



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَفْسِيرُ الْأَشْرَفِيِّ الْجِيلَانِيِّ

Tafsīr al-Ashrafī al-Jilānī

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

Shaikh 'Abdul Qaadir al Jilani (ra)



Al Madina Masjid

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

Juz 3

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Juz No. 3

Tilkar Rusul

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In the name of Allah, the Most Merciful, the Most Compassionate, the One whose knowledge encompasses the heavens and the earth, the One who sent down the Qur'an as guidance and a criterion between truth and falsehood, the One who knows what is concealed within every heart, the One who grants wisdom to whom He wills, the One who calls His servants towards faith, sincerity and steadfastness, and the One whose mercy embraces those who turn to Him in repentance.

Juz 3 continues Surah Al-Baqarah and begins Surah Aal 'Imraan. It reminds us that Allah ﷻ is the Ever-Living, the Sustainer of all existence, and that the Qur'an confirms the revelations sent before it. Believers are taught to seek Allah's guidance, remain firm upon faith, and recognize that true knowledge and wisdom come from Him.

The verses address the importance of spending in charity from what we love, maintaining righteousness, and approaching Allah through sincere devotion. They remind us that outward acts of worship must be accompanied by sincere intentions and obedience. The Qur'an also calls believers to reflect upon Allah's signs in creation and to recognize His absolute power, knowledge and wisdom.

Surah Aal 'Imraan introduces the account of the family of 'Imraan, including the mother of Maryam, her dedication to Allah, and the honour bestowed upon Maryam. These verses encourage trust in Allah's decree, sincerity in worship, and confidence in His ability to bring about what He wills.

Juz 3 invites us to strengthen our relationship with Allah ﷻ through faith, charity, reflection and submission. It teaches that righteousness requires more than words: it calls for sincere belief, generosity, humility and steadfastness in following divine guidance.

May Allah ﷻ accept our intention and this humble contribution to the world of Tafsir, inspired by Tafsir ul Jilani 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.

19 Rabi'ul Awwal 1448 / 01 September 2026

Juz No. 3

تِلْكَ الرُّسُلُ

Tilkar Rusul

Surah No. 2

سُورَةُ الْبَقَرَةِ

مَدَنِيَّةٌ

Surah Al Baqarah
Madaniyyah

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (253):
(Qur'an 2:253)**

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ
بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا
وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

Tilkar Rusulu faddalnaa ba'dahum 'alaa ba'd; minhum man kallamal laahu wa
rafa'a ba'dahum darajaat; wa aatainaa 'Eesab na Maryamal baiyinaati wa
ayyadnaahu bi Roohil Qudus; wa law shaaa'al laahu maqtatalal lazeena
mimba'dihim mim ba'di maa jaaa'athumul baiyinaatu wa laakinikh talafoo
faminhum man aamana wa minhum man kafar; wa law shaaa'al laahu maq
tataloo wa laakinnallaaha yaf'alu maa Yureed

These are the Noble Messengers, to whom We gave excellence over each other; of them are some with whom Allah spoke, and some whom He exalted high above all others; and We gave 'Isa, the son of Maryam, clear signs and We aided him with the Holy Spirit; and if Allah willed, those after them would not have fought each other after the clear evidences had come to them, but they differed, some remained on faith and some turned disbelievers; and had Allah willed, they would not have fought each other; but Allah may do as He wills.

{**These messengers**} who were chosen specifically for revelation, inspiration, and divine communication, {**We favoured some of them over others**} with various virtues and perfections; {**among them was one to whom Allah spoke**} that is, Musaa, {**and We raised some of them in degrees**}, such as those whom Allah described in His Book, like {**“We raised him to a high station”**} [19:57], and others whose ranks are detailed throughout His descriptions of the prophets, which should be thoroughly considered. {**And We gave 'Isa, son of Mary, clear signs**}, unmistakable miracles that proved his prophethood, {**and We supported him with the Holy Spirit**}, meaning the pure essence free from all external flaws, the divine reality purified of all conditions and limitations. The excellence of 'Isa is evident, yet the superiority of our Prophet Muhammad ﷺ is greater, as seen when Allah said {**“We supported him with the Holy Spirit”**} [2:87], and in His favour upon him: {**“Did We not expand your chest for you”**} [al-Sharh:1], meaning you, the perfect manifestation by essence, free from all otherness; {**“And We removed from you your burden”**} [94:2], your human identity separating you from Us; {**“Which weighed down your back”**} [94:3], before your unveiling to Our essence just as all other creatures remain burdened

behind the veil. After that, **{“We raised your mention”}** [94:4], so that when you reached Us and duality was lifted, you said: “Whoever obeys me has obeyed Allah,” and also: “Whoever sees me has seen the Truth,” and We said to you: **{“Indeed, those who pledge allegiance to you are actually pledging allegiance to Allah”}** [48:10], and other such divine hints and signals in the Qur'an and Sunnah. None of the prophets dared speak of direct vision except our Prophet ﷺ, who said: “I saw my Lord on the night of the Ascension,” and thus, Allah revealed: **{“Today I have perfected your religion for you”}** [5:3], and the Prophet ﷺ said: “I was sent to perfect noble character,” and other verses and hadiths that reflect the unity of divine essence, which transcends all relational and conceptual attributes. **{And if Allah had willed}**, the One who guides all, **{those who came after them would not have fought}**, especially **{after clear signs had come to them}**, which clarified the path of guidance and made them successors among their nations to lead them. But God’s established way is that they would differ and fight, due to the opposing traits within them. **{But they differed, some believed, and some disbelieved}**, and **{if Allah had willed}**, He could have guided them all and prevented conflict, **{but Allah}** the sovereign and wilful actor **{does what He wills}**, and none can question His actions. Indeed, He is Wise and Praiseworthy.

Hadith: Narrated Abu Sa'eed: that the Messenger of Allah (ﷺ) said: "I am the master of the children of Adam on the Day of Judgement, and I am not boasting. The Banner of Praise will be in my hand, and I am not boasting. There will not be a Prophet on that day, not Adam nor anyone other than him, except that he will be under my banner. And I am the first one for whom the earth will be opened for, and I am not bragging." Jami` at-Tirmidhi 3615

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: It glorifies Allah by showing His absolute wisdom, power, and will, and by highlighting that all events occur by His perfect decree. It honours the Prophet ﷺ as the highest of all messengers, uniquely purified, guided, and elevated, whose obedience reflects obedience to Allah. Spiritually, it teaches that divine guidance, miracles, and human freedom coexist under Allah’s will, inspiring trust, faith, and devotion.

Its Application: Muslims practice this verse daily by honouring all prophets without discrimination, submitting to Allah’s wisdom in His choices, following the perfected guidance of Prophet Muhammad ﷺ, cultivating noble character, avoiding sectarian conflict, and trusting Allah’s will while striving for faith, humility, obedience, unity, and peace.

Points of 'Aqeedah: The Islamic creed establishes that Allah ﷻ chose and favoured some messengers with particular virtues, revelation, miracles and degrees of honour. Muslims must believe that Allah ﷻ spoke to Mūsā, granted 'Īsā clear miracles and supported him with the Holy Spirit, and that Muhammad ﷺ is the final and most honoured Messenger. The prophets remain Allah's servants and messengers, not divine beings. Allah ﷻ guides whom He wills, allows people to believe or disbelieve by His wisdom, and does whatever He wills with perfect wisdom and justice.

Du'a for our Ummah: O Allah, strengthen our faith, unite our hearts upon truth, honour Your messengers, and guide us to obedience, wisdom, and righteous character.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (254):
(Qur'an 2:254)**

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۗ
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

Yaa ayyuhal lazeena aamanoo anfiqoo mimmaa razaqnaakum min qabli ai
yaatiya yawmul laa bai'un feehee wa la khullatunw wa laa shafaa'ah; walkaa
firoona humuz zaalimoon

O People who Believe! Spend in Allah's cause, from what We have provided you, before the advent of a day in which there is no trade, and for the disbelievers neither any friendship nor intercession; and the disbelievers themselves are the unjust.

{O you who have believed} the requirement of your faith is to sever ties with anything other than the true God, especially the deceptive adornments of this world that prevent true devotion **{spend from what We have provided you}** as a test for you, **{before there comes a Day}** on which **{there will be no exchange}** or trade to recover what you missed for yourselves, **{nor any friendship}** to help you, **{nor any intercession}** that will be accepted from anyone to plead for you. **{And}** in the collective **{the disbelievers}**, who conceal the identity of truth with their false identities, and who are the possessors of God's blessings **{they are the wrongdoers}**, those who transgress the limits of God out of stubbornness and arrogance, believing in their own independent existence and in the autonomy of their actions, while they are in fact doomed and consumed in the existence and identity of the truth.

Hadith: Narrated Haritha bin Wahab: I heard the Prophet (ﷺ) saying, "O people! Give in charity as a time will come upon you when a person will wander about

with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, "If you had brought it yesterday, would have taken it, but today I am not in need of it." Sahih al-Bukhari 1411

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: It glorifies Allah, highlighting His providence, justice, and absolute control over Akhirah. It honours the Prophet ﷺ by addressing his community directly, guiding them to sincere devotion and righteous action. Spiritually, it teaches believers to spend in Allah's cause promptly, detach from worldly attachments, trust His guidance, and recognize that in Akhirah, only Allah's judgment / provision truly matter.

Its Application: Muslims live this verse by detaching hearts from worldly distractions, spending sincerely from Allah's provision, preparing for the Hereafter through generosity, rejecting self-reliance, and obeying Allah humbly, knowing no aid will avail except faith, righteous deeds, and His mercy.

Points of 'Aqeedah: The Islamic creed teaches that believers must devote themselves to Allah ﷻ, recognize that all provision comes from Him, and prepare for the Day of Judgment through obedience and sincere charity. Muslims must believe that worldly possessions are a test and that every person will be accountable before Allah ﷻ, when wealth, worldly relationships and false securities cannot avail against His judgment. Intercession is not independent of Allah's authority and is accepted only by His permission. Disbelief and arrogance constitute grave wrongdoing against Allah's commands.

Du'a for our Ummah: O Allah, detach our hearts from the world, make us generous for Your sake, and grant us salvation before the Day of loss.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (255):
(Qur'an 2:255)**

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allahu laaa ilaaha illaa Huwal Haiyul Qaiyoom; laa taakhuzuhoo sinatunw wa laa nawm; laahoo maa fissaamaawaati wa maa fil ard; man zal lazee yashfa'u indahooo illaa bi-iznih; ya'lamu maa baina aydeehim wa maa khalfahum wa laa yuheetoona bishai'im min 'ilmihee illaa bimaa shaaa'; wasi'a Kursiyyuhus samaawaati wal arda wa laa Ya'ooduhoo hifzuhumaa; wa Huwal Aliyyul 'Azeem

Allah there is no God except Him; He is Alive (eternally, on His own) and the Upholder (keeps others established); He never feels drowsy nor does He sleep; to Him only belongs all whatever is in the heavens and all whatever is in the earth; who is he that can intercede with Him except by His command? He knows what is in front of them and what is behind them; and they do not achieve anything of His knowledge except what He wills; His Throne (of Sovereignty) encompasses the heavens and the earth; and it is not difficult for Him to guard them; and He is the Supreme, the Greatest.

{**Allah**} meaning: the self-existent, absolutely real and true Being, with absolute reality, existence, and permanence. Beware of interpreting words only by their possible literal meanings; for the purpose of expression is to alert and guide, otherwise, how could such a majestic reality be encompassed by human intellect and expressed in mere words? Or be contained within the limits of verbal expressions, which say {**There is no god**} meaning: there is no existence, or if you will, no reality, no creation, no permanence {**except Him**}. This is the ultimate limit of what the tongues of expression can utter regarding the singular divine Essence; all expressions, perceptions, revelations, and visions ultimately converge upon Him. After reaching Him, one becomes silent, ignorant, blind, and astonished. What can servants or even the Lord of lords say about Him, except that, when He manifested to them all His attributes and names by His own essence, He revealed to them according to the capacity of the intellects entrusted to them comprehensive speech that reminds them of their origin, after His guidance and attraction; for the easiest path for those veiled from direct knowledge is words that hint at the unseen Essence. Such words are free from coarse matter and dense impediments that obstruct the clarity of divine unity, yet even these words cannot fully escape the veil of multiplicity. In summary, whoever attains knowledge by the insight and inspiration of Allah that within Him lies the origin of obligations, the intellect branching from true, immediate knowledge must comply with what He commands and avoid what He forbids, to attain the rank of servitude, feeling peace, contentment, and gradual elevation from the apparent life to the spiritual life which is {**the Ever-Living**}, eternal, everlasting, and permanent, {**the Sustainer**}, who {**neither tires nor sleeps**} no weakening, pause, or negligence affects Him, nor {**drowsiness**} or sleep that could resemble human sleep, which ends at some point. Although delay and care regarding this are appropriate for progress, since drowsiness is closer to Allah than sleep is to those silly dreamers, like idolaters and others. He is the One to Whom belongs the preservation of {**all that appears**} in {**the heavens**} meaning the heavens of the divine names and attributes, the first manifestation of multiplicity from the unseen to the relational and {**all that appears**} on {**the earth**} meaning the nature of non-existence, which is the last multiplicity, returning from true witnessing to the additional unseen, which is the human

heart; it is the barrier between the true unseen and the true witnessing. **{Who is there}** among the prophets and saints **{that can intercede}** or guide the deficient, fallen from the rank of humanity **{with Him}** after He manifests Himself to them except **{by His permission}**, by His revelation upon their hearts and subtle connections that we cannot express, and He **{knows}** by His immediate knowledge **{what is before them}**, and **{what is behind them}** for eternity and forever, and they do not encompass **{anything}** even little **{of His knowledge}** except **{what He wills}**, and His will and desire are bound to it. From this, the knower realizes that the world is nothing but the manifestations of the Essence of Truth and the shadows of His names and traces of His attributes; for what exists is He, and existence is He, and the Living is He, and the Sustainer is He, the Watcher, the Preserver, who constantly maintains all that appears in the first and second realms; He is the world's Manager with the presence of the interests of all that appears and the essence within; and the knowledge and perceptions arising from the manifestations are based on the immediate knowledge of Him. So nothing remains for the world except the relation of shadow, reflection, and manifestation; for **{His Kursi (Chair)}** His Revelations (evident reality) and His manifestations (outer signs) **{encompasses the heavens}** mentioned and **{the earth}** mentioned. **{And their preservation does not tire Him}**, even though the heavens of names and the earth of nature are infinite. Rather, even if multiplied by thousands and thousands into countless, infinite matters, it does not burden Him; for whoever attains the rank of the human heart, reflected from the singular Divine Essence inclined towards it with a loving, yearning, and always delighting inclination in its existence and presence, experiences an expanse that cannot be expressed at all. As permitted by the authority of the knowers and the proof of those who have reached (God) may the blessings of his noble breaths spread over the poor who turn towards the realm of Oneness where he said: "If the Throne and what it contains were a hundred thousand times over in a corner of the heart of the knower, how good that would be." Then came the leader of the monotheists, the chief of those who attained certainty and realization, the reviver of the faith and religion, who stirred the sea of Oneness intensely, from whose heart's stream knowledge and truths flowed like bursts onto the hearts of the resolute seekers who follow the path, may God sanctify his soul and their souls and reward their efforts and his effort where he said: "This is the vastness of Abu Zayd in the realm of bodies, rather I say: 'If what is infinite in existence were to reach the limit of its existence with the seeing eye, that perceives it in a corner of the hearts of the knowers, how good that would be in their knowledge.'" I say: the sacred hadith suffices instead of such words, for He said, Glory be to Him: "My servant's believing heart has encompassed Me", a vastness that words utterly fail to express. **{And}** collectively: what else do you have, O servants, of knowledge of the Self except this: **{He is the Most High}**, by His own Self exalted above what the minds of the wise can comprehend and beyond what the tongues of the eloquent can

describe, {the Great}, by the effects of His names and attributes extended across the realms of creation; He is in His essence the very peak of unity, and He is nothing besides Him.

