



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 (جَلَّالٌ) and Rasouloullah (ﷺ)*

Juz 2

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Juz No. 2

Sayaqoul

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The Intent Of This Work

In the name of Allah, the Most Merciful, the Most Compassionate, the One who guides His servants towards the Qiblah of His choice, the One who tests His creation through patience and gratitude, the One who makes fasting a means of attaining taqwa, the One who opens the doors of repentance, forgiveness and mercy, the One who commands justice, kindness and sincerity, the One who knows what lies within every heart, and the One whose wisdom encompasses every command and every decree.

Juz 2 continues Surah Al-Baqarah, beginning with the command to turn towards the Ka'bah in prayer, establishing the Qiblah for the Muslim Ummah. It reminds believers that Allah ﷻ is the ultimate Guide and that obedience to His commands is an expression of faith, submission and love. Through the teachings on patience, gratitude, remembrance and prayer, Muslims are encouraged to seek strength from their Creator in times of difficulty and ease.

This Juz explains the purpose and obligations of fasting during Ramadan, guiding believers towards taqwa, self-discipline and spiritual purification. It also addresses charity, Hajj, lawful and unlawful matters, and the importance of protecting life. The guidance concerning fighting in self-defence highlights the seriousness of conflict and the obligation to respect Allah's limits. Through these commands, believers learn that worship encompasses both devotion to Allah and responsibility towards others.

The verses further remind us that righteousness is not merely a matter of outward direction or appearance; it encompasses sincere faith, good deeds, fulfilling commitments and remaining conscious of Allah ﷻ. Juz 2 invites us to examine our intentions, strengthen our obedience, practise compassion and place our trust in the wisdom of Allah, even when His commands require patience and sacrifice.

May Allah ﷻ accept our intention and this humble contribution to the world of Tafsir, inspired by Tafsir ul Jilaaniy of Sayyidouna Shaikh 'Abdul Qaadir Al-Jilani (ra). May He enable us to explore the meanings and wisdom of every verse through relevant Hadith, praise of Allah and Rasulullaah ﷺ, spiritual reflection, practical application, points of 'Aqeedah and Du'a.

May Allah bless Sayyidouna Shaikh 'Abdul Qaadir Al-Jilani (ra), forgive our shortcomings, and grant us sincerity in conveying His message. May this work reach the minds, hearts and daily lives of those whom Allah ﷻ wills, and may He reward everyone who has contributed to it, directly or indirectly, solely for His pleasure and love of Rasulullaah ﷺ.

14 Dhul Qa'dah 1447 / 01 May 2026

Juz No. 2

سَيَقُولُ

Sayaqoul

Surah No. 2

سُورَةُ الْبَقَرَةِ

مَدَنِيَّةٌ

Surah Al Baqarah
Madaniyyah

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (142):
(Qur'an 2:142)**

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۚ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ
يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Sayaqoolus sufahaaa'u minan naasi maa wallaahum 'an Qiblatihimul latee
kaanoo 'alaihaa; qul lillaahil mashriqu walmaghrib; yahdee mai yashaaa'u ilaa
Siraatim Mustaqeem

The fools among the people will say: "What has turned them from the Qibla to which they were used?" Say: To Allah belong both east and West: He guides whom He wills to a Way that is straight.

Then, when the predominant practice of the Messenger of Allah ﷺ in the early stages of his state and conduct, was the unification of the attributes and actions inherited from his forefathers (peace be upon them) he followed them in their Qibla which they had likewise established as a form. And when the unification of the Divine Essence was revealed and unveiled to him ﷺ, and its manifestations and radiance predominated over him, he became absorbed and enamoured; indeed, he was annihilated, diminished, and his identity faded away within it. After this intense absorption and immersion receded, Allah, Glorified and Exalted, designated for him a specific Qibla and a particular direction as a form, to be a sign of his true spiritual Qibla. Then, when Allah commanded him to turn towards it and face it during prayer, while he was still turning towards the previous Qibla before the command, the hypocrites began to gossip and engage in hypocrisy, attributing to him what he is free from. They seized the opportunity to confront and dispute him. Allah wished to inform about their hypocrisy and discord concerning the Qibla in the form of a statement, so He said: **{The foolish ones}** those cut off from sound reasoning, arising from the comprehensive intellect and branching from the attribute of the All-Knowing **{among the people}** those veiled by the darkness of particularity from the light of existence, speaking from pure heedlessness and folly, mockingly and their statement is: **{What has turned them away}** turning and diverting them, meaning the believers **{from their Qibla, which they were upon}** despite it being the Qibla of those they claim to affiliate with and emulate in their religion? **{Say}** to them, O Most Perfect Messenger ﷺ, as a reminder and guidance with the language of Divine Unity after it has been unveiled to you: **{To Allah}** belongs the east and the west, that is, all that is imagined as time, place, or direction, they are but manifestations of His Essence and the realms of His Names and Attributes. **{He guides}** by His intrinsic love **{whom He wills}** among His servants who turn to His Presence **{to a straight**

path} a path leading to His Essence from any place, in any direction and time; for He encompasses all of them.

Hadith: Al-Bara: The Prophet (ﷺ) prayed facing Bait-ulMaqdis (i.e. Jerusalem) for sixteen or seventeen months but he wished that his Qibla would be the Ka'ba (at Mecca). (So Allah Revealed (2.144) and he offered `Asr prayers (in his Mosque facing Ka'ba at Mecca) and some people prayed with him. A man from among those who had prayed with him, went out and passed by some people offering prayer in another mosque, and they were in the state of bowing. He said, "I, (swearing by Allah,) testify that I have prayed with the Prophet (ﷺ) facing Mecca." Hearing that, they turned their faces to the Ka'ba while they were still bowing. Some men had died before the Qibla was changed towards the Ka'ba. They had been killed and we did not know what to say about them (i.e. whether their prayers towards Jerusalem were accepted or not). So Allah revealed:-- "And Allah would never make your faith (i.e. prayer) to be lost (i.e. your prayers offered (towards Jerusalem). Truly Allah is Full of Pity, Most Merciful towards mankind." (2.143) Swahih al-Bukhari 4486

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, Glorified and Exalted, as the All-Encompassing, All-Knowing, and Guide of hearts, demonstrating His supreme authority over all directions, times, and beings. It honours the Rasulullaah ﷺ, highlighting his spiritual perfection and link to Ibrahim's legacy, showing his worthiness as the ultimate Messenger. Spiritually, it teaches that true guidance comes from surrender, Divine Unity, and sincere devotion to Allah.

Its Application: Muslims can apply this verse by focusing their worship on Allah alone, understanding that guidance comes from Him. They should maintain sincerity in prayer, avoid being misled by opinions, and seek Allah's straight path in all actions and decisions.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ alone possesses absolute authority over all directions, places, and times, and that He legislates what He wills according to His perfect wisdom. Muslims should believe that the Qiblah is established by Allah's ﷻ command and must be followed in worship. The passage also teaches that Allah ﷻ guides whom He wills to the straight path, and that true guidance comes through sincere submission to His revelation rather than through mockery, speculation, or human objections.

Du'a for our Ummah: O Allah, guide us to Your straight path, grant us unwavering faith, and keep our hearts attached to Your presence.

**Juz Saaqoul (2) Surah Al Baqarah (2) Ayat (143):
(Qur'an 2:143)**

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Wa kazaalika ja'alnaakum ummatanw wasatal litakoonoo shuhadaaaa'a 'alan naasi wa yakoonar Rasoolu 'alaikum shaheedaa; wa maa ja'alnal qiblatal latee kunta 'alaihaaaa illaa lina'lama mai yattabi'ur Rasoola mimmai yanqalibu 'alaa 'aqibayh; wa in kaanat lakabeeratan illaa 'alal lazeena hadal laah; wa maa kaanal laahu liyudee'a eemaanakum; innal laaha binnaasi la Ra'oofur Raheem

Thus, have We made of you an Ummah justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which you were used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed, it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.

{**And thus**} meaning: like the straight path leading to our Essence, balanced and moderate between the ways {**We made you a middle nation**} a moderate people capable of succession and deputization, indeed entrusted with managing affairs among the servants {**so that you may be witnesses**} standing firmly in justice {**over the people**} those unaware of turning to Us {**and**} likewise, We sent to you a Messenger ﷺ from among you so that {**the Messenger may be a witness over you**} guarding you against extremes and negligence in what you do. Therefore, you must consistently adhere to and faithfully follow what your Messenger ﷺ has brought from your Lord; so that you may be rightly guided by Him on the straight path. {**And We did not make**} referring to your Qibla, O Most Perfect Messenger ﷺ {**the Qibla which you were facing**} before your migration {**except that We might know**} and distinguish {**who would follow the Messenger**} who guides to the unity of the Essence {**from those who would turn back**} retreating {**on their heels**} before reaching the unity of the Essence. {**And indeed the attainment**} of the unity of the Essence {**is a great thing**} heavy and arduous {**except for those whom Allah has guided**} to His Essence by granting them faith, those He guides to Him. {**And Allah would not have made**} the One Who manifests to you {**your faith lost**} after He granted you success through it. {**Indeed, Allah is to the people**} believers in the Messenger ﷺ who guides to the unity of the Essence and firmly accepts what He brought from His Lord {**Kind**} compassionate, {**Merciful**}

tender, who guides them to what appears for their benefit by His grace and vastness.

Hadith: Abu Sa'id Al-Khudri: Allah's Messenger (ﷺ) said, "Noah will be called on the Day of Resurrection and he will say, 'Labbaik and Sa'daik, O my Lord!' Allah will say, 'Did you convey the Message?' Noah will say, 'Yes.' His nation will then be asked, 'Did he convey the Message to you?' They will say, 'No Warner came to us.' Then Allah will say (to Noah), 'Who will bear witness in your favor?' He will say, 'Muhammad and his followers. So they (i.e. Muslims) will testify that he conveyed the Message. And the Apostle (Muhammad) will be a witness over yourselves, and that is what is meant by the Statement of Allah "Thus We have made of you a just and the best nation that you may be witnesses over mankind and the Apostle (Muhammad) will be a witness over yourselves." (2.143) Swahih al-Bukhari 4487. Ibn 'Umar: While some people were offering Fajr prayer in the Quba' mosque, some-one came and said, "Allah has revealed to the Prophet (ﷺ) Qur'anic instructions that you should face the Ka'ba (while praying) so you too, should face it." Those people then turned towards the Ka'ba.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage affirms Allah ﷻ as the All-Encompassing, Kind, and Merciful, guiding hearts to His unity and oneness. It honours Rasulullaah ﷺ as the perfect Messenger, witness and guide to divine truth. Spiritually, it emphasizes sincere following, devotion, and turning wholly to Allah.

Its Application: Muslims can put this verse into practice by following the Prophet ﷺ faithfully, maintaining balance in worship and daily conduct, avoiding extremes, acting with justice, and striving to witness goodness among people, seeking Allah's guidance to remain steadfast on the straight path.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ chose the Muslim Ummah as a just and balanced community, entrusted with upholding truth and bearing witness to people. Muslims should believe that Prophet Muhammad ﷺ is the authoritative witness and guide for his Ummah, and that following his Sunnah is essential to remaining upon the straight path. The passage also teaches that Allah ﷻ guides whom He wills, and that sincere faith and obedience are among His immense favours and mercy.

Du'a for our Ummah: O Allah, guide us to the straight path, help us follow Your Messenger ﷺ faithfully, and grant us steadfastness.

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (144):
(Qur'an 2:144)**

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۚ وَمَا
اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

Qad naraa taqalluba wajhika fis samaaa'i fala nuwalliyannaka qiblatan tardaahaa;
fawalli wajhaka shatral Masjidil haaram; wa haisu maa kuntum fawalloo
wujoohakum shatrah; wa innal lazeena ootul Kitaaba laya'lamoona annahul
haqu mir Rabbihim; wa mal laahu bighaafilin 'ammaa ya'maloon

We see the turning of your face (for guidance) to the heavens: now Shall We turn you to a Qibla that shall please you. Turn then Your face in the direction of the sacred Mosque: Wherever you are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do.

And when the unity of the Essence was revealed to him ﷺ, and he was immersed in it and turned toward it, detaching completely from actions and attributes, he awaited the revelation corresponding to this unveiling in its form as well. So, Allah said: **{We have certainly seen}** We observe and know when you unveil yourself in Our Essence **{the turning of your face in the sky}** awaiting the revelation that includes the symbolic orientation **{so We will surely turn you}** after your spiritual unveiling **{to a qiblah}** a symbolic direction **{that you will be pleased with}** appropriate for your spiritual qiblah **{so turn your face}** O Most Perfect Messenger ﷺ **{toward al-Masjid al-Haram}** the sacred mosque in which turning away from the Essence is forbidden, a search that nullifies any addition **{and}** this honour is not exclusive to you, but extends from you to those who follow you among the believers **{wherever you are}** in the levels of existence **{so turn your faces}** overflowing toward it, O believers, from your Lord **{toward it}** so that you may be among those enlightened by it and guided by His Essence. **{And indeed, those who were given the Scripture}** from the Jews and Christians **{know}** certainly by the testimony of their books and messengers **{that it is the truth}** firmly established and revealed **{from their Lord}** meaning: their Lord who grants reason to distinguish truth from falsehood, the valid from the invalid yet they deny it stubbornly **{and Allah is not unaware of what they do}** of their concealment and hypocrisy despite the clarity and revelation.

Hadith: Anas: None remains of those who prayed facing both Qiblas (that is, Jerusalem and Mecca) except myself. Swahih al-Bukhari 4489

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage affirms Allah ﷻ as the All-Knowing, witnessing the Prophet's ﷺ spiritual unveiling and guiding him to the sacred Qiblah. It honours Rasulullaah ﷺ as the perfect exemplar of submission and spiritual absorption. Spiritually, it emphasizes detachment, inner orientation, and following divine guidance.

Its Application: Muslims can follow this verse by focusing their hearts on Allah's guidance, aligning actions with the teachings of the Prophet ﷺ, turning sincerely toward acts of worship, and striving to reflect Divine truth in every aspect of life with awareness and devotion.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that the Qiblah is established by the command and wisdom of Allah ﷻ, and that Muslims must obey the Messenger ﷺ in matters of worship. The change toward al-Masjid al-Haram demonstrates that Divine legislation is binding upon believers, even when its wisdom is not immediately understood. Muslims should also believe that the People of the Scripture were aware of the truth of the Prophet's ﷺ message through their revelations, yet some concealed it. Allah ﷻ knows all that is hidden and apparent.

Du'a for our Ummah: O Allah, guide us toward Your sacred path, enlighten our hearts, and make us among those steadfastly following Your Messenger ﷺ

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (145):
(Qur'an 2:145)**

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ
بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۖ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ

Wa la'in ataital lazeena ootul kitaaba bikulli aayatim maa tabi'oo Qiblatak; wa
maaa anta bitaabi'in Qiblatahum; wa maa ba'duhum bitaabi'in Qiblata ba'd; wa
la'init taba'ta ahwaaa'ahum mim ba'di maa jaaa'aka minal 'ilmi innaka izal
laminaz zaalimeen

Even if you were to bring to the people of the Book all the Signs (together), they would not follow Your Qibla; nor are you going to follow their Qibla; nor indeed will they follow each other's Qibla. If you after the knowledge has reached you, were to follow their (vain) desires, then were you Indeed (clearly) in the wrong.

{And} Allah {if you were to bring} O Most Perfect Messenger ﷺ, {those who were given the Scripture with every sign} revealed to you indicating the unity

of the Essence which is your goal and qiblah, **{they would not follow your qiblah}** because of their absorption in heedlessness and error, **{and you are not}** also, after the matter was unveiled to you with certainty, **{one to follow their qiblah}** which they turn to out of assumption and conjecture, **{and}** also **{not all of them are followers of one another's qiblah}** due to the variance in their suppositions and opinions, **{and}** Allah **{if you were to follow}** you, O Most Perfect Messenger ﷺ, **{their desires}** which are false, **{after the knowledge has come to you}** the certainty that corresponds not only to the eye but to the truth itself, **{indeed you}** with Our choosing you and Our distancing them from you, **{then you would surely be among the wrongdoers}** who turn away from Us after We have guided you to the true Ka'bah. This is a warning to the Prophet Muhammad ﷺ, following encouragement and urging for his steadfastness in turning toward what was revealed to him about the unity of the Divine Essence. It is a call to the believers to persistently follow him in this consistent turning and inclination toward that truth. Similar warnings and exhortations occur frequently throughout the Qur'an.

Hadith: Ibn 'Umar: While some people were offering morning prayer at Quba' a man came to them and said, "A Qur'anic Order has been revealed to Allah's Messenger (ﷺ) tonight that he should face the Ka'ba at Mecca (in prayer), so you too should turn your faces towards it." At that moment their faces were towards Sham (i.e. Jerusalem) (and on hearing that) they turned towards the Ka'ba (at Mecca). Swahih al-Bukhari 4490

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage affirms Allah ﷻ as the All-Wise, guiding the Prophet ﷺ to the true Qiblah and preserving him from following false desires. It honours Rasulullaah ﷺ as the steadfast exemplar of divine guidance. Spiritually, it emphasizes discernment, unwavering adherence, and following the revealed unity of the Divine Essence.

Its Application: Muslims can apply this verse by steadfastly following the guidance of the Prophet ﷺ, avoiding blind imitation of others, holding firmly to revealed truth, and consistently aligning their beliefs and actions with Allah's commands, maintaining sincerity and devotion in all matters.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that once the truth of Allah's ﷻ revelation becomes clear, it must be followed without submitting to the desires or conjectures of others. Muslims should believe that the guidance brought by the Messenger ﷺ is the truth and remain steadfast upon it, even when others reject it. The passage also teaches that following false desires after receiving certain knowledge is a form of wrongdoing and deviation from the truth.

Du'a for our Ummah: O Allah, keep us steadfast on Your guidance, help us follow Your Messenger ﷺ sincerely, and protect us from error.

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (146):
(Qur'an 2:146)**

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

Allazeena aatainaahumul kitaaba ya'rifoona hoo kamaa ya'rifoona abnaaa'ahum
wa inna fareeqam minhum layaktumoonal haqqa wa hum ya'lamoon

The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know.

Then Allah said: **{Those to whom We have given the Scripture}** who have been shown the path of the unity of attributes and actions, and are reminded of the unity of the Divine Essence, and of who manifests it **{recognize it}** by the descriptions and clear characteristics revealed in their scripture, **{just as they recognize their own sons}** those born from their own loins, and even more so, because recognizing sons allows for doubt, whereas recognizing this is clear. **{Yet}** despite this, **{indeed a party among them}** out of stubbornness and arrogance **{conceals the truth}** which is firmly established in their scripture, **{even though}** they **{know it}** with certainty, they conceal it out of defiance.

Hadith: Ibn `Umar narrated: While some people were offering Fajr prayer at Quba' (mosque), some-one came to them and said, "Tonight some Qur'anic Verses have been revealed to the Prophet (ﷺ) and he has been ordered to face the Ka'ba (at Mecca) (during prayers), so you too should turn your faces towards it." At that time their faces were towards Sham (Jerusalem) so they turned towards the Ka'ba (at Mecca). Swahih al-Bukhari 4491

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage affirms Allah ﷻ as the All-Knowing, fully aware of hearts and intentions, whose truth is unmistakably revealed. It honours Rasulullaah ﷺ as the conveyor of divine guidance. Spiritually, it emphasizes clarity of recognition, inner discernment, and the dangers of arrogance and concealment of truth.

Its Application: Muslims can apply this verse by sincerely seeking and recognizing Allah's truth in revelation, affirming what is clear, avoiding stubbornness or arrogance, and consistently practicing honesty and submission to His guidance, ensuring their hearts remain aligned with Divine light.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that the truth of Allah’s ﷻ revelation is clear and can be recognized through the signs and descriptions He has provided, and that genuine knowledge carries responsibility. The passage teaches that knowingly concealing established truth is a grave sin, especially when it is done through stubbornness, arrogance, or deliberate rejection. Muslims should therefore uphold the truth they know, avoid concealing it, and submit sincerely to Allah’s ﷻ guidance.

Du’a for our Ummah: O Allah, grant us clarity to recognize Your truth, sincerity to follow it, and protection from concealment or arrogance.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (147):
(Qur’an 2:147)**

الْحَقُّ مِنْ رَبِّكَ ۖ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

Alhaqqu mir Rabbika falaa takoonana minal mumtareen

The Truth is from your Lord; so be not at all in doubt.

{**The Truth**} which is your manifestation and dominance over them, and the abrogation of their religions and rulings of their scriptures, arises {**from your Lord**} who revealed you as the perfect manifestation of His Essence. So, do not be among {**the doubters**} you and those who follow you in the unity of the Divine Essence as they were.

Hadith: Jabir reported God’s messenger as saying, “To proceed: The best discourse is God’s Book, the best guidance is that given by Muhammad, and the worst things are those which are novelties. Every innovation is error.” Mishkat al-Masabih 141

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage affirms Allah ﷻ as the ultimate Revealer, whose Essence is fully manifest in the Prophet ﷺ, establishing divine truth and guidance. It honours Rasulullaah ﷺ as the perfect exemplar of this manifestation. Spiritually, it urges steadfastness, clarity in faith, and unwavering submission to the unity of the Divine Essence.

Its Application: Muslims can apply this verse by affirming the truth of Allah’s guidance revealed through the Prophet ﷺ, avoiding doubt, sincerely following his teachings, upholding the unity of the Divine Essence in belief and action, and rejecting confusion or misguidance.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that the truth revealed by Allah ﷻ through His Messenger ﷺ is certain and must be accepted without doubt or hesitation. The passage emphasizes that Muslims should have firm ‘aqeedah in the finality and truth of the Messenger’s ﷺ message and in the Divine authority of the Qur’an over previous scriptures. Believers must therefore remain steadfast upon revealed truth, rejecting doubt and confidently affirming the guidance of Allah ﷻ.

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

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (148):
(Qur’an 2:148)**

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Wa likullinw wijhatun huwa muwalleehaa fastabiquk khairaat; ayna maa takoonoo yaati bikumullaahu jamee'aa; innal laaha 'alaa kulli shai'in qadeer

To each is a goal to which Allah turns him; then strive together (as in a race) Towards all that is good. Wheresoever you are, Allah will bring you Together. For Allah Has power over all things.

{**And know that**} for each of the individuals of the nations {**there is a direction**} a goal and a particular qiblah from among the divine attributes and names {**he is turning toward**} according to what they require and dominate {**so compete in good deeds**} that is, hasten, O followers of Muhammad ﷺ, toward the source of all goodness and the fountain of all virtues that stem from the names and attributes, which is the [Essence] encompassing all of them. {**Wherever you may be**} among the manifestations of attributes {**Allah**} the One who encompasses them all {**will bring you all together**} united after the lifting of the individual distinctions that arise from the attributes. {**Indeed, Allah**} who manifests through the attributes {**is powerful over everything**} over the diverse, manifest phenomena differentiated by origin and appearance {**All-Powerful**} to lift all distinctions and eliminate all multiplicities according to the final return and inner reality.

Hadith: Al-Bara: We prayed along with the Prophet (ﷺ) facing Jerusalem for sixteen or seventeen months. Then Allah ordered him to turn his face towards the Qibla (in Mecca):-- "And from whence-so-ever you start forth (for prayers) turn your face in the direction of (the Sacred Mosque of Mecca) Al-Masjid-ul Haram.." (2.149) Swahih al-Bukhari 4492

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text glorifies Allah, exalted is He, as the All-Powerful who governs all creation and unifies all distinctions according to His will. It honours Prophet Muhammad ﷺ by addressing his followers, guiding them to seek the source of all goodness through him. Spiritually, it teaches that while people may follow diverse paths, true success lies in competing in righteous deeds toward Allah's Essence.

Its Application: Muslims can put this verse into practice by striving to compete in good deeds, seeking Allah's pleasure in all actions, focusing on the source of all virtues, and remaining aware that all efforts are ultimately gathered and judged by Allah's encompassing power.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ is the One who guides His servants and encompasses all directions, peoples, and differences, while every nation is accountable for the path it follows. Muslims should believe that the diversity of lawful acts and forms of worship does not remove the obligation to hasten toward righteousness. The passage also teaches that Allah ﷻ is absolutely Powerful and will gather all creation for the final judgment, where every distinction and deed will be fully accounted for.

Du'a for our Ummah: O Allah, unite our hearts, guide us toward goodness, and grant us steadfastness to follow Your Messenger ﷺ in all deeds.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (149):
(Qur'an 2:149)**

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا
تَعْمَلُونَ

Wa min haisu kharajta fawalli wajhaka shatral Masjidil Haraam; wa innahoo
lalhaqu mir Rabbik; wa mallaahu bighaafilin 'ammaa ta'maloon

**From whencesoever You start forth, turn Your face in the direction of the
sacred Mosque; that is indeed the truth from the Lord. And Allah is not
unmindful of what you do.**

{And from wherever you set out}, O most perfect of Messengers ﷺ, from the station of the Ka'bah of the [Divine Essence], when the ruling of some attributes prevails over you, **{then turn your face}** from there in remembrance **{toward the direction of the Sacred Mosque}**, which is sanctified from turning toward anything other than the [Divine Other], **{and indeed}** the matter of turning toward it **{is the truth}**, firmly established and revealed **{from your Lord}**, who nurtured

you according to all His attributes and names. {**And**} know that {**Allah is not unaware of what you do**} you and those who follow you and in accordance with His knowledge you are rewarded.

Hadith: Ibn `Umar: While some people were at Quba (offering) morning prayer, a man came to them and said, "Last night Qur'anic Verses have been revealed whereby the Prophet (ﷺ) has been ordered to face the Ka'ba (at Mecca), so you too should face it." So they, keeping their postures, turned towards the Ka'ba. Formerly the people were facing Sham (Jerusalem) (Allah said):-- "And from whence-so-ever you start forth (for prayers), turn your face in the direction of the Sacred Mosque of Mecca (Al-Masjid-ul-Haram), and whence-so-ever you are, turn your face towards it (when you pray)" (2.150) Swahih al-Bukhari 4493

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text glorifies Allah, Exalted is He, as the One who guides His servants and nurtures them through His perfect attributes and names. It honours Prophet Muhammad ﷺ as the perfect Messenger, whose devotion and turning in prayer exemplify obedience and remembrance. Spiritually, it teaches that facing the Sacred Mosque signifies alignment with divine truth, reinforcing mindfulness, sincerity, and recognition of Allah's encompassing knowledge and rewards.

Its Application: Muslims can apply this verse by turning their hearts and actions toward Allah in worship, sincerely following the Prophet ﷺ, remembering the Divine in every act, and trusting that Allah knows all deeds and rewards them justly.

Points of `Aqeedah: Muslim creed requires Muslims to believe that facing the Sacred Mosque in prayer is a truth commanded and established by Allah ﷻ, and that obedience to His revealed commands is part of sincere faith. Muslims should believe that Allah ﷻ is fully aware of all their actions, whether apparent or hidden, and that every deed is known to Him and will be recompensed accordingly. Therefore, the believer obeys Allah ﷻ with certainty, sincerity, and consciousness of His perfect knowledge.

Du'a for our Ummah: O Allah, help us turn sincerely toward You, follow Your Messenger ﷺ faithfully, and reward our deeds with Your mercy.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (150):
(Qur'an 2:150)

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ
لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ
وَلَعَلَّكُمْ تَهْتَدُونَ

Wa min haisu kharajta fawalli wajhaka shatral Masjidil Haraam; wa haisu maa
kuntum fawalloo wujoohakum shatrahoo li'allaa yakoona linnaasi 'alaikum
hujjatun illal lazeena zalamoo minhum falaa takhshawhum wakhshawnee wa
liutimma ni'matee 'alaikum wa la'allakum tahtadoon

So from whencesoever You start forth, turn Your face in the direction of the sacred Mosque; and wheresoever you are, Turn your face there: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and you May (consent to) be guided;

{And from wherever you set out} from the implications of the Unity of the Divine Essence, by diversifying certain assumptions and abandoning what others face, **{then turn your face toward the direction of the Sacred Mosque}** the one encompassing all manifestations. **{And wherever you may be}**, O believers, **{turn your faces toward it}** in imitation of your Messenger ﷺ, **{so that there will not be a case against you by the people}** those who turn away **{except those among them who do wrong}**, who negate the Divine Essence and its attributes, such as the materialists who claim that nature exists without any external actor. These cannot be refuted nor bound by such signs. **{So do not fear them}**, that is, do not fear their objections to your turning toward the true Ka'bah, **{but fear Me}**, lest you fail to turn and thus be deprived of the implications of some attributes. **{And that I may complete My favour}** upon you, the favour reaching you according to My attributes and names **{and that you may be guided}** to My Essence through them.

Hadith: Ibn 'Umar: While some people were offering Fajr prayer at Quba mosque, someone came to them and said, "Qur'anic literature" has been revealed to Allah's Messenger (ﷺ) tonight, and he has been ordered to face the Ka'ba (of Mecca) so you too, should turn your faces towards it. Their faces were then towards Sham (Jerusalem), so they turned towards the Qibla (i.e. Ka'ba of Mecca). Swahih al-Bukhari 4494

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text glorifies Allah, exalted and All-Wise, as the Source of guidance, whose favours and

attributes perfect human turning toward Him. It honours Rasulullaah ﷺ, whose example believers follow in facing the Sacred Mosque. Spiritually, it teaches sincere devotion, fearing Allah alone, rejecting false claims, and seeking guidance through His names and Essence.

Its Application: Muslims can follow this verse by sincerely turning their hearts and actions toward Allah, imitating the Prophet ﷺ in devotion, fearing Allah rather than people, and seeking guidance through His attributes to remain aligned with the true Ka‘bah and Divine Essence.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ alone deserves ultimate fear and reverence, and that His commands must be followed despite the objections or criticism of others. The believer should have firm ‘aqeedah that Allah’s ﷻ guidance is perfect and that turning toward the Qiblah is an act of obedience to Him and following His Messenger ﷺ. The passage also teaches reliance upon Allah ﷻ rather than fearing those who oppose the truth.

Du’a for our Ummah: O Allah, help us turn toward You sincerely, follow Your Messenger ﷺ faithfully, and guide us through Your attributes to truth.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (151):
(Qur’an 2:151)**

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمُ
مَا لَمْ تَكُونُوا تَعْلَمُونَ

Kamaaa arsalnaa feekum Rasoolam minkum yatloo 'alaikum aayaatina wa
yuzakkeekum wa yu'alli mukumul kitaaba wal hikmata wa yu'allimukum maa
lam takoonoo ta'lamoon

A similar (favour have you already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge.

{And as part of Our completion of blessings upon you} is that We guided you to the direction of the true Ka‘bah, and commanded you to turn toward it, **{just as We sent}** from the station of Our bounty **{among you a Messenger}** to guide you, raised **{from among yourselves}**, **{who recites to you}** firstly, **{Our signs}** the traces of Our attributes indicating the Oneness of Our Essence; **{and}** secondly, **{purifies you}**; **{and}** thirdly, **{teaches you the Book}** the one clarifying the evidences and signs, and explaining views and beliefs; **{and}** fourthly, reveals to you **{the Wisdom}** that leads to the Unity of the Divine Essence; **{and}** after that,

{teaches you} of the realities and divine knowledges **{what you did not know}** without his guidance and being sent.

Hadith: Jabir b. 'Abdullah (Allah be pleased with them) reported: (the Prophet (ﷺ) said): God did not send me to be harsh, or cause harm, but He has sent me to teach and make things easy. Swahih Muslim 1478 (part of the hadith)

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text first glorifies Allah, the Most Generous, for His perfect blessings guiding believers to the Ka'bah, a sign of His supreme Oneness and mercy. It then honours the Prophet Muhammad ﷺ, chosen from among mankind, whose noble mission was to recite divine signs, purify souls, teach the Qur'an, and unveil wisdom. Spiritually, it reveals Allah's boundless grace and the Prophet's ﷺ exalted role as the key to hidden knowledge and closeness to the Divine.

Its Application: Muslims can apply this verse by following the Prophet ﷺ faithfully, learning from his teachings, reflecting on Allah's signs, purifying themselves, seeking Divine wisdom, and striving to understand and act upon the realities of the Unity of Allah's Essence in all aspects of life.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ completed His favour by sending Prophet Muhammad ﷺ as His Messenger and guide, through whom He conveyed His signs, Book, wisdom, and knowledge. Muslims should believe that the Messenger ﷺ purifies, teaches, and guides believers to the truth, and that the Qur'an and Prophetic guidance are essential to sound 'aqeedah. All true guidance and knowledge ultimately come from Allah ﷻ.

Du'a for our Ummah: O Allah, guide us through Your Messenger ﷺ, help us learn Your signs, purify our hearts, and understand Your wisdom.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (152):
(Qur'an 2:152)**

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

Fazkurooneee azkurkum washkuroo lee wa laa takfuroon

Then, remember Me; I will remember you and Be grateful to Me and do not reject Faith.

So, when We have bestowed upon you these great blessings and completed them for you then **{remember Me}** O believers with constant inclination and sincere turning, **{I will remember you}** with breaths of mercy and spiritual breezes; **{and**

be grateful to Me} by attributing the blessings to Me, **{and do not be ungrateful}** by attributing them to intermediaries and causes.

Hadith: Abu Musa reported Allah's Apostle (ﷺ) as saying: The house in which remembrance of Allah is made and the house in which Allah is not remembered are like the living and the dead. Swahih Muslim 779

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnifies Allah, the All-Glorious, as the sole source of blessings, reminding us that His remembrance brings mercy and nearness. It honours Rasulullaah ﷺ by affirming the divine completion of guidance through him, making gratitude the path of loyalty to Allah. Spiritually, it teaches that true thankfulness protects hearts from heedlessness and binds them directly to the Divine.

Its Application: Muslims can apply this verse by remembering Allah constantly, turning sincerely toward Him in all actions, acknowledging His blessings, avoiding reliance on intermediaries, and expressing gratitude in thought, speech, and deeds, thereby nurturing a heart aligned with Divine mercy and guidance.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that all blessings ultimately come from Allah ﷻ, even when they reach us through people or worldly means. The believer should have firm ‘aqeedah that Allah ﷻ alone is the true Bestower and Sustainer. Therefore, Muslims must remember Him, thank Him, and attribute His favours to Him, while avoiding ingratitude and believing that created means possess independent power apart from Allah ﷻ.

Du’a for our Ummah: O Allah, help us remember You always, be grateful for Your blessings, and turn sincerely to You in all deeds.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (153):
(Qur’an 2:153)**

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Yaaa ayyuhal laazeena aamanus ta'eenoo bissabri was Salaah; innal laaha ma'as-saabireen

O People who Believe! Seek help from patience and prayer; indeed Allah is with those who patiently endure.

{O you who have believed} in the oneness of the Divine Essence, **{seek help}** for its realization and unveiling **{through patience}** in enduring the trials and events that repel your souls **{and prayer}** that is, through inclination and turning of all limbs and faculties toward His presence. **{Indeed, Allah}** a term expressing the

One Essence {is with the patient ones}, those who endure affliction, were they to be unveiled. O Lord, make us among them by Your grace and generosity.

Hadith: Suhaib reported that Allah's Messenger (ﷺ) said: Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it. Swahih Muslim 2999

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the One and Only, declaring His nearness to those who show patience for His sake. It honours Rasulullaah ﷺ, who embodied perfect swabr and prayer, guiding believers toward steadfastness in trials. Spiritually, it unveils that patience and worship unite the servant's heart with Divine presence, drawing them into Allah's merciful companionship.

Its Application: Muslims can follow this verse by practicing patience in trials, turning all faculties toward Allah in sincere prayer, seeking His guidance and presence, and trusting that enduring hardships with faith brings closeness to Him and strengthens realization of the Divine Unity.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ is with those who remain patient and steadfast, supporting and guiding them through trials. Believers should have firm 'aqeedah that patience and prayer are means of seeking Allah's ﷻ help and remaining obedient to Him. The passage teaches that true faith requires perseverance during hardship and sincere turning toward Allah ﷻ in worship, trust, and submission.

Du'a for our Ummah: O Allah, grant us patience, strengthen our devotion in prayer, and guide us to truly realize and embrace Your Divine Unity.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (154):
(Qur'an 2:154)**

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

Wa laa taqooloo limai yuqtalu fee sabeelil laahi amwaat; bal ahyaaa'unw wa
laakil laa tash'uroon

**And do not utter regarding those who are slain in Allah's cause as “dead”;
in fact, they are alive, but it is you who are unaware.**

{**And**} among the things in which patience is needed until the veil is lifted is striving for that cause. {**Do not say about those who are killed in the path of Allah**} seeking arrival at His door {**that they are dead**} like other deceased ones. {**Rather, they are alive**} with the eternal and everlasting life of Allah. {**But you do not perceive**} their life through your own borrowed life, which is consumed within the eternal life it is, in fact, its opposite: death in its essence.

Hadith: Narrated Abu Hurairah: That the Messenger of Allah (ﷺ) said: "The martyr does not sense the touch of death except as one of you senses the touch of a (bug) bite. Jami' at-Tirmidhi 1668. Narrated Ka'b bin Malik: From his father that the Messenger of Allah (ﷺ) said: "The souls of the martyrs are in green birds, suspended from the fruit of Paradise, or the trees of Paradise." Jami' at-Tirmidhi 1641

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Ever-Living, who bestows true life beyond worldly perception. It honours Rasulullaah ﷺ, who conveyed this hidden reality, uplifting the worth of those martyred in Allah's path. Spiritually, it unveils that martyrdom is not an end but an eternal union with Divine life, unseen by limited human vision.

Its Application: Muslims can apply this verse by striving patiently in Allah's path, valuing the eternal reward over worldly perceptions, honouring those who sacrifice for His cause, and keeping faith, that true life is with Allah, beyond the limits of worldly understanding.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that those who are killed in the path of Allah ﷻ have a special life with their Lord, unlike ordinary worldly life, as affirmed in the Qur'an. Their true condition is part of the unseen, so believers must affirm what Allah ﷻ has revealed without denying or inventing details. This teaches Muslims to have firm 'aqeedah in the unseen and to trust Allah's ﷻ revelation even when its realities cannot be perceived.

Du'a for our Ummah: O Allah, grant us patience, strengthen us in Your path, and let us attain eternal life with You, beyond worldly bounds.

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (155):
(Qur'an 2:155)**

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

Wa lanablu wannakum bishai'im minal khawfi waljoo'i wa naqsim minal
amwaali wal anfusi was samaraat; wa bashshiris saabireen

And We will surely test you with some fear and hunger, and with scarcity of wealth and lives and crops; and give glad tidings to those who patiently endure.

{And We will surely test you} by God, We shall indeed try and examine how firmly rooted and established you are in the oneness of the Divine Essence **{with something}** small, yet suggestive of multiplicity and duality, **{of fear}** arising from external disturbances such as fire, drowning, enemies, and the like, **{and hunger}** stemming from internal disturbances like greed, hope, miserliness, and others, **{and loss of wealth}** which your hearts are naturally inclined toward, **{and lives}** whom you rely on and take pride in, such as children, siblings, relatives, and tribesmen, **{and fruits}** resulting from wealth and offspring, such as status and support in prevailing over adversaries. **{And give glad tidings}** O most perfect of Messengers ﷺ **{to the patient}**, who are the people of Divine Oneness.

Hadith: Narrated `Aisha: Allah's Messenger (ﷺ) said, "No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even though it were the prick he receives from a thorn." Swahih al-Bukhari 5640

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Wise, who tests His servants to purify their hearts and strengthen their faith in His Oneness. It honours Rasulullaah Muhammad ﷺ, addressed directly as the most perfect Messenger, entrusted to deliver glad tidings. Spiritually, it reveals that trials strip reliance on creation, guiding the patient toward full reliance on Allah alone.

Its Application: Muslims can apply this verse by practicing patience during trials, trusting Allah's wisdom in loss, fear, or hardship, maintaining reliance on Him rather than worldly possessions or relationships, and striving to remain steadfast in the realization of His Divine Oneness.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ tests His servants through fear, hunger, loss of wealth, life, and worldly blessings, and that such trials occur by His wisdom. Believers should have firm 'aqeedah that tests do not contradict Allah's ﷻ mercy or power, but can strengthen faith, patience, and reliance upon Him. The passage teaches Muslims to remain steadfast in tawhid, patiently enduring difficulties while trusting Allah's ﷻ promise and reward.

Du'a for our Ummah: O Allah, grant us patience in trials, steadfastness in faith, and help us rely solely on Your guidance and Divine Oneness.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (156):
(Qur'an 2:156)**

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Allazeena izaana asaabathum museebatun qaalooo innaa lillaahi wa innaaa ilaihi
raaji'oon

Those who say when calamity befalls them, “Indeed we belong to Allah and indeed it is to Him we are to return.”

{Those who, when a calamity befalls them, say} with the tongue of collective realization: **{Indeed, we}** are shadows belonging **{to God}** the One, the Absolute manifesting through His most beautiful names and highest attributes in the first emergence **{and indeed we}** after our return in the second emergence **{are returning}** to Him alone, not to any other among the shadows **{returning}** like the shadow returning to the source of its shade.

Hadith: Umm Salama reported Allah's Messenger (ﷺ) as saying: If any Muslim who suffers some calamity says, what Allah has commanded him," We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," Allah will give him something better than it in exchange. When Abu Salama died she said: What Muslim is better than Abu Salama whose family was the first to emigrate to the Messenger of Allah (ﷺ). I then said the words, and Allah gave me God's Messenger (ﷺ) in exchange. She said: The Messenger of Allah (ﷺ) sent Hatib b. Abu Balta'a to deliver me the message of marriage with him. I said to him: I have a daughter (as my dependant) and I am of jealous temperament. He (the Holy Prophet) said: So far as her daughter is concerned, we would supplicate Allah, that He may free her (of her responsibility) and I would also supplicate Allah to do away with (her) jealous (temperament). Swahih Muslim 918a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, Exalted is He, as the One and Absolute, the Source to Whom all creation ultimately returns. It honours Prophet Muhammad ﷺ by illustrating the guidance he imparts, showing the proper acknowledgment of divine reality. Spiritually, it teaches Muslims to recognize that all trials and calamities are opportunities to surrender, detach from selfhood, and return fully to Allah.

Its Application: Muslims can apply this verse by acknowledging that all trials and blessings come from Allah, responding with submission and trust, seeing themselves as servants and reflections of His attributes, and always returning to Him alone in gratitude, patience, and devotion.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ is the ultimate owner of our lives, and that every soul will return to Him. When calamities occur, believers should have firm ‘aqeedah that their existence, life, and return are entirely under Allah’s ﷻ authority. Saying “Indeed, we belong to Allah and indeed to Him we return” expresses submission, recognition of His ownership, and certainty in the Hereafter.

