with Your mercy, guide me to my true origin, and accept my repentance.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (200):
(Qur'an 2:200)

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

Fa-iza qadaitum manaa sikakum fazkurul laaha kazikrikum aabaaa'akum aw ashadda zikraa; faminannaasi mai yaqoolu Rabbanaaa aatinaa fiddunyaa wa maa lahoo fil Aakhirati min khalaaq

So, when you have completed your Hajj rites, remember Allah as you used to remember your forefathers, in fact more than that; and among the people are some that say, "Our Lord! Give us in this world" – and he does not have a portion in the Hereafter.

Tafsir: {So when you have completed your rites}—the commanded avoidance of the conditions of natural life and adherence to the requirements of the true Helper—**{then remember Allah}**—your Guide to this rank— **{as you remember your fathers}** without hesitation or doubt, **{or even more intensely}**—for the remembrance of Allah is deeper and more profound than the remembrance of one's ancestors; since the latter is subject to doubt, unlike the remembrance of Allah which is based on witnessing and leads to annihilation in Him, free from any suspicion. **{And among the people is he who restricts his turning to Allah and his supplication to the initial creation, and} {says, "Our Lord, give us in this world"}** what we need for our livelihood, **{but he will have no share in the Hereafter}**because he diverts his readiness to that which neither benefits him nor harms him.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Supreme Guide, whose remembrance surpasses all worldly attachments and leads to spiritual annihilation in His presence. It honours Rasulullaah ﷺ by illustrating the path he exemplifies for sincere worship and turning solely to Allah. Spiritually, it teaches prioritizing divine connection over fleeting worldly gains, seeking Allah's guidance and eternal benefit.

Its Application: Muslims can apply this verse by remembering Allah sincerely after completing acts of worship, focusing on Him rather than worldly desires or creation. True devotion prioritizes the Hereafter, avoiding attachment to temporary gains, and deepens spiritual awareness beyond fleeting concerns.

Du'a: O Allah, help me remember You sincerely, prioritize the Hereafter over worldly gains, strengthen my devotion, and keep my heart focused on You.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (201): (Qur'an 2:201)

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Wa minhum mai yaqoolu rabbanaaa aatina fid dunyaa hasanatanw wa fil aakhirati hasanatanw wa qinaa azaaban Naar

And among them are some that say, "Our Lord! Give us good in the world and good in the Hereafter and save us from the punishment of fire!"

Tafsir: {And among them is he who says} combining both the outward and inward, the former and the latter: **{"Our Lord, give us in this world good}** that pleases You concerning us therein, **{and in the Hereafter good}** that leads us to Your Oneness, **{and protect us}** by Your grace **{from the punishment of the Fire"}**— meaning: from the possibility of being subjected to the illusory self.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Most Merciful, as the Bestower of both worldly blessings and eternal guidance. It honours Prophet Muhammad ﷺ, through whom Allah revealed the supplication guiding believers toward balance in life and the Hereafter. Spiritually, it reminds Muslims to seek goodness in this life and salvation in the Hereafter, recognizing that protection comes solely by Allah's grace.

Its Application: Muslims can apply this verse by supplicating to Allah for both worldly and spiritual well-being, seeking what pleases Him in this life, what guides to true faith in the Hereafter, and protection from punishment. Balance between dunya and akhirah is key.

Du'a: O Allah, grant me good in this world, guidance in the Hereafter, and protect me from the punishment of the Fire.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (202): (Qur'an 2:202)

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ

Ulaaa'ika lahum naseebum mimmaa kasaboo; wal laahu saree'ul hisaab

For such is a portion from what they have earned; and Allah is Swift At Taking Account.

Tafsir: {Those} who are the faithful monotheists combining both the outward and inward ranks, **{will have a share}** — a full portion — **{of what they earned}** in this world, which is the field for the Hereafter of esoteric knowledge and divine revelations, **{and Allah}** who encompasses their innermost selves, {is swift in account— He will hold them accountable and reward them for what they earned.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the All-Knowing and Just, who observes and rewards every effort of His servants. It honours Rasulullaah ﷺ by exemplifying the path of sincere faith he taught. Spiritually, it reminds believers that combining outward deeds with inner sincerity ensures both worldly benefit and eternal reward, with Allah swiftly granting due recompense.

Its Application: Muslims can apply this verse by striving for sincerity in both inner faith and outward actions, knowing that every effort earns reward in this world and the Hereafter. They should remain mindful that Allah swiftly accounts for and recompenses all deeds.

Du'a: O Allah, help me combine inner faith and outward deeds, earn Your pleasure in this world, and reward me in the Hereafter.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (203):
(Qur'an 2:203)

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ ۚ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

Wazkurul laaha feee ayyaamin ma'doodaatin; faman ta'ajjala fee yawmaini falaaa ismaa 'alaihi wa man ta akhara falaaa isma 'alayhi; limanit-taqaa; wattaqul laaha wa'lamooo annakum ilaihi tuhsharoon

And remember Allah in the counted days; so, whoever hastens by departing in two days, there is no sin on him; and whoever stays on, there is no sin for him – for the pious; and keep fearing Allah and know well that it is to Him you will be raised.

Tafsir: {And remember Allah} after you have completed your rites and stood at Arafah, **{during the appointed days}** — these are the days of Tashreeq — **{So whoever hastens}** meaning: hastens to depart and move on **{on two days}** meaning: on the second day of Tashreeq, **{there is no sin upon him}** for hastening, **{and whoever delays}** likewise, **{there is no sin upon him}** for delaying; meaning: you are free to hasten or delay your departure after you have arrived, and the reward is safety. **{For whoever fears}** Allah and His prohibitions, **{and fear**

Allah} in all that you do and guard yourselves from, **{and know that you}** all **{will be gathered}** to Him and not to any other,— returning as a shadow returns to the One who cast it.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Powerful and All-Wise, who guides the timing and actions of His servants. It honours Rasulullaah ﷺ by showing the clarity and flexibility he taught regarding Hajj rituals. Spiritually, it emphasizes mindfulness and reverence: fearing Allah, observing His limits, and remembering that all returns to Him alone, ensuring true safety and reward.

Its Application: Muslims can apply this verse by remembering Allah during the days of Tashreeq, observing His prohibitions, and acting with mindfulness. Whether they hasten or delay their departure, the focus is on God-consciousness and preparing for the ultimate return to Him.

Du'a: O Allah, help me remember You in all actions, fear Your limits, act with mindfulness, and return solely to You.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (204):
(Qur'an 2:204)

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ

Wa minan naasi mai yu'jibuka qawluhoo fil hayaatid dunyaa wa yushhidul laaha 'alaa maa fee qalbihee wa huwa aladdulkhisaam

And among men is one whose conversation may please you in the life of this world, and he brings Allah as witness to what is in his heart, whereas he is the biggest quarreller!

Tafsir: {And} among the manners established in you by the decree of God, the Organizer of your affairs and the Refiner of your morals, is to avoid bad company. Therefore, God addressed His Prophet ﷺ, as a favor to him and guidance for you, saying: **{Among the people}** who are naturally inclined to hatred and hypocrisy, persistently without reconciliation or peace, **{is he whose speech pleases you}** — meaning he causes you to be amazed and perplexed by his words that affect your self without your knowledge of their basis or cause, **{in the life of this world}** — that is, his discourse related to worldly affairs and means of livelihood, claiming that whoever manages worldly matters well will reach the Hereafter and its pleasures, as is commonly believed among the people of the world, who call this "the intellect of livelihood," **{and}** despite its temptation and change, **{he calls God to witness what is in his heart}** from love of the world, and he claims the conformity of the words of God and His decrees placed therein to what he claims.

Do not neglect him or listen to his speech. He is the fiercest enemy and most contentious with you and with those who follow you among the believers. It is said this verse was revealed regarding Wahsh ibn Sharik al-Thaqafi, who was one of their eloquent and articulate men, having prestige, beauty, and fluency. He used to visit the Prophet ﷺ, accompany him, show love and sincerity, and claim faith and obedience.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Supreme Organizer and Refiner, who guides His servants toward moral and spiritual safety. It honours Rasulullaah ﷺ by highlighting his discernment and the divine favor granted to him in recognizing hidden hypocrisy. Spiritually, it teaches vigilance: avoid deceitful speech, shun harmful companions, and guard the heart from worldly temptation.

Its Application: Muslims can apply this verse by being cautious of eloquent but deceitful people whose words may mislead or tempt toward worldly gain. True guidance requires discerning speech, avoiding harmful company, and prioritizing sincere faith over outward appearances or flattery.

Du'a: O Allah, protect me from deceptive speech, guide me to righteous company, strengthen my discernment, and keep my heart steadfast in faith.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (205):
(Qur'an 2:205)

وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ

Wa izaa tawallaa sa'aa fil ardi liyufsida feeha wa yuhlikal harsa wannasl; wallaahu laa yuhibbul fasaad

And when he turns away, he creates turmoil in the earth and destroys crops and lives; and Allah is not pleased with turmoil.

Tafsir: {And when he turns away} — he turns away from God's path — **{he strives throughout the land}** — which is placed for reform and development — **{to cause corruption therein}** — by various kinds of corruption — **{and destroys crops and offspring}** — through oppression, rebellion, and sinful disobedience beyond limits, such as adultery, highway robbery, and rebellion against the rulers who uphold God's limits and implement His laws; like the false religious authorities (sheikhs) who appeared in this nation, corrupting the beliefs of weak Muslims by pseudo-saints, and enticing them toward innovations and false desires that lead to permitting forbidden acts, removing religious obligations and certain established duties. May God scatter their ranks and divide their gatherings. **{And God}** — the Guide of the servants — **{does not like corruption}**

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Wise and Guide, who abhors corruption and safeguards creation. It honours Rasulullaah ﷺ by showing his role as the divinely appointed guide who warns against transgression. Spiritually, it teaches believers to uphold justice, avoid oppression, and resist the destructive influence of corrupt people, preserving the moral and social order.

Its Application: Muslims can apply this verse by avoiding actions that spread corruption or harm, whether through injustice, sin, or misleading others. They should uphold God's limits, work for societal good, and strive to preserve faith, justice, and morality in all aspects of life.

Du'a: O Allah, protect me from corruption, guide me to righteousness, safeguard my deeds, and strengthen me to reform myself and others.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (206):
(Qur'an 2:206)

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ۚ فَحَسْبُهُ جَهَنَّمُ ۚ وَلَبِئْسَ الْمِهَادُ

Wa izaa qeela lahuttaqil laaha akhazathul izzatu bil-ism; fahasbuhoo jahannam; wa labi'sal mihaad

And when it is said to him, "Fear Allah", he becomes more resolute in committing sin – therefore hell is sufficient for such; and that is indeed, a very wretched resting place.

Tafsir: {And} from the extreme of his arrogance and obstinacy and the end of his pride, **{When it is said to him}**, as sincere advice: **{"Fear Allah"}** — from such disgraceful acts and be ashamed of it — **{Pride}** rooted deeply in his self **{overwhelms him}** and drives him on **{in sin}**, which he stubbornly and defiantly refuses to leave. **{Sufficient for him}** and his kind **{is Hell}** — the place where they will be tossed into its fire. God says: **{And Hell is certainly a lodging for the arrogant}** — a bed for the one whose place is the bed of fire.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the All-Just and All-Knowing, who warns against arrogance and punishes the proud. It honours Rasulullaah ﷺ by highlighting his role as the Messenger who conveys God's warnings. Spiritually, it teaches humility, submission, and avoidance of pride, showing that arrogance leads only to destruction and Hell.

Its Application: Muslims can apply this verse by humbling themselves, accepting sincere advice, and guarding against arrogance and pride. True faith requires obedience to Allah, shame in wrongdoing, and turning away from defiance to avoid the consequences of Hell.

Du'a: O Allah, humble my heart, protect me from arrogance, guide me to obedience, and keep me safe from the Fire.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (207):
(Qur'an 2:207)

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللهِ ۗ وَاللهُ رَءُوفٌ بِالْعِبَادِ

Wa minan naasi mai yashree nafsahub tighaaa'a mardaatil laah; wallaahu ra'oofum bil'ibaad

And among men is one who sells himself to seek the pleasure of Allah; and Allah is Most Compassionate towards the bondmen.

Tafsir: And also, among the manners established within you, indeed for their sake: is acceptance and submission to what Allah has decreed and its requirements. Therefore, He said: **{And of the people}**— those who strain themselves toward Allah with acceptance and submission— **{is he who sells himself}** and casts it into destruction / sacrifice not out of a desire arising from himself, but **{seeking the pleasure of Allah}**, desiring His approval, content with what He has decreed. **{And Allah}** is encompassing of all conditions, **{Most Kind}** and Compassionate **{to the servants}**— the patient in adversity, obedient to their Lord, content with what He loves and is pleased with.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Kind and Compassionate, who encompasses all conditions and rewards those who submit to His will. It honours Rasulullaah ﷺ by highlighting his guidance in showing the way of sincere devotion. Spiritually, it teaches full acceptance, contentment, and striving for Allah's pleasure above all else.

Its Application: Muslims can put this verse into practice by fully submitting to Allah's decree, offering their actions and selves sincerely for His pleasure, and remaining patient and content with what He ordains, seeking His approval above all else.

Du'a: O Allah, grant me submission to Your decree, make me patient, content, and always seek Your pleasure in all actions.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (208):
(Qur'an 2:208)

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Yaaa ayyuhal lazeena aamanud khuloo fis silmi kaaaffatanw wa laa tattabi'oo khutuwaatish Shaitaan; innahoo lakum 'aduwwum Mubeen

O People who Believe! Enter Islam in full – and do not follow the footsteps of the devil; indeed he is your open enemy.

Tafsir: Then, since acceptance and submission are among the best states of those who journey and turn toward Allah, the Almighty, the All-Knowing, and the highest in rank and status before Him, He commanded them with it as a favor upon them and a reform of their condition. So He called out, saying: **{O you who have believed}**—the necessity of your faith is acceptance and submission—**{Enter}**—you who seek to uncover the secrets of monotheism—**{into submission}**—meaning: obedience and surrender, branching out from acceptance and sincerity, indicating realization of the station of servitude—**{completely}**—that is: enter into submission as a state of being united, sufficient for your souls from what harms your sincerity and submission, **{and do not follow}**—you who turn toward the station of servitude and acceptance—**{the footsteps of Satan}**—meaning: desires and misleading opinions that stray from the path of truth, which the law refers to as Satan—**{Indeed, he is to you a clear enemy}**, manifest in enmity and misguidance, leading you away from what the truth guides you to.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah, the Almighty and All-Knowing, for commanding acceptance and submission as a favor and reform for His servants. It honours Rasulullaah ﷺ by conveying Allah's guidance to believers through him. Spiritually, it teaches complete surrender, unity in servitude, and vigilance against Satan's misleading whispers that threaten sincere devotion.

Its Application: Muslims can put this verse into practice by fully embracing submission to Allah—sincerely obeying Him, uniting their inner and outer actions in His service, and avoiding following desires or misleading suggestions that divert them from His guidance. Recognizing Satan's enmity, they maintain vigilance over their intentions and actions, seeking purity in both heart and conduct.

