

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَفْسِيرُ الْأَشْرَفِيِّ الْجِيلَانِيِّ

Tafsīr al-Ashrafī al-Jīlānī

*The Ashrafī Jīlānī Exegesis
of the Holy Qur'an*

Shaikh 'Abdul Qaadir al Jilani (ra)



Al Madina Masjid

*In Praise of
Allah (ﷻ) and Rasouloullah (ﷺ)*

Juz 1

*Al Madina Masjid
Brabant Street (ex. Moka Road)
La Butte, Port Louis, Mauritius*



Page Of Content

The Intent Of This Work 2

Juz No. 1

Alif Laam Meem

Surah No. 1 ... Al Faatiha

Verse 1 to 7 4

Surah No. 2 ... Al Baqara

Verse 1 to 141 17

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 أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ 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 While the Qur'an is the central religious text in Islam, it contains layers of meaning, historical references, and linguistic nuances that may not be immediately clear to everyone.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. Some verses can be metaphorical, while others may have linguistic subtleties. Tafsir ensures that the reader doesn't fall into misunderstanding or incorrect conclusions.

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.

Juz 1 begins with Surah Al-Fatihah, a prayer praising Allah ﷻ, affirming His mercy and sovereignty, and seeking guidance to the straight path. It continues with Surah Al-

Baqarah, describing the believers, disbelievers, and hypocrites. It calls humanity to worship Allah alone, believe in the unseen, establish prayer, give charity, and accept divine guidance. The Juz recounts the creation of Adam, the angels' prostration, and the story of the Children of Israel, highlighting their blessings, covenants, and disobedience. It also presents Prophet Ibrahim's devotion and the establishment of the Ka'bah as a centre of worship.

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

1. at least one hadith related to the verse,
2. how each verse of the Qur'an praises Allah and Rasulullaah ﷺ, keeping in mind the message and wisdom of the message of Allah and their spiritual touch,
3. how Muslims can put each verse into practice
4. what points of 'aqeedah do we derive from each verse and
5. what kind of du'a can be formulated from each verse.

May Allah bless Sayyidouna Shaikh 'Abdul Qaadir Al Jilani (ra) for his contribution to the world of Tafsir and elevate his status in his Qabr and Aakhirah.

Tafsīr al-Ashrafī al-Jīlānī was named under the supervision and advice of Mawlana Syed Qaseem Ashraf Hasan Jilani, son of Hazrat Shaikh Tariquat Shah Na'eem Ashraf Ashrafī Jilani (r). May Allah reward and upgrade the his family and himself in both worlds.

As such, the choice of this name emphasizes both the completeness of guidance it provides and the unity of spiritual and moral teachings it conveys from the teachings of Rasulullah ﷺ from the love of Allah.

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, heart and practical daily life 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

آلَم

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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillaahir Rahmaanir Raheem

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

{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 unchallengeable standards, and which, in the language of the Sacred Law, are known as the Preserved Tablet (al-lawh al-mahfuz) 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 (meaning the signs and events in the universe), and its unfolding through the garments / manifestation of existence and possibility (of existence). 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.

Hadith: Abu Huraira reported: The Messenger of Allah ﷺ said, “Every important matter which is not begun with the Name of Allah is cut off [from blessing].” Musnad Ahmad, Hadith 8712. Abu Huraira reported: The Messenger of Allah, ﷺ, said, “Every matter of importance that is not begun with the praise of Allah will be left deficient.” Sunan Ibn Majah 1894

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.

Points of ‘Aqeedah: Sunni ‘Aqīdah affirms that Allah ﷻ is eternally One, unique, perfect, and utterly distinct from creation. His Names and Attributes, including al-Raḥmān and al-Raḥīm, are real and perfect, without implying incarnation, indwelling, division, or change in His Essence. Abu Twahawi, Maturidi, Ash‘arī, and Athari theology therefore rejects understanding “descent” or “return” literally. Divine mercy manifests through His created effects, while Allah’s ﷻ eternal Essence remains transcendent, incomparable, and unchanged, eternally free from every imperfection or limitation.

Du’a for our Ummah: O Allah, let all our actions begin with Your Name, bless them with Your mercy, and guide us to righteousness.

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

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Alhamdu lillaahi Rabbil 'aalameen

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

{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 favour 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.

Hadith: Allah the Most High says: “I have divided the prayer between Me and My servant into two halves, and My servant shall have what he asks for. When the servant says, ‘All praise is due to Allah, the Lord of the worlds,’ Allah the Most High says, ‘My servant has praised Me.’” Swahih Muslim 395a

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 favour. 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.

Points of 'Aqeedah: This affirms that Allah ﷻ alone deserves comprehensive praise, being the Lord, Sustainer, and Maintainer of all creation. Imam al-Abu Twahawi affirms His absolute sovereignty and independence from creation. Maturidi and Ash'ari theology establishes that every created being depends continually upon Allah's ﷻ sustaining will and power. Athari creed affirms His Lordship as revealed, without likening Him to creation. Thus, all blessings, existence, preservation, and sustaining power ultimately belong to Allah ﷻ alone.

Du'a for our Ummah: O Allah, let our hearts and tongues always praise You, recognizing Your Lordship and mercy in all that surrounds us.

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

الرَّحْمَنُ الرَّحِيمُ

Ar-Rahmaanir-Raheem

The Most Gracious, the Most Merciful

{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.

Hadith: Abu Huraira reported: The Messenger of Allah, ﷺ, said, "Indeed, Allah has one hundred portions of mercy. He sent down one portion of mercy among the jinn, human beings, animals and insects. Through it they show compassion and mercy to one another, and through it the wild animal shows affection to its young.

And Allah has reserved ninety-nine portions of mercy with which He will have mercy upon His servants on the Day of Resurrection.” Swahih Muslim 2752c

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.

Points of ‘Aqeedah: Sunni ‘Aqeedah affirms that Allah ﷻ is the sole Creator, originating everything from nonexistence by His power and will, encompassing the visible and unseen realms. His Beautiful Names and Supreme Attributes are affirmed without claiming that creation is literally an emanation or reflection of His Essence. Allah ﷻ will resurrect all creation in the Hereafter, and everything ultimately returns to Him. Abu Twahawi, Maturidi, Ash‘arī, and Athari creed affirms creation, resurrection, divine sovereignty, and Allah’s ﷻ transcendence without incarnation, union, or change.

Du’a for our Ummah: O Allah, Most Gracious and Most Merciful, guide us 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

{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.

Hadith: Abū Hurayrah reported that the Messenger of Allah ﷺ said: “Allah will grasp the earth on the Day of Resurrection and fold up the heavens with His right hand, then He will say: ‘I am the King. Where are the kings of the earth?’” Swahih al-Bukhari 4812

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.

Points of ‘Aqeedah: Sunni ‘Aqeedah affirms Allah’s ﷻ absolute sovereignty over the Day of Judgment, when creation will be resurrected, judged, and recompensed for its deeds. The destruction of the heavens and earth and the lifting of veils are affirmed according to revelation, without interpreting them as Allah ﷻ becoming the only existing reality. Abu Twahawi, Maturidi, Ash‘arī, and Athari creed affirms resurrection, judgment, reward and punishment, while rejecting incarnation, union, indwelling, or literal unification between Creator and servant.

Du’a for our Ummah: O Allah, Master of the Day of Recompense, guide us to righteousness, protect us from wrongdoing, and grant us Your mercy.

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

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Iyyaaka na'budu wa lyyaaka nasta'een

You alone we worship and from You alone we seek help

{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.

Hadith: Ibn 'Abbas narrated: "I was behind the Prophet ﷺ one day when he said: 'O boy! I will teach you a statement: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. When you ask, ask Allah, and when you seek aid, seek Allah's aid. Know that if the entire creation were to gather together to do something to benefit you- you would never get any benefit except that Allah had written for you. And if they were to gather to do something to harm you- you would never be harmed except that Allah had written for you. The pens are lifted and the pages are dried.'" Jaami' al-Tirmidhi 2516

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that Allah ﷻ alone is worthy of worship, without any partner, equal, or rival. Worship must be directed exclusively to Him, with humility, submission, sincerity, love, and reliance. Allah ﷻ alone is the ultimate source of help and ability, while created means may be sought without attributing independent power to them. Abu Twahawi, Maturidi, Ash'arī, and Athari theology therefore establishes Tawhīd al-'Ibādah and dependence upon Allah ﷻ while maintaining the Creator–creation distinction.

Du'a for our Ummah: O Allah, we worship You alone, seek Your help in all matters, and place our trust entirely in Your guidance.

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

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdinas Siraatal Mustaqeem

Guide us on the Straight Path.

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

Hadith: Ali reported that Allah's Messenger (ﷺ) said to him: Say, "O Allah, direct me to the right path and make me adhere to the straight path," and when you make a mention of right guidance, keep in mind the right path and when you consider of the straight (path), keep in mind the straightness of the arrow. Muslim 2725a

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 in the most perfect sublime manner. 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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that guidance ultimately comes from Allah ﷻ alone. He guides His servants by His wisdom, mercy, and gentleness to the straight path of Tawhīd, sound faith, and obedience. The servant must seek Allah's ﷻ guidance continually, recognizing his dependence upon Him. Abu Twahawi, Maturidi, Ash'arī, and Athari theology affirms Allah's ﷻ sovereignty over guidance while preserving human responsibility for faith, choice, worship, and obedience.

Du'a for our Ummah: O Allah, guide us to the straight path, protect us from misguidance, and keep our hearts firm upon Your truth.

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

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Siraatal-lazeena an'amta 'alaihim ghayril-maghdooabi '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.

{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.

Hadith: `Aisha: I heard Allah's Messenger (ﷺ) saying, "No prophet gets sick but he is given the choice to select either this world or the Hereafter." `Aisha added: During his fatal illness, his voice became very husky and I heard him saying: "In the company of those whom is the Grace of Allah, of the prophets, the Siddiqin (those followers of the prophets who were first and foremost to believe in them), the martyrs and the pious." (4.69) And from this I came to know that he has been given the option. Swahih al-Bukhari 4586. Abu Huraira: Allah's Messenger (ﷺ) said, "Say Amen when the Imam says 'Ghairi l-maghdubi `alaihim wala d-daalleen' (not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians)); all the past sins of the person whose saying (of Amin) coincides with that of the angels, will be forgiven". Swahih al-Bukhari 782

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that Allah ﷻ alone bestows guidance and blessing upon His chosen servants, including prophets, the truthful, martyrs, and righteous believers. It affirms the obligation of following revealed truth rather than doubts, deceptive reasoning, worldly temptations, or satanic misguidance. Abu Twahawi, Maturidi, Ash'arī, and Athari theology uphold sound faith, revelation, righteous companionship, and seeking Allah's ﷻ guidance, while affirming His wisdom, justice, mercy, and absolute authority over guidance and misguidance.

Du'a for our Ummah: O Allah, guide us to follow Your blessed servants, protect us from Your wrath and misguidance, and keep us 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 (Ḥayāh (الحياة) – Life, 'Ilm (العلم) – Knowledge, Qudrah (القدرة) – Power, Irādah (الإرادة) – Will, Sam' (السمع) – Hearing, Baswar (البصر) – Sight and Kalām (الكلام) – Speech) 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, ﷺ, 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 Ka'bah 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 extent 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 treasures. 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.

Hadith: Abu Sa'id bin Al-Mu'alla: While I was praying in the Mosque, Allah's Messenger (ﷺ) called me but I did not respond to him. Later I said, "O Allah's Messenger (ﷺ)! I was praying." He said, "Didn't Allah say'--"Give your response to Allah (by obeying Him) and to His Apostle when he calls you." (8.24) He then said to me, "I will teach you a Sura which is the greatest Sura in the Qur'an, before you leave the Mosque." Then he got hold of my hand, and when he intended to leave (the Mosque), I said to him, "Didn't you say to me, 'I will teach you a Sura which is the greatest Sura in the Qur'an?' He said, "Al-Hamdu-Li l-lah Rabbi-l-'alamin (i.e. Praise be to Allah, the Lord of the worlds) which is Al-Sab'a Al-Mathani (i.e. seven repeatedly recited Verses) and the Grand Qur'an which has been given to me." Swahih al-Bukhari 4474. Ibn 'Abbas reported that while Gabriel was sitting with the Apostle (ﷺ) he heard a creaking sound above him. He lifted his head and said: This is a gate opened in heaven today which had never been opened before. Then when an angel descended through it, he said: This is an angel who came down to the earth who had never come down before. He greeted and said: Rejoice in two lights given to you which have not been given to any prophet before you: Fatihat al-Kitab and the concluding verses of Surah al-Baqara. You will never recite a letter from them for which you will not be given (a reward). Swahih Muslim 806

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 Al-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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms Allah's ﷻ seven Attributes of Life, Knowledge, Power, Will, Hearing, Sight, and Speech, without resemblance to

creation. The Qur'an is Allah's ﷻ revealed Speech, not created; therefore, the statement that "the Qur'an is the creation of God" must be corrected. The Prophet Muhammad ﷺ perfectly embodied Qur'anic guidance. Prayer, purification, sincerity, remembrance, and upright character bring the servant closer to Allah ﷻ, while claims of literal union with the Divine Essence must be rejected.

Du'a for our Ummah: O Allah, purify our hearts, guide us to Your straight path, grant us sincere worship, and protect us from delusion.

Juz No. 1

آلَم

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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ
آلَمْ

Alif Laaam Meeem

Alif Laam Meem.

{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.

Hadith: Muhammad bin Ka'b Al-Qurazi: "I heard 'Abdullah bin Mas'ud saying: 'The Messenger of Allah (ﷺ) said: "[Whoever recites a letter] from Allah's Book, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter." Jaami' al-Tirmidhi 2910

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.

Points of 'Aqeedah: The isolated letters Alif, Lam, Meem are from the mysteries of the Qur'an whose ultimate meaning is known to Allah ﷻ. Sunni 'Aqeedah affirms that the Qur'an is Allah's ﷻ revealed Speech and that its ambiguous matters are accepted without inventing meanings unsupported by revelation. The servant should approach such verses with humility, affirm Allah's ﷻ wisdom and knowledge, and avoid claiming certainty regarding what Allah ﷻ has kept hidden. This accords with Abu Twahawi, Maturidi, Ash'arī, and Athari principles.

Du'a for our Ummah: O Allah, grant us insight into Your wisdom, guide us understanding, deepen us faith, and make us steadfast in Your path.

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

ذَٰلِكَ الْكِتَابُ لَا 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.

{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 ﷺ, 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 ﷺ, 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 ﷺ, 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.

Hadith: Abu Hayyan but with this addition: " The Book of Allah contains right guidance, the light, and whoever adheres to it and holds it fast, he is upon right guidance and whosoever deviates from it goes astray. Swahih Muslim 2408c

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.

Points of ‘Aqeedah: Sunni ‘Aqeedah affirms the Qur’an as Allah’s ﷻ true revelation, free from contradiction, doubt, and falsehood, and revealed to Prophet Muhammad ﷺ as guidance for humanity. Abu Twahawi and Athari theology affirm Allah’s ﷻ Speech as uncreated, while Maturidi and Ash‘ari theology likewise affirm the eternal Divine Speech, distinguishing it from the created written and recited forms. All affirm its miraculous nature, truth, guidance, and authority, while avoiding claims that created beings encompass Allah’s ﷻ unseen knowledge.

Du’a for our Ummah: O Allah, grant us unwavering faith, protect us from doubt, guide us to Your truth, and make us 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 يُنْفِقُونَ

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.

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?

Hadith: Abu Huraira that the Messenger of Allah (ﷺ) said: Ask me (about religious matters), but they (the Companions) were in awe of asking him. Then came a man, and sat near his knees and said: O Messenger of Allah, what is al-Islam? So he (the Holy Prophet) replied: [That] you do not associate anything with Allah, and establish the prayer, pay the alms (Zakat) and fast Ramadan. He said: You (have) told the truth. He said: Messenger of Allah, what is al-Iman (Faith)? He said: That you affirm your faith in Allah, His angels, His Books, His meeting, His Apostles, and that you believe in Resurrection and that you believe in Qadr (Divine Decree) in all its entirety. He (the inquirer) said: You have told the truth. He said: Messenger of Allah, what is al-Ihsan? Upon this he said: that you fear Allah as if you are seeing Him, and though you see Him not, verily He is seeing you. He (the inquirer) said: You (have) told the truth... Swahih Muslim 10

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.

Points of ‘Aqeedah: Sunni ‘Aqeedah affirms that believers have certainty in the unseen revealed by Allah ﷻ, establish the obligatory prayer with humility and follow the Prophet Muhammad ﷺ in its prescribed manner, and spend from Allah’s ﷻ provision. The 4 schools of theology agree on these fundamentals. Differences concern theological method, not these obligations: all reject directing worship to other than Allah ﷻ, while Athari s emphasise transmitted texts and the others also employ disciplined rational theology in defending revealed creed.

Du’a for our Ummah: O Allah, strengthen our faith in the unseen, make our prayers sincere and steadfast, and let our 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 أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ 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.

{**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.

Hadith: Abu Huraira reported: One day the Messenger of Allah (ﷺ) appeared before the public so a man came to him and then said: Prophet of Allah, what is Iman? Upon this he (the Holy Prophet) replied: That you affirm your faith in Allah, His angels, His Books, His meeting, His Messengers and that you affirm your faith in the Resurrection hereafter. Swahih Muslim 8e

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 whose dignity surpasses all. 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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms belief in all revelations sent by Allah ﷻ, including the Qur'an revealed to Prophet Muhammad ﷺ and the original scriptures given to earlier prophets. The 4 school of theology agree that revelation is true and that believers must affirm what Allah ﷻ revealed. They also affirm resurrection and the Hereafter with certainty. The Qur'an is the final, preserved revelation and criterion over previous scriptures, while later alterations cannot be attributed to Allah ﷻ.

Du'a for our Ummah: O Allah, grant us firm belief in all Your revealed Books especially the Qur'an, strengthen our certainty in the Hereafter, and guide us to act solely for Your pleasure.

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

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ 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.

{**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.

Hadith: Abu Huraira: Allah's Messenger (ﷺ) said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger (ﷺ)! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." Swahih al-Bukhari 7280,

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 especially the Qur'an, submitting sincerely to the Hereafter, cultivating gratitude for Allah's mercy, and seeking to embody His guidance in actions, intentions, and ethical conduct.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that true guidance is a gift from Allah ﷻ, bestowed upon believers who sincerely accept His revelations, believe in the Hereafter, and remain obedient to Him. Abu Twahawi, Maturidi, Ash'arī, and Athari theology agree that guidance and success ultimately depend upon Allah's

ﷻ grace, while the servant is responsible for faith and obedience. Their approaches differ in theological method, but all affirm Allah's ﷻ sovereignty, human accountability, divine reward, and the eternal success of the faithful.

Du'a for our Ummah: O Allah, place us among those guided by You, grant us true success, and help us 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 كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا 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.

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.

Hadith: Abu Musa: The Prophet (ﷺ) said, "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophets and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)" Swahih al-Bukhari 79

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that disbelief is rejection of revealed truth and that persistent arrogance can lead to deprivation of guidance. Abu Twahawi affirms Allah's ﷻ decree and wisdom without injustice; Maturidi and Ash'ari theology emphasise that Allah ﷻ knows and wills all events while human beings remain accountable for their chosen disbelief; Athari theology likewise affirms divine decree without explaining it through speculative philosophy. The verse does not excuse disbelief: Allah's ﷻ warning establishes responsibility, while persistent rejection results in punishment.

Du'a for our Ummah: O Allah, protect us from disbelief and guide our hearts 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 اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ

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.**

{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.