Hadith: Abū Umāmah, who said: The Messenger of Allah ﷺ said: “Whoever recites Āyat al-Kursī after every obligatory prayer, nothing prevents him from entering Paradise except death.” Nasa’i al Kubra Book 64, Hadith 9532, Bulugh al Maram Book 2, Hadith 220

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This profound passage magnifies Allah as the Eternal, Absolute, and Incomparable Reality beyond words, intellect, and description, affirming that all existence is but His manifestation and shadow. It honours Rasulullaah ﷺ as the leader of knowers and reviver of divine oneness, whose heart became the vessel of limitless truths and certainties. Spiritually, it teaches that the human heart, when purified and filled with faith, can encompass divine knowledge by Allah’s permission, ascending from worldly illusion to witnessing the Ever-Living, the Sustainer, the Exalted, the Great, whose preservation of all realms is effortless and eternal.

Its Application: Muslims practice this verse by affirming Allah’s absolute oneness, trusting His constant care, humbling the intellect before His greatness, obeying His commands, avoiding self-reliance, nurturing the heart through remembrance, and living with awareness that all existence depends entirely upon the Ever-Living Sustainer.

Points of ‘Aqeedah: The Islamic creed affirms that Allah ﷻ is absolutely One, eternal, perfect and exalted above all creation, while everything besides Him is created, dependent and sustained by Him. His perfect Names and Attributes belong to Him and must not be confused with creation or understood as creation being identical with Allah. Allah ﷻ encompasses all things in knowledge and preservation without fatigue, and no creature can encompass His knowledge except what He wills. He is Al-‘Aliyy (The Most High) and Al-‘Azīm (The Magnificent), incomparable and beyond complete human comprehension.

Du’a for our Ummah: O Ever-Living, O Sustainer, fill our hearts with Your oneness, humility, obedience, and certainty in Your perfect care.

Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (256):
(Qur’an 2:256)

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Laaa ikraaha fid deeni qat tabaiyanar rushdu minal ghayy; famai yakfur bit
Taaghooti wa yu'mim billaahi faqadis tamsaka bil'urwatil wusqaa lan fisaama
lahaa; wallaahu Samee'un 'Aleem

There is no compulsion at all in religion; undoubtedly the right path has become very distinct from error; and whoever rejects faith in the devil (false deities) and believes in Allah has grasped a very firm handhold; it will never loosen; and Allah is All Hearing, All Knowing.

{**There is no compulsion**} meaning: no coercion, no threat, no forcing {**in religion**} that is, in submitting to the religion of Islam and obedience to it after the truth has become clear; for {**the right guidance**} and {**the error**} and misguidance have been distinguished and made evident. {**So whoever disbelieves in the Taghut**} which is the commanding soul that misleads from the path of truth {**and believes in Allah**}, the Guide to the straight path, {**has firmly grasped**}, indeed has firmly held on and clung, {**to the firm handhold**}, which is the rope of Allah extended from eternity of the Essence to eternity of the Names and Attributes, {**which is never broken**} or severed {**at all**}. {**And Allah**}, the Guide of all, is {**All-Hearing**} by His Essence of all words, {**All-Knowing**} of their realities and interests invested therein. So consider, O you who are doomed.

Hadith: Narrated Abdullah ibn Abbas: When the children of a woman (in pre-Islamic days) did not survive, she took a vow on herself that if her child survives, she would convert it a Jew. When Banu an-Nadir were expelled (from Arabia), there were some children of the Ansar (Helpers) among them. They said: We shall not leave our children. So Allah the Exalted revealed; "Let there be no compulsion in religion. Truth stands out clear from error." Sunan Abi Dawud 2682

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the All-Hearing, All-Knowing, whose guidance makes truth and falsehood clear and whose eternal rope never breaks. It honours Rasulullaah ﷺ as the conveyor of mercy who presented Islam without coercion, relying on the strength of clarity and guidance. Spiritually, it teaches that salvation lies in rejecting falsehood, surrendering to Allah, and holding firmly to His eternal covenant, thereby attaining certainty, safety, and closeness to the Divine.

Its Application: Muslims practice this verse by choosing faith freely, rejecting inner falsehood and ego-driven desires, holding firmly to Allah's guidance, respecting others' choices, strengthening conviction through knowledge,

sincerity, remembrance, and obedience, and trusting Allah's perfect hearing and knowledge in all affairs.

Points of 'Aqeedah: Muslim 'Aqeedah teaches that Islam is founded upon clear truth and that genuine faith must be embraced willingly, not through coercion. Allah ﷻ has made guidance and error distinct, and believers must reject all false objects of obedience and worship while believing firmly in Allah ﷻ alone. Whoever sincerely believes in Allah and rejects falsehood has held firmly to the truth. Allah ﷻ is As-Samī' (The All-Hearing) and Al-'Alīm (The All-Knowing), perfectly aware of every word, intention and reality.

Du'a for our Ummah: O Allah, free our hearts from falsehood, anchor us firmly to Your guidance, and grant unwavering faith with sincerity and light.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (257):
(Qur'an 2:257)**

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُوهُمْ
مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

Allaahu waliyyul lazeena aamanoo yukhrijuhum minaz zulumaati ilan noori
wallazeena kafarooo awliyaah'uhumut Taaghootu yukhrijoonahum minan noori
ilaz zulumaat; ulaaa'ika Ashaabun Naari hum feehaa khaalidoon

Allah is the Guardian of the Muslims, He removes them from realms of darkness towards light; and the supporters of disbelievers are the devils, they remove them from light towards the realms of darkness; it is they who are the people of fire; they will remain in it forever.

{**Allah**} meaning: the Essence that encompasses all Names and Attributes **{is the Guardian of those who believe}** in Him, supporting them according to His all-encompassing nature and knowledge. **{He brings them out of the darknesses}** the darkness of nature, the darkness of possibility, and the darkness of relation **{into the light}**, the purity of the absolute Oneness free from the stain of relation and free from the defect of multiplicity. **{And those who disbelieve}** in Allah, **{their allies are the Taghut}**, which is the archetype of the class of animalistic souls the misleading tyrants who divert from the true guidance. **{They bring them out of the light}** meaning: the polished, clear mirror capable of reflecting all that is in the world **{into the darknesses}** the darkness of multiplicity, the darkness of determination, and the darkness of heedlessness. **{Those are the companions of the Fire}**, meaning: the fire of humiliation and the blaze of possibility, **{they will abide therein forever}**, eternal as Allah wills. There is no power nor might except by Allah.

Hadith: Qatadah bin An-Nu'man narrated that the Messenger of Allah ﷺ said: "When Allah loves a slave, He prevents him from the world, just as one of you prevents his sick from water." Jami` at-Tirmidhi 2036

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnifies Allah as the Guardian and Protector, whose limitless power rescues believers from every layer of darkness into the pure light of Divine Oneness. It honours Rasulullaah ﷺ as the bearer of this light, guiding humanity away from misguidance and tyranny. Spiritually, it teaches that true faith brings liberation, clarity, and eternal safety under Allah's care, while disbelief binds souls to the shadows of heedlessness and the fire of separation, reminding us that all strength lies only in Allah.

Its Application: Muslims practice this verse by strengthening faith, seeking Allah's guardianship through obedience and remembrance, rejecting ego and false guides, choosing light over heedlessness, purifying intentions, and trusting Allah to lead them from confusion into clarity, guidance, and spiritual awareness.

Points of 'Aqeedah: The Islamic creed affirms that Allah ﷻ alone is the Guardian, Guide and Helper of the believers, bringing them from misguidance into the light of true faith. Muslims must believe that guidance is a gift from Allah ﷻ and that all strength and ability ultimately come from Him. Believers must reject the Taghut—everything falsely worshipped or obeyed in opposition to Allah's guidance—and remain firm upon Tawhīd. Those who reject Allah and persist in disbelief face the punishment of the Fire. Allah ﷻ alone possesses all power and might.

Du'a for our Ummah: O Allah, be our Guardian, lead us from darkness into light, protect us from false guides, and keep us firm in faith.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (258):
(Qur'an 2:258)**

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Alam tara ilal lazee Haaajja Ibraaheema fee Rabbiheee an aataahullaahul mulka iz qaala Ibraaheemu Rabbiyal lazee yuhyee wa yumeetu qaala ana uhyee wa umeetu qaala Ibraaheemu fa innal laaha yaatee bishshamsi minal mashriqi

faati bihaa minal maghribi fabuhital lazee kafar; wallaahu laa yahdil qawmaz
zaalimeen

Did you (O dear Prophet Muhammad ﷺ) not see him who argued with Ibrahim concerning his Lord, as Allah had given him the kingdom? When Ibrahim said, “My Lord is He Who gives life and causes death”, he answered, “I give life and cause death”; Ibrahim said, “So indeed it is Allah Who brings the sun from the East, you bring it from the West!”, the disbeliever was therefore baffled; and Allah does not guide the unjust.

{Have you not seen} the disbeliever who worships the Taghut, who is the cursed, stubborn Nimrod, **{who argued}** disputing arrogantly with **{Ibrahim}** (peace of the Merciful be upon him) **{concerning}** the matter of **{his Lord}** when **{Allah gave him the kingdom}** and made him proud of it along with others; and that was at the time **{when Ibrahim said}** to him in admonition after freeing him from prison, so he asked about his Lord, whom he claimed to call upon: **{My Lord is He who gives life}** creates from nothing **{and causes death}** returns to Him after creating **{He said}**, arrogantly disputing: **{I also give life and cause death}**, by pardon and retribution. **{Ibrahim said}**, making clear to restrain him without heeding other words: **{Indeed, Allah}**, the One capable of all He wills, **{brings the sun from the east; so, bring it}**, O stubborn and arrogant one, **{from the west}**. Thus, the one who disbelieved in Allah opposing him was confounded and bewildered. **{And Allah}**, the Guide of all, **{does not guide the wrongdoing people}** those who transgress the rights of Allah and the etiquettes of servitude to Him.

Hadith: Narrated Abu Huraira: The Prophet (ﷺ) said, "On the Day of Resurrection Allah will hold the whole earth and fold the heaven with His right hand and say, 'I am the King: where are the kings of the earth?'" 'Sahih al-Bukhari 7382

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, demonstrating His unmatched power over life, death, and the movement of the sun, affirming His supreme authority and wisdom. It honours Prophet Ibrahim for his unwavering faith, courage, and eloquence in reasoning with the arrogant Nimrod. Spiritually, it teaches believers to rely on Allah's guidance, trust His signs, confront falsehood with wisdom, and understand that the unjust remain lost when opposing divine truth.

Its Application: Muslims practice this verse by rejecting arrogance, affirming Allah alone as Giver of life and death, responding to false claims with wisdom,

humility, and clear proof, and avoiding pride in power, authority, or worldly status while trusting Allah's guidance.

Points of 'Aqeedah: The Islamic creed establishes that Allah ﷻ alone possesses absolute power over life, death and the ordering of creation. Muslims must reject the claim that any created being possesses independent divine power or authority. Ibrāhīm affirmed Allah's Lordship through clear evidence, demonstrating that the sun's rising and setting are under Allah's command. The episode also teaches that worldly authority cannot make a person divine or self-sufficient. Allah ﷻ guides whom He wills, while persistent wrongdoing and arrogance can lead a person away from guidance.

Du'a for our Ummah: O Allah, protect us from arrogance, grant us humility and wisdom, and keep our hearts firm upon Your truth.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (259):
(Qur'an 2:259)**

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۚ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَلْ لَبِثْتُ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ ۖ لَمْ يَتَسَنَّهْ ۖ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ ۖ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Aw kallazee marra 'alaa qaryatinw wa hiya khaawiyatun 'alaa 'urooshihaa qaala annaa yuhyee haazihil laahu ba'da mawtihaa fa amaatahul laahu mi'ata 'aamin summa ba'asahoo qaala kam labista qaala labistu yawman aw ba'da yawmin qaala bal labista mi'ata 'aamin fanzur ilaa ta'aamika wa sharaabika lam yatasannah wanzur ilaa himaarika wa linaj'alaka Aayatal linnaasi wanzur ilal'izaami kaifa nunshizuhaa summa naksoohaa lahmaa; falammaa tabayyana lahoo qaala a'lamu annal laaha 'alaa kulli shai'in Qadeer

Or like him who passed by a dwelling and it had fallen flat on its roofs; he said, “How will Allah bring it to life, after its death?”; so Allah kept him dead for a hundred years, then brought him back to life; He said, “How long have you stayed here?”; he replied, “I may have stayed for a day or little less”; He said, “In fact, you have spent a hundred years, so look at your food and drink which do not even smell stale; and look at your donkey whose bones even are not intact, in order that We may make you a sign for mankind, and look at the bones how We assemble them and then cover them with flesh”; so when the matter became clear to him, he said, “I know well that Allah is Able to do all things.”