Du'a: O Allah, grant me complete submission, protect me from Satan's whispers, and guide my heart and actions to Your truth.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (209):
(Qur'an 2:209)

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمُ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللهَ عَزِيزٌ حَكِيمٌ

Fa in zalaltum minba'di maa jaaa'atkumul baiyinaatu fa'lamoo annallaaha 'Azeezun hakeem

And if you renege, even after the clear commands have come to you, then know well that Allah is Almighty, Wise.

Tafsir: {So, if you deviate} and turn away from the path of truth **{after the clear proofs have come to you}** that clarify and show you His way, **{then know that Allah is Mighty}**—dominant and capable of taking revenge— **{and Wise}**, who does not take revenge except with justice.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Mighty and Wise, for His perfect justice and ultimate authority over all matters. It honours Rasulullaah ﷺ by emphasizing the clarity and truth brought through his message. Spiritually, it warns believers to adhere to guidance, showing that deviation after knowing the truth leads to accountability and divine justice.

Its Application: Muslims apply this verse by remaining steadfast upon clear guidance, obeying Allah's commands, avoiding deliberate deviation, and repenting quickly when mistakes occur, remembering Allah's power and wisdom in holding people accountable with perfect justice.

Du'a: O Allah, keep us firm upon clear guidance, protect us from deviation, and grant us wisdom-filled obedience.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (210):
(Qur'an 2:210)

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ۚ وَإِلَى اللهِ تُرْجَعُ الْأُمُورُ

Hal yanzuroona illaaa ai ya'tiya humul laahu fee zulalim minal ghamaami walmalaaa'ikatu wa qudiyal amr; wa ilal laahi turja'ul umoor

What are they waiting for, except that Allah's punishment should come through stretched clouds and the angels descend and the matter be finished? And all matters are directed only towards Allah.

Tafsir: {Do they await}—meaning: what are they waiting for after deviating from the path of truth following clarity and explanation—**{except that Allah should**

come to them} with His hidden, impending punishment **{in dense clouds}**—the white clouds overshadowing them, from which they expect relief and mercy—**{and the angels}** appointed to draw the torment upon them, so He sends it down upon them and destroys them completely, **{and the matter is decided}**—the decisive judgment decreed by Him to take revenge on them like previous nations—**{and to Allah}** alone, not to any other means or causes, **{all affairs are returned}** primarily and essentially, even if someone doubts the punishment and the coming of torment upon those who deviate from the path of truth after clear evidence and explanation.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah's absolute authority and power, showing that all matters of punishment and decree are in His hands alone. It honours Rasulullaah ﷺ by highlighting the clarity and guidance he brought, distinguishing truth from falsehood. Spiritually, it warns the heedless of inevitable accountability and the consequences of persistent deviation.

Its Application: Muslims practice this verse by heeding divine warnings, repenting before punishment arrives, obeying Allah after clear guidance, avoiding arrogance, and entrusting all outcomes to Allah alone, knowing every affair ultimately returns to His decisive judgment.

Du'a: O Allah, grant us sincere repentance, save us from Your punishment, and return our hearts obediently to You alone.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (211):
(Qur'an 2:211)

سَلْ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ ۗ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Sal Banee Israaa'eela kam aatainaahum min aayatim baiyinah; wa mai yubaddil ni'matal laahi mim ba'di maa jaaa'athu fa innallaaha shadeedul'iqaab

Ask the Descendants of Israel how many clear signs We gave them; and whoever alters Allah's favour which came to him, then indeed Allah's punishment is severe.

Tafsir: Say, O most perfect of Messengers ﷺ, on our behalf, as a binding argument against them: **{Ask the Children of Israel}**—that is, recall their story—**{how many a clear sign We gave them}**—signs made evident in their scriptures, yet they denied them out of injustice and aggression, so We seized them for their wrongdoing until We utterly destroyed them. And this is not specific to the

Children of Israel, but rather: **{Whoever alters the favour of Allah}**—which necessitates gratitude and faith—**{after it has come to him}**, replacing it with disbelief and ingratitude, **{then surely Allah}**—the One manifesting Himself with the Name Al-Muntaqim (the Avenger)—**{is severe in punishment}**, difficult in vengeance and swift in reckoning.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Avenger, for His justice and power, showing that He holds all accountable for ingratitude and disbelief. It honours Rasulullaah ﷺ as the perfect Messenger, conveying divine warnings and lessons from past nations. Spiritually, it reminds believers to preserve gratitude, faith, and submission, avoiding the ruin that follows ingratitude.

Its Application: Muslims apply this verse by recognizing Allah's blessings, responding with faith and gratitude, obeying revealed guidance, avoiding ingratitude and distortion of truth, and learning from past nations so divine favours are preserved through sincere belief and righteous action.

Du'a: O Allah, help us honour Your blessings with gratitude and faith, and protect us from ingratitude and punishment.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (212):
(Qur'an 2:212)

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا ۘ وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

Zuyyina lillazeena kafarul hayaatud dunyaa wa yaskharoona minal lazeena aamanoo; wallazeenat taqaw fawqahum yawmal Qiyaamah; wallaahu yarzuqu mai yashaaa'u bighairi hisaab;

The life of this world is made to appear beautiful in the sight of the disbelievers, and they make fun of the believers; and the pious will be above them on the Day of Resurrection; and Allah may give to whomever He wills, without account.

Tafsir: Then Allah, exalted is He, mentioned the vices of the disbelievers and their poor treatment of the sincere believers, so that the believers may avoid such behaviour. He said, by way of information: **{Beautified for those who disbelieve is the life of this world}**—that is, it has been made appealing in their eyes and rooted in their hearts—**{and they mock those who believe}**, meaning they ridicule the believers due to their poverty and lack of worldly adornments. Whenever they seek someone to mock from among the people of the Hereafter,

they turn to the believers. However, **{those who fear Allah}**—by avoiding the fleeting decorations of the world—**{will be above them on the Day of Resurrection}**, in rank and honour with Allah. **{And Allah provides for whom He wills without account}**, meaning He gives provision in this world even to disbelievers without limit, though they remain arrogant until the Hereafter when they are held to account. And He also grants provision in the Hereafter to whom He wills, without reckoning or measure—bestowing upon His servants eternal delight unclouded by judgment, without veil or interruption. O Allah, grant us mercy from Yourself; indeed, You are the Bestower.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Exalted, for His infinite wisdom, justice, and generosity in both worlds. It honours Rasulullaah ﷺ as the guide conveying this profound lesson to believers. Spiritually, it reminds the faithful to seek Allah's pleasure, avoid worldly mockery, and trust in His boundless provision and eternal reward.

Its Application: Muslims live this verse by not being deceived by worldly glamour, remaining patient when mocked, prioritising taqwa over material status, and trusting Allah's provision, knowing true honour and reward lie with Him in the Hereafter.

Du'a: O Allah, detach our hearts from worldly pride, grant us taqwa, and raise us in honour with You.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (213):
(Qur'an 2:213)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ ۚ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۖ فَهَدَى اللهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

Kaanan naasu ummatanw waahidatan fab'asal laahun Nabiyyeena mubashshireena wa munzireena wa anzala ma'ahumul kitaaba bilhaqqi liyahkuma bainan naasi feemakh talafoo feeh; wa makh talafa feehi 'illallazeena ootoohu mim ba'di maa jaaa'athumul baiyinaatu baghyam bainahum fahadal laahul lazeena aamanoo limakh talafoo feehi minal haqqi bi iznih; wallaahu yahdee mai yashaaa'u ilaa Siraatim Mustaqeem

Mankind was on one religion; so Allah sent Prophets giving glad tidings and warnings – and with them sent down the true Book to judge between mankind on their differences; and only those to whom it was given created

disputes regarding the Book, after clear commands had come to them, due to hostility of one another; so Allah, by His command, made the truth clear to the believers, concerning their disputes; and Allah may guide whomever He wills to the Straight Path.

Tafsir: Mankind was, in their original nature and innate disposition, **{one community}**—a single nation united upon the true path, naturally inclined toward their true Origin and ultimate Destination, submitting to Him willingly. Then their opinions differed, and their desires became scattered due to the satanic forces of the egoistic soul—forces from the army of Iblis. As a result, enmity, hatred, argumentation, and disputes arose among them. So **{Allah sent}**—the One managing their affairs—**{the prophets}**, chosen from among their own kind and supported by their Lord, **{as bringers of good tidings}**—guiding them to the path of freedom and Divine unity—**{and as warners}**—cautioning them against falling into multiplicity and limitation. **{And He sent down with them the Book}**, confirming their message, **{in truth}**, in full accordance with reality, **{that He might judge}**—that each prophet might judge **{between the people}**—those who belong to him—**{concerning that in which they differed}** in matters of their worldly lives and their afterlife. **{And none differed over it}**—that is, over the revealed Book—by way of denial and rejection, **{except those who were given it}**, meaning those who received the Book. And their differing came **{after the clear proofs had come to them}**, the clear signs confirming that it was truly sent from Allah, the All-Knowing, the Wise. Yet they differed **{out of jealous animosity}**—deviating from the truth and showing envy toward its people, stirred **{among themselves}** by whispers of their inner devils: desires for status, leadership, rebellion, and arrogance. **{So, Allah guided those who believed}**, by His subtle grace, to the truth of what they had disputed with the deniers over. And this truth **{was by His permission}**, that is, by His command revealed in His Book. **{And Allah guides}**—through His bounty—**{whom He wills}** among His purified servants **{to a straight path}**, a path that leads directly to His nearness, free from deviation and misguidance.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the All-Knowing and Wise, for uniting humanity in their natural disposition, sending prophets, and revealing the Book to guide them. It honours Rasulullaah ﷺ as the final guide confirming divine truth. Spiritually, it emphasizes submission to Allah, trusting His guidance, and following the straight path toward nearness to Him.

Its Application: Muslims practice this verse by holding firmly to revealed guidance, avoiding ego-driven disputes, purifying intentions from envy and pride, following prophetic teachings, and seeking unity upon truth, trusting Allah alone to guide hearts to the straight path.

Du'a: O Allah, guide our hearts to truth, unite us upon Your Book, and protect us from envy and misguidance.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (214): (Qur'an 2:214)

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۖ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Am hasibtum an tadkhulul jannata wa lammaa yaa-tikum masalul lazeena khalaw min qablikum massathumul baasaaa'u waddarraaaa'u wa zulziloo hattaa yaqoolar Rasoolu wallazeena aamanoo ma'ahoo mataa nasrul laah; alaaa inna nasral laahi qareeb

Are you under the illusion that you will enter Paradise whereas the suffering, which came to those before you, has not yet come to you? Hardship and adversity befell them and they were shaken, to the extent that the Noble Messenger and the believers along with him said, "When will the help of Allah come?"; pay heed! Allah's help is surely near.

Tafsir: Did you hope and long, O followers of Muhammad ﷺ—those advancing toward the pure spring of Divine Unity, and the clarity of spiritual isolation and singularity—that you would reach Him with your current state, without striving or struggle, without bewilderment or sobriety, without fluctuation and stabilization, without restriction and release, without negation and affirmation, without annihilation and subsistence? Far, far is that from reality. **{Did you think}**—did you wishfully imagine—**{that you would enter}** Paradise suddenly, with your current identity, without its dissolution or its being dissolved into the Identity of God, **{the Garden}**, before which all identities are extinguished, and all essences fade away? **{While there had not yet come to you}** the likeness—the condition—**{of those who passed away before you}**, i.e., their famous, well-known stories, those of the free and righteous who arrived at the Abode of Permanence: how **{misfortune}** afflicted their bodies and their physical identities—humiliating, prolonged suffering that undid their constructed selves—and how suffering also afflicted their spirits, entangled in corporeal forms shaped by divine attributes, through **{distress}** that severed every attachment. And when they had reached that state—which the gnostics liken to the Day of Judgment and the Great Calamity—they were **{shaken}** in turmoil, fluctuation, and instability, belonging neither here nor there. Their condition oscillated between bewilderment and sorrow, until they were overcome by love and longing. From this pure love and sincere will, there emerged intense passion, drawn naturally by the magnetism of the Beloved. They were compelled to seek divine aid and grace, and in their in-between state—

between what is and what ought to be—they cried out in desperation. **{Until the Messenger said}**—the guide to the path of Divine Unity, communing with God and His acts—and **{those who believed with him}**—his followers, sharing in his yearning and supplication, participating in the river of longing, delay, impatience, anxiety, distress, vigilance, and waiting—**{When will the help of Allah come?}** When will we be freed from fluctuation, permanence, being and becoming, manifestness and hiddenness, and all other relational attributes? It was said to them—and why specify the speaker? for there is no speaker but He—awakening, surprising, and astonishing them: **{Indeed, the help of Allah is near}**, present and not absent—if only you became aware of the One whose shadow you are. But awareness of Him is impossible unless He unveils for you the nature of the shadow and its casting, and the preparedness and multiplicity within it, and the infinite existents, and the uncountable created beings it contains in their persons, species, and genera—until God wills otherwise. There is no power and no strength except with God.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, exalted and All-Powerful, for His infinite wisdom in guiding the seekers of Divine Unity and granting them help in their struggle. It honours Rasulullaah ﷺ as the perfect guide leading believers through trials of love, longing, and annihilation in God. Spiritually, it teaches that the journey to God requires struggle, surrender, and awakening to His nearness, and that true help comes only from Him.

Its Application: Muslims live this verse by patiently striving through trials, purifying intentions, enduring hardship with faith, seeking Allah's help sincerely, and trusting that spiritual growth and Paradise come through perseverance, struggle, and reliance upon Allah's near assistance.

Du'a: O Allah, grant us patience in trials, strengthen our faith, and bring Your help near to us.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (215):
(Qur'an 2:215)

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Yas'aloonaka maazaa yunfiqoona qul maaa anfaqtum min khairin falil waalidaini wal aqrabeena walyataamaa wal masaakeeni wabnis sabeel; wa maa taf'aloo min khairin fa innal laaha bihee 'Aleem

They ask you what they should spend; say, "Whatever you spend for good, is for parents and near relatives and orphans and the needy and the traveller"; and whatever good you do, indeed Allah knows it.

Tafsir: And, in summary: intellects cannot circle the pavilions of the majesty of His exalted glory until He Himself unveils His created beings and His handiwork. There is nothing like unto Him—so that He might be compared—and there is nothing other than Him—so that it could be heard from Him or seen through Him. He is the All-Hearing, the All-Seeing, the All-Knowing, and beyond Allah there is no goal. **{They ask you}**, O you who guide all people, about spending and what should be spent in it. They say: **{What should they spend?}**, that is, what kind of thing should a person spend in the way of Allah? **{Say}** to them, O most perfect of Messengers ﷺ, words arising from pure wisdom: **{Whatever you spend}**, whether it be a date, a crumb, a grain, or a speck, that is offered **{of good}**, meaning pure and free from the stain of boasting or harm—then it should go: **{To parents and close relatives}**, who are most deserving if they are in need, **{and}**, after them, the most worthy are **{orphans}**, those without anyone to care for them, **{and}**, after them, **{the needy}**, those whom humiliation and hardship have confined, **{and}**, after them, **{the wayfarer}**, those who have been cut off from access to their belongings. And know, O believers, that **{whatever good you do}**, sincerely for His sake, **{indeed Allah is All-Knowing of it}**, since it originates from Him and flows according to His judgment and decree.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah, the All-Hearing, All-Seeing, and All-Knowing, highlighting His incomparable majesty and absolute authority over all creation. It honours Rasulullaah ﷺ as the perfect guide, instructing humanity in wisdom. Spiritually, it teaches that every act of sincere giving—free from pride or harm—draws believers closer to Allah and benefits those most in need.