Hadith: Abdullah b. Amr b. al-'As reported that he heard Allah's Messenger (ﷺ) as saying: Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any

(direction) He likes. Then Allah's Messenger (ﷺ) said: O Allah, the Turner of the hearts, turn our hearts to Thine obedience. Swahih Muslim 2655

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that Allah ﷻ may seal hearts, hearing, and sight as a just consequence of persistent disbelief, while His decree never entails injustice. Abu Twahawi affirms divine decree and justice; Maturidi and Ash'ari theology distinguish Allah's ﷻ creation of acts from human responsibility and acquisition; Athari theology affirms the sealing as revealed, without speculative reinterpretation. The "covering" and "great punishment" refer to deprivation and punishment, not literal separation from Allah's ﷻ Essence or an ontological distance from Him.

Du'a for our Ummah: O Allah, safeguard our hearts, hearings, and sights 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 يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ 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!

{**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 ﷺ, {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.

Hadith: 'Abdullah bin 'Amr: The Prophet (ﷺ) said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up. 1. Whenever he is entrusted, he betrays. 2. Whenever he speaks, he tells a lie. 3. Whenever he makes a covenant, he proves treacherous. 4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner." Swahih al-Bukhari 34

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.

Points of 'Aqeedah: Sunni 'Aqeedah establishes that genuine faith requires inward conviction and outward affirmation, not hypocrisy or merely verbal profession. Abu Twahawi affirms faith in Allah ﷻ, His Messenger ﷺ, and the Hereafter; Maturidi and Ash'ari theology distinguishes faith itself from its outward acts while requiring sincere conviction; Athari theology gives greater emphasis to faith as encompassing belief, speech, and deeds. All four reject hypocrisy as true Imaan and affirm Allah's ﷻ complete knowledge of the hearts.

Du'a for our Ummah: 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 اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ 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.

{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.

Hadith: 'Umar bin Al-Khattab: I heard Allah's Messenger (ﷺ) saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for." Swahih al-Bukhari, hadith 1

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that Allah ﷻ is utterly beyond being deceived, deceived in the literal sense, or overcome by anyone, because His knowledge encompasses all things. The expression "they deceive Allah" is understood according to revelation, without attributing deficiency to Allah ﷻ. Abu Twahawi, Maturidi, Ash'arī, and Athari theology all affirm His perfect knowledge and transcendence, though their interpretive methods differ regarding such expressions. The hypocrites ultimately deceive only themselves, while Allah's ﷻ judgment remains perfectly wise and just.

Du'a for our Ummah: 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 قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا 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.**

{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.

Hadith: An-Nu'man bin Bashir: I heard Allah's Messenger (ﷺ) saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart. Swahih al-Bukhari, hadith 52

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.

Points of ‘Aqeedah: Sunni ‘Aqeedah affirms that spiritual diseases such as hypocrisy and denial are real consequences of rejecting revealed guidance. Allah ﷻ increases the disease of those who persist in falsehood, according to His perfect knowledge, wisdom, and decree. The 4 school of theology agree that Allah ﷻ is just and does not wrong His servants. The “painful punishment” signifies genuine punishment in the Hereafter; the language of “expulsion from the Divine Presence” should not be understood as physical separation from Allah’s ﷻ Essence.

Du’a for our Ummah: 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 تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

Wa iza 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!”**

{**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 ﷺ, 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 ﷺ. {**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.

Hadith: 'Abdullah bin 'Amr: The Prophet (ﷺ) said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden." Swahih al-Bukhari, hadith 10

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 ﷺ. 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.

Points of 'Aqeedah: Sunni 'Aqeedah establishes that true reform rests upon tawhīd, revelation, and obedience to Allah ﷻ and His Messenger ﷺ. Abu Twahawi affirms exclusive worship of Allah ﷻ and following revelation; Maturidi and Ash'ari theology emphasise that truth is grounded in divine revelation and sound reason; Athari theology stresses adherence to the Qur'an and Sunnah without introducing religious innovations. All four reject hypocrisy and corruption disguised as reform, affirming that Allah ﷻ alone determines true guidance and righteousness.

Du'a for our Ummah: 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 وَلَكِن لَّا يَشْعُرُونَ

Alaaa innahum humul mufsidoona wa laakil laa yash'uroon

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

{**Indeed,**} O believers who are certain in the Book of Allah and affirm His Messenger ﷺ, {**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.

Hadith: Abu Huraira: The Prophet (ﷺ) said, "The worst people in the Sight of Allah on the Day of Resurrection will be the double faced people who appear to some people with one face and to other people with another face." Swahih al-Bukhari, hadith 6058

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 ﷺ 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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that persistent hypocrisy and corruption can veil a person from recognising truth, yet Allah's ﷻ judgment is based upon His perfect knowledge and justice. Abu Twahawi affirms divine wisdom and justice; Maturidi and Ash'ari theology maintains that guidance, misguidance, and human accountability occur within Allah's ﷻ knowledge and decree; Athari theology affirms the revealed description without speculative reinterpretation. The verse therefore warns against spiritual blindness while affirming human responsibility and Allah's ﷻ perfect judgment.

Du'a for our Ummah: 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 آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا 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.

{**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 ﷺ, {**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.

Hadith: Muawiya: I heard Allah's Messenger (ﷺ) saying, "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established." Swahih al-Bukhari, hadith 71

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that Imaan requires sincere acceptance of Allah ﷻ, His Book, and His Messenger ﷺ, and that arrogance and rejection of revelation are causes of misguidance. The 4 schools of approaches agree that truth is not measured by ancestral custom or worldly status. Their methods differ concerning reason and revelation, but all affirm prophetic guidance, human responsibility, Allah's ﷻ perfect knowledge, and the reality of guidance and misguidance by His wisdom.

Du'a for our Ummah: 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 لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِؤُونَ

Wa iza laqul lazeena amanoo qaaloo aamannaa wa iza khalaw ilaa shayaateenihim qaaloo 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!"

{**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 ﷺ, {**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.

Hadith: Abu Huraira: The Prophet (ﷺ) said, "The worst people in the Sight of Allah on the Day of Resurrection will be the double faced people who appear to some people with one face and to other people with another face." Swahih al-Bukhari, hadith 6058

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.

Points of ‘Aqeedah: Sunni ‘Aqeedah affirms that Imaan is not mere outward speech while the heart rejects faith. The hypocrite’s contradiction between public profession and inward disbelief constitutes hypocrisy. Al-Abu Twahawi affirms sincere faith and rejects attributing faith merely to false claims; Maturidi and Ash‘ari theology distinguish Imaan from its outward expressions while requiring inward affirmation; Athari theology emphasises faith in the heart, speech and deeds. All affirm Allah’s ﷻ complete knowledge of the inward and outward.

Du’a for our Ummah: 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)**

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

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

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

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.

Hadith: Abu Musa: Allah's Messenger (ﷺ) said, "Allah gives respite to the oppressor, but when He takes him over, He never releases him." Then he recited:- "Such is the seizure of your Lord when He seizes (population of) towns in the midst of their wrong: Painful indeed, and severe is His seizure." (11.102) Swahih al-Bukhari, hadith 4686

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that Allah ﷻ is exalted above mockery understood as a human defect or humiliation arising from ignorance. The Qur'anic expression "Allah mocks them" is affirmed according to revelation, while His transcendence is preserved. The 4 school of approaches agree on Allah's ﷻ perfection, knowledge and wisdom, though they differ in handling such expressions: some interpret them according to their fitting meaning, while Athari s affirm the wording without likening Allah ﷻ to creation. The respite given to hypocrites is part of His wisdom and justice.

Du'a for our Ummah: 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)**

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبَّحَتْ تِجَارَتُهُمْ وَمَا كَانُوا 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.

{**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 ﷺ. {**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.

Hadith: Abu Huraira reported Allah's Messenger (ﷺ) as saying: The world is a prison-house for a believer and Paradise for a non-believer. Swahih Muslim, hadith 2956

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 ﷺ, avoiding blind imitation, and ensuring that their choices align with faith and truth rather than worldly or ancestral customs.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that true guidance comes from Allah ﷻ through faith in Him and His Messenger ﷺ, and that inherited customs cannot override revealed truth. The 4 school of approaches agree that Allah ﷻ is the ultimate Giver of guidance, while the servant remains responsible for choosing faith or rejection. The verse establishes the reality of guidance and misguidance, human accountability, and the consequence of preferring falsehood over revelation: spiritual loss and deprivation of success.

Du'a for our Ummah: 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 نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ

Masaluhum kamasalillazis tawqada naaran falammaa 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.

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.

Hadith: Abu Musa Al-Ash'ari: Allah's Messenger (ﷺ) said, "The example of a Believer who recites the Qur'an, is that of a citron which smells good and tastes good; And the example of a Believer who does not recite the Qur'an, is that of a date which has no smell but tastes sweet; and the example of a hypocrite who recites the Qur'an, is that of an aromatic plant which smells good but tastes bitter; and the example of a hypocrite who does not recite the Qur'an, is that of a colocynth plant which has no smell and is bitter in taste." Swahih al-Bukhari, hadith 5427

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 grant 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 ﷺ, 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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms the Qur'anic reality of Imaan, guidance, hypocrisy, resurrection, and divine judgment. The four schools' approaches agree that true guidance is a gift from Allah ﷻ, while hypocrisy cannot provide lasting benefit in the Hereafter. The extinguishing of their light is a fitting consequence of their inward disbelief and outward deception, not injustice. Their punishment is real, and Allah's ﷻ judgment is perfectly wise, just, and based upon His complete knowledge of their hearts and deeds.

Du'a for our Ummah: 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)**

صُمُّ بُكُمْ عُمِّي فَهُمْ لَا يَرْجِعُونَ

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

{**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.

Hadith: Abu Hurayrah narrated: The Prophet (ﷺ) said: There will be civil strife (fitnah) which will render people deaf, dumb and blind regarding what is right. Those who contemplate it will be drawn by it, and giving rein to the tongue during it will be like smiting with the sword. Sunan Abi Dawud 4264

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 especially Rasulullaah ﷺ, 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.

Points of 'Aqeedah: Sunni 'Aqeedah understands "deaf, dumb and blind" here as spiritual, not physical, blindness: rejecting prophetic revelation, refusing to confess the truth, and turning away from Allah's ﷻ signs. The 4 school of approaches affirm the reality of revelation and human accountability, while differing in theological method. The verse also affirms that persistent rejection may result in deprivation of guidance and punishment. This spiritual blindness does not imply any deficiency in Allah's ﷻ justice, knowledge, or wisdom.

Du'a for our Ummah: 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 كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ
الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ

Aw kasaiyibim minas samaaa'i feehi zulumaatunw wa ra'dunw wa barq,
yaj'aloona asaabi'ahum fee 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.

{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?

Hadith: Salim bin Abdullah bin Umar narrated : from his father, that when the Messenger of Allah (ﷺ) would hear the sound of thunder and lightning bolts, he would say: “O Allah, do not kill us with Your wrath, and do not destroy us with Your punishment, and pardon us before that (Allāhumma lā taqtulnā bi-ghaḍabika wa lā tuhliknā bi-`adhābika wa `āfinā qabla dhālik).” Jami` at-Tirmidhi 3450

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that the rain, darkness, thunder and lightning in this parable illustrate the effect of revelation upon those who reject it. The verse establishes Allah's ﷻ complete power and encompassing knowledge of the disbelievers. The 4 schools of theology affirm Allah's ﷻ transcendence and reject any notion that He is literally manifested within creation. The mystical language concerning "Allah manifest in His Essence" must therefore be understood without incarnation, indwelling, or identification of Allah ﷻ with created things.

Du'a for our Ummah: 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 أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ
بِسْمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ 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.

{**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 ﷺ, 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.

Hadith: Abu Musa: The Prophet (ﷺ) said, "The example of the one who celebrates the Praises of his Lord (Allah) in comparison to the one who does not celebrate the Praises of his Lord, is that of a living creature compared to a dead one." Swahih al-Bukhari, hadith 6407

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms Allah's ﷻ absolute power and will over all created things: nothing occurs outside His decree. The 4 schools of theology agree that Allah ﷻ possesses perfect power and that created faculties such as hearing and sight depend upon Him. However, the mystical language of "manifestation" and "annihilation" must not be understood as Allah ﷻ becoming present within creation or creation becoming identical with Him. Allah ﷻ remains distinct from His creation, without incarnation or indwelling, while His signs and effects are manifested throughout creation.

Du'a for our Ummah: 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 اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ 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.**

{**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.

Hadith: Mu`adh: I was a companion rider of the Prophet (ﷺ) on a donkey called 'Ufair. The Prophet (ﷺ) asked, "O Mu`adh! Do you know what Allah's right on His slaves is, and what the right of His slaves on Him is?" I replied, "Allah and His Apostle know better." He said, "Allah's right on His slaves is that they should worship Him (Alone) and should not worship any besides Him. And slave's right on Allah is that He should not punish him who worships none besides Him." I said, "O Allah's Messenger (ﷺ)! Should I not inform the people of this good news?" He said, "Do not inform them of it, lest they should depend on it (absolutely). Swahih al-Bukhari, hadith 2856

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that Allah ﷻ alone is the Creator, Lord, and rightful object of worship; therefore worship is due exclusively to Him. The 4 schools of theology unanimously reject attributing creation or divinity to anything besides Allah ﷻ. The verse also establishes Allah's ﷻ creative power and human dependence upon Him. The mystical expression concerning "manifestations" must not imply incarnation or indwelling: Allah ﷻ creates and

sustains all things while remaining absolutely distinct and transcendent from creation. Taqwā results from recognising His lordship and obeying His commands.

Du'a for our Ummah: 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 الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا
لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ 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!**

{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.

Hadith: Jabir (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: Never does a Muslim plant a tree except that he has the reward of charity for him, for what is eaten out of that is charity; what is stolen out of that, what the beasts eat out of that, what the birds eat out of that is charity for him. (In short) none incurs a loss to him but it becomes a charity on his part. Swahih Muslim, hadith 1552. `Abdullah: I asked the Prophet, "What is the greatest sin in the Sight of Allah?" He said, "That you set up a rival unto Allah though He Alone created you." I said, "That is indeed a great sin." Then asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." Swahih al-Bukhari 4477

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms Allah's ﷻ absolute uniqueness in creation, lordship, provision, and worship. The 4 schools of theology unanimously reject assigning any partner or independent causal power to Allah ﷻ. Created causes operate only by His will and permission. The statement "nothing exists except Him," however, must not be understood as literal identity between Creator and creation; all four traditions affirm that Allah ﷻ is distinct from His creation. Allah's ﷻ Names and Attributes are affirmed appropriately, and believers follow the Prophet ﷺ as the supreme model of obedience and character.

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

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

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ 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.

{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.

Hadith: Abu Huraira: The Prophet (ﷺ) said, "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection." Swahih al-Bukhari, hadith 4981

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.

Points of ‘Aqeedah: Sunni ‘Aqeedah affirms the Qur’an as the revealed Word of Allah ﷻ and the decisive miracle confirming the prophethood of Muhammad ﷺ. The 4 schools of scholars agree that the Qur’an is inimitable and that none besides Allah ﷻ deserves worship. The expressions “Caliph,” “Mirror,” and “Manifestation of all Our attributes” concerning the Prophet ﷺ must be understood carefully: he is Allah’s ﷻ servant and Messenger, honoured with revelation and exemplary character, but never divine or possessing Allah’s ﷻ attributes independently. This preserves Allah’s absolute transcendence and the Prophet’s ﷺ perfect servanthood.

Du’a for our Ummah: 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)**

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا 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.

{**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 ﷺ.

Hadith: ‘Adi bin Hatim heard the Prophet (ﷺ) saying: "Save yourself from Hell-fire even by giving half a date-fruit in charity." Swahih al-Bukhari, hadith 1417

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms the Qur'an's inimitability and the inability of creation to produce its like, confirming the prophethood of Muhammad ﷺ. The 4 schools of theology agree that Allah's ﷻ promise and warning are true, that disbelief is accountable, and that the Fire is real. The verse also establishes exclusive worship of Allah ﷻ and rejects idolatry. The description of the Fire must be affirmed as revelation states, without denying its reality or speculating beyond authentic texts regarding its unseen particulars.

Du'a for our Ummah: 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 الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ 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.

{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.

Hadith: Abu Huraira: Allah's Messenger (ﷺ) said, "Allah said, "I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being." If you wish, you can recite this Verse from the Holy Qur'an:--"No soul knows what is kept hidden for them, of joy as a reward for what they used to do." (32.17) Swahih al-Bukhari, hadith 3244

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms the reality of Paradise, its everlasting permanence, and the glad tidings promised to believers who combine Imaan with righteous deeds. The 4 schools of theology agree that Paradise is a real created abode, not merely a spiritual state. The Qur'anic descriptions of rivers, fruits, purified spouses and eternal enjoyment are affirmed according to revelation. The mystical interpretations may express spiritual meanings, but they must not cancel the literal realities established by revelation. The believer's ultimate

success is Allah's ﷻ pleasure and, according to authentic texts, the vision of Him in the Hereafter, without modality or resemblance.

Du'a for our Ummah: 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 اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

Innal laaha laa yastahyeee ai yadriba masalam maa ba'oodatan famaa fawqahaa;
faammal lazeena aamanoo fayal'amoona 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.

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, ﷺ 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 ﷺ, 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 ﷺ 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.

Hadith: Sahl bin Sa'd narrated that the Messenger of Allah ﷺ said: "If the world to Allah was equal to a mosquito's wing, then He would not allow the disbeliever to have a sip of water from it." Jaami' al-Tirmidhi, hadith 2320.

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.

Points of ‘Aqeedah: Sunni ‘Aqeedah affirms that Allah ﷻ speaks with perfect wisdom and that the Qur’an is His true revelation. The 4 schools approaches agree that Allah ﷻ is exalted above every deficiency, while His revealed examples are true and purposeful. His guidance and misguidance occur according to His perfect wisdom, knowledge and justice; He does not wrong His servants. The mystical expression that Allah ﷻ is “manifest in all phenomena” must not imply pantheism, incarnation or indwelling. Created things remain His creation, distinct from Him, and His Names and Attributes are not identical with created entities.

Du’a for our Ummah: 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 يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ
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.

{**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.

Hadith: Jubair bin Mut'im: That he heard the Prophet (ﷺ) saying, "The person who severs the bond of kinship will not enter Paradise." Swahih al-Bukhari, hadith 5984

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms Allah's ﷻ covenant with His servants, the obligation of obeying His revelation, and the prohibition of corruption and rejection of divine guidance. The 4 schools' approaches affirm the reality of the primordial covenant mentioned in Qur'an 7:172, while differing in theological interpretation of its nature. The verse establishes accountability, obedience, and the reality of loss through disobedience. The mystical expression of a "cord stretched from the Essence" requires caution: it must not suggest that Allah ﷻ is connected to creation spatially or essentially.

Du'a for our Ummah: 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 بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ 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!

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.

Hadith: Khabbab: I was a blacksmith in Mecca Once I made a sword for Al-'Asi bin Wail As-Sahmi. When I went to demand its price, he said, "I will not give it to you till you disbelieve in Muhammad." I said, "I shall not disbelieve in Muhammad till Allah make you die and then bring you to life again." He said, "If Allah should make me die and then resurrect me and I would have wealth and children." So Allah revealed:-- 'Have you seen him who disbelieved in Our Signs, and (yet) says I shall certainly be given wealth and children? Has he known the unseen or has he taken a covenant from (Allah) the Beneficent?' (19.77- 78) Swahih al-Bukhari 4733

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms Allah's ﷻ absolute power as Creator, the reality of human creation, death, resurrection and final return for judgment. The 4 schools of theology unanimously affirm bodily resurrection and recompense in the Hereafter, while human existence remains created and dependent upon Allah ﷻ. The statement that all perishes "except His Face" is affirmed without interpreting it as a created form or physical limb. Allah ﷻ is

eternal and everlasting, unlike creation. The verse also establishes His exclusive lordship, sovereignty, and right to worship.