{Or like the one} meaning: Have you not seen the person who **{passed by a town}**, which was the holy city in his time but was destroyed by Nebuchadnezzar so he saw it **{while it was empty}**, fallen **{upon its ruins}**? He said, arguing and disputing, dismissing resurrection and accountability: **{“How can Allah bring this to life after its death?”}** meaning: How can He restore the life of its people when they have perished and vanished, leaving no trace? **{So Allah caused him to die}** suddenly to show His power and make His argument clear and kept him **{dead for a hundred years}**, like other dead people. **{Then He raised him up}**, resurrecting him after that period, then asked him with a voice: **{“How long have you remained (here)?”}** He said: “I stayed a day” and looked at the sun and saw it still shining, so he said: “Or part of a day?” The questioner asked: What do you know about how long you stayed? “Rather, you have stayed a hundred years. So look”, O disbeliever who denies bodily resurrection, with the insight of lesson, **{“at your food and drink; they have not decayed}**, despite the rapid changes of time. **{And look at your donkey}**, how its bones have scattered and its parts have disintegrated with slow decay. After he looked at these, he remembered what he had said when he passed by the town: “How can Allah bring this to life after its death?” so he was constrained. Then it was said to him by the Truth: **{And We did it for you}**, O disbeliever who denies bodily resurrection, **{to make you a sign}** and evidence and proof **{to the people}** who assert bodily resurrection against those who deny it and reject it. **{And look}**, now that your state has been confirmed, **{at the bones}** the remains that you marveled at, doubting how they would be revived **{how We will raise them up}**, assembling them one by one, **{then clothe them with flesh}** after completing the joining of the bones. **{And when it became clear to him}** the matter of resurrection, he was certain and surrendered, and **{he said: “I know”}**, with certainty, **{that Allah}**, the All-Powerful, **{is Able}** to resurrect **{everything}** the Originator and Creator **{All-Powerful}** to bring it back to life.

Hadith: Narrated Abu Huraira: The Prophet (ﷺ) said, "The people will be gathered in three ways: (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment), (The second batch will be those who will gather) riding two on a camel or three on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then." Sahih al-Bukhari 6522

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the All-Powerful Originator, who gives death and life and resurrects decayed bones, proving His absolute sovereignty beyond doubt. It

honours Rasulullaah ﷺ, the Seal of Messengers, who conveyed these divine truths with perfection and certainty, embodying the final proof of resurrection and guidance. Spiritually, it affirms that faith rests in witnessing Allah's limitless power through His signs, and that true certainty and salvation lie in following His Messenger Muhammad ﷺ, the light of truth and the guide to eternal life.

Its Application: Muslims practice this verse by strengthening certainty in resurrection, reflecting on Allah's power over life and death, learning from past nations, trusting divine wisdom beyond human perception, and preparing daily for accountability through repentance, obedience, patience, and remembrance.

Points of 'Aqeedah: The Islamic creed affirms that bodily resurrection after death is a certain reality and that Allah ﷻ has absolute power to restore life to the dead. Muslims must believe that Allah ﷻ created life from nothing and can recreate and resurrect His creation, regardless of how completely their bodies have decayed. The preservation of food and the restoration of the bones demonstrate His limitless power. The Hereafter therefore includes bodily resurrection, accountability and certainty in Allah's ability to bring every person back to life.

Du'a for our Ummah: O Allah, strengthen our certainty in resurrection, grant us insight through Your signs, and prepare us for the Day we return to You.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (260):
(Qur'an 2:260)**

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوَْلَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي ۖ
قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ
سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Wa iz qaala Ibraaheemu Rabbi arinee kaifa tuhyil mawtaa qaala awa lam
tu'min qaala balaa wa laakin liyatma'inna qalbee qaala fakhuz arba'atan minat
tairi fasurhunna ilaika summaj 'al 'alaa kulli jabalin minhunna juz'an
summad'uu hunna ya'teenaka sa'yaa; wa'lam annal laaha 'Azeezun Hakeem

And when Ibrahim said, “My Lord! Show me how You will give life to the dead”; He said, “Are you not certain (of it)?” Ibrahim said, “Surely yes, why not? But because I wish to put my heart at ease”; He said, “Therefore take four birds (as pets) and cause them to become familiar to you, then place a part of each of them on separate hills, then call them, they will come running towards you; and know well that Allah is Almighty, Wise.”

{And} remember, O most complete of the messengers ﷺ, the time when **{your father Ibrahim}** wished to progress and ascend from knowledge to direct witnessing, saying: **{My Lord, show me how You give life to the dead.}** His Lord said to him, encouraging his advancement: **{Have you not believed?}** submit and be certain that I am able to bring back to life just as I am able to create anew. He said, **{Yes, I have believed, my Lord, that You are capable of all things,}** **{but}** I asked You for direct witnessing **{so that my heart may be reassured by it}** and my insight increased through it, and my wonder grew. He, Glory be to Him, said: **{Take four birds}** the peacock of this low worldly adornment, the cock of desires, the crow of long hopes therein, and the dove of false whims related to it. After you take them, **{then bind them to yourself}** that is, hold them and join them to yourself so that you find all their parts detailed within you without missing any part, then **{dissect them into pieces of airy atoms.}** **{Then place a part of them}** on every known mountain within yourself **{to the extent that you completely emptied their being,}** and became fully reassured of their evil. **{Then call them}** willing their existence, but impossible their creation **{and they will come to you}** all together, **{running swiftly}** without missing or lessening any part. **{And}** after you have verified and explored this, **{know}** with certainty and direct witnessing **{that Allah is Almighty}**, dominant and capable of all He wills, **{Wise}**, possessing profound wisdom in all He does and wills.

Hadith: Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "We have more right to be in doubt than Abraham when he said, 'My Lord! Show me how You give life to the dead.' He said, 'Do you not believe?' He said, 'Yes (I believe) but to be stronger in Faith.' " Sahih al-Bukhari 4537

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah as the Almighty, Wise, and Creator of life who brings the dead to life by His infinite power. It honours Prophet Ibrahim by highlighting his deep faith, sincere seeking of knowledge, and devotion, showing his worthiness to witness divine miracles directly. Now, just ponder upon the favours Allah made upon the best of creation, Rasulullah ﷺ. Spiritually, it teaches believers that true certainty arises from direct awareness and contemplation, purifying the heart, trusting Allah's wisdom, and recognizing His absolute dominion over life and death.

Its Application: Muslims practice this verse by seeking stronger certainty through reflection, lawful spiritual striving, disciplining inner desires, trusting Allah's power over life and death, and nurturing the heart with remembrance, obedience, patience, and sincere supplication for deeper faith and insight.

Points of ‘Aqeedah: The Islamic creed affirms Allah’s absolute power to give life to the dead and His perfect wisdom in all that He creates and wills. Prophet Ibrahim already possessed certain faith, and his request was for greater reassurance and witnessing, not because of doubt in Allah’s power. This establishes that Allah ﷻ alone creates, gives life and resurrects, while human understanding remains limited. His power is complete, and His actions are always governed by perfect knowledge and wisdom.

Du’a for our Ummah: O Allah, reassure our hearts, strengthen our certainty, purify our inner selves, and grant us true witnessing of Your power and wisdom.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (261):
(Qur’an 2:261)**

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

Masalul lazeena yunfiqoona amwaalahum fee sabeelil laahi kamasali habbatin
ambatat sab'a sanaabila fee kulli sumbulatim mi'atu habbah; wallaahu yudaa'ifu
limai yashaaa; wallaahu Waasi'un 'Aleem

**The example of those who spend their wealth in Allah’s way is similar to
that of a grain which has sprouted seven stalks and in each stalk are a
hundred grains; and Allah may increase it still more than this, for
whomever He wills; and Allah is Most Capable, All Knowing.**

The denial of resurrection and the gathering arises only from a limited intellect, mixed with illusion and imagination, incapable of grasping the subtle connections between the Truth and the parts of the world derived from Him, which are continuously renewed, originated, and restored. But whoever purifies their intellect, the one entrusted within them from the intrusion of illusions and fantasies, and connects with the universal intellect that perceives by presence all that was, is, and will be of creations; and contemplates the marvels of the created and the wonders of the innovators manifest in the signs within it, the veil and barrier concerning the resurrection, gathering, and all matters related to the first and second creation will be unveiled to them. They will neither deny any of it, but rather will believe and be certain of all. Our Lord, grant us mercy from Yourself, and prepare for us guidance in our affairs. {**The example of those who spend their wealth**} attributed to them by a legal proportion {**in the way of Allah**} seeking His pleasure, {**is like**} a grain {**that produces seven ears; in every ear there are a hundred grains. And Allah multiplies**} according to His complete power {**for whom He wills**} from His sincere servants according to their sincerity in intention and their removal of selves from worldly matters,

entrusting all affairs essentially to Allah. {**And Allah**} manifest in horizons and souls {**is vast**} with no limitation in His grace and bounty, {**All-Knowing**} of the state of those who turn to Him and spend sincerely for His satisfaction; nothing escapes His knowledge.

Hadith: Abu Huraira reported Allah's Messenger (ﷺ) as saying: If anyone gives as Sadaqa the equivalent of a date from that (earning) earned honestly, for Allah accepts that which is lawful, the Lord would accept it with His Right Hand, and even if it is a date, it would foster in the Hand of the lord, as one of you fosters his colt, till it becomes bigger than a mountain. Sahih Muslim 1014a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah for His infinite power, knowledge, and generosity, showing that He multiplies the rewards of those who spend in His way beyond imagination. It honours the Prophet Muhammad ﷺ indirectly by exemplifying the ideal of sincere devotion and trust in Allah's wisdom, which he taught and exemplified. Spiritually, it reminds believers to purify intentions, detach from worldly illusions, spend for Allah's pleasure, and trust in His boundless grace and ultimate justice.

Its Application: Muslims practice this verse by purifying their intellect from illusions, reflecting on Allah's creation, trusting His power over resurrection and provision, giving sincerely in His way, detaching from worldly desires, and seeking guidance, mercy, and certainty in all affairs.

Points of 'Aqeedah: Muslim 'Aqeedah requires certainty in the resurrection, gathering and the reality of the Hereafter, which Allah ﷻ has power to bring about. Denying resurrection results from deficient understanding and reliance on illusion rather than revelation. The passage also affirms that Allah ﷻ is All-Powerful, All-Knowing and unrestricted in His grace. He rewards sincere spending in His way and may multiply its reward according to His perfect wisdom, while knowing completely the intentions and inner states of His servants.

Du'a for our Ummah: O Allah, purify our minds, strengthen our certainty in resurrection, accept our sincere spending, and guide us with Your mercy and wisdom.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (262):
(Qur'an 2:262)**

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Allazeena yunfiquona amwaalahum fee sabeelillaahi summa laa yutbi'oona
maaaa anfaqoo mannanw wa laaa azal lahum ajruhum 'inda Rabbihim; wa laa
khawfun 'alaihim wa laa hum yahzanoon

**Those who spend their wealth in Allah's way and thereafter do not
express favour nor cause injury (hurt the recipient), their reward is with
their Lord; there shall be no fear upon them nor shall they grieve.**

And give glad tidings, O perfect Messenger ﷺ, to **{those who spend their wealth in the way of Allah}** believing that they are trustees from Allah over it, not owners of it. **{Then they do not follow what they have spent with reminders or injury}** due to their belief in trusteeship and deputation. **{They will have their reward with their Lord}** the Trustee for them, whose measure and manner none of His creation can grasp. **{And after what they have spent, there is no fear upon them}** of reckoning or punishment in the Hereafter, **{nor will they grieve}** for missing their reward; indeed, with their Lord is what neither eyes have seen, nor ears have heard, nor has it occurred to the heart of any human being.

Hadith: It is narrated on the authority of Abu Dharr who narrates that the Prophet (ﷺ) observed: Three are the persons with whom Allah would not speak on the Day of Resurrection: the bestower of gift who does not give anything but by laying obligation on him, the seller of goods who sells them by taking false oath and one who hangs low his lower garment. Sahih Muslim 106b

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Ultimate Trustee and Rewarder, whose knowledge and measure of recompense are beyond human comprehension. It honours Rasulullaah ﷺ, the perfect Messenger, as the conveyor of glad tidings to those who act sincerely for Allah's pleasure. Spiritually, it teaches that believers who spend in His way with pure intention will find complete safety, peace, and reward in the Hereafter, free from fear or grief, assured that Allah's unseen blessings surpass all imagination and worldly understanding.

Its Application: Muslims practice this verse by seeing their wealth as a trust from Allah, spending sincerely for His pleasure without expecting praise or

causing harm, letting go of attachment to the reward, and trusting Allah's boundless, unseen recompense.

Points of 'Aqeedah: The Islamic creed teaches that wealth ultimately belongs to Allah ﷻ and that human beings are entrusted with what He grants them. Believers therefore spend sincerely in His way without considering themselves absolute owners and without seeking praise or harming others afterward. Allah ﷻ knows and preserves every sincere deed, and His reward is certain. The passage also affirms belief in the Hereafter, where Allah protects the sincere believers from punishment and grants them rewards beyond worldly imagination.

Du'a for our Ummah: O Allah, make us sincere trustees of Your blessings, protect us from attachment, and grant us unseen rewards and peace in this life and the Hereafter.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (263):
(Qur'an 2:263)**

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ

Qawlum ma'roofunw wa maghfiratin khairum min sadaqatiny yatba'uhaaa
azaa; wallaahu Ghaniyyun Haleem

Speaking kind words and pardoning are better than charity followed by injury; and Allah is the Independent, Most Forbearing.

{A kind word} is a beautiful response to the questioner arising from good character, and {forgiveness} from Allah after his reply, regretting the blessing of spending. {Is better than a charity followed by harm}, for through such kind words the reward flows, whereas by that charity one deserves punishment. {And Allah is free of need} from your giving with reminders and harm to the poor who are under Allah's care; {Forbearing}, He does not hasten to punish those who give but cause hurt.

Hadith: Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "There is a (compulsory) Sadaqa (charity) to be given for every joint of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two persons is regarded as Sadaqa, and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as Sadaqa, and (saying) a good word is also Sadaqa, and every step taken on one's way to offer the compulsory prayer (in the mosque) is also Sadaqa and to remove a harmful thing from the way is also Sadaqa." Sahih al-Bukhari 2989

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Most Forbearing, the One fully independent of all needs, who oversees and protects those in His care. It honours Rasulullaah ﷺ as the exemplar of good character and mercy, guiding believers to act with sincerity and kindness. Spiritually, it teaches that true virtue lies in generosity coupled with compassion, where kind words and forgiveness surpass mere charity that causes harm, emphasizing that Allah values intention and moral excellence above outward deeds.