Its Application: Muslims practice this verse by giving sincere charity, even small amounts, prioritising parents, relatives, orphans, the needy, and travellers, avoiding pride, and remembering Allah knows every intention and deed done purely for His sake.

Du'a: O Allah, purify our charity, guide us to give sincerely, and accept every good we offer for Your sake.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (216):
(Qur'an 2:216)

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ ۖ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ ۖ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Kutiba alaikumulqitaalu wa huwa kurhullakum wa 'asaaa an takrahoo shai'anw wa huwa khairullakum wa 'asaaa an tuhibbo shai'anw wa huwa sharrullakum; wallaahu ya'lamu wa antum laa ta'lamoon

Fighting in Allah's cause is ordained for you, whereas it is disliked by you; and it is possible that you hate a thing which is better for you; and it is possible that you like a thing which is bad for you; and Allah knows, and you do not know.

Tafsir: Then, when the cause of Islam became manifest, its rank elevated, and its banner raised high, Allah—exalted is He—made obligatory upon the believers, those certain in the path of monotheism, to engage in struggle and fighting against the opposers—those who deviated from the path of truth through polytheism and associating others with God. This was so that the sun of monotheism might rise over the darkness of hypocrisy, the stain of multiplicity and duality stemming from disbelief and hypocrisy might be erased, and so that truth could be distinguished from falsehood, and real existence from non-being. Thus, He said: **{Fighting has been prescribed for you}**, O believers, **{even though it is disliked by you}**—as long as you remain in your selfhood and personal identity, and as long as you are immersed in the attachments and necessities of possibility and relation. **{It may be that you dislike a thing}** in this worldly realm **{while it is good for you}** in the next, **{and it may be that you love a thing}** from this world **{while it is bad for you}** in the Hereafter. **{And Allah}**, the One guiding you to the straight path, **{knows}** what is best for you and commands you to it, and what harms you and warns you from it. **{While you}**, in your current identity and limited understanding, **{do not know}** anything of good or evil. Your role is to obey and submit to what He commands and forbids, and true knowledge rests with Allah, the Almighty, the All-Knowing.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, exalted is He, as the All-Knowing and Wise, whose commands perfect human guidance and distinguish truth from falsehood. It honours Rasulullaah ﷺ as the leader of the believers in upholding monotheism and divine law. Spiritually, it teaches that struggle and obedience, even when disliked, bring ultimate good and refinement of the soul.

Its Application: Muslims apply this verse by submitting to Allah's commands even when difficult, trusting His wisdom over personal desires, obeying with sincerity, and remembering that what feels hard may bring lasting good known only to Allah.

Du'a: O Allah, grant us willing submission, trust in Your wisdom, and strength to obey even when our souls resist.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (217):
(Qur'an 2:217)

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

Yas'aloonaka 'anish Shahril Haraami qitaalin feehi qul qitaalun feehi kabeerunw wa saddun 'an sabeelil laahi wa kufrum bihee wal Masjidil Haraami wa ikhraaju ahlihee minhu akbaru 'indal laah; walfitnatu akbaru minal qatl; wa laa yazaaloona yuqaatiloonakum hatta yaruddookum 'an deenikum inis tataa'oo; wa mai yartadid minkum 'an deenihee fayamut wahuwa kaafirun fa ulaaa'ika habitat a'maaluhum fid dunyaa wal aakhirati wa ulaaa'ika ashaabun Naari hum feehaa khaalidoon

They ask you the decree regarding fighting in the sacred month; say (O dear Prophet Muhammad – (ﷺ)), "Fighting in it is a great sin; and to prevent from the way of Allah, and not to believe in Him and to prevent (people) from the Sacred Mosque and to expel its residents – these are greater sins before Allah"; and the turmoil they cause is worse than killing; and they will keep fighting you till they turn you away from your religion, if they can; and whoever among you turns renegade and dies as a disbeliever, then their deeds are wasted in this world and in the Hereafter; and they are the people of hell; they will remain in it forever.

Tafsir: {They ask you}, O caller of creation to the Truth, **{about the Sacred Month}**—is it among the divine prohibitions or not? And about **{fighting therein}**, is it also among the prohibitions or not? **{Say}**, O most perfect of Messengers ﷺ, to the questioners on our behalf: Both are among His prohibitions, rather, **{fighting therein is a great sin}**, for it is a transgression against the boundary set by Allah for this month. **{And}**, despite it being a sin, **{hindering (people) from the path of Allah}**, which permits them to earn their livelihood, **{and disbelief in Him}**, that is, in Allah by disobeying His commands, are also

serious offenses. It is narrated that the Prophet ﷺ sent ‘Abdullah ibn Jahsh, his cousin, on an expedition in Jumada al-Akhirah, two months before Badr, to observe the caravan of Quraysh returning from Syria. Among them was ‘Amr ibn ‘Abd Allah al-Hadrami and three others. When they encountered them, they killed al-Hadrami, captured two, and seized the caravan and took it toward Madinah. It was the first of Rajab, but they mistakenly thought it was still Jumada. Quraysh then said: "Muhammad ﷺ has violated the sanctity of the sacred month, a month in which the fearful feel safe and people conduct their business." When the Prophet ﷺ heard about the caravan, he said to ‘Abdullah, "I did not command you to fight in the Sacred Month or to seize the caravan." This distressed the members of the expedition, and they said: "We shall not move until our repentance is revealed." Then this verse was revealed. The Prophet ﷺ returned the caravan and the captives, and they reproached him and blamed him for what had occurred. **{And}** they said: "Do you aim to enter the **{Sacred Mosque}** and prevent its visitors?" Allah responded on their behalf: **{And the expulsion of its people from it}**, i.e., from the Sacred Mosque, **{is greater}** in sin **{with Allah}** than preventing visitors, or even accidental killing due to an error in determining the time. For such expulsion is a tribulation for the Muslims who are rightfully entitled to be in the House of Allah. **{And persecution is worse than killing}**, for its harm is widespread and ongoing, unlike killing. **{And}** the outcome is that the disbelievers, persistent in their denial and obstinance, **{will not cease fighting you}**, O believers, **{until they turn you away from your religion}**—which was revealed as a mercy and guidance to you—**{if they are able to}**. And as for **{whoever among you turns back from his religion}**, which is belief and monotheism, **{and dies as a disbeliever}**, veiling the path of truth and abandoning the spring of oneness—**{those are the ones whose deeds have become void}**, destroyed and of no value **{in this world}**, being barred from the companionship of the believers, **{and in the Hereafter}**, due to their returning their souls to the depths of possibility, leading to the lowest depths of Hell. **{And those}** deprived of the sweetness of divine unity **{are the companions of the Fire; they will abide therein forever}**, for as long as Allah wills. There is no power and no strength except through Allah.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, exalted is He, as the Most Just and Wise, setting sacred limits and distinguishing sin from virtue. It honours Rasulullaah ﷺ as the perfect Messenger, conveying divine guidance, correcting errors, and protecting the sanctity of Allah’s commands. Spiritually, it teaches that adherence to divine boundaries and steadfastness in faith safeguard the soul from misguidance and eternal loss.

Its Application: Muslims practice this verse by respecting Allah’s sacred limits, prioritising faith over conflict, avoiding injustice and persecution, remaining steadfast under pressure, and protecting their belief from any action that may lead to compromise or abandonment of Islam.

Du'a: O Allah, keep us firm upon our faith, honour Your sacred limits, and protect us from trials that lead astray.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (218): (Qur'an 2:218)

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ

Innal lazeena aamanoo wallazeena haajaroo wa jaahadoo fee sabeelil laahi ulaaa'ika yarjoona rahmatal laah; wallaahu Ghafoorur Raheem

Those who believed, and those who migrated for the sake of Allah, and fought in Allah's cause – they are hopeful of gaining Allah's mercy; and Allah is Oft Forgiving, Most Merciful.

Tafsir: Then the Almighty said: **{Indeed, those who believed}** in the Oneness of God and whose belief led them to reach the level of certain knowledge – certainty of knowledge (`ilm al-yaqin) **{and those who emigrated}** and left what contradicted and disputed it until they reached the level of direct witnessing (`ayn al-yaqin) **{and}** after that **{struggled in the cause of God}** with their souls / lower selves until they reached, or rather connected to, the station of absolute certainty (haqq al-yaqin) **{those}** are the ones brought near and included in the path to arrival **{hope for the mercy of God}** as long as they are in the path with their spirits **{and God}** is the One who knows their innermost thoughts of their hearts **{is Forgiving}** concealing their spirits / outer forms from the eyes of their insight **{and Merciful}** to them, connecting them to the paradise / garden of the Divine Essence they are heading towards, by His grace and generosity. Grasp us with Your subtle kindness, O Most Subtle in all kindness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most High, as Forgiving, Merciful, and Generous, guiding believers through stages of certainty toward His closeness. It honours Prophet Muhammad ﷺ, whose guidance leads the faithful on the path of spiritual struggle and enlightenment. Spiritually, it teaches that true nearness to Allah is achieved by purifying the soul, abandoning worldly attachments, and striving against the lower self.

Its Application: Muslims live this verse by strengthening faith to certainty, leaving what contradicts truth, striving against the ego, purifying intentions, and continuously seeking Allah's mercy and guidance, trusting His forgiveness and the reward of nearness to Him.

Du'a: O Allah, grant us certainty in faith, strengthen our struggle, forgive our shortcomings, and draw us near to Your mercy.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (219): (Qur'an 2:219)

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۗ
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Yas'aloonaka 'anilkhamri walmaisiri qul feehimaaa ismun kabeerunw wa manaafi'u linnaasi wa ismuhumaa akbaru min naf'ihimaa; wa yas'aloonaka maaza yunfiqoona qulil-'afwa; kazaalika yubaiyinul laahu lakumul-aayaati la'allakum tatafakkaroon

They ask you the decree regarding wine (intoxicants) and gambling; say (O dear Prophet Muhammad – ﷺ), "In both is great sin, and some worldly benefit for men – but their sin is greater than their benefit"; and they ask you what they should spend; say, "That which remains spare (surplus)"; this is how Allah explains His verses to you, so that you may think.

Tafsir: {They ask you} O most perfect of messengers ﷺ **{about}** the ruling of **{intoxicants and gambling}**. Are they among the divine prohibitions or not? **{Say, "There is great sin in them."}** As for alcohol, it is because it disables and removes the individual intellect deposited within man, so that through it, one may reach the Universal Intellect, which branches from the Divine Name "The All-Knowing" (al-ʿAlim) the Name encompassing all that was and will be. This Universal Intellect is the Preserved Tablet (al-Lawh al-Mahfuẓ), the Clear Book (al-Kitab al-Mubin). As for gambling, it is because it destroys wealth, which is the cause of the body's development, and the body is the repository of the intellect, the very jewel that distinguishes the human being, and by which they are made worthy of the rank of Divine Vicegerency (khilafah). **{And}** yet, in both wine and gambling, there are benefits for some people such as those whose illnesses require numbing of the mind, for whom wine is considered medicinal by some physicians; and for the lowliest among people, who gain their livelihood through gambling. But the sin of both — in the view of those with reason and certainty is greater than their benefit. In fact, there is no true benefit in them for those who have lost their connection to their bodies in such a way that they can no longer care for or refine them. **{And they ask you}**, O most perfect of Messengers ﷺ, **{What should they spend?}**What kind of wealth, and in what manner, should they spend? Say on Our behalf: **{Spend of the excess (ʿafw)}** that is, what is surplus to your needs from your wealth so that you do not suffer from hardship, and that giving it is easy and without burden upon you. **{Thus}**, in this balanced and compassionate way, God

makes clear to you the signs, all the revealed verses sent down for your well-being **{so that you might reflect}** in hopes that you will deeply ponder.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse glorifies Allah, the All-Knowing, Who reveals wisdom for human well-being and whose Names encompass all realities. It honours the Beloved Prophet ﷺ as the most perfect of messengers, entrusted with divine guidance. Spiritually, it warns against intoxicants and greed, urging moderation, generosity, and reflection to ascend towards nearness.

Its Application: Muslims follow this verse by avoiding intoxicants and gambling, preserving intellect and wealth, using surplus responsibly in charity, reflecting on Allah's guidance, and seeking balance in life, prioritizing spiritual and physical well-being over fleeting pleasures.

Du'a: O Allah, protect our minds and wealth, keep us from intoxicants and gambling, and guide us to spend in Your way.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (220):
(Qur'an 2:220)

فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ ۖ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۚ وَاللَّهُ
يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۚ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Fid dunyaa wal aakhirah; wa yas'aloonaka 'anil yataamaa qul islaahullahum khayr, wa in tukhaalitoohum fa ikhwaanukum; wallaahu ya'lamul mufsida minalmuslih; wa law shaaa'al laahu la-a'natakum; innal laaha 'Azeezun Hakeem

Before you execute your deeds of this world and of the Hereafter; and they ask you the decree regarding orphans; say, "To do good towards them is better; and if you combine your expenses with theirs, they are your brothers"; and Allah knows very well the one who spoils from him who improves; and if Allah willed, He could have put you in hardship; and Allah is Almighty, Wise.

Tafsir: {In} the verses concerning the matters of **{this world}**, examine them as they are, **{and}** also reflect upon the verses concerning the matters of **{the Hereafter}**, so that you realize them, master them, and find reassurance through them; thus your outward and inward refinement will be completed, and after that, what is ordained will follow. **{And they ask you}** also **{about the}** conditions of **{the orphans}** who have not reached maturity and have no guardian from among their relatives. **{Say, "Reformation for them"}** of their condition **{is better}** than leaving them in humiliation and degradation. **{And if you interact with them}**

with utmost mercy and compassion, **{they are your brothers}** in faith, and Allah will reward you best if you intend to reform and care for them, without corrupting their wealth or honour. **{And Allah}** who observes your intentions **{knows the corrupter}** who is invalid among you **{from the reformer}** who is rightly guided, and He will reward each according to His knowledge. **{And if Allah willed}**, the One who observes your corruption and hardship, He could have made you corrupt and stricken **{you with harm}**, stronger than your corruption and harm to them. **{Indeed, Allah is Mighty}**—dominant, capable of taking revenge, **{Wise}**—who does not take revenge without cause.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah's infinite Might and Wisdom, showing His justice and omniscience in distinguishing the righteous from the corrupters. It honours Prophet Muhammad ﷺ by positioning him as the guide for implementing divine commands with mercy and reform. Spiritually, it teaches Muslims to act with compassion, integrity, and sincere intentions, balancing worldly responsibilities with eternal awareness, trusting Allah's perfect knowledge.

Its Application: Muslims put this verse into practice by caring for orphans and the needy with sincerity, avoiding exploitation, showing mercy, ensuring justice, and performing actions purely for Allah's approval, trusting His wisdom and ultimate reward.