Du'a for our Ummah: 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 لَكُمْ مَا فِي الْأَرْضِ جَمِيعاً ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ 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.

{**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.

Hadith: Salman reported that Allah's Messenger (ﷺ) said: Verily, Allah created, on the same very day when He created the heavens and the earth, one hundred parts of mercy. Every part of mercy is coextensive with the space between the heavens. and the earth and He out of this mercy endowed one part to the earth and it is because of this that the mother shows affection to her child and even the beasts and birds show kindness to one another and when there would be the Day of Resurrection, Allah would make full (use of Mercy). Swahih Muslim 2753c

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that Allah ﷻ created and governs the heavens and earth, knows every thing completely, and granted humanity stewardship and responsibility. The 4 schools of approaches agree that Allah's ﷻ knowledge encompasses all creation and that He is utterly unlike His creation. The phrase "formed you in His image" requires particular care: it must not mean that humans resemble Allah ﷻ physically or share His divine attributes. Likewise, "directed Himself to the heaven" is understood according to sound Sunni principles, without likening Allah ﷻ to created beings or describing Him as physically moving.

Du'a for our Ummah: 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 لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ
الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا 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 nahnun nusabbihu
bihamdika wa nuqaddisu laka qaala innee a'lamu maa laa ta'lamoona

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."

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 ﷺ, reminding and presenting it to him, saying: {**And when your Lord said**} that is, bring to mind, O perfect Messenger

ﷺ, 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 favour 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.

Hadith: Abu Huraira: The Prophet (ﷺ) said, "When Allah ordains something on the Heaven the angels beat with their wings in obedience to His Statement which sounds like that of a chain dragged over a rock. His Statement: "Until when the fear is banished from their hearts, the Angels say, 'What was it that your Lord said?' 'They reply, '(He has said) the Truth. And He is the Most High, The Great. " (34.23) Swahih al-Bukhari 7481

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.

Points of ‘Aqeedah: Sunni ‘Aqeedah affirms that Allah ﷻ alone appoints whom He wills as a vicegerent and possesses perfect knowledge of His creation and its realities. The 4 schools of approaches agree that Allah ﷻ is not subject to consultation or uncertainty; His saying to the angels is an instruction and demonstration of wisdom, not deliberation arising from ignorance. The angels are honoured servants who obey Allah ﷻ and possess only the knowledge He grants them. The mystical claim that Adam is a “manifestation of the Divine Essence” must not imply that Adam shares Allah’s ﷻ Essence or divine attributes; he remains a created servant.

Du’a for our Ummah: 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 الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

Wa 'allama Aadamal asmaaaa'a kullahaa summa 'aradahum 'alal malaaaa'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."

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.

Hadith: Anas: The Prophet (ﷺ) said, "On the Day of Resurrection the Believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allah created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Swahih al-Bukhari 4476

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 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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that Allah ﷻ taught Adam knowledge that the angels did not possess, demonstrating His perfect wisdom and His freedom to grant knowledge and rank as He wills. The 4 schools of theology agree that Allah's ﷻ knowledge is eternal and complete, whereas created knowledge is granted, limited and contingent. The "Names" should not be understood as parts of Allah's ﷻ Essence deposited in Adam; rather, Adam was taught the names and realities of created things. Adam therefore remains a created servant, honoured by knowledge, not divine manifestation.

Du'a for our Ummah: 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)**

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ 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."**

{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.

Hadith: Kathir ibn Qays said: I was sitting with AbuDarda' in the mosque of Damascus. A man came to him and said: AbuDarda, I have come to you from the town of the Messenger of Allah (ﷺ) for a tradition that I have heard you relate from the Messenger of Allah (ﷺ). I have come for no other purpose. He said: I heard the Messenger of Allah (ﷺ) say: If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion. Abu Dawud, hadith 3641

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 for the whole of humanity. Spiritually, it emphasizes humility, submission, and recognition that true knowledge and authority come solely from Allah's teaching and wisdom through Rasulullah ﷺ.

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms Allah's ﷻ perfect knowledge and wisdom and that His acts are free from deficiency or injustice. The 4 schools of approaches agree that created beings possess only the knowledge Allah ﷻ grants

them, while His knowledge is complete and unlimited. The angels' statement also establishes Allah's ﷻ transcendence and their servanthood, humility and obedience. The phrase "His Names" must not imply that Allah's ﷻ actions are compelled by His Names; rather, He acts freely and wisely according to His eternal knowledge and will.

Du'a for our Ummah: 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 أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ
وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

Qaala yaaa Adamu 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?"

And when they confessed their mistakes 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 a compensation for their humility, lifting their veil, and a favour 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.

Hadith: Muawiya narrated: I heard Allah's Messenger (ﷺ) saying, "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established." Ṣaḥīḥ al-Bukhārī 71

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Most Merciful and All-Knowing, pardoning sins / mistakes 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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms Allah's ﷻ perfect, eternal and comprehensive knowledge of the unseen, encompassing what is hidden and manifest. The 4 schools of theology agree that Allah ﷻ alone possesses independent, all-encompassing knowledge of the unseen, while created beings know only what He teaches them. The angels' repentance and humility demonstrate their created servanthood and dependence upon Allah ﷻ. Adam's knowledge was bestowed by Allah ﷻ through teaching and revelation, not through possessing any share of divine knowledge. The passage therefore reinforces Allah's ﷻ absolute knowledge, wisdom and sovereignty.

Du'a for our Ummah: 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 لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

Wa iz qulnaa lilmaalaaa'i katis judoo li Aadama fasajadoo 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.

Then when they confessed their mistakes 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 ﷺ, 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.

Hadith: Abdullah b. Mas'ud said that the Messenger of Allah (ﷺ), observed: He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Holy Prophet) remarked: Verily, Allah is Graceful and He loves Grace. Pride is disdaining the truth (out of self-conceit) and contempt for the people. Swahih Muslim, hadith 91.

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that Allah ﷻ commanded the angels to prostrate to Adam as an act of obedience and honour, not worship of Adam. The 4 schools of theology agree that Iblīs disobeyed Allah ﷻ through arrogance and became a disbeliever. The prostration demonstrates Allah's ﷻ absolute authority to command as He wills, while Adam remains a created servant. Iblīs's rejection establishes the grave danger of arrogance and deliberate disobedience. The account also confirms that angels obey Allah ﷻ and do not rebel against His commands.

Du'a for our Ummah: 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 أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ
فَتَكُونَا مِنَ الظَّالِمِينَ

Wa qulnaa yaaa Aadamus kun anta wa zawjukal jannata wa kulaa minhaa
raghadan haisu shi'tumaa wa laa taqrabaa haazihish shajarata fatakoona 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."**

And the secret behind His exception, exalted is He, from this judgment, His not granting him success, and His not compelling 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 disobedience 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.

Hadith: Nu'man b. Bashir reported: I heard Allah's Messenger ﷺ as having said this (and Nu'man) pointed towards his ears with his fingers): What is lawful is evident and what is unlawful is evident, and in between them are the things doubtful which many people do not know. So he who guards against doubtful things keeps his religion and honour blameless, and he who indulges in doubtful things indulges in fact in unlawful things, just as a shepherd who pastures his animals round a preserve will soon pasture them in it. Beware, every king has a preserve, and the things God has declared unlawful are His preserves. Beware, in the body there is a piece of flesh; if it is sound, the whole body is sound and if it is corrupt the whole body is corrupt, and hearken it is the heart. Swahih Muslim, hadith 1599.

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 without any shortcoming. 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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that Allah ﷻ created Iblīs and permitted his disobedience by His eternal knowledge and will, without approving or loving disbelief. The 4 schools of theology agree that Iblīs became a disbeliever through arrogant refusal of Allah's command. However, the mystical claim that Iblīs was "zealous for Allah" or that his disobedience fulfilled a spiritually necessary rank is not established Sunni doctrine and should not be presented as 'Aqeedah. Likewise, Adam's residence in Paradise and the prohibition of the tree affirm Allah's commands, human responsibility, and the reality of lawful and unlawful matters.

Du'a for our Ummah: 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 اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي
الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

Fa azallahumash Shaitaanu 'anhaa fa akhrajahumaa mimmaa kaanaa fee; wa
qulnah bitoo ba'dukum liba'din 'aduwunw 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."**

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.

Hadith: Abdur Rahman ibn Awf reported: The Messenger of Allah, ﷺ, said, “Satan, whom Allah has cursed, said: The owner of wealth will never be safe from me by one of three ways. I come to him with them and leave with them: His taking of wealth without permission, his spending it without right, and my making it so beloved to him that he obstructs its rightful use.” al-Mu’jam al-Kabīr 292

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.

Points of ‘Aqeedah: Sunni ‘Aqeedah affirms that Iblīs whispers and tempts, but possesses no independent power to compel sin. The 4 schools of theology agree that Adam and Hawwā’ remained created servants responsible for obeying Allah’s command, and that their descent was by Allah’s decree and wisdom. The passage establishes the reality of divine prohibition, human accountability, Satanic temptation, worldly life as a temporary test, and resurrection. The description of Paradise, descent and Satan’s role should remain within Qur’anic and Prophetic boundaries, avoiding interpretations that imply Satan acts outside Allah’s sovereignty.

Du’a for our Ummah: 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 مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Fatalaqqaaa Adamu 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.**

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.

Hadith: Anas b. Malik reported that Allah's Messenger (ﷺ) said: Allah is more pleased with the repentance of a servant as he turns towards Him for repentance than this that one amongst you is upon the camel in a waterless desert and there is upon (that camel) his provision of food and drink also and it is lost by him, and he having lost all hope (to get that) lies down in the shadow and is disappointed about his camel and there he finds that camel standing before him. He takes hold of his nosestring and then out of boundless joy says: O Lord, Thou art my servant and I am Thine Lord. He commits this mistake out of extreme delight. Swahih Muslim, hadith 2747.

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.

Points of ‘Aqeedah: Sunni ‘Aqeedah affirms that Adam committed a slip through the whispering of Satan, then sincerely repented and was forgiven by Allah ﷻ. The 4 schools of theology agree that Allah ﷻ accepts genuine repentance and that forgiveness belongs solely to Him. However, saying Adam’s slip was “not from himself” should not imply absence of human choice; rather, it occurred without deliberate rebellion or persistence. The passage also affirms Allah’s mercy, acceptance of repentance, and His perfect sovereignty, while preserving the prophets’ honoured status and their freedom from deliberate, persistent sin.

Du’a for our Ummah: 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 اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا 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.”

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.

Hadith: Malik b. Anas, in mursal form, reported God’s messenger (ﷺ) as saying, “As long as you hold fast to two things which I have left among you, you will not go astray: God’s Book and His messenger’s sunna” Mishkat al-Masabih 186

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 favour.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that Allah ﷻ guides His servants through revelation, and that salvation depends upon believing and following His guidance. The 4 schools of theology agree that guidance ultimately comes from Allah ﷻ, while humans are responsible for accepting and following it. The promise of "no fear" and "no grief" affirms the believers' security in the Hereafter, not a return to a pre-eternal state. The passage also establishes resurrection, accountability, divine mercy, and hope after repentance. It should not be interpreted as literal return to the primordial Essence or annihilation of created existence.

Du'a for our Ummah: 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 كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ 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.**

{**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.

Hadith: Abu Huraira said: Allah's Messenger (ﷺ) said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger (ﷺ)! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." Swahih al-Bukhari, hadith 7280.

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms the obligation of believing Allah's ﷻ messengers and His signs, and that deliberate rejection of revelation constitutes disbelief. The 4 schools of theology agree that the Hereafter, Paradise and Hell are real, and that disbelievers face punishment. Their abiding in Hell establishes the seriousness of kufr, while "until Allah wills otherwise" must be understood without implying uncertainty about Allah's ﷻ established promise. Allah ﷻ alone determines judgment, while punishment is based upon disbelief and rejection. Mystical expressions concerning "returning to the original station" should not override the literal creed affirmed by revelation.

Du'a for our Ummah: 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 اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ

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

O Descendants of Israel (Ya'qub)! 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.

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 Ya'qub, 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 favour 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.

Hadith: Abu Hurairah said: that the Prophet (ﷺ) said: "Indeed, whoever kills a Mu'ahid that has a covenant from Allah and a covenant from His Messenger (ﷺ), then he has violated the covenant with Allah and the covenant of His Messenger, so he shall not smell the fragrance of Paradise; even though its fragrance can be sensed from the distance of seventy autumns." Jami` at-Tirmidhi 1403

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 favour 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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that Allah ﷻ alone bestows guidance, mercy, blessings and ultimate security, and that His servants are obligated to fulfil their covenant through faith and obedience. The 4 schools of theology agree that Allah's ﷻ promises are true, His guidance is a favour, and fearing Him is an act of worship. The covenant must not be interpreted as a literal pre-existent divine union or return to Allah's Essence. Rather, it concerns obedience to revelation and Allah's promised reward. The passage also establishes

gratitude, accountability, divine sovereignty and the exclusive right of Allah ﷻ to be feared and worshipped.

Du'a for our Ummah: 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)**

وَأْمِنُوا بِمَا أُنزِلَتْ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا 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 Tawraat), and do not be the first to disbelieve in it, and do not exchange My verses for an abject price and fear Me alone.

{**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 / the prophet 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.

Hadith: Uthman said: The Prophet (ﷺ) said, "The best among you (Muslims) are those who learn the Qur'an and teach it." Swahih al-Bukhari, 5027

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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms belief in the Qur'an as Allah's ﷻ revealed Book, confirming the truth contained in the previous revelations, and belief in Muhammad ﷺ as His final Messenger. The 4 schools of theology agree on the obligation of accepting authentic revelation and rejecting its denial. The verse also establishes that Allah's ﷻ signs must never be exchanged for worldly benefit, and that taqwā belongs to Allah alone. Classical tafsir identifies the revealed Book here as the Qur'an and its confirmation of the previous scriptures.

Du'a for our Ummah: O Allah, grant us faith in Your revelation, protect us from spreading falsehood, confirm hearts, and make us fear You.

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

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

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

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

{**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.

Hadith: Abu Huraira said that the Messenger of Allah (ﷺ) observed: He who took up arms against us is not of us and he who acted dishonestly towards us is not of us. Swahih Muslim, 101.

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.

Points of ‘Aqeedah: Sunni ‘Aqeedah establishes the obligation of affirming revealed truth without distortion, concealment, or deliberate mixture with falsehood. In the 4 schools of frameworks, certainty in authentic revelation is foundational; revelation is not subordinated to personal desire or speculative interpretation. The passage also establishes the objective reality of truth and falsehood, the obligation of truthful testimony concerning religious matters, and human accountability for knowingly rejecting or concealing truth. It further affirms that Allah’s ﷻ knowledge encompasses both the servant’s inward convictions and outward conduct.

Du’a for our Ummah: 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)**

وَأَقِمْوْا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

Wa aqemus 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).

{**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.

Hadith: Ibn 'Umar said: Allah's Messenger (ﷺ) said: Islam is based on (the following) five (principles): 1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ). 2. To offer the (compulsory congregational) prayers dutifully and perfectly. 3. To pay Zakat (i.e. obligatory

charity) . 4. To perform Hajj. (i.e. Pilgrimage to Mecca) 5. To observe fast during the month of Ramadan. Swahih al-Bukhari, 8;

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.

Points of ‘Aqeedah: Sunni ‘Aqeedah establishes that Imaan encompasses affirmation of Allah ﷻ and His revealed books, while worship is expressed through divinely legislated acts. The 4 schools of theology affirm the obligation of ṣalāh and zakaat and that both inward sincerity and outward obedience are required. The passage establishes that acts of worship are obligations prescribed by Allah ﷻ, not merely symbolic spiritual exercises. It also affirms that humility, sincerity and avoidance of hypocrisy are essential to sound worship, while showing that religious duties cannot be separated from genuine faith. Allah ﷻ alone deserves worship

Du’a for our Ummah: 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 وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا 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?

{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.

Hadith: Abu Wail said: Somebody said to Usama, "Will you go to so-and-so (i.e. 'Uthman) and talk to him (i.e. advise him regarding ruling the country)?" He said, "You see that I don't talk to him. Really I talk to (advise) him secretly without opening a gate (of affliction), for neither do I want to be the first to open it (i.e. rebellion), nor will I say to a man who is my ruler that he is the best of all the people after I have heard something from Allah's Apostle ." They said, What have you heard him saying? He said, "I have heard him saying, "A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us to do bad deeds? He will reply: Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, yet I used to do them myself." Swahih al-Bukhari, 3267

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.

Points of 'Aqeedah: It is part of 'Aqeedah to affirm that Allah's ﷻ revealed Scripture is authoritative and that His commands and prohibitions are binding upon the servant. It is the Sunni 'Aqeedah that religious truth must be accepted sincerely and not selectively. The 4 schools of approaches agree that hypocrisy and knowingly contradicting divine guidance are blameworthy. The passage also establishes that knowledge carries responsibility: possessing revelation does not benefit one who deliberately abandons its guidance. Sincere obedience, truthful conduct and conformity between belief, speech and action are therefore essential aspects of sound faith and religious integrity.

Du'a for our Ummah: 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)**

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا 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.

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.

Hadith: Abu Huraira reported: The Messenger of Allah (ﷺ) said: The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state). Swahih Muslim, 482.

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.

Points of 'Aqeedah: A fundamental principle of 'Aqeedah is that Allah ﷻ alone is the One from whom ultimate help is sought, while the servant must employ the means that Allah ﷻ has prescribed. Sunni 'Aqeedah affirms that ṣalāh is a divinely ordained act of worship and an obligatory duty, and that patience, humility and sincere submission are qualities required in fulfilling Allah's commands. It is established in Sunni 'Aqeedah that acts of worship do not become optional merely because they are difficult; rather, the servant submits to the divine command and seeks Allah's ﷻ assistance in carrying it out. The passage also points to the reality

that obedience is facilitated by Allah's tawfīq, while the servant remains responsible for striving, obeying and seeking His help. The four Sunni approaches—Abu Twahawi, Maturidi, Ash'ari and Athari—do not differ on these fundamental principles.

Du'a for our Ummah: 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 يَذُنُونَ أَنَّهُمْ مُلَاقُوا 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.**

{**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.

Hadith: 'Ubada bin As-Samit said: The Prophet (ﷺ) said, "Who-ever loves to meet Allah, Allah (too) loves to meet him and who-ever hates to meet Allah, Allah (too) hates to meet him". `Aisha, or some of the wives of the Prophet (ﷺ) said, "But we dislike death." He said: It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allah's pleasure with him and His blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allah, and Allah (too) loves the meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allah's torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allah, and Allah too, hates the meeting with him." Swahih al-Bukhari, 6507

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.

Points of ‘Aqeedah: Sunni ‘Aqeedah affirms that Allah ﷻ alone is worthy of worship and that all creation will return to Him. It is part of ‘Aqeedah to believe in the Hereafter, resurrection and accountability. Worshipping Allah “as though you see Him” refers to ihsān, not physical vision in this world. Allah ﷻ alone is the independent Creator, while creation is dependent and contingent. These fundamentals are affirmed by Abu Twahawi, Maturidi, Ash‘ari and Athari scholars.

Du’a for our Ummah: 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 اذْكُرُوا 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)

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 favour 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.

Hadith: Abu Hurairah narrated: The Prophet (ﷺ) said: He who does not thank the people is not thankful to Allah. Sunan Abu Dawud, 4811

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 favour, 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.