Its Application: Muslims practice this verse by responding with kindness and wisdom, prioritizing good character over mere charity, avoiding actions that harm others, seeking Allah's forgiveness, and giving sincerely without expecting praise or causing pain.

Points of 'Aqeedah: The teachings of 'Aqeedah affirm that Allah ﷻ is completely free of need from His creation and that all people remain dependent upon Him. Acts of charity must therefore be accompanied by sincerity and good character, not pride, reminders or harm. Allah ﷻ knows the intentions behind every deed and judges them with perfect justice. His Name Al-Ḥalīm (The Forbearing) also affirms His perfect patience: He does not hasten to punish those who disobey, but grants them opportunity to repent.

Du'a for our Ummah: O Allah, grant us pure hearts, guide our words and actions to benefit others, and forgive us while keeping us sincere in giving.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (264):
(Qur'an 2:264)**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ
بِاللهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَى
شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Yaaa ayyuhal lazeena aamanoo laa tubtiloo sadaqaatikum bilmanni wal azaa
kallazee yunfiqu maalahoo ri'aaa'an naasi wa laa yu'minu billaahi wal yawmil
aakhiri famasaluhoo kamasali safwaanin 'alaihi turaabun fa asaabahoo
waabilun fatara kahoo saldaa; laa yaqdiroona 'alaa shai'im mimmaa kasaboo;
wallaahu laa yahdil qawmal kaafireen

People who Believe! Do not invalidate your charity by expressing favour and causing injury like one who spends his wealth for people to see, and does not believe in Allah and the Last Day; his example is similar to that of a rock covered with dust and hard rain fell on it, leaving it as a bare rock;

**they shall get no control over (or benefit from) anything they have earned;
and Allah does not guide the disbelievers.**

{O you who have believed} in Allah, the Self-Sufficient, the Forbearing the implication of your faith is that **{do not nullify your charities}** in the sight of Allah **{with reminders [of your generosity] or harm}** by boasting or causing hurt, lest you be severely punished for it, **{like the disbeliever}** who **{spends his wealth to be seen by the people}**, and while doing so, **{he does not believe in Allah and the Last Day}**, which is the time designated for the reward of deeds. **{So, his example}** meaning the example of the one who shows off in his spending on the Day of Judgment **{is like a smooth stone}** a bare, polished rock **{with dust on it}** that has accumulated from wind-blown soil. Seeds are scattered on it in hopes they will grow and yield fruit. **{Then a heavy rain falls upon it}** a strong downpour **{and leaves it bare}** smooth and stripped as it was before, washing away both the dust and the seeds to the point that **{they are unable to gain anything from what they have earned}** or what they sowed. **{And Allah}** who guides all **{does not guide the disbelieving people}**, those who nullify their charity by boasting and harm.

Hadith: Mahmud ibn Labid reported: The Messenger of Allah ﷺ said, “Verily, my greatest fear for you is the lesser idolatry.” They said, “What is the lesser idolatry, O Messenger of Allah?” The Prophet said, “It is ostentation. Allah Almighty will say to them on the Day of Resurrection, when people are being recompensed for their deeds: Go to those for whom you made a show in the world and look, do you find any reward with them?” Musnad Ahmad 23636

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah as All-Knowing and Just, seeing all deeds and intentions. It honours Prophet Muhammad ﷺ by teaching his guidance on sincere charity, showing the value of following him and avoiding the attitudes and fate of unbelievers. Spiritually, it warns that giving for show or causing harm nullifies deeds, like seeds on a barren rock, urging believers to act with pure intention and faith in Allah and the Last Day.

Its Application: Muslims practice this verse by giving charity sincerely for Allah alone, avoiding reminders, boasting, or harm, maintaining humility, kindness, and awareness of accountability on the Last Day so their deeds remain accepted and fruitful.

Points of ‘Aqeedah: A core belief in ‘Aqeedah is that sincere faith in Allah ﷻ and the Last Day is essential for deeds to have lasting reward. Allah ﷻ is Self-Sufficient and knows the intentions behind every action. Acts of charity

performed for showing off, accompanied by boasting or harm, are spiritually nullified. The passage also affirms that Allah ﷻ guides whom He wills and that disbelief and insincerity deprive a person of divine guidance and reward. Accountability on the Day of Judgment is certain.

Du'a for our Ummah: O Allah, purify our intentions, protect our charity from pride and harm, and accept our deeds solely for Your pleasure.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (265):
(Qur'an 2:265)**

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا
وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Wa masalul lazeena yunfiquona amwaalahu mubtighaaa'a mardaatil laahi wa
tasbeetam min anfusihim kamasali jannatim birabwatin asaabahaa waabilun fa
aatat ukulahaa di'faini fa il lam yusibhaa waabilun fatall; wallaahu bima
ta'maloona Baseer

And the example of those who spend their wealth in order to seek Allah's pleasure and to make their hearts steadfast, is similar to that of a garden on a height, hard rain fell on it, so bringing forth its fruit twofold; so if hard rain does not reach it, the dew is enough; and Allah is seeing your deeds.

{**And**} after Allah Almighty gave the example of the spending, of the show-off, whose charity is rendered void, He also gave the example of the sincere believer's spending by His saying: **{The example of}** the believers **{who spend their wealth}** in the way of Allah **{seeking the pleasure of Allah}** not for compensation, worldly gain, let alone for showing off or boasting and harm **{and out of firm conviction}** arising **{from within themselves}** in order to remain steadfast upon what Allah has commanded them and entrusted to them with His saying: "Spend from what He has made you successors over" **{is like a garden}** an orchard located **{on a high ground}**, an elevated area of land, **{struck by a heavy rain}** a strong downpour **{and it yields its fruits}** its produce **{in double abundance}** compared to what is in low-lying land when struck by the same downpour. **{And if it does not receive a heavy rain, then a drizzle is sufficient}** meaning that even if no downpour reaches it, a gentle moisture, which descends on elevated lands due to the purity of their air from all pollutants like the lands of Jerusalem, may Allah honour it, is enough to cause growth. The meaning is: the spending of a sincere believer who seeks only the pleasure of the Truth, avoids reminders and showing off, desires to fulfill Allah's command, and seeks to strengthen and stabilize his soul in obedience is like that blessed,

fruitful garden. Rather, it is the true garden, bearing the fruits of virtues and acts of kindness whose growth cannot be fully grasped. {**And Allah**} the One fully aware of all your deeds {**is Seeing of what you do**} whether it is done with sincerity, showing off, reminders, or harm. Nothing escapes His vision or His presence.

Hadith: Abu Huraira reported: While a person was in the wilderness he heard a voice from the cloud (commanding it thus): Irrigate the garden of so and so. (After that the clouds slinked aside and poured water on a stony ground. It filled a channel amongst the channels of that land and that person followed that water and he found a person standing in the garden busy in changing the course of water with the help of a hatchet. He said to him: Servant of Allah, what is your name? he said: So and so. And it was that very name which he had heard from the clouds. and he said to him: Servant of Allah, why do you ask me my name? He said: I heard a voice from the clouds of which is the downpour, saying: Water the garden of so and so, like your name. What do you do (for the favour) shown to you by Allah in this matter? He said: Now as you state so. I look what yield I get from it, and I give one-third as charity out of it and I and my children eat one-third of it and one-third I return to it as investment. Sahih Muslim 2984a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah as All-Seeing and fully aware of every action. It honours Prophet Muhammad ﷺ by teaching his guidance on sincere charity and spiritual steadfastness. Spiritually, it shows that believers' sincere spending, free from show or selfish gain, grows like a fruitful elevated garden, yielding abundant reward, reinforcing faith, patience, and devotion while pleasing Allah alone.

Its Application: Muslims live this verse by giving consistently with sincere intention, firm faith, and patience, trusting Allah's promise, avoiding showing off, and nurturing obedience so their charity benefits others and multiplies spiritually under all circumstances.

Points of 'Aqeedah: The Islamic creed affirms that Allah ﷻ knows and sees every deed, including the sincerity and hidden intentions behind it. Believers spend from what Allah has entrusted to them, seeking only His pleasure and obeying His commands. The passage establishes that sincere faith and obedience are rewarded, while Allah ﷻ distinguishes genuine devotion from ostentation and self-glorification. His perfect knowledge and sight encompass all actions, whether apparent or concealed, and nothing escapes His awareness or judgment.

Du'a for our Ummah: O Allah, grant us sincere faith, steadfast hearts, and charity seeking only Your pleasure, and make our deeds fruitful and lasting.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (266):
(Qur'an 2:266)**

أَيُّودُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ
الشَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Ayawaddu ahadukum an takoona lahoo jannatum min nakheelinw wa a'naabin
tajree min tahtihal anhaaru lahoo feehaa min kullis samaraati wa asaabahul
kibaru wa lahoo zurriyyatun du'afaaa'u fa asaabahaaa i'saarun feehi naarun
fahtaraqat; kazaalika yubaiyinul laahu lakumul aayaati la'allakum
tatafakkaroon

**Would any of you like that he may own a garden of dates and grapes, with
rivers flowing beneath it, in it are all kinds of fruits for him, and he
reaches old age and has young children; therefore a windstorm containing
fire came to the garden, burning it? This is how Allah explains His verses
to you, so that you may give thought.**

{Then Allah, Exalted is He, urged all His servants toward sincerity} and strongly discouraged them from showing off, boasting, and causing harm in the most emphatic and persuasive way as if presenting a rational proof by saying: **{Would one of you wish}** or love, **{O you believers}** scattered across the expanse of the earth, **{to have a garden}** full **{of palm trees and grapevines, with rivers flowing beneath it}**? In fact, **{he has in it all kinds of fruits}**, diverse and colorful, **{and}** the situation is that **{old age has struck him and he has weak offspring}** who are incapable of earning a livelihood. **{Then it is struck}** meaning the garden **{by a whirlwind}** a violent windstorm that spins as it blows, and whose dust appears like a towering column reaching toward the sky, **{in which there is fire}**, produced from accumulated vapors and smoke within it, having absorbed sparks of flame and **{it burns down completely}**, leaving no benefit behind. How great would his loss be?! **{And your deprivation in the next life, O show-offs, is even more severe than his}**, for you have burned down the garden of righteous deeds filled with the palm trees of monotheism and the grapevines of submission, with rivers of divine knowledge and truth flowing beneath it, nourished by the spiritual breezes that yield the fruits of charity and generosity. These rivers branch out from contentment, which signals true servitude to Allah and negates all attachments, but then are consumed by the whirlwind of showing off, boasting, and harm filled with the fire of egoism and selfishness revealing the lack of true surrender and spiritual contentment. Thus, the entire garden is utterly destroyed. **{And**

your state is that of being incapable of earning}, and your faculties for good deeds have reverted to a condition of utter weakness and helplessness, returning to the original state of need and compulsion weak and exposed, just like the old man in the parable. **{Thus does Allah make clear to you His signs so that you may reflect}** reflect on their meanings and store up provisions for a Day in which there will be no earning, no profit, no sowing, and no harvest.

Hadith: Abu Huraira reported it as a marfu' hadith (and the words are): The deeds are presented on every Thursday and Monday and Allah, the Exalted and Glorious. grants pardon to every person who does not associate anything with Allah except the person in whose (heart) there is rancour against his brother. It would be said: Put both of them off until they are reconciled. Sahih Muslim 2565c

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah as the All-Knowing, showing His perfect justice in rewarding sincerity and exposing the futility of ostentation. It honours Prophet Muhammad ﷺ by teaching through his guidance the spiritual consequences of insincere deeds. Spiritually, it warns that showy acts of charity are like a burned garden destruction of potential rewards emphasizing true devotion, humility, and the need to seek Allah's pleasure alone.

Its Application: Muslims apply this verse by guarding sincerity in all deeds, avoiding showing off or harm, reflecting on consequences, and preserving righteous actions through humility, remembrance, and constant self-accountability before Allah.

Points of 'Aqeedah: The teachings of 'Aqeedah affirm that Allah ﷻ commands sincere worship and knows the inner reality of every deed. Righteous actions performed for His pleasure are valuable provisions for the Hereafter, while showing off, boasting and harming others can destroy their reward. The passage also confirms accountability after death and the certainty of the Day of Judgment, when deeds will be evaluated. Allah ﷻ alone grants success, and His signs call believers to reflect, purify their intentions and remain devoted to Him.

Du'a for our Ummah: O Allah, protect our deeds from hypocrisy, preserve our good actions, and grant us sincere devotion until we meet You.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (267):
(Qur'an 2:267)**

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا
الْحَبِثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

Yaaa 'ayyuhal lazeena amanooo anfiqoo min taiyibaati maa kasabtum wa
mimmaaaa akhrajna lakum minal ardi wa laa tayammamul khabeesa minhu
tunfiqoona wa lastum bi aakhizeehi illaaa an tughmidoo feeh; wa'lamooo annal
laaha Ghaniyyun Hameed

**O People who Believe! Spend a part of your lawful earnings, and part of
what We have produced from the earth for you and do not (purposely)
choose upon the flawed to give from it (in charity) whereas you would not
accept it yourselves except with your eyes closed towards it; and know well
that Allah is Independent, Most Praised.**

{O you who have believed} spend **{from the good things}** the wholesome and
quality portions **{of what you have earned}**, meaning what you have acquired
in your first worldly life through your own effort, such as trade and
craftsmanship, **{and from what We have brought forth for you from the
earth}** without your labour like grains, fruits, minerals, and other natural
resources. **{And do not aim for}** that is, do not intentionally choose **{the
impure}** or inferior **{of it}** from what you have earned or what We have
produced for you in a state where **{you spend}** it on the poor, **{while you
yourselves would not take it}** from others **{except with closed eyes}**, meaning
you would only accept such poor-quality goods yourselves if you had to
overlook their flaws out of desperation or tolerance. **{And know that Allah}** the
One who manages the affairs of His servants **{is Self-Sufficient}**, not in need of
your spending or charity, but commands it for your own benefit, and He is
{Praiseworthy}, ever appreciative so neither you nor your spending hold any
weight before Him except through sincerity and excellence.