Du'a: O Allah, guide our hearts to mercy and justice, protect our intentions, and reward us for our sincere reform and care.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (221):
(Qur'an 2:221)

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۖ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۖ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Wa laatankihul mushrikaati hattaa yu'minn; wa la amatum mu'minatun khairum mim mushrikatinw wa law a'jabatkum; wa laa tunkihul mushrikeena hattaa yu'minoo; wa la'abdummu'minun khairum mimmushrikinw wa law 'ajabakum; ulaaa'ika yad'oona ilan Naari wallaahu yad'ooo ilal Jannati walmaghfirati biiznihee wa yubaiyinu Aayaatihee linnaasi la'allahum yatazakkaroon

And do not marry polytheist women until they become Muslims; for undoubtedly a Muslim bondwoman is better than a polytheist woman, although you may like her; and do not give your women in marriage to

polytheist men until they accept faith; for undoubtedly a Muslim slave is better than a polytheist, although you may like him; they invite you towards the fire; and Allah invites towards Paradise and forgiveness by His command; and explains His verses to mankind so that they may accept guidance.

Tafsir: **{And}** among the rulings set to reform you is that **{do not marry}** — O believers — **{the polytheist women}** until they believe, so that your lineage does not mix with impurities, and so that offspring may be born upon the natural disposition of Islam. **{And}** know, O believers, that **{a believing slave woman}** — whom you may marry — **{is better than}** a free **{polytheist woman, even if she pleases you}** with her wealth and beauty. **{And do not marry}** — O believing women — **{the polytheist men}** until they believe, and **{know}** — O believing women — that **{a believing slave man}** whom you may marry is **{better than}** a free **{polytheist man, even if he pleases you}** with his wealth and beauty; for there is no equivalence between a believer and a disbeliever. **{Those}** — the polytheists, men and women — **{invite}** you to **{the Fire}** arising from their polytheism and disbelief, **{and Allah}** — the Guide for you toward the union of believers and believing women, preserving your rewards in marriage — **{invites to Paradise}** branching from faith and monotheism, **{and forgiveness}** ensuring the removal of sins and misdeeds **{by His permission,}** through His guidance and decree, **{and makes clear His signs}** — that is, His rulings, manners, and ethics — **{for mankind, that they may take heed}**, in hope that they remember and reflect so that they may be guided to the purity of monotheism.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the One who calls to Paradise and forgiveness, guiding with wisdom and mercy. It honours Rasulullaah ﷺ as the conveyor of divine rulings safeguarding faith and purity. Spiritually, it shows that true worth lies not in status or beauty, but in belief and devotion to Allah alone.

Its Application: Muslims put this verse into practice by choosing spouses based on faith and piety rather than wealth or beauty, fostering marriages rooted in Islam, preserving spiritual and moral integrity, and striving to raise children upon monotheism and righteousness.

Du'a: O Allah, guide us to marry the righteous, protect our families' faith, and bless our unions with piety and purity.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (222):
(Qur'an 2:222)

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Wa yas'aloonaka 'anil maheedi qul huwa azan fa'tazilun nisaaa'a fil maheedi wa laa taqraboo hunna hattaa yathurna fa-izaa tatah-harrna faatoohunna min haisu amarakumul laah; innallaaha yuhibbut Tawwaabeena wa yuhibbul mutatahhireen

And they ask you the decree concerning menstruation; say, "It is an impurity, so stay away from women at such times, and do not cohabit with them until they have cleansed themselves; so when they have cleansed themselves, cohabit with them the way Allah has determined for you"; indeed, Allah loves those who repent profusely, and loves those who keep clean.

Tafsir: {And they ask you} also **{about menstruation.}** It is narrated that the people of ignorance used to avoid and not associate with a woman during her menstruation, similar to the practices of the Jews and the Magians, and this continued until they asked Abu Al-Dahdah along with a group of the Companions about it, so it was revealed: **{Say, it is harmful}** — causing harm to anyone who approaches it — **{so keep away from women during menstruation and do not approach them}** in intercourse, not in companionship, mixing, or sharing food, **{until they are purified.}** So when they are purified, **{then approach them from where Allah has commanded you,}** intending therein the wisdom of preserving the human lineage entrusted by Allah. **{Indeed, Allah loves those who repent}** from inclining toward what He has prohibited, **{and He loves those who purify themselves}** from both outward and inward impurities.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse exalts Allah as the All-Wise Lawgiver who protects human dignity and lineage through guidance. It honours Rasulullaah ﷺ as the one who clarifies divine rulings with mercy, lifting burdens of ignorance. Spiritually, it teaches believers outward purity and inward repentance, both beloved to Allah, ensuring closeness to Him.

Its Application: Muslims practice this verse by respecting the rules of menstruation, refraining from sexual intimacy during it, maintaining care and companionship, purifying themselves physically and spiritually, and embracing repentance for observing Allah's commands with sincerity and mindfulness.

Du'a: O Allah, grant us purity in body and soul, guide us to obedience, and accept our sincere repentance.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (223):
(Qur'an 2:223)

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا لِأَنْفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ ۗ وَبَشِّرِ الْمُؤْمِنِينَ

Nisaaa'ukum harsullakum faatoo harsakum annaa shi'tum wa qaddimoo li anfusikum; wattaqul laaha wa'lamooo annakum mulaaqooh; wa bash shirilmu 'mineen

Your women are a tillage for you; so come into your tillage as you will; and first perform the deeds that benefit you; and keep fearing Allah, and know well that you have to meet Him; and (O dear Prophet Muhammad – ﷺ) give glad tidings to the Muslims.

Tafsir: {Your wives}, O believers, **{are a place of cultivation for you}**, meaning they are the place from which your offspring grow and the lawful site of intimacy; **{so come to your place of cultivation however you wish}** — from the front or the back, as long as it is in the permissible place. It was reported that the Jews used to say: "Whoever has intercourse with his wife from behind (in vaginal intercourse) will have a cross-eyed child," so Allah refuted them with this verse. **{And send forth [good deeds] for yourselves}**, O seekers of the hidden truths and wisdoms embedded in pleasure, intimacy, arousal, longing, and renewal — and the various newly experienced sensations during intercourse that are divinely designed to produce offspring and preserve the human species. Do not neglect these inner meanings, nor be satisfied with mere lust fulfilment like irrational animals. **{And fear Allah}** — avoid treachery, impurity, and engaging in intercourse in ways not permitted by divine law, or in other forbidden acts that violate Allah's sanctity concerning the matters of intimacy and union, for these matters carry the weight of sacred trust, like the actions of noble and wise leaders. **{And know that you}**, all of you, **{will meet Him}**, the Exalted — so prepare provisions that are worthy of that meeting. **{And give glad tidings}**, O most perfect of Messengers ﷺ, **{to the believers}** — those who uphold the limits set by Allah, who consistently protect them, who fear Him out of reverence, and who hope for His mercy — that with their Lord awaits them a garden of satisfaction and a paradise of peaceful submission.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah as the All-Wise Creator who sanctifies intimacy as a means of preservation and mercy, not mere lust. It honours Rasulullaah ﷺ as the conveyor of divine truth, giving glad tidings to the faithful. Spiritually, it teaches believers to transform physical union into worship, provision for the ultimate meeting with Allah.

Its Application: Muslims practice this verse by treating marital intimacy as a sacred trust, observing Allah's limits, nurturing love and family responsibly, seeking spiritual meaning beyond mere desire, and preparing themselves for accountability before Allah through righteous conduct.

Du'a: O Allah, guide us to honour intimacy within Your limits, bless our families, and grant us righteousness and Your mercy.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (224):
(Qur'an 2:224)

وَلَا تَجْعَلُوا اللهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ ۗ وَاللهُ سَمِيعٌ عَلِيمٌ

Wa laa taj'alul laaha 'urdatal li aymaanikum an tabarroo wa tattaqoo wa tuslihoo bainan naas; wallaahu Samee'un 'Aleem

And do not make Allah a target of your oaths, by pledging against being virtuous and pious, and against making peace among mankind; and Allah is All Hearing, All Knowing.

Tafsir: {And} among the moral principles revealed for you is that **{you should not make the name of Allah a pretext}**—that is, do not use it as a means or excuse—**{for your oaths,}** especially those related to trivial, worldly matters or those involving falsehoods and injustice. In other words: do not excessively swear by Allah in everyday matters; as human beings, you are not free from the possibility of falsehood and error. So why would you invoke the name of the Absolute Truth to give credibility to matters adorned with falsehood? Rather, the purpose is **{that you should do good,}** meaning, engage in acts of righteousness, be constant in devotion, and turn toward Allah in all times and states. And if your aim is **{to be pious,}** then avoid what is forbidden, be cautious of what is unlawful, and return to your Lord by detaching from worldly attachments. And if your aim is **{to make peace among people,}** then soften their hearts, invite them to monotheism with wisdom and good preaching, and argue with them in the best manner. **{And Allah is All-Hearing}** of your oaths, **{All-Knowing}** of your intentions, and He will recompense you in accordance with His knowledge of your true condition. This applies to those oaths that are intended to influence events or decisions and are closely linked to one's intention and will.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse magnifies Allah's sanctity, warning believers not to misuse His majestic Name for worldly speech or falsehood. It honours Rasulullaah ﷺ by presenting him as the guide of divine etiquette, teaching refinement in conduct. Spiritually, it calls the

believer to truthfulness, piety, reconciliation, and sincerity before Allah, All-Hearing and All-Knowing.

Its Application: Muslims practice this verse by avoiding frivolous or false oaths, speaking truthfully, performing righteous deeds, striving for piety, fostering peace, and turning sincerely to Allah in all intentions, trusting His knowledge and judgment.

Du'a: O Allah, guide our words and intentions, protect us from false oaths, and help us act righteously with sincerity.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (225):
(Qur'an 2:225)

لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوْبُكُمْ ۗ وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ

Laa yu'aakhi zukumul laahu billaghwi feee aymaa nikum wa laakiny yu'aakhi zukum bimaa kasabat quloo bukum; wallaahu Ghafoorun Haleem

Allah does not take you to task for oaths which are made unintentionally but He does take you to task for deeds which your hearts have done; and Allah is Oft Forgiving, Most Forbearing.

Tafsir: As for the oaths **{commonly uttered by the general public}** without intention of affirmation or denial—rather, spoken incidentally—such oaths are **{overlooked and excused}**. Therefore, Allah the Exalted said: **{Allah does not hold you accountable for what is unintentional in your oaths}**, meaning those that occur **{in your oaths}** without deliberate intent or will. **{But He holds you accountable for what your hearts have earned}**, that is, through false oaths concerning matters that are untrue and do not reflect reality—oaths by which you deceive and affirm what is false. **{And Allah is Forgiving}** toward you if you repent and return to Him from the sins you have committed, **{Most Forbearing}** in delaying punishment, hoping that you will repent from them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah's mercy and majesty by showing His pardon for slips of the tongue and His justice in holding to account only deliberate falsehoods. It honours Rasulullaah ﷺ as the conveyor of divine wisdom and guidance. Spiritually, it teaches sincerity, repentance, and reliance on Allah's forbearance and forgiveness.

Its Application: Muslims practice this verse by being mindful of their oaths, avoiding deliberate falsehood, repenting sincerely for any wrongdoing, and trusting Allah's forgiveness and patience while striving to align their words and intentions with truthfulness.

Du'a: O Allah, forgive our unintentional errors, protect us from false oaths, and guide our hearts and words to sincerity and truth.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (226):
(Qur'an 2:226)

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Lillazeena yu'loona min nisaaa'ihim tarabbusu arba'ati ashhurin fain faaa'oo fa innal laaha Ghafoorur Raheem

Those who swear not to touch their wives have four months' time; so if they turn back during this period, indeed Allah is Oft Forgiving, Most Merciful.

Tafsir: Then Allah, the Exalted, said: **{For those who swear}**, meaning: those who take an oath to abstain **{from}** intimate relations **{with their wives, there is a waiting period of four months.}** That is, they are required to wait until the duration of four months has passed. **{But if they return}**, meaning: if they break their oath within this period by resuming marital relations with their wives, they are considered to have broken their oath. **{Then indeed, Allah is Forgiving}**—of their oath-breaking, and He pardons them through the expiation (of the oath), **{Most Merciful}**—to them by preserving the marriage bond between them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnifies Allah's mercy and wisdom: He sets a limit of four months to safeguard women's rights and the sanctity of marriage. It honours Rasulullaah ﷺ by making him the bearer of rulings that balance justice with compassion. Spiritually, it reflects Allah's forgiveness, mercy, and preservation of harmony.

Its Application: Muslims practice this verse by observing oaths they make regarding marital abstinence, respecting the waiting period, seeking Allah's forgiveness if they break the oath, and valuing mercy and reconciliation within the marriage.

Du'a: O Allah, forgive us for broken oaths, grant mercy in our marital bonds, and guide us to patience and obedience.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (227):
(Qur'an 2:227)

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Wa in 'azamut talaaqa fa innal laaha Samee'un 'Aleem

And if they firmly decide to divorce them, Allah is All Hearing, All Knowing.

Tafsir: {And if they resolve upon divorce}, meaning: if they decide to proceed with divorce **{without breaking their oath}**, **{then indeed, Allah is Hearing}**—He hears their pronouncement of divorce, **{Knowing}** of the aversion in their hearts toward their wives.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse shows Allah's perfection: He hears every word and knows the hidden feelings in hearts. It honours Rasulullaah ﷺ as the conveyor of divine justice, guiding believers in sensitive matters. Spiritually, it reminds us that divorce is not hidden from Allah, who judges with wisdom, fairness, and mercy.

Its Application: Muslims practice this verse by handling divorce decisions with awareness and sincerity, expressing intentions truthfully, respecting Allah's commands, and maintaining justice and dignity for all parties, knowing that Allah observes every inner feeling and decision.

Du'a: O Allah, guide our hearts in difficult decisions, grant fairness and patience, and make our actions pleasing to You.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (228):
(Qur'an 2:228)

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَٰلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Walmutallaqaatu yatarab basna bi anfusihinna salaasata qurooo'; wa laa yahillu lahunna ai yaktumna maa khalaqal laahu feee arhaaminhinna in kunna yu'minna billaahi wal yawmil aakhir; wa bu'oola tuhunna ahaqqu biraddihinna fee zaalika in araadooo islaahaa; wa lahunna mislul lazee alaihinna bilma'roof; wa lirrijjaali 'alaihinna daraja; wallaahu 'Azeezun Hakeem

And divorced women shall restrain themselves for three menstrual periods; and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day; and their husbands have the right to take them back, during this time, if they desire reconciliation; and the women also have rights similar to those of men over them, in accordance with Islamic law – and men have superiority over them; and Allah is Almighty, Wise.