Points of 'Aqeedah: Sunni 'Aqeedah affirms that Allah ﷻ is the Bestower of every blessing and favour, whether spiritual or worldly. It is part of 'Aqeedah to attribute all blessings ultimately to Allah ﷻ and to recognize His sovereignty and wisdom in granting particular virtues to whom He wills. Divine favour does not establish independent power in creation. The Abu Twahawi, Maturidi, Ash'ari and Athari traditions affirm Allah's absolute sovereignty and His freedom to favour whom He wills.

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

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

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا 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.

And after you have mentioned the blessings and recognized the Benefactor Most Generous, do not be deceived by My favour 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.

Hadith: Abu Huraira reported Allah's Messenger (ﷺ) as saying: He who alleviates the suffering of a brother out of the sufferings of the world, Allah would alleviate his suffering from the sufferings of the Day of Resurrection, and he who finds

relief for one who is hard-pressed, Allah would make things easy for him in the Hereafter, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and in the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother, and he who treads the path in search of knowledge, Allah would make that path easy, leading to Paradise for him and those persons who assemble in the house among the houses of Allah (mosques) and recite the Book of Allah and they learn and teach the Qur'an (among themselves) there would descend upon them tranquility and mercy would cover them and the angels would surround them and Allah mentions them in the presence of those near Him, and he who is slow-paced in doing good deeds, his (high) lineage does not make him go ahead. Swahih Muslim 2699a

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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe in the Day of Judgment, resurrection and individual accountability before Allah ﷻ. Sunni 'Aqeedah affirms that no soul can bear another's sin or escape Allah's judgment through wealth or worldly assistance. It also affirms the reality of intercession (shafā'ah), but only by Allah's permission and for whom He permits. The 4 schools of scholars affirm these principles, while rejecting any independent power of intercession.

Du'a for our Ummah: 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 نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ 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).

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.

Hadith: Abu Sa'id Al-Khudri and Abu Huraira said: The Prophet (ﷺ) said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that." Swahih al-Bukhari 5641, 5642

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.

Points of 'Aqeedah: A fundamental principle of 'Aqeedah is that Allah ﷻ is the true Deliverer and Bestower of blessings, and that trials occur by His wisdom and decree. Sunni 'Aqeedah affirms that Allah ﷻ may test His servants through hardship while bringing about relief and reward. It is also part of 'Aqeedah to believe that Allah's decree is perfectly wise, even when its wisdom is not immediately understood. The 4 schools of theology affirm Allah's sovereignty, wisdom and decree.

Du'a for our Ummah: "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 فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ

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.**

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?

Hadith: Ibn `Abbas said: The Prophet (ﷺ) came to Medina and saw the Jews fasting on the day of Ashura. He asked them about that. They replied, "This is a good day, the day on which Allah rescued Bani Israel from their enemy. So, Moses fasted this day." The Prophet (ﷺ) said, "We have more claim over Moses than you." So, the Prophet fasted on that day and ordered (the Muslims) to fast (on that day). Swahih al-Bukhari 2004

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 to inspire his ummah. 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.

Points of ‘Aqeedah: Sunni ‘Aqeedah affirms that Allah ﷻ alone creates and controls extraordinary events, while causes and means operate only by His will. It is part of ‘Aqeedah to believe in the miracles granted to the prophets, including the splitting of the sea for Musa. Allah’s ﷻ power is unrestricted, and nothing occurs independently of His decree. Twahawi, Maturidi, Ash‘ari and Athari traditions all affirm Allah’s absolute power and the reality of prophetic miracles.

Du’a for our Ummah: 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 مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

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

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

And after saving you safely from the sea, drowning them completely, and bequeathing to you their land, homes, and wealth, remember {**when We promised Musaa**} 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 Musaa 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 Musaa. Thus, you broke the promise {**after him**} that is, after Musaa 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.

Hadith: Hudhaifah bin Al-Yaman narrated that the Prophet ﷺ said: By the One in Whose Hand is my soul! Either you command good and forbid evil, or Allah will soon send upon you a punishment from Him, then you will call upon Him, but He will not respond to you. " Jami` at-Tirmidhi 2169

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 Musaa'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 ﷺ 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.

Points of 'Aqeedah: From the foundations of 'Aqeedah is the affirmation of Allah's ﷻ exclusive divinity and the obligation to worship Him alone. The passage also establishes the reality of prophetic revelation and the divine sending of revealed books containing guidance and religious law. Sunni belief further affirms that attributing divinity to anything besides Allah constitutes shirk and contradicts tawhīd. The story of the calf demonstrates how easily false objects of worship can divert people from revealed guidance and the covenant of faith.

Du'a for our Ummah: 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 عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ

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

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

{**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.

Hadith: Anas b. Malik reported that Allah's Messenger (ﷺ) said: Allah is more pleased with the repentance of a servant as he turns towards Him for repentance than this that one amongst you is upon the camel in a waterless desert and there is upon (that camel) his provision of food and drink also and it is lost by him, and he

having lost all hope lies down in the shadow and is disappointed about his camel and there he finds that camel standing before him. He takes hold of his nose string and then out of boundless joy says: O Lord, Thou art my servant and I am Thine Lord. He commits this mistake out of extreme delight. Swahih Muslim 2747a

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.

Points of 'Aqeedah: The Sunni creed establishes that Allah ﷻ forgives sins through His grace and accepts sincere repentance (tawbah). It is part of 'Aqeedah to believe that Allah's ﷻ forgiveness is a real divine act of mercy, and that His servants must turn to Him with sincere repentance. Forgiveness is not earned independently of Allah's grace; rather, repentance, gratitude and obedience are means through which His mercy is sought. This principle is affirmed across the Abu Twahawi, Maturidi, Ash'ari and Athari traditions.

Du'a for our Ummah: 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 Musaa the Book (Taurat / Tawraat) and the criterion to judge right from wrong, so that you may attain guidance.

{And when} after you broke the covenant before its completion and wronged yourselves by making the calf, We did not neglect the matter of Musaa, nor did We fail to fulfil the promise We made with him. Remember: **{We gave Musaa}** 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.

Hadith: `Uthman said: The Prophet (ﷺ) said, "The best among you (Muslims) are those who learn the Qur'an and teach it." Swahih al-Bukhari 5027

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 Musaa 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.

**Points of `Aqeedah:** Sunni `Aqeedah affirms that Allah ﷻ fulfils His promises and guides His servants through revelation. It is part of `Aqeedah to believe that the revealed Books contain divine guidance distinguishing truth from falsehood and directing humanity toward tawhīd. Revelation is therefore an authoritative source of religious knowledge, not something subordinate to personal opinion. The passage also affirms Allah's ﷻ wisdom in sending revelation to guide creation toward purification and obedience.

Du'a for our Ummah: O Allah, grant us Your Book and criterion in our lifetime, 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 مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا
أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Wa iz qaala Musaa 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 Musaa 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.

{And} when We fulfilled the promise to Musaa and he returned to his people, angry and sorrowful, remember **{when Musaa 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.

Hadith: It was narrated from Anas that the Messenger of Allah (ﷺ) said: “Every son of Adam commits sin, and the best of those who commit sin are those who repent.” Sunan Ibn Majah 4251

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 Musaa 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.

Points of ‘Aqeedah: It is part of ‘Aqeedah to affirm Allah’s ﷻ acceptance of sincere repentance and His vast mercy, regardless of the gravity of a servant’s sin. Tawbah requires abandoning disbelief and returning to Allah ﷻ in humility and obedience. However, the spiritual language of “killing the self” here should not be understood literally; it refers to disciplining the nafs and restraining its sinful inclinations. The passage also establishes Allah’s ﷻ exclusive right to be worshipped as the Creator.

Du’a for our Ummah: 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 مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ

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

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

{**And**} also remember {**when you said**} to Musaa at your call to faith and guidance: {**“O Musaa,”**} 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.

Hadith: Jarir bin `Abdullah said: The Prophet (ﷺ) said, "You will definitely see your Lord with your own eyes." Swahih al-Bukhari 7435

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.

Points of 'Aqeedah: It is part of 'Aqeedah to affirm that Allah ﷻ cannot be comprehended by the physical senses in the manner created beings are perceived, while affirming what He has revealed about Himself without likening Him to creation. The passage also establishes the reality of Allah's ﷻ power, majesty and punishment, and that prophetic messengers convey the truth from Him. A careful Sunni distinction is needed regarding ru'yat Allah: the Ahl al-Sunnah affirm that the believers will see Allah ﷻ in the Hereafter, but not in a created, bodily or spatial manner.

Du'a for our Ummah: 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 بَعَثْنَاكُمْ مِنْ 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.

{**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 favour 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.

Hadith: Ibn `Abbas said: The Prophet (ﷺ) said: "There are two blessings that many people are deceived into losing: health and free time." Swahih al-Bukhari 6412

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.

Points of 'Aqeedah: A fundamental principle of 'Aqeedah is belief in resurrection after death and the reality of the Day of Recompense. Allah ﷻ has absolute power to restore life after death, and resurrection is therefore neither impossible nor beyond His ability. The passage also points to Allah's ﷻ power to give life, cause death and restore life, establishing that life and existence remain entirely under His divine will and decree.

Du'a for our Ummah: 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)**

وَوَهَبْنَا لَكُمْ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

Wa zallalnaa 'alaikumul ghamaama wa anzalnaa 'alaikumul Manna wa 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.

{**And**} also remember when {**We shaded you with clouds**} on a day when there was no shade but His “shade” (protection / support), while you were wandering lost in the wilderness in the summer heat, as He moved with you wherever you wished, and His “shade” (protection / support) did not depart from you. {**And**} with that, We bestowed upon you a greater favour 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.

Hadith: Sa'id bin Zaid narrated: Allah's Messenger (ﷺ) said, "The Kam'a (i.e. a kind of edible fungus) is like the Manna (in that it is obtained without effort) and its water is a (medicine) cure for eye trouble." Swahih al-Bukhari 4478.

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 favour 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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah ﷻ provides, protects and sustains His creation through means both ordinary and extraordinary, all according to His wisdom and decree. The manna and quails illustrate His miraculous provision for the Children of Israel. Sunni 'Aqeedah also affirms that Allah ﷻ is never unjust; injustice is attributed to the servants who transgress His commands, while every divine decree is founded upon perfect wisdom and justice.

Du'a for our Ummah: 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 ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً
نَغْفِرْ 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.”

{And} also remember your wrongdoing when **{We said}** after your exit from the wandering, out of compassion for you and favour 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.

Hadith: Abu Huraira narrated: The Prophet (ﷺ) said, "It was said to the children of Israel, 'Enter the gate (of the town), prostrate (in humility) and say: Hittatun (i.e. repentance) i.e. O Allah! Forgive our sins.' But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered to do) and said, 'Hittatun,' but added, "A grain in a hair." Swahih al-Bukhari 4479

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.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe that Allah ﷻ guides His servants through revelation, prescribing acts of worship and forms of repentance according to His wisdom. The passage also affirms that places sanctified by Allah

ﷺ possess a special religious status, and that forgiveness ultimately comes from Allah alone. Sunni 'Aqeedah further teaches that sincere repentance, humility and obedience are means of attaining divine forgiveness, while righteous deeds increase the servant in reward and spiritual rank.

Du'a for our Ummah: 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 ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا
يَفْسُقُونَ

Fabaddalal lazeena zalamoo qawlan ghairal lazee qeela lahum fa anzalnaa 'alal
lazeena zalamoo rijzam minas samaaa'i bima 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.**

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.

Hadith: Abu Huraira narrated: Allah's Messenger (ﷺ) said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me." Swahih al-Bukhari 7137

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.

Points of 'Aqeedah: A principle of 'Aqeedah is that Allah's ﷻ revealed commands are to be accepted with submission, not altered according to personal desires or corrupt interpretations. It is part of the Sunni creed to affirm that deliberate rejection or distortion of divine revelation is blameworthy and can lead to punishment. The passage also establishes that Allah ﷻ may punish wrongdoing according to His wisdom and justice, while His commands contain guidance and benefit for His servants.

Du'a for our Ummah: 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 اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعَثُّوا فِي الْأَرْضِ مُفْسِدِينَ

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

And when Musaa 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."

{And} also remember {when Musaa 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. Musaa, 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].

Hadith: Salim bin Abi Aj-Jad: Jabir bin `Abdullah said, "The people became very thirsty on the day of Al-Hudaibiya (Treaty). A small pot containing some water was in front of the Prophet (ﷺ) and when he had finished the ablution, the people rushed towards him. He asked, 'What is wrong with you?' They replied, 'We have no water either for performing ablution or for drinking except what is present in front of you.' So he placed his hand in that pot and the water started flowing among his fingers like springs. We all drank and performed ablution (from it)." I asked Jabir, "How many were you?" he replied, "Even if we had been one-hundred-thousand, it would have been sufficient for us, but we were fifteen-hundred." Swahih al-Bukhari 3576

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah ﷻ for His boundless mercy and provision, responding to Musaa’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.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe in the miracles (mu‘jizāt) granted by Allah ﷻ to His prophets, such as water emerging from the rock at the command given to Musa. The miracle does not originate independently from the prophet; rather, Allah ﷻ alone creates the extraordinary event. The passage also affirms that Allah ﷻ is the true Provider and that His blessings are from His grace, while corruption and arrogance are contrary to what He loves and commands.

Du'a for our Ummah: 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 لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكَנَةُ وَبَآؤُوا بِغَضَبٍ مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

Wa iz qultum yaa Musaa 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 'alaihimumuz 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 Musaa! 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.

{And} also remember **{when you said}** to Musaa 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 Musaa,}** 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 Musaa 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, Musaa gave up on delivering to them the message and completely despaired of their guidance.

Hadith: Abu Huraira reported Allah's Messenger (ﷺ) as saying: Look at those who stand at a lower level than you but don't look at those who stand at a higher level than you, for that is better-suited that you do not disparage Allah's favors. Swahih Muslim 2963c

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 Musaa’s 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.

Points of ‘Aqeedah: A central point of ‘Aqeedah is that Allah ﷻ is the Bestower of every provision and blessing, and that rejecting His favours with arrogance and ingratitude is spiritually destructive. It is part of the Sunni creed to affirm the truthfulness and honour of Allah’s prophets (ﷺ) and the obligation to believe in their revealed signs. The passage also demonstrates that persistent rejection, hostility toward revelation and transgression can lead to divine wrath and deprivation of guidance.

Du’a for our Ummah: 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 آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا 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.

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 ﷺ **{and those who are Jews}** who submitted to the religion of Musaa **{and the Christians}** who believed in the religion of ‘Isa **{and the Sabians}** who followed the religion of Noah **{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.

Hadith: It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire. Swahih Muslim 153

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.

Points of 'Aqeedah: It is part of 'Aqeedah to affirm that salvation is founded upon true faith in Allah ﷻ, the Last Day, and righteous deeds performed according to His revealed guidance. Sunni 'Aqeedah also requires belief in all the prophets and revealed messages in their original truth, while affirming that the final and universally binding Shari'ah is that of Prophet Muhammad ﷺ. After his ﷺ mission, faith in him and acceptance of his message are therefore essential to salvation.

Du'a for our Ummah: 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 خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا 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."**

Then remember also {**When We took your covenant**} that is, We asked you for the firm pledge to follow Musaa 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 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.

Hadith: Abu Huraira reported Allah's Messenger (ﷺ) as saying: A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your" if" opens the (gate) for the Satan. Swahih Muslim 2664

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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah ﷻ establishes covenants with His servants through His revealed commandments and that His revelation must be received with submission, seriousness and obedience. The passage also affirms the miracles of the prophets, including extraordinary events occurring by Allah's ﷻ power. Divine commands are not matters to be treated with negligence or personal preference; rather, believing servants are required to honour revelation and submit to Allah's ﷻ authority.

Du'a for our Ummah: 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 تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ

Summa tawallaitum mim ba'di zaalika falawlāa 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.**

{**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].

Hadith: Abu Huraira narrated: I heard Allah's Messenger (ﷺ) saying, "The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds.) They (the Prophet's companions) said, 'Not even you, O Allah's Messenger (ﷺ)?' He said, "Not even myself, unless Allah bestows His favor and mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability: and none of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah." Swahih al-Bukhari 5673

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.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe that guidance, faith and ultimate success are bestowed through the grace and mercy of Allah ﷻ. The sending of prophets and the revelation of divine Scriptures are among the manifestations of His mercy toward creation. Sunni ‘Aqeedah teaches that human beings remain dependent upon Allah’s guidance and cannot attain ultimate salvation through their own abilities alone. Whoever turns away from divine guidance exposes himself to true loss in the Hereafter.

Du’a for our Ummah: 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 مِنْكُمْ 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!"

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 Dawood , 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 Dawood and he called them, and they believed in him, and Allah made a covenant with them by the tongue of Dawood 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.

Hadith: It is narrated by Abu Huraira and Huraira that the Messenger of Allah (ﷺ) said: It was Friday from which Allah diverted those who were before us. For the Jews (the day set aside for prayer) was Sabt (Saturday), and for the Christians it was Sunday. And Allah turned towards us and guided us to Friday (as the day of prayer) for us. In fact, He (Allah) made Friday, Saturday and Sunday (as days of prayer). In this order would they (Jews and Christians) come after us on the Day of Resurrection. We are the last of (the Ummahs) among the people in this world and the first among the created to be judged on the Day of Resurrection. In one narration it is: ', to be judged among them". Swahih Muslim 856a

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 favour, 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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe in the truth of the accounts of the prophets and the punishments Allah ﷻ brought upon those who deliberately violated His commands. The passage also affirms Allah's ﷻ perfect knowledge and justice: no deception or legal trick can conceal a person's true intention from Him. Sunni 'Aqeedah further accepts the reality of extraordinary divine punishments, including the transformation mentioned in the Qur'an, without reducing such revealed events to mere symbolism or metaphor.

Du'a for our Ummah: 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 نَكَالًا 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.

{**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.

Hadith: Abu Huraira narrated: The Prophet (ﷺ) said, "A believer is not stung twice (by something) out of one and the same hole." Swahih al-Bukhari 6133

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.

Points of 'Aqeedah: A point of 'Aqeedah is that the accounts contained in divine revelation are true and carry lessons for every generation. Allah ﷻ may preserve the memory of past peoples as a warning, demonstrating the consequences of disobedience and the importance of taqwā. It is part of the Sunni creed to accept these revealed accounts as truth, benefit from their admonitions, and believe that Allah's ﷻ warnings and promises are real.

Du'a for our Ummah: 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 مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوءًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

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

And (remember) when Musaa 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!"

{**And**} remind, O perfect Messenger ﷺ, those who follow you among the believers, of the evil treatment of the Children of Israel toward Musaa, , 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 Musaa 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 Musaa 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 Musaa?**} meaning, you mock us with ridicule while we are your subjects, yet you have no authority over us. {**He said**} Musaa , 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.

Hadith: Abu Hurairah narrated: that the Messenger of Allah (ﷺ) said: "Leave me with what I left you. When I narrated a Hadith to you, then take it from me. The people before you were only destroyed by their excessive questioning and disagreeing with their Prophets." Jami` at-Tirmidhi 2679

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 Musaa , 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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that faith in a prophet necessarily entails believing him, respecting him and submitting to the revelation he conveys from Allah ﷻ. Deliberately opposing a genuine messenger or treating divine commands with ridicule contradicts the proper attitude of Imaan. The passage also affirms the prophets' trustworthiness in conveying revelation: Musa sought refuge in Allah ﷻ from attributing mockery to himself, showing that a prophet does not speak about divine matters according to personal desire.