Hadith: Narrated Abu Malik: from Al-Bara (regarding): And do not aim at that
which is bad to spend from it (2:267) - he said: "It was revealed about us, the
people of the Ansar who were date-palm owners. A man would bring the amount
of dates that he would from his date-palms, either a lot or a little. A man would
bring a cluster or two and hang it in the Masjid. The people of As-Suffah did not
have food, so one of them would go up to the cluster and hit it with his stick, and
unripe and ripe dates would fall, and he would eat. Some people did not hope for
good, so a man would bring a cluster with pitless and hard dates, and a cluster
with damaged dates, and hang it. So Allah, Blessed and Most High, revealed: O
you who believe! Spend of the good things which you have earned, and of that

which We have produced from the earth for you, and do not aim at that which is bad to spend from it (2:267). They said: 'If one of you were given similar to what he gave, he would take it except bashfully with your eyes closed.' So after that, one of us would bring the best that we had." Jami` at-Tirmidhi 2987

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah as Independent and Most Praised, highlighting His absolute self-sufficiency and perfect wisdom. It honours Prophet Muhammad ﷺ by guiding believers through his teachings on proper, sincere charity. Spiritually, it instructs that giving must be from what is good and wholesome, avoiding inferior or impure items, emphasizing purity of intention, selflessness, and striving for Allah's pleasure alone.

Its Application: Muslims practice this verse by giving charity from lawful, wholesome, and quality earnings, choosing for others what they would accept themselves, remembering Allah needs nothing, and that sincerity and excellence make charity truly valuable.

Points of 'Aqeedah: The Islamic creed affirms that Allah ﷻ is completely Self-Sufficient and independent of His creation, while all provision ultimately comes from Him. What people earn through their efforts and what the earth produces are blessings entrusted by Allah ﷻ. His commands are for the benefit of His servants, not because He needs their charity. The passage also affirms Allah's perfect praise and worthiness of gratitude, while teaching believers that sincere obedience and excellence in giving are what matter before Him.

Du'a for our Ummah: O Allah, purify our wealth, help us give our best sincerely, and make our charity pleasing to You.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (268):
(Qur'an 2:268)**

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Ash Shaitaanu ya'idukumul faqra wa ya'murukum bilfahshaaa'i wallaahu
ya'idukum maghfiratam minhu wa fadlaa; wallaahu Waasi'un 'Aleem

The devil scares you of poverty and bids you to the shameful; and Allah promises you forgiveness from Him, and munificence; and Allah is Most Capable, All Knowing.

{Satan threatens you with poverty} when it comes to spending in charity and tries to instil fear of it in your hearts, **{and commands you to immorality}**

meaning indecency or excessive miserliness that goes beyond proper bounds. **{But Allah promises you}** in return for spending **{forgiveness}** for your sins that comes **{from Him, and bounty}** an increase and generous reward beyond what you gave, granted purely out of His grace and honour, as a replacement for what you spent seeking His pleasure. **{And Allah is All-Encompassing}** there is no limit to His grace and generosity **{All-Knowing}** fully aware of the intentions of those who give.

Hadith: Narrated 'Abdullah bin Mas'ud: that the Messenger of Allah (ﷺ) said: "Indeed the Shaitan has an effect on the son of Adam, and the angel also has an effect. As for the Shaitan, it is by threatening evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the truth. Whoever finds that, let him know that it is from Allah, and let him praise Allah for it. Whoever finds the other then let him seek refuge with Allah from the Shaitan (the outcast) then recite: Shaitan threatens you with poverty and orders you to commit Fahisha (2:268)." Jami` at-Tirmidhi 2988

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah as Most Capable and All-Knowing, emphasizing His boundless power, wisdom, and generosity. It honours Prophet Muhammad ﷺ by teaching believers to follow his guidance against Satan's deception in spending and morality. Spiritually, it reassures that sincere charity overcomes fear of poverty, bringing Allah's forgiveness and abundant reward, encouraging trust, courage, and reliance solely on Allah's mercy.

Its Application: Muslims apply this verse by resisting fear of poverty, trusting Allah's promise, spending generously with sincere intention, avoiding miserliness, and strengthening faith that forgiveness and divine increase come through charity.

Points of 'Aqeedah: The Islamic creed affirms that Allah ﷻ promises forgiveness and abundant reward to those who spend sincerely in His way. Satan seeks to weaken faith by creating fear of poverty and encouraging miserliness and disobedience, whereas Allah ﷻ is perfectly generous and His bounty is unlimited. He knows the intentions of those who give and rewards them according to His perfect knowledge and wisdom. Believers therefore trust Allah's promise rather than Satan's threats and place their reliance upon Allah ﷻ.

Du'a for our Ummah: O Allah, protect us from Satan's whispers, increase our trust in You, forgive our sins, and bless our spending with Your bounty.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (269):
(Qur'an 2:269)**

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

Yu'til Hikmata mai yashaaa'; wa mai yu'tal Hikmata faqad ootiya khairan
kaseeraa; wa maa yazzakkaru illaaa ulul albaab

Allah bestows wisdom on whomever He wills; and whoever receives wisdom has received abundant goodness; but none heed advice except men of understanding.

{He grants wisdom} meaning the inner truths and deep understanding behind all the actions He has commanded His servants to perform **{to whom He wills}**, out of His grace and generosity. **{And whoever is given wisdom}** from among the servants, **{has truly been given much good}**, the abundance of which no one can fully comprehend except Him. **{And none will take heed}** that is, none will be admonished and reflect upon this verse **{except those of sound minds}**, those who reach the core of matters, turn away from superficialities, are firmly resolved in their direction toward Allah, and avoid the concessions that lead to sin.

Hadith: Narrated `Abdullah bin Mas`ud: The Prophet (ﷺ) said, "Do not wish to be like anyone except in two cases. (The first is) A person, whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has given wisdom (Qur'an and Hadith) and he acts according to it and teaches it to others." Sahih al-Bukhari 73

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Bestower of wisdom, whose grace grants deep understanding and insight beyond human comprehension. It honours Rasulullaah ﷺ as the exemplary guide whose teachings illuminate the path of sound reflection and sincere devotion. Spiritually, it teaches that true benefit and guidance arise from inner wisdom, accessible only to those who purify their minds, seek Allah sincerely, and turn away from superficiality and sin, thereby attaining clarity, firm resolve, and closeness to Him.

Its Application: Muslims practice this verse by seeking beneficial knowledge, reflecting deeply on Allah's commands, acting with insight, avoiding superficial faith, and applying understanding with sincerity, discipline, and consistency in daily worship and conduct.

Points of ‘Aqeedah: Among the principles of ‘Aqeedah is the belief that Allah ﷻ grants wisdom and understanding to whom He wills, out of His perfect grace and generosity. True wisdom is a great blessing because it enables a servant to understand Allah’s guidance and recognise the purposes and truths contained in His commands. Human beings remain dependent upon Allah for beneficial knowledge and sound understanding. The passage also affirms that Allah ﷻ alone determines and bestows His gifts according to His perfect wisdom.

Du’a for our Ummah: O Allah, grant us true wisdom, sound hearts, and understanding that leads us closer to You.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (270):
(Qur’an 2:270)**

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Wa maaa anfaqtum min nafaqatin aw nazartum min nazrin fa innal laaha
ya'lamuh; wa maa lizzaalimeena min ansaar

And whatever you spend or pledge to do, Allah is aware of it; and the unjust do not have supporters.

{**And**} know, O you who believe, that {**whatever you spend in charity or whatever vow you make**} particularly what is directed toward spending in the way of Allah {**then indeed Allah**} the One who watches over His servants in all matters {**knows it**}, with a present, all-encompassing knowledge, and He will reward it with multiplied recompense. {**And the wrongdoers**} those who overstep His bounds by following Satan, who misleads from the path of Allah {**will have no helpers**}, no one to aid them when Allah's punishment comes upon them for their disobedience, transgression, and wasteful extravagance.

Hadith: Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Allah said, 'O son of Adam! Spend, and I shall spend on you.'" Sahih al-Bukhari 5352. Aisha reported: The Prophet ﷺ said, “Whoever vows to obey Allah, let him obey Him. Whoever vows to disobey Allah, he must not disobey Him.” Şaḥīḥ al-Bukhārī 6700

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Knowing Guardian, who observes every act of charity and intention, ensuring just recompense and multiplied reward. It honours Rasulullaah ﷺ as the perfect guide who instructs believers to give sincerely and avoid misguidance. Spiritually, it teaches that true generosity and vows offered for Allah’s pleasure are seen and rewarded by Him, while those who follow

Satan and exceed limits are left helpless, emphasizing reliance on Allah alone for guidance, protection, and lasting benefit.

Its Application: Muslims live this verse by giving charity and making vows sincerely, remembering Allah knows every intention and deed, fulfilling commitments responsibly, and avoiding wrongdoing, waste, or disobedience while trusting Allah's just and multiplied reward.

Points of 'Aqeedah: The Islamic creed affirms that Allah ﷻ has perfect, all-encompassing knowledge of every act and intention, and nothing that His servants do is hidden from Him. He knows every charity and vow and rewards obedience according to His perfect wisdom and justice. The passage also establishes the reality of divine accountability: those who transgress Allah's limits and follow Satan cannot rely on any independent protector against His judgment. Ultimately, all power and assistance belong to Allah ﷻ alone.

Du'a for our Ummah: O Allah, accept what we give and vow, purify our intentions, and protect us from wrongdoing and loss.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (271):
(Qur'an 2:271)**

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۚ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ ۚ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

In tubdus sadaqaati fani'immaa hiya wa in tukhfoohaa wa tu'toohal fuqaraaaa'a
fahuwa khayrul lakum; wa yukaffiru 'ankum min saiyyi aatikum; wallaahu
bimaa ta'maloona Khabeer

If you give charity openly, what an excellent deed it is! And if you secretly give it to the poor, it is the best for you; and it will redeem some of your sins; and Allah is Aware of your deeds.

{If you disclose your charities} O believers, and give them openly **{then how excellent it is}**, meaning it is a good deed both in the sight of Allah and among the believers. **{But if you conceal them and give them}** that is, if you give in secret **{to the poor, then it is better for you}** than making them public, because it is free from the stain of showing off, the garment of boasting and harm, and the potential humiliation it may bring upon the poor. **{And He will expiate some of your sins}** due to your concealment and protection of the dignity of the poor who may feel humiliated when receiving openly. **{And Allah}** the One who rewards you **{is Fully Aware of what you do}**, and His knowledge alone is sufficient for your reward.

Hadith: Narrated Abu Huraira: The Prophet (ﷺ) said, "Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears." Sahih al-Bukhari 660

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Fully Aware, the Rewarder of all deeds, whose knowledge ensures that sincere acts, whether public or private, are properly recompensed. It honours Rasulullaah ﷺ as the guide who teaches the virtues of discretion, humility, and protection of others' dignity. Spiritually, it teaches that giving in secret surpasses ostentation, preserves the honour of the recipient, expiates sins, and draws the believer closer to Allah, showing that true reward comes from sincerity and divine awareness, not from human recognition.

Its Application: Muslims apply this verse by preferring secret charity to protect sincerity and dignity, giving openly only when beneficial, guarding intentions from showing off, and trusting Allah's full awareness and promise of forgiveness.

Points of 'Aqeedah: The teachings of 'Aqeedah affirm that Allah ﷻ is fully aware of every deed and intention, whether performed openly or secretly. He alone knows the sincerity of His servants and rewards them according to His perfect knowledge and justice. The passage also affirms Allah's mercy in expiating sins through sincere obedience. Believers should therefore seek Allah's pleasure rather than human praise, knowing that hidden acts are never concealed from Him and that His judgment and reward are perfectly just.

Du'a for our Ummah: O Allah, grant us sincere charity, conceal our good deeds, forgive our sins, and accept all we give for Your sake.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (272):
(Qur'an 2:272)**

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۖ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِسْكُمْ ۖ وَمَا تُنْفِقُونَ
إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۖ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

Laisa 'alaika hudaahum wa laakinnal laaha yahdee mai yashaaa'; wa maa tunfiqoo min khairin fali anfusikum; wa maa tunfiqoona illab tighaaa'a wajhil laah; wa maa tunfiqoo min khairiny yuwaffa ilaikum wa antum laa tuzlamoon

It is not your duty (O dear Prophet Muhammad ﷺ) to make them accept guidance, but Allah guides whomever He wills; and whatever good thing you spend is beneficial for yourselves; and it is not right for you to spend except to seek Allah's pleasure; and whatever you spend will be repaid to you in full, and you will not be wronged.

Then Allah Most High addressed His Prophet ﷺ with speech free from veils, flowing directly from the fountain of wisdom, saying: **{It is not upon you}** O most perfect of Messengers ﷺ **{to guide them}**, meaning, you are not responsible for making them rightly guided to the path of truth. Your duty is only to convey, to direct them toward the paths of monotheism, to encourage them toward the beauty of divinely ordained commands, and to warn them against the entrances to prohibitions that oppose it. **{But Allah}** the One who guides all **{guides whom He wills}** from among His servants, granting them success to walk His straight path that leads to His nearness. And say to them, O most perfect of Messengers ﷺ, on Our behalf: **{Whatever good you spend}** whether in charity or as a vow **{is for yourselves}**; its benefit and reward returns to you entirely. And say to them as well: the best of your spending is when **{you do not spend}** anything **{except seeking the Face of Allah}** desiring His pleasure, showing gratitude for His blessings, free from all that distracts you from the Truth, and turning away from any worldly compensation; for there is no reward greater than gazing upon His noble Countenance. **{And whatever good you spend}** in this way, **{it will be fully repaid to you}**, its reward far surpassing anything that the tongues of creation could describe or the minds of creatures could comprehend. **{And you will not be wronged}**; you will neither be diminished nor deprived in this transaction with Allah.

Hadith: Narrated Asma' bint Abu Bakr: My mother came to me during the lifetime of Allah's Messenger (ﷺ) and she was a pagan. I said to Allah's Apostle (seeking his verdict), "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet (ﷺ) said, "Yes, keep good relation with her. " Sahih al-Bukhari 2620. It was narrated from

Salman bin 'Amir that the Prophet said: "Giving charity to a poor person is charity, and (giving) to a relative is two things, charity and upholding the ties of kinship." Sunan an-Nasa'i 2582

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah as the ultimate Guide and Rewarder, emphasizing His justice and wisdom in granting guidance and repaying good deeds. It honours Prophet Muhammad ﷺ by acknowledging his role as a conveyor of truth, not the enforcer of guidance. Spiritually, it teaches that sincere spending and acts done solely for Allah's pleasure benefit the giver, are fully rewarded, and free from loss or injustice.