Tafsir: {And the divorced women}—meaning, those who have been consummated with—**{shall wait}**, that is, remain in waiting, **{with regard to themselves for three menstrual cycles}**; meaning, they must allow the full duration to pass. The word **{quroo'}** (menstrual cycles) can refer to either menstruation or purity, but its original usage denotes the transition from purity to menstruation. In this verse, it refers to menstruation, as it is the clearer indicator of an empty womb. **{And it is not lawful for them}**, i.e., these divorced women in their waiting period, **{to conceal what Allah has created in their wombs}**, such as the duration of menstruation, so that lineage is not confused. **{If they believe in Allah}**, the One who knows the inner secrets, **{and the Last Day}**, the Day on which all secrets and inner thoughts will be exposed. **{And their husbands have more right}**, meaning, they are more deserving and appropriate, **{to take them back}** to restore them as wives, **{in that}**, meaning, during the waiting period, **{if they desire reconciliation.}** And know, O believers, that **{for them (the women) is a right similar to what is upon them}** they have rights over you in terms of kindness, companionship, and care, **{according to what is reasonable}**, meaning: in line with custom and fairness. **{But the men have a degree over them}**, a level of preference due to physical makeup, intellect, maturity of faith, and their responsibility in preserving God's limits and obeying His commands. **{And Allah is Almighty}**, He honours whom He wills and humbles whom He wills, **{All-Wise}**—in His actions; He is not questioned about what He does.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah's perfect wisdom and justice, showing His knowledge of inner secrets and human relationships. It honours Rasulullaah ﷺ as the divinely guided teacher who conveys these rulings with clarity and fairness. Spiritually, it reminds believers of balance, rights, and responsibilities, and the importance of obedience, sincerity, and trust in Allah's decree.

Its Application: Muslims practice this verse by respecting the waiting period of divorced women, ensuring lineage clarity, treating former spouses with fairness and kindness, observing Allah's commands in marital matters, and trusting His wisdom and justice in all decisions.

Du'a: O Allah, grant us fairness in marriage and divorce, preserve lineage, and guide us to act with wisdom and justice.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (229):
(Qur'an 2:229)

الطَّلَاقُ مَرَّتَانِ ۖ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ
شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۖ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا
افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Attalaaqu marrataani fa imsaakum bima'roofin aw tasreehum bi ihsaan; wa laa yahillu lakum an taakhuzoo mimmaaa aataitumoohunna shai'an illaaa ai yakhaafaaa alla yuqeemaa hudoodallahi fa in khiftum allaa yuqeemaa hudoodal laahi falaa junaaha 'Alaihimaa feemaf tadat bihee tilka hudoodul laahi falaa ta'tadoohaa; wa mai yata'adda hudoodal laahi fa ulaaa'ika humuzzaa limoon

This type of divorce is up to twice; the woman must then be retained on good terms or released with kindness; and it is not lawful for you to take back from women a part of what you have given them except when both fear that they may not be able to stay within the limits established by Allah; so if you fear that they may not be able to observe the limits of Allah, then it is no sin on them if the woman pays to get her release; these are the limits set by Allah, so do not exceed them; and those who transgress Allah's limits are the unjust.

Tafsir: {Divorce}, when issued by people of firm resolve and sound intellect, occurs **{twice}** — once when estrangement arises that contradicts the earlier desire which led to marriage and union. This desire originally stems from human nature, which, by design, includes differences and dualities rooted in the divine attributes. Then, if the one who initiated the divorce returns to his spouse, this return must also be made with reflection and deliberation — by recognizing that the original desire and longing have reawakened, causing him to reconsider his decision and return to her. If he divorces her again after such a return, then **{retention in kindness}** becomes necessary. That is, after the second divorce, he must choose one of two paths — and he must not go beyond this to a third divorce. If he does, he removes himself from the ranks of those who are wise and sincerely committed to religious principles. He must either retain her in a good and honourable manner — **{retention in kindness}**, which is what is pleasing to God and to the believers — and indeed, this second retention must be even better than the previous one that preceded the first divorce, during a time of mutual harmony. Or he must choose **{release in excellence}** — that is, separation with dignity, generosity, and kindness — in terms of wealth, character, and gentle words, so that the enmity and resentment stirred by Satan between them may be dissolved. **{And it is not lawful for you}** — O you judges who uphold the rulings of the sacred law — **{to take anything}** from the women **{of what you have given them}** as dowries or gifts

and return it to their husbands, **{except if both fear}** — meaning, the husband and wife, each on their own part — **{that they will not uphold the limits of Allah}** which have been established by Him for the proper management of their relationship. **{If you fear}** — O judges — **{that they will not uphold the limits of Allah}** between them, then **{there is no blame upon them}** — not upon the man for taking what **{she ransoms herself with}** in order to obtain a release, and not upon the woman for giving it. **{These}** are the rulings and boundaries **{of Allah}** established for your benefit, O believers, to guide and reform your conditions. **{So do not transgress them}** through opposition or neglect. Know that **{whoever transgresses the limits of Allah — they are the wrongdoers}**, those who move beyond the boundaries of humanity into the realm of beastly instincts, forsaking the noble reason and intellect that God has graciously bestowed upon them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah's wisdom, justice, and mercy in guiding human conduct and preserving dignity. It honours Rasulullaah ﷺ as the perfect Messenger conveying divine rulings as how to deal with our partners. Spiritually, it teaches patience, reflection, and moral refinement, urging believers to act with fairness, compassion, and obedience, relying fully on Allah's guidance and limits.

Its Application: Muslims practice this verse by observing the rules of divorce with reflection and fairness, either reconciling with kindness or separating with dignity, respecting dowries and Allah's limits, and avoiding transgression through injustice, neglect, or selfish impulses.

Du'a: O Allah, grant us wisdom in marriage and divorce, uphold Your limits, and guide our actions with fairness and dignity.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (230):
(Qur'an 2:230)

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

Fa in tallaqahaa falaa tahillu lahoo mim ba'du hattaa tankiha zawjan ghairah; fa in tallaqahaa falaa junaaha 'alaihimaaa ai yataraaja'aaa in zannaaa ai yuqeemaa hudoodal laa; wa tilka hudoodul laahi yubaiyinuhaa liqawminy ya'lamoon

Then if he divorces her the third time, she will not be lawful to him until she has stayed with another husband; then if the other husband divorces her, it is no sin for these two to reunite if they consider that they can keep the

limits of Allah established; these are the limits set by Allah which He explains for people of intellect.

Tafsir: {If he divorces her} — meaning, if divorce occurs between the couple after the two previous divorces — **{then she is not lawful}** — the divorced woman — **{for him}** — meaning, for the man who divorced her — **{after that}** — meaning, after the third and final divorce — **{until she marries}** — that is, the woman must marry — **{another husband}** — a second man, **{other than him}** — meaning, other than her first husband. **{If he divorces her}** — meaning, if the second husband also divorces her — **{then there is no blame upon them}** — the woman and her first husband — **{if they return to one another}** in marriage. Each may return to the other, and each may experience the sweetness or closeness of the second marriage if they desire, and this is only allowed **{if they believe they can uphold the limits of Allah}** in their relationship — meaning, if they both believe they can observe the divine boundaries and obligations between them. **{These}** rulings are **{the limits of Allah}** which He clarifies **{for people who know}** — those who understand, comprehend, and are aware of God's laws by virtue of sound reasoning. For the obligations imposed by divine law are grounded in reason and serve the purposes of justice and harmony.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah's perfect wisdom in setting clear limits for human relationships, honouring His justice and mercy. It venerates the Prophet ﷺ as the guide conveying these divine rulings on marital life. Spiritually, it teaches believers patience, reflection, and adherence to Allah's boundaries, ensuring fairness, moral integrity, and the preservation of family and societal harmony.

Its Application: Muslims practice this verse by observing the divine rules of final divorce, respecting the sanctity of marriage, ensuring any remarriage occurs within Allah's limits, and acting with fairness, reflection, and commitment to uphold His guidance.

Du'a: O Allah, guide us to honor Your marriage laws, act with wisdom, and maintain fairness and obedience in all relationships.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (231):
(Qur'an 2:231)

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ
ضِرَارًا لِتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ

عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللهَ وَاعْلَمُوا أَنَّ اللهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Wa izaa tallaqtumun nisaaa'a fabalaghna ajala hunna fa amsikoohunna bima'roofin law sarrihoo hunna bima'roof; wa laa tumsikoo hunna diraa rallita'tadoo; wa mai yaf'al zaalika faqad zalama nafsah; wa laa tattakhizooo aayaatillaahi huzuwaa; wazkuroo ni'matal laahi 'alaikum wa maaa anzala 'alaikum minal kitaabi wal hikmati ya'izukum bih; wattaqul laaha wa'lamooo annal laaha bikulli shai'in 'Aleem

And when you have divorced women, and their term reaches its end, either retain them on good terms within this period or release them with kindness; and do not retain them in order to hurt them, hence transgressing the limits; and he who does so harms only himself; and do not make the signs of Allah the objects of ridicule; and remember Allah's favour that is bestowed upon you and that He has sent down to you the Book and wisdom, for your guidance; keep fearing Allah and know well that Allah knows everything.

Tafsir: {And when you divorce women and they have reached the end of their waiting period} that is: when the duration of their waiting period (ʿiddah) is near its completion, **{then either retain them in a reasonable manner}** meaning: after the end of the waiting period approaches, you should reconcile with them and take them back, **{or release them in a reasonable manner.}** That is: separate from them honourably, **{and do not retain them to harm them}** meaning: do not reconcile with them solely with the intent to harm them, **{so that you transgress (against them).}** That is: keeping them for a long time without love or affection until they die, as ignorant and prideful people do, **{And whoever does that has certainly wronged himself.}** By exposing himself to the punishment of Allah, nullifying His wisdom, and obstructing the proper functioning of His creation and decree. **{And do not take the verses of Allah in jest}** O believers, do not belittle or treat lightly the divine rulings revealed to you; beware of His retribution. **{And remember the favor of Allah upon you}** be thankful for the blessings He has bestowed upon you, **{and what He has sent down to you}** particularly that which He revealed for your guidance, **{of the Book}** that clarifies the path of life in this worldly existence, **{and wisdom}** that leads to the pinnacle of monotheism and success in the Hereafter, **{by which He instructs you.}** So, you must take heed and be reminded through it. **{And fear Allah}** avoid what incurs His wrath and punishment; do not transgress the limits He set in His Book. **{And know that Allah is Knowing of all things.}** He encompasses you and your conditions; He is aware—through direct, immediate knowledge—of everything you do, good or bad, beneficial or harmful, and its consequences on yourselves.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's perfect wisdom and justice, highlighting His knowledge of all human actions. It honours Rasulullaah ﷺ as the divine messenger conveying these clear and merciful rulings. Spiritually, it teaches believers to act with fairness, sincerity, and respect in relationships, uphold Allah's boundaries, and be mindful of His guidance and favor.

Its Application: Muslims practice this verse by treating divorced women with fairness and respect, choosing reconciliation or honourable separation, avoiding harm or injustice, valuing Allah's guidance in His Book, and remaining mindful of His knowledge and limits in all actions.

Du'a: O Allah, guide us to act justly in marriage and divorce, protect us from transgression, and make us mindful of Your wisdom.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (232):
(Qur'an 2:232)

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۗ ذَٰلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Wa izaa tallaqtumun nisaaa'a fabalaghna ajalahunna falaa ta'duloo hunna ai yankihna azwaaja hunna izaa taraadaw bainahum bilma' roof; zaalika yoo'azu bihee man kaana minkum yu'minu billaahi wal yawmil aakhir; zaalikum azkaa lakum wa at-har; wallaahu ya'lamu wa antum laa ta'lamoon

And when you have divorced women and they complete their waiting period – then O guardians of such women, do not prevent them from marrying their husbands if they agree between themselves in accordance with Islamic law; this lesson is for those among People who Believe in Allah and the Last Day; this is purer for you, and cleaner; and Allah knows and you do not know.

Tafsir: {And when you, believers, divorce women and they reach}—after the divorce—**{the end of their waiting period}**, meaning the end of the prescribed ʿiddah set to ensure the womb is clear, **{then do not prevent them}**—do not restrain them or disgrace them—**{from marrying their [former] husbands if they agree among themselves in a lawful manner}**, that is: if both the woman and her former husband mutually consent to remarry in accordance with what is acceptable in Islamic law, then do not act like the ignorant people of pre-Islamic pride who block such reunions out of tribal arrogance or spite. **{That}**—meaning

this instruction and divine guidance—**{is what is instructed to whoever among you believes in Allah}** with full belief in the rulings and reminders He has revealed, **{and the Last Day}** with all that it entails of punishment, reward, reckoning, and consequences. **{That is purer for you}**—more effective in purifying your souls from base desires and false personal opinions—**{and cleaner}** for your hearts from following such harmful emotional impulses. **{And Allah knows}** the true benefits and well-being of His servants, **{and you do not know}**, so your duty is to obey and submit in full devotion and worship.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's perfect wisdom and knowledge, showing His care for human well-being and spiritual purification. It honours Rasulullaah ﷺ as the guide who conveys Allah's just and merciful rulings. Spiritually, it teaches believers to act with sincerity, fairness, and submission, avoiding pride and following divine guidance for heart and soul purification.

Its Application: Muslims practice this verse by allowing divorced women to remarry their former husbands lawfully if both consent, avoiding pride or spite, submitting to Allah's guidance, and trusting His wisdom for spiritual purity and moral integrity in relationships.

Du'a: O Allah, guide our hearts to obey Your rulings, act with fairness, and bless our relationships with purity and wisdom.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (233):
(Qur'an 2:233)

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۚ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Walwaa lidaatu yurdi'na awlaada hunna hawlaini kaamilaini liman araada ai yutimmar radaa'ah; wa 'alalmawloodi lahoo rizqu hunna wa kiswatuhunna bilma'roof; laatukallafu nafsun illaa wus'ahaa; laa tudaaarra waalidatum biwaladihaa wa laa mawloodul lahoo biwaladih; wa 'alal waarisi mislu zaalik; fa in araadaa Fisaalan 'an taraadim minhumaa wa tashaawurin falaa junaaha 'alaihimaa; wa in arattum an tastardi'ooo awlaadakum falaa junaaha 'alaikum izaa sallamtum maaa aataitum bilma'roof; wattaqul laaha wa'lamooo annal laaha bimaa ta'maloona baser

And mothers shall breast-feed their children for two full years – for those who wish to complete the term of milk feeding; and the father of the child must provide for food and clothing of the mother in accordance with custom; no one will be burdened except with what he can bear; a mother should not be harmed because of her child, nor he to whom the child is born be harmed because of his child (or a mother should not harm the child nor he to whom the child is born should harm the child); and the same is incumbent on the guardian in place of the father; then if the parents desire to wean the child by mutual consent and consultation, it is no sin for them; and if you wish to give your children out to a (milk feeding) nurse, it is no sin for you, provided you pay to them what is agreed, with kindness; and keep fearing Allah, and know well that Allah is seeing what you do.