Du’a for our Ummah: O Allah, help us accept Your decrees, remain steadfast in trials, and return solely to You in faith and devotion.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (157):
(Qur’an 2:157)**

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

Ulaaa'ika 'alaihim salawaatun mir Rabbihim wa rahma; wa ulaaa'ika humul
muhtadoon

**These are the people upon whom are the blessings from their Lord, and
mercy; and it is they who are on guidance.**

{**Those**} are the fortunate ones, firmly established in the station of divine unity, sanctified from both absoluteness and limitation. {**Upon them**} not upon others of various ranks are {**blessings**}: inclinations and turnings sourced from the ocean of the Divine Essence, flowing through the streams of attributes and names into the open field of manifestation, in order to grow the knowledge and truths that lead to everlasting, eternal bliss and unending joy. These blessings are continually descending {**from their Lord**}, the One who brought them to the station of His glory. {**And mercy**} encompassing them and others due to its vastness. {**And those**} who have arrived {**are the rightly guided**} to the true origin and the essential abode.

Hadith: Fadalah bin 'Ubaid narrated that he heard the Messenger of Allah (ﷺ) saying: "Glad tidings to whoever is guided to Islam, his livelihood was sufficient and he was satisfied." Jami` at-Tirmidhi 2349

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Glorious, as the source of unending blessings, mercy, and divine knowledge. It honours Rasulullaah ﷺ by guiding believers toward the station of true unity and eternal bliss. Spiritually, it reveals that those firmly rooted in Divine Oneness receive continuous guidance and mercy, attaining the ultimate abode of truth and everlasting joy.

Its Application: Muslims can apply this verse by seeking closeness to Allah through sincere devotion, turning their hearts toward Him, cultivating knowledge and virtue, and striving to follow the path of the rightly guided, so they may receive Divine blessings and mercy.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah’s ﷻ blessings and mercy are upon those who believe, remain patient, and follow His guidance, and that true guidance comes from Him alone. Believers should have firm ‘aqeedah that Allah ﷻ grants spiritual and eternal success by His grace and mercy. The passage teaches that those who remain steadfast upon tawhid and divine guidance are the truly successful and rightly guided.

Du’a for our Ummah: O Allah, grant us steadfastness in Your unity, bless us with guidance and mercy, and lead us to eternal bliss.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (158):
(Qur’an 2:158)**

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ
وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Innas Safaa wal-Marwata min sha'aaa'iril laahi faman hajjal Baita awi'tamara
falaa junaaha 'alaihi ai yattawwafa bihimaa; wa man tatawwa'a khairan fa innal
laaha Shaakirun'Aleem

Undoubtedly Safa and Marwah are among the symbols of Allah; so there is no sin on him, for whoever performs the Hajj (pilgrimage) of this House (of Allah) or the Umrah (lesser pilgrimage), to go back and forth between them; and whoever does good of his own accord, then (know that) indeed Allah is Most Appreciative (rewards virtue), the All Knowing.

Then, when Allah pointed to the true Ka‘bah through the symbolic Ka‘bah, He intended to alert to its signs by signs: **{Indeed, As-Safa and Al-Marwah}**, meaning the apparent and the hidden, **{are among the symbols of Allah}**, signs of His guidance. So, whoever **{performs Hajj}**, intending **{the House}**, the representation of the true residence and original reference in the prescribed manner, or **{performs Umrah}** in the recommended way, intending to turn toward the Absolute Self, abandoning the attachments that prevent it, then **{there is no blame}** no hardship or distress **{upon him to walk between them}**, meaning to move between the two, believing in their connection until their unity is revealed. And whoever **{volunteers good}**, turning toward it, beyond what is commanded and obligatory, then indeed **{Allah}**, the One who facilitates for him, is **{Appreciative}** of his deed, and **{Knowing}** of his condition.

Hadith: `Urwa: I said to `Aisha, the wife of the Prophet, and I was at that time a young boy, "How do you interpret the Statement of Allah: "Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah." So it is not harmful of those who perform the Hajj to the House of Allah) or perform the Umra, to ambulate (Tawaf) between them. In my opinion it is not sinful for one not to ambulate (Tawaf) between them." `Aisha said, "Your interpretation is wrong for as you say, the Verse should have been: "So it is not harmful of those who perform the Hajj or Umra to the House, not to ambulate (Tawaf) between them.'" This Verse was revealed in connection with the Ansar who (during the Pre-Islamic Period) used to visit Manat (i.e. an idol) after assuming their Ihram, and it was situated near Quda'id (i.e. a place at Mecca), and they used to regard it sinful to ambulate between Safa and Marwa after embracing Islam. When Islam came, they asked Allah's Messenger (ﷺ) about it, whereupon Allah revealed:-- "Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah. So it is not harmful of those who perform the Hajj of the House (of Allah) or perform the Umra, to ambulate (Tawaf) between them." (2.158) Swahih al-Bukhari 4495. `Asim bin Sulaiman: I asked Anas bin Malik about Safa and Marwa. Anas replied, "We used to consider (i.e. going around) them a custom of the Pre-islamic period of Ignorance, so when Islam came, we gave up going around them. Then Allah revealed" "Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah. So it is not harmful of those who perform the Hajj of the House (of Allah) or perform the Umra to ambulate (Tawaf) between them." (2.158). Swahih al-Bukhari 4496

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the One, as the ultimate source and reference, whose signs are manifest in the Ka'bah, As-Safa, and Al-Marwah. It honours Rasulullaah ﷺ by showing how he guided believers to recognize the deeper meanings of Hajj and Umrah. Spiritually, it reveals that those rooted in intention toward Allah alone abandoning worldly attachments are truly guided, and that voluntary good deeds are fully known and appreciated by Him.

Its Application: Muslims can apply this verse by performing Hajj or Umrah with sincere intention, focusing on Allah alone, detaching from worldly attachments, turning toward the Divine Essence in every act, and doing voluntary good deeds with awareness that Allah knows and appreciates their efforts.

**Points of `Aqeedah:** Muslim creed requires Muslims to believe that Allah ﷻ has established sacred symbols and acts of worship as part of His guidance, including the rites of Hajj and `Umrah. Muslims should have firm `aqeedah that these acts must be performed according to the guidance of Allah ﷻ and His Messenger ﷺ,

not according to personal invention. The passage also teaches that Allah ﷻ knows and appreciates every sincere good deed, including voluntary acts of worship.

Du'a for our Ummah: O Allah, accept our Hajj and Umrah, guide our intentions to You alone, and reward our voluntary deeds with Your mercy.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (159):
(Qur'an 2:159)**

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ
يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

Innal lazeena yaktumoonaa maaa anzalnaa minal baiyinaati walhudaa mim ba'di
maa baiyannaahu linnaasi fil kitaabi ulaaa'ika yal'anuhumul laahu wa
yal'anuhumul laa 'inoon

Indeed, those who hide the clear proofs and the guidance which We sent down, after We made it clear to mankind in the Book – upon them is the curse of Allah and the curse of those who curse.

Then Allah said: **{Indeed, those who conceal}** they hide **{what We have revealed}** in the Tawraat **{of clear proofs}** indicating the appearance of One dominated by the unity of the Self, **{and guidance}** showing that He is sent to all creation, the one who abrogates all religions; for through Him, the matter of completion is fulfilled, and there is no sending after His appearance. Rather, the Prophet, ﷺ, sealed the matter of sending, revelation, religion, and legislation. Meanwhile, their concealment **{after We have made it clear}** We explained it without concealment **{to the people}** who observe **{in the Book}** meaning the Tawraat, **{those}** concealers and negligent ones, **{Allah will curse them}** that is, He will expel them and distance them from the honour of His presence because they departed from the balance of servitude by concealing what Allah intended to be revealed **{and curse them}** also **{the cursed ones}** those who enjoy balanced servitude, upright according to what they were commanded as much as they could.

Hadith: Narrated Abu Hurairah: that the Messenger of Allah (ﷺ) said: "Whoever is asked about some knowledge that he knows, then he conceals it, he will be bridled with bridle of fire." Jami` at-Tirmidhi 2649. It was narrated from Abu Hurairah that: The Prophet said: "There is no man who memorizes knowledge then conceals it, but he will be brought forth on the Day of Resurrection bridled with reins of fire." Sunan Ibn Majah 261. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah said: 'Whoever conceals knowledge which Allah

has made beneficial for mankind's affairs of religion, Allah will bridle him with reins of fire on the Day of Resurrection." Sunan Ibn Majah 265

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the All-Knowing and Just, as the One who reveals truth and guidance, exposing the concealment of His signs. It honours Rasulullaah ﷺ as the final Messenger, through whom revelation, religion, and legislation are perfected. Spiritually, it teaches that obedience and transparency in following divine guidance lead to honour, while concealing truth distances one from Allah's presence and mercy.

Its Application: Muslims can apply this verse by sincerely following the Prophet ﷺ, upholding the guidance revealed to him, avoiding concealment or distortion of truth, preserving justice in worship and conduct, and striving to maintain balanced servitude to Allah in all aspects of life.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Prophet Muhammad ﷺ is the final Messenger of Allah ﷻ, and that his coming completed the chain of prophethood, revelation, religion, and legislation. Muslims should have firm 'Aqeedah that no prophet or messenger will come after him ﷺ. The passage also teaches that knowingly concealing revealed truth is a grave matter, and that Allah ﷻ condemns those who deliberately hide clear guidance from people.

Du'a for our Ummah: O Allah, help us follow Your Messenger ﷺ faithfully, uphold Your revealed guidance, and protect us from concealing or distorting Your truth.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (160):
(Qur'an 2:160)**

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۖ وَأَنَا التَّوَّابُ الرَّحِيمُ

Illal lazeena taaboo wa aslahoo wa baiyanoo fa ulaaa'ika atoobu 'alaihim; wa
Anat Tawwaabur Raheem

Except those who repent and do reform and disclose (the truth) – so I will accept their repentance; and I only am the Most Acceptor of Repentance, the Most Merciful.

{Except those who repent} who returned from concealment and revealed what appeared to them in their book **{and make amends}** by exposing what they corrupted through concealment **{and clarify}** what Allah made clear in His Book

about the description of His Prophet ﷺ, sent to all nations {**those**} repentant among them, reformers who clarified what appeared to them in their book {**I will forgive them**} before their repentance and overlook their faults {**and I am the Oft-Returning**} to them from the disobedience and disbelief they fell into {**the Most Merciful**} to them after they have returned purified.

Hadith: Abu Huraira reported Allah's Messenger (ﷺ) as saying: Allah, the Exalted and Glorious, said: I live in the thought of My servant and I am with him as he remembers Me. (The Holy Prophet) further said: By Allah, Allah is more pleased with the repentance of His servant than what one of you would do on finding the lost camel in the waterless desert. When he draws near Me by the span of his hand. I draw near him by the length of a cubit and when he draws near Me by the length of a cubit. I draw near him by the length of a fathom and when he draws near Me walking I draw close to him hurriedly. Swahih Muslim 2675h

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Merciful and Oft-Returning, as the One who forgives and purifies those who sincerely repent. It honours Rasulullaah ﷺ by highlighting his unique status as the universal Messenger, whose truth must be recognized and clarified. As for the Spiritual side, it reveals that sincere return, correction, and acknowledgment of divine guidance lead to Allah's forgiveness and closeness, restoring the soul to purity and mercy.

Its Application: Muslims can apply this verse by sincerely repenting for mistakes, correcting past wrongs, revealing truth, and clarifying guidance. They should strive to follow Allah's commands and the Prophet ﷺ faithfully, seeking forgiveness and purification through sincere return to Him.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ accepts sincere repentance and forgives those who genuinely return to Him. True repentance involves abandoning the wrongdoing, correcting the harm caused, and clarifying the truth when it was previously concealed. Muslims should have firm 'aqeedah in Allah's ﷻ vast mercy and His attribute of accepting repentance, while understanding that sincere tawbah must be accompanied by genuine reform and obedience.

Du'a for our Ummah: O Allah, forgive our mistakes, guide us to repentance, help us follow Your Messenger ﷺ sincerely, and purify our hearts.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (161):
(Qur'an 2:161)**

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

Innal lazeena kafaroo wamaa too wa hum kuffaarun ulaaa'ika 'alaihim la 'natul
laahi walmalaa'ikati wannaasi ajma'een

Indeed, upon those who disbelieved, and died as disbelievers, is the curse of Allah and of the angels and of men combined.

{Indeed, those who disbelieve} by concealing what Allah has revealed in His Book, **{and die while they are disbelievers}** still concealing **{those}** are the persistent and defiant in concealment after the truth has appeared, stubborn **{upon them is the curse of Allah}** an ongoing rejection and distancing, exclusively upon them, distinct and unbroken from them, according to the state described, unlike the previous curse **{and}** upon them also descends the curse of **{the angels}** who seek forgiveness for those who repent **{and}** also the curse of **{the people}** who know the rights of Allah, are conscious of His etiquette, and keep vigil at His door **{all together}** united in this curse because of their departure from the bond of servitude.

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, the Most Just, as the One whose commands and revelations are supreme, and whose curse falls upon those who persist in disbelief and concealment. It honours Rasulullaah ﷺ by underscoring the importance of following his guidance as the seal of all Messengers. Spiritually, it teaches that rejection of truth breaks the bond of servitude to Allah, separating hearts from mercy, while the righteous, angels, and those mindful of Allah unite in warning against such defiance.

Its Application: Muslims can apply this verse by sincerely following Allah's guidance, avoiding concealment of truth, upholding His commands, maintaining awareness of His rights, and striving to preserve upright servitude, ensuring they neither disbelieve nor deviate from the revealed path.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that dying upon deliberate disbelief and rejection after the truth has become clear is a grave matter,

and that Allah ﷻ has warned of His curse and punishment for those who persist in disbelief until death. Muslims should have firm 'aqeedah that repentance must be sought before death, and that knowingly concealing revealed truth and refusing to return to Allah ﷻ leads to severe consequences.

Du'a for our Ummah: O Allah, protect us from disbelief and concealment, guide us to sincerity, and keep us steadfast in Your obedience and servitude.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (162):
(Qur'an 2:162)**

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ

khaalideena feeha laa yukhaffafu 'anhumul 'azaabu wa laa hum yunzaroon

They will remain in it forever; neither will the punishment be lightened for them, nor will they be given respite.

{Dwelling therein forever}, where {the punishment will not be lightened for them} even for a moment to catch their breath, {nor will they be reprieved} given any respite to seek pardon.

Hadith: Narrated An-Nu'man bin Bashir: I heard the Prophet (ﷺ) saying, "The least punished person of the (Hell) Fire people on the Day of Resurrection will be a man under whose arch of the feet two smouldering embers will be placed, because of which his brain will boil just like Al-Mirjal (copper vessel) or a Qum-qum (narrow-necked vessel) is boiling with water." Swahih al-Bukhari 6562

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Just and All-Powerful, as the One who enforces ultimate accountability. It honours Rasulullaah ﷺ by affirming the truth and seriousness of his guidance. Spiritually, it reveals the severity of persistent wrongdoing: those who reject Allah's commands face unrelenting consequences, emphasizing the necessity of obedience, repentance, and turning sincerely toward the Divine.

Its Application: Muslims can apply this verse by sincerely avoiding disbelief and wrongdoing, striving to uphold Allah's guidance and the teachings of the Prophet ﷺ, seeking repentance promptly, and remaining conscious that rejection of truth leads to unrelenting consequences in the Hereafter.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that the punishment prepared for those who persist in disbelief until death is everlasting, and that it will neither be reduced nor delayed for them. This is part of the

‘Aqeedah concerning the Hereafter: Allah ﷻ is perfectly just in His judgment, and those who die upon deliberate disbelief after rejecting the truth will not receive respite after death. Therefore, believers must hasten to repentance and remain firm upon faith.

Du’a for our Ummah: O Allah, protect us from disbelief and wrongdoing, guide us to Your truth, and grant us mercy and forgiveness always.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (163):
(Qur’an 2:163)**

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

Wa ilaahukum illaahunw waahid, laaa ilaaha illaa Huwar Rahmaanur Raheem

**And your God is One God; there is no God except Him, the Most Gracious,
the Most Merciful.**

{**And your God**} the Manifest to you, O believers, and the God of the disbelievers who conceal, {**is one God**} without multiplicity or duality, rather {**there is no deity**} meaning no true existence {**except Him**} the true existing reality; for existence is not multiple, but He is One in essence, unique in attributes, nothing is like Him. {**The Most Merciful**} who originates for you and for them generally through the radiance of His manifestations and the extension of His shadows over nonexistence in the first creation, {**The Most Compassionate**} who returns you specifically to your original origin and your true goal in the subsequent creation.

Hadith: Samura b. Jundub reported God's messenger as saying, "The most excellent words are four: Glory be to God; Praise be to God; there is no god but God; and God is most great." A version has, "The words dearest to God are four: Glory be to God; Praise be to God; there is no god but God; and God is most great. It does not matter which you say first." Mishkat al-Masabih 2294

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the One and Only, the Most Merciful and Most Compassionate, as the sole reality and source of all existence, unmatched in essence and attributes. It honours Rasulullaah ﷺ by guiding believers to recognize this divine truth. Spiritually, it reveals that all creation emanates from Him and ultimately returns to Him, emphasizing the unity of existence and the mercy that sustains and restores every soul.

Its Application: Muslims can apply this verse by affirming the Oneness of Allah, recognizing that He alone is the true reality, turning solely to Him in worship,

relying on His mercy and compassion, and seeking closeness to their origin and ultimate goal.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ is One in His Essence, without partner or equal, and that none is worthy of worship except Him. He is Al-Raḥmān, the Most Merciful, and Al-Raḥīm, the Most Compassionate. The passage affirms Allah’s ﷻ absolute uniqueness and His encompassing mercy, through which He creates, sustains, guides, and ultimately returns His servants to Him.

Du’a for our Ummah: O Allah, help us recognize Your Oneness, rely upon Your mercy, and return our hearts to You in truth and devotion.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (164):
(Qur’an 2:164)**

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ
النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Inna fee khalqis samaawaati wal ardi wakhtilaafil laili wannahaari walfulkil latee
tajree fil bahri bimaa yanfa'unnaasa wa maaa anzalal laahu minas samaaa'i mim
maaa'in fa ahyaa bihil arda ba'da mawtihaa wa bas sa feehaa min kulli
daaabbatinw wa tasreefir riyaahi wassahaabil musakhkhari bainas samaaa'i wal
ardi la aayaatil liqawminy ya'qiloon

Indeed in the creation of the heavens and the earth, and in the continuous alternation of night and day, and the ships which sail the seas carrying what is of use to men, and the water which Allah sends down from the sky thereby reviving the dead earth and dispersing all kinds of beasts in it, and the movement of the winds, and the obedient clouds between heaven and earth – certainly in all these are signs for the intelligent.

And since for His Oneness, Glory be to Him, there are clear signs and evidences for those who contemplate the wonders of His creations, the masterpieces of His creations and inventions, which are based on His names and attributes grounded in the unity of His essence, He pointed to their summary as guidance and admonition, saying: **{Indeed, in the creation of the heavens}** meaning: the manifestation of the higher realms which are the effective, active names and attributes, **{and the earth}** meaning: the lower realms which are the nature of non-existence receptive to influence from the higher realms, **{and the alternation of the night}** meaning: the darkness of non-existence, ignorance, and blindness, **{and**

the day} meaning: the light of existence, knowledge, and sight, **{and the ships}** meaning: the bodies formed from the influence of the names and the influence of nature, **{that sail through the sea}** meaning: the sea of existence which has no shore nor bottom, **{with that which benefits people}** from the jewels of knowledge, and the pearls of truths extracted from it, **{and what Allah has sent down}** from His generosity and existence without compensation or purpose, **{from the sky}** prepared for outpouring, **{of water}** meaning knowledge, sight, and unveiling, **{and He revived thereby the earth}** meaning: nature, **{after its death}** by the ignorance of the mountains, **{and dispersed therein}** He spread and expanded, **{from every creature}** from the perceiving and moving forces branched into many divisions on the craft of life branching upon the living manifestation, **{and the changing of the winds}** which cools the souls, directed and originating from the merciful soul toward the troubled nature with bodily perturbations, **{and the clouds}** meaning: the veil of servitude and the chains of otherness originating from the necessities of names and attributes, **{sustained}** extended **{between the sky and the earth}** meaning: the sky of divine names and the earth of cosmic nature, **{are signs}** certain proofs and evidences indicating that the manifestation of the whole is one, **{for a people who reason}** who know things through rational and certain evidences producing knowledge of certainty leading to the eye and the truth if unveiled. Our Lord, unveil for us what You have placed within us by Your grace and guidance. Indeed, You are the Generous, the Most Noble.

Hadith: Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him." Swahih al-Bukhari 2320

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, Exalted, through His creation the heavens, earth, day, night, winds, and creatures revealing His names, attributes, and wisdom. It honours Prophet Muhammad ﷺ by guiding believers to reflect and attain certainty. Spiritually, it teaches that observing creation awakens knowledge, awareness, and gratitude, drawing hearts closer to Allah's generosity, guidance, and divine truth.

Its Application: Muslims can apply this verse by reflecting on the signs of Allah in creation, recognizing His Oneness, seeking knowledge and understanding, contemplating His generosity, and striving to attain certainty through observation and reasoning, while turning sincerely to Him for guidance.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that the creation of the heavens and earth, the alternation of night and day, the ships, rain, life, winds, and clouds are signs of Allah's ﷻ Oneness, power, wisdom, and perfect

creation. Reflecting upon these signs strengthens certainty in His existence and attributes. The believer should use reason and contemplation to recognize Allah ﷻ, while seeking His guidance to deepen knowledge, certainty, and spiritual awareness.

Du'a for our Ummah: O Allah, open our hearts to Your signs, grant us understanding, and guide us to recognize Your Oneness and wisdom.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (165):
(Qur'an 2:165)**

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ ۚ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۚ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

Wa minan naasi mai yattakhizu min doonil laahi andaadai yuhibboonahum
kahubbil laahi wallazeena aamanooo ashaddu hubbal lillah; wa law yaral lazeena
zalamoo iz yarawnal 'azaaba annal quwwata lillaahi jamee'anw wa annallaaha
shadeedul 'azaab

And some people create for themselves Gods (objects of worship) other than Allah, with devotion (love) equal to the devotion of Allah; and the believers do not love anybody with love equal to the love of Allah; and what will be their state, when the punishment will be before the eyes of the unjust (disbelievers)? For all power belongs wholly to Allah, and because Allah's punishment is very severe.

{**And**} along with the emphatic particles of these verses, the evidences, the flashes of unseen revelations, and the dawns of perceptive unveilings indicating the unity of the Essence, {**from among the people**} created upon the natural disposition of Oneness and receptive to it, {**who take**} among them out of ignorance and stubbornness, {**besides Allah**} meaning the multiplicity absolutely, {**equals**} counterparts worthy of divinity and lordship, deserving of worship, to the extent that {**they love them**} each one being their deity, {**as they love Allah**} who encompasses all, confining every sect to divinity in a specific manifestation therefore they disbelieved, {**and those who believe**} in Allah, {**are stronger in love**} for {**Allah**} who encompasses all and is the true reality; confining divinity, lordship, verification, existence, identity, essence, truth, and attributes to Allah alone, not to anyone else; for there is none in existence except Him, no deity but He, everything perishes except His Face. He has sovereignty in the first creation, and to Him is the return in the second creation. "Grant us the sweetness of certainty, and bless us with the love of the believing ones who live in certainty." {**And if those who did wrong**} by deviating from the path of divine unity and turning away from the straight path, taking equals whom they love as they love

God {**could see**} what they will see {**when they behold the punishment**} that descends upon them for having taken others {**that the power**} the complete, all-encompassing power and total ability {**belongs entirely to God**}, the One solely possessed of majesty, and that {**God**} cloaked in the robe of greatness and magnificence {**is severe in punishment**}, difficult in vengeance, swift in reckoning, they would indeed disavow their worldly leaders just as those leaders disavow them in the Hereafter.

Hadith: `Abdullah: The Prophet (ﷺ) said one statement and I said another. The Prophet (ﷺ) said "Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allah, will enter Paradise." Swahih al-Bukhari 4497

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This profound passage first praises Allah (Glorified and Exalted) as the One True Reality, the sole possessor of lordship, existence, and attributes, whose sovereignty encompasses all creation from beginning to end, whose majesty is unmatched, and whose punishment is just, swift, and complete. It then honours Rasulullaah ﷺ by emphasizing that the believers who follow his guidance are taught to confine their love, devotion, and recognition of divinity solely to Allah, exemplifying the highest station of certainty and spiritual understanding that he manifests. Spiritually, the text teaches that true faith lies in recognizing the oneness of Allah, rejecting all false equals, and cultivating love for Him and for the sincere believers; while those who persist in ignorance and deviation will witness the consequences of misdirected love, reinforcing the essential path of tawhid illuminated by the Beloved Prophet ﷺ.

Its Application: Muslims can apply this verse by loving and worshiping Allah alone, avoiding idolatry or associating partners with Him, strengthening certainty in His Oneness, following His guidance, and keeping the love of the believing community as a support in faith.

Points of `Aqeedah: Muslim creed requires Muslims to believe in the absolute Oneness of Allah ﷻ and to direct the greatest love and worship exclusively to Him. Nothing and no one is equal to Him or worthy of divinity. The believers are distinguished by their stronger love for Allah ﷻ, while associating partners with Him is a grave form of injustice. Allah ﷻ alone possesses complete power, authority, and the right to punish or reward His servants.

Du'a for our Ummah: O Allah, grant us love for You, certainty in Your Oneness, and the company of those who live in faith and truth.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (166):
(Qur'an 2:166)

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

Iz tabarra al lazeenat tubi'oo minal lazeenattaba'oo wa ra awul 'azaaba wa
taqatta'at bihimul asbaab

(The day) when the leaders will be disgusted with their followers and they shall see their punishment, and all their links will be cut off.

Recall, O most perfect of Messengers ﷺ, the moment **{when those who were followed}** the false equals and idols **{disavow those who followed them}** those who had taken them as deities. **{And}** this occurs **{when they see}** their followers **{the punishment}** that descends upon them for having taken others as gods. The followed ones deny them and openly disassociate from them with the purity of their own souls. **{And}** the followers, too, see them and perceive their disavowal, desiring vengeance upon them but unable to act, for **{all connections are severed}** that is, all means of retaliation are cut off with the end of the worldly existence.

Hadith: It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: Whoso obeys me obeys God; and whose disobeys me disobeys God. Whoso obeys my commander obeys me, and whoso disobeys my commander disobeys me. Swahih Muslim 1835c

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Exalted, by showing His perfect justice in holding false deities and their followers accountable. It honours Prophet Muhammad ﷺ by reminding him of his prophetic clarity and insight. Spiritually, it teaches that reliance on anything other than Allah is futile, as all false connections vanish and only divine truth prevails.

Its Application: Muslims can apply this verse by avoiding false deities or worldly idols, recognizing that only Allah deserves worship, and understanding that reliance on anything besides Him is futile. True security and salvation come solely from obedience and devotion to Allah.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that all false objects of worship and worldly attachments will ultimately abandon those who relied upon them instead of Allah ﷻ. On the Day of Judgment, the bonds that people depended upon in this world will be severed, and no false deity, leader, or connection will provide benefit. This teaches the believer to place ultimate reliance, worship, love, and hope in Allah ﷻ alone.

Du'a for our Ummah: O Allah, protect us from idolatry, guide us to worship You alone, and keep us steadfast in sincere devotion.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (167):
(Qur'an 2:167)**

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ
عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

Wa qaalal lazeenat taba'oo law anna lanaa karratan fanatabarra a minhum kamaa
tabarra'oo minnaa; kazaalika yureehimullaahu a'maalahum hasaraatin 'alaihim
wa maa hum bikhaarijeena minan Naar

And the followers will say, “If we were to return (to earth), we would break off from them like they have broken off from us”; this is how Allah will show them their deeds as despair for them; and they will never come out from the fire (hell).

{**And**} after they gave up hope of taking revenge, {**those who followed**} now regretful and full of remorse {**said: If only we had another return**} a repeated chance in the first worldly life, {**then we would disown them**} in it, trying to undo and make up for what passed from having taken them as deities, {**just as they disowned us**} in this current life. But such regret and wishes do not benefit them; rather, it only adds to their torment upon torment. {**Thus**} that is, in this manner corresponding to the punishment of their idolatry {**Allah shows them**} that is, presents before them {**their deeds**} all of their corrupt past actions, and punishes them for each one individually. And what they say in that state brings them nothing but {**regrets**} descending {**upon them**} from the remembrance of their evil actions and vile conduct. This is one of the worst forms of torment and the most intense punishment. May Allah protect us from that. {**And**} in summary: {**they**} neither the followers nor the followed {**are ever to escape**} {**from the Fire**} that is, the fire of separation and limitation that results in sorrow and disgrace.

Hadith: Abu Huraira reported Allah's Messenger (ﷺ) as saying: He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who called (people) to error, he shall have to carry (the burden) of its sin, like those who committed it, without their sins being diminished in any respect. Swahih Muslim 2674

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Most Just and Almighty, by demonstrating His perfect recompense for wrongdoing. It honours Prophet Muhammad ﷺ by guiding believers to understand

the consequences of idolatry. Spiritually, it teaches that worldly regret cannot undo sin; only sincere obedience and turning to Allah can protect from eternal torment.

Its Application: Muslims can practice this verse daily by sincerely avoiding any form of idolatry, seeking Allah's forgiveness for past mistakes, and living consciously with humility and gratitude. Reflecting on consequences, they maintain steadfastness in worship, repentance, and ethical conduct.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that the Day of Judgment will bring true regret and accountability for those who rejected Allah ﷻ and followed false objects of worship. At that time, neither those who were followed nor those who followed them will be able to escape Allah's judgment or benefit from their worldly choices. This teaches that shirk and disobedience have serious consequences, and that sincere repentance must be made before death, while deeds can no longer be changed.

Du'a for our Ummah: O Allah, protect us from regret and punishment, guide our actions, forgive our past, and strengthen our faith always.

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (168):
(Qur'an 2:168)**

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Yaaa ayyuhan naasu kuloo mimmaa fil ardi halaalan taiyibanw wa laa tattabi'oo
khutu waatish Shaitaan; innahoo lakum 'aduwum Mubeen

O mankind! Eat from what is lawful and clean in the earth; and do not follow the footsteps of the devil; undoubtedly, he is your open enemy.

Then, after the Exalted One clarified the path of His Oneness for His sincere servants those turning toward His Divine Presence purifying their inner selves from the filth of idle desires and corrupt opinions, He intended also to guide them toward refining their outer selves with praiseworthy qualities and noble traits, so that their outward appearance would be a reflection of their inner reality. Thus, He said, calling to them with compassion and guidance: **{O people}** you who are innately fashioned upon tawhid (Divine Oneness) **{eat}** and partake **{of what}** from all that He has created for you **{in the earth}** to nourish and strengthen your constitution, **{lawful}** for the foundation of all things is permissibility unless clearly prohibited by revelation, **{and wholesome}** that which comes from the effort of your own hands and the sweat of your brows, for no provision is more wholesome than that. **{And do not follow the footsteps of Satan}** that is, do not imitate or pursue, in seeking provision, the whisperings of the devils of desires and misleading opinions that deviate from the path of truth and lead to injustice and

aggression. Do not be deceived by Satan's manipulations and embellishments. **{Indeed, he is to you a clear enemy}** his enmity is obvious to those endowed with inner vision by the light of God, drawn from the niche of His Oneness.

Hadith: Miqdam bin Madikarib said: "I heard the Messenger of Allah (ﷺ) say: 'A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. But if he must (fill it), then one third of food, one third for drink and one third for air.'" Sunan Ibn Majah 3349

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Most Generous and Wise, for providing lawful, wholesome sustenance and guiding His servants toward both inner purity and outward righteousness. It honours Prophet Muhammad ﷺ by teaching followers how to embody divine guidance in daily life. Spiritually, it reminds believers to purify both heart and actions, rejecting the deceptive temptations of Satan.

Its Application: Muslims can apply this verse daily by striving for balance in life: purifying their hearts from desires, seeking lawful, wholesome sustenance, and embodying noble traits. By avoiding temptation and injustice, they reflect inner piety outwardly, following the guidance of Allah's Oneness.

Points of 'Aqeedah: Muslim creed teaches Muslims to believe that Allah ﷻ is the Creator and Provider, and that He has made lawful and wholesome provisions available for His servants. The believer should seek lawful sustenance and avoid what Allah ﷻ has prohibited. Muslims must also believe that Shaytan is a clear enemy, whose whispers lead people away from truth, obedience, and justice. True tawhid therefore shapes both inner belief and outward conduct, including how one seeks and consumes provision.

Du'a for our Ummah: O Allah, grant us pure sustenance, protect us from Satan's whispers, and make our hearts and actions pleasing to You.

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (169):
(Qur'an 2:169)**

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Innamaa yaamurukum bissooo'i walfahshaaa'i wa an taqooloo alal laahi maa laa ta'lamoona

For he will only instruct you towards the evil and the shameful, and that you fabricate matters concerning Allah, what you do not know.

{He only commands you} and deceives you **{to evil}** the blameworthy trait **{and indecency}** that which is outwardly vile; in order to drive you beyond the limits God has placed within you for the refinement of your outward being. **{And that you say}** after having transgressed the bounds of the Divine Law **{about God}** the One, Unique, and Transcendent in His Essence **{that which you do not know}**; things unbefitting of Him, such as limiting Him to equals and likenesses, or ascribing to Him a child, or a place, or direction, or a body. Exalted is He above what the wrongdoers say, supremely exalted.

Hadith: Muhammad bin Ubayd il-Ghubarī narrated to us, Abū Awānah narrated to us, on authority of Abī Hasīn, on authority of Abī Sālih, on authority of Abū Hurayrah, he said, the Messenger of Allah, peace and blessings of Allah upon him, said: ‘Whoever lies upon me intentionally, then let him take his seat in the Fire’. Swahih Muslim 3.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the One, Unique, and Transcendent, perfectly free from any limitation or likeness. It honours Rasulullaah ﷺ by guiding believers away from falsehood and misattribution of the Divine. Spiritually, it teaches that Satan entices toward indecency and transgression, but true refinement and understanding arise from obeying Allah alone, recognizing His transcendence and rejecting all wrongful ascriptions.

Its Application: Muslims can put this verse into practice by guarding themselves against falsehood and indecency, avoiding transgression of Allah’s limits, and speaking only with knowledge. They should uphold His Oneness, reject all forms of shirk, and act with righteousness and humility.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ is absolutely One, unique, transcendent, and utterly unlike His creation. Therefore, Muslims must never attribute to Him a child, partner, likeness, body, place, direction, or any quality that contradicts His perfection, nor speak about Him without sound knowledge and revelation. Shaytan seeks to lead people into evil and, especially, into false beliefs about Allah ﷻ. Protecting correct ‘Aqeedah requires affirming Allah’s perfection and rejecting all forms of shirk and improper descriptions.

Du’a for our Ummah: O Allah, protect us from indecency and falsehood, grant us knowledge of Your truth, and keep our hearts steadfast.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (170):
(Qur'an 2:170)**

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۖ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ
شَيْئًا وَلَا يَهْتَدُونَ

Wa izaa qeela lahumuttabi'oo maaa anzalal laahu qaaloo bal nattabi'u maaa
alfainaa 'alaihi aabaaa'anaaa; awalaw kaana aabaaa'uhum laa ya'qiloona shai'anw
wa laa yahtadoon

**And when it is said to them, “Follow what Allah has sent down”, they say,
“On the contrary, we shall follow what we found our forefathers upon”;
What! Even if their forefathers had no intelligence, or guidance?!**

{And when it is said to them} that is, to those who follow the footsteps of Satan, in order to purify advice and stir up the zeal of the original nature: **{Follow what God has sent down}** to His Prophet ﷺ of clear proofs and guidance so that you may be guided to the Oneness of God **{they say}** in response to the suggestion of their devils: We do not follow what you have suggested to us of embellishments **{rather, we will follow what we found}** we found **{our fathers doing}** and they are more rational than us. Say to them, O most perfect of messengers ﷺ on our behalf, as a rebuke to them: **{Even if their fathers}** were astray and ignorant **{did not understand anything}** of the matter of religion **{nor were they guided}** at all to the level of certainty, rather they were like that, or worse. Now, how do you follow them?

Hadith: Narrated Abu Sa'id Al-Khudri: The Prophet (ﷺ) said, "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them." We said, "O Allah's Messenger (ﷺ)! (Do you mean) the Jews and the Christians?" He said, "Whom else?" Swahih al-Bukhari 7320

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Wise and All-Guiding, who reveals clear proofs through His Prophet ﷺ. It honours Rasulullaah ﷺ by presenting him as the perfect guide, correcting those who blindly follow ancestral ways. Spiritually, it teaches that true guidance lies in following divine revelation, not inherited ignorance, urging believers to embrace certainty, obedience, and the Oneness of Allah.

Its Application: Muslims can put this verse into practice by prioritizing divine guidance over ancestral or societal habits. They should follow the teachings of the

Prophet ﷺ with understanding, not blindly imitate tradition, and choose the path of truth and righteousness.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that guidance and correct 'Aqeedah must be taken from what Allah ﷻ revealed through His Messenger ﷺ, not merely from inherited customs or the practices of ancestors. Blindly following people is not a proof of truth, especially when their beliefs contradict revelation. Muslims should honour righteous predecessors, but truth is measured by the Qur'an and authentic Sunnah, and guidance ultimately comes from Allah ﷻ.

Du'a for our Ummah: O Allah, guide us to follow Your revealed truth, not blind customs, and grant us understanding and steadfastness in faith.

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (171):
(Qur'an 2:171)**

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ۚ صُمُّ بُكْمٌ عُمْيٌ فَهُمْ لَا
يَعْقِلُونَ

Wa masalul lazeena kafaroo kamasalil lazee yan'iqu bimaa laa yasma'u illaa
du'aaa'anw wa nidaaa'aa; summum bukmun 'umyun fahum laa ya'qiloon

And the example of the disbelievers is similar to one who calls upon one that hears nothing except screaming and yelling; deaf, dumb, blind, so they do not have sense.

{**And**} if you wish, O most perfect of messengers ﷺ, to further expose their disgrace, then mention to the believers Our statement: {**The example of those who disbelieve**} by blindly imitating their forefathers, despite having the capacity and readiness for faith, {**is like the example of**} a person {**who shouts**} calls and raises his voice out of his foolishness {**at what**} is inanimate {**that does not hear**} anything from his speech {**except a call and a cry**}, merely echoes of his own voice returning to him. Their condition in foolishness and ignorance is likened to someone who shouts toward a mountain, hears his own voice echoed back, and foolishly imagines it is someone speaking with him. Yet, their forefathers were also just like them {**deaf**}, unable to hear the call of truth from the tongues of the messengers; {**mute**}, unable to speak of the clear truth that had reached them through transmitted knowledge and reason; {**blind**}, unable to perceive the signs of the divine attributes and the lights of the manifestations of the Essence visible on the horizons. {**So, they**} and their forefathers alike are, due to the extremity of their heedlessness and forgetfulness, as if {**they do not reason**}, that is, they are

not to be counted among those who possess intellect. Awaken us by Your grace from the slumber of heedlessness and the sleep of forgetfulness.

Hadith: Abu Huraira reported God's messenger as saying, "There will be civil strife 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." Mishkat al-Masabih 5402

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Wise, as the One whose signs and guidance are clear to those who reflect. It honours Rasulullaah ﷺ by exemplifying his role in exposing the folly of blind imitation and urging believers toward reason and truth. Spiritually, it teaches that ignoring divine guidance leads to heedlessness, and only through Allah's grace can hearts awaken from ignorance and embrace understanding and faith.

Its Application: Muslims can apply this verse by actively seeking knowledge and understanding of faith, avoiding blind imitation of forefathers, and using reason to recognize divine guidance. They should strive to awaken from heedlessness and act with awareness, truth, and reflection.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that true guidance comes from Allah ﷻ through His revelation, and that rejecting divine guidance in favour of inherited false beliefs leads to misguidance. The Qur'an likens those who refuse truth to people who are deaf, mute, and blind because they do not benefit from their faculties in recognising revelation. Muslims should therefore use their intellect to reflect upon Allah's signs while submitting to the Qur'an and Sunnah, seeking certainty in tawhid.

Du'a for our Ummah: O Allah, awaken our hearts from heedlessness, grant us understanding of Your truth, and guide us to reason and faith.

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (172):
(Qur'an 2:172)**

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

Yaaa ayyuhal lazeena aamanoo kuloo min taiyibaati maa razaqnaakum
washkuroo lillaahi in kuntum iyyaahu ta'budoon

O People who Believe! Eat of the good things We have provided you and be grateful to Allah if it is only Him you worship.

Then Allah, Exalted is He, called them and instructed them regarding matters of their worldly livelihood, saying: **{O you who have believed, eat of the good things}** the pure and wholesome provisions that We have made lawful for you from the animals **{that We have provided you}** sending them to you as a favour to strengthen and balance your constitution. **{And}** after We have strengthened and balanced you, **{be grateful to Allah}** the Bestower and Nurturer, without paying heed to intermediaries or means, **{if you truly worship Him}** and not other deities **{alone}**, limiting your devotion to Him alone.

Hadith: Anas ibn Malik said: "Allah's Messenger said (Allah bless him and give him peace): 'Allah is surely well pleased with the servant's eating and praising Him for the food, or drinking and praising Him for the drink!'" Ash-Shama'il Al-Muhammadiyah 193

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Gracious and Beneficent, as the Provider of pure and lawful sustenance, strengthening and balancing the believer. It honours Rasulullaah ﷺ by conveying Allah's guidance on gratitude and devotion. Spiritually, it teaches that recognizing and partaking of Allah's provisions with thankfulness nurtures both body and soul, leading to sincere worship directed solely to Him, without intermediaries.

Its Application: Muslims can practice this verse daily by consuming lawful, wholesome food with gratitude, recognizing it as Allah's provision. They should maintain balance in their health, strengthen themselves, and focus worship solely on Him, avoiding any form of idolatry.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ alone is the Provider and Bestower of every blessing, including lawful and wholesome sustenance. Muslims should recognise His favours with gratitude and direct worship exclusively to Him, without attributing independent divine power to created intermediaries or means. True 'Aqeedah affirms tawhid in worship: Allah ﷻ alone deserves devotion, thanks, reliance, and ultimate obedience. Enjoying His lawful provisions should therefore increase gratitude and strengthen one's recognition of His Oneness.