Its Application: Muslims practice this verse by giving charity purely for Allah's pleasure, focusing on sincere intention, trusting Allah alone guides hearts, and knowing every good spent returns fully as reward without loss or injustice.

Points of 'Aqeedah: Muslim 'Aqeedah affirms that Allah ﷻ alone grants true guidance and that the Messenger's ﷺ duty is to convey and teach, not to force faith into hearts. The passage also establishes that sincere charity benefits the one who gives, while the believer should seek only Allah's pleasure rather than worldly compensation or human praise. Allah ﷻ fully rewards sincere deeds without injustice or deficiency. The reference to seeking His Face affirms His Divine Countenance in a manner befitting His majesty, without likening it to creation.

Du'a for our Ummah: O Allah, guide our hearts, purify our intentions, and accept our spending solely for seeking Your noble Face.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (273):
(Qur'an 2:273)**

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ
التَّعَقُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْفَافًا ۖ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Lilfuqaraaa'il lazeena uhsiroo fee sabeelil laahi laa yastatee'oona darban fil ardi
yah sabuhumul jaahilu aghniyaaa'a minat ta'affufi ta'rifuhum biseemaahum laa
yas'aloonan naasa ilhaafaa; wa maa tunfiqoo min khairin fa innal laaha bihee
'Aleem

(Spend) For the poor who are restricted while in Allah's cause, who cannot travel in the land (for earning) the unwise think they are wealthy because of their restraint; you will recognise them by their faces; they do

not seek from people in order to avoid grovelling; and Allah knows whatever you spend in charity.

And when you come to know the best kind of spending, then you must also recognize the best recipients of that spending. So direct your charity **{to the poor}** the well-known, trustworthy, and sincere ones **{who are restrained}** and confined **{in the cause of Allah}**, fully committed to self-annihilation in His way, such that **{they are unable}** due to their complete absorption in seeking the beauty of Allah **{to travel throughout the land}** in pursuit of worldly provision. And due to their profound contentment with the world and all that it contains, **{the ignorant think of them}** based on their outward appearance **{as wealthy}**, though they are wealthy **{in self-sufficiency}**, a quality rooted deep in their nature. You **{recognize them}** and are mindful of their condition, O believers who spend for the pleasure of Allah, **{by their marks}** from their weak strength and humble state for they have fully turned away from the world and leaned toward their Lord. **{They do not beg insistently from people}**, nor do they crave or desire; instead, Allah, the Manifest One across the horizons, provides for them in ways they do not anticipate. Now that you have heard the descriptions of these devoted ones immersed in beholding the beauty and majesty of Allah, hasten to strengthen their spirits so they may attain the supreme happiness that has no higher rank. **{And know that whatever good you spend}** especially for these **{indeed, Allah is Knowing of it}**, and He will recompense you according to His perfect knowledge. Our Lord, make us among their servants and the dust beneath their feet.

Hadith: Narrated Abu Huraira: The Prophet (ﷺ) said, "The poor person is not the one for whom a date or two or a morsel or two (of food is sufficient but the poor person is he who does not (beg or) ask the people (for something) or show his poverty at all. Recite if you wish, (Allah's Statement): "They do not beg of people at all." (2.273) Sahih al-Bukhari 4539

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Knowing Provider, who sustains the devoted and rewards those who spend sincerely for His pleasure. It honours Rasulullaah ﷺ as the perfect guide who teaches believers to recognize true piety and direct charity toward the sincere, selfless servants of Allah. Spiritually, it teaches that the best recipients are those immersed in devotion, content with Allah alone, humble in worldly matters, and fully committed to His cause; supporting them brings immense spiritual reward, strengthens the community of faith, and draws the giver closer to Allah's pleasure and mercy.

Its Application: Muslims apply this verse by seeking out dignified, sincere poor who avoid begging, giving attentively and discreetly, recognizing hidden need, and supporting those devoted to Allah, trusting that mindful charity reaches worthy recipients and is fully known by Him.

Points of ‘Aqeedah: The Islamic creed affirms that Allah ﷻ knows every act of charity and rewards sincere spending according to His perfect knowledge and wisdom. Believers should support those genuinely in need, especially the dignified poor who preserve their self-respect and do not insistently beg. Their apparent lack does not diminish their honour before Allah. The passage also teaches reliance upon Allah as the Provider, while “self-annihilation” should be understood as sincere devotion and detachment from worldly dependence, not literal merging with Allah.

Du’a for our Ummah: O Allah, guide us to the deserving poor, grant us insight and sincerity, and accept our charity with Your perfect knowledge.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (274):
(Qur’an 2:274)**

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ

Allazeena yunfiqoona amwaalahum billaili wan nahaari sirranw wa
'alaaniyatan falahum ajruhum 'inda Rabbihim wa laa khawfun 'alaihim wa laa
hum yahzanoon

**Those who spend their wealth by night and day, secretly and openly, their
reward is with their Lord; and there shall be no fear upon them nor shall
they grieve.**

Give glad tidings, O most perfect of Messengers ﷺ, that **{those who spend their wealth}** attributed to them by their sincerity and devotion **{by night and by day, secretly and publicly}**, meaning at all times and in all circumstances, seeking the pleasure of Allah and fleeing whatever distracts from the truth or afflicts them, **{for them is their reward with their Lord}** according to their capacity and readiness. **{And no fear will there be concerning them}** of loss or frustration, **{nor will they grieve}** over a bad outcome or return.

Hadith: Narrated Abu Huraira: The Prophet (ﷺ) said, "Every day two angels come down from Heaven and one of them says, 'O Allah! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allah! Destroy every miser.'" Sahih al-Bukhari 1442

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: It glorifies Allah as the Generous and Just Rewarder, who fully recompenses sincere giving and preserves the efforts of His devoted servants. It honours Rasulullaah ﷺ as the perfect Messenger, entrusted with conveying glad tidings and guiding believers toward sincere devotion. Spiritually, it teaches that giving to the sincere, self-restrained poor, those devoted entirely to Allah, is most rewarding, for their humility and reliance on Allah elevate the charity's value beyond imagination.

Its Application: Muslims apply this verse by giving consistently and sincerely, day or night, openly or privately, seeking only Allah's pleasure, trusting that every effort is rewarded fully, and letting go of fear, loss, or disappointment.

Points of 'Aqeedah: The Islamic creed affirms that Allah ﷻ rewards sincere believers who spend in His way, whether their charity is given secretly or publicly and whether by night or by day. Their reward rests with their Lord and is granted according to His perfect knowledge, justice and wisdom. The passage also confirms the reality of divine reward in the Hereafter, where those who sincerely seek Allah's pleasure will be protected from fear concerning their ultimate outcome and from grief over what they have left behind.

Du'a for our Ummah: O Allah, accept our giving, grant us steadfastness, and assure us of Your perfect reward without loss or grief.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (275):
(Qur'an 2:275)**

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۚ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا
سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۚ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

Allazeena yaakuloonar ribaa laa yaqoomoona illaa kamaa yaqoomul lazee yatakhabbatuhush shaitaanu minal mass; zaalika bi annahum qaalooo innamal bai'u mislur ribaa; wa ahallal laahul bai'a wa harramar ribaa; faman jaaa'ahoo maw'izatum mir rabbihee fantahaa falahoo maa salafa wa amruhooo ilal laahi wa man 'aada fa ulaaa 'ika Ashaabun naari hum feehaa khaalidoon

Those who devour usury will not stand up on the Day of Judgement, except like the one whom an evil jinn has deranged by his touch; that is because they said, "Trade is also like usury!"; whereas Allah has made trading lawful and forbidden usury; for one to whom the guidance has come from his Lord, and he refrained therefrom, is lawful what he has

taken in the past; and his affair is with Allah; and whoever continues earning it henceforth, is of the people of fire; they will remain in it for ages.

Give glad tidings also, O most perfect of Messengers ﷺ, to **{those who consume interest (usury)}** which is the unlawful increase of wealth by the worst means, harming their fellow Muslims and unjustly taking their money without care or blessing that **{they will not stand except as one whom the devil has driven to madness by touch}** in resurrection, like a person who awakens trembling, confused, disturbed, and disoriented without reason. **{That is because they say, “Trade is just like interest”}**, equating buying and selling with usury. **{But Allah has permitted trade}** because the buyer's satisfaction is considered in both present and future, and it is accepted willingly, without compulsion. Whereas in usury, the benefit of the taker is not considered; rather, it is obtained by force or oppression. **{Therefore Allah has forbidden interest}**, so as not to destroy the wealth of Muslims without compensation or consent. **{Whoever, after receiving admonition from his Lord, desists}** during the time he is accruing interest, **{shall have what he earned before}**, and the matter is left to Allah. He will reward him for stopping if he is among the accepting and repentant, and punish if he is among the wavering and rebellious. **{But whoever returns to it after that, those are the companions of the Fire; they will abide therein forever}**, perpetual as Allah wills.

Hadith: It was narrated from Ibn Mas'ud that the Prophet (ﷺ) said: "There is no one who deals in usury a great deal (to increase his wealth) but he will end up with little (i.e., his wealth will be decreased)." Sunan Ibn Majah 2279

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah as the Just Lawgiver who distinguishes between lawful trade and forbidden usury, guiding His servants to ethical conduct. It honours the Prophet ﷺ by conveying Allah's clear instruction and warning, reflecting his role as the divinely sent guide. Spiritually, it teaches that indulging in usury corrupts the soul and wealth, leading to severe consequences in the Hereafter, while sincere obedience secures Allah's mercy and justice.

Its Application: Muslims apply this verse by avoiding all forms of usury, distinguishing lawful trade from exploitation, acting justly in financial dealings, repenting if they previously engaged in interest, and relying on Allah's guidance to preserve wealth lawfully.

Points of 'Aqeedah: The Islamic creed affirms that Allah ﷻ alone has the authority to declare what is lawful and unlawful, and His legislation is founded

upon perfect wisdom and justice. Interest (ribā) is forbidden, while lawful trade is permitted. Believers must submit to Allah's rulings rather than equating what He has distinguished. The passage also confirms resurrection, accountability and the Hereafter, where deeds are judged. Repentance and abandoning sin are means of Allah's mercy, while persistent rejection and rebellion expose a person to punishment.

Du'a for our Ummah: O Allah, protect us from usury, grant us lawful sustenance, and guide us to honest trade and righteous financial conduct.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (276):
(Qur'an 2:276)**

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

Yamhaqul laahur ribaa wa yurbis sadaqaat; wallaahu laa yuhibbu kulla
kaffaarin aseem

**Allah destroys usury and increases charity; and Allah does not like any
ungrateful, excessive sinner.**

And it is Allah's established practice that **{He destroys usury}** meaning He removes its blessing and destroys the wealth involved in it **{and He increases}** and grows the wealth of **{charity}** instead, multiplying its reward and blessing of its giver. As the Prophet ﷺ indicated with his words: "No wealth has ever decreased by giving zakat." **{And Allah}** Manifest in clear manifestations **{does not love every ungrateful sinner}** who brazenly commits forbidden acts while neglecting what is commanded.

Hadith: Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "If somebody gives in charity something equal to a date from his honestly earned money ----for nothing ascends to Allah except good---- then Allah will take it in His Right (Hand) and bring it up for its owner as anyone of you brings up a baby horse, till it becomes like a mountain." Abu Huraira said: The Prophet. said, "Nothing ascends to Allah except good." Sahih al-Bukhari 7430

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Wise, the One who removes the blessings of usury and multiplies the rewards of sincere charity, ensuring justice and divine favour. It honours Rasulullaah ﷺ as the perfect Messenger, whose teachings affirm that giving purifies wealth and increases blessings. Spiritually, it teaches that lawful, sincere giving brings growth, protection, and divine pleasure, while ungrateful

persistence in forbidden acts leads to loss and divine disfavour, highlighting the importance of obedience, gratitude, and ethical stewardship in all affairs.

Its Application: Muslims practice this verse by giving charity regularly, trusting Allah to bless and multiply their wealth, avoiding forbidden gains like usury, and cultivating gratitude and obedience in all financial and personal dealings.

Points of ‘Aqeedah: The Islamic creed affirms that Allah ﷻ controls blessing, increase and deprivation, and that true benefit ultimately comes only by His will. He removes blessing from unlawful gain and increases the reward and blessing of sincere charity. The passage also affirms that Allah ﷻ does not love disbelief, ingratitude or persistent sinful disobedience. Believers therefore trust Allah’s promise, recognise that material increase is not measured merely by outward quantity, and seek His pleasure through lawful earning, obedience and generosity.

Du’a for our Ummah: O Allah, bless our charity, increase our lawful wealth, and guide us away from sin and ungratefulness.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (277):
(Qur’an 2:277)**

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Innal lazeena aamanoo wa amilus saalihaati wa aqaamus salaata wa aatawuz zakaata lahum ajruhum 'inda rabbihim wa laa khawfun 'alaihim wa laa hum yahzanoon

Indeed, those who believed and did good deeds and kept the prayer established and paid the charity, their reward is with their Lord; and there shall be no fear upon them nor shall they grieve.

Then Allah, Glorified and Exalted, said: **{Indeed, those who believe}** in Allah, the One, the Subduer, the Unique, the Singular, the Indivisible in His essence, **{and}** who also believe in all His messengers sent from Him, and in all that they brought of commands and prohibitions **{and do righteous deeds}**, fulfilling all that they have been commanded, **{and especially establish the prayer}**, the obligatory act prescribed for them in the Book of Allah, **{and give the zakat}**, the due charity obligated upon them therein **{for them is their reward with their Lord}**, fully assured and secured, **{and no fear will be upon them}** from any painful anticipation, **{nor will they grieve}** over any missed pleasure, for what they have is already theirs, in actuality, without delay or uncertainty.

Hadith: Narrated Abu Huraira: A Bedouin came to the Prophet (ﷺ) and said, "Tell me of such a deed as will make me enter Paradise, if I do it." The Prophet (p.b.u.h) said, "Worship Allah, and worship none along with Him, offer the (five) prescribed compulsory prayers perfectly, pay the compulsory Zakat, and fast the month of Ramadan." The Bedouin said, "By Him, in Whose Hands my life is, I will not do more than this." When he (the Bedouin) left, the Prophet (ﷺ) said, "Whoever likes to see a man of Paradise, then he may look at this man." Sahih al-Bukhari 1397

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the One, the Subduer, and the Unique, who rewards true faith and righteous deeds with perfect assurance. It honours Rasulullaah ﷺ as the perfect Messenger, who conveyed Allah's commands regarding prayer, zakat, and obedience. Spiritually, it teaches that true believers, steadfast in faith and action, attain security, peace, and eternal contentment, free from fear and grief in the Hereafter.