Du'a for our Ummah: 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)**

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ
فَأَفْعَلُوا مَا تُؤْمَرُونَ

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

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

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 big 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}**

Hadith: Sa'd bin Abi Waqqas narrated: The Prophet (ﷺ) said, "The most sinful person among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking." Swahih al-Bukhari, 7289

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 Musaa's 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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah's ﷻ commands are to be received with submission rather than evasive argumentation or unnecessary questioning. The passage also affirms the authority of prophetic instruction: when a prophet conveys a command from Allah ﷻ, obedience is required. Excessive disputation can become a means of delaying obedience and reflects a weakness in submission to divine revelation. Thus, sound Imaan combines belief, submission and compliance with Allah's ﷻ commands.

Du'a for our Ummah: 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)**

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْهَأُ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوُحُهَا تَسُرُّ النََّاظِرِينَ

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 Musaa, "Indeed He says it is a yellow cow, of bright colour,
pleasing to the beholders."**

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.

Hadith: Ash-Shu'bi narrated: The clerk of Al-Mughira bin Shu'ba narrated, "Muawiya wrote to Al-Mughira bin Shu'ba: Write to me something which you have heard from the Prophet (p.b.u.h)." So Al-Mughira wrote: I heard the Prophet saying, "Allah has hated for you three things: -1. Vain talks, (useless talk) that you talk too much or about others. -2. Wasting of wealth (by extravagance) -3. And asking too many questions (in disputed religious matters) or asking others for something (except in great need). Swahih al-Bukhari 1477

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 Musaa, 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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah ﷻ knows what is hidden within His servants and that His commands are based upon perfect wisdom, even when their wisdom is not immediately understood. The passage also teaches that persistent questioning arising from stubbornness does not constitute genuine seeking of knowledge. The Sunni 'Aqeedah affirms that the believer's proper response to divine revelation is Imaan, submission and obedience, rather than resistance or disputation.

Du'a for our Ummah: 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)

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ 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."

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.

Hadith: Abu Huraira narrated: The Prophet (ﷺ) said, "Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can." Swahih al-Bukhari, 7288

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 Musaa , 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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah ﷻ is the ultimate source of guidance and that no one can attain true guidance except by His will and tawfīq. Human beings may possess intelligence, reasoning and access to revelation, yet guidance ultimately comes from Allah ﷻ. The Sunni 'Aqeedah therefore affirms both human responsibilities to seek and follow the truth and Allah's ﷻ absolute sovereignty over guidance and misguidance.

Du'a for our Ummah: 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 لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْآنَ
 جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ

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

**Said Musaa, "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).**

{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.

Hadith: Abu Huraira reported that he heard Allah's Messenger (ﷺ) as saying: Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity. Verily the people before you went to their doom because they had put too many questions to their Prophets and then disagreed with their teachings. Swahih Muslim 1337b

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

Musaa'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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah ﷻ possesses perfect wisdom in His commands and may bring about His decree through extraordinary means known only to Him. The account also demonstrates that Allah's ﷻ command is binding upon His servants, whether they understand its wisdom immediately or only after its fulfilment. The Sunni 'Aqeedah affirms that Allah ﷻ is not questioned about His decree, while His servants remain responsible for obedience and submission to His commands.

Du'a for our Ummah: 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 نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ 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.

{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.

Hadith: Jabir b. Abdullah reported that Allah's Messenger (ﷺ) said: Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection, and be on your guard against stinginess for stinginess destroyed

those who were before you, as it incited them to shed blood and make lawful what was unlawful for them. Swahih Muslim 2578

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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah ﷻ has complete knowledge of what is hidden and what is concealed within the hearts, and nothing escapes His knowledge. The Sunni 'Aqeedah affirms that Allah ﷻ will expose the realities concealed by His servants when He wills, and that no outward excuse or attempt to hide wrongdoing can conceal it from Him. This establishes Allah's ﷻ perfect knowledge, justice and accountability.

Du'a for our Ummah: 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 بَعْضُهَا كَذَلِكَ يُخَيِّئُ اللَّهُ 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!**

{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.

Hadith: `Aisha narrated: Allah's Messenger (ﷺ) said, "The people will be gathered barefooted, naked, and uncircumcised." I said, "O Allah's Messenger (ﷺ)! Will the men and the women look at each other?" He said, "The situation will be too hard for them to pay attention to that." Swahih al-Bukhari 6527

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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe in the absolute power of Allah ﷻ over life, death and resurrection. The resurrection is certain, and Allah ﷻ will bring the dead back to life on the Day of Judgment without being dependent upon any cause or means. The Sunni 'Aqeedah teaches that Allah ﷻ creates and resurrects by His will and power, and nothing is difficult or impossible for Him. Belief in the resurrection is therefore an essential foundation of Imaan.

Du'a: O our Lord, make us among the just, grant us understanding in our 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 قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ
الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فِيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ 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.**

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.

Hadith: Abu Hurairah narrated that : the Messenger of Allah said: “Verily, when the slave (of Allah) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it covers his entire heart. And that is the ‘Ran’ which Allah mentioned: ‘Nay, but on their hearts is the Ran which they used to earn.’” Jaami’ al-Tirmidhi, 3334

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.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe that the commands and teachings brought by Allah’s ﷻ messengers must be accepted with sincere faith, submission and obedience, without rejecting revelation through stubborn dispute. The passage also affirms Allah’s ﷻ perfect and continuous knowledge: nothing of our actions, intentions or concealed thoughts escapes Him. The Sunni ‘Aqeedah further teaches that guidance softens the heart by Allah’s grace, while persistent rejection can lead to hardness and spiritual blindness.

Du’a for our Ummah: 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 أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ 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?

{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 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."

Hadith: Abu Huraira narrated: The people of the Scripture (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allah's Messenger (ﷺ) said, "Do not believe the people of the Scripture or disbelieve them, but say:-- "We believe in Allah and what is revealed to us." (2.136) Swahih al-Bukhari 4485

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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah ﷻ sent prophets and messengers with truth and clear signs, and that their prophethood is established by divine revelation and evidence. Deliberately concealing, altering, or rejecting known truth is a grave form of disbelief and treachery. The Sunni 'Aqeedah also teaches that recognising the truth intellectually does not by itself constitute Imaan; genuine faith requires acceptance, affirmation and submission to what Allah ﷻ has revealed.

Du'a for our Ummah: 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 لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِغُضُوبِهِمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ
لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا 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?"**

{**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 Tawraat, 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.

Hadith: Abu Huraira narrated: The Prophet (ﷺ) said, "The signs of a hypocrite are three: 1. Whenever he speaks, he tells a lie. 2. Whenever he promises, he always breaks it (his promise). 3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)" Swahih al-Bukhari hadith 33

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.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe that Imaan is not merely an outward claim, but requires sincere affirmation of the truth in the heart and submission to it. Hypocrisy, which conceals disbelief while displaying faith, is a grave spiritual danger. The Sunni ‘Aqeedah also teaches that Allah ﷻ knows both the public and the private reality of every person, so concealing disbelief or manipulating religious knowledge cannot deceive Him. Truth must therefore be accepted sincerely, not according to worldly interests or tribal loyalty.

Du’a for our Ummah: 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)**

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ 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?

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.

Hadith: It was narrated that Abu Hurairah, who attributed it to the Prophet (ﷺ), said: “Allah does not look at your forms or your wealth, rather He looks at your deeds and your hearts.” Sunan Ibn Majah 4143

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.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe that Allah ﷻ possesses complete knowledge of both the outward and the inward, knowing what His servants conceal in their hearts as well as what they openly express. Nothing is hidden from His knowledge, whether disbelief, belief, intention or speech. The Sunni ‘Aqeedah affirms that Allah’s ﷻ knowledge is perfect, immediate and all-encompassing, and that a person cannot deceive Allah ﷻ by concealing his true belief behind outward words.

Du’a for our Ummah: 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 أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

Wa minhum ummiyyoona laa ya'lamoona 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.

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.

Hadith: Muawiya narrated: I heard Allah's Messenger (ﷺ) saying, "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established." Swahih al-Bukhari 71

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.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe that matters of faith cannot be established through mere conjecture, imitation or unsupported religious claims. The believer must accept the truth established by authentic revelation and sound evidence. The Sunni ‘Aqeedah also warns against blindly following religious leaders when they contradict revelation, because no scholar or authority is infallible after the prophets. Genuine knowledge of ‘Aqeedah requires certainty, understanding and submission to Allah’s ﷻ revelation.

Du’a for our Ummah: 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 لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ
مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

Fawailul lillazeena yaktuboona 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.

{**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.

Hadith: `Abdullah bin Az-Zubair narrated: I said to my father, 'I do not hear from you any narration (Hadith) of Allah s Apostle as I hear (his narration) from so and so?' Az-Zubair replied. I was always with him (the Prophet) and I heard him saying "Whoever tells a lie against me (intentionally) then (surely) let him occupy, his seat in Hellfire. Swahih al-Bukhari, 107

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.

**Points of `Aqeedah:** It is part of `Aqeedah to believe that it is forbidden to attribute anything falsely to Allah ﷻ or to His Revelation. Fabricating religious teachings, deliberately distorting revelation, or presenting personal opinions as divine truth is a grave matter. The Sunni `Aqeedah also affirms that Allah ﷻ alone has the authority to determine what is lawful and unlawful in religion, and no scholar or religious authority may claim divine authority for something Allah ﷻ has not revealed. Such deception carries severe accountability before Him.

Du'a for our Ummah: 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)**

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ
عَلَى اللَّهِ مَا لَا 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?"

Among the delusions they spread among their weaker followers was that, when it became known and widely circulated among them that the Tawraat 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.

Hadith: It is narrated on the authority of 'Abdullah b. Mas'ud that the Messenger of Allah (ﷺ) observed: None shall enter the Fire (of Hell) who has in his heart the weight of a mustard seed of Iman and none shall enter Paradise who has in his heart the weight of a mustard seed of pride. Swahih Muslim, 91

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.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe that the promises and warnings of Allah ﷻ are true, and that no one may claim immunity from His punishment without evidence from revelation. The Sunni ‘Aqeedah rejects invented beliefs about salvation, forgiveness or punishment that have no basis in the Qur’an and Sunnah. It is also part of sound ‘Aqeedah to speak about Allah ﷻ

only with authentic knowledge, because falsely attributing a statement to Him is a grave religious offence.

Du'a for our Ummah: 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)**

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ 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.

{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.

Hadith: Abdullah ibn Mas'ud reported: The Messenger of Allah, ﷺ, said, "Beware of minor sins. Verily, they pile upon a man until he is ruined." Musnad Ahmad 3808

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.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe that sins have consequences and can distance a person from guidance and divine mercy. When a person persists in sin until it overwhelms him and leads him to rejection of the truth, he exposes himself to the punishment of the Fire. The Sunni ‘Aqeedah teaches that major sins do not by themselves make a Muslim a disbeliever, unless they involve disbelief or rejection of what Allah ﷻ has made obligatory; final judgment belongs to Allah ﷻ.

Du’a for our Ummah: 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 آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ 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.**

{**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.”

Hadith: Abu Huraira: The Prophet (ﷺ) said, "Whoever believes in Allah and His Apostle, offer prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born." The people said, "O Allah's Messenger (ﷺ) ! Shall we acquaint the people with the is good news?" He said, "Paradise has one-hundred grades which Allah has reserved for the Mujahidin who fight in His Cause, and the distance between each of two grades is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), ask for Al-firdaus which is the best and highest part of Paradise." (i.e. The sub-narrator added, "I think the Prophet also said, 'Above it (i.e. Al-Firdaus) is the Throne of Beneficent (i.e. Allah), and from it originate the rivers of Paradise.") Swahih al-Bukhari 2790

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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that true Imaan is accompanied by righteous deeds, and that faith and obedience are inseparably connected. The Sunni 'Aqeedah affirms the absolute Oneness of Allah ﷻ in His Lordship, worship, names and attributes, while affirming that He alone is the true Creator and that all created beings remain His servants. It is also part of 'Aqeedah to believe in the reality and eternal reward of Paradise for those whom Allah ﷻ admits into it.

Du'a for our Ummah: 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 إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ
مُّعْرِضُونَ

Wa iz akhaznaa meesaaqa Baneee Israaaa'eela laa ta'budoona illal laaha wa bil
waalidaini ihsaanaw wa zil qurbaa walyataamaa walmasaakeeni wa qooloo
linnaasi husnanw wa aqemus 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.

{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.

Hadith: Abu Huraira: Allah's Messenger (ﷺ) said, "Anybody who believes in Allah and the Last Day should not harm his neighbour, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet. (i.e. abstain from all kinds of evil and dirty talk). Swahih al-Bukhari, 6018

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 worshipping 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.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe that Allah ﷻ alone deserves worship, and that Tawhīd is the foundation of every divine covenant and every act of obedience. The Sunni ‘Aqeedah also teaches that worshipping Allah ﷻ must be accompanied by obedience to His commands, including prayer, zakaat and good treatment of parents, relatives, orphans and the needy. Righteous conduct is therefore not separate from faith; rather, it is among its essential manifestations.

Du’a for our Ummah: O Allah, help us worship You sincerely, honour 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 لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ 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.

{**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.

Hadith: Abu Hurairah reported the Messenger of Allah ﷺ as saying : Everything of a Muslim is sacred to a Muslim : his property, honour and blood. It is enough evil for any man to despise his brother Muslim. Sunan Abi Dawud 4882

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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that human life is sacred and protected by the command of Allah ﷻ, and that unjustly taking a life is a grave sin. The Sunni 'Aqeedah also affirms that Allah's commands establish binding moral obligations upon His servants, including justice, protection from oppression, and respect for the rights of others. A person cannot claim true obedience to Allah ﷻ while deliberately violating the rights and sanctity He has established.

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

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

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتِوكُمُ أَسَارَى تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاء مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ 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.

{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.

Hadith: `Abdullah bin `Umar narrated: Allah's Messenger (ﷺ) said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection . " Swahih al-Bukhari 2442

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, honour covenants, treat captives and neighbours with fairness, and strive for justice in all actions, knowing that Allah sees and holds account of every deed.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah's ﷻ revelation is to be accepted as a whole, without accepting what suits one's desires while rejecting what is inconvenient. The Sunni 'Aqeedah affirms that all of Allah's revealed commands are true and binding, and deliberately rejecting a divinely established obligation is a grave matter. It is also part of 'Aqeedah to believe that Allah ﷻ has complete knowledge of all deeds, outward and inward, and that nothing is hidden from Him. His knowledge encompasses every action and every secret.

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

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

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا 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.

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.

Hadith: Abu Huraira reported Allah's Messenger (ﷺ) as saying: The world is a prison-house for a believer and Paradise for a non-believer. Swahih Muslim 2956

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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe in the reality of the Hereafter, its everlasting nature, and the reality of its reward and punishment. The Sunni 'Aqeedah teaches that the temporary life of this world must never be preferred over the eternal life to come. It is also part of sound 'Aqeedah to recognize that ultimate success is determined by Allah ﷻ, and that worldly wealth, status and temporary pleasures cannot protect a person from His judgment or punishment.

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

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

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ
الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِقْنَا كَذَّبْتُمْ وَفَرِيقًا 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 Musaa the Book and subsequent to him, sent Noble Messengers one after another - and We gave 'Isa, the son of Maryam, 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!

And remind, O most complete of messengers ﷺ, the believers also of the disgraceful deeds of those who denied and broke their covenants, so they may take heed: **{And indeed We gave Musaa the Scripture}** meaning the Tawraat, 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 Musaa , We sent other messengers with calls, signs, and miracles, but they too were denied and ignored. **{And We gave ‘Isa, 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 Zakariyyah and Yahya and such people, how can success and true salvation be expected from them?

Hadith: Abu Huraira narrated: Allah's Messenger (ﷺ) said, "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one." Swahih al-Bukhari 3443

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah’s mercy and justice in sending messengers such as Musaa and ‘Isa 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 honour all revealed scriptures.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe that Allah ﷻ sent prophets and messengers to guide humanity, and that they all conveyed the truth from Him. The Sunni ‘Aqeedah affirms that rejecting a genuine messenger or denying what he brings from Allah constitutes disbelief, while loving, honouring and believing in all the prophets is obligatory. It is also part of ‘Aqeedah to believe in the special signs and miracles Allah ﷻ granted His messengers, including those given to Musa and ‘Isa.

Du'a for our Ummah: O Allah, grant us 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)**

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا 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.

{**And**} from the utmost extent of their hostility toward you, O Perfect Messenger (ﷺ), 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 ﷺ: 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**}. 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.

Hadith: Abu Huraira narrated: The Prophet (ﷺ) said, "If Allah loves a person, He calls Gabriel saying, 'Allah loves so and-so; O Gabriel! Love him.' Gabriel would love him and make an announcement amongst the inhabitants of the Heaven. 'Allah loves so-and-so, therefore you should love him also,' and so all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth." Swahih al-Bukhari 3209

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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah ﷻ guides whom He wills and that guidance is ultimately a gift from Him, while the servant remains responsible for accepting or rejecting the truth. The Sunni 'Aqeedah affirms that persistent rejection of the truth after it becomes clear is a cause of misguidance and spiritual deprivation. It is also part of 'Aqeedah to affirm Allah's ﷻ attributes of guidance, mercy, justice and punishment without likening them to the qualities of creation.

Du'a for our Ummah: O Allah, purify our hearts, grant us true faith, protect us from arrogance and envy, and guide us always."

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

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا
فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ 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 (Tawraat) - 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.

{**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 ﷺ, 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.

Hadith: It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire. Swahih Muslim, 153.

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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that the Qur'an is truly revealed by Allah ﷻ, and that it confirms the authentic revelation given to the prophets before it. The Sunni 'Aqeedah also requires belief in all the prophets and messengers, without rejecting any of them because of lineage, nationality or personal preference. Deliberately rejecting a truth recognized as coming from Allah is an act of disbelief. It is also part of 'Aqeedah to believe that Allah's ﷻ judgment is perfectly just and that disbelief has consequences in the Hereafter.

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

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

بِسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ
عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ

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.**

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 ﷺ, 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.

Hadith: It is narrated on the authority of Anas b. Malik that the Prophet (ﷺ) observed: "None amongst you believes (truly) until he loves for his brother" - or he said "for his neighbour" - "that which he loves for himself." Swahih Muslim 45a

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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah ﷻ chooses whom He wills for His favour, guidance and prophetic gifts, and His choice is based on His perfect wisdom, not on human envy or preference. The Sunni 'Aqeedah also affirms that rejecting revealed truth out of arrogance or envy is a serious form of disbelief, and that Allah's ﷻ punishment and reward are true. No created being can attain divinity or become "what only Allah is"; Allah ﷻ is uniquely divine, and all creation remains His creation and servant.

Du'a for our Ummah: O Allah, protect us from disbelief, envy, and wrongdoing, grant us Your mercy, strengthen our faith, and save us always."

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

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا وَنَكْفُرُ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا
مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ

Wa izaa qeela lahum aaminoo bimaaa anzalal laahu qaaloo nu'minu bimaaa
unzila 'alainaa wa yakfuroona bimaa waraaa'ahoo wa huwal haqu 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?"

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 Tawraat. Indeed, their deeds and actions show disbelief in it, even if they deny it. **{Say}** to them, O perfect Messenger ﷺ, 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 Tawraat, 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.

Hadith: Abu Huraira narrated: The Prophet (ﷺ) said, "The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number." The people asked, "O Allah's Messenger (ﷺ)! What do you order us (to do)?" He said, "Obey the one who will be given the pledge of allegiance first. Fulfil their (i.e. the Caliphs) rights, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship." Swahih al-Bukhari 3455

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.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe that Imaan is not merely a claim of the tongue, but requires genuine acceptance of the truth revealed by Allah ﷻ. The Sunni ‘Aqeedah affirms belief in all of Allah’s revealed books and all His prophets, without accepting some while rejecting others. True faith is therefore incompatible with knowingly denying a revelation that confirms the truth already revealed. Actions also testify to the sincerity or falsehood of a person’s claimed faith.