Du'a for our Ummah: O Allah, bless us with wholesome provisions, grant us gratitude, strengthen our bodies and hearts, and keep our worship sincere.

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (173):
(Qur'an 2:173)**

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Innamaa harrama 'alaikumul maitata waddama wa lahm al khinzeeri wa maaa
uhilla bihee lighairil laahi famanid turra ghaira baaghinw wa laa 'aadin falaaa
isma 'alaih; innal laaha Ghafoorur Raheem

**He has forbidden for you only the carrion, and blood, and flesh of swine,
and the animal that has been slaughtered while proclaiming the name of
anyone other than Allah; so, there is no sin on him who is compelled and
does not eat out of desire, nor eats more than what is necessary; indeed
Allah is Oft Forgiving, Most Merciful.**

Say to them, O most perfect of Messengers ﷺ, on our behalf: **{He has only forbidden to you}** meaning what your Lord has prohibited in your religion concerning animals **{the dead animal}** that which dies by itself, without proper slaughter or blessing, **{and blood}** flowing from any source, **{and the flesh of swine}** permitted in other religions but impure in essence and by law, **{and that over which any name other than Allah's has been invoked}** at the time of slaughter, invoking the names of idols. These prohibitions were made for you during times of abundance. **{But whoever is forced}** in a situation where he is **{not transgressing}** against the authorities upholding Allah's limits, **{nor exceeding}** by extreme hunger beyond the time of sufficiency **{there is no sin upon him}** in consuming from them enough to satisfy immediate need. **{Indeed, Allah}** who grants dispensation in cases of necessity **{is Forgiving}** toward such transgressions, **{Merciful}**, providing you this concession.

Hadith: bn 'Abbas said that the people of pre-Islamic times used to eat some things and leave others alone, considering them unclean. Then God sent His Prophet and sent down His Book, marking some things lawful and others unlawful; so what He made lawful is lawful, what He made unlawful is unlawful, and what He said nothing about is allowable. And he recited, "Say, I do not find in what is revealed to me anything forbidden to him who eats it, except carrion or blood..." Mishkat al-Masabih 4146

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Forgiving and Most Merciful, as the One who sets clear limits and permits concessions in times of hardship. It honours Rasulullaah ﷺ by conveying divine guidance regarding lawful and prohibited sustenance. Spiritually, it teaches that obedience to Allah's commands, gratitude for His

provisions, and reliance on His mercy ensure that believers maintain purity and righteousness, even when facing necessity or difficulty.

Its Application: Muslims can apply this verse by strictly avoiding prohibited foods dead animals, blood, swine, and improperly blessed meat while recognizing Allah's mercy in cases of necessity. They should strive for lawful, wholesome sustenance, exercising self-discipline and gratitude in all circumstances.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ alone has the authority to declare what is lawful and unlawful in religion. The prohibitions established by His revelation must be accepted with submission, including prohibited foods and offerings dedicated to other than Allah ﷻ. Muslims should also believe that Allah ﷻ is Forgiving and Merciful, and that His Sacred Law provides legitimate concessions in genuine necessity without permitting deliberate transgression or excess.

Du'a for our Ummah: O Allah, guide us to lawful provisions, protect us from what is forbidden, and grant us gratitude and mindful restraint always.

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (174):
(Qur'an 2:174)**

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ
إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Innal lazeena yaktumoona maaa anzalal laahu minal kitaabi wa yashtaroonah
bihee samanana qaleelan ulaaa'ika maa yaakuloona fee butoonihim illan Naara wa
laa yukallimu humul laahu Yawmal Qiyaamati wa laa yuzakkeehim wa lahum
'azaabun aleem

Those who hide the Book sent down by Allah and exchange it for an abject price, they only fill their bellies with fire and Allah will not speak to them on the Day of Resurrection nor will He purify them; and for them is a painful punishment.

Then Allah, Exalted is He, said: **{Indeed, those who conceal what Allah has revealed}** the One who manages the affairs of His servants **{of the Book}** which makes clear for them the path of guidance and sound judgment and instead show what their souls desire and what their minds approve out of arrogance and pride, **{and they exchange it for a small price}** that is, by concealing Allah's Book, offering it to the weak among people as gifts or trivial gains **{those}** the concealers of the path of truth, deviating from the way of honesty **{will not consume}** by this trickery and falsification **{except fire}** in their bellies the fire of greed and desire,

kindled from the fires of opportunity and ultimately leading to the Hellfire, may Allah protect us from it. {**And**} for obeying their commands and following their deeds, {**Allah will not speak to them**} revealing His knowledge of the state of the servants {**on the Day of Resurrection**} to recompense them according to their deeds in the first life; rather, He will drive them to the Fire without revealing their state. {**And**} once He drives them into it, {**He will not purify them**} unlike the purification of sinful believers through fire before being admitted to Paradise and they will remain therein. {**And for them**} therein {**is a painful punishment**}, agonizing and unceasing.

Hadith: Narrated `Ali: I relate the traditions of Allah's Messenger (ﷺ) to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard Allah's Messenger (ﷺ) saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'an) and they will abandon Islam as an arrow going through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection." Swahih al-Bukhari 3611

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the All-Knowing and Just, as the One who governs the affairs of His servants and ensures ultimate accountability. It honours Rasulullaah ﷺ by conveying the serious consequences of concealing divine guidance. Spiritually, it teaches that trading truth for worldly gain leads to unrelenting punishment, while sincerity, honesty, and adherence to Allah's revelations safeguard the soul from eternal torment.

Its Application: Muslims can practice this verse by honouring and sharing Allah's guidance faithfully, avoiding distortion or concealment for personal gain. They should seek truth over worldly profit, teaching with sincerity and integrity, and warning against pride, greed, and misguidance.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ has revealed guidance through His Books and that concealing, distorting, or knowingly withholding revealed truth is a grave sin. The Qur'an warns that those who exchange divine guidance for worldly gain face severe punishment in the Hereafter. Muslims must therefore uphold revealed truth honestly and reject the manipulation of religion for personal desires or benefits. This also affirms belief in Allah's perfect justice, the Day of Resurrection, and the reality of Hellfire.

Du'a for our Ummah: O Allah, grant us sincerity in sharing Your guidance, protect us from greed, pride, and deception, and keep us steadfast.

**Juz Saaqoul (2) Surah Al Baqarah (2) Ayat (175):
(Qur'an 2:175)**

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۖ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

Ulaaa'ikal lazeenash tarawud dalaalata bilhudaah wal'azaaba bilmaghfirah; famaah
asbarahum 'alan Naar

**They are the people who purchased error in exchange of guidance, and
torment in exchange of pardon; so how much can they bear the fire?**

{Those} the wrongdoers and the losers are **{the ones who have exchanged misguidance}** which leads to this punishment **{for guidance}** which leads to everlasting bliss in this present life **{and punishment for forgiveness}** which provides enduring pleasure in the Hereafter. **{So}** how astonishing is their state, **{how patient they are with the Fire}**, persisting in committing the actions that lead to it.

Hadith: It was narrated from Abu Hurairah that: The Messenger of Allah said: "Whoever calls people to true guidance, will have a reward equal to that of those who follow him, without that detracting from their reward in the slightest. And whoever calls people to misguidance, will have a (burden of) sin equal to that of those who follow him, without that detracting from their sins in the slightest." Sunan Ibn Majah 206

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Wise and Most Just, as the One whose guidance leads to eternal bliss and whose punishment is a consequence of persistent error. It honours Rasulullaah ﷺ by highlighting his role in conveying the path of truth. Spiritually, it teaches that those who exchange divine guidance for misguidance endure the consequences of their choices, remaining patient over the Fire by persisting in the very causes that lead to it.

Its Application: Muslims can apply this verse by valuing divine guidance over worldly desires, choosing forgiveness and righteous deeds instead of misguidance. They should reflect on the consequences of their actions, striving for the Hereafter rather than temporary worldly gains.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ has made guidance the path to true success and that rejecting it for misguidance leads to loss and punishment. The believer must have certainty in Allah's promise of forgiveness and everlasting reward in the Hereafter, while fearing the consequences of persistent disobedience and disbelief. This verse also affirms the

reality of the Fire and teaches Muslims not to become heedless of the consequences of actions, but to seek Allah's forgiveness and remain firmly upon guidance.

Du'a for our Ummah: O Allah, guide us to choose Your path over misguidance, grant us patience, and protect us from actions leading to Fire.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (176):
(Qur'an 2:176)**

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

Zaalika bi annal laaha nazzalal kitaaba bilhaqq; wa innal lazeenakh talafoo fil
kitaabi lafee shiqaaqim ba'eed

This is because Allah has sent down the Book with the truth; and indeed those who caused disagreement in the Book are, surely, disputants in the extreme.

{**That**} punishment and chastisement is {**because Allah**} the Guide to them toward monotheism {**has sent down the Book**} meaning the Qur'an, making clear for them His path {**in truth**} the evident and established reality. {**And indeed, those who differ concerning**} the reality of {**the Book are in extreme discord**}, far removed in stages from the truth. We have, by Your grace, realized the truth of what You have revealed to us of Your bounty.

Hadith: 'Abdullah b. 'Umar reported: I went to Allah's Messenger (ﷺ) in the morning and he heard the voice of two persons who had an argumentation with each other about a verse. Allah's Apostle (ﷺ) came to us (and) the (signs) of anger could be seen on his face. He said: Verily, the (peoples) before you were ruined because of their disputation in the Book. Swahih Muslim 2666

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage first praises Allah as the One who guides humanity to monotheism through His perfect Book, the Qur'an, which is a clear, firm, and unerring source of truth, revealing reality with precision and wisdom. It then honours the Prophet Muhammad ﷺ by showing that he is the blessed recipient and conveyor of this divine revelation, through whom guidance reaches the sincere believers and the truth of Allah's commands is affirmed. Spiritually, the text teaches that discord and suffering arise from rejecting or misinterpreting the divine guidance, and that true safety and clarity come from embracing Allah's revealed Book with faith, gratitude, and devotion, following the luminous path of His Beloved Messenger ﷺ.

Its Application: Muslims can apply this verse by recognizing the Qur'an as clear guidance, adhering to its teachings, and avoiding disputes that lead away from its truth. They should seek unity in understanding and practice, embracing the Book with gratitude and sincerity.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that the Qur'an is a true revelation from Allah ﷻ, sent down as guidance and clarification of the truth. Muslims must affirm its divine authority and accept what it teaches regarding tawhid, guidance, and the Hereafter. Deliberately disputing, rejecting, or distorting the truth of Allah's Book is a serious form of misguidance. The believer therefore submits to the Qur'an with certainty, gratitude, and reliance upon Allah's guidance and grace.

Du'a for our Ummah: O Allah, grant us clarity in understanding Your Qur'an, unite our hearts with its truth, and protect us from discord.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (177):
(Qur'an 2:177)**

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي
الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

Laisal birra an tuwalloo wujoohakum qibalal mashriqi walmaghribi wa laakinnal
birra man aamana billaahi wal yawmil aakhiri wal malaaa 'ikati wal kitaabi wan
nabiyyeena wa aatalmaala 'alaa hubbihee zawilqurbaa walyataa maa
walmasaakeena wabnas sabeeli wassaaa'ileena wa firriqaabi wa aqaamas salaata
wa aataz zakaata walmofoona bi ahdihim izaa 'aahadoo wasaabireena fil
baasaaa'i waddarraaaa'i wa heenal baas; ulaaa'ikal lazeena sadaqoo wa ulaaa 'ika
humul muttaqoon

Basic virtue is not just to turn faces to the East and the West, but true righteousness is that one must believe in Allah and the Last Day and the angels and the Book and the Prophets; and out of love for Allah, to give treasured wealth to relatives and to the orphans and the needy and the traveller, and to those who ask, and to set slaves free; and to keep the prayer established and to pay the charity; and those who fulfil their obligations when they make an agreement; and the patient during times of calamity, in hardships and during holy war; it is they who have proved true to their word; it is they who are the pious.

Then, when people differed regarding the matter of the qiblah and focused on it as if all goodness and righteousness were confined to it, Allah, Exalted is He, indicated their error and pointed to true virtue and intrinsic good, saying: **{Righteousness is not}** meaning noble character and pleasing ethics are not merely **{that you turn your faces toward the east or the west}**, for example. Rather, true **{righteousness is}** **{whoever believes}** sincerely among you **{in Allah}** the Creator who brought you from nonexistence **{and the Last Day}** appointed for the recompense of deeds **{and the angels}** the watchful guardians, observing the beauty of Allah, seeking forgiveness for those who believe and act righteously **{and the Book}** which clarifies the path of guidance **{and the Prophets}** sent to direct you to His purpose. **{And}** whoever, having believed in what is mentioned, **{gives wealth}** which might otherwise prevent true turning **{out of love for Him}** to seek His pleasure, and distributes it first to those in need: **{the relatives}** connected to them by family **{and the orphans}** who have no caretakers from their parents or kin, **{and the needy}** whom poverty has constrained due to lack of means or other circumstances, **{and the wayfarer}** strangers unable to manage their affairs because of distance or separation, **{and those who ask}** whom need compels to seek assistance in any form, **{and those in bondage}** captives held by enemies or bound in ways they cannot free themselves, and other similarly constrained individuals; **{and establishes prayer}** continual turning and devotion with all limbs toward Him at all times, especially at prescribed times; **{and gives zakah}** the obligatory dues measured in the Book of Allah. **{And those who fulfill their covenant when they make one}** all of them among the chosen righteous, **{and those who are patient in poverty}** the kind that bends the back, **{and hardship}** disease or bodily affliction, **{and especially in battle}** those who endure when the enemy attacks, benefiting from divine favours and noble dignities, **{those}** the free and patient in adversity, hoping for their Lord's pleasure over themselves, **{are the ones who are truthful}** in their words, who reform their actions, and who purify their intentions. **{And it is they who are the righteous}** preserved from all constraints in matters of faith, attaining the rank of truth and certainty. Our Lord, make us among them by Your kindness and generosity, O Most Merciful of the merciful.

Hadith: Narrated Abu Huraira: The Prophet (ﷺ) said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya (This term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc.) is a part of faith." Swahih al-Bukhari 9

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Exalted and Most Merciful, as the One who defines true righteousness and rewards sincere belief, devotion, and charity. It honours Rasulullaah ﷺ by conveying divine guidance on faith, prayer, zakah, patience, and moral integrity. Spiritually, it teaches that real virtue lies in sincere belief,

charitable action, patience, and devotion, connecting the heart and deeds to Allah's pleasure.

Its Application: Muslims can apply this verse by focusing on sincere faith and righteous actions rather than mere outward rituals. True righteousness includes belief in Allah, the Last Day, the angels, the Book, and the Prophets, giving charity, fulfilling covenants, praying, being patient in hardship, and purifying intentions.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that true righteousness is founded upon sincere faith in Allah ﷻ, the Last Day, the angels, His revealed Books, and His Prophets, and is demonstrated through righteous deeds. Correct 'Aqeedah is therefore not merely outward ritual or direction, but includes worship, charity, fulfilling covenants, and patience in hardship. Muslims believe that Allah ﷻ rewards sincere faith and righteous conduct, and that true believers are distinguished by truthfulness, devotion, and steadfastness.

Du'a for our Ummah: O Allah, grant us sincere faith, righteous deeds, patience, and generosity, and make us among those truly righteous and steadfast.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (178):
(Qur'an 2:178)**

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۚ
فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ
وَرَحْمَةٌ ۖ فَمَنْ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

Yaaa ayyuhal lazeena amanoo kutiba alaikumul qisaasu fil qatlaa alhurru bilhurri wal'abdu bil'abdi wal unsaa bil unsaa; faman 'ufiya lahoo min akheehi shai'un fattibaa'um bilma'roofi wa adaaa'un ilaihi bi ihsaan; zaalika takhfeefum mir rabikum wa rahmah; famani' tadaa ba'da zaalika falahoo 'azaabun aleem

O People who Believe! Retribution is made obligatory for you in the matter of those killed unjustly; a freeman for a freeman, and a slave for a slave, and a female for a female; and for him who is partly forgiven by his brother, seek compensation with courtesy and make payment in proper manner; this is a relief and a mercy upon you, from your Lord; so after this, a painful punishment is for whoever exceeds the limits.

Then Allah, Exalted is He, called them to rectify themselves regarding the overwhelming incidents and great trials that occur among them, arising from the eruption of anger and the excesses of ignorant pride, which lead some to unjustly

and aggressively kill others. He said: **{O you who have believed}** as a requirement of your faith and monotheism, to restrain the soul inclining to evil from its desires arising from human passions know that **{prescribed for you}** in your religion is **{retribution}** **{in cases of murder}**. **{The free person}** who kills **{a free person}** is to be killed in return, **{and}** likewise **{the slave}** who kills **{a slave}**. **{And}** in the case of a female killer, whether free or a slave, she is to be killed **{by a female}** who was killed, corresponding to the ruling for the free or the slave, applying the measure of equivalence. Similarly, for male victims, whether free, female, or slave, the rule applies by analogy. This is the prescribed law of retribution, though it appears that in some instances, it may not have been carried out. **{So whoever is pardoned by his brother anything}** meaning for the offender and killer, from the mutual claims between the disputants seeking retribution from his brother the Muslim whom he unjustly killed **{then follow-up in a good manner}** that is: the ruling upon you in your religion, O disputants, is to pursue what is well-known and commendable in the sight of Allah and the believers, and to return to blood-money rather than retaliation; **{and upon him is payment to him in kindness}** that is: the payment of the diyah, which is the ransom for his life, **{to the heir of the killed one}** with remorseful apology, humble contrition, and without delay or negligence. **{That is a mitigation from your Lord and a mercy}** the mitigation for you, O believers, insofar as it soothes the fever of angry force and softens tribal zeal by wealth that comforts their souls after what occurred; and as for the offender, it preserves his life through payment **{and whoever transgresses after that}** whoever, after such pardon and acceptance of diyah, commits aggression or the offender refuses to pay the diyah to the heirs **{for him is a painful punishment}**, they will be held to account in this world for what they did and punished for it in the Hereafter.

Hadith: Ibn `Abbas: The law of Qisas (i.e. equality in punishment) was prescribed for the children of Israel, but the Diya (i.e. blood money was not ordained for them). So Allah said to this Nation (i.e. Muslims): "O you who believe! The law of Al-Qisas (i.e. equality in punishment) is prescribed for you in cases of murder: The free for the free, the slave for the slave, and the female for the female. But if the relatives (or one of them) of the killed (person) forgive their brother (i.e. the killers something of Qisas (i.e. not to kill the killer by accepting blood money in the case of intentional murder)----then the relatives (of the killed person) should demand blood-money in a reasonable manner and the killer must pay with handsome gratitude. This is an alleviation and a Mercy from your Lord, (in comparison to what was prescribed for the nations before you). So after this, whoever transgresses the limits (i.e. to kill the killer after taking the blood-money) shall have a painful torment." (2.178) Swahih al-Bukhari 4498. Anas: That his aunt, Ar-Rubai' broke an incisor tooth of a girl. My aunt's family requested the girl's relatives for forgiveness but they refused; then they proposed a compensation, but they refused. Then they went to Allah's Messenger (ﷺ) and

refused everything except Al-Qisas (i.e. equality in punishment). So Allah's Apostle passed the judgment of Al-Qisas (i.e. equality of punishment). Anas bin Al-Nadr said, "O Allah's Messenger (ﷺ)! Will the incisor tooth of Ar-Rubai be broken? No, by Him Who sent you with the Truth, her incisor tooth will not be broken." Allah's Messenger (ﷺ) said, "O Anas! The prescribed law of Allah is equality in punishment (i.e. Al-Qisas.)" Thereupon those people became satisfied and forgave her. Then Allah's Messenger (ﷺ) said, "Among Allah's Worshippers there are some who, if they took Allah's Oath (for something), Allah fulfill their oaths." Swahih al-Bukhari 4500

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Just and Most Merciful, as the One who commands fairness, restraint, and reconciliation in human affairs, even amid anger and tribal conflict. It honours Rasulullaah ﷺ by conveying divine guidance on justice, legal retribution, and mercy. Spiritually, it teaches that righteousness requires restraint, forgiveness, and ethical resolution of conflicts through measured justice and compassionate mitigation.

Its Application: Muslims can apply this verse by upholding justice and controlling anger, respecting the sanctity of life, and following Allah's laws on retribution and forgiveness. They should seek reconciliation through pardon or lawful compensation, avoiding vengeance and aggression, embodying mercy and restraint.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ has established just laws to protect human life and restrain ظلم (injustice), while permitting mercy and pardon within His prescribed limits. The law of retribution (qisās) demonstrates Allah's perfect justice, while accepting diyah and granting pardon demonstrates His mercy. Muslims must therefore respect the sanctity of life, submit to Allah's revealed rulings, avoid revenge and aggression, and understand that transgression after Allah's limits brings accountability.

Du'a for our Ummah: O Allah, guide us to justice, control our anger, grant us patience, and help us forgive and act with mercy.

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (179):
(Qur'an 2:179)**

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

Wa lakum fil qisaasi hayaatuny yaaa ulil albaabi la 'allakum tattaqoon

And there is life for you in retribution, O men of understanding, so that you may avoid.

{And for you} O monotheists who perceive the inner realities of divine laws and ordinances established among the believers in this worldly existence **{in the matter of retribution}** which addresses the crimes committed by your apparent limbs **{there is life}** a great and true life for you in the Hereafter; for they will not be held accountable for it after your accountability in this worldly existence. **{O people of understanding}** who perceive with the light of truth the essence of matters while turning away from their superficialities **{that you may be mindful of God}**, hoping that you will restrain yourselves from the urges of brutish forces, contrary to the path of monotheism based on balance and harmony, which lead to such evils.

Hadith: Narrated `Abdullah: Allah's Messenger (ﷺ) said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims." Swahih al-Bukhari 6878

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Just and Most Wise, as the One who establishes divine laws that balance justice and mercy. It honours Rasulullaah ﷺ by conveying guidance on legal retribution and moral responsibility. Spiritually, it teaches that true life and accountability come from restraint, mindfulness of Allah, and adherence to divine justice in this world.

Its Application: Muslims can apply this verse by understanding that justice and accountability in this life serve as a means to preserve true life in the Hereafter. They should act with mindfulness, restrain harmful impulses, and uphold balance, righteousness, and monotheistic principles in all conduct.

Points of `Aqeedah: Muslim creed teaches Muslims to believe that Allah's ﷻ revealed laws contain wisdom, justice, and mercy, even when their deeper benefits are not immediately apparent to us. The law of retribution protects life by restraining people from murder and aggression and establishes accountability in this world. Believers should therefore submit to Allah's commands with trust in His perfect wisdom, use their understanding responsibly, and cultivate taqwa by restraining sinful desires and remaining within the limits established by Him.

Du'a for our Ummah: O Allah, grant us understanding, guide us to act justly, restrain our harmful impulses, and make us mindful of You.

Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (180):
(Qur'an 2:180)

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۚ حَقًّا
عَلَى الْمُتَّقِينَ

Kutiba 'alaikum izaa hadara ahadakumul mawtu in taraka khairanil wasiyyatu
lilwaalidaini wal aqrabeena bilma'roofi haqqan 'alalmut taqeen

It is ordained for you that when death approaches one of you, and he leaves behind wealth, he must bequeath it to parents and near relatives in accordance with tradition; this is a duty upon the pious.

Then Allah, Exalted is He, said: **{Prescribed for you}** also in your religion, O believers **{when death approaches any of you}** meaning its causes and signs **{if he leaves behind wealth}** a considerable amount that can be divided and distributed without prohibiting the heirs **{a bequest}** meaning the portion extracted for the pleasure of Allah, for the deserving poor. The best and foremost bequest is **{for the parents and close relatives}** if they are entitled to it, and the best way to extract it is **{in a fair and just manner}** moderate and commendable among people so as not to exceed one-third of the wealth, lest it unlawfully affect the heirs. What is prescribed in bequests in your religion is only **{a right}** incumbent **{upon the God-fearing}**, who safeguard their faith and monotheism through love for the poor and care for close relatives, avoiding what contradicts it.

Hadith: Narrated `Abdullah bin `Umar: Allah's Messenger (ﷺ) said, "It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him." Swahih al-Bukhari 2738

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Wise and Most Generous, as the One who prescribes just and compassionate distribution of wealth. It honours Rasulullaah ﷺ by conveying divine guidance on bequests and care for the needy. Spiritually, it teaches that righteous believers uphold monotheism and faith by giving to deserving relatives and the poor, ensuring fairness, moderation, and the preservation of both wealth and moral responsibility.

Its Application: Muslims can apply this verse by planning their wealth responsibly, setting aside a fair bequest for the needy and relatives, and ensuring it does not harm heirs. They should act with justice, moderation, and God-consciousness, making their wealth a means of blessing and faith.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ has the authority to prescribe laws governing wealth, family responsibilities, and bequests, and that His rulings are founded upon justice and wisdom. Believers should honour the rights of relatives and the needy, fulfil legitimate obligations, and avoid injustice toward heirs. True ‘Aqeedah produces submission to Allah’s commands, while taqwa requires safeguarding one’s faith through obedience, fairness, and concern for those whom Allah ﷻ has placed under our responsibility.

Du’a for our Ummah: O Allah, guide us to distribute our wealth justly, care for our relatives and the needy, and increase our God-consciousness.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (181):
(Qur’an 2:181)**

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Famam baddalahoo ba'da maa sami'ahoo fa innamaaa ismuhoo 'alallazeena
yubaddi loonah; innallaha Samee'un 'Aleem

So whoever changes the will after he has heard it, its sin is only upon those who change it; indeed Allah is the All Hearing, the All Knowing.

{**So whoever alters it**} meaning the bequest {**after hearing it**} clearly from the one who prescribed it, {**then the sin of it**} that is, the sin of alteration and change {**is only upon**} those who unjustly and falsely {**change it**}. {**Indeed, Allah is Hearing**} of the words of the one who prescribed it {**and Knowing**} of what the changers have done, and He will recompense each of them according to His knowledge.

Hadith: Narrated Abu Salama: That there was a dispute between him and some people (about a piece of land). When he told ‘Aisha about it, she said, "O Abu Salama! Avoid taking the land unjustly, for the Prophet (ﷺ) said, 'Whoever usurps even one span of the land of somebody, his neck will be encircled with it down the seven earths.'" Swahih al-Bukhari 2453

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage first praises Allah by highlighting His perfect knowledge and hearing of all actions and words, showing that nothing escapes His awareness and that ultimate justice rests in His hands. It then honours Rasulullaah ﷺ by implicitly affirming his role as the conveyor of divine guidance and law, through whom the principles of honesty, justice, and accountability are made clear to humanity. Spiritually, it reminds believers to respect the rights and commands of others, avoiding deception or alteration of what is entrusted to them.

Its Application: Muslims can apply this verse by respecting the terms of any bequest, avoiding any alteration or injustice. They should act with integrity, honouring others' rights, knowing that Allah is fully aware and will hold accountable anyone who wrongfully changes it.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ is As-Samī', the All-Hearing, and Al-'Alīm, the All-Knowing, fully aware of every word spoken and every act committed, whether hidden or apparent. Therefore, altering a person's legitimate bequest unjustly is a serious wrongdoing for which Allah ﷻ will hold the perpetrator accountable. The believer must uphold trusts and rights faithfully, knowing that nothing escapes Allah's perfect knowledge and that every person will be recompensed according to their deeds.

Du'a for our Ummah: O Allah, grant us integrity, guide us to honour the wishes of others, protect us from injustice, and recompense us rightly.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (182):
(Qur'an 2:182)**

فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Faman khaafa mim moosin janafan aw isman fa aslaha bainahum falaaa ismaa
'alayh; innal laaha Ghafoorur Raheem

Then if one fears that the will maker (the deceased) has done injustice or sin, and he makes a reconciliation between the parties, there shall be no sin upon him; indeed Allah is Oft Forgiving, Most Merciful.

{**So whoever fears**} among the executors and trustees {**from a testator**} at the time of the bequest {**any deviation or sin and reconciles between them**} meaning adjusts the shares of some rightful heirs, in accordance with his knowledge of their circumstances, {**then there is no sin upon him**} that is, upon the trustee in making this adjustment or change, and rather {**it is hoped from Allah**} that his reconciliation will bring reward for him and for those to whom the bequest was made. {**Indeed, Allah**} Who is fully aware of their condition {**is Forgiving, Merciful**} to each of them.

Hadith: Narrated Sa'd bin Abu Waqqas: The Prophet (ﷺ) came visiting me while I was (sick) in Mecca, ('Amir the sub-narrator said, and he disliked to die in the land, whence he had already migrated). He (i.e. the Prophet) said, "May Allah bestow His Mercy on Ibn Afra (Sa'd bin Khaula)." I said, "O Allah's Messenger (ﷺ)! May I will all my property (in charity)?" He said, "No." I said, "Then may I will half of it?" He said, "No". I said, "One third?" He said: "Yes, one third, yet even one third is too much. It is better for you to leave your inheritors wealthy

than to leave them poor begging others, and whatever you spend for Allah's sake will be considered as a charitable deed even the handful of food you put in your wife's mouth. Allah may lengthen your age so that some people may benefit by you, and some others be harmed by you." At that time Sa'd had only one daughter. Swahih al-Bukhari 2742

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Forgiving and Merciful, for His knowledge of human circumstances and His wisdom in rewarding just actions. It honours Prophet Muhammad ﷺ as the exemplar of fairness and guidance in administering trusts. Spiritually, it teaches believers the value of sincere reconciliation and justice in handling others' affairs.

Its Application: Muslims can apply this verse by responsibly managing bequests, making fair adjustments when necessary to prevent injustice or conflict. Acting with wisdom, sincerity, and fear of Allah, they seek His pleasure, knowing that such reconciliation carries reward and mercy.

Points of 'Aqeedah: Muslim creed teaches Muslims to believe that Allah ﷻ is perfectly aware of people's circumstances, intentions, and actions, and that He rewards sincere efforts to establish justice and reconciliation. When a trustee corrects a genuine injustice or deviation in a bequest with fairness and without wrongdoing, such reconciliation is not sinful. This reflects Allah's ﷻ mercy and forgiveness and teaches believers that preserving rights, preventing injustice, and reconciling disputes are acts pleasing to Him when carried out sincerely and justly.

Du'a for our Ummah: O Allah, guide us to act justly in managing trusts, reconcile disputes wisely, and grant us Your forgiveness and mercy.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (183):
(Qur'an 2:183)**

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Yaa ayyuhal lazeena aamanoo kutiba 'alaikum Siyaamu kamaa kutiba 'alal
lazeena min qablikum la'allakum tattaqoon

**O People who Believe! Fasting is made compulsory for you, like it was
ordained for those before you, so that you may attain piety.**

Then, when Allah, Exalted is He, instructed them regarding disciplining their outward behaviour, He also intended to guide them concerning the refinement of their inner selves. Thus, He addressed them, saying: **{O you who have believed, decreed for you}** in your religion **{is fasting}** meaning the specific abstention from the second dawn until sunset during the month known in the language of the

Sharia, as well as the absolute restraint and complete turning away from anything other than the Truth, for the possessors of understanding and certainty who perceive the inner realities and fulfil it according to their capacity, {as it was decreed upon} for the nations of the prophets {those before you} and it is prescribed for you {so that you may become righteous}, in hope that you guard yourselves against indulgence in the kind of consumption that kills the heart and extinguishes the fire of true love and devotion.

Hadith: Ibn 'Umar: Fasting was observed on the day of 'Ashura' (i.e. 10th of Muharram) by the people of the Pre-Islamic Period. But when (the order of compulsory fasting) in the month of Ramadan was revealed, the Prophet said, "It is up to one to fast on it (i.e. day of 'Ashura') or not." Swahih al-Bukhari 4501.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Exalted, for His wisdom in prescribing fasting as a means of spiritual and physical refinement. It honours Prophet Muhammad ﷺ, who was entrusted to convey this sacred guidance to humanity. Spiritually, it teaches believers to discipline both outward actions and inner inclinations, cultivating self-restraint, devotion, and closeness to Allah.

Its Application: Muslims can apply this verse by observing fasting with mindfulness, restraining both bodily desires and distractions from truth. By practicing self-discipline and spiritual focus, they purify their hearts, strengthen devotion, and cultivate righteousness, following the guidance of previous prophets.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that fasting is a divinely prescribed act of worship commanded by Allah ﷻ, and that His legislation aims to cultivate taqwa and obedience. Muslims believe that fasting was also prescribed for previous communities, demonstrating the continuity of divine guidance through the Prophets. While fasting has an outward legal form, its spiritual purpose includes disciplining desires and strengthening devotion to Allah ﷻ. True taqwa is therefore achieved through sincere submission to His commands.

Du'a for our Ummah: O Allah, grant us sincere fasting, purify our hearts, strengthen our devotion, and help us attain true righteousness and self-discipline.

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (184):
(Qur'an 2:184)**

أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ۚ إِنْ كُنْتُمْ تَعْلَمُونَ

Ayyaamam ma'doodaat; faman kaana minkum mareedan aw'alaa safarin
fa'iddatum min ayyaamin ukhar; wa 'alal lazeena yuteeqoonahoo fidyatun
ta'aamu miskeenin faman tatawwa'a khairan fahuwa khairul lahoon wa an
tasoomoo khairul lakum in kuntum ta'lamoona

For a certain number of days only; so whoever is sick among you, or on a journey, the same number in other days; and those who do not have the strength for it must give a redemption by feeding a needy person; so whoever increases the good of his own accord, it is better for him; and fasting is better for you, if only you realise.

Then, when Allah, Exalted is He, prescribed fasting for you, He said: **{Fasting is for a limited number of days}** these are the days of the month of Ramadan. **{So, whoever among you is ill}** meaning anyone for whom fasting would be harmful or difficult **{or on a journey}** traveling a distance considered significant by jurists **{then an equal number of other days}** must be made up, without any expiation. **{And as for those who can fast}** those who are neither ill nor traveling **{there is a ransom}** **{feeding a poor person}** for each day missed. **{And whoever voluntarily does more good}** gives beyond what is required **{it is better for him}** in the sight of his Lord, rewarding him additionally **{And fasting is better for you}** in terms of spiritual benefits, self-discipline, restraint of desires, and turning toward obedience **{if you only knew}**. This was the prescription at the beginning of Islam, and it was later abrogated in part by the verse that will follow, allowing some exemptions and adjustments.

Hadith: 'Ata: That he heard Ibn `Abbas reciting the Divine Verse:-- "And for those who can fast they had a choice either fast, or feed a poor for every day.." (2.184) Ibn `Abbas said, "This Verse is not abrogated, but it is meant for old men and old women who have no strength to fast, so they should feed one poor person for each day of fasting (instead of fasting). Swahih al-Bukhari 4505

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Most Wise and Merciful, for His guidance and laws regarding fasting, showing His care for human ease and wellbeing. It honours Prophet Muhammad ﷺ, entrusted to convey these divine rulings. Spiritually, it teaches believers self-discipline, mindfulness, and charity, turning the soul toward obedience, gratitude, and the refinement of inner desires.

Its Application: Muslims can apply this verse by observing fasting of Ramadan while being mindful of allowances for illness or travel, making up missed days, and striving to do extra voluntary fasting and good deeds. This fosters discipline, spiritual growth, and generosity toward the needy.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ legislates acts of worship with wisdom and mercy, and that His revealed rulings may contain concessions and may be changed by later revelation according to His perfect wisdom. Fasting Ramadan is a prescribed obligation, while legitimate illness and travel bring lawful concessions. Muslims must accept Allah’s rulings with submission, trusting His wisdom, and believe that sincere obedience and voluntary good deeds bring additional reward from Him.

Du’a for our Ummah: O Allah, help us fast sincerely, complete missed days, do extra good, and strengthen our self-discipline and devotion to You.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (185):
(Qur’an 2:185)**

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم وَلَعَلَّكُمْ تَشْكُرُونَ

Shahru Ramadaanallazeeee unzila feehil Qur'aanu hudal linnaasi wa baiyinaatim minal hudaa wal furqaan; faman shahida minkumush shahra falyasumhu wa man kaana mareedan aw 'alaa safarin fa'iddatum min ayyaamin ukhar; yureedul laahu bikumul yusra wa laa yureedu bikumul 'usra wa litukmilul 'iddata wa litukabbirul laaha 'alaa maa hadaakum wa la'allakum tashkuroon

The month of Ramadan in which was sent down the Qur’an, the guidance for mankind, the direction and the clear criteria (to judge between right and wrong); so whoever among you witnesses this month, must fast for the (whole) month; and whoever is sick or on a journey, may fast the same number in other days; Allah desires ease for you and does not desire hardship for you, so that you complete the count (of fasts), and glorify Allah’s greatness for having guided you, and so that you may be grateful.

Then know, O believers, that the best of months in the sight of Allah, the most elevated in status and virtue, is: **{The month of Ramadan in which the Qur’an was revealed}** whether its initial revelation or its entirety, as some narrations indicate that the Qur’an was revealed in stages over all the nights of this month. How could it not be the best of months, when the Qur’an, **{guidance for mankind}** guiding believers to the recognition and unification of God **{and clear proofs}** manifest signs and evidences **{of guidance and the criterion}** which distinguishes the truth, the divine existence, from falsehood, the created and transient existences was sent down during it, leading the seeker to the level of certain knowledge. **{So, whoever of you witnesses the month}** being present and

able to fast without excuse **{let him fast it}** for the full thirty days, without interruption or compensation, for this verse abrogates the previous one. **{And whoever is ill}** unable to endure fasting due to the severity of illness, **{or on a journey}** may break the fast to avoid hardship, **{then an equal number of other days}** must be made up. **{Allah intends for you ease}** He does not intend hardship for you and only allowed this concession in illness and travel. **{So that you complete the prescribed period}** to ensure you attain all the spiritual and physical benefits of fasting, **{and that you may glorify Allah for guiding you}** to these concessions, **{and that you may be grateful}** awakening your hearts to His abundant favours and turning your thanks toward Him.

Hadith: Nafi': Ibn 'Umar recited: "They had a choice, either fast or feed a poor for every day.." and added, "This Verse is abrogated." Swahih al-Bukhari 4506

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Most Exalted, for His wisdom in revealing the Qur'an during Ramadan, the most blessed month. It honours Prophet Muhammad ﷺ, chosen to deliver this divine guidance to humanity. Spiritually, it teaches believers that fasting cultivates mindfulness, gratitude, and closeness to Allah, awakening hearts to His guidance and nurturing certainty, piety, and obedience in daily life.

Its Application: Muslims can apply this verse by observing the full fast of Ramadan with sincerity, making up any missed days due to illness or travel, and reflecting on the Qur'an's guidance. They should embrace gratitude, spiritual growth, and obedience to Allah's commands.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that the Qur'an is the revelation of Allah ﷻ, sent as guidance, clear proof and a criterion distinguishing truth from falsehood. Ramadan is honoured because of its connection with the revelation of the Qur'an. Muslims must submit to Allah's revealed rulings concerning fasting, believe in His perfect wisdom and mercy, and recognize that His concessions for illness and travel are part of His ease. Guidance itself is a favour from Allah ﷻ for which believers should be grateful.

Du'a for our Ummah: O Allah, help us fast Ramadan sincerely, complete missed days, reflect on Your Qur'an, and fill our hearts with gratitude.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (186):
(Qur'an 2:186)**

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي
لَعَلَّهُمْ يَرْشُدُونَ

Wa iza sa alaka 'ibaadee 'annnee fa innee qareebun ujeebu da'wataddaa'i iza
da'aani falyastajeeboo lee wal yu'minoo bee la'allahum yarshudoon

And (O dear Prophet Muhammad ﷺ), when My bondmen question you concerning Me, then surely I am close; I answer the prayer of the supplicant when he calls on Me, so they must obey Me and believe in Me, so that they may attain guidance.

{**And**} for this reason, He, Exalted is He, informed His Prophet ﷺ, guiding His grateful servants to His nearness and mercy, saying: {**When My servants ask you**} O you who call creation toward their Creator {**concerning Me**}, saying: “Is our Lord near so that we may whisper to Him in the secrecy of our souls, or far so that we must call upon Him from a distance?” then say to them, O most perfect of messengers ﷺ, on My behalf: {**Indeed, I am near.**} I am closer to them than their own selves; {**I respond to the call of the supplicant when he calls upon Me**} that is, I hasten to answer his plea, as is expressed in the sacred hadith wherein Allah says: “I am with My servant when he remembers Me.” {**So let them respond to Me**} by obeying My command in all their needs and affairs {**and let them believe in Me**} with full conviction that I alone can grant their hopes and fulfill their desires, for there is no refuge nor return except to Me. {**That they may be rightly guided**} so that they may reach the station of true guidance and tranquillity in the unity of their Lord. “Guide us, by Your gentleness, to the abode of Your majesty, O Guide of the lost and bewildered.”

Hadith: Narrated Abu Huraira: The Prophet (ﷺ) said, "Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' " Swahih al-Bukhari 7405

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Near and Most Responsive, as the One who is closer to His servants than their own selves and answers their supplications. It honours Rasulullaah ﷺ by conveying Allah’s guidance about His nearness. Spiritually, it teaches that sincere belief, reliance, and turning to Allah in all matters cultivate true monotheism, inner peace, and guidance toward the Divine presence.

Its Application: Muslims practice this verse by calling upon Allah confidently, knowing His nearness, obeying His commands, and strengthening belief through

constant du‘a. By turning to Him privately and publicly, they nurture trust, reliance, and spiritual tranquility, seeking guidance in every matter.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ is near to His servants in a manner befitting His majesty, hears their supplications and responds to them according to His perfect wisdom. Du‘ā’ must be directed to Allah ﷻ alone, for He alone possesses the power to grant benefit, remove harm and fulfil needs independently. Believers must respond to His commands and place their trust in Him, knowing that true guidance, refuge and tranquillity come from Him.

Du’a for our Ummah: O Allah, draw us near to You, answer our supplications, strengthen our faith, guide our hearts, and grant us lasting tranquility.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (187):
(Qur’an 2:187)**

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

Uhillal lakum laylatas Siyaamir rafasu ilaa nisaaa'ikum; hunna libaasullakum wa antum libaasullahunn; 'alimal laahu annakum kuntum takhtaanoona anfusakum fataaba 'alaikum wa 'afaa 'ankum fal'aana baashiroo hunna wabtaghoo maa katabal laahoo lakum; wa kuloo washraboo hattaa yatabaiyana lakumul khaitul abyadu minal khaitil aswadi minal fajri summa atimmus Siyaama ilal layl; wa laa tubaashiroo hunna wa antum 'aakifoona fil masaajid; tilka hudoodul laahi falaa taqraboohaa; kazaalika yubaiyinul laahu aayaatihee linnaasi la'allahum yattaqoon

Going to your wives during the nights of the fast is made lawful for you; they are coverings for you and you are coverings for them; Allah knows that you were deceiving yourselves (in this respect), so He accepted your penance and forgave you; so cohabit with them and seek what Allah has destined for you – and eat and drink until the white thread becomes distinct to you from the black thread at dawn – then complete the fast till nightfall; and do not touch women while staying in seclusion for worship in the mosques; these are the limits imposed by Allah, so do not go near them; this is how Allah explains His verses to mankind so that they may attain piety.