Tafsir: {And mothers}—whether they are divorced or not—**{shall breastfeed their children for two complete years}** for those who wish to complete the full term of nursing, **{for the one who wants to complete the nursing period}**, meaning: the mothers shall nurse on behalf of the father who desires that his child be fully nursed. **{And upon the one for whom the child is born}**—that is, the father—**{is the provision for them}**—the nursing mothers—**{and their clothing in a fair manner}**, meaning: according to what is customary and appropriate. **{No soul shall be burdened beyond its capacity}**, since it is Allah's way not to burden His servants with more than they can bear. Thus, **{no mother should be harmed because of her child}**—such as by being forced to nurse without pay simply because the child is hers—**{nor should a father be harmed because of his child}**, for example by being obligated to pay more than he can afford for nursing fees. **{And}** if the father is deceased or absent, then **{upon the heir}**—the one who inherits his wealth—**{is a duty like that}**, meaning: the same responsibility of provision for nursing the child. **{And if both desire}**—the father and the mother—**{weaning}** before the end of the two years, **{by mutual consent and consultation}**, meaning: through sincere and agreed-upon discussion, **{then there is no blame upon them}**, as long as this does not harm the nursing child; if it does, the judge may intervene, since that would amount to neglecting the child and undermining what Allah has established. **{And if you wish}**—O believers—**{to have your children nursed by a wet nurse}**, whether the wet nurse is the mother or another woman, **{then there is no blame upon you as long as you give payment according to what is acceptable}**, meaning: there is no restriction as long as you pay fairly and appropriately what was agreed for the nursing before the completion of the nursing term. **{And fear Allah}**, by not neglecting the child or short-changing the nursing mother, **{and know that Allah is Seeing of what you do}**, and He will reward or hold you accountable according to His perfect knowledge of your deeds.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's perfect justice and mercy, showing His care for both mothers and children. It honours Rasulullaah ﷺ as the conveyor of these divinely wise rulings. Spiritually, it teaches believers to act with fairness, compassion, and consultation, upholding rights, fulfilling duties, and relying on Allah's knowledge and accountability.

Its Application: Muslims practice this verse by ensuring children are properly nursed, providing fair support to mothers or wet nurses, consulting on weaning decisions, and acting with fairness and responsibility, while fearing Allah and trusting His awareness of all actions.

Du'a: O Allah, bless our children, guide us to provide for them justly, and reward our care with Your knowledge and mercy.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (234):
(Qur'an 2:234)

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Wallazeena yutawaffawna minkum wa yazaroona azwaajai yatarabbasna bi anfusihinna arba'ata ashhurinw wa 'ashran fa izaa balaghna ajalahunna falaa junaaha 'alaikum feemaa fa'alna feee anfusihinna bilma'roof; wallaahu bimaa ta'maloona Khabeer

And those among you who die leaving wives behind them, then such widows shall restrain themselves for four months and ten days; so when their term is completed, O guardians of such women, there is no sin on you in what the women may decide for themselves in accordance with Islamic law; and Allah is Well Aware of what you do.

Tafsir: {And those among you who die}—O believers—**{and leave behind wives}**—whether one, two, three, or four—then those wives must **{wait}** and observe the prescribed waiting period **{for themselves for four months and ten [days]}**, so it becomes clear whether they are pregnant or not. **{Then when they have fulfilled their term}**—when the specified duration has come to an end—**{there is no blame upon you}**—O judges and guardians—**{for what they do with themselves}** in terms of seeking suitors, responding to proposals, investigating potential matches, or accepting marriage, **{in a manner acceptable}** according to what is recognized in Islamic law and customary practice. If their conduct is improper, then you—O judges—are blameworthy before Allah if you do not intervene and prevent it. **{And Allah is Fully Aware of what you do}**—O

judges—regarding your negligence in enforcing His rulings and maintaining His boundaries, and He will hold you accountable according to His perfect knowledge.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's perfect wisdom and justice in regulating human affairs. It honours Rasulullaah ﷺ as the guide conveying these divine rulings. Spiritually, it teaches believers to uphold fairness, observe prescribed limits, act responsibly, and trust Allah's knowledge, ensuring both justice and compassion in family and societal matters.

Its Application: Muslims practice this verse by respecting the waiting period of widows, supporting them in exploring lawful remarriage, ensuring proper guidance according to Islamic law, and being mindful of Allah's oversight in protecting rights and observing His boundaries.

Du'a: O Allah, guide widows to what is right, protect their rights, and make our actions just and pleasing to You.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (235):
(Qur'an 2:235)

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ۚ عَلِمَ اللَّهُ أَنَّكُمْ
سَتَذْكُرُونَهُنَّ وَلَٰكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۚ وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ
يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

Wa laa junaaha 'alaikum feema 'arradtum bihee min khitbatin nisaaa'i aw aknantum feee anfusikum; 'alimal laahu annakum satazkuroonahunna wa laakil laa tuwaa'idoohunna sirran illaaa an taqooloo qawlamma'roofaa; wa laa ta'zimoo 'uqdatan nikaahi hattaa yablughal kitaabu ajalah; wa'lamooo annal laaha ya'lamumaa feee anfusikum fahzarooh; wa'lamooo annallaaha Ghafoorun Haleem

And there is no sin on you if you propose marriage to women while they are hidden from your view, or hide it in your hearts; Allah knows that you will now remember them, but do not make secret pacts with women except by decent words recognised by Islamic law; and do not consummate the marriage until the written command reaches its completion; know well that Allah knows what is in your hearts, therefore fear Him; and know well that Allah is Oft Forgiving, Most Forbearing.

Tafsir: {And there is no blame upon you}—O believers—**{for what you subtly hint at}** with respectful and modest expressions **{regarding a proposal to**

women}—those in mourning due to the death of their husbands—**{or for what you conceal within yourselves}**, meaning your internal desire to marry them, **{for Allah knows}** what you harbour in your hearts and intentions, even if hidden, **{that you will remember them}**, so mention them with decency, avoiding suspicion or impropriety. **{But do not make a secret commitment with them}**—such as through hidden promises or intimate communication suggesting physical relations—**{except by saying a proper word}**, meaning a respectful, indirect expression indicating interest in marriage, particularly if you fear that someone else might propose before you. **{And do not resolve on the marriage contract}**—do not rush to finalize the nikah or formal engagement—**{until the decree has reached its term}**, that is, until the waiting period (ʿiddah) prescribed in the Book is completed. **{And know that Allah}**—the One fully aware of your inner intentions—**{knows what is in your hearts}**, including any betrayal or violation of His limits, **{so beware of Him}**, that you may be saved from His anger and punishment. **{And know that Allah is Forgiving}** toward those who intend wrongdoing but refrain from acting on it, **{and Forbearing}**, not hasty in punishing the disobedient.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah's perfect knowledge, wisdom, and justice, showing His care for both outward actions and inward intentions. It honours Rasulullaah ﷺ as the divinely appointed guide explaining these rulings. Spiritually, it teaches believers mindfulness, patience, and integrity, ensuring proper conduct while trusting Allah's guidance and mercy in matters of the heart.

Its Application: Muslims practice this verse by expressing interest in widows respectfully, avoiding secretive or improper promises, observing the prescribed waiting period, guarding intentions, and being mindful of Allah's knowledge while relying on His forgiveness and patience.

Du'a: O Allah, guide our hearts and intentions, protect us from haste or wrongdoing, and grant us Your forgiveness and patience.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (236):
(Qur'an 2:236)

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۚ وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُحْسِنِينَ

Laa junaaha 'alaikum in tallaqtumun nisaaa'a maa lam tamassoohunna aw tafridoo lahunna fareedah; wa matti'hoohunna 'alal moosi'i qadaruhoo wa 'alal muqtiri qadaruhoo matta'am bilma'roofi haqqan 'alal muhsineen

There is no sin upon you if you divorce women while you have not touched them or appointed their bridal money; and give them some provision; the rich according to their means, and the poor according to their means; a fair provision according to custom; this is a duty upon the virtuous.

Tafsir: {There is no blame}—no sin or wrongdoing—**{upon you}**—O believers—**{if you divorce women before you have touched them}**—that is, before consummating the marriage—**{or have assigned for them a dowry}**, meaning before specifying a fixed bridal gift (mahr or ṣadaq). **{But}** if you do divorce them in this case, then **{provide for them}**—offer them a gift or compensation—out of kindness to mend what was broken by the separation after the contract. **{For the wealthy according to his means}**, that is: let the well-off man give according to his capacity and comfort, **{and for the one of limited means according to his means}**, meaning: the one with less wealth should still give something according to his ability. **{A provision}**—a gift or compensation—should be given, **{in a fair manner}** recognized by religious law and common decency. This compensatory gift is **{a duty}**—not just recommended—because it is **{upon}** the believers who are **{doers of good}**, those who do not wish harm upon others and, even if separation happens, they respond with generosity to preserve mutual respect and the bonds of faith.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's perfect justice and mercy, showing His care for fairness and equity among people. It honours Rasulullaah ﷺ as the guide who conveys divine wisdom with clarity. Spiritually, it teaches believers generosity, compassion, and integrity, even in separation, reflecting inner virtue and obedience to Allah's commands.

Its Application: Muslims practice this verse by treating unconsummated marriages respectfully, offering fair compensation when divorce occurs, giving according to their means, acting with kindness, preserving dignity, and upholding justice and generosity in all marital matters.

Du'a: O Allah, guide us to act justly in separation, grant us generosity, and help us uphold dignity and fairness in all matters.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (237):
(Qur'an 2:237)

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ۚ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Wa in tallaqtumoohunna min qabli an tamassoohunna wa qad farad tum lahunna fareedatan fanisfu maa faradtum illaaa ai ya'foona aw ya'fuwallazee biyadihee 'uqdatunnikaah; wa an ta'fooo aqrabu littaqwaa; wa laa tansawulfadla bainakum; innal laaha bimaa ta'maloona Baseer

If you divorce them before you have touched them and have appointed the bridal money, then payment of half of what is agreed is ordained unless the women forgo some of it, or he in whose hand is the marriage tie, pays more; and O men, your paying more is closer to piety; and do not forget the favours to each other; indeed Allah is seeing what you do.

Tafsir: {And if you divorce them before you have touched them}—that is, before consummation—**{and you have already assigned for them a dowry}**, meaning: you have specified a bridal gift (mahr or ṣadaq), **{then [they are entitled to] half of what you specified}**, meaning: it becomes obligatory upon you to give them half of the agreed-upon dowry. **{Unless they waive [it]}**—that is, the women forgive their right and choose not to take anything, doing so to avoid suspicion or simply out of goodwill—**{or he waives [it] in whose hand is the marriage contract}**, meaning: the husband voluntarily gives her the full dowry as a gift, even though only half is obligatory. **{And to forgo}**—that is, your act of forgiving, O believers, in such cases—**{is closer to righteousness}**, and more virtuous and pleasing to Allah. **{And do not forget}**—do not neglect or abandon—**{graciousness between yourselves}**, O you who strive to do good; rather, treat one another with the excellence Allah has shown you, especially to those who deserve it. **{Indeed, Allah}**—who watches over all your deeds—**{is Seeing of what you do}**, including your acts of generosity and kindness, and He will reward you for them out of His bounty.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah's perfect justice and mercy, highlighting His awareness of every act of kindness. It honours Rasulullaah ﷺ as the divine guide conveying God's wisdom in every field of life. Spiritually, it teaches believers generosity, graciousness, and moral excellence, showing that even in separation, righteous conduct and compassion reflect closeness to Allah and reward in the Hereafter.

Its Application: Muslims practice this verse by honouring dowry obligations in unconsummated marriages, giving generously beyond what is required when possible, fostering kindness and graciousness between spouses, and trusting Allah to see and reward acts of fairness and generosity.

Du'a: O Allah, grant us generosity and fairness in our dealings, make us kind to others, and reward our righteous actions.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (238):
(Qur'an 2:238)

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Haafizoo 'alas salawaati was Salaatil Wustaa wa qoomoo lillaahi qaaniteen

Guard all your prayers, and the middle prayer; and stand with reverence before Allah.

Tafsir: Then, since the bewildered knower (ʿarif), immersed in the ocean of divine perplexity, possesses shifting inclinations and multiple spiritual orientations in accordance with the renewal of his breaths and inhalations—breaths that are drawn from the merciful exhalations, gifted by the grace of the Divine Realm (ʿAlam al-Lahut), arising from the One and Absolute Essence, and manifesting through both beautiful and majestic theophanies, expressed through the divine names and attributes whose effects and demands differ in accordance with divine perfection—He, exalted is He, willed to alert the seeker to remain anchored by linking his inclinations to prayer at all times, so that he may not become distracted from the Truth in any moment. Thus, He said: **{Maintain with care}**—persevere, O you who turn toward the unity of the Divine Essence—**{the prescribed prayers}** which have been ordained for you at the known times, **{and}** especially **{the middle prayer}**, which signifies the subtle, gentle inward turning that takes place between every two of your breaths. In summary: **{and stand}**—O shadows dissolved in their own selves and consumed in the One Essence, for you have no independent existence of your own—**{before Allah}**—the One who manifested you from the depths of nonexistence by extending the shadows of His Names upon you and sprinkling upon you from the ocean of His generosity and being—**{devoutly obedient}**, in a state of humility, submission, and total annihilation of your illusory, shadowy selfhood in the Real Divine Identity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, exalted is He, as the Source of all existence, Mercy, and perfection, whose Names and Attributes govern all creation. It honours Rasulullaah ﷺ as the guide who conveys divine instruction to the seeker. Spiritually, it teaches the devotee to anchor their soul through prayer, cultivating humility, annihilation of self, and constant turning toward God.

Its Application: Muslims practice this verse by performing the prescribed prayers consistently, especially the middle prayer, maintaining mindfulness and devotion, surrendering the ego, and linking every intention and breath to Allah to remain spiritually anchored and focused on His unity.

Du'a: O Allah, strengthen our devotion, help us perform prayers sincerely, and anchor our hearts in Your unity and presence always.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (239):
(Qur'an 2:239)

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنْتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ

Fa in khiftum farijaalan aw rukbaanan fa izaaa amintum fazkurul laaha kamaa 'allamakum maa lam takoonoo ta'lamoon

And if you are in fear, pray while on foot or while riding, as you can; when you are in peace remember Allah the way He has taught you, which you did not know.

Tafsir: {But if you fear}—that is, if you become apprehensive due to the constraints and demands of human faculties—**{then [pray] on foot}**, meaning: proceed spiritually as those detached from bodily inclinations and all their demands, having fully shed their grip; **{or mounted}**, that is: riding upon those very faculties, having subdued them through rigorous spiritual discipline (riyaḍat), to the point where one becomes wholly free of their lower impulses. **{Then when you are secure}**—when you have attained safety from their harmful influences—**{remember Allah}**—the One who causes all individuality and duality to vanish entirely, **{just as He taught you that which you did not know}**, for were it not for His revelation of Surat al-Ikhlaṣ, the Word of Tawhid (Divine Unity), and other verses indicating essential oneness, you would have remained ignorant of the realities of Divine Unity (al-tawhid al-dhati).

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, exalted is He, as the One who grants knowledge, guidance, and safety from the distractions of the self. It honours Rasulullaah ﷺ as the perfect Messenger teaching humanity the reality of Divine Unity. Spiritually, it instructs the seeker to act with mindfulness, discipline, and remembrance, transcending bodily inclinations toward constant awareness of God.

Its Application: Muslims practice this verse by performing prayers sincerely, whether on foot or seated, disciplining their faculties, remembering Allah in all states, and reflecting on His revelation to gain understanding of Divine Unity and overcome distractions of the self.