Du'a for our Ummah: O Allah, grant us 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 جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

Wa laqad jaaa'akum Musaa bilbaiyinaati summat takhaztumul 'ijla mim ba'dihee
wa antum zaalimoon

**And indeed, Musaa came to you with clear signs, and after it you
worshipped the calf - and you were unjust.**

{And indeed, Musaa came to you with clear proofs}, the clear evidence set forth in the Tawraat that explain the path of monotheism and faith, yet you completely denied Musaa , despite all his clear proofs. **{Then you took the calf}** as a god **{after him}**, meaning after Musaa 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.

Hadith: Sa'id bin Al-Musaiyab narrated: Al-Bahira was an animal whose milk was spared for the idols and other dieties, and so nobody was allowed to milk it. As-Saiba was an animal which they (i.e infidels) used to set free in the names of their gods so that it would not be used for carrying anything. Abu Huraira said, "The Prophet (ﷺ) said, 'I saw `Amr bin 'Amir bin Luhai Al-Khuza'i dragging his intestines in the (Hell) Fire, for he was the first man who started the custom of releasing animals (for the sake of false gods).' " Swahih al-Bukhari 3521

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 Musaa 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 worshipping Allah alone, act justly, and honour the teachings of all Prophets with sincerity.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe that Allah ﷻ supported His prophets with clear signs and miracles as proofs of their truthfulness. The Sunni ‘Aqeedah affirms that the prophets are truthful and trustworthy in conveying what Allah ﷻ revealed to them, and that worship belongs exclusively to Allah ﷻ. Associating any created being with Him in worship is shirk, the gravest violation of Tawhīd. Genuine faith therefore requires rejecting every form of false worship and affirming Allah ﷻ alone as the One worthy of worship.

Du’a for our Ummah: O Allah, keep us away from idolatry and injustice, strengthen our faith, guide us to Your truth, and grant us steadfastness.”

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (93):
(Qur’an 2:93)**

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا
وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

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!"**

{**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 Musaa . {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.}

Hadith: Abu Hurairah said: "I heard the Messenger of Allah [SAW] say: 'Whoever obeys me has obeyed Allah and whoever disobeys me has disobeyed Allah.' And he used to seek refuge from the torment of the grave, the torment of Hell, the trials that may befall the living and the dead, and the tribulation of Al-Masihid-Dajjal." Sunan an-Nasa'i 5510

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.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe that true Imaan requires sincere submission to Allah’s ﷻ revelation, not merely outwardly acknowledging His commands while inwardly rejecting them. The Sunni ‘Aqeedah affirms that all divine revelation must be accepted, and that rejecting Allah’s Books, His messengers, or the obligation of Tawḥīd contradicts genuine faith. It also teaches that shirk is fundamentally incompatible with Tawḥīd, and that outward claims of faith cannot conceal the reality of deliberate rejection before Allah ﷻ.

Du’a for our Ummah: O Allah, purify our hearts, grant us sincere obedience, strengthen our faith, protect us from hypocrisy, and guide us to truth.”

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (94):
(Qur’an 2:94)

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ 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!"

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 ﷺ 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 (ra) 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.

Hadith: Anas bin Malik narrated: The Prophet (ﷺ) said, "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: "O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me." " Swahih al-Bukhari 5671

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.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe that Paradise is not reserved for a particular ethnicity, lineage, or religious label, but that salvation belongs to those who truly believe in Allah ﷻ and follow His guidance. The Sunni ‘Aqeedah affirms that the Hereafter is real and that entry into Paradise is determined by Allah’s ﷻ justice and mercy, not by empty claims or inherited identity. It is also part of ‘Aqeedah to believe that death is a certain reality and the passage toward the Hereafter, while a believer does not seek death merely because of worldly hardship.

Du’a for our Ummah: O Allah, grant us sincerity in faith, prepare us to meet You, remove false pride, and grant us a righteous end.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (95):
(Qur’an 2:95)**

وَلَنْ 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.**

{**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.

Hadith: Shaddad bin Aws narrated that the Prophet ﷺ said: "The clever person is the one who subjugates his soul, and works for what is after death. And the incapable is the one who follows his desires and merely hopes in Allah." [He said:] The meaning of his saying: "Who subjugates his soul", is to say the one who reckons with his soul in the world, before he is reckoned with, on the Day of Judgement. It has been related that 'Umar bin Al-Khattāb said: "Reckon with yourselves before you are reckoned with, and prepare for the Greatest Inquisition. The reckoning of the Day of Judgement is only light for the one who reckoned with himself in the world." And, it has been related that Maimun bin Mihran said: "The slave (of Allah) will not be a Taqi until he has reckoned himself, just as he

would account for where his business partner got his food and clothing." Jami` at-Tirmidhi 2459

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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah ﷻ has complete knowledge of what is hidden within the hearts, including intentions, motives and concealed beliefs. Nothing escapes His knowledge, whether apparent or secret. The Sunni 'Aqeedah also affirms that Allah ﷻ knows the deeds of His servants and will hold them accountable for what they have earned. Outward religious claims therefore cannot conceal hypocrisy or wrongdoing from Him. True faith requires sincerity before Allah ﷻ, not merely words before people.

Du'a for our Ummah: O Allah, forgive our past sins, guide us to righteousness, purify our hearts, protect us from wrongdoing, and grant us Your mercy."

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (96):
(Qur'an 2:96)**

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ
بِمُزْخِرِجِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

Wa latajidannahum ahrasannaasi 'alaa hayaatinw wa minal lazeena ashtrakoo;
yawaddu ahaduhum law yu'ammarru alfa sanatinw wa maa huwa bi muzahzihihee
minal 'azaabi ai yu'ammarr; 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.

{And} Allah, O Perfect Messenger ﷺ, 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.

Hadith: Abu Hurairah narrates, saying: The Messenger of Allah (ﷺ) said: “The lifespan of my nation is between sixty to seventy, and the least of them are those who surpass that.” Jami` at-Tirmidhi 3550

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.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe that this worldly life is temporary and that true, everlasting life is in the Hereafter. The Sunni ‘Aqeedah affirms that no human being can escape death or extend his life beyond what Allah ﷻ has decreed. It is also part of ‘Aqeedah to believe that Allah ﷻ knows every deed and every state of His servants completely, and that attachment to worldly life cannot protect a person from divine judgment. True faith directs the heart toward the eternal Hereafter rather than making this world its ultimate goal.

Du’a for our Ummah: O Allah, protect us from greed for worldly life, guide us to the Hereafter, and make our deeds pleasing to You.”

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (97):
(Qur'an 2:97)**

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا 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" 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.**

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" . 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 ﷺ, "Whoever is an enemy to Gabriel"} meaning whoever claims enmity to our trustworthy Gabriel ﷺ 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 ﷺ,} 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.**

Hadith: Anas narrated: `Abdullah bin Salam heard the news of the arrival of Allah's Messenger (ﷺ) (at Medina) while he was on a farm collecting its fruits. So he came to the Prophet (ﷺ) and said, "I will ask you about three things which nobody knows unless he be a prophet. Firstly, what is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby look like its father or mother?'. The Prophet (ﷺ) said, "Just now Gabriel has informed me

about that." `Abdullah said, "Gabriel?" The Prophet (ﷺ) said, "Yes." `Abdullah said, "He, among the angels is the enemy of the Jews." On that the Prophet (ﷺ) recited this Holy Verse:-- "Whoever is an enemy to Gabriel (let him die in his fury!) for he has brought it (i.e. Qur'an) down to your heart by Allah's permission." (2.97) Then he added, "As for the first portent of the Hour, it will be a fire that will collect the people from the East to West. And as for the first meal of the people of Paradise, it will be the caudate (i.e. extra) lobe of the fish liver. And if a man's discharge proceeded that of the woman, then the child resembles the father, and if the woman's discharge proceeded that of the man, then the child resembles the mother." On hearing that, `Abdullah said, "I testify that None has the right to be worshipped but Allah, and that you are the Messenger of Allah, O, Allah's Messenger (ﷺ); the Jews are liars, and if they should come to know that I have embraced Islam, they would accuse me of being a liar." In the meantime some Jews came (to the Prophet) and he asked them, "What is `Abdullah's status amongst you?" They replied, "He is the best amongst us, and he is our chief and the son of our chief." The Prophet (ﷺ) said, "What would you think if `Abdullah bin Salam embraced Islam?" They replied, "May Allah protect him from this!" Then `Abdullah came out and said, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah." The Jews then said, "Abdullah is the worst of us and the son of the worst of us," and disparaged him. On that `Abdullah said, "O Allah's Messenger (ﷺ)! This is what I was afraid of!" Swahih al-Bukhari 4480

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 ﷺ, 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, 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.

**Points of `Aqeedah:** It is part of `Aqeedah to believe in the angels of Allah ﷻ and their role in conveying His commands and revelation. The Sunni `Aqeedah affirms that Jibrīl is a noble and trustworthy messenger among the angels, and that he conveyed the Qur'an only by Allah's ﷻ command, never independently. It is also part of `Aqeedah to believe that the Qur'an is divine revelation from Allah ﷻ, and that opposing or rejecting a revelation because of hostility toward its angelic messenger does not alter its truth.

Du'a for our Ummah: O Allah, grant us 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)**

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

Man kaana 'aduwwal lillaahi wa malaaa'ikatihee wa Rusulihee wa Jibreela wa
Meekaila fa innal laaha 'aduwwul lilkaafireen

**"Whoever is an enemy to Allah, and His angels and His Noble Messengers,
and Jibreel and Mikael, then (know that), Allah is an enemy of the
disbelievers."**

Say to them also, O Perfect Messenger ﷺ: **{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.

Hadith: Abu Huraira narrated: Allah's Messenger (ﷺ) said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'" Swahih al-Bukhari 6502

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.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe in Allah ﷻ, His angels, and all His messengers and to honour them without distinction in faith. Rejecting or showing contempt toward any messenger or angel entrusted with Allah’s ﷻ commands is a grave matter because faith requires acceptance of what Allah ﷻ has revealed. Jibrīl and Mīkā’il are among the honoured angels. Allah ﷻ is not unjust to His creation; rather, those who knowingly persist in disbelief place themselves in opposition to His command and mercy.

Du’a for our Ummah: O Allah, protect us from enmity toward You, Your angels, and messengers, grant us true faith, and guide us always.”

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (99):
(Qur’an 2:99)**

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ

Wa laqad anzalnaaa ilaika Aayaatim baiyinaatinw wa maa yakfuru bihaaaa illal
faasiqoon

We have indeed sent down to you clear signs; and none will disbelieve in them except the sinners.

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?

Hadith: Jabir bin 'Abdullah: "I saw the Messenger of Allah during his Hajj, on the Day of 'Arafah. He was upon his camel Al-Qaswa, giving a Khutbah, so he said: 'O people! Indeed, I have left among you, that which if you hold fast to it, you shall not go astray: The Book of Allah and my family, the people of my house.'" Jami` at-Tirmidhi 3786

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.

Points of 'Aqeedah: This passage affirms that Allah ﷻ sent clear signs and decisive proofs through His revelation, leaving no valid excuse for deliberate rejection. True faith is not merely intellectual recognition; it requires humility, submission, and obedience to Allah ﷻ and His Messenger ﷺ. Persistent rejection after the truth has become clear is therefore not simply a lack of knowledge, but may arise from arrogance, stubbornness, and rebellion against divine guidance. The believer should respond to Allah's signs with acceptance, humility, and sincere submission.

Du'a for our Ummah: O Allah, grant us understanding of Your signs, keep us from defiance, strengthen our obedience, and guide us to righteousness."

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (100):
(Qur'an 2:100)**

أَوْكَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا 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.

{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 ﷺ, or His command.

Hadith: Ibn 'Umar: The Prophet (ﷺ) said, "Every betrayer will have a flag which will be fixed on the Day of Resurrection, and the flag's prominence will be made in order to show the betrayal he committed." Swahih al-Bukhari 3188

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.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that fulfilling covenants and commitments is an essential part of faith and obedience to Allah ﷻ. The Sunni 'Aqeedah teaches that a believer must honour agreements, especially those connected to Allah's ﷻ commands and the guidance brought by His messengers ﷺ. Repeatedly breaking a covenant after accepting it reflects a serious weakness in faith and obedience. This verse also reminds us that true belief is demonstrated through adherence and submission, not merely by claiming faith with the tongue.

Du'a for our Ummah: O Allah, make us faithful to our covenants, strengthen our belief, protect us from hypocrisy, and guide us to truth always.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (101):
(Qur'an 2:101)**

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ
وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا 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!**

{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 ﷺ 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 Tawraat 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.

Hadith: Abu Huraira: Allah's Messenger (ﷺ) said, "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one." Swahih al-Bukhari 3443

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 honour Allah's messengers.

Points of 'Aqeedah: This passage affirms that Allah ﷻ sends His messengers with truth that confirms and fulfils the authentic revelation that preceded them. Genuine faith therefore requires accepting Allah's guidance consistently rather than accepting only what agrees with personal desires. It also teaches that possessing or reading a revealed Book is not sufficient unless its teachings are honoured and followed. Deliberately turning away from divine revelation, especially after recognizing its truth, is a serious form of rejection and disobedience.

Du'a for our Ummah: O Allah, grant us respect for Your Books and messengers, guide us to knowledge, protect us from arrogance, and strengthen our faith.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (102):
(Qur'an 2:102)**

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ
النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا
إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ
أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ
خَلَاقٍ وَلَئِنَّ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا 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 nahu 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 khalaq; 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;
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!**

{**And**} after they cast the Tawraat behind their backs because it contains
descriptions of You and Your manifestation, O Perfect Messenger ﷺ, 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.

Hadith: Abu Huraira: The Prophet (ﷺ) said, "Avoid the seven great destructive sins." The people enquire, "O Allah's Messenger (ﷺ)! What are they?" He said, "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up Riba (usury), to eat up an orphan's wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse, chaste women, who never even think of anything touching chastity and are good believers. Swahih al-Bukhari 2766

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.

Points of ‘Aqeedah: It is part of ‘Aqeedah to believe that magic is real in its effects, yet it can never operate independently of Allah’s ﷻ will and decree. The Sunni ‘Aqeedah affirms that Prophet Sulaymān was innocent of disbelief and magic; his extraordinary authority was a gift from Allah ﷻ, not sorcery. It is also part of ‘Aqeedah to believe in the angels and in the trial mentioned concerning Hārūt and Mārūt, while recognizing that learning or practising magic is forbidden and can lead to disbelief. Nothing can harm or benefit except by Allah’s ﷻ permission, and whoever exchanges divine guidance for forbidden magic loses the good of the Hereafter.

Du’a for our Ummah: O Allah, protect us from magic, disbelief, and harmful knowledge, guide us to beneficial learning, and keep our faith strong.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (103):
(Qur’an 2:103)**

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا 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!**

Among their utmost ignorance is their claim to faith in Allah, His Messenger ﷺ, 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 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.

Hadith: 'Ali narrated that the Messenger of Allah said: "Indeed in Paradise there are chambers, whose outside can be seen from their inside, and their inside can be seen from their outside." A Bedouin stood and said : 'Who are they for, O Messenger of Allah?' He said: "For those who speak well, feed others, fast regularly, and perform salat [for Allah] during the night while the people sleep." Jami` at-Tirmidhi 1984

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 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.

Points of 'Aqeedah: This passage teaches that true faith in Allah ﷻ requires believing in His revealed Books and His messengers without rejecting or selectively accepting them, together with taqwā and obedience. The Sunni 'Aqeedah affirms that worldly pleasures are temporary, whereas the reward of the Hereafter is greater and everlasting. It also highlights that knowledge which does not lead to faith and righteous conduct has little benefit. The wise believer therefore prefers Allah's ﷻ eternal reward over the temporary attractions of this world.

Du'a for our Ummah: O Allah, grant us true belief, piety, and awareness of the Hereafter, and reward us with Your eternal mercy.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (104):
(Qur'an 2:104)**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ 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.)

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 ﷺ 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 “Unzurna” 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 ﷺ with honour and reverence is that you say instead: “Unzurna” ("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.

Hadith: 'Abdullah narrated that the Messenger of Allah said: "The believer does not insult the honor of others, nor curse, nor commit Fahishah, nor is he foul." Jami` at-Tirmidhi 1977

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 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.

Points of ‘Aqeedah: This passage teaches that honouring and showing proper adab toward the Messenger ﷺ is an essential part of faith. Even when a word has an innocent intention, a believer should avoid expressions that may carry disrespect or be exploited for mockery. The verse also teaches that Allah ﷻ knows intentions, yet He guides believers toward what is safer and more honourable in speech. True obedience means accepting divine instruction with humility, guarding the tongue, and preserving reverence for the Messenger ﷺ.

Du'a for our Ummah: O Allah, grant us respect for Your Messenger ﷺ, guide our speech and actions, and protect us from arrogance and hypocrisy.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (105):
(Qur'an 2:105)**

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ
يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ 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.

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 ﷺ for the improvement of your condition and an increase in divine favour 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.

Hadith: It is narrated on the authority of Anas that the Prophet (may peace blessings be upon him) observed: By Him in whose Hand is my life, no, bondsman (truly) believes till he likes for his neighbour, or he (the Holy Prophet) said: for his brother, whatever he likes for himself. Swahih Muslim 45b

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 favour and guidance.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ alone possesses absolute authority over His mercy, guidance, favour, and grace. He chooses whom He wills to receive His bounty, and no created being can prevent what He decrees. His actions are not compelled by any independent necessity or force outside His will. Muslims should therefore believe that Allah ﷻ acts with perfect wisdom and justice, even when the reasons behind His choices are beyond human understanding. The believer should never envy another person's blessings, but should ask Allah ﷻ for His vast bounty and remain content with His decree.

Du'a for our Ummah: O Allah, grant us Your mercy, protect us from envy and disbelief, bless us with goodness, and guide us always.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (106):
(Qur'an 2:106)**

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَمْ تَعْلَمُ أَنَّ اللَّهَ عَلَى 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?

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

suiting 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 mirrors the beginning. Then He addressed His Beloved ﷺ 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.

Hadith: Ibn `Abbas: `Umar said, "Our best Qur'an reciter is Ubai and our best judge is `Ali; and in spite of this, we leave some of the statements of Ubai because Ubai says, 'I do not leave anything that I have heard from Allah's Messenger (ﷺ) while Allah: "Whatever verse (Revelations) do We abrogate or cause to be forgotten but We bring a better one or similar to it." (2.106) Swahih al-Bukhari 4481

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.

Points of `Aqeedah: Islamic creed requires Muslims to believe that Allah ﷻ possesses absolute power and authority over His revelation, commands, and creation. The principle of naskh (abrogation) teaches that Allah ﷻ may replace a ruling with another according to His perfect wisdom and knowledge, and that His later command is never due to deficiency in His earlier command. Muslims should believe that Allah ﷻ is Al-Qadīr, fully capable of all things, and that His will and wisdom govern what He legislates. His changing of rulings does not indicate contradiction, but reflects His perfect knowledge of what is appropriate for His servants.

Du'a for our Ummah: O Allah, grant us 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)**

أَمْ تَعْلَمُ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِن وَلِيٍّ وَلَا 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?

{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. 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.

Hadith: Ibn 'Abbas narrated: "I was behind the Prophet ﷺ one day when he said: 'O boy! I will teach you a statement: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. When you ask, ask Allah, and when you seek aid, seek Allah's aid. Know that if the entire creation were to gather together to do something to benefit you- you would never get any benefit except that Allah had written for you. And if they were to gather to do something to harm you- you would never be harmed except that Allah had written for you. The pens are lifted and the pages are dried.'" Jami` at-Tirmidhi 2516

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.