Then Allah pointed out the rulings of fasting regarding what is lawful and unlawful in it, saying: **{It has been made lawful for you}** O you who fast **{the night of fasting}** not its daytime, for abstaining from sexual intercourse during the day is part of the definition of fasting in Sharia; **{intimacy}** refers to sexual intercourse **{with your wives,}** those women who **{are a garment for you}** you cannot restrain your nature from them, and your desires incline toward them **{and you are a garment for them}** as well, they cannot restrain their desires toward you, which are stronger than yours, and thus Allah permitted intimacy during the nights because **{He knows}** fully aware of your innermost states **{that you would have betrayed yourselves, so He accepted your repentance}** meaning that forbidding it would have led you to hardship and sin, depriving you of the reward of fasting, as the Prophet ﷺ reported from Allah: "Fasting is for Me, and I Myself reward it."

{And} when Allah knew what was in your hearts, **{He pardoned you}** removing from you what could have led to temptation and hardship, namely the prohibition of intimacy at night and now that He has permitted it, **{so approach them}** unite with your wives in the nights of fasting, and do not fear Allah's punishment after His permission; **{and seek}** the hidden **{what Allah has decreed for you}** righteous offspring from your union, for the secret of marital intimacy ensures the continuation of humankind, created in the form granted by the Most Merciful, so that they may rise in servitude and knowledge to act as His vicegerents. **{And eat and drink}** during the night **{until the white thread}** the spreading whiteness of true dawn **{becomes distinct to you from the black thread}** the darkness of false dawn both being **{from the dawn,}** marking the end of the night. **{Then complete the fast}** from the specified time **{until the night}** meaning until sunset when no light remains on the eastern horizon. **{And do not approach them}** your wives **{while you are in retreat in the mosques,}** for i'tikaf (spiritual retreat) involves remaining in the mosque to draw near to Allah, and it is nullified by leaving unnecessarily or engaging in intercourse, which is not permitted during i'tikaf. **{These}** the mentioned rulings **{are the limits of Allah;}** boundaries set between you and transgression, **{so do not approach them}** lest you exceed them. **{Thus does Allah make clear His signs}** the signs indicating the oneness of His Essence **{for mankind,}** those who have forgotten their primordial covenant, **{that they may become mindful (God-fearing).}** in hope that they will develop God-consciousness through the light of divine reality that annihilates all else.

Hadith: Al-Bara': When the order of compulsory fasting of Ramadan was revealed, the people did not have sexual relations with their wives for the whole month of Ramadan, but some men cheated themselves (by violating that restriction). So Allah revealed: "Allah is aware that you were deceiving yourselves but He accepted your repentance and forgave you.." (3.187) Swahih al-Bukhari 4508. `Adi bin Hatim: I said, "O Allah's Messenger (ﷺ)! What is the meaning of the white thread distinct from the black thread? Are these two threads?" He said,

"You are not intelligent if you watch the two threads." He then added, "No, it is the darkness of the night and the whiteness of the day." Swahih al-Bukhari 4510

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Merciful and All-Knowing, as the One who legislates with wisdom and compassion, providing ease and lawful allowances during fasting. It honours Rasulullaah ﷺ by conveying Allah's guidance on proper observance of fasting and lawful intimacy. Spiritually, it teaches that observing these limits with mindfulness nurtures righteousness, God-consciousness, and the cultivation of virtue, turning believers toward divine awareness and inner purification.

Its Application: Muslims can apply this verse by observing the rules of fasting carefully: abstaining from food, drink, and sexual intercourse during the day, while enjoying lawful intimacy at night, and respecting boundaries during i'tikaf. They should fast mindfully, follow Allah's limits, and cultivate God-consciousness.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ alone has the authority to establish what is lawful and unlawful in worship and human conduct, and His rulings are based upon perfect knowledge, wisdom and mercy. The limits He has revealed must be respected, including the rulings of fasting, marital intimacy, dawn-to-sunset abstention and i'tikāf. Muslims should believe that Allah ﷻ knows their outward and inward states, accepts sincere repentance, and guides His servants toward taqwā through His revelation.

Du'a for our Ummah: O Allah, grant us sincerity in fasting, patience in restraint, lawful fulfillment of desires, and mindfulness to grow in Your consciousness.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (188):
(Qur'an 2:188)**

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ
وَأَنْتُمْ تَعْلَمُونَ

Wa laa taakuloo amwaalakum bainakum bilbaatili wa tudloo bihaaaa ilal
hukkaami litaakuloo fareeqam min amwaalin naasi bil ismi wa antum ta'lamoon

**And do not unjustly devour the property of each other, nor take their cases
to judges in order that you may wrongfully devour a portion of other
peoples' property on purpose.**

{And} among the set of rulings prescribed for your reformation is that **{you do not consume one another's wealth}** meaning: none of you should consume

another's property **{unjustly}**, that is, by invalid means that do not permit taking another's wealth, such as theft, usurpation, usury, bribery, and schemes falsely attributed to the Sharia, as well as other tricks and deceptions invented by jurists in legal matters, which they wrongly ascribed to the pure and upright Muhammadan path that reveals divine wisdom and is free from such false embellishments. **{And}** also among the rulings prescribed is that you must not **{bring it}** that is, you must not attempt to exploit one another's wealth **{to the rulers}** who are in authority over you; meaning: you should not falsely accuse one another, which sows enmity and hatred between you and the government, leading to confiscation that requires seizing money from both sides or from one side. **{In order that you may consume}** meaning the rulers **{a portion}** some or all **{of the wealth of the people}** who are oppressed **{by sin}** arising from those who instigate or entice, and **{you}** O you who instigate **{know}** that you are sinful and slanderers. We seek refuge in You from the likes of these acts, O Possessor of Strength and Firmness.

Hadith: 'Abdullah bin 'Amr narrated: "The Messenger of Allah (ﷺ) cursed the one who bribes and the one who takes a bribe." Jami' at-Tirmidhi 1337

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Just and All-Wise, as the One who enjoins fairness, integrity, and protection of property. It honours Rasulullaah ﷺ by conveying Allah's guidance for ethical conduct and uprightness among believers. Spiritually, it teaches that avoiding unjust acquisition and false accusation cultivates righteousness, trust, and social harmony, drawing the heart closer to divine justice and moral uprightness.

Its Application: Muslims can apply this verse by respecting the limits Allah has set regarding wealth: avoiding theft, bribery, deception, usury, or false accusations. They should earn and spend honestly, protect others' rights, and refrain from exploiting rulers or people, cultivating justice and God-consciousness.

Points of 'Aqeedah: Muslim creed teaches that Allah ﷻ alone is the ultimate Lawgiver, and His revealed commands establish the rights and limits that Muslims must respect. Wealth is a trust from Allah ﷻ, so Muslims must believe that stealing, usurping, bribery, usury and consuming another's property unjustly are prohibited. They must also avoid false accusations and manipulating authorities to seize others' wealth. Allah ﷻ knows hidden intentions and will hold every person accountable for injustice, deception and violation of others' rights.

Du'a for our Ummah: O Allah, protect us from unjustly taking others' wealth, guide us to honesty, and help us respect Your prescribed limits.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (189):
(Qur'an 2:189)**

يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا
وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى ۚ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

Yas'aloona 'anil ahillati qul hiya mawaaqeetu linnaasi wal Hajj; wa laisal birru
bi an ta'tul buyoota min zuhoorihaa wa laakinnal birra manit taqaa; wa'tul
buyoota min abwaa bihaa; wattaqullaaha la'allakum tuflihoon

**They ask you, (O dear Prophet Muhammad ﷺ), regarding the crescents;
say, “They are indicators of time for mankind and for Hajj”; and it is not a
virtue at all that you enter the houses by demolishing their back portions,
but in reality virtue is piety; and enter the houses using their gates and keep
fearing Allah, hoping that you achieve success.**

When, by His prior and direct knowledge, Allah decreed to answer those who asked about the waxing and waning of the moon, its crescent and fullness, and its return to its original state, He informed His Prophet ﷺ about their question as a favour to him, saying: **{They ask you}** O caller to the truth ﷺ **{about the new moons. Say}**, regarding their varying phases, increasing and decreasing, say to them a response born from the tongue of wisdom, matching the style of the Wise One and suited to your condition and understanding: If you ask about the wisdom and benefits embedded in them, not about the exact quantity of the moon's state for this is beyond human reach and the limit of wise men's knowledge the matter of the moon is only that its light is borrowed from the sun, for it is dark in itself, and its illumination depends on facing the sun and the earth not blocking it. As to what the sun is in itself, what the moon is, and how they relate no mind among His creation truly comprehends it; it is among what Allah has kept exclusive in His knowledge, so no one should ask about it. But **{they are}** that is, the variations in the moon, waxing and waning, rising and falling **{signs appointed for people}** in matters of their livelihood such as fixed times for debt payments, waiting periods ('iddah), and related rulings, and other time-bound measures used in transactions among people, customs, and acts of worship. **{And}** especially in **{Hajj}**, fasting, and vows that are fixed by these times; all these are governed by the moon's changes and other time-based worship. **{And}** just as your question is not related to matters of your religion and monotheism, **{it is not righteousness} {that you enter houses from their backs}** and not through their doors. The Ansar, when entering Ihram for pilgrimage, would avoid the doors of houses and instead pierced through their backs to enter, considering this a praiseworthy act. Thus, Allah corrected their error and guided them to true righteousness by saying: **{But**

righteousness is} acceptable to Allah righteousness of **{one who fears}** (is mindful of) Allah's prohibitions entirely when wearing Ihram. For Ihram in pilgrimage, which signifies voluntary death in the language of Sharia, is like the shroud for natural death; just as the shroud-wearer is protected from all prohibitions by necessity, the wearer of Ihram must guard himself against all prohibitions by choice and intention. **{And}** if entering through the backs of houses is not a mark of righteousness, then **{enter houses by their doors}** while closing your eyes to forbidden acts, **{and fear Allah}** sincerely and in awe, **{that you may succeed}** hoping to attain success from Allah by virtue of your piety.

Hadith: Al-Bara: In the Pre-Islamic Period when the people assumed Ihram, they would enter their houses from the back. So Allah revealed:-- "And it is not righteousness that you enter houses from the back, but the righteous man is he who fears Allah, obeys His Orders and keeps away from what He has forbidden. So enter houses through their doors." (2.189) Swahih al-Bukhari 4512

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Knowing and Wise, who alone governs the heavens, the moon, and the sun, guiding human affairs through their signs. It honours Prophet Muhammad ﷺ as the divinely appointed messenger, entrusted with explaining these truths to mankind. Spiritually, it teaches that righteousness lies in mindfulness of Allah, sincere obedience, and observing His laws in both knowledge and action, rather than outwardly misguided practices.

Its Application: Muslims can apply this verse by using the moon as a practical guide for religious and social duties timing fasting, Hajj, vows, and transactions while focusing on true righteousness: observing prohibitions, intentions, and piety, rather than outward or misguided actions.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ alone possesses complete knowledge of the realities of His creation, while human knowledge is limited and dependent upon what He reveals. The changing phases of the moon are among Allah's signs and provide divinely appointed measures for worship and worldly matters. Muslims must distinguish genuine righteousness from invented practices, follow the guidance of revelation, obey Allah's commands, avoid His prohibitions, and understand that true success is attained through taqwā and obedience.

Du'a for our Ummah: O Allah, help us observe Your commands with sincerity, follow Your signs correctly, guard our intentions, and attain true righteousness.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (190):
(Qur'an 2:190)**

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

Wa qaatiloo fee sabeelillaahil lazeena yuqaatiloonaakum wa laa ta'tadoo; innal laaha laa yuhibbul mu'tadeen

And fight in Allah's cause against those who fight you and do not exceed the limits; and Allah does not like the transgressors.

{**And**} among the set boundaries prescribed for you is fighting against the enemies of your religion: {**Fight in the way of Allah**} against the polytheists who turn away from the path of truth, stubborn and arrogant, and especially {**those who fight you**} and intend to exterminate you for the sake of battle, daring to transgress it. {**And do not transgress**} O believers, do not exceed what you have been forbidden, such as killing those under treaty, committing acts of treachery, sudden assaults, fighting in the sacred sanctuary or during the forbidden months, initiating aggression, and other forbidden acts. {**Indeed, Allah does not love transgressors**} those who overstep the limits and violate covenants.

Hadith: It has been reported from Sulaiman b. Buraida through his father that when the Messenger of Allah (ﷺ) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say: Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war, do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of the Muhajireen and inform them that, if they do so, they shall have all the privileges and obligations of the Muhajireen. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war or Fai' except when they actually fight with the Muslims (against the disbelievers). If they refuse to accept Islam, demand from them the Jizya. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them. When you lay siege to a fort and the besieged appeal to you for protection in the name of Allah and His Prophet, do not accord to them the guarantee of Allah and His Prophet, but accord to them your own guarantee and the guarantee of your companions for it is a lesser sin that the security given by you or your companions be disregarded than that the security granted in the

name of Allah and His Prophet be violated. When you besiege a fort and the besieged want you to let them out in accordance with Allah's Command, do not let them come out in accordance with His Command, but do so at your (own) command, for you do not know whether or not you will be able to carry out Allah's behest with regard to them. Swahih Muslim 1731a, b

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The text glorifies Allah, the Exalted, for His perfect justice, setting clear boundaries in warfare and commanding believers to act with righteousness and restraint. It honours Rasulullaah ﷺ, the Most Noble Messenger, as the exemplar who conveys these divine laws with wisdom and mercy. Spiritually, it teaches believers to uphold justice, avoid transgression, and align their actions with Divine guidance, reflecting true faith and obedience.

Its Application: Muslims can apply this verse by defending their faith and community, when necessary, while strictly adhering to limits set by Allah: avoiding treachery, aggression, harming innocents, or violating treaties. Obedience, justice, and restraint reflect true righteousness in conflict.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ has established moral and legal limits even in matters of warfare, and obedience to Him remains obligatory in every circumstance. Fighting is not permitted as unrestricted aggression; Muslims must respect treaties, sacred times and places, and the rights of those whom Allah ﷻ has protected. Muslims should believe that Allah ﷻ does not love transgression, treachery or injustice, and that His commands must be followed with justice, restraint and taqwā.

Du'a for our Ummah: O Allah, guide us to defend Your path justly, restrain from transgression, honour covenants, and act with fairness and integrity.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (191):
(Qur'an 2:191)**

وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ
عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلَوكُمْ فِيهِ ۖ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۚ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

Waqtuloohum haisu saqif tumoohum wa akhrijoohum min haisu akhrajookum;
walfitnatu ashaddu minal qatl; wa laa tuqaatiloohum 'indal Masjidil Haraami
hattaa yaqaatilookum feehi fa in qaatalookum faqtuloohum; kazaalika jazaaa'ul
kaafireen

And slay the disbelievers wherever you find them, and drive them out from where they drove you out, and the turmoil they cause is worse than slaying;

and do not fight them near the Sacred Mosque until they fight you there; so, if they fight you, slay them; this is the punishment of the disbelievers.

{And} If they unite to fight you and head toward you **{kill them wherever you find them}** meaning: wherever you find them **{And expel them}** if you gain victory over them **{from where they expelled you}** meaning: from the place they expelled you i.e., Mecca **{And}** sow discord and confusion among them and plunge them into chaos; since **{Persecution is more severe}** has a more severe impact **{than killing}** because the consequence of killing ends, while the impact of discord continues and does not cease **{And}** you must uphold covenants, especially **{Do not fight them}** while you are the ones initially facing death **{at al-Masjid al-Haram}** the sacred mosque where taking a life is forbidden absolutely **{until they fight you there}** while they initiate aggression, transgressing God's limits **{But if they fight you, then kill them}** then kill them also there, saying: **{Such is the recompense of the disbelievers}** those who violate the sanctity of God's House.

Hadith: Narrated Ibn `Abbas: Allah's Messenger (ﷺ) said on the day of the conquest of Mecca, "There is no migration now, but there is Jihad (i.e.. holy battle) and good intentions. And when you are called for Jihad, you should come out at once" Allah's Messenger (ﷺ) also said, on the day of the conquest of Mecca, "Allah has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allah's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e. Mecca) is a sanctuary by Allah's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its fallen property (i.e. Luqata) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted," On that Al-`Abbas said, "O Allah's Messenger (ﷺ)! Except the Idhkhir, because it is used by the goldsmiths and by the people for their houses." On that the Prophet (ﷺ) said, "Except the Idhkhir." Swahih al-Bukhari 3189

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The passage glorifies Allah, the Most High, for His justice and wisdom in commanding precise rules of engagement, protecting the sanctity of His sacred spaces. It honours Rasulullaah ﷺ as the divinely guided exemplar who conveys these rulings with clarity and fairness. Spiritually, it teaches believers to uphold justice, defend what is sacred, and restrain themselves until wrongdoing is initiated, reflecting steadfast faith and obedience.

Its Application: Muslims can apply this verse by understanding justice in conflict: resisting oppression only when attacked, honouring sacred limits, and avoiding aggression. They must uphold covenants, protect sanctities, and recognize that

preventing persecution and injustice takes precedence over revenge or unchecked violence.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ has established the sanctity of life, sacred places and His revealed limits, and that justice must be upheld even during conflict. The rulings of warfare are not permission for unrestricted violence; they are governed by divine commands, legitimate authority, circumstances and prohibitions against transgression. Muslims must believe that the sanctity of al-Masjid al-Haram is commanded by Allah ﷻ, that aggression is condemned, and that His laws are based upon perfect justice and wisdom.

Du’a for our Ummah: O Allah, protect us from oppression, guide us to justice in hardship, help us uphold Your limits, and restrain us from wrongdoing.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (192):
(Qur’an 2:192)**

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Fa ininn-tahaw fa innal laaha Ghafoorur Raheem

Then if they desist, then indeed Allah is Oft Forgiving, Most Merciful.

{**But if they cease**} from disbelief and fighting against the believers, and believe with sincerity, {**then indeed Allah**} who knows what is in their hearts {**is Forgiving**} of what they committed of disbelief, {**Merciful**} toward them for what they have shown of faith and submission to Islam.

Hadith: Narrated Salim Abu An-Nadr: (the freed slave of 'Umar bin 'Ubaidullah) I was Umar's clerk. Once Abdullah bin Abi Aufa wrote a letter to 'Umar when he proceeded to Al-Haruriya. I read in it that Allah's Messenger (ﷺ) in one of his military expeditions against the enemy, waited till the sun declined and then he got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allah for safety, but when you face the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allah, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the clans, defeat them, and grant us victory over them." Swahih al-Bukhari 3024, 3025

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The verse glorifies Allah, the Most Merciful and Oft-Forgiving, for His infinite knowledge, wisdom, and readiness to pardon those who repent sincerely. It honours Rasulullaah ﷺ as the divinely appointed guide who conveys Allah’s message with clarity and

compassion. Spiritually, it teaches that sincere faith and submission bring forgiveness, transforming past misdeeds into mercy and divine acceptance.

Its Application: Muslims can apply this verse by showing mercy and forgiveness toward those who sincerely repent and embrace faith, while recognizing that true guidance and transformation come from Allah. They should welcome repentance and encourage sincerity, leaving judgment to Him.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ accepts sincere repentance and faith, forgiving even the grave sin of disbelief when a person genuinely turns to Him and embraces Islam. His forgiveness is accompanied by perfect knowledge, for He knows the sincerity and reality of what is within the hearts. Muslims should therefore never despair of Allah’s mercy, while believing that true faith requires sincere submission to Him and abandoning disbelief and opposition to His guidance.

Du’a for our Ummah: O Allah, forgive those who repent sincerely, guide hearts to faith, show mercy, and grant us understanding and compassion toward others.

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (193):
(Qur’an 2:193)**

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

Wa qaatiloohum hatta laa takoona fitnatunw wa yakoonad deenu lillaahi fa-inin
tahaw falaa 'udwaana illaa 'alaz zaalimeen

**And fight them until no mischief remains, and only Allah is worshipped;
then if they desist, do not harm them, except the unjust.**

{And fight them} O believers, until you eliminate them completely, **{until there is no more trial (fitnah)}** meaning: until there remains no source of temptation or confusion through which people are misled, **{and the religion}** in its entirety **{is for Allah}** without any challenger or opponent. **{But if they cease}** their disbelief without combat and enter the religion of Islam willingly, **{then there is to be no hostility}** and no remaining enmity between you and them; rather, they are your brothers in faith, **{except against the wrongdoers}** meaning: against those among them who transgress the limits and break the covenants, persisting in their disbelief and denial.

Hadith: Nafi` : During the affliction of Ibn Az-Zubair, two men came to Ibn `Umar and said, "The people are lost, and you are the son of `Umar, and the companion of the Prophet, so what forbids you from coming out?" He said, "What forbids me is that Allah has prohibited the shedding of my brother's blood." They both said,

"Didn't Allah say, 'And fight then until there is no more affliction?' He said "We fought until there was no more affliction and the worship is for Allah (Alone while you want to fight until there is affliction and until the worship become for other than Allah." Narrated Nafi` (through another group of sub-narrators): A man came to Ibn `Umar and said, "O Abu `Abdur Rahman! What made you perform Hajj in one year and Umra in another year and leave the Jihad for Allah' Cause though you know how much Allah recommends it?" Ibn `Umar replied, "O son of my brother! Islam is founded on five principles, i.e. believe in Allah and His Apostle, the five compulsory prayers, the fasting of the month of Ramadan, the payment of Zakat, and the Hajj to the House (of Allah)." The man said, "O Abu `Abdur Rahman! Won't you listen to why Allah has mentioned in His Book: 'If two groups of believers fight each other, then make peace between them, but if one of them transgresses beyond bounds against the other, then you all fight against the one that transgresses. (49.9) and:--"And fight them till there is no more affliction (i.e. no more worshipping of others along with Allah)." Ibn `Umar said, "We did it, during the lifetime of Allah's Messenger (ﷺ) when Islam had only a few followers. A man would be put to trial because of his religion; he would either be killed or tortured. But when the Muslims increased, there was no more afflictions or oppressions." The man said, "What is your opinion about `Uthman and `Ali?" Ibn `Umar said, "As for `Uthman, it seems that Allah has forgiven him, but you people dislike that he should be forgiven. And as for `Ali, he is the cousin of Allah's Messenger (ﷺ) and his son-in-law." Then he pointed with his hand and said, "That is his house which you see." Swahih al-Bukhari 4513, 4514, 4515

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah, the Almighty, for His ultimate sovereignty and justice, ensuring that His religion prevails. It honours Rasulullaah ﷺ as the divinely guided leader who directs believers with wisdom and fairness. Spiritually, it teaches that true peace and brotherhood are attained through sincere faith, while enmity remains only toward persistent wrongdoing.

Its Application: Muslims can apply this verse by striving to remove oppression and misguidance, while treating those who cease hostility or accept Islam as brothers. Conflict is limited to persistent wrongdoers, emphasizing justice, restraint, and the protection of faith without personal enmity.

Points of `Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ alone is worthy of worship and that all sincere worship and submission must ultimately be directed to Him. The believer must also recognize that Islam establishes justice and forbids transgression, while sincere acceptance of Islam removes previous hostility and establishes brotherhood in faith. Muslims should believe that Allah ﷻ commands justice, fulfilment of covenants and restraint from wrongdoing, and

that hostility is not maintained against those who sincerely cease aggression and submit to Islam.

Du'a for our Ummah: O Allah, guide us to act justly, remove oppression, honour faith, reconcile with the peaceful, and oppose only persistent wrongdoers.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (194):
(Qur'an 2:194)**

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ قِصَاصٌ ۚ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى
عَلَيْكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Ash Shahrul Haraamu bish Shahril Haraami wal hurumaatu qisaas; famani'tadaa
'alaikum fa'tadoo 'alaihi bimisli ma'tadaa 'alaikum; wattaqul laaha wa'lamooo
annal laaha ma'al muttaqeen

The sacred month for the sacred month, and respect in lieu of respect; harm the one who harms you, to the extent as he did – and keep fearing Allah, and know well that Allah is with the pious.

And after the polytheists fought against the believers during the Treaty of Hudaibiyyah in the sacred month of Dhu al-Qa'dah, the believers resolved to go to Mecca for the compensatory 'Umrah (known as 'Umrat al-Qada') in the same sacred month the following year. They disliked engaging in combat, so as not to violate the sanctity of that sacred month as their enemies had done. Then God revealed this verse, saying: **{The sacred month for the sacred month}** meaning: do not refrain from fighting in it, since the violation of the sanctity of your sacred month this year is because they violated its sanctity the previous year; thus, both transgressions are upon them. **{And sacred things are subject to retribution}** meaning: know that the sacred matters which must be preserved and not violated are subject to equal retaliation. So, since they violated the sanctity of this sacred month last year, do to them the same this year, and do not forgo your right. **{So, whoever transgresses against you, then transgress against him in the same manner that he transgressed against you}** this is also one of the legal limits set between you, meant to improve your condition and refine your conduct. **{And fear Allah}** that you do not transgress His limits by engaging in what He has prohibited or abandoning what He has commanded. **{And know}** O believers, **{that Allah}** who manages all matters in your best interest **{is with those who are mindful of Him}** those among you who protect themselves from what God has forbidden and strive to fulfil His commands and that which pleases Him.

Hadith: Narrated Abu Bakra: The Prophet (ﷺ) said. "(The division of time has turned to its original form which was current when Allah created the Heavens and

the Earths. The year is of twelve months, out of which four months are sacred: Three are in succession Dhul-Qa' da, Dhul-Hijja and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumadi-ath-Thaniyah and Sha'ban." Swahih al-Bukhari 3197

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Wise, for establishing justice and guiding His servants in matters of right and retribution. It honours Rasulullaah ﷺ as the divinely instructed leader who conveys God's commands with wisdom and fairness. Spiritually, it teaches believers to uphold balance, avoid transgression, and trust in Allah's support while maintaining piety.

Its Application: Muslims can apply this verse by responding to transgressions proportionally and justly, without exceeding limits, while maintaining mindfulness of Allah. Retaliation is permitted only when rights are violated, emphasizing balance, fairness, and adherence to divine boundaries in all actions.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ is the perfectly just Lawgiver, and His rulings establish justice while forbidding transgression and excess. Even when responding to wrongdoing, Muslims must remain within the limits prescribed by revelation and may not exceed what is permitted. They should believe that sacred matters possess sanctity established by Allah ﷻ, that justice and proportionality are required, and that Allah's special support is for those who maintain taqwā and obey His commands.

Du'a for our Ummah: O Allah, guide us to uphold justice, respond rightly to transgressions, stay within Your limits, and remain mindful of You always.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (195):
(Qur'an 2:195)**

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۚ وَأَحْسِنُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Wa anfiqoo fee sabeelil laahi wa laa tulqoo bi aydeekum ilat tahlukati wa
ahsinoo; innal laaha yuhibbul muhsineen

And spend your wealth in Allah's cause, and do not fall into ruin with your own hands; and be virtuous; undoubtedly the righteous are the beloved of Allah.

{**And**} among the set moral principles for you is spending from the surplus of your wealth on the poor and needy those whom poverty and hardship have confined to the corners of obscurity. {**Spend**} O believers, {**in the way of Allah**}, doing so with moderation avoiding both the extremes of extravagance and stinginess, which

are both blameworthy in the sight of God and the believers. **{And do not throw yourselves}** that is, do not lead your own souls **{into destruction}**, or hardship, through wasteful spending and negligence, or through miserliness and hoarding; for with miserliness, the soul remains in the darkness of potentiality and settles into the loneliness of deprivation and abandonment. **{And}** part of your moral character must be beneficence: **{Do good}** O you who are heading toward the vastness of divine unity refine your character, your deeds, and all your attributes; for no prophet or saint has ever been without noble character and virtues, borrowed from the divine attributes of God, the Exalted. It is for this reason they were worthy of divine representation and deputation. **{Indeed, Allah loves those who do good}** those who are generous with their wealth and righteous in their deeds.

Hadith: Abu Wail: Hudhaifa said, "The Verse:-- "And spend (of your wealth) in the Cause of Allah and do not throw yourselves in destruction," (2.195) was revealed concerning spending in Allah's Cause (i.e. Jihad). Swahih al-Bukhari 4516

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Generous, for commanding moderation, charity, and refinement of character, reflecting His infinite wisdom and mercy. It honours Rasulullaah ﷺ as the exemplar of noble character and virtue, whose life mirrors divine attributes. Spiritually, it teaches believers to act righteously, spend wisely, avoid harm, and cultivate generosity, drawing near to Allah's pleasure.

Its Application: Muslims can apply this verse by giving from their surplus to the poor and needy with moderation, avoiding both extravagance and stinginess. They should cultivate beneficence, refine their character, and perform righteous deeds, knowing that Allah loves those who do good.

Points of 'Aqeedah: Muslim creed teaches that Allah ﷻ commands believers to use the blessings He has given them responsibly, to spend in His way, and to cultivate righteousness and noble character. Muslims should believe that wealth is a trust from Allah ﷻ, not an independent possession, and that both wastefulness and miserliness are blameworthy. True goodness is demonstrated through obedience, generosity and righteous deeds. Allah ﷻ loves those who do good, and believers seek His pleasure by following His guidance and showing excellence toward His creation.

Du'a for our Ummah: O Allah, guide us to give generously, act justly, refine our character, help the needy, and accept our righteous deeds.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (196):
(Qur'an 2:196)**

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ
الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ
فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ فِي
الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Wa atimmul Hajja wal Umarata lillaah; fain uhsirtum famas taisara minal hadyi
walaa tahliqoo ru'oosakum hatta yablughal hadyu mahillah; faman kaana
minkum mareedan aw biheee azam mir ra'sihee fafidyatun min Siyaamin aw
sadaqatin aw nusuk; fa izaana amintum faman tamatta'a bil 'Umratil ilal Hajji
famastaisara minal hadyi; famal lam yajid fa Siyaamu salaasati ayyaamin fil
Hajji wa sab'atin izaa raja'tum; tilka 'asharatun kaamilah; zaalika limal lam
yakun ahluhoo haadiril Masjidil Haraam; wattaqul laaha wa'lamoo annal laaha
shadeedul'iqaab

**And perform Hajj and Umrah for Allah; and if you are prevented, send
sacrifice whatever is available; and do not shave your heads until the
sacrifice reaches its destination; so whoever among you is sick or has an
ailment in the head, must pay a compensation by fasting or charity or
sacrifice; then when you are in peace – and whoever takes the advantage of
combining the Hajj and Umrah, it is compulsory for him to sacrifice
whatever is available; and whoever cannot afford it, must fast for three days
while on the pilgrimage, and seven when you have returned to your homes;
these are ten in all; this decree is for him who is not a resident of Mecca;
and keep fearing Allah and know well that Allah's punishment is severe.**

{**And**} among the pillars prescribed in your religion, O followers of Muhammad ﷺ, is {**to complete the Hajj**} meaning the essential rites and preserved obligations in it, even if it leads to fighting and dispute, and {**the 'Umrah**} the recommended acts within it {**for the sake of Allah**}, intending to draw near to Him and turn to His door; for the true Hajj is reaching the true Ka'bah, which is the unique Divine Essence. {**But if you are prevented**} meaning you are barred and confined after entering the state of Ihram for Hajj and 'Umrah from reaching the stations, and completing the obligations, {**then whatever sacrifice is easy to obtain**} that is, when you wish to exit Ihram, slaughter whatever sacrifice is within your ability to procure, such as a cow, camel, sheep, or others, according to your capacity and means, either by sending it to the Sacred House or slaughtering it where you are confined. {**And do not shave your heads**} O those who are confined and want to

exit Ihram **{until the sacrifice reaches its destination}** or is slaughtered at the place where you are confined. The ruling is that you must not shave your heads before slaughtering the sacrifice or before its arrival at the Sacred House. **{And whoever among you is ill}** causing hair on the head to grow longer **{or has an ailment}** arising from the hair of **{his head}** such as severe lice infestation, headache, or scabies that causes disturbance, and shaves for that reason, **{then there is a ransom}** meaning he must pay a penalty, whether it be **{fasting}** fixed as three days for the poor unable to do otherwise **{or charity}** calculated as three measures of food for the middle class **{or sacrifice}** a camel, cow, or sheep for the wealthy of different classes. **{And if you are safe}** meaning if you enter Ihram for Hajj while being safe from impediments such as enemy siege, sudden illness, or unforeseen incidents, then you must complete your rituals as you were commanded, without neglecting any of the preserved rites. **{And whoever performs the 'Umrah}** drawing near to Allah **{from the months of Hajj before approaching Him with Hajj}**, after completing the rites of his 'Umrah, intends **{to perform Hajj, then whatever sacrifice is easy to obtain}** among the jurists, this is called the blood of compensation is obligatory, to be slaughtered upon entering Ihram for Hajj, and its meat is not to be eaten. **{And whoever does not find}** the sacrifice due to poverty, **{then fasting three days during}** the **{time of Hajj and seven days after you return}** to your homes and families as fasting during Hajj days is among the most difficult burdens leading to hardship. **{These twelve days}** fully compensate for the sacrifice for poor strangers who lack the means and guidance. You are ordered to fast three days during Hajj so that you are not deprived of completing the rituals in their prescribed times. **{This}** is the ruling **{for those whose families are not present}** in the Sacred Mosque meaning those not residing therein or within the distance allowing Qasr prayer (shortened prayer). **{And fear Allah}** in preserving His worshipful commands, **{and know that Allah}** is fully aware of the inner states of those neglectful of His commands, **{is severe in punishment}** since most of the sacred and religious obligations are acts of worship whose secret cannot be fully grasped, especially the rites associated with Hajj.

Hadith: `Abdullah bin Maqal: I sat with Ka'b bin Ujra in this mosque, i.e. Kufa Mosque, and asked him about the meaning of: "Pay a ransom (i.e. Fidyah) of either fasting or (2.196)" He said, "I was taken to the Prophet (ﷺ) while lice were falling on my face. The Prophet (ﷺ) said, 'I did not think that your trouble reached to such an extent. Can you afford to slaughter a sheep (as a ransom for shaving your head)?' I said, 'No.' He said, 'Then fast for three days, or feed six poor persons by giving half a Sa of food for each and shave your head.' So the above Verse was revealed especially for me and generally for all of you." Swahih al-Bukhari 4517. `Imran bin Husain: The Verse of Hajj-at-Tamatu was revealed in Allah's Book, so we performed it with Allah's Messenger (ﷺ), and nothing was revealed in Qur'an to make it illegal, nor did the Prophet (ﷺ) prohibit it till he died. But the man (who

regarded it illegal) just expressed what his own mind suggested. Swahih al-Bukhari 4518

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Wise and All-Knowing, for prescribing Hajj and ‘Umrah as sacred acts of devotion, reflecting His mercy, justice, and guidance. It honours Rasulullaah ﷺ as the perfect exemplar guiding believers to the Divine Presence. Spiritually, it teaches reliance on Allah, perseverance in worship, fulfilling obligations despite hardship, and trusting His decrees for reward and forgiveness.

Its Application: Muslims can apply this verse by performing Hajj and ‘Umrah with sincerity, completing all prescribed rites, and observing the rules regarding sacrifices, fasting, and Ihram. They should fulfil obligations faithfully, adapt when prevented by circumstances, and maintain God-consciousness throughout the pilgrimage.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Hajj and ‘Umrah are acts of worship legislated by Allah ﷻ, and that their rites must be performed according to His revealed guidance and with sincere devotion to Him alone. Muslims must submit to Allah’s rulings even when the wisdom behind particular rituals is not fully understood. They should believe that Allah ﷻ knows their circumstances, grants legitimate concessions when hardship occurs, and that obedience to His sacred commands brings reward, while neglecting them exposes a person to His punishment.

Du’a for our Ummah: O Allah, help us complete Hajj and ‘Umrah properly, fulfill all obligations, preserve our devotion, and accept our worship sincerely.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (197):
(Qur’an 2:197)**

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۚ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ

Al-Hajju ashhurum ma'-loomaat; faman farada feehinnal hajja falaa rafasa wa laa fusooqa wa laa jidaala fil Hajj; wa maa taf'aloo min khairiny ya'lamhul laah; wa tazawwadoo fa inna khairaz zaadit taqwaa; wattaqooni yaaa ulil albaab

The Hajj is during the well-known months; and for one who intends to perform the Hajj in it, there is neither the mention of cohabitation in the presence of women, nor any sin, nor a fight with anyone till the completion of Hajj; and whatever good you do, Allah knows it; and take provision

along with you for the best provision is piety; and keep fearing Me, O men of understanding!

Then Allah commanded His servants to perform Hajj, to come to His House from every distant land and deep valley, appointing for it a specific time among the times which have virtue and status with Him, saying: **{The Hajj}** meaning: the times of Hajj **{are well-known months}** blessed and recognized which are Shawwal, Dhu al-Qi'dah, and Dhu al-Hijjah, either all of it or part of it, according to differing opinions. **{So, whoever has made Hajj obligatory}** upon himself by fulfilling its conditions and pillars within these months, he is obligated to complete it without breaking his resolve, changing his intention, or violating the prohibitions within it. **{There is to be no sexual intercourse}** meaning no marital relations, no intimacy, even if the duration is long **{and no wickedness}** no disobedience or committing forbidden acts that violate Allah's limits **{and no dispute}** no argument, quarrelling, or showing off with servants or companions **{during the days}** of **{Hajj}** since Hajj is a metaphor for the administrative death that signals true life, and these matters are characteristics of those alive in natural life. Whoever intends the true Hajj and the true life must metaphorically 'kill' himself from the trappings of borrowed natural life the unstable life in order to attain the true eternal life and everlasting abiding. This cannot be achieved except by transcending the limitations of the partial intellect mixed with illusion and imagination; in fact, it is its inverse, always ruled by it. This is only attained by the wayfarer and ascetic whom the Truth gradually draws away from himself, ascending from one chosen realm to another until he reaches a station and rank where all other ranks are encompassed by him, and all worlds are annihilated therein; and he himself is also annihilated in it, which is the annihilation of them all within him. He does not descend at all but rather settles, establishes, and finds tranquillity in it as we observe its likeness among those who lament and long for it from among the substitutes of time. May God extend His lofty "shadow" (protection) over the crossroads of the people of certainty and gnosis, and may His name be as mysterious as His affair. Far, far away are we from fully expressing or understanding it. May Allah make us among the servants of the dust of His "feet" (at His service in humility). After Allah commanded His servants to perform the pilgrimage to His House, glorifying Him and His House, He urged them toward goodness and spending wealth in its path, to implant in their souls this admirable trait for it is the safeguard against hearts leaning toward the true Beloved, the root of all trials. He said: **{And whatever good you do}** for the sake of Allah **{pure from any show or harm}**, stripped of pride and ostentation, free from the whispers of the devils of desires **{Allah knows it}** by His presence; for such good deeds follow the straight path which is the greatest and most upright path of Allah. **{And take provision}** to cross the path of Allah with piety, turning away from the world and all it contains. **{Indeed, the best provision}** for the servants on the Day of Return is **{piety}** protection from all corruption. **{And fear Me, O**

people of understanding} those who seek the essence, turning away from the husks that hinder presence we have understood your word, O Hidden One of subtleties.

Hadith: Narrated Abu Huraira: The Prophet (p.b.u.h) said, "Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew." Swahih al-Bukhari 1521

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most High, for commanding Hajj at blessed times, demonstrating His perfect wisdom, mercy, and knowledge of hearts. It honours Rasulullaah ﷺ as the guide leading believers to divine nearness, showing the path of spiritual refinement. Spiritually, it emphasizes detachment from worldly desires, cultivating piety, sincere intention, and preparation for the ultimate return to Allah.

Its Application: Muslims can apply this verse by performing Hajj sincerely during its appointed months, observing all prohibitions, avoiding disputes or worldly distractions, spending in Allah's way, and equipping themselves with piety as true provision. The focus is on inner purification, devotion, and mindful obedience.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Hajj is a divinely prescribed act of worship whose times, obligations and prohibitions must be followed according to Allah's ﷻ revelation. Muslims should believe that Allah ﷻ knows every deed and intention, and that righteous deeds are accepted when performed sincerely for Him, without showing off or seeking worldly praise. Taqwā is the greatest provision for the Hereafter. Believers must therefore avoid sin, quarrelling and indecency, and submit to Allah's commands with sincerity and God-consciousness.

Du'a for our Ummah: O Allah, grant us sincere Hajj, protect us from pride and distraction, guide our hearts to piety, and accept our deeds.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (198):
(Qur'an 2:198)**

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۚ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ
الْحَرَامِ ۚ وَادْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ

Laisa 'alaikum junaahun an tabtaghoo fad lam mir rabbikum; fa izaafadtum min 'Arafaatin fazkurul laaha 'indal-Mash'aril Haraami waz kuroohu kamaa hadaakum wa in kuntum min qablihee laminad daaalleen

It is no sin for you that you seek the bounty of your Lord; so when you return from Arafat, remember Allah near the Sacred Symbol and remember Him in the manner He has guided you; and indeed, before this, you were of the astray.

{There is no blame upon you} O believers, **{for your fearing}** the wrath of Allah and your provision of piety though it may bring hardship and toil **{that you seek}** meaning: each one of you **{any bounty}** of certain certainties and spiritual delights **{from your Lord}** who has nurtured you with all kinds of kindness and generosity. **{Then when you depart}** O believers **{from Arafat}** the essence encompassing all attributes assigned to you, gathered considering the arrival of each who reaches it by a specific path, though after arrival it is one unified, true, essential reality without multiplicity **{then remember Allah}** who gathers your essences **{at the Sacred Monument}** meaning: the forbidden attributes to be attributed to anyone other than Allah alone, singled out for each as a particular attribute that nurtures him. **{And remember Him as He has guided you}** by entrusting all affairs to Him, and your fear of Him against the whispers of misleading devils. **{And if you had been before it}** meaning before His guidance, **{among the lost}** those wandering in the wastes of error, turning away from true guidance.