Du'a: O Allah, guide our actions, discipline our hearts, and help us remember You in all states with true understanding of Your unity.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (240):

(Qur'an 2:240)

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Wallazeena yutawaf fawna minkum wa yazaroona azwaajanw wasiyyatal li azwaajihim mataa'an ilal hawlighaira ikhraaj; fa in kharajna falaa junaaha 'alaikum fee maa fa'alna feee anfusihinna min ma'roof; wallaahu Azeezun Hakeem

And those among you who die leaving wives behind them – they should bequeath for their wives a complete provision for one full year without turning them out; so if they go out themselves, there is no sin on you regarding what they do of themselves in a reasonable manner; and Allah is Almighty, Wise.

Tafsir: {And those who are taken in death}—those believers who sense their approaching end—**{from among you}**—O believers—**{and leave behind wives}**, then it was incumbent upon them in the early phase of Islam to leave **{a bequest}**—a written will—**{for their wives}**, derived from their own wealth, **{providing for them}** a means of living and comfort **{for a year}**, after their death, **{without being turned out}**—that is, the wives were to remain in the deceased husband's home without being expelled during that period. This was the initial ruling in Islam, later abrogated by the fixed waiting period (ʿiddah) of **{four months and ten [days]}**. **{But if they leave [on their own]}**—that is, if the wives depart from the husband's residence of their own will—**{then there is no blame upon you}**—O judges and guardians—**{for what they do}** such as using perfume, ceasing mourning, or receiving marriage proposals **{regarding themselves}**, so long as what they do arises **{in a proper manner}**—meaning, in a way deemed acceptable, lawful, and morally sound. But if not, then the burden falls upon you, O judges, for failing to prevent misconduct. And know that **{Allah is Almighty}**—possessing full power and able to exact justice from those who transgress His limits and neglect His rulings—**{Wise}**, perfectly governing the welfare and spiritual interest of His servants.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, Almighty and All-Wise, as the One who regulates life, death, and provision, ensuring justice and care for the vulnerable. It honours Rasulullaah ﷺ as the guide transmitting these rulings with clarity and mercy. Spiritually, it teaches believers to uphold fairness, compassion, and moral responsibility toward widows, reflecting divine wisdom in everyday life.

Its Application: Muslims practice this verse by ensuring widows are provided for after a husband's death, respecting their residence and rights during the waiting period, guiding them lawfully if needed, and trusting Allah's wisdom and justice in all matters.

Du'a: O Allah, provide for the widows among us, protect their rights, and guide us to act justly and wisely always.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (241):
(Qur'an 2:241)

وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ

Wa lilmutallaqaati mataa'um bilma'roofi haqqan 'alal muttaqeen

And for divorced women also, is a complete provision in reasonable manner; this is a duty upon the pious.

Tafsir: {And}—know, O believers, that—**{for divorced women}**, in general and without restriction to a particular case, **{is a provision}**—a compensatory gift or maintenance—**{in a fair manner}**—that is, in a way deemed lawful and commendable by the Shariʿah, and according to sound custom. This provision is **{a duty}**—a confirmed and established obligation—**{upon}** the responsibility and moral conscience of **{the God-fearing}**—those who divorce them during their waiting period (ʿiddah), for all necessary support and care during that time remains their obligation.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, All-Wise and Just, as the One who establishes clear, compassionate rules to protect the rights of the vulnerable. It honours Rasulullaah ﷺ as the exemplary guide conveying these divine rulings. Spiritually, it teaches believers to act with fairness, responsibility, and God-consciousness toward divorced women during their waiting period.

Its Application: Muslims practice this verse by providing divorced women with fair maintenance and care during their waiting period, fulfilling their moral and religious duty, acting with responsibility, justice, and God-consciousness in accordance with Islamic law and custom.

Du'a: O Allah, help us uphold our duties justly, provide for those in need, and grant us righteousness and God-consciousness.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (242):
(Qur'an 2:242)

كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

Kazaalika yubaiyinul laahu lakum aayaatihee la'allakum ta'qiloon

This is how Allah explains His verses to you so that you may understand.

Tafsir: {Likewise} — meaning: just as the rulings concerning divorce and the related commands were explained — **{Allah clarifies for you}** (He who guides) **{His signs}** that indicate His Oneness, **{so that you may understand}** — in the hope that you reflect upon them and attain the great success from Him.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the All-Knowing Guide, for revealing clear signs of His Oneness and wisdom. It honours Rasulullaah ﷺ as the trusted conveyor of divine guidance. Spiritually, it invites believers to reflect deeply, comprehend divine unity, and attain success by aligning their understanding and actions with Allah's commands.

Its Application: Muslims practice this verse by reflecting on Allah's signs, seeking to understand His Oneness, contemplating His guidance in all matters, and applying His teachings in daily life to attain spiritual insight and success in this world and the Hereafter.

Du'a: O Allah, open our hearts to Your signs, deepen our understanding of Your Oneness, and grant us true guidance and success.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (243):
(Qur'an 2:243)

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

Alam tara ilal lazeena kharajoo min diyaarihim wa hum uloofun hazaral mawti faqaaala lahumul laahu mootoo summa ahyaahum; innal laaha lazoo fadlin 'alannaasi wa laakinna aksarannaasi laa yashkuroon

Did you (O dear Prophet Muhammad ﷺ) not see those who left their homes, whereas they numbered in thousands, fearing death? So, Allah said to them, "Die"; He then brought them back to life; indeed, Allah is Most Munificent towards mankind, but most men are ungrateful.

Tafsir: {Have you not seen}—O you who perceive and reflect—**{those who fled their homes}**—they were the people of "Dawud," a village near Wasiṭ—**{while they were thousands}**, a great multitude indeed, **{fearing death}**? A plague had struck them, and they fled in panic to escape divine decree. **{So, Allah said to them}**—after He saw their flight from His destined will—**{Die}**, and they all perished instantly. **{Then He revived them}**, through the supplication of Hizqil (Ezekiel) (as), when he passed by their abandoned settlement and saw their bones exposed and their bodies scattered. He marvelled at the sight, so Allah revealed to him: "Call upon them in My name and by My will." So, he called out, and they rose saying: "Glory be to You, O Allah, and with Your praise; there is no god but You." **{Indeed, Allah}**—the One who governs all affairs and sustains His servants—**{is full of bounty}** and grace **{to mankind}**, reviving hearts and bodies alike, **{but most people do not give thanks}**—they fail to acknowledge His favours and mercies.

Tafsir: {Have you not seen}—O you who are deceived by surface perception—**{those who departed from their homes}**—that is, their familiar, comfortable abodes, symbolizing the realm of possibility and created existence (Buqʿat al-Imkan)—**{while they were thousands}**—harmoniously joined in attachment to their kind, **{fearing death}**—but not physical death, rather the voluntary death of the ego and selfhood. **{So Allah said to them}**—He, the One who guides to the Unity of the Essence through the tongue of His spiritual guides and messengers—**{Die}** to your attachments, your self-will, and your egoic identity, O seekers turning toward the Ocean of Divine Reality. Thus, they died to the demands of the lower faculties and the compulsions of the natural self completely. **{Then He revived them}**—granting them the true, eternal life: the life of Divine Knowledge (ʿilm ladunni), the realized presence (wujud ʿayni haqqi), and the everlasting, infinite subsistence (al-baqaʾ al-azali al-sarmadi). **{Indeed, Allah}**—the One who assumes full responsibility for the journey and condition of His servants—**{is full of bounty to the people}**—those who had forgotten their origin and true destination—by guiding them back to their primordial station before they descended into the domain of temporal existence. **{But most people do not give thanks}**—they neither grasp nor recognize the blessing of being returned to their original homeland and eternal station, nor do they show gratitude through remembrance, awareness, and constant presence with the Real.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's supreme power and guidance, showing His mercy in reviving those who "die" from ego and attachments, granting them eternal spiritual life. It honours Hizqil (as) as the divinely entrusted guide. Spiritually, it teaches detachment from the self, awakening to Divine Reality, and gratitude for Allah's sustaining grace and guidance.

Its Application: Muslims can practice this by trusting Allah in adversity, turning to Him in supplication, seeking guidance from His messengers, and expressing gratitude through remembrance, reflection, and acknowledging His mercy in both life and death.

Du'a: O Allah, revive our hearts with Your guidance, grant us steadfastness, and make us ever grateful for Your mercy.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (244):
(Qur'an 2:244)

وَقَاتِلُوا فِي سَبِيلِ اللهِ وَاعْلَمُوا أَنَّ اللهَ سَمِيعٌ عَلِيمٌ

Wa qaatiloo fee sabeelil laahi wa'lamooo annal laaha Samee'un 'Aleem

And fight in Allah's cause and know well that Allah is All Hearing, All Knowing.

Tafsir: {And}—if you, O believers, truly desire to be among the grateful for His blessings and the successful recipients of His grace and bounty—**{fight}**—strive and struggle—**{in the way of Allah}**, which is the path of total annihilation of otherness (fanāʾ al-ghayr) and the obliteration of egoic selfhood. Engage in this battle **{against the disbelievers}**, symbolized here as the animalistic forces within you—your lower impulses and carnal faculties. Know that whether you die, you shall be **{gathered to Allah}**, and if you live, **{you shall be resurrected to Allah}**. So, what excuse remains for you, O believers, to refrain from waging war against the armies of the devils—those inner demonic traits—until you are saved from the destruction of the realm of possibility (ʿalam al-imkan) and arrive at the expanse of necessary existence (faḍāʾ al-wujub)? **{And know that Allah is Hearing}**—He hears your utterances of reluctance and avoidance toward spiritual struggle—**{Knowing}**, fully aware of your inner motives that arise from the attachments of natural, lower life.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's supreme knowledge and guidance, highlighting His power to gather and resurrect His servants. It honours Rasulullaah ﷺ and believers as exemplars of spiritual struggle. Spiritually, it teaches inner jihad: waging war against the ego and base impulses, striving for annihilation of selfhood, and attaining closeness to Divine Reality.

Its Application: Muslims can put this verse into practice daily by striving against their lower desires and ego, engaging in self-discipline, purifying intentions, and acting in ways that align with Allah's guidance, seeking spiritual growth and closeness to Him.

Du'a: O Allah, help me overcome my lower self, guide my struggle, and gather me near You in steadfastness.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (245): (Qur'an 2:245)

مَنْ ذَا الَّذِي يُقْرِضُ اللهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ۚ وَاللهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ

Man zal lazee yuqridul laaha qardan hasanan fayudaa 'ifahoo lahoo ad'aafan kaseerah; wallaahu yaqbidu wa yabsutu wa ilaihi turja'oon

Is there someone who will lend an excellent loan to Allah, so that He may increase it for him several times over? And Allah restricts and eases (the sustenance) – and it is to Him that you will return.

Tafsir: {Who is it}—the knower of Allah **{that lends to Allah}**—meaning: he entrusts and submits the identity of possibility, the essence of existence, and the reality of being entirely to Allah, the One who abolishes all identities, **{a good loan}**—a smooth, active, and joyful entrusting, without distress or procrastination, content with what has been decreed for him, patient in all trials that bring him closer to Allah. **{So He multiplies it for him}**—after he has annihilated his ego within it—**{many times over}**—its true measure known only to Him; for the Creator joined the created with the Absolute, resulting in complete elimination of duality, and the veils of otherness entirely lifted. **{And Allah}**—the One, the Eternal, the Self-Sufficient—**{withholds}** unto His essence what He spreads, **{and extends}** as He wills the shadows of His Names, Attributes, and the effects of His self-manifestations. **{And to Him}**—not to anyone else—**{you shall return}**, O shadows and effects, willingly or unwillingly.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, highlighting His absolute Oneness, self-sufficiency, and supreme authority over all existence. It honours the Prophet Muhammad ﷺ by illustrating the path of the knower, who entrusts his being to Allah through submission, patience, and spiritual annihilation. Spiritually, it teaches that true reward comes from surrendering ego and worldly attachments, leading to closeness with Allah and the unfolding of divine generosity.

Its Application: Muslims can practice this verse by surrendering their desires, trusting Allah's decrees, being patient in trials, and consciously submitting their actions and intentions to Him, seeking spiritual purification and closeness to the Divine.

Du'a: O Allah, help me entrust my soul and actions to You, multiply my rewards, and guide me to Your closeness.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (246): (Qur'an 2:246)

أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَىٰ إِذْ قَالُوا لِنَبِيٍّ لَهُمُ ابْعَثْ لَنَا مَلِكًا نُقَاتِلْ فِي سَبِيلِ اللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا ۖ قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

Alam tara ilal malai mim Baneee Israaa'eela mim ba'di Moosaaa iz qaaloo li Nabiyyil lahumub 'as lanaa malikan nuqaatil fee sabeelillaahi qaala hal 'asaitum in kutiba 'alaikumul qitaalu allaa tuqaatiloo qaaloo wa maa lanaaa allaa nuqaatila fee sabeelil laahi wa qad ukhrijnaa min diyaarinaa wa abnaaa'inaa falammaa kutiba 'alaihimul qitaalu tawallaw illaa qaleelam minhum; wallaahu 'aleemum bizzaalimeen

Did you (O dear Prophet Muhammad ﷺ) not see a group of the Descendants of Israel, after Moosa? When they said to one of their Prophets (Shamueel – Samuel), "Appoint a king for us so that we may fight in Allah's way"? He said, "Do you think you would refrain from fighting if it is made obligatory for you?" They said, "What is the matter with us that we should not fight in Allah's cause, whereas we have been driven away from our homeland and our children?" So when fighting was ordained for them, they all turned away, except a few; and Allah is Well Aware of the unjust.

Tafsir: {Have you not considered the leaders of the Children of Israel}—those who avoided fighting during the lifetime of Musah (as)—how they were compelled to fight **{after}** the death of **{Musah, when they said to a prophet among them}**—whether Joshua, Simeon, or Samuel—when the giants appeared against them, destroyed their homes, plundered their wealth, and enslaved their children: **{"Appoint for us a king to fight for us in the way of Allah."}** He said, **{"Would you perhaps refuse if fighting is prescribed for you?"}** They said, **{"And what is wrong with us that we should not fight in the way of Allah, when we have been driven out of our homes and our children?"}** If they had not fought then, they would have been completely exterminated. **{But when fighting was prescribed for them, they turned away, except for a few of them,}** three hundred and thirteen, the number of the people of Badr, **{and Allah is Knowing of the wrongdoers.}**

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's justice and wisdom, highlighting His knowledge of human actions and intentions. It honours the leaders and prophets who guided their people with courage and divine insight. Spiritually, it reminds that true obedience requires facing trials, struggling against oppression, and acting upon divine command, rather than relying on convenience or fear.

Its Application: Muslims can put this verse into practice by standing firm in the path of Allah, obeying His commands even in hardship, and persevering in righteous struggle rather than turning away out of fear or convenience.