Points of ‘Aqeedah: Our creed requires us to believe that Allah ﷻ alone possesses complete dominion over the heavens, the earth, and all creation. He controls and disposes of everything according to His perfect will and wisdom, without fatigue, weakness, or interruption. Muslims should also believe that Allah ﷻ is the ultimate Protector, Guardian, and Helper, and that no created being possesses independent power apart from Him. The reference to the Hadith Qudsi teaches the profound closeness attained through voluntary worship, but Muslims must never interpret it as Allah ﷻ literally becoming the servant’s physical hearing, sight, hand, or foot.

Du’a for our Ummah: O Allah, You alone are our Protector and Helper, grant us trust in You, guide us, and support us always.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (108):
(Qur’an 2:108)**

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ
سَوَاءَ السَّبِيلِ

Am tureedoona an tas'aloo Rasoolakum kamaa su'ila Musaa 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 Musaa was asked before? And whoever chooses disbelief instead of faith has gone astray from the Right Path.

Do you submit and entrust your affairs to Allah and His Messenger ﷺ, 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 Musaa 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.

Hadith: Abu Huraira narrated: The Prophet (ﷺ) said, "Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep

away from it. And if I order you to do something, then do of it as much as you can." Swahih al-Bukhari 7288

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.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that submission to Allah ﷻ and His Messenger ﷺ is the foundation of true faith. A believer should accept the commands of Islam with trust and humility, seeking understanding without allowing excessive questioning, arrogance, or stubbornness to become a means of resisting revelation. Muslims should also believe that Allah ﷻ has perfect wisdom in every command He gives, even when its deeper wisdom is beyond our understanding. Whoever knowingly exchanges faith for disbelief has departed from the straight path of Tawheed and divine guidance.

Du’a for our Ummah: O Allah, strengthen our faith, guide us to follow Your Messenger ﷺ sincerely, protect us from doubt and disbelief, and keep us steadfast.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (109): (Qur’an 2:109)

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا
تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Wadda kaseerum min ahlil kitaabi law yaruddoo nakum mim ba'di eemaanikum
kuffaaran hasadam min 'indi anfusihihim 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.

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}**.

Hadith: Abu Huraira reported Allah's Messenger (ﷺ) as saying: Don't nurse grudge and don't bid him out for raising the price and don't nurse aversion or enmity and don't enter into a transaction when the others have entered into that transaction and be as fellow-brothers and servants of Allah. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The piety is here, (and while saying so) he pointed towards his chest thrice. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour. Swahih Muslim 2564a

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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Islam is the truth and that the guidance brought by Prophet Muhammad ﷺ is from Allah ﷻ, even when it is opposed by those who reject it out of envy or hostility. Muslims must believe that Allah ﷻ alone grants His mercy and guidance to whom He wills, and that no creation can prevent His decree or favour. The passage also establishes

belief in Allah's absolute power and authority over all things, including His ability to deal with those who oppose the truth. The believer therefore remains firm upon his 'aqeedah, while exercising patience, pardon, and trust in Allah's ﷻ perfect wisdom and command.

Du'a for our Ummah: O Allah, protect us from disbelief, envy, and deceit, grant us 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)**

وَأَقِمْوُ الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِّنْ خَيْرٍ يَّجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Wa aqemus salaata wa aatuz zakaah; wa maa tuqaddimoo li anfusikum min khairin tajidoohu 'indal laah; innal laaha bima 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.

{**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.

Hadith: Abu Huraira reported Allah's Messenger (ﷺ) as saying: When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious child, who prays for him (for the deceased). Swahih Muslim 1631

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.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ alone is the true Guardian and Protector, and that the believer should entrust his affairs to Him with humility, submission, and reliance. The passage establishes that Salah and Zakah are essential expressions of faith: prayer strengthens the servant’s connection with Allah ﷻ, while zakah purifies the heart from attachment to anything besides Him. Muslims should also believe that Allah ﷻ sees and knows all their deeds, and that every good deed sincerely offered for His sake is preserved and will be found with Him.

Du’a for our Ummah: O Allah, help us establish prayer, give in charity sincerely, perform good deeds, and make us mindful that You see all.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (111):
(Qur’an 2:111)**

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ

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."

{**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 ﷺ, 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.

Hadith: It was narrated from ‘Awf bin Malik that the Messenger of Allah(ﷺ) said: “The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which

will be in Hell and one in Paradise. I swear by the One Whose Hand is the soul of Muhammad, my nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell.” It was said: “O Messenger of Allah, who are they?” He said: “The main body.” Sunan Ibn Majah 3992

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.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Paradise is not restricted to a particular race, nation, or religious group, nor can anyone claim exclusive salvation without proof from Allah ﷻ. Matters of the unseen, especially Paradise and salvation, must be established through divine revelation and authentic evidence, not through vain desires, assumptions, or inherited claims. Muslims must therefore believe that Allah ﷻ alone determines who deserves His reward, and that truthful religious claims must be supported by clear proof from His revelation and the guidance of His Messengers ﷺ.

Du’a for our Ummah: O Allah, guide us to the truth, protect us from following vain claims, and grant us sincere faith and understanding.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (112): (Qur’an 2:112)

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Balaa man aslama wajhahoo lillaahi wa huwa muhsinun falahooo ajruhoo 'inda rabbihee wa laa khawfun 'alaihim wa laa hum yahzagoon

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.

Say to them, O most perfect of Messengers ﷺ, 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.

Hadith: Abu Huraira reported that Allah's Messenger (ﷺ) said to Bilal: Bilal, narrate to me which act at the time of morning prayer you did in Islam for which you hope to receive good reward, for I heard during the night the sound of your steps before me in Paradise. Bilal said: I did not do any act in Islam for which I hope to get any benefit but this that when I perform complete ablution during the night or day I observe prayer with that purification what Allah has ordained for me to pray. Swahih Muslim 2458

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.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that true salvation is founded upon sincere submission to Allah ﷻ and righteous action, not upon racial identity, lineage, or religious claims without truth. The believer submits himself entirely to Allah ﷻ, affirming His Oneness and surrendering his will to His commands, while striving to perform good deeds sincerely. Muslims should believe that the ultimate reward and return of the sincere believer is with Allah ﷻ, and that those who attain His acceptance will be protected from fear and grief.

Du’a for our Ummah: O Allah, help us submit sincerely to You, perform righteous deeds, and grant us 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 النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ
الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ

Wa qaalatil Yahoodu laisatin Nasaaraa 'alaa shai'inw-wa qaalatin Nasaaraaaa
laisatil Yahoodu 'alaa shai'inw'wa hum yatloonal Kitaab; kazaalika qaalal
lazeena la ya'lamoona misla qawlihim; fallaaahu 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.**

{**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 ﷺ, 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.

Hadith: `Amr bin Al-`As: That he heard Allah's Messenger (ﷺ) saying, "If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Apostle's verdict) he will receive a double reward,

and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Apostle) even then he will get a reward .” Swahih al-Bukhari 7352

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.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that truth is not determined by group identity, lineage, personal claims, or inherited affiliation, but by the revelation of Allah ﷻ and the guidance brought by His Messengers ﷺ. Muslims must believe in the Oneness of Allah ﷻ, which unites the people of truth and removes religious division based upon false claims of superiority. The passage also establishes belief in Allah’s perfect knowledge and His final judgment on the Day of Resurrection, when He will judge between people concerning their disputes and recompense everyone according to their deeds.

Du’a for our Ummah: O Allah, guide us to sincere faith, protect us from arrogance and division, and judge us with mercy always.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (114): (Qur’an 2:114)

وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ
يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

Wa man azlamu mimmam-mana'a masaajidal laahi ai-yuzkara feehas muhoo wa
sa'aa fee kharaabihaaaa; 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.

{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 ﷺ, on our behalf: **{For them in this world is disgrace}**, a deprivation of human perfection, for their disbelief and oppression.

Hadith: 'Ubaidullah Al-Khawlani: I heard 'Uthman bin 'Affan saying, when people argued too much about his intention to reconstruct the mosque of Allah's Messenger (ﷺ), "You have talked too much. I heard the Prophet (ﷺ) saying, 'Whoever built a mosque, (Bukair thought that 'Asim, another sub-narrator, added, "Intending Allah's Pleasure"), Allah would build for him a similar place in Paradise.' " Swahih al-Bukhari 450

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 honouring 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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that the mosques belong to Allah ﷻ and are established for His worship, remembrance, and glorification, making their sanctity and preservation a matter of religion. Muslims should believe that preventing the remembrance of Allah ﷻ in His mosques and striving to destroy or corrupt them is a grave form of oppression. The passage also affirms the sanctity of the houses of Allah ﷻ and the obligation to honour them with reverence, while recognizing that disbelief and oppression lead to humiliation and loss.

Du'a for our Ummah: O Allah, help us honour Your mosques, remember You sincerely, protect these sacred places, and keep us from wrongdoing and oppression.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (115):
(Qur'an 2:115)**

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ 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.

{**And**} say to the believers, O most perfect of Messengers ﷺ, 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" (no physicality is attributed to Allah).

Hadith: Ibn 'Umar: "The Messenger of Allah (ﷺ) would perform voluntary Salat upon his mount facing whichever direction he was headed, while he was coming from Makkah to Al-Madinah." Then Ibn 'Umar recited: To Allah belong both the east and the west. (2:115)" And Ibn 'Umar said: "It was about this that the Ayah was revealed." It has been reported from Qatadah that he said about this Ayah: To Allah belong both the east and the west, so wherever you turn, there is the Face of Allah. [Qatadah said:] "It is abrogated, it was abrogated by [His saying]: So turn your face in the direction of Al-Masjid Al-Haram. Meaning: facing it." Jami' at-Tirmidhi 2958

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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ is not confined to any particular direction or physical place, and that His knowledge, power, and encompassing authority extend over all creation. The passage teaches that wherever a believer turns, Allah ﷻ is fully aware of him and nothing escapes His knowledge. Muslims must also affirm Allah's transcendence beyond physicality and created limitations, without imagining Him as resembling His creation. True turning toward Allah ﷻ is therefore a matter of sincere worship, devotion, and spiritual orientation toward Him.

Du'a for our Ummah: O Allah, let us 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)**

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ 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.

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. {**Glorify 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-Ikhlāṣ: 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.

Hadith: Ibn ‘Abbas: The Prophet (ﷺ) said, "Allah said, 'The son of Adam tells a lie against me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have offspring. No! Glorified be Me! I am far from taking a wife or offspring.' " Swahih al-Bukhari 4482

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.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ is absolutely One, Self-Sufficient, and completely unlike His creation. He does not have a son, companion, bodily form, or any attribute of created beings, and nothing is comparable to Him. Muslims must believe that all that exists in the heavens and earth belongs to Allah ﷻ and is completely under His dominion and submission. Prophets such as ‘Isa and ‘Uzayr are servants and creations of Allah ﷻ, not divine beings or His offspring.

Du’a for our Ummah: O Allah, purify our faith, strengthen our belief in Your oneness, protect us from shirk, and help us submit sincerely.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (117):
(Qur'an 2:117)**

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

Badeeee'us samaawaati wal ardi wa iza 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.

{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.

Hadith: Imran bin Husain: I went to the Prophet (ﷺ) and tied my she-camel at the gate. The people of Bani Tamim came to the Prophet (ﷺ) who said "O Bani Tamim! Accept the good tidings." They said twice, 'You have given us the good tidings, now give us something' Then some Yemenites came to him and he said, "Accept the good tidings, O people of Yemem, for Bani Tamim refused them." They said, "We accept it, O Allah's Messenger (ﷺ)! We have come to ask you about this matter (i.e. the start of creations)." He said, "First of all, there was nothing but Allah, and (then He created His Throne). His throne was over the water, and He wrote everything in the Book (in the Heaven) and created the Heavens and the Earth." Then a man shouted, "O Ibn Husain! Your she-camel has gone away!" So, I went away and could not see the she-camel because of the mirage. By Allah, I wished I had left that she-camel (but not that gathering).
Swahih al-Bukhari 3191

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.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ is the sole Originator and Creator of the heavens and the earth, bringing everything into existence from nothing, without any prior matter, time, or cause. Muslims should believe that Allah’s ﷻ command is absolute and His power is perfect: when He decrees a matter, He merely commands, “Be,” and it is. Nothing can resist His will, delay His decree, or limit His power. Therefore, the believer affirms Allah’s ﷻ absolute Lordship, omnipotence, and freedom from all created limitations.

Du’a for our Ummah: O Allah, strengthen our trust in Your power, guide us to submit to Your will, and help us follow Your commands.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (118):
(Qur’an 2:118)**

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ
تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ 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.

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 ﷺ 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 ﷺ, 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.

Hadith: It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: There has never been a Prophet amongst the prophets who was not bestowed with a sign amongst the signs which were bestowed (on the earlier prophets). Human beings believed in it and verily I have been conferred upon revelation (the Holy Qur'an) which Allah revealed to me. I hope that I will have the greatest following on the Day of Resurrection. Swahih Muslim 152

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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ has the absolute authority to legislate and to abrogate rulings according to His perfect wisdom. The Qur'an confirms the divine origin of the previous revealed Scriptures while superseding their former legal rulings where Allah ﷻ has decreed. Muslims must believe that Allah ﷻ is not bound by human expectations concerning how revelation should come, and that true faith rests upon accepting Allah's ﷻ revelation and the authentic guidance of His Messenger ﷺ with certainty and submission, rather than demanding signs according to one's own conditions. The believer therefore trusts Allah's ﷻ wisdom and submits to His commands.

Du'a for our Ummah: O Allah, grant us faith in Your clear signs, purify our heart, strengthen our belief, and protect us from doubt.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (119):
(Qur'an 2:119)**

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

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.

{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.

Hadith: 'Ata' ibn Yasar said, "I met 'Abdullah ibn 'Amr ibn al-'As and I said, 'Tell me about the description of the Messenger of Allah, may Allah bless him and grant him peace, in the Torah.' 'Yes,' he said, 'By Allah, he is described in the Torah partly as he is described in the Qur'an: "O Prophet, We have sent you as a witness, a bearer of good news and a warner and a protection to the unlettered. You are My slave and Messenger. I have called you the trusty one who is neither coarse nor harsh nor loud in the markets. Allah Almighty will not take him until He has made the crooked community straight by him so that they say, "There is no god but Allah," and by it they will open blind eyes, deaf ears and covered hearts.'" Al-Adab Al-Mufrad 246

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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ sent Prophet Muhammad ﷺ with the truth, and that he is His Messenger, a bearer of glad tidings and a warner. Muslims must believe that his mission is to guide people

toward divine truth and warn them against disbelief, falsehood, and misguidance. The passage also teaches that the Messenger ﷺ faithfully conveyed Allah's ﷻ message, while guidance and rejection ultimately belong to Allah's ﷻ wisdom and decree; the Prophet ﷺ is not accountable for those who knowingly reject the truth after it reaches them.

Du'a for our Ummah: O Allah, help us follow Your truth, guide us to convey it wisely, and protect us from judging others unjustly.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (120):
(Qur'an 2:120)**

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ آتِيبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا 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.

{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 ﷺ, 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 ﷺ, 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.

Hadith: Abu Huraira narrated: The Prophet (ﷺ) said, "Jews and Christians do not dye their hair so you should do the opposite of what they do. Swahih al-Bukhari 5899

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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that the guidance of Allah ﷻ is the only true and complete guidance, and that the religion of Islam is the truth revealed by Him. Muslims should believe that Prophet Muhammad ﷺ is the final Messenger and that his guidance must be followed, rather than compromising the creed or religion to gain the approval of those who reject Islam. The passage also teaches that deliberately following desires against revealed knowledge leads to the loss of Allah's ﷻ protection and help. Therefore, the believer remains firm upon Islam with certainty, sincerity, and submission to Allah ﷻ.

Du'a for our Ummah: O Allah, keep us steadfast on Your guidance, protect us from following vain desires, and grant us Your aid always.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (121):
(Qur'an 2:121)**

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ 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.

Allah, Exalted is He, said: {**Those to whom We gave the Book**} whom We choose 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.

Hadith: Narrated Aisha: The Prophet (ﷺ) said, "Such a person as recites the Qur'an and masters it by heart, will be with the noble righteous scribes (in Heaven). And such a person exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward." Swahih al-Bukhari 4937

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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ has revealed His Books as guidance and truth, and that true faith requires accepting and honouring His revelation without distortion, alteration, or following personal desires. Muslims should believe that the proper response to Allah's ﷻ Book is sincere recitation, reflection, obedience, and acceptance of its commands, prohibitions, truths, and teachings. Deliberately rejecting, distorting, or altering divine revelation is contrary to true 'Aqeedah and leads to loss in this world and the Hereafter.

Du'a for our Ummah: O Allah, grant us understanding of Your Book, guide us to act upon it, and protect us from falsehood and loss.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (122):
(Qur'an 2:122)**

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا 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).

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 favour which I have bestowed upon you}** through My grace and bounty, despite your ingratitude and disbelief. **{And}** especially remember the favour of honour 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.

Hadith: Abu Hurairah narrated that the Messenger of Allah said : "Whoever is not grateful to the people, he is not grateful to Allah." Jami` at-Tirmidhi 1954

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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ bestows His favours by His grace, wisdom, and choice, and that believers must respond with gratitude, obedience, and sincere return to Him. Muslims should believe that true faith requires belief in Allah's ﷻ Books and Messengers, submission to His commands, and reliance upon patience and prayer. The passage also teaches that divine blessings are a test requiring thankfulness, while heedlessness, disobedience, and rejection of revelation lead to loss. The believer therefore remembers Allah's ﷻ favours, fulfils His commands, and remains mindful of the Day of Judgment.

Du'a for our Ummah: O Allah, make us grateful for Your favours, guide us to obedience, and protect us from ingratitude and spiritual heedlessness.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (123): (Qur'an 2:123)

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا 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.

{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, their own selves and deeds." "Despite this intense warning and emphasis, only a few among them believe unlike the upright, pure Ibrahimic 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.

Hadith: Narrated `Abdullah bin `Umar: Allah's Messenger (ﷺ) said, "Surely! Everyone of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges." Swahih al-Bukhari 7138

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.

Points of `Aqeedah: Muslim creed requires Muslims to believe that the Day of Judgment is certain and that every soul will be accountable for its own deeds. No person can carry another's sins, ransom themselves from Allah's ﷻ punishment, or rely upon another person to remove their accountability. Muslims should believe that intercession is only beneficial by Allah's ﷻ permission, and that no one possesses independent power to save another. Therefore, the believer prepares for the Hereafter through sincere faith, righteous deeds, and sincere prayer, free from heedlessness and attachment to worldly status.

Du'a for our Ummah: O Allah, make us mindful of our deeds, protect us from sins, guide us to righteousness, and grant us success on the Day of Reckoning.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (124):
(Qur'an 2:124)**

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا 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 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)."

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 Ibrahim was tried}** that is, remember, O most perfect of messengers ﷺ, the time when your father Ibrahim 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 and leadership." "Then, after Allah, the Exalted, tested the intimate friendship of His close friend (Khalil), Ibrahim, 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 a guide who leads them to the path of monotheism. When Ibrahim 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.

Hadith: `Abdallah b. Mas`ud reported God's messenger as saying, "Every prophet has friends from among the prophets, and my friend is my father, the friend of my Lord." He then recited, "Those who will be nearest to Abraham are those who followed him, as well' as this prophet and those who believe, and God is the Patron of the believers[*]." Mishkat al-Masabih 5769

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 Ibrahim'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 honour in faith are reserved for those who are just and obedient.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ tests His chosen servants with trials according to His perfect wisdom, and that true faith is demonstrated through complete obedience, patience, and fulfilment of His commands. The passage teaches that Prophet Ibrahim attained the rank of leadership because he perfectly fulfilled Allah's ﷻ tests. Muslims should believe that divine leadership and honour are bestowed by Allah ﷻ, not inherited merely through lineage, and that His covenant does not extend to those who persist in wrongdoing. Thus, righteousness and obedience are essential to true faith and spiritual honour.