Its Application: Muslims practice this daily by strengthening faith, acting righteously, maintaining punctual prayer, giving charity regularly, trusting Allah's promise of reward, and living with hope and calm, free from fear or regret.

Points of 'Aqeedah: Muslim 'Aqeedah affirms belief in Allah ﷻ as One, Unique and without equal, together with belief in all His messengers and the truth of their revealed teachings. Faith is joined with righteous obedience, including the establishment of prayer and payment of zakat. The passage confirms that Allah ﷻ has prepared certain reward for sincere believers and that the Hereafter is real. Those who believe and obey Allah will ultimately be secure from fear and grief and receive His promised reward.

Du'a for our Ummah: O Allah, strengthen our faith, accept our deeds, establish our prayers, make us charitable, and grant us peace.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (278):
(Qur'an 2:278)**

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ

Yaaa ayyuhal lazeena aamanut taqul laaha wa zaroo maa baqiya minar ribaaa
in kuntum mu'mineen

O People who Believe! Fear Allah and forego the remaining usury, if you are Muslims.

{O you who have believed, fear Allah} meaning, let the consequence of your faith be the conscious choice of piety and pure resolve in all the actions commanded to you, avoiding laxity and concessions in them **{and give up}** completely **{what remains}** for you **{of interest}** still due from debtors, **{if you are truly believers}**, firmly convinced of the prohibition of usury and the divine wisdom behind its forbiddance.

Hadith: Narrated Sulaiman b. 'Amr: On the authority of his father: I heard the Messenger of Allah (ﷺ) say in the Farewell Pilgrimage: "Lo, all claims to usury of the pre-Islamic period have been abolished. You shall have your capital sums, deal not unjustly and you shall not be dealt with unjustly. Lo, all claims for blood-vengeance belonging to the pre-Islamic period have been abolished. The first of those murdered among us whose blood-vengeance I remit is al-Harith ibn AbdulMuttalib, who suckled among Banu Layth and killed by Hudhayl." He then said: O Allah, have I conveyed the message? They said: Yes, saying it three times. He then said: O Allah, be witness, saying it three times. Sunan Abi Dawud 3334

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Wise and All-Knowing, who commands justice and forbids usury to protect His servants. It honours Rasulullaah ﷺ as the perfect guide, conveying Allah's clear instructions regarding ethical financial conduct. Spiritually, it teaches that true faith manifests in conscious obedience, abandoning interest entirely, and acting with sincere conviction in accordance with divine guidance, demonstrating piety, integrity, and submission to Allah's wisdom.

Its Application: Muslims apply this verse by nurturing God-consciousness, refusing all forms of interest, choosing lawful earnings, honouring ethical financial dealings, and trusting Allah's provision, thereby attaining inner peace and spiritual integrity in daily life.

Points of 'Aqeedah: The teachings of 'Aqeedah affirm that genuine faith in Allah ﷻ necessarily produces obedience, taqwā and submission to His commands. Believers must accept Allah's prohibition of ribā with certainty, trusting His perfect wisdom even when its full reasoning may not be understood. True belief therefore requires abandoning what Allah has forbidden rather than following personal desires or seeking concessions. The passage establishes that

obedience to divine revelation is an essential consequence of sincere faith and conscious reverence for Allah ﷻ.

Du'a for our Ummah: O Allah, make us mindful of You, purify our earnings, and grant us peace through obedience.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (279):
(Qur'an 2:279)**

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

Fa-il lam taf'aloo faazanoo biharbim minal laahi wa Rasoolihee wa in tubtum
falakum ru'oosu amwaalikum laa tazlimoona wa laa tuzlamoon

And if you do not, then be certain of a war with Allah and His Noble Messenger; and if you repent, take back your principal amount; neither you cause harm to someone, nor you be harmed.

{But if you do not do so} if you do not comply with what you have been commanded, and do not become certain of the wisdom behind what you have been forbidden **{then be informed}** and prepared **{for a war}** a severe confrontation and punishment **{from Allah}** Himself, the One who manifests as Al-Muntaqim (the Avenger), **{and His Messenger}**, who follows him and embodies his attributes. **{But if you repent}** from engaging in usury and seeking profit through this most vile and disgraceful path, **{then you may have your principal amounts}** meaning, your original capital is yours in the religion **{you do no wrong}** by demanding any excess or destroying the debtor's wealth without compensation, **{nor are you wronged}** through delay, procrastination, or obstruction in the repayment.

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

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as Al-Muntaqim, the Just Avenger, who enforces His commands and warns against persistent wrongdoing. It honours Rasulullaah ﷺ as the

perfect Messenger, who embodies Allah's guidance and authority, warning believers of the consequences of disobedience. Spiritually, it teaches that those who persist in usury face divine confrontation, while sincere repentance restores justice: the original capital may be retained lawfully, no harm is done to debtor or creditor, and obedience safeguards both worldly dealings and spiritual reward.

Its Application: Muslims live this verse by immediately abandoning usury, sincerely repenting, returning to fair dealings, reclaiming only rightful capital, avoiding harm or exploitation, and upholding justice and mercy in all financial interactions, seeking Allah's protection from His displeasure.

Points of 'Aqeedah: The Islamic creed affirms that Allah ﷻ has the authority to punish those who knowingly persist in what He has forbidden and that His commands and prohibitions must be obeyed. Ribā is prohibited, and repentance requires abandoning it and returning to lawful dealings. Allah's justice ensures that neither creditor nor debtor should be wronged: the creditor may reclaim the original capital without demanding unlawful excess. The passage also affirms Allah's perfect justice in legislation and His right to hold His servants accountable.

Du'a for our Ummah: O Allah, protect us from Your anger, accept our repentance, and guide us to just dealings.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (280):
(Qur'an 2:280)**

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ

Wa in kaana zoo 'usratin fanaziratin ilaa maisarah; wa an tasaddaqoo khairul
lakum in kuntum ta'lamoon

**And if the debtor is in difficulty, give him respite till the time of ease; and
your foregoing the entire debt from him is still better for you, if only you
realise.**

{**And if**} the one who owes you your principal amount {**is in hardship**} unable to repay due to genuine financial difficulty then it is a divine concession that {**a delay until ease**} must be granted; that is, you are to wait until he is in a state of financial relief, and only then take your due. {**But to remit it as charity**} meaning, to forgive the debt out of compassion for the debtor's hardship {**is better for you**}, in the sight of your Lord, and He will reward you for it with a reward whose reality cannot be grasped except by Him; for bringing joy to a believer's heart is, in Allah's sight, equivalent to the deeds of all of jinn and humankind. {**If only you knew**}

Hadith: It was narrated from Abu Yasar, the Companion of the Prophet (ﷺ) that: the Messenger of Allah (ﷺ) said: “Whoever would like Allah to shade him with His shade, let him give respite to one in difficulty, or waive repayment of the loan.” Sunan Ibn Majah 2419

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Most Compassionate and Rewarder, who values mercy, patience, and generosity above all. It honours Rasulullaah ﷺ as the perfect guide, teaching believers ethical and compassionate conduct in financial dealings. Spiritually, it reminds believers that forgiving a debtor out of kindness brings immense reward, cultivates empathy, and strengthens hearts, reflecting Allah’s mercy and fostering moral excellence in society.

Its Application: Muslims practice this verse by showing compassion in financial matters, granting ease to struggling debtors, prioritizing mercy over profit, and willingly forgiving debts when able, trusting Allah’s immense reward for kindness and relieving hardship.

Points of ‘Aqeedah: The Islamic creed affirms that Allah ﷻ is perfectly Just and Merciful in His legislation and that He rewards acts of compassion and forgiveness. When a debtor genuinely cannot repay, Allah commands that he be given time until ease; forgiving the debt is even more virtuous and carries promised reward. This demonstrates that Allah ﷻ knows His servants’ circumstances and legislates with wisdom, justice and mercy. Believers should therefore trust His promises, show compassion to those in hardship and seek His reward through generosity.

Du’a for our Ummah: O Allah, grant us merciful hearts, reward our forgiveness, and ease the hardships of others through us.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (281):
(Qur’an 2:281)**

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

Wattaqoo yawman turja'oona feehi ilal laahi summa tuwaffaa kullu nafsim maa
kasabat wa hum laa yuzlamoon

**And fear the day in which you will be returned to Allah; and every soul
will be paid back in full what it had earned, and they will not be wronged.**

{And fear a Day when you will be returned to Allah} a Day in which all attachments and possessions will fall away, and you will be stripped of everything you clung to in this world, held accountable for every detail; brought forth to be judged and recompensed for even the smallest deed **{then every soul will be fully compensated}** in exact measure **{for what it has earned}** whether good or evil, justice or oppression **{and they will not be wronged}** in the slightest: no reward will be diminished, and no punishment will be increased beyond what was deserved. Every soul is truly held in pledge for what it has earned. According to ‘Abdullaah ibn ‘Abaas (ra), this verse was the last verse revealed by Jibril . He said: "Place it at the head of verse 280 of Sūrat al-Baqarah." After its revelation, the Messenger of Allah ﷺ lived for twenty-one days, though it is also reported that he lived eighty-one days, seven days, or even three hours thereafter. O believer, you who are striving for the purification of the self, take this verse as the provision for your Hereafter. It contains what cannot be encompassed by lengthy tomes, nor captured by volumes, nor fully expressed through words or symbols. It is a verse that gathers within it all the secrets behind revelation, Prophethood, glad tidings, and warnings. For this reason, the Divine Revelation was concluded with it, and with it the descent of the Qur’an was sealed. Our Lord, we have believed in what You revealed, and we have followed the Messenger ﷺ, so record us among the witnesses.

Hadith: Narrated Ibn ‘Abbas: The last Verse (in the Qur'an) revealed to the Prophet (ﷺ) was the Verse dealing with usury (i.e. Riba). Sahih al-Bukhari 4544. It was narrated that ‘Aishah said: “When the Verses at the end of Surat Al-Baqarah concerning usury were revealed, the Messenger of Allah(ﷺ) went out and forbade dealing in wine.” Sunan Ibn Majah 3382

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Perfect Judge, the Just and All-Aware, who ensures that every soul receives exact recompense for its deeds, with no injustice or diminution. It honours Rasulullaah ﷺ as the Seal of the Messengers, through whom the final revelation was completed, conveying the ultimate guidance, glad tidings, and warnings. Spiritually, it reminds believers of the inevitability of the Hereafter, urging mindfulness, righteous deeds, and trust in Allah’s absolute justice, where no soul is wronged, and that following the Messenger ﷺ is the true provision for the Hereafter.

Its Application: Muslims live this verse by remembering accountability to Allah, acting with integrity, avoiding injustice, fulfilling rights, and aligning daily choices with the Hereafter, knowing every deed is recorded and will be repaid with perfect justice.

Points of 'Aqeedah: A fundamental belief of 'Aqeedah is certainty in the Day of Judgment, when every soul will return to Allah ﷻ and be held accountable for everything it has earned. Every deed, whether good or evil, will receive its complete and perfectly measured recompense, with no injustice whatsoever. Allah's judgment is absolutely just: no reward will be reduced and no punishment increased beyond what is deserved. This passage therefore affirms resurrection, accountability, divine justice, and the certainty of the Hereafter.

Du'a for our Ummah: O Allah, grant us mindfulness of the Day of Return and make our deeds worthy of Your mercy.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (282):
(Qur'an 2:282)**

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ ۖ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۖ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۖ

وَيُعَلِّمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Yaa ayyuhal lazeena aamanoo izaa tadaayantum bidaiynin ilaa
ajalimmusamman faktubooh; walyaktub bainakum kaatibum bil'adl; wa laa
yaaba kaatibun ai yaktuba kamaa 'allamahul laah; falyaktub walyumlilil lazee
'alaihil haqqu walyattaqil laaha rabbahoo wa laa yabkhas minhu shai'aa; fa in
kaanal lazee 'alaihil haqqu safeehan aw da'eefan aw laa yastatee'u ai yumilla
huwa falyumlil waliyyuhoo bil'adl; wastash hidoo shaheedaini mir rijaalikum
fa il lam yakoonaa rajulaini farajulunw wamra ataani mimman tardawna
minash shuhadaaa'i an tadilla ihdaahumaa fatuzakkira ihdaahumal ukhraa; wa
laa yaabash shuhadaaa'u izaa maadu'oo; wa laa tas'amooo an taktuboohu
sagheeran awkabeeran ilaaa ajalih; zaalikum aqsatu 'indal laahi wa aqwamu
lishshahaadati wa adnaaa allaa tartaabooo illaaa an takoona tijaaratan
haadiratan tudeeroonahaa bainakum falaisa 'alaikum junaahun allaa
taktuboohan; wa ashidooo izaa tabaaya'tum; wa laa yudaaarra kaatibunw wa

laa shaheed; wa in taf'aloo fa innahoo fusooqum bikum; wattaqul laaha wa
yu'allimu kumul laah; wallaahu bikulli shai'in 'Aleem

O People who Believe! If you make an agreement for debt for a specified time, write it down; and appoint a scribe to write it for you with accuracy; and the scribe must not refuse to write in the manner Allah has taught him, so he must write; and the liable person (debtor) should dictate it to him and fear Allah, Who is his Lord, and not hide anything of the truth; but if the debtor is of poor reasoning, or weak, or unable to dictate, then his guardian must dictate with justice; and appoint two witnesses from your men; then if two men are not available, one man and two women from those you would prefer to be witnesses, so that if one of them forgets, the other can remind her; and the witnesses must not refuse when called upon to testify; do not feel burdened to write it, whether the transaction is small or big write it for up to its term's end; this is closer to justice before Allah and will be a strong evidence and more convenient to dispel doubts amongst yourselves except when it is an instant trade in which exchange is carried out immediately, there is no sin on you if it is not written down; and take witnesses whenever you perform trade; and neither the scribe nor the witnesses be caused any harm (or they cause any harm); and if you do, it would be an offence on your part; and fear Allah; and Allah teaches you; and Allah knows everything.