Hadith: Ibn `Abbas: `Ukaz, Mijanna and Dhul-Majaz were markets during the Pre-islamic Period. They (i.e. Muslims) considered it a sin to trade there during the Hajj time (i.e. season), so this Verse was revealed:-- "There is no harm for you if you seek of the Bounty of your Lord during the Hajj season." (2.198) Swahih al-Bukhari 4519

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah, the Most Merciful, for His nurturing care and generosity, guiding believers toward certainty and spiritual delights. It honours Rasulullaah ﷺ as the perfect guide who leads the faithful through sacred rites like Arafat. Spiritually, it emphasizes mindful remembrance, reliance on Allah, and protection from the whispers of devils, transforming the soul from error to guidance.

Its Application: Muslims can apply this verse by maintaining mindfulness of Allah while seeking provision and spiritual reward, especially during Hajj. They should remember Him sincerely, entrust all affairs to Him, and guard themselves against misguidance, turning fear of Allah into devotion and obedience.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ is the One who guides His servants, nurtures them with His blessings and deserves their remembrance, worship and complete reliance. Whatever goodness and provision believers receive ultimately come from Him. Muslims should also believe that guidance is a favour from Allah ﷻ and that without His guidance people can fall into misguidance. Remembering Allah ﷻ, fearing Him and relying upon Him should therefore lead believers away from error and strengthen their submission to Him.

Du’a for our Ummah: O Allah, help us remember You constantly, seek Your provision with sincerity, guard against misguidance, and trust all affairs to You.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (199):
(Qur’an 2:199)**

ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Summa afeedoo min haisu afaadan naasu wastagh firullaah; innal laaha Ghafoor
ur-Raheem

**Then, O people of Quraish, you too must return from the place where the
people return from and ask forgiveness from Allah; indeed, Allah is Oft
Forgiving, Most Merciful.**

{**Then**} when your arrival and standing at the essence of Arafat is completed and your realization of it is achieved, {**depart**} from it {**from where the people depart**} toward the stations established by the attributes, {**and ask forgiveness of Allah**} who encompasses you therein, {**indeed, Allah is Forgiving**} concealer of your ranks and aids, {**Merciful**} to you by guiding you back to your original origin.

Hadith: `Aisha: The Quraish people and those who embraced their religion, used to stay at Muzdalifa and used to call themselves Al-Hums, while the rest of the Arabs used to stay at `Arafat. When Islam came, Allah ordered His Prophet to go to `Arafat and stay at it, and then pass on from there, and that is what is meant by the Statement of Allah:--"Then depart from the place whence all the people depart....." (2.199) Swahih al-Bukhari 4520. Ibn `Abbas: A man who wants to perform the Hajj (from Mecca) can perform the Tawaf around the Ka`ba as long as he is not in the state of Ihram till he assumes the Ihram for Hajj. Then, if he rides and proceeds to `Arafat, he should take a Hadi (i.e. animal for sacrifice), either a camel or a cow or a sheep, whatever he can afford; but if he cannot afford it, he should fast for three days during the Hajj before the day of `Arafat, but if the third day of his fasting happens to be the day of `Arafat (i.e. 9th of Dhul-Hijja) then it is no sin for him (to fast on it). Then he should proceed to `Arafat and stay there from the time of the `Asr prayer till darkness falls. Then the pilgrims should

proceed from 'Arafat, and when they have departed from it, they reach Jam' (i.e. Al-Muzdalifa) where they ask Allah to help them to be righteous and dutiful to Him, and there they remember Allah greatly or say Takbir (i.e. Allah is Greater) and Tahlil (i.e. None has the right to be worshipped but Allah) repeatedly before dawn breaks. Then, after offering the morning (Fajr) prayer you should pass on (to Mina) for the people used to do so and Allah said:-- "Then depart from the place whence all the people depart. And ask for Allah's Forgiveness. Truly! Allah is Oft-Forgiving, Most Merciful." (2.199) Then you should go on doing so till you throw pebbles over the Jamra. Swahih al-Bukhari 4521

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Forgiving and Merciful, for encompassing and restoring His servants to their origin. It honours Rasulullaah ﷺ as the guide leading believers through the sacred rites of Arafat and throughout their lives. Spiritually, it teaches turning to Allah in sincere repentance, seeking forgiveness, and realizing one's return to divine mercy and inner purification.

Its Application: Muslims can apply this verse by seeking Allah's forgiveness sincerely after standing at Arafat, acknowledging His encompassing mercy, and reflecting on their return to Him. This emphasizes humility, repentance, and recognition of divine guidance in every stage of Hajj.

Points of 'Aqeedah: Muslim creed teaches that Allah ﷻ is Al-Ghafūr, the Forgiving, and Ar-Rahīm, the Merciful, and that His servants are always in need of His forgiveness and mercy. Muslims should believe that no spiritual rank or act of worship makes a person independent of Allah ﷻ; rather, believers must continually seek His forgiveness, remain humble before Him and depend upon His guidance. Genuine repentance and seeking forgiveness are means by which Allah ﷻ grants mercy and guides His servants toward what pleases Him.

Du'a for our Ummah: O Allah, forgive us sincerely at Arafat, encompass us with Your mercy, guide us to our true origin, and accept our repentance.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (200):
(Qur'an 2:200)**

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۚ فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

Fa-iza qadaitum manaa sikakum fazkurul laaha kazikrikum aabaaa'akum aw
ashadda zikraa; faminannaasi mai yaqoolu Rabbanaaa aatinaa fiddunyaa wa maa
lahoo fil Aakhirati min khalaq

So, when you have completed your Hajj rites, remember Allah as you used to remember your forefathers, in fact more than that; and among the people are some that say, “Our Lord! Give us in this world” and he does not have a portion in the Hereafter.

{So when you have completed your rites} the commanded avoidance of the conditions of natural life and adherence to the requirements of the true Helper **{then remember Allah}** your Guide to this rank **{as you remember your fathers}** without hesitation or doubt, **{or even more intensely}** for the remembrance of Allah is deeper and more profound than the remembrance of one’s ancestors; since the latter is subject to doubt, unlike the remembrance of Allah which is based on witnessing and leads to annihilation in Him, free from any suspicion. **{And among the people is he who}** restricts his turning to Allah and his supplication to the initial creation, and **{says, “Our Lord, give us in this world”}** what we need for our livelihood, **{but he will have no share in the Hereafter}** because he diverts his readiness to that which neither benefits him nor harms him.

Hadith: Qatada asked Anas which Supplication Allah's Apostle (ﷺ) frequently made. He said: The supplication that he (the Prophet) made very frequently is this: "O Allah, grant us the good in this world and the good in the Hereafter and save us from the torment of Hell-Fire." He (Qatada) said that whenever Anas had to supplicate he made this very supplication, and whenever he (intended) to make another supplication he (inserted) this very supplication in that. Swahih Muslim 2690a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Supreme Guide, whose remembrance surpasses all worldly attachments and leads to spiritual annihilation in His presence. It honours Rasulullaah ﷺ by illustrating the path he exemplifies for sincere worship and turning solely to Allah. Spiritually, it teaches prioritizing divine connection over fleeting worldly gains, seeking Allah’s guidance and eternal benefit.

Its Application: Muslims can apply this verse by remembering Allah sincerely after completing acts of worship, focusing on Him rather than worldly desires or creation. True devotion prioritizes the Hereafter, avoiding attachment to temporary gains, and deepens spiritual awareness beyond fleeting concerns.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that the remembrance and worship of Allah ﷻ must be greater in their hearts than attachment to parents, ancestors or worldly concerns. Du‘ā’ and ultimate reliance must be directed to Allah ﷻ, while worldly blessings may be sought from Him without neglecting the Hereafter. Muslims should believe that worldly provision

alone is not true success; salvation requires faith, sincere worship and seeking Allah's pleasure, with the Hereafter remaining the believer's ultimate concern.

Du'a for our Ummah: O Allah, help us remember You sincerely, prioritize the Hereafter over worldly gains, strengthen our devotion, and keep our hearts focused on You.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (201):
(Qur'an 2:201)**

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Wa minhum mai yaqoolu rabbanaaa aatina fid dunyaa hasanatanw wa fil
aakhirati hasanatanw wa qinaa azaaban Naar

And among them are some that say, "Our Lord! Give us good in the world and good in the Hereafter and save us from the punishment of fire!"

{**And among them is he who says**} combining both the outward and inward, the former and the latter: {"**Our Lord, give us in this world good**} that pleases You concerning us therein, {**and in the Hereafter good**} that leads us to Your Oneness, {**and protect us**} by Your grace {**from the punishment of the Fire**"} meaning: from the possibility of being subjected to the illusory self.

Hadith: Anas: The Prophet (ﷺ) used to say, "O Allah! Our Lord! Give us in this world that, which is good and in the Hereafter that, which is good and save us from the torment of the Fire." (2.201) Swahih al-Bukhari 4522

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Most Merciful, as the Bestower of both worldly blessings and eternal guidance. It honours Prophet Muhammad ﷺ, through whom Allah revealed the supplication guiding believers toward balance in life and the Hereafter. Spiritually, it reminds Muslims to seek goodness in this life and salvation in the Hereafter, recognizing that protection comes solely by Allah's grace.

Its Application: Muslims can apply this verse by supplicating to Allah for both worldly and spiritual well-being, seeking what pleases Him in this life, what guides to true faith in the Hereafter, and protection from punishment. Balance between dunya and akhirah is key.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ alone possesses the power to grant true goodness in this world and the Hereafter, and that believers should seek His mercy, guidance and protection from the Fire. The believer may ask Allah ﷻ for worldly blessings while simultaneously seeking

eternal success through faith and obedience. Muslims must believe in the reality of the Hereafter and Hellfire, place their hopes in Allah ﷻ, and turn to Him alone through sincere du‘ā’ and dependence.

Du’a for our Ummah: O Allah, grant us good in this world, guidance in the Hereafter, and protect us from the punishment of the Fire.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (202):
(Qur’an 2:202)**

أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۖ وَاللَّهُ سَرِيعُ الْحِسَابِ

Ulaaa'ika lahum naseebum mimmaa kasaboo; wal laahu saree'ul hisaab

For such is a portion from what they have earned; and Allah is swift at taking account.

{**Those**} who are the faithful monotheists combining both the outward and inward ranks, {**will have a share**} a full portion {**of what they earned**} in this world, which is the field for the Hereafter of esoteric knowledge and divine revelations, {**and Allah**} who encompasses their innermost selves, {**is swift in account**} He will hold them accountable and reward them for what they earned.

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 verse praises Allah, the All-Knowing and Just, who observes and rewards every effort of His servants. It honours Rasulullaah ﷺ by exemplifying the path of sincere faith he taught. Spiritually, it reminds believers that combining outward deeds with inner sincerity ensures both worldly benefit and eternal reward, with Allah swiftly granting due recompense.

Its Application: Muslims can apply this verse by striving for sincerity in both inner faith and outward actions, knowing that every effort earns reward in this world and the Hereafter. They should remain mindful that Allah swiftly accounts for and recompenses all deeds.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ knows and encompasses the inner and outward realities of His servants, and that every person will receive the consequence of what they earn. Believers should understand that righteous faith and deeds are not lost with Allah ﷻ; He knows them perfectly and rewards them according to His justice and grace. Muslims must also believe in Allah’s accountability on the Day of Judgment, when every person will be judged for their deeds.

Du’a for our Ummah: O Allah, help us combine inner faith and outward deeds, earn Your pleasure in this world, and reward us in the Hereafter.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (203):
(Qur’an 2:203)**

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ
اتَّقَى ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

Wazkurul laaha fee ayyaamin ma'doodaatin; faman ta'ajjala fee yawmaini falaaa
ismaa 'alaihi wa man ta akhara falaaa isma 'alayhi; limanit-taqaa; wattaqul laaha
wa'lamooo annakum ilaihi tuhsharoon

And remember Allah in the counted days; so, whoever hastens by departing in two days, there is no sin on him; and whoever stays on, there is no sin for him, for the pious; and keep fearing Allah and know well that it is to Him you will be raised.

{**And remember Allah**} after you have completed your rites and stood at Arafah, {**during the appointed days**} these are the days of Tashreeq {**So whoever hastens**} meaning: hastens to depart and move on {**on two days**} meaning: on the second day of Tashreeq, {**there is no sin upon him**} for hastening, {**and whoever delays**} likewise, {**there is no sin upon him**} for delaying; meaning: you are free to hasten or delay your departure after you have arrived, and the reward is safety. {**For whoever fears**} Allah and His prohibitions, {**and fear Allah**} in all that you do and guard yourselves from, {**and know that you**} all {**will be gathered**} to Him and not to any other, returning as a shadow returns to the One who cast it.

Hadith: Nubaisha al-Hudhali reported Allah's Messenger (ﷺ) as saying: The days of Tashriq are the days of eating and drinking. Swahih Muslim 1141a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Powerful and All-Wise, who guides the timing and actions of His servants. It honours Rasulullaah ﷺ by showing the clarity and flexibility he taught regarding Hajj rituals. Spiritually, it emphasizes mindfulness and reverence: fearing Allah, observing His limits, and remembering that all returns to Him alone, ensuring true safety and reward.

Its Application: Muslims can apply this verse by remembering Allah during the days of Tashreeq, observing His prohibitions, and acting with mindfulness. Whether they hasten or delay their departure, the focus is on God-consciousness and preparing for the ultimate return to Him.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ alone is the final destination of all creation and that every person will be gathered before Him for accountability. The flexibility Allah ﷻ grants regarding certain Hajj rites demonstrates His wisdom and mercy, while taqwā requires believers to remain within His limits in every circumstance. Muslims should therefore remember Allah ﷻ after completing their worship, obey His commands, avoid His prohibitions and prepare for the inevitable return to Him.

Du’a for our Ummah: O Allah, help us remember You in all actions, fear Your limits, act with mindfulness, and return solely to You.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (204):
(Qur’an 2:204)**

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ

Wa minan naasi mai yu'jibuka qawluhoo fil hayaatid dunyaa wa yushhidul laaha
'alaa maa fee qalbihee wa huwa aladdulkhisaam

And among men is one whose conversation may please you in the life of this world, and he brings Allah as witness to what is in his heart, whereas he is the biggest quarreller!

{**And**} among the manners established in you by the decree of God, the Organizer of your affairs and the Refiner of your morals, is to avoid bad company. Therefore, God addressed His Prophet ﷺ, as a favour to him and guidance for you, saying:

{**Among the people**} who are naturally inclined to hatred and hypocrisy, persistently without reconciliation or peace, {**is he whose speech pleases you**} meaning he causes you to be amazed and perplexed by his words that affect your self without your knowledge of their basis or cause, {**in the life of this world**} that

is, his discourse related to worldly affairs and means of livelihood, claiming that whoever manages worldly matters well will reach the Hereafter and its pleasures, as is commonly believed among the people of the world, who call this “the intellect of livelihood,” {and} despite its temptation and change, {he calls God to witness what is in his heart} from love of the world, and he claims the conformity of the words of God and His decrees placed therein to what he claims. Do not neglect him or listen to his speech. {He is the fiercest enemy} and most contentious with you and with those who follow you among the believers. It is said this verse was revealed regarding Wahsh ibn Sharik al-Thaqafi, who was one of their eloquent and articulate men, having prestige, beauty, and fluency. He used to visit the Prophet ﷺ, accompany him, show love and sincerity, and claim faith and obedience.

Hadith: `Aisha: The Prophet (ﷺ) said, "The most hated man in the Sight of Allah is the one who is the most quarrelsome." Swahih al-Bukhari 4523

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Supreme Organizer and Refiner, who guides His servants toward moral and spiritual safety. It honours Rasulullaah ﷺ by highlighting his discernment and the divine favour granted to him in recognizing hidden hypocrisy. Spiritually, it teaches vigilance: avoid deceitful speech, shun harmful companions, and guard the heart from worldly temptation.

Its Application: Muslims can apply this verse by being cautious of eloquent but deceitful people whose words may mislead or tempt toward worldly gain. True guidance requires discerning speech, avoiding harmful company, and prioritizing sincere faith over outward appearances or flattery.

Points of `Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ knows the realities of people's hearts, including intentions hidden behind attractive speech and outward claims of sincerity. Believers must therefore judge claims of faith according to truth and righteous conduct, not merely eloquence, worldly success or displays of affection. Muslims should be cautious of hypocrisy and deceptive companionship, while maintaining good character and sound judgment. True faith requires sincerity before Allah ﷻ, and no outward appearance can conceal reality from Him.

Du'a for our Ummah: O Allah, protect us from deceptive speech, guide us to righteous company, strengthen our discernment, and keep our hearts steadfast in faith.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (205):
(Qur'an 2:205)**

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

Wa izaaw tawallaa sa'aa fil ardi liyufsidee feehee wa yuhlikal harsa wannasl;
wallaahu laa yuhibbul fasaad

And when he turns away, he creates turmoil in the earth and destroys crops and lives; and Allah is not pleased with turmoil.

{And when he turns away} he turns away from God's path **{he strives throughout the land}** which is placed for reform and development **{to cause corruption therein}** by various kinds of corruption **{and destroys crops and offspring}** through oppression, rebellion, and sinful disobedience beyond limits, such as adultery, highway robbery, and rebellion against the rulers who uphold God's limits and implement His laws; like the false religious authorities (sheikhs) who appeared in this nation, corrupting the beliefs of weak Muslims by pseudo-saints, and enticing them toward innovations and false desires that lead to permitting forbidden acts, removing religious obligations and certain established duties. May God scatter their ranks and divide their gatherings. **{And God}** the Guide of the servants **{does not like corruption}**

Hadith: Narrated `Aisha: The Prophet (ﷺ) said, "The most hated person in the sight of Allah is the most quarrelsome person." Swahih al-Bukhari 2457. Narrated Ibn 'Abbas: Allah's Messenger (ﷺ) said: "There should neither be harming (of others without cause), nor reciprocating harm (between two parties)." [Reported by Ahmad and Ibn Majah]. Bulugh al Maram Book 7, Hadith 171

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Wise and Guide, who abhors corruption and safeguards creation. It honours Rasulullaah ﷺ by showing his role as the divinely appointed guide who warns against transgression. Spiritually, it teaches believers to uphold justice, avoid oppression, and resist the destructive influence of corrupt people, preserving the moral and social order.

Its Application: Muslims can apply this verse by avoiding actions that spread corruption or harm, whether through injustice, sin, or misleading others. They should uphold God's limits, work for societal good, and strive to preserve faith, justice, and morality in all aspects of life.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ commands righteousness and does not approve of corruption, oppression, disobedience or the distortion of His religion. Believers must preserve sound

‘Aqeedah by adhering to the Qur’an and authentic Sunnah, avoiding innovations and false teachings that contradict revelation. Muslims should also believe that lawful obligations and prohibitions cannot be cancelled according to personal desires. Allah ﷻ knows the consequences of corruption, and believers must seek to uphold truth, righteousness and obedience to Him.

Du’a for our Ummah: O Allah, protect us from corruption, guide us to righteousness, safeguard our deeds, and strengthen us to reform ourselves and others.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (206):
(Qur’an 2:206)**

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ۖ فَحَسْبُهُ جَهَنَّمُ ۚ وَلَبِئْسَ الْمِهَادُ

Wa izaa qeela lahuttaqil laaha akhazathul izzatu bil-ism; fahasbuhoo jahannam;
wa labi'sal mihaad

And when it is said to him, “Fear Allah”, he becomes more resolute in committing sin, therefore hell is sufficient for such; and that is indeed, a very wretched resting place.

{**And**} from the extreme of his arrogance and obstinacy and the end of his pride, {**When it is said to him**}, as sincere advice: {**“Fear Allah”**} from such disgraceful acts and be ashamed of it {**Pride**} rooted deeply in his self {**overwhelms him**} and drives him on {**in sin**}, which he stubbornly and defiantly refuses to leave. {**Sufficient for him**} and his kind {**is Hell**} the place where they will be tossed into its fire. God says: {**And Hell is certainly a lodging for the arrogant**} a bed for the one whose place is the bed of fire.

Hadith: Abdullah ibn Amr reported: The Messenger of Allah, ﷺ, said, “Whoever has the weight of a mustard seed of arrogance in his heart, Allah will throw him down on his face in Hellfire.” Musnad Ahmad 7015

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the All-Just and All-Knowing, who warns against arrogance and punishes the proud. It honours Rasulullaah ﷺ by highlighting his role as the Messenger who conveys God’s warnings. Spiritually, it teaches humility, submission, and avoidance of pride, showing that arrogance leads only to destruction and Hell.

Its Application: Muslims can apply this verse by humbling themselves, accepting sincere advice, and guarding against arrogance and pride. True faith requires

obedience to Allah, shame in wrongdoing, and turning away from defiance to avoid the consequences of Hell.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ condemns arrogance, persistent sin and refusal to accept sincere admonition, and that Hell is a real punishment prepared for those who deserve it. Pride must never prevent a believer from submitting to Allah’s commands or accepting correction. Muslims should believe that Allah ﷻ is perfectly just in His judgment, that persistent rebellion against His guidance has serious consequences, and that believers must fear His punishment while seeking His forgiveness and mercy.

Du’a for our Ummah: O Allah, humble our hearts, protect us from arrogance, guide us to obedience, and keep us safe from the Fire.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (207):
(Qur’an 2:207)**

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

Wa minan naasi mai yashree nafsahub tighaaa'a mardaatil laah; wallaahu
ra'oofum bil'ibaad

**And among men is one who sells himself to seek the pleasure of Allah; and
Allah is Most Compassionate towards the bondmen.**

And also, among the manners established within you, indeed for their sake: is acceptance and submission to what Allah has decreed and its requirements. Therefore, He said: **{And of the people}** those who strain themselves toward Allah with acceptance and submission **{is he who sells himself}** and casts it into destruction / sacrifice not out of a desire arising from himself, but **{seeking the pleasure of Allah}**, desiring His approval, content with what He has decreed. **{And Allah}** is encompassing of all conditions, **{Most Kind}** and Compassionate **{to the servants}** the patient in adversity, obedient to their Lord, content with what He loves and is pleased with.

Hadith: Abu Musa reported Allah's Apostle (ﷺ) as saying: He who loves to meet Allah, Allah too loves to meet him, and he who dislikes to meet Allah, Allah abhors to meet him. Swahih Muslim 2686

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Kind and Compassionate, who encompasses all conditions and rewards those who submit to His will. It honours Rasulullaah ﷺ by highlighting his guidance in showing the way of sincere devotion. Spiritually, it

teaches full acceptance, contentment, and striving for Allah's pleasure above all else.

Its Application: Muslims can put this verse into practice by fully submitting to Allah's decree, offering their actions and selves sincerely for His pleasure, and remaining patient and content with what He ordains, seeking His approval above all else.

Points of 'Aqeedah: Muslim creed teaches that Allah ﷻ deserves the believer's sincere submission, seeking His pleasure in obedience and remaining patient with what He decrees. Muslims should believe that Allah's decree encompasses all affairs and that His wisdom and mercy are perfect, even when circumstances are difficult. True servitude means preferring Allah's pleasure over personal desires, obeying His commands and remaining patient through trials. Believers should trust His wisdom, while continuing to seek His mercy, guidance and acceptance.

Du'a for our Ummah: O Allah, grant us submission to Your decree, make us patient, content, and always seek Your pleasure in all actions.

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (208):
(Qur'an 2:208)**

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Yaaa ayyuhal lazeena aamanud khuloo fis silmi kaaaffatanw wa laa tattabi'oo
khutuwaatish Shaitaan; innahoo lakum 'aduwwum Mubeen

**O People who Believe! Enter Islam in full and do not follow the footsteps of
the devil; indeed, he is your open enemy.**

Then, since acceptance and submission are among the best states of those who journey and turn toward Allah, the Almighty, the All-Knowing, and the highest in rank and status before Him, He commanded them with it as a favour upon them and a reform of their condition. So He called out, saying: **{O you who have believed}** the necessity of your faith is acceptance and submission **{Enter}** you who seek to uncover the secrets of monotheism **{into submission}** meaning: obedience and surrender, branching out from acceptance and sincerity, indicating realization of the station of servitude **{completely}** that is: enter into submission as a state of being united, sufficient for your souls from what harms your sincerity and submission, **{and do not follow}** you who turn toward the station of servitude and acceptance **{the footsteps of Satan}** meaning: desires and misleading opinions that stray from the path of truth, which the law refers to as Satan **{Indeed, he is to you a clear enemy}**, manifest in enmity and misguidance, leading you away from what the truth guides you to.

Hadith: It was narrated that Sabrah bin Abi Fakih said: "I heard the Messenger of Allah (ﷺ) say: 'the Shaitan sits in the paths of the son of Adam. He sits waiting for him, in the path to Islam, and he says: Will you accept Islam, and leave your religion, and the religion of your forefathers? But he disobeys him and accepts Islam. Then he sits waiting for him, on the path to emigration, and he says: Will you emigrate and leave behind your land and sky? The one who emigrates is like a horse tethered to a peg. But he disobeys him and emigrates. Then he sits, waiting for him, on the path to Jihad, and he says: Will you fight in Jihad when it will cost you your life and your wealth? You will fight and be killed, and your wife will remarry, and your wealth will be divided. But he disobeys him and fights in Jihad.' The Messenger of Allah (ﷺ) said: 'Whoever does that, then he had a right from Allah, the Mighty and Sublime, that He will admit him to paradise. Whoever is killed, he has a right from Allah, the Mighty and Sublime, that He will admit him to Paradise. If he is drowned, he has a right from Allah that He will admit him to paradise, or whoever is thrown by his mount and his neck is broken, he had a right from Allah that he will admit him to Paradise.'" Sunan an-Nasa'i 3134

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah, the Almighty and All-Knowing, for commanding acceptance and submission as a favour and reform for His servants. It honours Rasulullaah ﷺ by conveying Allah's guidance to believers through him. Spiritually, it teaches complete surrender, unity in servitude, and vigilance against Satan's misleading whispers that threaten sincere devotion.

Its Application: Muslims can put this verse into practice by fully embracing submission to Allah sincerely obeying Him, uniting their inner and outer actions in His service, and avoiding following desires or misleading suggestions that divert them from His guidance. Recognizing Satan's enmity, they maintain vigilance over their intentions and actions, seeking purity in both heart and conduct.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that true faith necessitates submission and obedience to Allah ﷻ and His revealed guidance, while Satan is a real enemy who seeks to lead people away from the truth. Entering Islam completely means accepting Allah's commands without selectively following personal desires. Muslims should therefore adhere to the Qur'an and authentic Sunnah, reject opinions that contradict revelation, and seek Allah's protection from Satan's whispers, knowing that sincere submission is part of true servitude to Him.

Du'a for our Ummah: O Allah, grant us complete submission, protect us from Satan's whispers, and guide our hearts and actions to Your truth.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (209):
(Qur'an 2:209)**

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Fa in zalaltum minba'di maa jaaa'atkumul baiyinaatu fa'lamoo annallaaha
'Azeezun hakeem

**And if you renege, even after the clear commands have come to you, then
know well that Allah is Almighty, Wise.**

{So, if you deviate} and turn away from the path of truth **{after the clear proofs have come to you}** that clarify and show you His way, **{then know that Allah is Mighty}** dominant and capable of taking revenge **{and Wise}**, who does not take revenge except with justice.

Hadith: Narrated Abu Dharr: The Prophet (ﷺ) said: He who separates from the community within a span takes off the noose of Islam from his neck. Sunan Abi Dawud 4758

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Mighty and Wise, for His perfect justice and ultimate authority over all matters. It honours Rasulullaah ﷺ by emphasizing the clarity and truth brought through his message. Spiritually, it warns believers to adhere to guidance, showing that deviation after knowing the truth leads to accountability and divine justice.

Its Application: Muslims apply this verse by remaining steadfast upon clear guidance, obeying Allah's commands, avoiding deliberate deviation, and repenting quickly when mistakes occur, remembering Allah's power and wisdom in holding people accountable with perfect justice.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ is Al-'Azīz, the Almighty, and Al-Hakīm, the All-Wise, possessing perfect power and perfect wisdom. His revealed proofs establish the truth clearly, leaving no justification for deliberately turning away after guidance has reached a person. Muslims should believe that Allah ﷻ may punish those who knowingly reject His guidance, and that His judgment and punishment are never arbitrary but are based upon perfect justice and wisdom.

Du'a for our Ummah: O Allah, keep us firm upon clear guidance, protect us from deviation, and grant us wisdom-filled obedience.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (210):
(Qur'an 2:210)**

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

Hal yanzuroona illaaa ai ya'tiya humul laahu fee zulalim minal ghamaami
walmalaaa'ikatu wa qudiyal amr; wa ilal laahi turja'ul umoor

**What are they waiting for, except that Allah's punishment should come through stretched clouds and the angels descend and the matter be finished?
And all matters are directed only towards Allah.**

{Do they await} meaning: what are they waiting for after deviating from the path of truth following clarity and explanation **{except that Allah should come to them}** with His hidden, impending punishment **{in dense clouds}** the white clouds overshadowing them, from which they expect relief and mercy **{and the angels}** appointed to draw the torment upon them, so He sends it down upon them and destroys them completely, **{and the matter is decided}** the decisive judgment decreed by Him to take revenge on them like previous nations **{and to Allah}** alone, not to any other means or causes, **{all affairs are returned}** primarily and essentially, even if someone doubts the punishment and the coming of torment upon those who deviate from the path of truth after clear evidence and explanation.

Hadith: It has been narrated on the authority of Ibn 'Umar that the Messenger of Allah (ﷺ) said: When Allah will gather together, on the Day of Judgment, all the earlier and later generations of mankind, a flag will be raised (to mark off) every person guilty of breach of faith, and it will be announced that this is the perfidy of so and so, son of so and so (to attract the attention of people to his guilt). Swahih Muslim 1735a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah's absolute authority and power, showing that all matters of punishment and decree are in His hands alone. It honours Rasulullaah ﷺ by highlighting the clarity and guidance he brought, distinguishing truth from falsehood. Spiritually, it warns the heedless of inevitable accountability and the consequences of persistent deviation.

Its Application: Muslims practice this verse by heeding divine warnings, repenting before punishment arrives, obeying Allah after clear guidance, avoiding arrogance, and entrusting all outcomes to Allah alone, knowing every affair ultimately returns to His decisive judgment.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ alone controls all affairs and possesses absolute power over reward, punishment, life and

destruction. His punishment may come upon those who knowingly reject clear guidance, and His decree cannot be prevented by any created means. Muslims must believe in the angels whom Allah ﷻ has appointed over His commands, and that His judgments are perfectly just and wise. Ultimately, every affair returns to Allah ﷻ alone.

Du'a for our Ummah: O Allah, grant us sincere repentance, save us from Your punishment, and return our hearts obediently to You alone.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (211):
(Qur'an 2:211)**

سَلْ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ بَيِّنَةٍ ۖ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ

Sal Banees Israa'ela kam aatainaahum min aayatim baiyinah; wa mai yubaddil
ni'matal laahi mim ba'di maa jaaa'athu fa innallaaha shadeedul'iqaab

**Ask the Descendants of Israel how many clear signs We gave them; and
whoever alters Allah's favour which came to him, then indeed Allah's
punishment is severe.**

Say, O most perfect of Messengers ﷺ, on our behalf, as a binding argument against them: **{Ask the Children of Israel}** that is, recall their story **{how many a clear sign We gave them}** signs made evident in their scriptures, yet they denied them out of injustice and aggression, so We seized them for their wrongdoing until We utterly destroyed them. And this is not specific to the Children of Israel, but rather: **{Whoever alters the favour of Allah}** which necessitates gratitude and faith **{after it has come to him}**, replacing it with disbelief and ingratitude, **{then surely Allah}** the One manifesting Himself with the Name Al-Muntaqim (the Avenger) **{is severe in punishment}**, difficult in vengeance and swift in reckoning.

Hadith: Narrated `Abdullah bin `Umar: I heard Allah's Messenger (ﷺ) while he was standing on the pulpit, saying, "The remaining period of your stay (on the earth) in comparison to the nations before you, is like the period between the `Asr prayer and sunset. The people of the Torah were given the Torah and they acted upon it till midday, and then they were worn out and were given for their labor, one Qirat each. Then the people of the Gospel were given the Gospel and they acted upon it till the time of the `Asr prayer, and then they were worn out and were given (for their labor), one Qirat each. Then you people were given the Qur'an and you acted upon it till sunset and so you were given two Qirats each (double the reward of the previous nations)." Then the people of the Torah said, 'O our Lord!

These people have done a little labor (much less than we) but have taken a greater reward.' Allah said, 'Have I withheld anything from your reward?' They said, 'No.' Then Allah said, 'That is My Favor which I bestow on whom I wish.' " Swahih al-Bukhari 7467

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Avenger, for His justice and power, showing that He holds all accountable for ingratitude and disbelief. It honours Rasulullaah ﷺ as the perfect Messenger, conveying divine warnings and lessons from past nations. Spiritually, it reminds believers to preserve gratitude, faith, and submission, avoiding the ruin that follows ingratitude.

Its Application: Muslims apply this verse by recognizing Allah's blessings, responding with faith and gratitude, obeying revealed guidance, avoiding ingratitude and distortion of truth, and learning from past nations so divine favours are preserved through sincere belief and righteous action.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ grants clear signs and blessings as evidence of His truth, and that rejecting them through deliberate disbelief and ingratitude exposes a person to His punishment. The Qur'an teaches that Allah ﷻ is Al-Muntaqim, the One who punishes those who persist in wrongdoing and rejection. Muslims should believe that blessings require gratitude and obedience, while knowingly exchanging faith for disbelief is a grave matter. Allah's punishment is perfectly just, and His reckoning is certain.

Du'a for our Ummah: O Allah, help us honour Your blessings with gratitude and faith, and protect us from ingratitude and punishment.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (212):
(Qur'an 2:212)**

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ
يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

Zuyyina lillazeena kafarul hayaatud dunyaa wa yaskharoona minal lazeena
aamanoo; wallazeenat taqaw fawqahum yawmal Qiyaamah; wallaahu yarzuqu
mai yashaaa'u bighairi hisaab;

The life of this world is made to appear beautiful in the sight of the disbelievers, and they make fun of the believers; and the pious will be above them on the Day of Resurrection; and Allah may give to whomever He wills, without account.

Then Allah, exalted is He, mentioned the vices of the disbelievers and their poor treatment of the sincere believers, so that the believers may avoid such behaviour. He said, by way of information: **{Beautified for those who disbelieve is the life of this world}** that is, it has been made appealing in their eyes and rooted in their hearts **{and they mock those who believe}**, meaning they ridicule the believers due to their poverty and lack of worldly adornments. Whenever they seek someone to mock from among the people of the Hereafter, they turn to the believers. However, **{those who fear Allah}** by avoiding the fleeting decorations of the world **{will be above them on the Day of Resurrection}**, in rank and honour with Allah. **{And Allah provides for whom He wills without account}**, meaning, He gives provision in this world even to disbelievers without limit, though they remain arrogant until the Hereafter when they are held to account. And He also grants provision in the Hereafter to whom He wills, without reckoning or measure bestowing upon His servants eternal delight unclouded by judgment, without veil or interruption. O Allah, grant us mercy from Yourself; indeed, You are the Bestower.

Hadith: It was narrated from Abu Sa'eed that the Messenger of Allah (ﷺ) stood up to deliver a sermon and one of the things that he said was: "This world is fresh and sweet, and Allah will make your successive generations therein, so look at what you do and beware of (the temptations of) this world and beware of (the temptations of) women." Sunan Ibn Majah 4000

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Exalted, for His infinite wisdom, justice, and generosity in both worlds. It honours Rasulullaah ﷺ as the guide conveying this profound lesson to believers. Spiritually, it reminds the faithful to seek Allah's pleasure, avoid worldly mockery, and trust in His boundless provision and eternal reward.

Its Application: Muslims live this verse by not being deceived by worldly glamour, remaining patient when mocked, prioritising taqwa over material status, and trusting Allah's provision, knowing true honour and reward lie with Him in the Hereafter.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that the apparent attractions of worldly life do not determine a person's true worth or ultimate success; Allah ﷻ alone grants provision, honour and reward according to His perfect wisdom. Believers must not mock or despise the righteous because of poverty or lack of worldly adornment. They should believe in the reality of the Hereafter, where Allah ﷻ will distinguish the people of taqwā and reward them with everlasting blessings, while those who rejected faith will face His just judgment.

Du'a for our Ummah: O Allah, detach our hearts from worldly pride, grant us taqwa, and raise us in honour with You.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (213):
(Qur'an 2:213)**

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ
بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۚ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَعِيًّا
بَيْنَهُمْ ۖ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ

Kaanan naasu ummatanw waahidatan fab'asal laahun Nabiyyeena
mubashshireena wa munzireena wa anzala ma'ahumul kitaaba bilhaqqi
liyahkuma bainan naasi feemakh talafoo feeh; wa makh talafa feehi 'illallazeena
ootoohu mim ba'di maa jaaa'athumul baiyinaatu baghyam bainahum fahadal
laahul lazeena aamanoo limakh talafoo feehi minal haqqi bi iznih; wallaahu
yahdee mai yashaaa'u ilaa Siraatim Mustaqeem

Mankind was on one religion; so Allah sent Prophets giving glad tidings and warnings – and with them sent down the true Book to judge between mankind on their differences; and only those to whom it was given created disputes regarding the Book, after clear commands had come to them, due to hostility of one another; so Allah, by His command, made the truth clear to the believers, concerning their disputes; and Allah may guide whomever He wills to the Straight Path.

{Mankind was}, in their original nature and innate disposition, **{one community}** a single nation united upon the true path, naturally inclined toward their true Origin and ultimate Destination, submitting to Him willingly. Then their opinions differed, and their desires became scattered due to the satanic forces of the egoistic soul forces from the army of Iblis. As a result, enmity, hatred, argumentation, and disputes arose among them. So **{Allah sent}** the One managing their affairs **{the prophets}**, chosen from among their own kind and supported by their Lord, **{as bringers of good tidings}** guiding them to the path of freedom and Divine unity **{and as warners}** cautioning them against falling into multiplicity and limitation. **{And He sent down with them the Book}**, confirming their message, **{in truth}**, in full accordance with reality, **{that He might judge}** that each prophet might judge **{between the people}** those who belong to him **{concerning that in which they differed}** in matters of their worldly lives and their afterlife. **{And none differed over it}** that is, over the revealed Book by way of denial and rejection, **{except those who were given it}**, meaning those who received the Book. And their differing came **{after the clear proofs had come to them}**, the clear signs

confirming that it was truly sent from Allah, the All-Knowing, the Wise. Yet they differed {**out of jealous animosity**} deviating from the truth and showing envy toward its people, stirred {**among themselves**} by whispers of their inner devils: desires for status, leadership, rebellion, and arrogance. {**So, Allah guided those who believed**}, by His subtle grace, to the truth of what they had disputed with the deniers over. And this truth {**was by His permission**}, that is, by His command revealed in His Book. {**And Allah guides**} through His bounty {**whom He wills**} among His purified servants {**to a straight path**}, a path that leads directly to His nearness, free from deviation and misguidance.

Hadith: Abu Hurairah reported the Messenger of Allah ﷺ as saying : Every child is born on Islam, but his parents make him a Jew and a Christian, just as a beast is born whole. Do you find some among them (born) maimed? The people asked : Messenger of Allah! What do you think about the one who died while he was young? He replied : Allah knows best what he was going to do. Sunan Abi Dawud 4714

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the All-Knowing and Wise, for uniting humanity in their natural disposition, sending prophets, and revealing the Book to guide them. It honours Rasulullaah ﷺ as the final guide confirming divine truth. Spiritually, it emphasizes submission to Allah, trusting His guidance, and following the straight path toward nearness to Him.

Its Application: Muslims practice this verse by holding firmly to revealed guidance, avoiding ego-driven disputes, purifying intentions from envy and pride, following prophetic teachings, and seeking unity upon truth, trusting Allah alone to guide hearts to the straight path.

Points of ‘Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ sent prophets and revealed scriptures to guide humanity to the truth, distinguish right from wrong, and settle matters of disagreement. Muslims must believe in all Allah’s prophets and the revealed Books in their original forms, while affirming the Qur’an as the final revelation. Guidance is ultimately a favour from Allah ﷻ, granted according to His wisdom. Believers should therefore follow revelation, reject arrogant denial, and remain firm upon tawḥīd and the straight path.

Du’a for our Ummah: O Allah, guide our hearts to truth, unite us upon Your Book, and protect us from envy and misguidance.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (214):
(Qur'an 2:214)**

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ
وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّا نَصْرُ اللَّهِ قَرِيبٌ

Am hasibtum an tadhkhulul jannata wa lammaa yaa-tikum masalul lazeena
khalaw min qablikum massathumul baasaaa'u waddarraaaa'u wa zulziloo hattaa
yaqoolar Rasoolu wallazeena aamanoo ma'ahoo mataa nasrul laah; alaaa inna
nasral laahi qareeb

**Are you under the illusion that you will enter Paradise whereas the
suffering, which came to those before you, has not yet come to you?
Hardship and adversity befell them and they were shaken, to the extent that
the Noble Messenger and the believers along with him said, “When will the
help of Allah come?”; pay heed! Allah’s help is surely near.**

Did you hope and long, O followers of Muhammad ﷺ those advancing toward the pure spring of Divine Unity, and the clarity of spiritual isolation and singularity that you would reach Him with your current state, without striving or struggle, without bewilderment or sobriety, without fluctuation and stabilization, without restriction and release, without negation and affirmation, without annihilation and subsistence? Far, far is that from reality. **{Did you think}** did you wishfully imagine **{that you would enter}** Paradise suddenly, with your current identity, without its dissolution or its being dissolved into the Identity of God, **{the Garden}**, before which all identities are extinguished, and all essences fade away? **{While there had not yet come to you}** the likeness the condition **{of those who passed away before you}**, i.e., their famous, well-known stories, those of the free and righteous who arrived at the Abode of Permanence: how **{misfortune}** afflicted their bodies and their physical identities humiliating, prolonged suffering that undid their constructed selves and how suffering also afflicted their spirits, entangled in corporeal forms shaped by divine attributes, through **{distress}** that severed every attachment. And when they had reached that state which the gnostics liken to the Day of Judgment and the Great Calamity they were **{shaken}** in turmoil, fluctuation, and instability, belonging neither here nor there. Their condition oscillated between bewilderment and sorrow, until they were overcome by love and longing. From this pure love and sincere will, there emerged intense passion, drawn naturally by the magnetism of the Beloved. They were compelled to seek divine aid and grace, and in their in-between state between what is and what ought to be they cried out in desperation. **{Until the Messenger said}** the guide to the path of Divine Unity, communing with God and His acts and **{those who believed with him}** his followers, sharing in his yearning and supplication, participating in the river of longing, delay, impatience, anxiety, distress, vigilance,

and waiting {**When will the help of Allah come?**} When will we be freed from fluctuation, permanence, being and becoming, manifestness and hiddenness, and all other relational attributes? It was said to them and why specify the speaker? for there is no speaker but He awakening, surprising, and astonishing them: {**Indeed, the help of Allah is near**}, present and not absent if only you became aware of the One whose “shadow” (creation) you are. But awareness of Him is impossible unless He unveils for you the nature of the shadow and its casting, and the preparedness and multiplicity within it, and the infinite existents, and the uncountable created beings it contains in their persons, species, and genera until God wills otherwise. There is no power and no strength except with God.