Du'a: O Allah, grant me courage and steadfastness to fight in Your cause, obey Your commands, and protect me from weakness.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (247):
(Qur'an 2:247)

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوا أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ ۚ قَالَ إِنَّ اللهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۖ وَاللهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ ۚ وَاللهُ وَاسِعٌ عَلِيمٌ

Wa qaala lahum Nabiy yuhum innal laaha qad ba'asa lakum Taaloota malikaa; qaalooo annaa yakoonu lahul mulku 'alainaa wa nahnu ahaqqu bilmulki minhu wa lam yu'ta sa'atamminal maal; qaala innallaahas tafaahu 'alaikum wa zaadahoo bastatan fil'ilmi waljismi wallaahu yu'tee mulkahoo mai yashaaa'; wallaahu Waasi'un 'Aleem

And their Prophet said to them, "Indeed Allah has sent Talut (Saul) as your king"; they said, "Why should he have kingship over us whereas we deserve the kingship more than he, and nor has he been given enough wealth?" He said, "Indeed Allah has chosen him above you, and has bestowed him with vast knowledge and physique"; and Allah may bestow His kingdom on whomever He wills; and Allah is Most Capable, All Knowing.

Tafsir: {And their prophet said to them} by divine inspiration and revelation, **{Indeed, Allah}** the Planner of your affairs, **{has sent for you Talut}** — from the unlettered and humble — **{as a king}** to govern your matters and to fight alongside you against your enemy. **{They said}** arrogantly and in disbelief: **{How can he have authority over us}** — when he is among the lowly of people, how is he worthy of this position? **{And we are more entitled to the kingdom than he is,}** yet the truth was that **{he had not been given abundant wealth}** to strengthen him, and they despised him because he was poor, a shepherd, or a water-bearer or

tanner, and he was from the children of Benjamin, in whom there was no tradition of prophecy or kingship; prophecy belonged to the children of Levi and kingship to the children of Judah, among whom there were people of great stature. **{He said}** to them, their prophet: **{Indeed, Allah}** — the Honorer of the humble among His servants — **{has chosen him}** for kingship **{over you}** despite his poverty and low lineage, **{and}** after choosing him, **{He increased him in abundance}** — in wisdom and comprehensiveness **{in knowledge}** necessary for administering the kingdom, **{and}** great strength in **{body}** to resist and confront the enemy. **{And Allah}** the Planner of His servants' affairs, **{gives His kingdom to whom He wills}** among His servants according to His knowledge and wisdom, without regard to their poverty or lineage. **{And Allah}** the Wise, the Knowing, **{is vast}** in His bounty and goodness, **{Knower}**of His justice and judgment; He does what He wills and rules as He wishes, free from prior motives or limitations.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, emphasizing His wisdom, justice, and absolute knowledge in choosing leaders. It honours Rasulullaah, who conveys God's divine guidance with clarity and insight. Spiritually, it teaches that true worth and authority come from God's selection and grace, not wealth, status, or lineage, encouraging humility, trust, and submission to His will.

Its Application: Muslims can put this verse into practice by trusting Allah's wisdom in leadership and decision-making, respecting those chosen by Him, valuing humility over wealth or status, and supporting righteous leaders with obedience and sincere cooperation.

Du'a: O Allah, grant us humility, wisdom, and strength, and guide us to follow righteous leaders chosen by Your decree.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (248):
(Qur'an 2:248)

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

Wa qaala lahum Nabiyyuhum inna Aayata mulkiheee ai yaatiyakumut Taabootu feehi sakeenatummir Rabbikum wa baqiyyatummimmaa taraka Aalu Moosa wa Aalu Haaroona tahmiluhul malaaa'ikah; inna fee zaalika la Aayatal lakum in kuntum mu'mineen

And their Prophet said to them, "Indeed the sign of his kingdom will be the coming of a (wooden) box to you, in which from your Lord is the contentment of hearts and containing some souvenirs (remnants) left behind

by the honourable Moosa and the honourable Haroon (Aaron), borne by the angels; indeed in it is a great sign* for you if you are believers." (The remnants of pious persons are blessed by Allah.)

Tafsir: **{And}** after they despaired of changing the decree of Allah and altering His pleasure, they came seeking the proof and signs of his kingship. **{Their prophet said to them}** by Allah's inspiration and guidance: **{Indeed, the sign of his kingdom is that the Ark}** — **{in which is tranquility}** — that is, it contains what brings you serenity, reassurance, and steadfastness in battle, for it is the chest of the Torah sent **{from your Lord}** for the rectification of your affairs. **{And}** also as a sign of his kingship, **{there will come to you a remainder of what the family of Moses and the family of Aaron left behind}** — it is said to be the tablets, the staff of Moses, and the turban of Aaron, which the prophets of the Children of Israel inherited until **{it is carried by the angels}** by Allah's command and delivered to Talut. **{Indeed, in that}** mentioned **{is a sign for you}** of Talut's kingdom, **{if you are believers}** in Allah and in what He sent through His prophets. After Allah granted him the kingdom and the signs indicating it, he set out with Allah's guidance toward the enemy. It is narrated that he said at the time of departure: "None shall go out with me except the young men who are free of deceit, devoid of desire, eager for the appointed task, and joyful for battle and martyrdom."

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah's perfect knowledge and guidance, showing His wisdom in granting kingship and clear signs to validate it. It honours Rasulullaah as the divinely inspired messenger conveying God's commands. Spiritually, it teaches reliance on God's guidance, the value of sincere intention, and detachment from worldly distractions in fulfilling divinely appointed duties.

Its Application: Muslims can put this verse into practice by seeking guidance and reassurance in divine signs, trusting Allah's chosen leaders, and preparing themselves with sincerity, discipline, and readiness to fulfill their responsibilities with integrity and faith.

Du'a: O Allah, grant us sincerity, steadfastness, and faith to follow Your guidance and trust in Your chosen leaders.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (249):
(Qur'an 2:249)

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ
فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۚ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ ۚ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ

قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ

Falammaa fasala Taalootu biljunoodi qaala innal laaha mubtaleekum binaharin faman shariba minhu falaisa minnee wa mallam yat'amhu fa innahoo minneee illaa manigh tarafa ghurfatam biyadih; fashariboo minhu illaa qaleelamminhum; falammaa jaawazahoo huwa wallazeena aamanoo ma'ahoo qaaloo laa taaqata lanal yawma bi Jaaloota wa junoodih; qaalallazeena yazunnoona annahum mulaaqul laahi kam min fi'atin qaleelatin ghalabat fi'atan kaseeratam bi iznil laah; wallaahuma'as saabireen

So when Talut left the city along with the armies, he said, "Allah will surely test you with a river; so whoever drinks its water is not mine – and whoever does not drink is mine – except him who takes it in the hollow of his hand"; so they all drank it, except a few of them; thereafter when Talut and the believers with him had crossed the river, they said, "We do not have power this day to face Jalut (Goliath) and his armies"; those who were certain of meeting Allah said, "Many a times has a smaller group overcome a bigger group by Allah's command; and Allah is with the steadfast."

Tafsir: {So when Talut set out with the soldiers} — and it was in the heat and while crossing a pass with no water — each of his soldiers secretly supplicated to Allah in his heart to show them a river in that desolate pass, fearing the severity of thirst. Allah inspired their supplications to the heart of Talut, **{he said}** to them: **{Indeed, Allah is testing you}** and trying you in this pass **{with a river}**. **{So whoever drinks from it is not of me}** — that is, he is not from my followers, my supporters, or my aides; **{and whoever does not taste it}** — does not drink from it — **{then indeed he is of me except for whoever scoops a handful with his hand}** not to quench thirst, but in gratitude for Allah's blessing, in fulfilment of His promise, and in acknowledgment of His countless favours and bounty. When they reached it, **{they drank from it}** except for **{a few of them}** — it is said three hundred and thirteen, others say three thousand, or a thousand. And beware, O seeker tested by the river of worldly existence, that you do not drink from it out of fear of the thirst of the consuming fire of love, either for the lover or for the True Beloved, lest you fall out of the company of the devoted lovers, immersed in the fires of love until they are purified of all identities, and so that you do not taste the pleasures and desires of this world, lest you be deprived of the rank of the possessors of insight and certainty, the ones granted the Paradise of the Meeting and the Garden of Submission. **{So when he and those who believed with him crossed it, they said}** secretly to one another: **{We have no power today against Goliath and his soldiers}** due to their strength and might. **{Those who assumed}** rightly of their Lord — indeed, they knew with certainty — **{that they}** having detached themselves from the veils of existence **{would meet Allah}** without the

duality of veils or identity concealment: **{How many a small group}** of reason and insight **{overcame a large group}** of soldiers of the self and of desire **{by the permission of Allah}**? **{And Allah}** who tests His servants **{is with the patient}** [Al-Baqarah: 249], aiding them against those who oppose them by His power and might; and victory is only from Allah.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's absolute power, wisdom, and ability to test and guide His servants. It honours Rasulullaah as the divinely inspired leader implementing God's commands. Spiritually, it teaches self-restraint, detachment from worldly desires, reliance on divine support, and patience, showing that true victory comes from Allah and the faithful attain closeness to Him.

Its Application: Muslims can put this verse into practice by exercising patience, self-restraint, and trust in Allah during tests, avoiding indulgence in worldly temptations, and relying solely on His guidance and power to overcome trials and challenges.

Du'a: O Allah, grant me patience, self-restraint, and steadfastness in trials, and make me among those aided by Your might.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (250):
(Qur'an 2:250)

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Wa lammaa barazoo liJaaloota wa junoodihee qaaloo Rabbanaaa afrigh 'alainaa sabranw wa sabbit aqdaamanaa wansurnaa 'alal qawmil kaafireen

And when they confronted Jalut and his armies they invoked, "Our Lord! Pour (bestow abundantly) on us patience (fortitude), and keep our feet steady, and help us against the disbelieving people."

Tafsir: {And when they confronted} — came forth to — **{Goliath and his soldiers}** and drew near to them, **{they said}** turning to their Lord, pleading to Him and seeking support from Him: **{Our Lord, pour upon us patience}** — a patience to endure Your afflictions, **{and make firm our feet}** — steadfastness in Your decree, **{and grant us victory}** — to carry out Your command and execute Your will **{over the disbelieving people}**, for Your favours and blessings; indeed, You are the Almighty, the Wise.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Almighty and Wise, for being the source of strength, guidance, and victory for His servants. It honours Prophet Muhammad ﷺ by teaching believers

to follow the example of sincere reliance on Allah. Spiritually, it emphasizes turning to Allah in trials, seeking patience, steadfastness, and support to overcome challenges with faith.

Its Application: Muslims can implement this verse by turning to Allah in all challenges, asking for patience, steadfastness, and guidance, trusting His wisdom, and seeking His support to overcome difficulties and act righteously in daily life.

Du'a: O Allah, grant us patience, make our steps firm, and grant us victory over challenges, for You are Almighty and Wise.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (251):
(Qur'an 2:251)

فَهَزَمُوهُمْ بِإِذْنِ اللهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۗ وَلَوْلَا دَفْعُ اللهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

Fahazamoohum bi iznillaahi wa qatala Daawoodu jaaloota wa aataahul laahulmulka Wal Hikmata wa 'allamahoo mimmaa yashaaa'; wa law laa daf'ullaahin naasa ba'dahum biba'dil lafasadatil ardu wa laakinnal laaha zoo fadlin 'alal'aalameen

So they routed them by the command of Allah; and Dawud (David) slew Jalut, and Allah gave him the kingdom and wisdom, and taught him all whatever He willed; and if Allah does not ward off some men by others, the earth will be destroyed, but Allah is Most Munificent towards the entire creation.

Tafsir: {And they defeated them} — they broke and overcame them — **{by the permission of Allah}** — through His aid and support, **{and David killed Goliath}** — it is said that he was also among the troops of Saul (Talut) with six of his sons, and David was the seventh, still young and tending sheep; Allah inspired their prophet that he would be the one to kill Goliath, so he sought him out from his father. On the way, three stones spoke to him, saying: "With us you will kill Goliath," so he carried them in his sling and struck him, killing him. Then Saul (Talut) married his daughter to David, **{and thereafter} {Allah granted him the kingdom}** — the kingship of the Children of Israel, which they had not held collectively before David — **{and granted him wisdom}** — the ability to call creation to the path of truth with the wisdom Allah provided him, **{and taught him of what He willed}** — knowledge, wisdom, miracles, and extraordinary occurrences. **{And if it were not for Allah restraining people by one another}** — preventing some oppressors from harming others by strengthening the oppressed and granting them victory over them — **{the earth would have been**

corrupted} — the land, source of humility and corruption and the place of injustice and obstinacy, **{but Allah is}** the Restorer of His servants' affairs, **{full of bounty}** — abundant — **{for the worlds}**, so that all inhabitants may live in balance and fulfill their purpose without injustice or transgression against one another.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, exalted is He, for His supreme power, guidance, and sustaining of justice, granting victory to His servants and wisdom to His chosen. It honours Rasulullaah ﷺ by reflecting divine support and wisdom granted to the righteous, exemplifying the path of truth and steadfastness. Spiritually, it teaches reliance on Allah, obedience, and trust in His decree, showing that divine aid elevates the faithful and maintains cosmic balance, while human effort alone cannot achieve true success or harmony.

Its Application: Muslims can follow this verse by seeking Allah's support in challenges, trusting His guidance, acting with courage and wisdom, and relying on Him to overcome obstacles while maintaining justice and righteousness in daily affairs.

Du'a: O Allah, grant us strength, wisdom, and Your support to overcome challenges and act justly, for You are Most Bountiful.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (252):
(Qur'an 2:252)

تِلْكَ آيَاتُ اللهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۚ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

Tilka Aayaatul laahi natloohaa 'alaika bilhaqq; wa innaka laminal mursaleen

These are the verses of Allah, which We recite to you (O dear Prophet Muhammad ﷺ) with truth; and undoubtedly you are one of the Noble Messengers.

Tafsir: {Those} mentioned are **{the signs of Allah}** — evidences of His oneness and of His exalted status — **{We recite them to you}** O most complete of the messengers, **{in truth}** — in accordance with reality — **{and indeed, you are of the messengers}** — conveying Our signs to the people; as a favor to them, and indeed you are among the best and most complete of them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, exalted is He, highlighting His absolute oneness, majesty, and the perfection of His signs. It honours Rasulullaah ﷺ, affirming his distinguished rank

among the messengers, his completeness, and his role as a mercy and blessing. Spiritually, it reminds us to recognize divine truth, follow guidance, and revere both Allah and His Messenger ﷺ.

Its Application: Muslims can put this into practice by reflecting on Allah's signs, obeying His commands, following Prophet Muhammad's ﷺ example, and conveying truth and guidance in speech and actions.

Du'a: O Allah, make us firm in recognizing Your signs and following Your Prophet ﷺ in truth and guidance.

Lessons from Juz 1 and Juz 2:

From Juz 1 and Juz 2 of the Qur'an, we learn to recognize Allah's Oneness, be grateful for His blessings, and obey His guidance, knowing all actions are accountable. The stories of prophets teach patience, trust, and steadfastness, while moral conduct—justice, charity, humility—is emphasized. Believers are urged to purify their hearts, avoid arrogance and greed, seek help from Allah in hardship, and prioritize sincerity, cultivating faith, mindfulness, and virtue in both personal and social life.

اَللّٰهُ وَرَسُولُهُ أَعْلَمُ

Allah and His Apostle ﷺ know best.