Du'a for our Ummah: O Allah, make us steadfast like Ibrahim ﷺ, grant us righteousness, protect us from wrongdoing, guide our families and ourselves, 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 وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ 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 sujud

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 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.

And after We made him (Ibrahim) 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 Ka'bah)}** 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, disobedience, argumentation, killing, and other worldly preoccupations related to this borrowed life **{a place of return 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}** 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 Ibrahim as a place of prayer}** that is, a spot of spiritual inclination and orientation, following the example of our beloved Ibrahim. And after commanding the visitors with these rites, We also entrusted and instructed Our close friend Ibrahim and Our sacrificial one, Isma'il, his son: **{Purify My House}** with unified effort for those who circle it, who come drawn by love to Our presence, sacrificing their very souls; for those who remain in devotion, 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, who humbly and brokenly worship in Our courtyard until they realize the true station of servitude.

Hadith: Anas: `Umar said, "I agreed with Allah in three things," or said, "My Lord agreed with me in three things. I said, 'O Allah's Messenger (ﷺ)! Would that you took the station of Abraham as a place of prayer.' I also said, 'O Allah's Messenger (ﷺ)! Good and bad persons visit you! Would that you ordered the Mothers of the believers to cover themselves with veils.' So the Divine Verses of Al-Hijab (i.e. veiling of the women) were revealed. I came to know that the Prophet (ﷺ) had blamed some of his wives so I entered upon them and said, 'You should either stop (troubling the Prophet (ﷺ)) or else Allah will give His Apostle better wives than you.' When I came to one of his wives, she said to me, 'O `Umar! Does Allah's Messenger (ﷺ) haven't what he could advise his wives with, that you try to advise them?' " Thereupon Allah revealed:-- "It may be, if he divorced you (all) his Lord

will give him instead of you, wives better than you Muslims (who submit to Allah)..” (66.5) Swahih al-Bukhari 4483

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 Ibrahim’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 Ibrahim and Isma’il.

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 and Isma’il, and observing the rites of prayer, bowing, and prostration as acts of devotion.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ established the Ka’bah as a sacred place of worship, security, and devotion, and that its rites are acts of obedience prescribed by Him. Muslims should believe that honouring the Ka’bah, performing prayer, tawaf, standing at Maqam Ibrahim, and maintaining the sanctity of Allah’s ﷻ House are forms of worship directed to Him alone. The passage also teaches that Prophet Ibrahim was a divinely appointed guide whose example is to be followed, and that sincere worship requires humility, submission, sacrifice, and turning the heart exclusively toward Allah ﷻ.

Du’a for our Ummah: O Allah, purify our hearts like You purified Your House, make us devoted in prayer, humble in worship, and steadfast in following the example of Ibrahim and Isma’il.

**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 مِنْهُمْ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ 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.”

And after {when} We commanded Ibrahim and his son to purify the House and in obedience to that command, Ibrahim 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 Ka‘bah it symbolizes. And when Ibrahim 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.

Hadith: It was narrated that Safiyyah bint Shaibah said: I heard the Prophet (ﷺ) delivering a sermon in the Year of the Conquest (of Makkah), and he said: ‘O people, Allah made Makkah sacred the day He created the heavens and the earth, and it is sacred until the Day of Resurrection. Its trees are not to be cut, its game is not to be disturbed, and its lost property is not to be taken except by one who will announce it.’ ‘Abbas said: ‘Except for Idhkhir (a kind of fragrant grass), for it is (used) for houses and graves.’ The messenger of Allah (ﷺ) said: ‘Except for Idhkhir.’” Sunan Ibn Majah 3109

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 Ibrahim’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.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ alone grants security, provision, benefit, and ultimate success, and that all blessings are by His will and grace. Muslims should believe that Ibrahim was a true servant and prophet who turned to Allah ﷻ through sincere supplication, and that Allah ﷻ answers supplication according to His perfect wisdom. The passage also establishes that true faith includes belief in Allah ﷻ and the Last Day, while disbelief may bring temporary worldly enjoyment but ultimately leads to punishment and loss. Therefore, the believer seeks Allah’s ﷻ pleasure and eternal success rather than being deceived by fleeting worldly pleasures.

Du’a for our Ummah: O Allah, make our homes and communities 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 أَنْتَ 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 Isma'il; (saying), “Our Lord! Accept it from us; indeed, You
only are the All Hearing, the All Knowing.”**

{And remember, O most perfect of messengers ﷺ} {when your forefather Ibrahim} 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 Ka‘bah 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 Isma'il,} 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.

Hadith: `Aisha: (The wife of the Prophet) Allah's Messenger (ﷺ) said, "Don't you see that when your people built the Ka'ba, they did not build it on all Abraham's foundations?" I said, "O Allah's Messenger (ﷺ)! Why don't you rebuild it on Abraham's foundations?" He said, "Were your people not so close to (the period of Heathenism, i.e. the Period between their being Muslims and being infidels), I would do so." The sub-narrator, `Abdullah bin `Umar said, "Aisha had surely heard Allah's Messenger (ﷺ) saying that, for I do not think that Allah's Messenger (ﷺ) left touching the two corners of the Ka'ba facing Al-Hijr except because the Ka'ba was not built on all Abraham's foundations." Swahih al-Bukhari 4484

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 Ibrahim and Isma'il'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 Ibrahim and Isma'il in humility, devotion, and reliance on Allah's knowledge and hearing.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ is All-Hearing and All-Knowing, fully aware of His servants' supplications, intentions, needs, and deeds. The passage also teaches that Ibrahim and Isma'il were devoted servants who submitted to Allah's ﷻ commands and sought His acceptance after fulfilling them. Muslims should believe that righteous deeds, even when performed with sincerity and effort, are ultimately made possible by Allah's ﷻ enabling grace. Therefore, the believer worships Allah ﷻ sincerely, relies upon Him, and humbly asks Him to accept his deeds.

Du'a for our Ummah: O Allah, accept our efforts and deeds, hear our sincere supplications, and grant us steadfastness, for You know all.

Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (128):
(Qur'an 2:128)

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ

Rabbanaa waj'alnaa muslimaini laka wa min zurriyyatinaaaa 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.**

{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.

Hadith: Narrated An-Nu'man bin Bashir: from the Prophet (ﷺ) regarding Allah's saying: Your Lord said: Invoke Me, I shall respond to you (40:60, it appears that the author intended to apply it to Al-Baqarah 2:186). - he said: "The supplication is the worship." And he recited: 'Your Lord said: Invoke Me, I shall respond to you.' up to His saying: 'in humiliation.'" Tirmidhī, 2969.

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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that true submission belongs to Allah ﷻ alone, and that guidance, obedience, understanding of worship, and acceptance of repentance are all by His grace and mercy. Muslims should believe that Allah ﷻ is At-Tawwāb, the One who repeatedly accepts repentance, and Ar-Rahīm, the Most Merciful, forgiving His servants when they sincerely return to Him. The passage also teaches the importance of asking Allah ﷻ for steadfastness, righteous offspring, correct worship, and acceptance of one's deeds and repentance.

Du'a for our Ummah: 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.**

Then, since what predominantly manifested in both of them (Ibrahim and Isma'il) was the oneness of God in attributes and actions (tawhid al-swifat wa'l-af'al), 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.

Hadith: Irbad ibn Saryiah said: The Messenger of Allah ﷺ said: "Indeed, I was written in the sight of Allah as the Seal of the Prophets while Adam was still kneaded in his clay. I will inform you of the beginning of this: I am the prayer of my father Abraham, the glad tidings of Jesus concerning me, and the vision of my mother which she saw; and likewise, the mothers of the prophets see [such visions]." Musnad Ahmad, 17150.

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 Ibrahim and Isma’il’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.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ is One in His Essence, Names, Attributes, and Actions, and that all guidance toward Tawhīd comes from Him. The passage highlights the mission of the Messenger ﷺ: to recite Allah’s ﷻ signs, teach the Book, impart wisdom, and purify hearts from every form of spiritual attachment that contradicts sincere Tawhīd. Muslims should believe that Prophethood is a divine gift and that Allah ﷻ alone chooses His messengers, while His guidance and wisdom encompass all that He creates and decrees.

Du’a for our Ummah: 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 يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ 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.

And after We made the Friend (Ibrahim) 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 Ibrahim} 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 (Ibrahim) 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, not through a path of incarnation or union, but through the way of essential monotheism (tawhid al-dhat) the pure realization that all is by God, through God, and for God alone.

Hadith: Anas b. Malik reported that a person came to Allah's Messenger (ﷺ) and said: O, the best of creation; thereupon Allah's Messenger (ﷺ) said: He is Ibrahim (peace be upon him). Swahih Muslim 2369a

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 Ibrahim 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 Ibrahim'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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that the religion of Ibrahim is the pure religion of Tawheed, founded upon sincere submission to Allah ﷻ, tawakkul, and adherence to Divine revelation. Muslims should believe that Allah ﷻ chooses and honours His Prophets according to His perfect wisdom. Turning away from Ibrahim's faith is misguidance, while salvation lies in sincere Tawheed, righteousness, and recognizing that all perfection belongs to Allah ﷻ alone, without attributing incarnation or union to Him.

Du'a for our Ummah: 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 أَسْلِمَ 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."

And remember, O most perfect of messengers ﷺ, {when his Lord said to him} as a test for him {‘Submit!’} 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 of all creation, thus He did not limit or restrict him to one form or aspect of submission alone.

Hadith: Narrated 'Abdullah bin 'Amr: The Prophet (ﷺ) said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden." Swahih al-Bukhari, 10.

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.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that true submission (Islam) means surrendering completely to Allah ﷻ, the Lord of all worlds, without restricting obedience to personal desires or limited understanding. responded to Allah’s command with complete acceptance, certainty, and submission. Muslims should believe that Allah ﷻ is the Lord and Creator of all

creation, and that genuine Tawheed requires recognizing His absolute Lordship and submitting to His commands with sincerity and certainty.

Du'a for our Ummah: Our Lord, help us 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 وَأَنتُمْ مُسْلِمُونَ

Wa wassaa bihaaaa 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'qub;
"Oh my sons! Allah has chosen the Faith for you; then die not except in the
Faith of Islam."**

{**And Ibrahim instructed his sons concerning it**} that is, the oneness of God in essence (tawhid al-dhat) as guidance to the path of truth. And Ya'qub 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).

Hadith: It is narrated on the authority of Jabir that a man came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, what are the two things quite unavoidable? He replied: He who dies without associating anyone with Allah would (necessarily) enter Paradise and he who dies associating anything with Allah would enter the (Fire of) Hell. Swahih Muslim 93a

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 honour 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.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ has chosen Islam as the true religion, founded upon Tawheed of His Essence, Attributes, and Actions. Ibrahim and Ya‘qub instructed their children to preserve this faith and remain firmly upon it. Muslims should therefore believe that Tawheed must be upheld throughout life and preserved until death, so that a believer meets Allah ﷻ in a state of complete submission as a Muslim.

Du’a for our Ummah: Our Lord, guide our families 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 إِلَهَكَ
وَالِلَّهِ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

Am kuntum shuhadaaaa'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 Ishaqa Ilaahanw waahidanw wa nahnu lahoo muslimoon

Were you witnesses when death appeared before Ya’qub? 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 Ishaq - the one (True) Allah: To Him we bow (in Islam)."

Then, when the Jews assumed that Ya’qub 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 Ya’qub and his descendants, and their Christianity, concerning what was revealed to you, **{or were you witnesses} present {when Ya’qub 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 ﷺ, **{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, Ibrahim, Isma’il, and Ishaq 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.

Hadith: Narrated Mu'adh bin Jabal: The Messenger of Allah (ﷺ) as saying: If anyone's last words are "There is no god but Allah" he will enter Paradise. Sunan Abi Dawud 3116

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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that the faith of Ibrahim, Isma'il, Ishaq, and Ya'qub was pure Tawheed and complete submission to Allah ﷻ, not Judaism or Christianity. Muslims should believe that Allah ﷻ is One and Unique, without partner, consort, or child, and that worship belongs to Him alone. True Islam requires abandoning inherited false beliefs and remaining sincerely submissive to Allah ﷻ, as the righteous Prophets instructed their families.

Du'a for our Ummah: 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!

{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.

Hadith: Ibn Mas'ud narrated that the Messenger of Allah SAW said: "The feet of the son of Adam shall not move from before his Lord on the Day of Judgement, until he is asked about five things: About his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it, and spent it upon, and what he did with what he knew." Jami` at-Tirmidhi 2416

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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that every person is accountable for their own deeds and will be recompensed according to what they earn. The righteousness or wrongdoing of previous generations does not benefit or harm a person who does not share in their deeds. Muslims should therefore believe that lineage, ancestry, or association with righteous people cannot replace personal faith and obedience to Allah ﷻ. Every soul is responsible for its own choices before Him.

Du'a for our Ummah: Our Lord, guide us to earn righteous deeds, protect us from wrongdoing, and grant us reward for what we do.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (135):
(Qur'an 2:135)**

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى 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."

{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 Ibrahim, 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.

Hadith: Abu Huraira reported Allah's Messenger (ﷺ) as saying: No child is born but upon Fitra. He then said. Recite: The nature made by Allah in which He created man, there is no altering of Allah's nature; that is the right religion." Swahih Muslim 2658d

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 Ibrahim, the upright. 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 Ibrahim'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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that guidance lies in following the pure religion of Ibrahim, based upon sincere Tawheed and turning away from false beliefs and desires. Muslims should believe that Islam is not founded upon inherited labels or sectarian identities, but upon submission to Allah ﷻ and affirmation of His absolute Oneness. The believer must reject shirk and every belief that compromises Allah's ﷻ unique Divinity, while remaining firmly devoted to the truth.

Du'a for our Ummah: Our Lord, keep us steadfast in Rasulullaah's ﷺ faith, protect us from false beliefs, guide us to truth, and strengthen our submission.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (136):
(Qur'an 2:136)**

قُولُوا آمَنَّا بِاللّٰهِ 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
Musaa 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, Ishaq, Ya'qub, and the Tribes, and that given to Musaa 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."

{Say} to them in response to their statement, O believers who follow the religion of Ibrahim, 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 Ibrahim, Isma'il, Ishaq, Ya'qub, and the Tribes}** the inheritors and our religion **{and}** likewise we believe **{in what was given to Musaa and 'Isa}** 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.

Hadith: Abu Huraira: The people of the Scripture (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allah's Messenger (ﷺ) said, "Do not believe the people of the Scripture or disbelieve them, but say:-- "We believe in Allah and what is revealed to us." (2.136) Swahih al-Bukhari 4485

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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe in Allah ﷻ and in all the revelations and Prophets sent by Him, without rejecting or denying any of them. Muslims should believe that Ibrahim, Isma'il, Ishaq, Ya'qub, Musa, Isa عليهم السلام, and all other Prophets were truthful messengers of Allah ﷻ. True 'Aqeedah does not permit selective belief in some Prophets while rejecting others. Despite differences in revealed laws across times, the fundamental call of all Prophets was Tawheed and submission to Allah ﷻ.

Du'a for our Ummah: 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 فَقَدْ 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.

{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.

Hadith: It Is narrated on the authority of Abu Malik: I heard the Messenger of Allah (ﷺ) say: He who professed that there is no god but Allah and made a denial of everything which the people worship beside Allah, his property and blood became inviolable, and their affairs rest with Allah. Swahih Muslim 23a

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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that true guidance is found in believing in the faith brought by the Prophets ﷺ, especially the Tawheed and submission taught by our Messenger Muhammad ﷺ. Whoever accepts this truth is upon guidance, while deliberate rejection leaves a person in discord and misguidance. Muslims should also believe that Allah ﷻ is sufficient as Protector and Helper, fully Hearing and Knowing the open and hidden affairs of His servants. The believer therefore trusts Allah ﷻ and relies upon Him.

Du'a for our Ummah: Our Lord, suffice us against those who oppose truth, grant us patience, protect our hearts, and keep us steadfast in faith.

**Juz Alif Laam Meem (1) Surah Al Baqarah (2) Ayat (138):
(Qur'an 2:138)**

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ 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.

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.

Hadith: Abu Huraira reported Allah's Messenger (ﷺ) as saying: Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds. Swahih Muslim 2564c

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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah's ﷻ guidance and religion purify the believer's heart and establish sincere Tawheed, freeing it from false attachments and devotion to anything besides Him. The believer should affirm that Allah ﷻ alone is worthy of worship, while recognizing that all created beings remain His servants and depend upon Him. True 'Aqeedah therefore leads to sincere devotion, humility, spiritual purification, and complete return to Allah ﷻ.

Du'a for our Ummah: 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 اللَّهِ 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?

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 ﷺ, 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 Ibrahim **{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.

Hadith: Narrated 'Umar bin Al-Khattab: I heard Allah's Messenger (ﷺ) saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for." Swahih al-Bukhari 1

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.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ is the Lord of all people, with no exclusive ownership belonging to one nation or group. Every person is individually accountable for their own deeds, and no one bears the

deeds of another. Muslims should believe that worship and devotion must be directed sincerely to Allah ﷻ alone, following the pure creed of Ibrahim. True 'Aqeedah therefore establishes Tawheed, personal accountability, sincerity, and complete devotion to Allah ﷻ.

Du'a for our Ummah: 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 أَمْ اللَّهُ ۚ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Am taqooloona inna Ibraaheema wa Ismaa'eela wa Ishaqa 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, Ishaq, Ya'qub 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!**

Do the Jews and Christians submit and accept after we have made clear to them that we follow the religion of Ibrahim, distinct from theirs? **{Or}** do they stubbornly persist in saying that Ibrahim, Isma'il, Ishaq, Ya'qub, 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 Ibrahim 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 ﷺ became clear to them, and the confirmation of the religion of his father Ibrahim 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.

Hadith: Narrated Abu Hurayrah: The Prophet (ﷺ) said: He who is asked something he knows and conceals it will have a bridle of fire put on him on the Day of Resurrection. Sunan Abi Dawud 3658

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 Ibrahim 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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that the truth of Islam is determined by Divine revelation, not by inherited religious claims or personal assertions. Muslims should believe that Ibrahim was neither a Jew nor a Christian, but a sincere believer upon Tawheed and submission to Allah ﷻ. The passage also teaches that concealing or knowingly rejecting established truth is a grave sin, and that Allah ﷻ is fully aware of all that people conceal and reveal. Therefore, the believer accepts truth with humility and rejects sectarian claims that contradict revelation.

Du'a for our Ummah: 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.

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.

Hadith: Narrated Abu Hurairah: that the Prophet (ﷺ) said: "People should stop boasting about their fathers who have died, while they are but coals of Hell, or they will be more humiliated with Allah than the dung beetle who rolls dung with his nose. Indeed Allah has removed the pride of Jahiliyyah from you, and its boasting about lineage. [Indeed a person is either] a pious believer, or a miserable sinner. And people are all the children of Adam, and Adam was [created] from dust." Jami` at-Tirmidhi 3955

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.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that every soul is individually accountable before Allah ﷻ and will be recompensed according to its own deeds. The righteousness or wrongdoing of previous generations cannot substitute for a person's own faith and actions. Muslims should believe that neither ancestry nor association with righteous people guarantees salvation; rather, each believer must maintain sincere faith, obedience, and righteous deeds. Allah ﷻ will judge every person with perfect justice, and no soul will bear the deeds of another.

Du'a for our Ummah: O Allah, help us focus on our deeds, accept our efforts, forgive our shortcomings, and grant us righteous accountability before You.

اللَّهُ وَرَسُولُهُ أَعْلَمُ

Allah and His Apostle ﷺ know best.