Hadith: Ibn Abu Mulaika: Ibn `Abbas recited: "(Respite will be granted) until when the Apostles gave up hope (of their people) and thought that they were denied (by their people). There came to them Our Help" (12.110) reading Kudhibu without doubling the sound 'dh', and that was what he understood of the Verse. Then he went on reciting: "..even the Apostle and those who believed along with him said: When (will come) Allah's Help? Yes, verily, Allah's Help is near." (2.214) Then I met `Urwa bin Az-Zubair and I mentioned that to him. He said, "Aisha said, 'Allah forbid! By Allah, Allah never promised His Apostle anything but he knew that it would certainly happen before he died. But trials were continuously presented before the Apostles till they were afraid that their followers would accuse them of telling lies. So I used to recite:-- "Till they (come to) think that they were treated as liars." reading 'Kudh-dhibu with double 'dh.' Swahih al-Bukhari 4524, 4525

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, exalted and All-Powerful, for His infinite wisdom in guiding the seekers of Divine Unity and granting them help in their struggle. It honours Rasulullaah ﷺ as the perfect guide leading believers through trials of love, longing, and annihilation in God. Spiritually, it teaches that the journey to God requires struggle, surrender, and awakening to His nearness, and that true help comes only from Him.

Its Application: Muslims live this verse by patiently striving through trials, purifying intentions, enduring hardship with faith, seeking Allah's help sincerely, and trusting that spiritual growth and Paradise come through perseverance, struggle, and reliance upon Allah's near assistance.

Points of `Aqeedah: Muslim creed requires Muslims to believe that Paradise is attained through sincere faith, obedience to Allah ﷻ, perseverance and His mercy, not through wishful claims or reliance upon spiritual experiences. Believers will face trials, hardship and tests, as did those before them, and Allah's help is certainly near. Muslims must never believe that their identity or existence is

absorbed into Allah ﷻ; rather, Allah remains eternally distinct from His creation. True reliance, patience and supplication are means of attaining His help.

Du'a for our Ummah: O Allah, grant us patience in trials, strengthen our faith, and bring Your help near to us.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (215):
(Qur'an 2:215)**

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ
السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Yas'aloona maazaa yunfiqoona qul maaa anfaqtum min khairin falil waalidaini
wal aqrabeena walyataamaa wal masaakeeni wabnis sabeel; wa maa taf'aloo min
khairin fa innal laaha bihee 'Aleem

**They ask you what they should spend; say, “Whatever you spend for good,
is for parents and near relatives and orphans and the needy and the
traveller”; and whatever good you do, indeed Allah knows it.**

And, in summary: intellects cannot circle the pavilions of the majesty of His exalted glory until He Himself unveils His created beings and His handiwork. There is nothing like unto Him so that He might be compared and there is nothing other than Him so that it could be heard from Him or seen through Him. He is the All-Hearing, the All-Seeing, the All-Knowing, and beyond Allah there is no goal. **{They ask you}**, O you who guide all people, about spending and what should be spent in it. They say: **{What should they spend?}**, that is, what kind of thing should a person spend in the way of Allah? **{Say}** to them, O most perfect of Messengers ﷺ, words arising from pure wisdom: **{Whatever you spend}**, whether it be a date, a crumb, a grain, or a speck, that is offered **{of good}**, meaning pure and free from the stain of boasting or harm then it should go: **{To parents and close relatives}**, who are most deserving if they are in need, **{and}**, after them, the most worthy are **{orphans}**, those without anyone to care for them, **{and}**, after them, **{the needy}**, those whom humiliation and hardship have confined, **{and}**, after them, **{the wayfarer}**, those who have been cut off from access to their belongings. And know, O believers, that **{whatever good you do}**, sincerely for His sake, **{indeed Allah is All-Knowing of it}**, since it originates from Him and flows according to His judgment and decree.

Hadith: Narrated Ibn 'Umar: I heard Allah's Messenger (ﷺ) (p.b.u.h) while he was on the pulpit speaking about charity, to abstain from asking others for some financial help and about begging others, saying, "The upper hand is better than the

lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar." Swahih al-Bukhari 1429

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah, the All-Hearing, All-Seeing, and All-Knowing, highlighting His incomparable majesty and absolute authority over all creation. It honours Rasulullaah ﷺ as the perfect guide, instructing humanity in wisdom. Spiritually, it teaches that every act of sincere giving free from pride or harm draws believers closer to Allah and benefits those most in need.

Its Application: Muslims practice this verse by giving sincere charity, even small amounts, prioritising parents, relatives, orphans, the needy, and travellers, avoiding pride, and remembering Allah knows every intention and deed done purely for His sake.

Points of 'Aqeedah: Muslim creed requires Muslims to believe that Allah ﷻ is utterly unlike His creation, possessing perfect Names and Attributes such as hearing, seeing and knowing, and that human intellects cannot encompass His majesty. Nothing resembles Him, and He alone is the ultimate object of worship and devotion. Muslims should also believe that Allah ﷻ knows every deed, intention and act of charity. Spending for His sake must therefore be sincere, lawful and free from showing off, with priority given to those in genuine need.

Du'a for our Ummah: O Allah, purify our charity, guide us to give sincerely, and accept every good we offer for Your sake.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (216):
(Qur'an 2:216)**

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا
شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Kutiba alaikumulqitaalu wa huwa kurhullakum wa 'asaaa an takrahoo shai'anw
wa huwa khairullakum wa 'asaaa an tuhibbo shai'anw wa huwa sharrullakum;
wallaahu ya'lamu wa antum laa ta'lamoona

**Fighting in Allah's cause is ordained for you, whereas it is disliked by you;
and it is possible that you hate a thing which is better for you; and it is
possible that you like a thing which is bad for you; and Allah knows, and
you do not know.**

Then, when the cause of Islam became manifest, its rank elevated, and its banner raised high, Allah exalted is He made obligatory upon the believers, those certain

in the path of monotheism, to engage in struggle and fighting against the opposers those who deviated from the path of truth through polytheism and associating others with God. This was so that the sun of monotheism might rise over the darkness of hypocrisy, the stain of multiplicity and duality stemming from disbelief and hypocrisy might be erased, and so that truth could be distinguished from falsehood, and real existence from non-being. Thus, He said: **{Fighting has been prescribed for you}**, O believers, **{even though it is disliked by you}** as long as you remain in your selfhood and personal identity, and as long as you are immersed in the attachments and necessities of possibility and relation. **{It may be that you dislike a thing}** in this worldly realm **{while it is good for you}** in the next, **{and it may be that you love a thing}** from this world **{while it is bad for you}** in the Hereafter. **{And Allah}**, the One guiding you to the straight path, **{knows}** what is best for you and commands you to it, and what harms you and warns you from it. **{While you}**, in your current identity and limited understanding, **{do not know}** anything of good or evil. Your role is to obey and submit to what He commands and forbids, and true knowledge rests with Allah, the Almighty, the All-Knowing.

Hadith: It is narrated by Abu Nadr that he learnt from a letter sent by a man from the Aslam tribe, who was a Companion of the Prophet (ﷺ) and whose name was 'Abdullah b. Abu Aufa, to 'Umar b. 'Ubaidullah when the latter marched upon Haruriyya (Khawarij) informing him that the Messenger of Allah (ﷺ) in one of those days when he was confronting the enemy waited until the sun had declined. Then he stood up (to address the people) and said: O ye men, do not wish for an encounter with the enemy. Pray to Allah to grant you security; (but) when you (have to) encounter them exercise patience, and you should know that Paradise is under the shadows of the swords. Then the Messenger of Allah (ﷺ) stood up (again) and said: O Allah. Revealer of the Book, Disperser of the clouds, Defeater of the hordes, put our enemy to rout and help us against them. Swahih Muslim 1742a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, exalted is He, as the All-Knowing and Wise, whose commands perfect human guidance and distinguish truth from falsehood. It honours Rasulullaah ﷺ as the leader of the believers in upholding monotheism and divine law. Spiritually, it teaches that struggle and obedience, even when disliked, bring ultimate good and refinement of the soul.

Its Application: Muslims apply this verse by submitting to Allah's commands even when difficult, trusting His wisdom over personal desires, obeying with sincerity, and remembering that what feels hard may bring lasting good known only to Allah.

Points of ‘Aqeedah: A fundamental principle of ‘Aqeedah is that Allah ﷻ possesses perfect knowledge and wisdom, while human knowledge is limited; therefore, believers submit to His revealed commands even when their wisdom is not immediately understood. The rulings concerning fighting are matters of divine legislation and must not be detached from their revealed conditions, limits and legitimate authority. Muslims should believe that Allah ﷻ knows what benefits and harms them, and that true servitude requires obedience, patience and submission to His guidance.

Du’a for our Ummah: O Allah, grant us willing submission, trust in Your wisdom, and strength to obey even when our souls resist.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (217):
(Qur’an 2:217)**

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ
الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۚ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ
عَن دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

Yas'aloona 'anish Shahril Haraami qitaalun feehi qul qitaalun feehi kabeerunw
wa saddun 'an sabeelil laahi wa kufrum bihee wal Masjidil Haraami wa ikhraaju
ahlihee minhu akbaru 'indal laah; walfitnatu akbaru minal qatl; wa laa
yazaaloona yuqaatiloona hatta yaruddookum 'an deenikum inis tataa'oo; wa
mai yartadid minkum 'an deenihee fayamut wahuwa kaafirun fa ulaaa'ika habitat
a'maaluhum fid dunyaa wal aakhirati wa ulaaa'ika ashaabun Naari hum feehaa
khaalidoon

They ask you the decree regarding fighting in the sacred month; say (O dear Prophet Muhammad ﷺ), “Fighting in it is a great sin; and to prevent from the way of Allah, and not to believe in Him and to prevent (people) from the Sacred Mosque and to expel its residents – these are greater sins before Allah”; and the turmoil they cause is worse than killing; and they will keep fighting you till they turn you away from your religion, if they can; and whoever among you turns renegade and dies as a disbeliever, then their deeds are wasted in this world and in the Hereafter; and they are the people of hell; they will remain in it forever.

{They ask you}, O caller of creation to the Truth, {about the Sacred Month} is it among the divine prohibitions or not? And about {fighting therein}, is it also among the prohibitions or not? {Say}, O most perfect of Messengers ﷺ, to the

questioners on our behalf: Both are among His prohibitions, rather, **{fighting therein is a great sin}**, for it is a transgression against the boundary set by Allah for this month. **{And}**, despite it being a sin, **{hindering (people) from the path of Allah}**, which permits them to earn their livelihood, **{and disbelief in Him}**, that is, in Allah by disobeying His commands, are also serious offenses. It is narrated that the Prophet ﷺ sent ‘Abdullah ibn Jahsh, his cousin, on an expedition in Jumada al-Akhirah, two months before Badr, to observe the caravan of Quraysh returning from Syria. Among them was ‘Amr ibn ‘Abd Allah al-Hadrami and three others. When they encountered them, they killed al-Hadrami, captured two, and seized the caravan and took it toward Madinah. It was the first of Rajab, but they mistakenly thought it was still Jumada. Quraysh then said: "Muhammad ﷺ has violated the sanctity of the sacred month, a month in which the fearful feel safe and people conduct their business." When the Prophet ﷺ heard about the caravan, he said to ‘Abdullah, "I did not command you to fight in the Sacred Month or to seize the caravan." This distressed the members of the expedition, and they said: "We shall not move until our repentance is revealed." Then this verse was revealed. The Prophet ﷺ returned the caravan and the captives, and they reproached him and blamed him for what had occurred. **{And}** they said: "Do you aim to enter the **{Sacred Mosque}** and prevent its visitors?" Allah responded on their behalf: **{And the expulsion of its people from it}**, i.e., from the Sacred Mosque, **{is greater}** in sin **{with Allah}** than preventing visitors, or even accidental killing due to an error in determining the time. For such expulsion is a tribulation for the Muslims who are rightfully entitled to be in the House of Allah. **{And persecution is worse than killing}**, for its harm is widespread and ongoing, unlike killing. **{And}** the outcome is that the disbelievers, persistent in their denial and obstinance, **{will not cease fighting you}**, O believers, **{until they turn you away from your religion}** which was revealed as a mercy and guidance to you **{if they are able to}**. And as for **{whoever among you turns back from his religion}**, which is belief and monotheism, **{and dies as a disbeliever}**, veiling the path of truth and abandoning the spring of oneness **{those are the ones whose deeds have become void}**, destroyed and of no value **{in this world}**, being barred from the companionship of the believers, **{and in the Hereafter}**, due to their returning their souls to the depths of possibility, leading to the lowest depths of Hell. **{And those}** deprived of the sweetness of divine unity **{are the companions of the Fire; they will abide therein forever}**, for as long as Allah wills. There is no power and no strength except through Allah.

Hadith: Narrated Abu Musa al-Ash'ari: The Messenger of Allah (ﷺ) said: Before the Last Hour there will be commotions like pieces of a dark night in which a man will be a believer in the morning and an infidel in the evening, or a believer in the evening and infidel in the morning. He who sits during them will be better than he who gets up and he who walks during them is better than he who runs. So break

your bows, cut your bowstrings and strike your swords on stones. If people then come in to one of you, let him be like the better of Adam's two sons. Sunan Abi Dawud 4259

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, exalted is He, as the Most Just and Wise, setting sacred limits and distinguishing sin from virtue. It honours Rasulullaah ﷺ as the perfect Messenger, conveying divine guidance, correcting errors, and protecting the sanctity of Allah's commands. Spiritually, it teaches that adherence to divine boundaries and steadfastness in faith safeguard the soul from misguidance and eternal loss.

Its Application: Muslims practice this verse by respecting Allah's sacred limits, prioritising faith over conflict, avoiding injustice and persecution, remaining steadfast under pressure, and protecting their belief from any action that may lead to compromise or abandonment of Islam.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah ﷻ alone determines what is sacred and establishes the limits of lawful and unlawful conduct. The Sacred Months and al-Masjid al-Harām possess sanctity decreed by Him, and transgression against His limits is a grave matter. Muslims must also believe that faith in Allah ﷻ and tawhīd are essential for salvation, while deliberate abandonment of Islam and dying upon disbelief leads to the loss of reward and punishment in the Hereafter. Allah's rulings are perfectly just and wise.

Du'a for our Ummah: O Allah, keep us firm upon our faith, honour Your sacred limits, and protect us from trials that lead astray.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (218): (Qur'an 2:218)

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ

Innal lazeena aamanoo wallazeena haajaroo wa jaahadoo fee sabeelil laahi
ulaaa'ika yarjoona rahmatal laah; wallaahu Ghafoorur Raheem

Those who believed, and those who migrated for the sake of Allah, and fought in Allah's cause – they are hopeful of gaining Allah's mercy; and Allah is Oft Forgiving, Most Merciful.

Then the Almighty said: {**Indeed, those who believed**} in the Oneness of God and whose belief led them to reach the level of certain knowledge – certainty of knowledge ('ilm ul yaqin) {**and those who emigrated**} and left what contradicted and disputed it until they reached the level of direct witnessing ('ayn ul yaqin) {**and**} after that {**struggled in the cause of God**} with their souls / lower selves

until they reached, or rather connected to, the station of absolute certainty (haqq ul yaqin) **{those}** are the ones brought near and included in the path to arrival **{hope for the mercy of God}** as long as they are in the path with their spirits **{and God}** is the One who knows their innermost thoughts of their hearts **{is Forgiving}** concealing their spirits / outer forms from the eyes of their insight **{and Merciful}** to them, connecting them to the paradise / garden of the Divine Essence they are heading towards, by His grace and generosity. Grasp us with Your subtle kindness, O Most Subtle in all kindness.

Hadith: It was narrated that 'Abdullah bin 'Amr said: "I heard the Messenger of Allah (ﷺ) say: "The Muslim is the one from whose tongue and hand the Muslims are safe, and the Muhajir is the one who forsakes (Hajara) that which Allah has forbidden to him." Sunan an-Nasa'i 4996

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most High, as Forgiving, Merciful, and Generous, guiding believers through stages of certainty toward His closeness. It honours Prophet Muhammad ﷺ, whose guidance leads the faithful on the path of spiritual struggle and enlightenment. Spiritually, it teaches that true nearness to Allah is achieved by purifying the soul, abandoning worldly attachments, and striving against the lower self.

Its Application: Muslims live this verse by strengthening faith to certainty, leaving what contradicts truth, striving against the ego, purifying intentions, and continuously seeking Allah's mercy and guidance, trusting His forgiveness and the reward of nearness to Him.

Points of 'Aqeedah: Sound 'Aqeedah teaches that true faith in Allah ﷻ must be accompanied by sincere obedience, sacrifice and striving in His cause, while hope for His mercy remains central to the believer. Muslims should believe that Allah ﷻ knows the innermost realities of their hearts, forgives sincere repentance and shows mercy to His believing servants. The levels of spiritual certainty mentioned must not be understood as becoming one with Allah ﷻ; rather, Allah remains distinct from His creation, and Paradise is His promised reward by His grace.

Du'a for our Ummah: O Allah, grant us certainty in faith, strengthen our struggle, forgive our shortcomings, and draw us near to Your mercy.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (219):
(Qur'an 2:219)**

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَاعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Yas'aloona 'anilkhhamri walmaisiri qul feehimaaa ismun kabeerunw wa
manaafi'u linnaasi wa ismuhumaa akbaru min naf'ihimaa; wa yas'aloona
maaza yunfiqoona qulil-'afwa; kazaalika yubaiyinul laahu lakumul-aayaati
la'allakum tatafakkaroon

They ask you the decree regarding wine (intoxicants) and gambling; say (O dear Prophet Muhammad ﷺ), “In both is great sin, and some worldly benefit for men but their sin is greater than their benefit”; and they ask you what they should spend; say, “That which remains spare (surplus)”; this is how Allah explains His verses to you, so that you may think.

{They ask you} O most perfect of messengers ﷺ **{about}** the ruling of **{intoxicants and gambling}**. Are they among the divine prohibitions or not? **{Say, "There is great sin in them."}** As for alcohol, it is because it disables and removes the individual intellect deposited within man, so that through it, one may reach the Universal Intellect, which branches from the Divine Name “The All-Knowing” (al-‘Alim) the Name encompassing all that was and will be. This Universal Intellect is the Preserved Tablet (al-Lawh al-Mahfuz), the Clear Book (al-Kitab al-Mubin). As for gambling, it is because it destroys wealth, which is the cause of the body's development, and the body is the repository of the intellect, the very jewel that distinguishes the human being, and by which they are made worthy of the rank of Divine Vicegerency (khilafah). **{And}** yet, in both wine and gambling, there are benefits for some people such as those whose illnesses require numbing of the mind, for whom wine is considered medicinal by some physicians; and for the lowliest among people, who gain their livelihood through gambling. But the sin of both in the view of those with reason and certainty is greater than their benefit. In fact, there is no true benefit in them for those who have lost their connection to their bodies in such a way that they can no longer care for or refine them. **{And they ask you}**, O most perfect of Messengers ﷺ, **{What should they spend?}** What kind of wealth, and in what manner, should they spend? Say on Our behalf: **{Spend of the excess}** that is, what is surplus to your needs from your wealth so that you do not suffer from hardship, and that giving it is easy and without burden upon you. **{Thus}**, in this balanced and compassionate way, God makes clear to you the signs, all the revealed verses sent down for your well-being **{so that you might reflect}** in hopes that you will deeply ponder.

Hadith: Ibn 'Umar reported Allah's Messenger (ﷺ) as saying: Every intoxicant is Khamr and every intoxicant is forbidden. He who drinks wine in this world and dies while he is addicted to it, not having repented, will not be given a drink in the Hereafter. Swahih Muslim 2003a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse glorifies Allah, the All-Knowing, Who reveals wisdom for human well-being and whose Names encompass all realities. It honours the Beloved Prophet ﷺ as the most perfect of messengers, entrusted with divine guidance. Spiritually, it warns against intoxicants and greed, urging moderation, generosity, and reflection to ascend towards nearness.

Its Application: Muslims follow this verse by avoiding intoxicants and gambling, preserving intellect and wealth, using surplus responsibly in charity, reflecting on Allah's guidance, and seeking balance in life, prioritizing spiritual and physical well-being over fleeting pleasures.

Points of 'Aqeedah: A principle of Islamic 'Aqeedah is that Allah ﷻ alone determines what is lawful and prohibited, and His commands are based upon perfect wisdom and knowledge. Muslims must believe that intoxicants and gambling are prohibited despite any limited worldly benefit they may appear to contain, because their harm outweighs their benefit. They should also believe that wealth is a trust from Allah ﷻ and that generosity should be practiced without causing undue hardship. Allah's revealed guidance is for human welfare and calls believers to reflect upon His wisdom.

Du'a for our Ummah: O Allah, protect our minds and wealth, keep us from intoxicants and gambling, and guide us to spend in Your way.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (220):
(Qur'an 2:220)**

فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ ۖ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۚ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۚ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Fid dunyaa wal aakhirah; wa yas'aloona 'anil yataamaa qul islaahullahum khayr, wa in tukhaalitoohum fa ikhwaanukum; wallaahu ya'lamul mufsida minalmuslih; wa law shaaa'al laahu la-a'natakum; innal laaha 'Azeezun Hakeem

Before you execute your deeds of this world and of the Hereafter; and they ask you the decree regarding orphans; say, "To do good towards them is better; and if you combine your expenses with theirs, they are your brothers"; and Allah knows very well the one who spoils from him who

improves; and if Allah willed, He could have put you in hardship; and Allah is Almighty, Wise.

{In} the verses concerning the matters of {this world}, examine them as they are, {and} also reflect upon the verses concerning the matters of {the Hereafter}, so that you realize them, master them, and find reassurance through them; thus your outward and inward refinement will be completed, and after that, what is ordained will follow. {And they ask you} also {about the} conditions of {the orphans} who have not reached maturity and have no guardian from among their relatives. {Say, "Reformation for them"} of their condition {is better} than leaving them in humiliation and degradation. {And if you interact with them} with utmost mercy and compassion, {they are your brothers} in faith, and Allah will reward you best if you intend to reform and care for them, without corrupting their wealth or honour. {And Allah} who observes your intentions {knows the corrupter} who is invalid among you {from the reformer} who is rightly guided, and He will reward each according to His knowledge. {And if Allah willed}, the One who observes your corruption and hardship, He could have made you corrupt and stricken {you with harm}, stronger than your corruption and harm to them. {Indeed, Allah is Mighty} dominant, capable of taking revenge, {Wise} who does not take revenge without cause.

Hadith: Narrated Sahl: Allah's Messenger (ﷺ) said, "I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them. Swahih al-Bukhari 5304

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah's infinite Might and Wisdom, showing His justice and omniscience in distinguishing the righteous from the corrupters. It honours Prophet Muhammad ﷺ by positioning him as the guide for implementing divine commands with mercy and reform. Spiritually, it teaches Muslims to act with compassion, integrity, and sincere intentions, balancing worldly responsibilities with eternal awareness, trusting Allah's perfect knowledge.

Its Application: Muslims put this verse into practice by caring for orphans and the needy with sincerity, avoiding exploitation, showing mercy, ensuring justice, and performing actions purely for Allah's approval, trusting His wisdom and ultimate reward.

Points of 'Aqeedah: Among the principles of 'Aqeedah is the belief that Allah ﷻ knows the intentions and actions of His servants and judges them with perfect justice and wisdom. Muslims must believe that caring for orphans is a sacred responsibility, and that protecting their welfare, dignity and property is part of obedience to Allah ﷻ. Believers should treat them with compassion as fellow

members of the faith, while avoiding exploitation and corruption. Allah ﷻ is Al-'Azīz, the Almighty, and Al-Hakīm, the All-Wise, whose judgments are never without wisdom.

Du'a for our Ummah: O Allah, guide our hearts to mercy and justice, protect our intentions, and reward us for our sincere reform and care.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (221):
(Qur'an 2:221)**

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ ۚ وَلَا مَؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۚ وَلَا تُنْكِحُوا
الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا ۚ وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ
يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۚ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Wa laatankihul mushrikaati hattaa yu'minn; wa la amatum mu'minatun khairum
mim mushrikatinw wa law a'jabatkum; wa laa tunkihul mushrikeena hattaa
yu'minoo; wa la'abduumu'minun khairum mimmushrikinw wa law 'ajabakum;
ulaaa'ika yad'oona ilan Naari wallaahu yad'ooo ilal Jannati walmaghfirati
biiznihee wa yubaiyinu Aayaatihee linnaasi la'allahum yatazakkaroona

**And do not marry polytheist women until they become Muslims; for
undoubtedly a Muslim bondwoman is better than a polytheist woman,
although you may like her; and do not give your women in marriage to
polytheist men until they accept faith; for undoubtedly a Muslim slave is
better than a polytheist, although you may like him; they invite you towards
the fire; and Allah invites towards Paradise and forgiveness by His
command; and explains His verses to mankind so that they may accept
guidance.**

{And} among the rulings set to reform you is that {do not marry} O believers
{the polytheist women} until they believe, so that your lineage does not mix with
impurities, and so that offspring may be born upon the natural disposition of Islam.
{And} know, O believers, that {a believing slave woman} whom you may marry
{is better than} a free {polytheist woman, even if she pleases you} with her
wealth and beauty. {And do not marry} O believing women {the polytheist men}
until they believe, and {know} O believing women that {a believing slave man}
whom you may marry is {better than} a free {polytheist man, even if he pleases
you} with his wealth and beauty; for there is no equivalence between a believer
and a disbeliever. {Those} the polytheists, men and women {invite} you to {the
Fire} arising from their polytheism and disbelief, {and Allah} the Guide for you
toward the union of believers and believing women, preserving your rewards in
marriage {invites to Paradise} branching from faith and monotheism, {and

forgiveness} ensuring the removal of sins and misdeeds **{by His permission,}** through His guidance and decree, **{and makes clear His signs}** that is, His rulings, manners, and ethics **{for mankind, that they may take heed}**, in hope that they remember and reflect so that they may be guided to the purity of monotheism.

Hadith: Narrated Abu Huraira: The Prophet (ﷺ) said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers. Swahih al-Bukhari 5090

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the One who calls to Paradise and forgiveness, guiding with wisdom and mercy. It honours Rasulullaah ﷺ as the conveyor of divine rulings safeguarding faith and purity. Spiritually, it shows that true worth lies not in status or beauty, but in belief and devotion to Allah alone.

Its Application: Muslims put this verse into practice by choosing spouses based on faith and piety rather than wealth or beauty, fostering marriages rooted in Islam, preserving spiritual and moral integrity, and striving to raise children upon monotheism and righteousness.

Points of ‘Aqeedah: Sound ‘Aqeedah establishes that faith in Allah ﷻ and tawhīd are greater than worldly status, wealth, beauty or social position. Muslims must believe that associating partners with Allah is falsehood and that sincere belief is essential to salvation. The rulings concerning marriage also protect the believer’s faith and family life. Allah ﷻ guides to Paradise and forgiveness through faith and obedience, and His revealed commands contain wisdom and guidance for humanity.

Du’a for our Ummah: O Allah, guide us to marry the righteous, protect our families’ faith, and bless our unions with piety and purity.

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (222):
(Qur’an 2:222)**

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ ۖ
فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Wa yas'aloona 'anil maheedi qul huwa azan fa'tazilun nisaaa'a fil maheedi wa laa taqraboo hunna hatta yathurna fa-izaa tatah-harna faatoohunna min haisu amarakumul laah; innallaaha yuhibbut Tawwaabeena wa yuhibbul mutatahhireen

And they ask you the decree concerning menstruation; say, “It is an impurity, so stay away from women at such times, and do not cohabit with them until they have cleansed themselves; so when they have cleansed themselves, cohabit with them the way Allah has determined for you”; indeed, Allah loves those who repent profusely, and loves those who keep clean.

{And they ask you} also **{about menstruation.}** It is narrated that the people of ignorance used to avoid and not associate with a woman during her menstruation, similar to the practices of the Jews and the Magians, and this continued until they asked Abu Al-Dahdah along with a group of the Companions about it, so it was revealed: **{Say, it is harmful}** causing harm to anyone who approaches it **{so keep away from women during menstruation and do not approach them}** in intercourse, not in companionship, mixing, or sharing food, **{until they are purified.}** So, when they are purified, **{then approach them from where Allah has commanded you,}** intending therein the wisdom of preserving the human lineage entrusted by Allah. **{Indeed, Allah loves those who repent}** from inclining toward what He has prohibited, **{and He loves those who purify themselves}** from both outward and inward impurities.

Hadith: Thabit narrated it from Anas: Among the Jews, when a woman menstruated, they did not dine with her, nor did they live with them in their houses; so the Companions of the Apostle (ﷺ) asked The Apostle (ﷺ), and Allah, the Exalted revealed: "And they ask you about menstruation; say it is a pollution, so keep away from woman during menstruation" to the end (Qur'an, ii. 222). The Messenger of Allah (ﷺ) said: Do everything except intercourse. The Jews heard of that and said: This man does not want to leave anything we do without opposing us in it. Usaid b. Hudair and Abbad b. Bishr came and said: Messenger of Allah, the Jews say such and such thing. We should not have, therefore, any contact with them (as the Jews do). The face of the Messenger of Allah (way peace be upon him) underwent such a change that we thought he was angry with them, but when they went out, they happened to receive a gift of milk which was sent to the Messenger of Allah (ﷺ). He (the Holy Prophet) called for them and gave them drink, whereby they knew that he was not angry with them. Swahih Muslim 302

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse exalts Allah as the All-Wise Lawgiver who protects human dignity and lineage through guidance. It honours Rasulullaah ﷺ as the one who clarifies divine rulings with mercy, lifting burdens of ignorance. Spiritually, it teaches believers outward purity and inward repentance, both beloved to Allah, ensuring closeness to Him.

Its Application: Muslims practice this verse by respecting the rules of menstruation, refraining from sexual intimacy during it, maintaining care and

companionship, purifying themselves physically and spiritually, and embracing repentance for observing Allah's commands with sincerity and mindfulness.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah ﷻ alone legislates what is lawful and unlawful, and that His rulings are founded upon perfect wisdom and mercy. Muslims must accept the divinely revealed rulings concerning menstruation and marital relations without adopting either excess or neglect. They should also believe that Allah ﷻ loves sincere repentance and purification, and that obedience to His commands is a means of attaining His pleasure. His guidance protects human dignity, family life and the well-being of His servants.

Du'a for our Ummah: O Allah, grant us purity in body and soul, guide us to obedience, and accept our sincere repentance.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (223):
(Qur'an 2:223)**

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ۖ وَقَدِّمُوا لِأَنفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُّلاقُوهُ ۗ
وَبَشِّرِ الْمُؤْمِنِينَ

Nisaaa'ukum harsullakum faatoo harsakum annaa shi'tum wa qaddimoo li
anfusikum; wattaqul laaha wa'lamooo annakum mulaaqooh; wa bash shirilmu
'mineen

Your women are a tillage for you; so, come into your tillage as you will; and first perform the deeds that benefit you; and keep fearing Allah, and know well that you have to meet Him; and (O dear Prophet Muhammad ﷺ) give glad tidings to the Muslims.

{**Your wives**}, O believers, {**are a place of cultivation for you**}, meaning they are the place from which your offspring grow and the lawful site of intimacy; {**so come to your place of cultivation however you wish**} from the front or the back, as long as it is in the permissible place. It was reported that the Jews used to say: "Whoever has intercourse with his wife from behind (in vaginal intercourse) will have a cross-eyed child," so Allah refuted them with this verse. {**And send forth [good deeds] for yourselves**}, O seekers of the hidden truths and wisdoms embedded in pleasure, intimacy, arousal, longing, and renewal and the various newly experienced sensations during intercourse that are divinely designed to produce offspring and preserve the human species. Do not neglect these inner meanings, nor be satisfied with mere lust fulfilment like irrational animals. {**And fear Allah**} avoid treachery, impurity, and engaging in intercourse in ways not permitted by divine law, or in other forbidden acts that violate Allah's sanctity concerning the matters of intimacy and union, for these matters carry the weight

of sacred trust, like the actions of noble and wise leaders. {**And know that you**}, all of you, {**will meet Him**}, the Exalted so prepare provisions that are worthy of that meeting. {**And give glad tidings**}, O most perfect of Messengers ﷺ, {**to the believers**} those who uphold the limits set by Allah, who consistently protect them, who fear Him out of reverence, and who hope for His mercy that with their Lord awaits them a garden of satisfaction and a paradise of peaceful submission.

Hadith: Nafi' narrated : Whenever Ibn 'Umar recited the Qur'an, he would not speak to anyone till he had finished his recitation. Once I held the Qur'an and he recited Surat-al-Baqara from his memory and then stopped at a certain Verse and said, "Do you know in what connection this Verse was revealed?" I replied, "No." He said, "It was revealed in such-and-such connection." Ibn 'Umar then resumed his recitation. Nafi' added regarding the Verse:--"So go to your tilth when or how you will" Ibn 'Umar said, "It means one should approach his wife in .." Swahih al-Bukhari 4526, 4527. Jabir (Allah be pleased with him) declared that the Jews used to say: When a man has intercourse with his wife through the vagina but being on her back. the child will have squint, so the verse came down:" Your wives are your tilth; go then unto your tilth as you may desire" Swahih Muslim 1435a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah as the All-Wise Creator who sanctifies intimacy as a means of preservation and mercy, not mere lust. It honours Rasulullaah ﷺ as the conveyor of divine truth, giving glad tidings to the faithful. Spiritually, it teaches believers to transform physical union into worship, provision for the ultimate meeting with Allah.

Its Application: Muslims practice this verse by treating marital intimacy as a sacred trust, observing Allah's limits, nurturing love and family responsibly, seeking spiritual meaning beyond mere desire, and preparing themselves for accountability before Allah through righteous conduct.

Points of 'Aqeedah: A fundamental principle of 'Aqeedah is that Allah ﷻ has established lawful boundaries for marriage and intimacy, and believers must submit to His guidance in these matters. Muslims should believe that marriage is a lawful blessing through which family and offspring are preserved, while prohibited forms of intimacy must be avoided. They must also believe in the certainty of meeting Allah ﷻ and being accountable before Him. Taqwā, obedience and righteous deeds prepare the believer for that meeting and for Allah's promised reward.

Du'a for our Ummah: O Allah, guide us to honour intimacy within Your limits, bless our families, and grant us righteousness and Your mercy.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (224):
(Qur'an 2:224)**

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Wa laa taj'alul laaha 'urdata li aymaanikum an tabarroo wa tattaqoo wa tuslihoo
bainan naas; wallaahu Samee'un 'Aleem

**And do not make Allah a target of your oaths, by pledging against being
virtuous and pious, and against making peace among mankind; and Allah is
All Hearing, All Knowing.**

{**And**} among the moral principles revealed for you is that {**you should not make the name of Allah a pretext**} that is, do not use it as a means or excuse {**for your oaths,**} especially those related to trivial, worldly matters or those involving falsehoods and injustice. In other words: do not excessively swear by Allah in everyday matters; as human beings, you are not free from the possibility of falsehood and error. So why would you invoke the name of the Absolute Truth to give credibility to matters adorned with falsehood? Rather, the purpose is {**that you should do good,**} meaning, engage in acts of righteousness, be constant in devotion, and turn toward Allah in all times and states. And if your aim is {**to be pious,**} then avoid what is forbidden, be cautious of what is unlawful, and return to your Lord by detaching from worldly attachments. And if your aim is {**to make peace among people,**} then soften their hearts, invite them to monotheism with wisdom and good preaching, and argue with them in the best manner. {**And Allah is All-Hearing**} of your oaths, {**All-Knowing**} of your intentions, and He will recompense you in accordance with His knowledge of your true condition. This applies to those oaths that are intended to influence events or decisions and are closely linked to one's intention and will.

Hadith: Narrated `Abdur-Rahman bin Samura: The Prophet (ﷺ) said, "O `Abdur-Rahman bin Samura! Do not seek to be a ruler, because if you are given authority for it, then you will be held responsible for it, but if you are given it without asking for it, then you will be helped in it (by Allah): and whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and make expiation for your oath." Swahih al-Bukhari 6622

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse magnifies Allah's sanctity, warning believers not to misuse His majestic Name for worldly speech or falsehood. It honours Rasulullaah ﷺ by presenting him as the guide of divine etiquette, teaching refinement in conduct. Spiritually, it calls the believer to truthfulness, piety, reconciliation, and sincerity before Allah, All-Hearing and All-Knowing.

Its Application: Muslims practice this verse by avoiding frivolous or false oaths, speaking truthfully, performing righteous deeds, striving for piety, fostering peace, and turning sincerely to Allah in all intentions, trusting His knowledge and judgment.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah ﷻ is As-Samī', the All-Hearing, and Al-'Alīm, the All-Knowing, fully aware of every word, oath and intention. Muslims must therefore honour Allah's Name and never misuse it to support falsehood, injustice or trivial matters. The believer should fulfil his responsibilities through righteousness, taqwā and reconciliation rather than using oaths as excuses for wrongdoing. Allah ﷻ knows the reality of every person's intentions and will judge them with perfect justice.

Du'a for our Ummah: O Allah, guide our words and intentions, protect us from false oaths, and help us act righteously with sincerity.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (225):
(Qur'an 2:225)**

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ ۚ وَاللَّهُ غَفُورٌ حَلِيمٌ

Laa yu'aakhi zukumul laahu billaghwi fee aymaa nikum wa laakiny yu'aakhi
zukum bima kasabat quloo bukum; wallaahu Ghafoorun Haleem

**Allah does not take you to task for oaths which are made unintentionally
but He does take you to task for deeds which your hearts have done; and
Allah is Oft Forgiving, Most Forbearing.**

As for the oaths {commonly uttered by the general public} without intention of affirmation or denial rather, spoken incidentally such oaths are {overlooked and excused}. Therefore, Allah the Exalted said: {Allah does not hold you accountable for what is unintentional in your oaths}, meaning those that occur {in your oaths} without deliberate intent or will. {But He holds you accountable for what your hearts have earned}, that is, through false oaths concerning matters that are untrue and do not reflect reality oaths by which you deceive and affirm what is false. {And Allah is Forgiving} toward you if you repent and return to Him from the sins you have committed, {Most Forbearing} in delaying punishment, hoping that you will repent from them.

Hadith: Narrated 'Aisha: regarding: 'Allah will not call you to account for that which is unintentional in your oaths...' (2.225) This Verse was revealed concerning such oath formulas as: 'No, by Allah!' and 'Yes, by Allah!' something against his oath due to forgetfulness should he make expiation?). And the Statement of Allah: 'And there is no blame on you if you make a mistake therein.' (33.5) And Allah

said:-- '(Moses said to Khadir): Call me not to account for what I forgot.' (18.73)
Swahih al-Bukhari 6663

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah's mercy and majesty by showing His pardon for slips of the tongue and His justice in holding to account only deliberate falsehoods. It honours Rasulullaah ﷺ as the conveyor of divine wisdom and guidance. Spiritually, it teaches sincerity, repentance, and reliance on Allah's forbearance and forgiveness.

Its Application: Muslims practice this verse by being mindful of their oaths, avoiding deliberate falsehood, repenting sincerely for any wrongdoing, and trusting Allah's forgiveness and patience while striving to align their words and intentions with truthfulness.

Points of 'Aqeedah: Muslim creed teaches that Allah ﷻ judges His servants according to their sincere intentions and deliberate actions, while overlooking what occurs without conscious intention. Muslims should believe that Allah ﷻ is perfectly just and does not hold a person accountable for what lies beyond their intended choice. They must nevertheless avoid deliberate false oaths and deception, repent sincerely when they sin, and hope in Allah's forgiveness. Allah ﷻ is Al-Ghafūr, the Most Forgiving, and Al-Ḥalīm, the Most Forbearing, giving His servants opportunities to repent.

Du'a for our Ummah: O Allah, forgive our unintentional errors, protect us from false oaths, and guide our hearts and words to sincerity and truth.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (226):
(Qur'an 2:226)**

لِّلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Lillazeena yu'loona min nisaaa'ihim tarabbusu arba'ati ashhurin fain faaa'oo fa
innal laaha Ghafoorur Raheem

Those who swear not to touch their wives have four months' time; so, if they turn back during this period, indeed Allah is Oft Forgiving, Most Merciful.

Then Allah, the Exalted, said: **{For those who swear}**, meaning: those who take an oath to abstain **{from}** intimate relations **{with their wives, there is a waiting period of four months.}** That is, they are required to wait until the duration of four months has passed. **{But if they return}**, meaning: if they break their oath within this period by resuming marital relations with their wives, they are considered to have broken their oath. **{Then indeed, Allah is Forgiving}** of their

oath-breaking, and He pardons them through the expiation (of the oath), {**Most Merciful**} to them by preserving the marriage bond between them.

Hadith: Yahya related to me from Malik from Nafi that Abdullah ibn Umar said, "When a man makes a vow to abstain from intercourse with his wife and four months have passed he must declare his intent and either he is divorced or he revokes his vow. Divorce does not occur until four months have passed and he continues to abstain." Al Muwatta Book 29, Hadith 18

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnifies Allah's mercy and wisdom: He sets a limit of four months to safeguard women's rights and the sanctity of marriage. It honours Rasulullaah ﷺ by making him the bearer of rulings that balance justice with compassion. Spiritually, it reflects Allah's forgiveness, mercy, and preservation of harmony.

Its Application: Muslims practice this verse by observing oaths they make regarding marital abstinence, respecting the waiting period, seeking Allah's forgiveness if they break the oath, and valuing mercy and reconciliation within the marriage.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah ﷻ establishes laws governing human relationships with perfect wisdom, justice and mercy. Muslims should believe that marital commitments and oaths carry responsibility, and that Allah ﷻ provides a lawful means of rectification when a person returns from an oath that causes harm or injustice. His forgiveness encompasses sincere repentance and prescribed expiation, while His mercy encourages reconciliation and preservation of legitimate family bonds. Believers must therefore respect Allah's limits and seek His forgiveness when they err.

Du'a for our Ummah: O Allah, forgive us for broken oaths, grant mercy in our marital bonds, and guide us to patience and obedience.

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (227):
(Qur'an 2:227)**

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Wa in 'azamut talaaqa fa innal laaha Samee'un 'Aleem

And if they firmly decide to divorce them, Allah is All Hearing, All Knowing.

{And if they resolve upon divorce}, meaning: if they decide to proceed with divorce **{without breaking their oath}**, **{then indeed, Allah is Hearing}** He

hears their pronouncement of divorce, {**Knowing**} of the aversion in their hearts toward their wives.

Hadith: It was narrated from 'Abdullah bin 'Umar that: the Messenger of Allah said: "The most hated of permissible things to Allah is divorce. " Sunan Ibn Majah 2018

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse shows Allah's perfection: He hears every word and knows the hidden feelings in hearts. It honours Rasulullaah ﷺ as the conveyor of divine justice, guiding believers in sensitive matters. Spiritually, it reminds us that divorce is not hidden from Allah, who judges with wisdom, fairness, and mercy.

Its Application: Muslims practice this verse by handling divorce decisions with awareness and sincerity, expressing intentions truthfully, respecting Allah's commands, and maintaining justice and dignity for all parties, knowing that Allah observes every inner feeling and decision.

Points of 'Aqeedah: A fundamental principle of 'Aqeedah is that Allah ﷻ is As-Samī', the All-Hearing, and Al-'Alīm, the All-Knowing. Muslims must believe that nothing a person says or conceals escapes His knowledge, including words, decisions and feelings within the heart. Therefore, believers should act with sincerity and responsibility, knowing that Allah ﷻ hears every declaration and knows every hidden motive. His judgments and legislation concerning marriage are based upon perfect knowledge, wisdom and justice.

Du'a for our Ummah: O Allah, guide our hearts in difficult decisions, grant fairness and patience, and make our actions pleasing to You.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (228):
(Qur'an 2:228)**

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Walmutallaqaatu yatarab basna bi anfusihinna salaasata qurooo'; wa laa yahillu lahunna ai yaktumna maa khalaqal laahu feee arhaaminhinna in kunna yu'minna billaahi wal yawmil aakhir; wa bu'oola tuhunna ahaqqu biraddihinna fee zaalika in araadoo islaahaa; wa lahunna mislul lazee alaihinna bilma'roof; wa lirrjjaali 'alaihinna daraja; wallaahu 'Azeezun Hakeem

And divorced women shall restrain themselves for three menstrual periods; and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day; and their husbands have the right to take them back, during this time, if they desire reconciliation; and the women also have rights similar to those of men over them, in accordance with Islamic law and men have superiority over them; and Allah is Almighty, Wise.

{And the divorced women} meaning, those who have been consummated with **{shall wait}**, that is, remain in waiting, **{with regard to themselves for three menstrual cycles}**; meaning, they must allow the full duration to pass. The word **{quroo'}** (menstrual cycles) can refer to either menstruation or purity, but its original usage denotes the transition from purity to menstruation. In this verse, it refers to menstruation, as it is the clearer indicator of an empty womb. **{And it is not lawful for them}**, i.e., these divorced women in their waiting period, **{to conceal what Allah has created in their wombs}**, such as the duration of menstruation, so that lineage is not confused. **{If they believe in Allah}**, the One who knows the inner secrets, **{and the Last Day}**, the Day on which all secrets and inner thoughts will be exposed. **{And their husbands have more right}**, meaning, they are more deserving and appropriate, **{to take them back}** to restore them as wives, **{in that}**, meaning, during the waiting period, **{if they desire reconciliation.}** And know, O believers, that **{for them (the women) is a right similar to what is upon them}** they have rights over you in terms of kindness, companionship, and care, **{according to what is reasonable}**, meaning: in line with custom and fairness. **{But the men have a degree over them}**, a level of preference due to physical makeup, intellect, maturity of faith, and their responsibility in preserving God's limits and obeying His commands. **{And Allah is Almighty}**, He honours whom He wills and humbles whom He wills, **{All-Wise}** in His actions; He is not questioned about what He does.

Hadith: Narrated `Abdullah bin `Umar: that he had divorced his wife while she was menstruating during the lifetime of Allah's Messenger (ﷺ). `Umar bin Al-Khattab asked Allah's Messenger (ﷺ) about that. Allah's Messenger (ﷺ) said, "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the prescribed period which Allah has fixed for the women meant to be divorced." Swahih al-Bukhari 5251

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah's perfect wisdom and justice, showing His knowledge of inner secrets and human relationships. It honours Rasulullaah ﷺ as the divinely guided teacher who conveys these rulings with clarity and fairness. Spiritually, it reminds

believers of balance, rights, and responsibilities, and the importance of obedience, sincerity, and trust in Allah's decree.

Its Application: Muslims practice this verse by respecting the waiting period of divorced women, ensuring lineage clarity, treating former spouses with fairness and kindness, observing Allah's commands in marital matters, and trusting His wisdom and justice in all decisions.

Points of 'Aqeedah: Sound 'Aqeedah affirms that Allah ﷻ knows what is hidden within people and that belief in the Last Day requires accountability for both outward actions and concealed intentions. Muslims must believe that Allah ﷻ alone establishes the rights and responsibilities within marriage according to perfect wisdom and justice. His legislation protects lineage, dignity and family rights. Believers should accept His commands with submission, while recognising Allah ﷻ as Al-'Azīz, the Almighty, and Al-Hakīm, the All-Wise.

Du'a for our Ummah: O Allah, grant us fairness in marriage and divorce, preserve lineage, and guide us to act with wisdom and justice.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (229):
(Qur'an 2:229)**

الطَّلَاقُ مَرَّتَانٍ ۖ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمُ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۚ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Attalaaqu marrataani fa imsaakum bima'roofin aw tasreehum bi ihsaan; wa laa yahillu lakum an taakhuzoo mimmaaaa aataitumoohunna shai'an illaaa ai yakhaafaaa alla yuqeemaa hudoodallahi fa in khiftum allaa yuqeemaa hudoodal laahi falaa junaaha 'Alaihimaa feemaf tadat bihee tilka hudoodul laahi falaa ta'tadoohaa; wa mai yata'adda hudoodal laahi fa ulaaa'ika humuzzaa limoon

This type of divorce is up to twice; the woman must then be retained on good terms or released with kindness; and it is not lawful for you to take back from women a part of what you have given them except when both fear that they may not be able to stay within the limits established by Allah; so if you fear that they may not be able to observe the limits of Allah, then it is no sin on them if the woman pays to get her release; these are the limits set by Allah, so do not exceed them; and those who transgress Allah's limits are the unjust.

{Divorce}, when issued by people of firm resolve and sound intellect, occurs **{twice}** once when estrangement arises that contradicts the earlier desire which led to marriage and union. This desire originally stems from human nature, which, by design, includes differences and dualities rooted in the divine attributes. Then, if the one who initiated the divorce returns to his spouse, this return must also be made with reflection and deliberation by recognizing that the original desire and longing have reawakened, causing him to reconsider his decision and return to her. If he divorces her again after such a return, then **{retention in kindness}** becomes necessary. That is, after the second divorce, he must choose one of two paths and he must not go beyond this to a third divorce. If he does, he removes himself from the ranks of those who are wise and sincerely committed to religious principles. He must either retain her in a good and honourable manner **{retention in kindness}**, which is what is pleasing to God and to the believers and indeed, this second retention must be even better than the previous one that preceded the first divorce, during a time of mutual harmony. Or he must choose **{release in excellence}** that is, separation with dignity, generosity, and kindness in terms of wealth, character, and gentle words, so that the enmity and resentment stirred by Satan between them may be dissolved. **{And it is not lawful for you}** O you judges who uphold the rulings of the sacred law **{to take anything}** from the women **{of what you have given them}** as dowries or gifts and return it to their husbands, **{except if both fear}** meaning, the husband and wife, each on their own part **{that they will not uphold the limits of Allah}** which have been established by Him for the proper management of their relationship. **{If you fear}** O judges **{that they will not uphold the limits of Allah}** between them, then **{there is no blame upon them}** not upon the man for taking what **{she ransoms herself with}** in order to obtain a release, and not upon the woman for giving it. **{These}** are the rulings and boundaries **{of Allah}** established for your benefit, O believers, to guide and reform your conditions. **{So do not transgress them}** through opposition or neglect. Know that **{whoever transgresses the limits of Allah they are the wrongdoers}**, those who move beyond the boundaries of humanity into the realm of beastly instincts, forsaking the noble reason and intellect that God has graciously bestowed upon them.

Hadith: Hisham bin Urwah narrated from his father, from Aishah that she said: "The people were such that a man would divorce his wife when he wanted to divorce her, and she remained his wife when he wanted to take her back while she was in her Iddah, and he could divorce a hundred times, or even more, such that a man could say to his wife: 'By Allah! I will neither divorce you irrevocably, nor give you residence ever!' She would say: 'And how is that?' He would say: 'I will divorce you, and whenever your Iddah is just about to end I will take you back. So a woman went to Aishah to inform her about that, and Aishah was silent until the Prophet came. So she told him and the Prophet was silent, until the Qur'an was revealed: Divorce is two times, after that, retain her on reasonable terms or release

her with kindness.'" So Aishah said: "So the people could carry on with divorce in the future, (knowing) who was divorced, and who was not divorced." Jami' at-Tirmidhi 1192

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah's wisdom, justice, and mercy in guiding human conduct and preserving dignity. It honours Rasulullaah ﷺ as the perfect Messenger conveying divine rulings as how to deal with our partners. Spiritually, it teaches patience, reflection, and moral refinement, urging believers to act with fairness, compassion, and obedience, relying fully on Allah's guidance and limits.

Its Application: Muslims practice this verse by observing the rules of divorce with reflection and fairness, either reconciling with kindness or separating with dignity, respecting dowries and Allah's limits, and avoiding transgression through injustice, neglect, or selfish impulses.

Points of 'Aqeedah: A fundamental principle of 'Aqeedah is that Allah ﷻ alone establishes the lawful boundaries governing marriage, divorce and family rights, and His commands are founded upon perfect wisdom and justice. Muslims must believe that His limits are binding and may not be altered according to desires. They should uphold kindness, fairness and dignity even when separating, avoid injustice and transgression, and accept Allah's legislation with submission, knowing that violating His limits is wrongdoing.

Du'a for our Ummah: O Allah, grant us wisdom in marriage and divorce, uphold Your limits, and guide our actions with fairness and dignity.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (230):
(Qur'an 2:230)**

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۖ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا
إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

Fa in tallaqahaa falaa tahillu lahoo mim ba'du hattaa tankiha zawjan ghairah; fa in tallaqahaa falaa junaaha 'alaihimaai ai yataaraaja'aaa in zannaaa ai yuqeemaa hudoodal laa; wa tilka hudoodul laahi yubaiyinuhaa liqawminy ya'lamoon

Then if he divorces her (the third time), she will not be lawful to him until she has stayed with another husband; then if the other husband divorces her, it is no sin for these two to reunite if they consider that they can keep the limits of Allah established; these are the limits set by Allah which He explains for people of intellect.

{If he divorces her} meaning, if divorce occurs between the couple after the two previous divorces **{then she is not lawful}** the divorced woman **{for him}** meaning, for the man who divorced her **{after that}** meaning, after the third and final divorce **{until she marries}** that is, the woman must marry **{another husband}** a second man, **{other than him}** meaning, other than her first husband. **{If he divorces her}** meaning, if the second husband also divorces her **{then there is no blame upon them}** the woman and her first husband **{if they return to one another}** in marriage. Each may return to the other, and each may experience the sweetness or closeness of the second marriage if they desire, and this is only allowed **{if they believe they can uphold the limits of Allah}** in their relationship meaning, if they both believe they can observe the divine boundaries and obligations between them. **{These}** rulings are **{the limits of Allah}** which He clarifies **{for people who know}** those who understand, comprehend, and are aware of God's laws by virtue of sound reasoning. For the obligations imposed by divine law are grounded in reason and serve the purposes of justice and harmony.

Hadith: Narrated `Aisha: A man divorced his wife thrice (by expressing his decision to divorce her thrice), then she married another man who also divorced her. The Prophet (ﷺ) was asked if she could legally marry the first husband (or not). The Prophet (ﷺ) replied, "No, she cannot marry the first husband unless the second husband consummates his marriage with her, just as the first husband had done." Swahih al-Bukhari 5261

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah's perfect wisdom in setting clear limits for human relationships, honouring His justice and mercy. It venerates the Prophet ﷺ as the guide conveying these divine rulings on marital life. Spiritually, it teaches believers patience, reflection, and adherence to Allah's boundaries, ensuring fairness, moral integrity, and the preservation of family and societal harmony.

Its Application: Muslims practice this verse by observing the divine rules of final divorce, respecting the sanctity of marriage, ensuring any remarriage occurs within Allah's limits, and acting with fairness, reflection, and commitment to uphold His guidance.

**Points of `Aqeedah:** It is part of `Aqeedah to believe that Allah ﷻ alone has the authority to establish the lawful and unlawful, and that His revealed limits are founded upon perfect wisdom and justice. Muslims must submit to His rulings concerning marriage and divorce, even when every wisdom behind them is not immediately understood. They should believe that Allah's commands protect human welfare and prevent abuse, and that lawful relationships must be maintained within the boundaries He has established.

Du'a for our Ummah: O Allah, guide us to honour Your marriage laws, act with wisdom, and maintain fairness and obedience in all relationships.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (231):
(Qur'an 2:231)**

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ
ضِرَارًا لِّتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ وَمَا أُنْزِلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ

Wa izaa tallaqtumun nisaaa'a fabalaghna ajala hunna fa amsikoohunna
bima'roofin law sarrihoo hunna bima'roof; wa laa tumsikoo hunna diraa
rallita'tadoo; wa mai yaf'al zaalika faqad zalama nafsah; wa laa tattakhizooo
aayaatillaahi huzuwaa; wazkuroo ni'matal laahi 'alaikum wa maaa anzala
'alaikum minal kitaabi wal hikmati ya'izukum bih; wattaqul laaha wa'lamooo
annal laaha bikulli shai'in 'Aleem

And when you have divorced women, and their term reaches its end, either retain them on good terms within this period or release them with kindness; and do not retain them in order to hurt them, hence transgressing the limits; and he who does so harms only himself; and do not make the signs of Allah the objects of ridicule; and remember Allah's favour that is bestowed upon you and that He has sent down to you the Book and wisdom, for your guidance; keep fearing Allah and know well that Allah knows everything.

{And when you divorce women and they have reached the end of their waiting period} that is: when the duration of their waiting period ('iddah) is near its completion, **{then either retain them in a reasonable manner}** meaning: after the end of the waiting period approaches, you should reconcile with them and take them back, **{or release them in a reasonable manner.}** That is: separate from them honourably, **{and do not retain them to harm them}** meaning: do not reconcile with them solely with the intent to harm them, **{so that you transgress (against them).}** That is: keeping them for a long time without love or affection until they die, as ignorant and prideful people do, **{And whoever does that has certainly wronged himself.}** By exposing himself to the punishment of Allah, nullifying His wisdom, and obstructing the proper functioning of His creation and decree. **{And do not take the verses of Allah in jest}** O believers, do not belittle or treat lightly the divine rulings revealed to you; beware of His retribution. **{And remember the favour of Allah upon you}** be thankful for the blessings He has bestowed upon you, **{and what He has sent down to you}** particularly that which He revealed for your guidance, **{of the Book}** that clarifies the path of life in this

worldly existence, **{and wisdom}** that leads to the pinnacle of monotheism and success in the Hereafter, **{by which He instructs you.}** So, you must take heed and be reminded through it. **{And fear Allah}** avoid what incurs His wrath and punishment; do not transgress the limits He set in His Book. **{And know that Allah is Knowing of all things.}** He encompasses you and your conditions; He is aware through direct, immediate knowledge of everything you do, good or bad, beneficial or harmful, and its consequences on yourselves.

Hadith: Narrated Abu Hurayrah: The Prophet (ﷺ) said: There are three things which, whether undertaken seriously or in jest, are treated as serious: Marriage, divorce and taking back a wife (after a divorce which is not final) Sunan Abi Dawud 2194

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's perfect wisdom and justice, highlighting His knowledge of all human actions. It honours Rasulullaah ﷺ as the divine messenger conveying these clear and merciful rulings. Spiritually, it teaches believers to act with fairness, sincerity, and respect in relationships, uphold Allah's boundaries, and be mindful of His guidance and favour.

Its Application: Muslims practice this verse by treating divorced women with fairness and respect, choosing reconciliation or honourable separation, avoiding harm or injustice, valuing Allah's guidance in His Book, and remaining mindful of His knowledge and limits in all actions.

Points of 'Aqeedah: The Islamic 'Aqeedah affirms that Allah ﷻ has revealed binding guidance and lawful limits, and that believers must honour His commands rather than treating them lightly. Muslims should believe that Allah ﷻ is Al-'Alīm, the All-Knowing, fully aware of every action, intention and consequence. They must respect His revelation, observe His limits, fear His punishment and be grateful for His guidance. In matters of marriage and divorce, justice and kindness are obligations, while deliberately causing harm is sinful and unjust.

Du'a for our Ummah: O Allah, guide us to act justly in marriage and divorce, protect us from transgression, and make us mindful of Your wisdom.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (232):
(Qur'an 2:232)**

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ
بِالْمَعْرُوفِ ۚ ذَٰلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۚ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Wa izaa tallaqtumun nisaaa'a fabalaghna ajalahunna falaa ta'duloo hunna ai
yankihna azwaaja hunna izaa taraadaw bainahum bilma' roof; zaalika yoo'azu
bihee man kaana minkum yu'minu billaahi wal yawmil aakhir; zaalikum azkaa
lakum wa at-har; wallaahu ya'lamu wa antum laa ta'lamoon

And when you have divorced women and they complete their waiting period then O guardians of such women, do not prevent them from marrying their husbands if they agree between themselves in accordance with Islamic law; this lesson is for those among People who Believe in Allah and the Last Day; this is purer for you, and cleaner; and Allah knows and you do not know.

{And when you, believers, divorce women and they reach} after the divorce **{the end of their waiting period}**, meaning the end of the prescribed 'iddah set to ensure the womb is clear, **{then do not prevent them}** do not restrain them or disgrace them **{from marrying their [former] husbands if they agree among themselves in a lawful manner}**, that is: if both the woman and her former husband mutually consent to remarry in accordance with what is acceptable in Islamic law, then do not act like the ignorant people of pre-Islamic pride who block such reunions out of tribal arrogance or spite. **{That}** meaning this instruction and divine guidance **{is what is instructed to whoever among you believes in Allah}** with full belief in the rulings and reminders He has revealed, **{and the Last Day}** with all that it entails of punishment, reward, reckoning, and consequences. **{That is purer for you}** more effective in purifying your souls from base desires and false personal opinions **{and cleaner}** for your hearts from following such harmful emotional impulses. **{And Allah knows}** the true benefits and well-being of His servants, **{and you do not know}**, so your duty is to obey and submit in full devotion and worship.

Hadith: Narrated Al-Hasan: The sister of Ma'qal bin Yasar was divorced by her husband who left her till she had fulfilled her term of 'Iddat (i.e. the period which should elapse before she can Remarry) and then he wanted to remarry her but Maqal refused, so this Verse was revealed:-- "Do not prevent them from marrying their (former) husbands." (2.232) Swahih al-Bukhari 4529

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's perfect wisdom and knowledge, showing His care for human well-being and spiritual purification. It honours Rasulullaah ﷺ as the guide who conveys Allah's just and merciful rulings. Spiritually, it teaches believers to act with sincerity, fairness, and submission, avoiding pride and following divine guidance for heart and soul purification.

Its Application: Muslims practice this verse by allowing divorced women to remarry their former husbands lawfully if both consent, avoiding pride or spite, submitting to Allah's guidance, and trusting His wisdom for spiritual purity and moral integrity in relationships.

Points of 'Aqeedah: Among the principles of 'Aqeedah is the belief that Allah ﷻ possesses perfect knowledge of what benefits His servants, while human knowledge remains limited. Muslims must therefore submit to His revealed guidance concerning marriage and family matters, even when they do not immediately understand every wisdom behind His rulings. Belief in Allah ﷻ and the Last Day requires obedience, accountability and trust in His legislation. His commands purify believers from personal desires, injustice and ignorant customs.

Du'a for our Ummah: O Allah, guide our hearts to obey Your rulings, act with fairness, and bless our relationships with purity and wisdom.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (233):
(Qur'an 2:233)**

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَنْ يُنِيمَ الرَّضَاعَةَ ۚ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ ۚ
وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَإِنْ
أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Walwaa lidaatu yurdi'na awlaada hunna hawlaini kaamilaini liman araada ai
yutimmar radaa'ah; wa 'alalmawloodi lahoo rizqu hunna wa kiswatuhunna
bilma'roof; laatukallafu nafsun illaa wus'ahaa; laa tudaaarra waalidatum
biwaladihaa wa laa mawloodul lahoo biwaladih; wa 'alal waarisi mislu zaalik; fa
in araadaa Fisaalan 'an taraadim minhumaa wa tashaawurin falaa junaaha
'alaihima; wa in arattum an tastardi'ooo awlaadakum falaa junaaha 'alaikum iza
sallamtum maaa aataitum bilma'roof; wattaqul laaha wa'lamooo annal laaha
bimaa ta'maloona baser

And mothers shall breast-feed their children for two full years, for those who wish to complete the term of milk feeding; and the father of the child must provide for food and clothing of the mother in accordance with custom; no one will be burdened except with what he can bear; a mother should not be harmed because of her child, nor he to whom the child is born be harmed because of his child (or a mother should not harm the child nor he to whom the child is born should harm the child); and the same is incumbent on the guardian in place of the father; then if the parents desire to wean the child by mutual consent and consultation, it is no sin for them; and if you wish to give your children out to a (milk feeding) nurse, it is no sin for you, provided you pay to them what is agreed, with kindness; and keep fearing Allah, and know well that Allah is seeing what you do.

{**And mothers**} whether they are divorced or not {**shall breastfeed their children for two complete years**} for those who wish to complete the full term of nursing, {**for the one who wants to complete the nursing period**}, meaning: the mothers shall nurse on behalf of the father who desires that his child be fully nursed. {**And upon the one for whom the child is born**} that is, the father {**is the provision for them**} the nursing mothers {**and their clothing in a fair manner**}, meaning: according to what is customary and appropriate. {**No soul shall be burdened beyond its capacity**}, since it is Allah's way not to burden His servants with more than they can bear. Thus, {**no mother should be harmed because of her child**} such as by being forced to nurse without pay simply because the child is hers {**nor should a father be harmed because of his child**}, for example by being obligated to pay more than he can afford for nursing fees. {**And**} if the father is deceased or absent, then {**upon the heir**} the one who inherits his wealth {**is a duty like that**}, meaning: the same responsibility of provision for nursing the child. {**And if both desire**} the father and the mother {**weaning**} before the end of the two years, {**by mutual consent and consultation**}, meaning: through sincere and agreed-upon discussion, {**then there is no blame upon them**}, as long as this does not harm the nursing child; if it does, the judge may intervene, since that would amount to neglecting the child and undermining what Allah has established. {**And if you wish**} O believers {**to have your children nursed by a wet nurse**}, whether the wet nurse is the mother or another woman, {**then there is no blame upon you as long as you give payment according to what is acceptable**}, meaning: there is no restriction as long as you pay fairly and appropriately what was agreed for the nursing before the completion of the nursing term. {**And fear Allah**}, by not neglecting the child or short-changing the nursing mother, {**and know that Allah is Seeing of what you do**}, and He will reward or hold you accountable according to His perfect knowledge of your deeds.

Hadith: Yahya said that he heard Malik say, "The best of what I have heard about the testament of a pregnant woman and about what settlements she is permitted in

her property is that the pregnant woman is like the sick person. When the illness is light, and one does not fear for the sick person, he does with his property what he likes. If the illness is such that his life is feared for, he can only dispose of a third of his estate." He said, "It is the same with a woman who is pregnant. The beginning of pregnancy is good news and joy. It is not illness and no fear because Allah the Blessed, the Exalted, said in His Book, 'We gave her good news of Ishaq and after Ishaq, Yaqub.' (Sura 11 ayat 71). And He said, 'She bore a light burden and passed by with it, but when she became heavy, they called upon Allah, their Lord, "If you give us a good-doing son, we will be among the thankful." '(Sura 7 ayat 189). "When a pregnant woman becomes heavy, she is only permitted to dispose of a third of her estate. The beginning of this restriction is after six months. Allah, the Blessed, the Exalted, said in His Book, 'Mothers suckle their children for two complete years.' And He said, 'his bearing and weaning are thirty months.' (Sura 2 ayat 233). "When six months have passed for the pregnant woman from the day she conceived, she is only permitted to dispose of a third of her property." Yahya said that he heard Malik say, "A man who is advancing in the row for battle, can only dispose of a third of his property. He is in the same position as a pregnant woman or an ill person who is feared for, as long as he is in that situation." Al Muwatta Book 37, Hadith 4

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's perfect justice and mercy, showing His care for both mothers and children. It honours Rasulullaah ﷺ as the conveyor of these divinely wise rulings. Spiritually, it teaches believers to act with fairness, compassion, and consultation, upholding rights, fulfilling duties, and relying on Allah's knowledge and accountability.

Its Application: Muslims practice this verse by ensuring children are properly nursed, providing fair support to mothers or wet nurses, consulting on weaning decisions, and acting with fairness and responsibility, while fearing Allah and trusting His awareness of all actions.

Points of 'Aqeedah: A principle of 'Aqeedah is that Allah ﷻ legislates with perfect wisdom, justice and mercy, and never burdens a soul beyond its capacity. Muslims must believe that His commands protect rights and prevent harm, including within family responsibilities. Allah ﷻ is fully aware of every action and intention, so believers must fulfil their obligations honestly, deal fairly with parents and children, and avoid causing harm. Trust in His legislation requires submission, taqwā and confidence in His perfect justice.

Du'a for our Ummah: O Allah, bless our children, guide us to provide for them justly, and reward our care with Your knowledge and mercy.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (234):
(Qur'an 2:234)

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ
فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Wallazeena yutawaffawna minkum wa yazaroon azwaajai yatarabbasna bi
anfusihinna arba'ata ashhurinw wa 'ashran fa izaa balaghna ajalahunna falaa
junaaha 'alaikum feemaa fa'alna fee anfusihinna bilma'roof; wallaahu bimaa
ta'maloona Khabeer

And those among you who die leaving wives behind them, then such widows shall restrain themselves for four months and ten days; so when their term is completed, O guardians of such women, there is no sin on you in what the women may decide for themselves in accordance with Islamic law; and Allah is Well Aware of what you do.

{And those among you who die} O believers **{and leave behind wives}** whether one, two, three, or four then those wives must **{wait}** and observe the prescribed waiting period **{for themselves for four months and ten [days]}**, so it becomes clear whether they are pregnant or not. **{Then when they have fulfilled their term}** when the specified duration has come to an end **{there is no blame upon you}** O judges and guardians **{for what they do with themselves}** in terms of seeking suitors, responding to proposals, investigating potential matches, or accepting marriage, **{in a manner acceptable}** according to what is recognized in Islamic law and customary practice. If their conduct is improper, then you O judges are blameworthy before Allah if you do not intervene and prevent it. **{And Allah is Fully Aware of what you do}** O judges regarding your negligence in enforcing His rulings and maintaining His boundaries, and He will hold you accountable according to His perfect knowledge.

Hadith: Narrated Um-'Atiya: We were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put kohl (Antimony eye power) in our eyes or to use perfumes or to put on colored clothes except a dress made of 'Asr (a kind of Yemen cloth, very coarse and rough). We were allowed very light perfumes at the time of taking a bath after menses and also we were forbidden to go with the funeral procession . Swahih al-Bukhari 313. It was narrated from Al-Fari'ah bint Malik that her husband went out to pursue some slaves and they killed him. Shu'bah and Ibn Juraij said: "She was in a remote house. She came with her brothers to the Messenger of Allah and told him (about the situation) and he granted her a concession. When she was leaving

he called her back and said: 'Stay in your house until the term prescribed is fulfilled.'" Sunan an-Nasa'i 3528

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's perfect wisdom and justice in regulating human affairs. It honours Rasulullaah ﷺ as the guide conveying these divine rulings. Spiritually, it teaches believers to uphold fairness, observe prescribed limits, act responsibly, and trust Allah's knowledge, ensuring both justice and compassion in family and societal matters.

Its Application: Muslims practice this verse by respecting the waiting period of widows, supporting them in exploring lawful remarriage, ensuring proper guidance according to Islamic law, and being mindful of Allah's oversight in protecting rights and observing His boundaries.

Points of 'Aqeedah: The Islamic 'Aqeedah affirms that Allah ﷻ alone legislates the rulings governing life, death, marriage and family responsibilities, and that His commands are based upon perfect wisdom. Muslims must believe that Allah ﷻ is fully aware of every action and that those entrusted with responsibility will be accountable for how they uphold His limits. Believers should therefore submit to His revealed rulings, respect the prescribed 'iddah, protect dignity and lawful conduct, and remember that nothing is hidden from Allah ﷻ.

Du'a for our Ummah: O Allah, guide widows to what is right, protect their rights, and make our actions just and pleasing to You.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (235):
(Qur'an 2:235)**

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ۚ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۚ وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

Wa laa junaaha 'alaikum feema 'arradtum bihee min khitbatin nisaaa'i aw
aknantum fee anfusikum; 'alimal laahu annakum satazkuroonahunna wa laakil
laa tuwaa'idoo hunna sirran illaaa an taqooloo qawlamma'roofaa; wa laa ta'zimoo
'uqdatan nikaahi hattaa yablughal kitaabu ajalaha; wa'lamooo annal laaha
ya'lamumaa fee anfusikum fahzaroo; wa'lamooo annallaaha Ghafoorun
Haleem

And there is no sin on you if you propose marriage to women while they are hidden from your view, or hide it in your hearts; Allah knows that you will

now remember them, but do not make secret pacts with women except by decent words recognised by Islamic law; and do not consummate the marriage until the written command reaches its completion; know well that Allah knows what is in your hearts, therefore fear Him; and know well that Allah is Oft Forgiving, Most Forbearing.

{And there is no blame upon you} O believers **{for what you subtly hint at}** with respectful and modest expressions **{regarding a proposal to women}** those in mourning due to the death of their husbands **{or for what you conceal within yourselves}**, meaning your internal desire to marry them, **{for Allah knows}** what you harbour in your hearts and intentions, even if hidden, **{that you will remember them}**, so mention them with decency, avoiding suspicion or impropriety. **{But do not make a secret commitment with them}** such as through hidden promises or intimate communication suggesting physical relations **{except by saying a proper word}**, meaning a respectful, indirect expression indicating interest in marriage, particularly if you fear that someone else might propose before you. **{And do not resolve on the marriage contract}** do not rush to finalize the nikah or formal engagement **{until the decree has reached its term}**, that is, until the waiting period ('iddah) prescribed in the Book is completed. **{And know that Allah}** the One fully aware of your inner intentions **{knows what is in your hearts}**, including any betrayal or violation of His limits, **{so beware of Him}**, that you may be saved from His anger and punishment. **{And know that Allah is Forgiving}** toward those who intend wrongdoing but refrain from acting on it, **{and Forbearing}**, not hasty in punishing the disobedient.

Hadith: Ibn 'Abbas said: "Hint your intention of marrying' is made by saying (to the widow) for example: 'I want to marry, and I wish that Allah will make a righteous lady available for me.' " Al-Qasim said: One may say to the widow: 'I hold all respect for you, and I am interested in you; Allah will bring you much good, or something similar 'Ata said: One should hint his intention, and should not declare it openly. One may say: 'I have some need. Have good tidings. Praise be to Allah; you are fit to remarry.' She (the widow) may say in reply: 'I am listening to what you say,' but she should not make a promise. Her guardian should not make a promise (to somebody to get her married to him) without her knowledge. But if, while still in the Iddat period, she makes a promise to marry somebody, and he ultimately marries her, they are not to be separated by divorce (i.e., the marriage is valid). Swahih al-Bukhari 5124

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah's perfect knowledge, wisdom, and justice, showing His care for both outward actions and inward intentions. It honours Rasulullaah ﷺ as the divinely appointed guide explaining these rulings. Spiritually, it teaches believers

mindfulness, patience, and integrity, ensuring proper conduct while trusting Allah's guidance and mercy in matters of the heart.

Its Application: Muslims practice this verse by expressing interest in widows respectfully, avoiding secretive or improper promises, observing the prescribed waiting period, guarding intentions, and being mindful of Allah's knowledge while relying on His forgiveness and patience.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah ﷻ knows everything concealed within the hearts, including intentions, desires and secret thoughts. Muslims should therefore maintain modesty and sincerity, respecting the limits Allah ﷻ has established concerning marriage and the 'iddah. His prohibition of secret commitments reflects His perfect wisdom and protection of dignity. Believers must fear His accountability while hoping in His forgiveness and forbearance, knowing that Allah ﷻ gives His servants opportunities to refrain from sin and repent.

Du'a for our Ummah: O Allah, guide our hearts and intentions, protect us from haste or wrongdoing, and grant us Your forgiveness and patience.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (236):
(Qur'an 2:236)**

لَا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۖ وَتَتَعَوَّضْنَ عَلَى الْمَوْسِعِ
قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُحْسِنِينَ

Laa junaaha 'alaikum in tallaqtumun nisaaa'a maa lam tamassoohunna aw
tafridoo lahunna fareedah; wa matti'hoohunna 'alal moosi'i qadaruhoo wa 'alal
muqtiri qadaruhoo matta'am bilma'roofi haqqan 'alal muhsineen

There is no sin upon you if you divorce women while you have not touched them or appointed their bridal money; and give them some provision; the rich according to their means, and the poor according to their means; a fair provision according to custom; this is a duty upon the virtuous.

{There is no blame} no sin or wrongdoing **{upon you}** O believers **{if you divorce women before you have touched them}** that is, before consummating the marriage **{or have assigned for them a dowry}**, meaning before specifying a fixed bridal gift (mahr or swadaqa). **{But}** if you do divorce them in this case, then **{provide for them}** offer them a gift or compensation out of kindness to mend what was broken by the separation after the contract. **{For the wealthy according to his means}**, that is: let the well-off man give according to his capacity and comfort, **{and for the one of limited means according to his means}**, meaning:

the one with less wealth should still give something according to his ability. {**A provision**} a gift or compensation should be given, {**in a fair manner**} recognized by religious law and common decency. This compensatory gift is {**a duty**} not just recommended because it is {**upon**} the believers who are {**doers of good**}, those who do not wish harm upon others and, even if separation happens, they respond with generosity to preserve mutual respect and the bonds of faith.

Hadith: It was narrated from Ibn Mas'ud, that he was asked about a man who married a woman, but did not name a Mahr or consummate the marriage before he died. Ibn Mas'ud said: "She should have a Mahr like that of women like her, no less and no more; she has to observe the 'Iddah, and she is entitled to inherit." Ma'qil bin Sinan Al-Ashja'i stood up and said: "The Messenger of Allah passed a similar judgment among us concerning Birwa' bint Washiq." And Ibn Masud rejoiced at that. Sunan an-Nasa'i 3524

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's perfect justice and mercy, showing His care for fairness and equity among people. It honours Rasulullaah ﷺ as the guide who conveys divine wisdom with clarity. Spiritually, it teaches believers generosity, compassion, and integrity, even in separation, reflecting inner virtue and obedience to Allah's commands.

Its Application: Muslims practice this verse by treating unconsummated marriages respectfully, offering fair compensation when divorce occurs, giving according to their means, acting with kindness, preserving dignity, and upholding justice and generosity in all marital matters.

Points of 'Aqeedah: The Islamic 'Aqeedah teaches that Allah ﷻ establishes laws with justice, mercy and consideration of people's circumstances. Muslims must believe that His commands concerning marriage, dowry and separation are binding and are intended to prevent injustice and hardship. Believers should fulfil their responsibilities according to their means, act generously and avoid harming others, even when a marriage ends. This reflects submission to Allah's legislation and the obligation to uphold fairness, kindness and good conduct.

Du'a for our Ummah: O Allah, guide us to act justly in separation, grant us generosity, and help us uphold dignity and fairness in all matters.

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (237):
(Qur'an 2:237)**

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ
يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ۚ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا
تَعْمَلُونَ بَصِيرٌ

Wa in tallaqtumoohunna min qabli an tamassoohunna wa qad farad tum lahunna
fareedatan fanisfu maa faradtum illaaa ai ya'foona aw ya'fuwallazee biyadihee
'uqdatunnikaah; wa an ta'fooo aqrabu littaqwaa; wa laa tansawulfadla bainakum;
innal laaha bimaa ta'maloona Baseer

**If you divorce them before you have touched them and have appointed the
bridal money, then payment of half of what is agreed is ordained unless the
women forgo some of it, or he in whose hand is the marriage tie, pays more;
and O men, your paying more is closer to piety; and do not forget the
favours to each other; indeed Allah is seeing what you do.**

{And if you divorce them before you have touched them} that is, before consummation **{and you have already assigned for them a dowry}**, meaning: you have specified a bridal gift (mahr or swadaqa), **{then [they are entitled to] half of what you specified}**, meaning: it becomes obligatory upon you to give them half of the agreed-upon dowry. **{Unless they waive [it]}** that is, the women forgive their right and choose not to take anything, doing so to avoid suspicion or simply out of goodwill **{or he waives [it] in whose hand is the marriage contract}**, meaning: the husband voluntarily gives her the full dowry as a gift, even though only half is obligatory. **{And to forgo}** that is, your act of forgiving, O believers, in such cases **{is closer to righteousness}**, and more virtuous and pleasing to Allah. **{And do not forget}** do not neglect or abandon **{graciousness between yourselves}**, O you who strive to do good; rather, treat one another with the excellence Allah has shown you, especially to those who deserve it. **{Indeed, Allah}** who watches over all your deeds **{is Seeing of what you do}**, including your acts of generosity and kindness, and He will reward you for them out of His bounty.

Hadith: Abu Huraira reported: The Prophet, ﷺ, said, “Whoever marries a woman on the condition of a dowry he does not intend to pay to her, he is an adulterer. Whoever takes on a debt he does not intend to pay back to its owner, he is a thief.” Musnad al-Bazzār 8721

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah’s perfect justice and mercy, highlighting His awareness of every act

of kindness. It honours Rasulullaah ﷺ as the divine guide conveying God's wisdom in every field of life. Spiritually, it teaches believers generosity, graciousness, and moral excellence, showing that even in separation, righteous conduct and compassion reflect closeness to Allah and reward in the Hereafter.

Its Application: Muslims practice this verse by honouring dowry obligations in unconsummated marriages, giving generously beyond what is required when possible, fostering kindness and graciousness between spouses, and trusting Allah to see and reward acts of fairness and generosity.

Points of 'Aqeedah: The Islamic 'Aqeedah affirms that Allah ﷻ establishes precise rights and obligations with perfect justice, while encouraging believers toward forgiveness and excellence. Muslims must believe that Allah ﷻ sees every action and knows every intention, so no act of generosity or kindness is lost with Him. His legislation concerning the dowry must be respected, while voluntarily relinquishing one's right is a virtuous act when done sincerely. Believers should therefore uphold justice without abandoning graciousness, seeking Allah's pleasure above personal gain.

Du'a for our Ummah: O Allah, grant us generosity and fairness in our dealings, make us kind to others, and reward our righteous actions.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (238):
(Qur'an 2:238)**

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ

Haafizoo 'alas salawaati was Salaatil Wustaa wa qoomoo lillaahi qaaniteen

**Guard all your prayers, and the middle prayer; and stand with reverence
before Allah.**

Then, since the bewildered knower ('arif), immersed in the ocean of divine perplexity, possesses shifting inclinations and multiple spiritual orientations in accordance with the renewal of his breaths and inhalations breaths that are drawn from the merciful exhalations, gifted by the grace of the Divine Realm ('Alam al-Lahut), arising from the One and Absolute Essence, and manifesting through both beautiful and majestic theophanies / manifestations, expressed through the divine names and attributes whose effects and demands differ in accordance with divine perfection, He, exalted is He, willed to alert the seeker to remain anchored by linking his inclinations to prayer at all times, so that he may not become distracted from the Truth in any moment. Thus, He said: **{Maintain with care}** persevere, O you who turn toward the unity of the Divine Essence **{the prescribed prayers}** which have been ordained for you at the known times, **{and}** especially **{the**

middle prayer}, which signifies the subtle, gentle inward turning that takes place between every two of your breaths. In summary: **{and stand}** O shadows dissolved in their own selves and consumed in the One Essence, for you have no independent existence of your own **{before Allah}** the One who manifested you from the depths of nonexistence by extending the shadows of His Names upon you and sprinkling upon you from the ocean of His generosity and being **{devoutly obedient}**, in a state of humility, submission, and total annihilation of your illusory, shadowy selfhood in the Real Divine Identity.

Hadith: Narrated Ibn 'Umar: Allah's Messenger (ﷺ) said, "Whoever misses the 'Asr prayer (intentionally) then it is as if he lost his family and property." Swahih al-Bukhari 552

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, exalted is He, as the Source of all existence, Mercy, and perfection, whose Names and Attributes govern all creation. It honours Rasulullaah ﷺ as the guide who conveys divine instruction to the seeker. Spiritually, it teaches the devotee to anchor their soul through prayer, cultivating humility, annihilation of self, and constant turning toward God.

Its Application: Muslims practice this verse by performing the prescribed prayers consistently, especially the middle prayer, maintaining mindfulness and devotion, surrendering the ego, and linking every intention and breath to Allah to remain spiritually anchored and focused on His unity.

Points of 'Aqeedah: A sound 'Aqeedah requires Muslims to believe that Allah ﷻ alone is worthy of worship and that the prescribed prayers are obligatory acts of devotion established by His revelation. Prayer should be performed with humility, submission and constant remembrance of Allah ﷻ. However, spiritual language suggesting that human beings have no real existence or become absorbed into Allah's Essence must not be taken as creed; Allah ﷻ is eternally distinct from His creation, and nothing of creation becomes part of His Divine Essence.

Du'a for our Ummah: O Allah, strengthen our devotion, help us perform prayers sincerely, and anchor our hearts in Your unity and presence always.

Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (239):
(Qur'an 2:239)

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Fa in khiftum farijaalan aw rukbaanan fa izaana amintum fazkurul laaha kamaa
'allamakum maa lam takoonoo ta'lamoona

And if you are in fear, pray while on foot or while riding, as you can; when you are in peace remember Allah the way He has taught you, which you did not know.

{But if you fear} that is, if you become apprehensive due to the constraints and demands of human faculties **{then [pray] on foot}**, meaning: proceed spiritually as those detached from bodily inclinations and all their demands, having fully shed their grip; **{or mounted}**, that is: riding upon those very faculties, having subdued them through rigorous spiritual discipline (riyāḍat), to the point where one becomes wholly free of their lower impulses. **{Then when you are secure}** when you have attained safety from their harmful influences **{remember Allah}** the One who causes all individuality and duality to vanish entirely, **{just as He taught you that which you did not know}**, for were it not for His revelation of Surat al-Ikhlās, the Word of Tawhīd (Divine Unity), and other verses indicating essential oneness, you would have remained ignorant of the realities of Divine Unity (al-tawhīd al-dhātī).

Hadith: Narrated Salim: At night `Abdullah bin `Umar used to offer the prayer on the back of his animal during the journey and never cared about the direction he faced. Ibn `Umar said, "Allah's Messenger (ﷺ) used to offer the optional prayer on the back of his Mount facing any direction and also used to pray the witr on it but never offered the compulsory prayer on it." Swahih al-Bukhari 1098

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, exalted is He, as the One who grants knowledge, guidance, and safety from the distractions of the self. It honours Rasulullaah ﷺ as the perfect Messenger teaching humanity the reality of Divine Unity. Spiritually, it instructs the seeker to act with mindfulness, discipline, and remembrance, transcending bodily inclinations toward constant awareness of God.

Its Application: Muslims practice this verse by performing prayers sincerely, whether on foot or seated, disciplining their faculties, remembering Allah in all states, and reflecting on His revelation to gain understanding of Divine Unity and overcome distractions of the self.

**Points of `Aqeedah:** It is part of `Aqeedah to believe that Allah ﷻ is the source of all true guidance and that His revelation teaches humanity what it could not know independently. Muslims must believe in His absolute Oneness and worship Him alone, while recognizing that prayer remains obligatory according to one's ability, including during fear or difficulty. Believers should remember Allah ﷻ through the forms of worship He has legislated and avoid interpreting spiritual language as meaning that creation merges with or becomes identical to Allah ﷻ.

Du'a for our Ummah: O Allah, guide our actions, discipline our hearts, and help us remember You in all states with true understanding of Your unity.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (240):
(Qur'an 2:240)**

وَالَّذِينَ يَتُوفَوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ
فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Wallazeena yutawaf fawna minkum wa yazaroona azwaajanw wasiyyatal li
azwaajihim mataa'an ilal hawlighaira ikhraaj; fa in kharajna falaa junaaha
'alaikum fee maa fa'alna fee anfusihiinna min ma'roof; wallaahu Azeezun
Hakeem

And those among you who die leaving wives behind them, they should bequeath for their wives a complete provision for one full year without turning them out; so if they go out themselves, there is no sin on you regarding what they do of themselves in a reasonable manner; and Allah is Almighty, Wise.

{And those who are taken in death} those believers who sense their approaching end **{from among you}** O believers **{and leave behind wives}**, then it was incumbent upon them in the early phase of Islam to leave **{a bequest}** a written will **{for their wives}**, derived from their own wealth, **{providing for them}** a means of living and comfort **{for a year}**, after their death, **{without being turned out}** that is, the wives were to remain in the deceased husband's home without being expelled during that period. This was the initial ruling in Islam, later abrogated by the fixed waiting period ('iddah) of **{four months and ten [days]}**. **{But if they leave [on their own]}** that is, if the wives depart from the husband's residence of their own will **{then there is no blame upon you}** O judges and guardians **{for what they do}** such as using perfume, ceasing mourning, or receiving marriage proposals **{regarding themselves}**, so long as what they do arises **{in a proper manner}** meaning, in a way deemed acceptable, lawful, and morally sound. But if not, then the burden falls upon you, O judges, for failing to prevent misconduct. And know that **{Allah is Almighty}** possessing full power and able to exact justice from those who transgress His limits and neglect His rulings **{Wise}**, perfectly governing the welfare and spiritual interest of His servants.

Hadith : Narrated Ibn Az-Zubair: I said to 'Uthman bin 'Affan (while he was collecting the Qur'an) regarding the Verse:-- "Those of you who die and leave wives ..." (2.240) "This Verse was abrogated by an other Verse. So why should

you write it? (Or leave it in the Qur'an)?" `Uthman said. "O son of my brother! I will not shift anything of it from its place."

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, Almighty and All-Wise, as the One who regulates life, death, and provision, ensuring justice and care for the vulnerable. It honours Rasulullaah ﷺ as the guide transmitting these rulings with clarity and mercy. Spiritually, it teaches believers to uphold fairness, compassion, and moral responsibility toward widows, reflecting divine wisdom in everyday life.

Its Application: Muslims practice this verse by ensuring widows are provided for after a husband's death, respecting their residence and rights during the waiting period, guiding them lawfully if needed, and trusting Allah's wisdom and justice in all matters.

Points of 'Aqeedah: The Islamic 'Aqeedah teaches that Allah ﷻ alone possesses the authority to legislate, and that His rulings may be replaced or abrogated by later revelation according to His perfect wisdom. Muslims must believe that His legislation concerning family rights, mourning and 'iddah is based upon knowledge and justice. They should submit to the rulings established by the final revelation, knowing that Allah ﷻ is Al-'Azīz, the Almighty, and Al-Hakīm, the All-Wise, and that His commands protect the welfare of His servants.

Du'a for our Ummah: O Allah, provide for the widows among us, protect their rights, and guide us to act justly and wisely always.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (241):
(Qur'an 2:241)**

وَلِلْمُطَلَّاقَاتِ مَتَاعٌ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ

Wa lilmutallaqaati mataa'um bilma'roofi haqqan 'alal muttaqeen

And for divorced women also, is a complete provision in reasonable manner; this is a duty upon the pious.

{**And**} know, O believers, that {**for divorced women**}, in general and without restriction to a particular case, {**is a provision**} a compensatory gift or maintenance {**in a fair manner**} that is, in a way deemed lawful and commendable by the Shari'ah, and according to sound custom. This provision is {**a duty**} a confirmed and established obligation {**upon**} the responsibility and moral conscience of {**the God-fearing**} those who divorce them during their waiting period ('iddah), for all necessary support and care during that time remains their obligation.

Hadith: Narrated Abu Huraira: The Prophet (ﷺ) said, "The best charity is that which is practiced by a wealthy person. And start giving first to your dependents." Swahih al-Bukhari 1426

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, All-Wise and Just, as the One who establishes clear, compassionate rules to protect the rights of the vulnerable. It honours Rasulullaah ﷺ as the exemplary guide conveying these divine rulings. Spiritually, it teaches believers to act with fairness, responsibility, and God-consciousness toward divorced women during their waiting period.

Its Application: Muslims practice this verse by providing divorced women with fair maintenance and care during their waiting period, fulfilling their moral and religious duty, acting with responsibility, justice, and God-consciousness in accordance with Islamic law and custom.

Points of ‘Aqeedah: The Islamic ‘Aqeedah affirms that Allah ﷻ establishes justice and rights through His revealed law, and that believers are accountable for fulfilling the obligations He places upon them. Muslims must believe that acts of kindness, provision and fair treatment are part of obedience to Allah ﷻ and should be carried out sincerely for His sake. Taqwā requires respecting His commands even during separation, fulfilling people’s rights, avoiding oppression and trusting that Allah ﷻ knows every responsibility that His servants fulfil.

Du’a for our Ummah: O Allah, help us uphold our duties justly, provide for those in need, and grant us righteousness and God-consciousness.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (242):
(Qur’an 2:242)**

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

Kazaalika yubaiyinul laahu lakum aayaatihee la'allakum ta'qiloon

This is how Allah explains His verses to you so that you may understand.

{Likewise} meaning: just as the rulings concerning divorce and the related commands were explained {Allah clarifies for you} He who guides {His signs} that indicate His Oneness, {so that you may understand} in the hope that you reflect upon them and attain the great success from Him.

Hadith: It has been related by, Yazid b. al-Asamm that he heard Mu'awiya b. Abu Sfyān quote a tradition from the Prophet (ﷺ) which he related from the Prophet

(mail peace be upon him) -and he did not hear him quote from the Prophet (may peace be upon him) any tradition other than this in the course of his sermon from the pulpit-that whom Allah wants to do a favour, He grants him an understanding of religion. A group of people from the Muslims will remain on the Right Path and continue until the Day of Judgment to triumph over those who oppose them. Swahih Muslim 1037d

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the All-Knowing Guide, for revealing clear signs of His Oneness and wisdom. It honours Rasulullaah ﷺ as the trusted conveyor of divine guidance. Spiritually, it invites believers to reflect deeply, comprehend divine unity, and attain success by aligning their understanding and actions with Allah's commands.

Its Application: Muslims practice this verse by reflecting on Allah's signs, seeking to understand His Oneness, contemplating His guidance in all matters, and applying His teachings in daily life to attain spiritual insight and success in this world and the Hereafter.

Points of 'Aqeedah: It is part of 'Aqeedah to believe that Allah ﷻ reveals clear signs and guidance so that His servants may recognize His Oneness and follow the truth. Muslims must believe that genuine understanding and guidance are ultimately granted by Allah ﷻ, while human beings are required to reflect upon His revelation and respond with faith and obedience. His signs point to His perfect power, wisdom and uniqueness, and true success comes through tawhīd, submission to His commands and seeking His guidance.

Du'a for our Ummah: O Allah, open our hearts to Your signs, deepen our understanding of Your Oneness, and grant us true guidance and success.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (243):
(Qur'an 2:243)**

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ
اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

Alam tara ilal lazeena kharajoo min diyaarihim wa hum uloofoon hazaral mawti
faqaala lahumul laahu mootoo summa ahyaaahum; innal laaha lazoo fadlin
'alannaasi wa laakinna aksarannaasi laa yashkuroon

Did you (O dear Prophet Muhammad ﷺ) not see those who left their homes, whereas they numbered in thousands, fearing death? So, Allah said to them, "Die"; He then brought them back to life; indeed, Allah is Most Munificent towards mankind, but most men are ungrateful.

{Have you not seen} O you who perceive and reflect **{those who fled their homes}** they were the people of “Dawud,” a village near Wasit **{while they were thousands}**, a great multitude indeed, **{fearing death}**? A plague had struck them, and they fled in panic to escape divine decree. **{So, Allah said to them}** after He saw their flight from His destined will **{Die}**, and they all perished instantly. **{Then He revived them}**, through the supplication of Hizqil (Ezekiel) , when he passed by their abandoned settlement and saw their bones exposed and their bodies scattered. He marvelled at the sight, so Allah revealed to him: "Call upon them in My name and by My will." So, he called out, and they rose saying: "Glory be to You, O Allah, and with Your praise; there is no god but You." **{Indeed, Allah}** the One who governs all affairs and sustains His servants **{is full of bounty}** and grace **{to mankind}**, reviving hearts and bodies alike, **{but most people do not give thanks}** they fail to acknowledge His favours and mercies.

{Have you not seen} O you who are deceived by surface perception **{those who departed from their homes}** that is, their familiar, comfortable abodes, symbolizing the realm of possibility and created existence (Buq‘at al-Imkan) **{while they were thousands}** harmoniously joined in attachment to their kind, **{fearing death}** but not physical death, rather the voluntary death of the ego and selfhood. **{So, Allah said to them}** He, the One who guides to the Unity of the Essence through the tongue of His spiritual guides and messengers **{Die}** to your attachments, your self-will, and your egoic identity, O seekers turning toward the Ocean of Divine Reality. Thus, they died to the demands of the lower faculties and the compulsions of the natural self completely. **{Then He revived them}** granting them the true, eternal life: the life of Divine Knowledge (‘ilm ladunni), the realized presence (wujud ‘ayni haqqi), and the everlasting, infinite subsistence (al-baqa’ al-azali al-sarmadi). **{Indeed, Allah}** the One who assumes full responsibility for the journey and condition of His servants **{is full of bounty to the people}** those who had forgotten their origin and true destination by guiding them back to their primordial station before they descended into the domain of temporal existence. **{But most people do not give thanks}** they neither grasp nor recognize the blessing of being returned to their original homeland and eternal station, nor do they show gratitude through remembrance, awareness, and constant presence with the Real.

Hadith: ‘A’isha said, “I asked God’s messenger about plague and he told me it is a punishment God sends upon whomsoever He wills, but God has made it a blessing to the believers. When plague comes, anyone who stays patiently in his town looking for his reward from God, knowing that only what God has decreed for him can happen to him, will have a reward like that of a martyr.” Mishkat al-Masabih 1547

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's supreme power and guidance, showing His mercy in reviving those who "die" from ego and attachments, granting them eternal spiritual life. It honours Hizqil as the divinely entrusted guide. Spiritually, it teaches detachment from the self, awakening to Divine Reality, and gratitude for Allah's sustaining grace and guidance.

Its Application: Muslims can practice this by trusting Allah in adversity, turning to Him in supplication, seeking guidance from His messengers, and expressing gratitude through remembrance, reflection, and acknowledging His mercy in both life and death.

Points of 'Aqeedah: A fundamental principle of 'Aqeedah is to believe that Allah ﷻ alone gives life and causes death, and that resurrection after death is certainly within His perfect power. Muslims must believe in the reality of bodily resurrection and the Hereafter, not reinterpret such events merely as symbolic death of the ego or spiritual awakening. Allah ﷻ is the Lord of life and death, and His blessings are countless. Believers should therefore recognize His power, remain grateful and prepare for the inevitable return to Him.

Du'a for our Ummah: O Allah, revive our hearts with Your guidance, grant us steadfastness, and make us ever grateful for Your mercy.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (244):
(Qur'an 2:244)**

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Wa qaatiloo fee sabeelil laahi wa'lamooo annal laaha Samee'un 'Aleem

And fight in Allah's cause and know well that Allah is All Hearing, All Knowing.

{And} if you, O believers, truly desire to be among the grateful for His blessings and the successful recipients of His grace and bounty **{fight}** strive and struggle **{in the way of Allah}**, which is the path of total annihilation of otherness (fana' al-ghayr) and the obliteration of egoic selfhood. Engage in this battle **{against the disbelievers}**, symbolized here as the animalistic forces within you your lower impulses and carnal faculties. Know that whether you die, you shall be **{gathered to Allah}**, and if you live, **{you shall be resurrected to Allah}**. So, what excuse remains for you, O believers, to refrain from waging war against the armies of the devils those inner demonic traits until you are saved from the destruction of the realm of possibility ('alam al-imkan) and arrive at the expanse of necessary existence (faḍa' al-wujub)? **{And know that Allah is Hearing}** He hears your

utterances of reluctance and avoidance toward spiritual struggle {**Knowing**}, fully aware of your inner motives that arise from the attachments of natural, lower life.

Hadith: Narrated Abu Musa: A man came to the Prophet (ﷺ) and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah's Cause?" The Prophet (ﷺ) said, "He who fights that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause." Swahih al-Bukhari 2810

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's supreme knowledge and guidance, highlighting His power to gather and resurrect His servants. It honours Rasulullaah ﷺ and believers as exemplars of spiritual struggle. Spiritually, it teaches inner jihad: waging war against the ego and base impulses, striving for annihilation of selfhood, and attaining closeness to Divine Reality.

Its Application: Muslims can put this verse into practice daily by striving against their lower desires and ego, engaging in self-discipline, purifying intentions, and acting in ways that align with Allah's guidance, seeking spiritual growth and closeness to Him.

Points of 'Aqeedah: Sound 'Aqeedah teaches that striving in Allah's ﷻ cause must be understood according to the Qur'an and Sunnah, not merely as an inward struggle against the ego. Muslims must believe that Allah ﷻ alone is the final destination of all creation and that every person will be gathered before Him after death. They should believe that Allah ﷻ is As-Samī', the All-Hearing, and Al-'Alīm, the All-Knowing, aware of every word, intention and deed. True striving requires obedience, sincerity and submission to His guidance.

Du'a for our Ummah: O Allah, help us overcome our lower selves, guide our struggle, and gather us near You in steadfastness.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (245):
(Qur'an 2:245)**

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ۚ وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ
تُرْجَعُونَ

Man zal lazee yuqridul laaha qardan hasanan fayudaa 'ifahoo lahoo ad'aafan
kaseerah; wallaahu yaqbidu wa yabsutu wa ilaihi turja'oon

Is there someone who will lend an excellent loan to Allah, so that He may increase it for him several times over? And Allah restricts and eases (the sustenance) – and it is to Him that you will return.

{Who is it} the knower of Allah **{that lends to Allah}** meaning: he entrusts and submits the identity of possibility, the essence of existence, and the reality of being entirely to Allah, the One who abolishes all identities, **{a good loan}** a smooth, active, and joyful entrusting, without distress or procrastination, content with what has been decreed for him, patient in all trials that bring him closer to Allah. **{So, He multiplies it for him}** after he has annihilated his ego within it **{many times over}** its true measure known only to Him; for the Creator joined the created with the Absolute, resulting in complete elimination of duality, and the veils of otherness entirely lifted. **{And Allah}** the One, the Eternal, the Self-Sufficient **{withholds}** unto His essence what He spreads, **{and extends}** as He wills the shadows of His Names, Attributes, and the effects of His self-manifestations. **{And to Him}** not to anyone else **{you shall return}**, O shadows and effects, willingly or unwillingly.

Hadith: Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "If one give in charity what equals one date-fruit from the honestly earned money and Allah accepts only the honestly earned money --Allah takes it in His right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain. Swahih al-Bukhari 1410

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, highlighting His absolute Oneness, self-sufficiency, and supreme authority over all existence. It honours the Prophet Muhammad ﷺ by illustrating the path of the knower, who entrusts his being to Allah through submission, patience, and spiritual annihilation. Spiritually, it teaches that true reward comes from surrendering ego and worldly attachments, leading to closeness with Allah and the unfolding of divine generosity.

Its Application: Muslims can practice this verse by surrendering their desires, trusting Allah's decrees, being patient in trials, and consciously submitting their actions and intentions to Him, seeking spiritual purification and closeness to the Divine.

Points of 'Aqeedah: A sound 'Aqeedah requires Muslims to believe that Allah ﷻ is Al-Ghaniyy, absolutely Self-Sufficient, while His creation is completely dependent upon Him. The expression "lending to Allah" refers to sincerely spending and sacrificing in obedience to Him, not that Allah ﷻ needs anything from creation. Muslims should believe that Allah ﷻ multiplies the reward of righteous deeds by His grace, and that every person will ultimately return to Him

for judgment. Allah ﷻ remains eternally distinct from His creation, without incarnation or union.

Du'a for our Ummah: O Allah, help us entrust our souls and actions to You, multiply our rewards, and guide us to Your closeness.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (246):
(Qur'an 2:246)**

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ
اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ
أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

Alam tara ilal malai mim Baneee Israaa'eela mim ba'di Musaa iz qaaloo li
Nabiyyil lahumub 'as lanaa malikan nuqaatil fee sabeelillaahi qaala hal 'asaitum
in kutiba 'alaikumul qitaalu allaa tuqaatiloo qaaloo wa maa lanaaa allaa nuqaatila
fee sabeelil laahi wa qad ukhrijnaa min diyaarinaa wa abnaaa'inaa falammaa
kutiba 'alaihimul qitaalu tawallaw illaa qaleelam minhum; wallaahu 'aleemum
bizzaalimeen

Did you (O dear Prophet Muhammad ﷺ) not see a group of the Descendants of Israel, after Musaa? When they said to one of their Prophets (Samu'il), "Appoint a king for us so that we may fight in Allah's way"? He said, "Do you think you would refrain from fighting if it is made obligatory for you?" They said, "What is the matter with us that we should not fight in Allah's cause, whereas we have been driven away from our homeland and our children?" So when fighting was ordained for them, they all turned away, except a few; and Allah is Well Aware of the unjust.

{Have you not considered the leaders of the Children of Israel} those who avoided fighting during the lifetime of Musaa how they were compelled to fight {after} the death of {Musaa, when they said to a prophet among them} whether Yusha', Shim'un, or Samu'il when the giants appeared against them, destroyed their homes, plundered their wealth, and enslaved their children: {"Appoint for us a king to fight for us in the way of Allah."} He said, {"Would you perhaps refuse if fighting is prescribed for you?"} They said, {"And what is wrong with us that we should not fight in the way of Allah, when we have been driven out of our homes and our children?"} If they had not fought then, they would have been completely exterminated. {But when fighting was prescribed for them, they turned away, except for a few of them,} three hundred and thirteen, the number of the people of Badr, {and Allah is Knowing of the wrongdoers.}

Hadith: Narrated Al-Bara: We, the Companions of Muhammad used to say that the number of the warriors of Badr was the same as the number of Saul's companions who crossed the river (of Jordan) with him, and none crossed the river with him but a believer, and there were over three-hundred-and-ten men. Swahih al-Bukhari 3958

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah's justice and wisdom, highlighting His knowledge of human actions and intentions. It honours the leaders and prophets who guided their people with courage and divine insight and especially Rasulallah ﷺ the guide of humanity. Spiritually, it reminds that true obedience requires facing trials, struggling against oppression, and acting upon divine command, rather than relying on convenience or fear.

Its Application: Muslims can put this verse into practice by standing firm in the path of Allah, obeying His commands even in hardship, and persevering in righteous struggle rather than turning away out of fear or convenience.

Points of 'Aqeedah: The Islamic 'Aqeedah affirms that Allah ﷻ may prescribe commands and responsibilities according to His perfect wisdom, and believers are required to obey His revealed guidance. Muslims should believe that legitimate striving in Allah's ﷻ cause is subject to His commands, lawful conditions and justice, not personal desire or aggression. The passage also affirms Allah's perfect knowledge of those who disobey and wrong others. Believers must therefore fulfil divinely established obligations sincerely and avoid turning away from Allah's commands when they become difficult.

Du'a for our Ummah: O Allah, grant us courage and steadfastness to fight in Your cause, obey Your commands, and protect us from weakness.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (247):
(Qur'an 2:247)**

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ
بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ ۚ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۖ
وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Wa qaala lahum Nabiyy yuhum innal laaha qad ba'asa lakum Taaloota malikaa;
qaalooo annaa yakoonu lahul mulku 'alainaa wa nahnu ahaqu bilmulki minhu
wa lam yu'ta sa'atamminal maal; qaala innallaahas tafaahu 'alaikum wa zaadahoo
bastatan fil'ilmi waljismi wallaahu yu'tee mulkahoo mai yashaaa'; wallaahu
Waasi'un 'Aleem

And their Prophet said to them, “Indeed Allah has sent Talut as your king”; they said, “Why should he have kingship over us whereas we deserve the kingship more than he, and nor has he been given enough wealth?” He said, “Indeed Allah has chosen him above you, and has bestowed him with vast knowledge and physique”; and Allah may bestow His kingdom on whomever He wills; and Allah is Most Capable, All Knowing.

{And their prophet said to them} by divine inspiration and revelation, **{Indeed, Allah}** the Planner of your affairs, **{has sent for you Talut}** from the unlettered and humble **{as a king}** to govern your matters and to fight alongside you against your enemy. **{They said}** arrogantly and in disbelief: **{How can he have authority over us}** when he is among the lowly of people, how is he worthy of this position? **{And we are more entitled to the kingdom than he is,}** yet the truth was that **{he had not been given abundant wealth}** to strengthen him, and they despised him because he was poor, a shepherd, or a water-bearer or tanner, and he was from the children of Benjamin, in whom there was no tradition of prophecy or kingship; prophecy belonged to the children of Levi (Lawi – one of the sons of Ya’qub) and kingship to the children of Judah (Yahudha – one of the sons of Ya’qub), among whom there were people of great stature. **{He said}** to them, their prophet: **{Indeed, Allah}** the Honourer of the humble among His servants **{has chosen him}** for kingship **{over you}** despite his poverty and low lineage, **{and}** after choosing him, **{He increased him in abundance}** in wisdom and comprehensiveness **{in knowledge}** necessary for administering the kingdom, **{and}** great strength in **{body}** to resist and confront the enemy. **{And Allah}** the Planner of His servants’ affairs, **{gives His kingdom to whom He wills}** among His servants according to His knowledge and wisdom, without regard to their poverty or lineage. **{And Allah}** the Wise, the Knowing, **{is vast}** in His bounty and goodness, **{Knower}** of His justice and judgment; He does what He wills and rules as He wishes, free from prior motives or limitations.

Hadith: It has been narrated on the authority of Abu Dharr who said: I said to the Prophet (ﷺ): Messenger of Allah, will you not appoint me to a public office? He stroked my shoulder with his hand and said: Abu Dharr, thou art weak and authority is a trust. and on the Day of judgment it is a cause of humiliation and repentance except for one who fulfils its obligations and (properly) discharges the duties attendant thereon. Swahih Muslim 1825

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, emphasizing His wisdom, justice, and absolute knowledge in choosing leaders. It honours Rasulullaah ﷺ, who conveys God’s divine guidance with clarity and insight. Spiritually, it teaches that true worth and authority come

from God's selection and grace, not wealth, status, or lineage, encouraging humility, trust, and submission to His will.

Its Application: Muslims can put this verse into practice by trusting Allah's wisdom in leadership and decision-making, respecting those chosen by Him, valuing humility over wealth or status, and supporting righteous leaders with obedience and sincere cooperation.

Points of 'Aqeedah: A fundamental principle of 'Aqeedah is that Allah ﷻ chooses and grants authority according to His perfect knowledge and wisdom, not according to wealth, lineage or worldly status. Muslims must believe that Allah ﷻ is Al-'Alīm, the All-Knowing, and Al-Wāsi', the Vast in bounty, and that His choices are never without wisdom. The passage teaches believers to submit to Allah's decree, avoid arrogance based on worldly distinctions, and recognize that knowledge, ability and honour are gifts bestowed by Allah ﷻ.

Du'a for our Ummah: O Allah, grant us humility, wisdom, and strength, and guide us to follow righteous leaders chosen by Your decree.

**Juz Sajaqoul (2) Surah Al Baqarah (2) Ayat (248):
(Qur'an 2:248)**

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ
وَأَلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ

Wa qaala lahum Nabiyyuhum inna Aayata mulkiheee ai yaatiyakumut Taabootu
feehi sakeenatummir Rabbikum wa baqiyyatummimmaa taraka Aalu Musaa wa
Aalu Haaroona tahmiluhul malaaa'ikah; inna fee zaalika la Aayatal lakum in
kuntum mu'mineen

And their Prophet said to them, “Indeed the sign of his kingdom will be the coming of a (wooden) box to you, in which from your Lord is the contentment of hearts and containing some souvenirs (remnants) left behind by the honourable Musaa and the honourable Haroon, borne by the angels; indeed, in it is a great sign for you if you are believers.” (The remnants of pious persons are blessed by Allah.)

{**And**} after they despaired of changing the decree of Allah and altering His pleasure, they came seeking the proof and signs of his kingship. {**Their prophet said to them**} by Allah's inspiration and guidance: {**Indeed, the sign of his kingdom is that the Ark**} {**in which is tranquility**} that is, it contains what brings you serenity, reassurance, and steadfastness in battle, for it is the chest of the Tawraat sent {**from your Lord**} for the rectification of your affairs. {**And**} also as

a sign of his kingship, **{there will come to you a remainder of what the family of Musaa and the family of Aaron left behind}** it is said to be the tablets, the staff of Musaa, and the turban of Haroun, which the prophets of the Children of Israel inherited until **{it is carried by the angels}** by Allah's command and delivered to Talut. **{Indeed, in that}** mentioned **{is a sign for you}** of Talut's kingdom, **{if you are believers}** in Allah and in what He sent through His prophets. After Allah granted him the kingdom and the signs indicating it, he set out with Allah's guidance toward the enemy. It is narrated that he said at the time of departure: "None shall go out with me except the young men who are free of deceit, devoid of desire, eager for the appointed task, and joyful for battle and martyrdom."

Hadith: Narrated Thumama: Anas said, "Um Sulaim used to spread a leather sheet for the Prophet (ﷺ) and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet (ﷺ) had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping. "When the death of Anas bin Malik approached, he advised that some of that Suk be mixed with his Hanut (perfume for embalming the dead body), and it was mixed with his Hanut. Swahih al-Bukhari 6281. Abu Bakr reported: (He called for) the barber and, pointing towards the right side of his head, said: (Start from) here, and then distributed his hair among those who were near him. He then pointed to the barber (to shave) the left side and he shaved it, and he gave (these hair) to Umm Sulaim (Allah be pleased with her). And in the narration of Abu Kuraib (the words are):" He started from the right half (of his head), and he distributed a hair or two among the people. and then (asked the barber) to shave the left side and he did similarly, and he (the Holy Prophet) said: Here is Abu Talha and he gave these (hair) to Abu Talha." Swahih Muslim 1305b. Narrated Israil: 'Uthman bin 'Abdullah bin Mauhab said, "My people sent me with a bowl of water to Um Salama." Isra'il approximated three fingers ('indicating the small size of the container in which there was some hair of the Prophet. 'Uthman added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Um Salama. I looked into the container (that held the hair of the Prophet) and saw a few red hairs in it," Swahih al-Bukhari 5896. Asma' daughter of Abu Bakr brought out a mantle of royal Persian quality with a gore of brocade and hemmed front and back with brocade, and said : This was God's messenger's mantle which was with 'A'isha, which I inherited when she died. The Prophet used to wear it, and we washed it for the sick and sought a cure by means of it. (The water in which it was washed would be given to the sick to drink, or the garment itself was placed on them, or given to them to touch or kiss, and so receive a blessing) Mishkat al-Masabih 4325

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah's perfect knowledge and guidance, showing His wisdom in granting

kingship and clear signs to validate it. It honours Rasulullaah ﷺ as the divinely inspired messenger conveying God's commands. Spiritually, it teaches reliance on God's guidance, the value of sincere intention, and detachment from worldly distractions in fulfilling divinely appointed duties.

Its Application: Muslims can put this verse into practice by seeking guidance and reassurance in divine signs, trusting Allah's chosen leaders, and preparing themselves with sincerity, discipline, and readiness to fulfill their responsibilities with integrity and faith.

Points of 'Aqeedah: Sound 'Aqeedah teaches that Allah ﷻ supports His chosen servants with signs and proofs according to His wisdom, and that the unseen occurs only by His command. Muslims must believe in the reality of Allah's angels and in the divine revelation given to His prophets. Sacred signs do not establish independent supernatural powers but their effects occur solely by Allah's will. Believers should therefore place their trust in Allah ﷻ, affirm His power over the unseen, and accept the truth brought by His messengers with sincere faith while considering the souvenirs / relics of prophets as sources of barakah and shifa.

Du'a for our Ummah: O Allah, grant us sincerity, steadfastness, and faith to follow Your guidance and trust in Your chosen leaders.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (249):
(Qur'an 2:249)**

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۖ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ ۖ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ

Falammaa fasala Taalootu biljunoodi qaala innal laaha mubtaleekum binaharin faman shariba minhu falaisa minnee wa mallam yat'amhu fa innahoo minneee illaa manigh tarafa ghurfatam biyadihi; fashariboo minhu illaa qaleelaminhum; falammaa jaawazahoo huwa wallazeena aamanoo ma'ahoo qaaloo laa taaqata lanal yawma bi Jaaloota wa junoodih; qaalallazeena yazunnoona annahum mulaaqul laahi kam min fi'atin qaleelatin ghalabat fi'atan kaseeratam bi iznil laah; wallaahuma'as saabireen

So when Talut left the city along with the armies, he said, “Allah will surely test you with a river; so whoever drinks its water is not mine – and whoever does not drink is mine – except him who takes it in the hollow of his hand”;

so they all drank it, except a few of them; thereafter when Talut and the believers with him had crossed the river, they said, “We do not have power this day to face Jalut (Goliath) and his armies”; those who were certain of meeting Allah said, “Many a times has a smaller group overcome a bigger group by Allah’s command; and Allah is with the steadfast.”

{So when Talut set out with the soldiers} and it was in the heat and while crossing a pass with no water each of his soldiers secretly supplicated to Allah in his heart to show them a river in that desolate pass, fearing the severity of thirst. Allah inspired their supplications to the heart of Talut, **{he said}** to them: **{Indeed, Allah is testing you}** and trying you in this pass **{with a river}**. **{So whoever drinks from it is not of me}** that is, he is not from my followers, my supporters, or my aides; **{and whoever does not taste it}** does not drink from it **{then indeed he is of me except for whoever scoops a handful with his hand}** not to quench thirst, but in gratitude for Allah’s blessing, in fulfilment of His promise, and in acknowledgment of His countless favours and bounty. When they reached it, **{they drank from it}** except for **{a few of them}** it is said three hundred and thirteen, others say three thousand, or a thousand. And beware, O seeker tested by the river of worldly existence, that you do not drink from it out of fear of the thirst of the consuming fire of love, either for the lover or for the True Beloved, lest you fall out of the company of the devoted lovers, immersed in the fires of love until they are purified of all identities, and so that you do not taste the pleasures and desires of this world, lest you be deprived of the rank of the possessors of insight and certainty, the ones granted the Paradise of the Meeting and the Garden of Submission. **{So when he and those who believed with him crossed it, they said}** secretly to one another: **{We have no power today against Goliath and his soldiers}** due to their strength and might. **{Those who assumed}** rightly of their Lord indeed, they knew with certainty **{that they}** having detached themselves from the veils of existence **{would meet Allah}** without the duality of veils or identity concealment: **{How many a small group}** of reason and insight **{overcame a large group}** of soldiers of the self and of desire **{by the permission of Allah}**? **{And Allah}** who tests His servants **{is with the patient}**, aiding them against those who oppose them by His power and might; and victory is only from Allah.

Hadith: Narrated Al-Bara: The companions of (the Prophet) Muhammad (ﷺ) who took part in Badr, told me that their number was that of Saul's (i.e. Talut's) companions who crossed the river (of Jordan) with him and they were over three-hundred-and-ten men. By Allah, none crossed the river with him but a believer. (Swahih al-Bukhari 3957)

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah’s absolute power, wisdom, and ability to test and guide His

servants. It honours Rasulullaah ﷺ as the divinely inspired leader implementing God's commands. Spiritually, it teaches self-restraint, detachment from worldly desires, reliance on divine support, and patience, showing that true victory comes from Allah and the faithful attain closeness to Him.

Its Application: Muslims can put this verse into practice by exercising patience, self-restraint, and trust in Allah during tests, avoiding indulgence in worldly temptations, and relying solely on His guidance and power to overcome trials and challenges.

Points of 'Aqeedah: A fundamental principle of 'Aqeedah is that Allah ﷻ tests His servants, and that success, strength and victory ultimately come only from Him. Muslims must believe that Allah's tests distinguish sincere obedience from weakness and disobedience, and that patience and steadfastness bring His help. Believers should trust Allah ﷻ while using the means He permits, knowing that even a small group can overcome a greater force by His permission. Allah ﷻ is with those who remain patient, and all affairs occur according to His perfect wisdom.

Du'a for our Ummah: O Allah, grant us patience, self-restraint, and steadfastness in trials, and make us among those aided by Your might.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (250):
(Qur'an 2:250)**

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Wa lammaa barazoo liJaaloota wa junoodihee qaaloo Rabbanaaa afrigh 'alainaa sabranw wa sabbit aqdaamanaa wansurnaa 'alal qawmil kaafireen

And when they confronted Jalut and his armies they invoked, "Our Lord! Pour (bestow abundantly) on us patience (fortitude), and keep our feet steady, and help us against the disbelieving people."

{**And when they confronted**} came forth to {**Goliath and his soldiers**} and drew near to them, {**they said**} turning to their Lord, pleading to Him and seeking support from Him: {**Our Lord, pour upon us patience**} a patience to endure Your afflictions, {**and make firm our feet**} steadfastness in Your decree, {**and grant us victory**} to carry out Your command and execute Your will {**over the disbelieving people**}, for Your favours and blessings; indeed, You are the Almighty, the Wise.

Hadith: Narrated Salim Abu An-Nadr: The freed slave of `Umar bin 'Ubaidullah who was `Umar's clerk: `Abdullah bin Abi `Aufa wrote him (i.e. `Umar) a letter

that contained the following:-- "Once Allah's Messenger (ﷺ) (during a holy battle), waited till the sun had declined and then he got up among the people and said, "O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities) but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." He then said,, "O Allah! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of Al-Ahزاب (i.e. the clans of infidels), defeat them infidels and bestow victory upon us." Swahih al-Bukhari 2965, 2966

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Almighty and Wise, for being the source of strength, guidance, and victory for His servants. It honours Prophet Muhammad ﷺ by teaching believers to follow the example of sincere reliance on Allah. Spiritually, it emphasizes turning to Allah in trials, seeking patience, steadfastness, and support to overcome challenges with faith.

Its Application: Muslims can implement this verse by turning to Allah in all challenges, asking for patience, steadfastness, and guidance, trusting His wisdom, and seeking His support to overcome difficulties and act righteously in daily life.

Points of ‘Aqeedah: A fundamental principle of ‘Aqeedah is that believers must turn to Allah ﷻ alone for patience, steadfastness and victory. Muslims believe that Allah ﷻ is the source of all strength and that success comes only by His permission. Patience in hardship is part of sincere faith, while steadfastness upon His command is a gift from Him. Allah ﷻ is Al-‘Azīz (The Almighty) and Al-Hakīm (The All-Wise); His decree and commands are perfectly wise, and believers seek His help in every trial.

Du’a for our Ummah: O Allah, grant us patience, make our steps firm, and grant us victory over challenges, for You are Almighty and Wise.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (251):
(Qur’an 2:251)**

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۚ وَلَوْلَا دَفْعُ اللَّهِ
النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

Fahazamoohum bi iznillaahi wa qatala Daawoodu jaaloota wa aataahul
laahulmulka Wal Hikmata wa 'allamahoo mimmaa yashaaa'; wa law laa
daf'ullaahin naasa ba'dahum biba'dil lafasadatil ardu wa laakinnal laaha zoo
fadlin 'alal'aalameen

So they routed / defeated them by the command of Allah; and Dawud slew Jalut, and Allah gave him the kingdom and wisdom, and taught him all whatever He willed; and if Allah does not ward off some men by others, the earth will be destroyed, but Allah is Most Munificent towards the entire creation.

{And they defeated them} they broke and overcame them **{by the permission of Allah}** through His aid and support, **{and Dawood killed Goliath}** it is said that he was also among the troops of Saul (Talut) with six of his sons, and Dawud was the seventh, still young and tending sheep; Allah inspired their prophet that he would be the one to kill Goliath, so he sought him out from his father. On the way, three stones spoke to him, saying: “With us you will kill Goliath,” so he carried them in his sling and struck him, killing him. Then Saul (Talut) married his daughter to Dawood, **{and thereafter}** **{Allah granted him the kingdom}** the kingship of the Children of Israel, which they had not held collectively before Dawood **{and granted him wisdom}** the ability to call creation to the path of truth with the wisdom Allah provided him, **{and taught him of what He willed}** knowledge, wisdom, miracles, and extraordinary occurrences. **{And if it were not for Allah restraining people by one another}** preventing some oppressors from harming others by strengthening the oppressed and granting them victory over them **{the earth would have been corrupted}** the land, source of humility and corruption and the place of injustice and obstinacy, **{but Allah is}** the Restorer of His servants’ affairs, **{full of bounty}** abundant **{for the worlds}**, so that all inhabitants may live in balance and fulfill their purpose without injustice or transgression against one another.

Hadith: Narrated Al-Miqdam: The Prophet (ﷺ) said, "Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet (ﷺ) of Allah, David used to eat from the earnings of his manual labor." Swahih al-Bukhari 2072

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, exalted is He, for His supreme power, guidance, and sustaining of justice, granting victory to His servants and wisdom to His chosen. It honours Rasulullaah ﷺ by reflecting divine support and wisdom granted to the righteous, exemplifying the path of truth and steadfastness. Spiritually, it teaches reliance on Allah, obedience, and trust in His decree, showing that divine aid elevates the faithful and maintains cosmic balance, while human effort alone cannot achieve true success or harmony.

Its Application: Muslims can follow this verse by seeking Allah’s support in challenges, trusting His guidance, acting with courage and wisdom, and relying

on Him to overcome obstacles while maintaining justice and righteousness in daily affairs.

Points of ‘Aqeedah: A fundamental principle of ‘Aqeedah is that victory, authority, knowledge and wisdom are granted by Allah ﷻ according to His will. Muslims must believe that no created being possesses independent power, and that Allah ﷻ alone grants victory and enables His servants to fulfil His purposes. Prophethood, knowledge, wisdom and miracles are blessings from Him. Allah ﷻ also restrains oppression and preserves the world through His wisdom and mercy. He is Al-Wahhāb (The Bestower), whose favours encompass all creation.

Du’a for our Ummah: O Allah, grant us strength, wisdom, and Your support to overcome challenges and act justly, for You are Most Bountiful.

**Juz Sayaqoul (2) Surah Al Baqarah (2) Ayat (252):
(Qur’an 2:252)**

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۚ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

Tilka Aayaatul laahi natloohaa 'alaika bilhaqq; wa innaka laminal mursaleen

These are the verses of Allah, which We recite to you (O dear Prophet Muhammad ﷺ) with truth; and undoubtedly you are one of the Noble Messengers.

{**Those**} mentioned are {**the signs of Allah**} evidences of His oneness and of His exalted status {**We recite them to you**} O most complete of the messengers ﷺ, {**in truth**} in accordance with reality {**and indeed, you are of the messengers**} conveying Our signs to the people; as a favour to them, and indeed you are among the best and most complete of them.

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, exalted is He, highlighting His absolute oneness, majesty, and the perfection of His signs. It honours Rasulullaah ﷺ, affirming his distinguished rank among the messengers, his completeness, and his role as a mercy and blessing.

Spiritually, it reminds us to recognize divine truth, follow guidance, and revere both Allah and His Messenger ﷺ.

Its Application: Muslims can put this into practice by reflecting on Allah's signs, obeying His commands, following Prophet Muhammad's ﷺ example, and conveying truth and guidance in speech and actions.

Points of 'Aqeedah: Muslim 'Aqeedah teaches that Allah ﷻ provides clear signs and evidences of His absolute Oneness and exalted status, and that His revelation is based upon truth and reality. Believers must affirm that Allah ﷻ alone is worthy of worship and that His signs testify to His perfect greatness. They must also believe that Muhammad ﷺ is truly among Allah's messengers, chosen to convey His revelation to humanity, and that his messengership is a divine favour and proof of Allah's mercy and wisdom.

Du'a for our Ummah: O Allah, make us firm in recognizing Your signs and following Your Prophet ﷺ in truth and guidance.

اللَّهُ وَرَسُولُهُ أَعْلَمُ

Allah and His Apostle ﷺ know best.