{O you who have believed, fear Allah} the requirement of your faith is to uphold piety and firm resolve in all commanded matters, **{and when you contract a debt for a fixed term}** when one of you gives a loan or extends credit to another and agrees on a specific time frame, whether days, months, or years, not vague times like “after harvest” or “when need arises” **{then write it down}**, so that enmity or discord, which contradicts faith and monotheism, may not arise between you. **{And let a scribe write it impartially}** precisely as agreed, without adding or omitting anything, thus preserving the mutual understanding at the moment of the contract. **{And let the scribe not refuse to write}**, as Allah has taught him neither being overly brief so as to omit essential details, nor overly verbose so as to burden others **{so let him write it accurately}**. **{And let the creditor dictate the terms}** because he acknowledges the debt **{and let him fear Allah, his Lord}**, during the process of dictation, so that nothing of his rights is neglected. **{And do not diminish anything}** from it this specific admonition follows the earlier general instruction, to emphasize avoiding any infringement on another's rights. **{For if the one indebted is mentally deficient}** such as due to foolishness **{or weak}** in judgment or strength, like a minor or the elderly **{or cannot dictate himself}**, due to muteness or lack of knowledge of the language, **{then let his guardian dictate on his behalf}**, justly, protecting the interests of both parties without adding or reducing

anything. **{And}** in addition, **{call two witnesses from among your men}** for their mature intellect and religious integrity **{and if two men are not available, then one man and two women}** as a practical substitute to avoid embarrassment, particularly in the context of financial matters, **{from among those whom you accept as witnesses}**, those whose fairness and piety you trust. This number ensures that **{if one woman forgets}**, the other reminds her. **{And let not the witnesses refuse when called upon}** to testify, and **{do not tire of writing it down}**, whether the amount is small or large, **{for its term}**, and **{that is the most just}** transaction in the sight of Allah, and most reliable for testimony, and **{closest to preventing doubt}** concerning deferred agreements. Therefore, you must observe it, without transgressing, **{except when it is a present transaction among you, exchanged hand to hand}**, for which **{there is no blame on you if you do not write it down}**; but **{always call witnesses}**, **{lest any harm occur}** or damage take place. **{Nor should the scribe nor the witnesses be harmed}** this applies equally to both. This verse provides a detailed legal framework guiding Muslims in conducting deferred financial transactions: always document contracts to preserve rights, ensure impartial witness, testimony, and accommodate vulnerable parties through guardianship. It emphasizes transparency, justice, and protection from future disputes. As for the active voice "no writer or witness should harm", it means that the writer might harm the parties involved by refusing to respond or be present when called upon to write, or by adding to or omitting from what is dictated, and so on. Likewise, the witness might harm by refusing to respond when asked to bear witness or to testify, by being negligent, or by denying the testimony, and the like. As for the passive voice "let no harm be done to the writer or the witness", it means that neither the writer should be harmed by withholding his compensation or by rushing him away from his personal matters nor should the witness be harmed in similar ways. **{And if you do so}** commit any of what has been prohibited **{then indeed it is wickedness on your part}**, meaning a transgression beyond the limits set by Allah that will bring harm upon you. **{And fear Allah}**, meaning guard yourselves against violating His boundaries and laws especially after He, **{Allah teaches you}**, the One who manages your interests and guides you to what suits your condition. And Allah, who manifests both majesty and beauty, **{is Knowing of all things}** everything you do and He will recompense you accordingly.

Hadith: Narrated Ibn 'Abbas: When the Messenger of Allah (ﷺ) came to Medina, they were paying one, two and three years in advance for fruits, so he said: Those who pay in advance for anything, must do for a specified measure and weight with a specified time fixed. Sunan Abi Dawud 3463

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah as the All-Knowing, Most Wise, guiding and teaching humanity

with perfect justice and care. It honours Prophet Muhammad ﷺ by addressing his responsibility to convey Allah's commands with truth, showing his noble role as the trusted Messenger and the light of guidance. Spiritually, it teaches believers sincerity, fairness, and mindfulness in all dealings, reflecting Allah's wisdom and the Prophet's ﷺ exemplary conduct.

Its Application: Muslims implement this verse by documenting debts clearly, using honest scribes and witnesses, protecting vulnerable parties, avoiding harm or negligence, and maintaining transparency and justice in all financial dealings as an act of God-conscious obedience.

Points of 'Aqeedah: The Islamic creed affirms that Allah ﷻ is the ultimate Lawgiver, whose commands are based upon perfect knowledge, wisdom and justice. Believers must submit to His rulings, preserve the rights of others and avoid transgression. Allah ﷻ knows every action, intention and circumstance, including what is concealed. His legislation protects people from injustice and disputes and accommodates those who are vulnerable. The passage also affirms that Allah ﷻ teaches and guides His servants and that every person remains accountable before Him for obedience or wrongdoing.

Du'a for our Ummah: O Allah, guide us to justice, honesty, and clarity in our dealings, and protect us from transgression.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (283):
(Qur'an 2:283)**

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتَمَّ قَلْبُهُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

Wa in kuntum 'alaa safarinw wa lam tajidoo kaatiban farihaanum maqboodatun fa in amina ba'dukum ba'dan falyu'addil lazi tumina amaa natahoo walyattaqil laaha Rabbah; wa laa taktumush shahaadah; wa mai yaktumhaa fa innahooo aasimun qalbu; wallaahu bimaa ta'maloona 'Aleem

And if you are on a journey and cannot find a scribe, then a mortgage (deposit) must be handed over; and if one of you trusts the other, the one who is trusted may return the mortgage entrusted to him and fear Allah, his Lord; and do not hide testimony; and if one hides it, his heart is sinful from within; and Allah knows what you do.

{And if you are} O you who enter into debt **{on a journey and do not find a scribe, then a pledge (taken) in hand (is acceptable)}**, meaning: in such cases

of transactions during travel, a pledged item that is physically taken into possession may serve as security for the debt until the appointed term. **{And if one of you trusts another}**, meaning if the creditor trusts the debtor without requiring a pledge, relying upon his honesty, **{then let the one who is entrusted}**, the debtor, **{fulfill his trust}**, that is, repay the debt at its appointed term, **{and let him fear Allah, his Lord}**, in avoiding denial, betrayal, underpayment, or delay. **{And do not conceal}**, O believers, **{the testimony}**, whether it is requested of you or pertains to your own obligations that is, admitting the rights others have upon you. **{And whoever conceals it}**, out of denial or stubbornness, **{then indeed his heart is sinful}** meaning: the sin is rooted in the heart, and whoever's sin stems from the heart cannot be expected to succeed or attain salvation. And Allah, who encompasses your intentions and outward appearances, **{is All-Knowing of what you do}**, including denial, betrayal, and concealment of testimony.

Hadith: Narrated `Aisha: The Prophet (ﷺ) purchased food grains from a Jew on credit and mortgaged his iron armor to him. Sahih al-Bukhari 2068

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah as the All-Knowing, encompassing both intentions and actions, who guides believers toward honesty, trustworthiness, and fairness in all dealings. It honours Rasulullaah ﷺ as the perfect Messenger, entrusted with conveying divine commands that preserve justice and moral integrity. Spiritually, it teaches that fulfilling trusts, avoiding concealment, and fearing Allah in obligations cultivate sincerity, upright character, and accountability, ensuring that both the heart and outward actions remain aligned with divine will, ultimately leading to salvation and the pleasure of Allah.

Its Application: Muslims practice this verse by upholding trust during travel, securing debts responsibly, fulfilling entrusted obligations, speaking truthfully when called to testify, and fearing Allah in private and public dealings, knowing He knows all actions and intentions.

**Points of `Aqeedah:** The Islamic creed affirms that Allah ﷻ knows all that His servants conceal and reveal, including their intentions, betrayals and denial of rights. Allah's commands concerning trust, debts and testimony are founded upon perfect knowledge and justice. Sound `Aqeedah requires believers to fear Allah ﷻ, fulfil trusts and remain truthful, knowing that hidden sins are not hidden from Him. The passage also affirms that accountability before Allah ﷻ extends to the heart, intentions and outward actions.

Du'a for our Ummah: O Allah, make us trustworthy, truthful in testimony, and mindful of You in all affairs.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (284):
(Qur'an 2:284)**

لِلّٰهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ۚ
فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللّٰهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Lillaahi maa fissamaawaati wa maa fil ard; wa in tubdoo maa fee anfusikum
aw tukhfoohu yuhaasibkum bihil laa; fayaghfiru li mai yashaaa'u wa yu'azzibu
mai yashaaa'u;wallaahu 'alaa kulli shai in qadeer

To Allah only belongs all whatever is in the heavens and all whatever is in the earth; and whether you disclose what is in your hearts or hide it, Allah will take account of it from you; so He will forgive whomever He wills and punish whomever He wills; and Allah is Able to do all things.

{**To Allah**}, the One, the Unique, the Living, the True Owner of Reality, the Sustainer who alone possesses eternal existence, ever-present and everlasting, manifesting His existence eternally; {**belongs whatever is in the heavens**} all names and attributes related to His essence and actions {**and whatever is on the earth**}, meaning the material world, the created nature capable of manifesting the effects of His essential attributes, including all cosmic beings and existential realities, as well as the unseen and the evident; {**And whether you disclose what is in your souls**} your inner selves, shadows, and reflections {**or conceal it, Allah will hold you accountable for it**}, He who encompasses all names and surrounds all things; indeed, all things are consumed in His existence and perish in His essence. {**Then He forgives whom He wills**} among His servants by His grace and generosity, {**and He punishes whom He wills**} by His might and rejection, as an expression of His power and removal of His thorn; {**And Allah is over all things competent**}, with eternal, everlasting power, exercising absolute control over all that was and will be; not a particle escapes His presence, nor is He preoccupied for a moment.

Hadith: It is reported on the authority of Abu Huraira that when it was revealed to the Messenger of Allah (ﷺ): To Allah belongs whatever is in the heavens and whatever is in the earth and whether you disclose that which is in your mind or conceal it, Allah will call you to account according to it. Then He forgives whom He pleases and chastises whom He Pleases; and Allah is over everything Potent" (ii. 284). the Companions of the Messenger of Allah (ﷺ) felt it hard and severe and they came to the Messenger of Allah (ﷺ) and sat down on their knees and said: Messenger of Allah, we were assigned some duties which were within our

power to perform, such as prayer, fasting, struggling (in the cause of Allah), charity. Then this (the above-mentioned) verse was revealed unto you and it is beyond our power to live up to it. The Messenger of Allah (ﷺ) said: Do you intend to say what the people of two books (Jews and Christians) said before you: "We hear and disobey"? You should rather say: "We hear and we obey, (we seek) Thy forgiveness, our Lord! and unto Thee is the return." And they said: "We hear and we obey, (we seek) Thy forgiveness, Our Lord! and unto Thee is the return." When the people recited it and it smoothly flowed on their tongues, then Allah revealed immediately afterwards: "The Apostle believes in that which is sent down unto him from his Lord, and so do the believers. Each one believes in Allah and His Angels and His Books and His Apostles, saying: We differentiate not between any of His Apostles and they say: We hearken and we obey: (we seek) Thy forgiveness, our Lord! and unto Thee is the return" (ii. 285). When they did that, Allah abrogated this (verse) and the Great, Majestic Allah revealed: "Allah burdens not a soul beyond its capacity. It gets every good that it earns and it suffers every ill that it earns. Our Lord, punish us not if we forget or make a mistake." (The Prophet said:) Yes, our Lord! do not lay on us a burden as Thou didst lay on those before us. (The Prophet said:) Yes, our Lord, impose not on us (burdens) which we have not the strength to bear (The Prophet said:) Yes, and pardon us and grant us protection! and have mercy on us. Thou art our Patron, so grant us victory over the disbelieving people" (ii. 286). He (the Lord) said: Yes. Sahih Muslim 125

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage emphasizes that fulfilling one's obligations, whether of speech, action, or trust, ultimately falls under the sovereignty of Allah, the All-Pervading, All-Knowing, and Ever-Living. It praises Allah as the True Owner of all existence, who is fully aware of both the inner intentions and outward deeds of His servants. It honours Rasulullaah ﷺ indirectly as the exemplar and guide, whose teachings instruct believers on how to align their actions and fulfill their responsibilities in accordance with Allah's commands. Spiritually, it reminds that sincerity and conscientious fulfilment of duties whether visible or hidden bring one under Allah's mercy, while negligence or deception brings accountability, emphasizing total dependence upon Him.

Its Application: Muslims live this verse by recognizing Allah's absolute ownership, purifying intentions, monitoring thoughts and actions, practicing sincerity, repentance, and humility, and relying on His mercy while fearing His justice in both inner and outer conduct.

Points of 'Aqeedah: Muslim 'Aqeedah teaches that Allah ﷻ is One, Unique, Ever-Living, Everlasting and the absolute Owner and Sustainer of everything in

the heavens and earth. He possesses perfect Names and Attributes and is completely independent of His creation. Allah ﷻ knows what is concealed within hearts as well as what is openly manifested, and He holds His servants accountable. He forgives whom He wills by His mercy and punishes whom He wills with perfect justice. His power and knowledge encompass all things without limitation.

Du'a for our Ummah: O Allah, purify our hearts, forgive our hidden faults, and envelop us in Your mercy.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (285):
(Qur'an 2:285)**

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ
أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

Aamanar-Rasoolu bimaaa unzila ilaihi mir-Rabbihee walmu'minoon; kullun
aamana billaahi wa Malaaa'ikathihee wa Kutubhihee wa Rusulihee laa
nufarriqu baina ahadim-mir-Rusulih wa qaaloo sami'naa wa ata'naa
ghufraanaka Rabbanaa wa ilaikal-maseer

The Noble Messenger believes in what has been sent down to him by his Lord, and so do the believers; all have accepted faith in Allah and His angels and His Books and His Noble Messengers; saying, “We do not make any distinction, in believing, between any of His Noble Messengers”; and they said, “We hear, and we obey; Your forgiveness be granted, O our Lord, and towards You is our return.”

Therefore: {**The Messenger has believed**}, the one who is annihilated in God, remaining by His permanence, immersed in the anticipation of meeting Him, {**in what has been revealed to him**} of truths, knowledge, spiritual unveilings, and visions, renewed with the renewal of divine manifestations, exhilarated, {**from his Lord**} who nurtures him for succession, representation, and bearing the secrets and burdens of his prophethood and mission; {**And the believers**}, those who follow him, seek guidance from him, and trace his footsteps, All have believed in Allah, the Unique, the Mighty, the Majestic, And His angels, created with attributes and names, And His Books, revealed through His messengers for guidance and enlightenment, And His messengers, who awaken those endowed with insight and understanding to the profound mysteries and secrets in His great signs, those secrets that dissolve mere opinions and extinguish desires saying, both in state and in speech: {**We do not make a distinction between any of His messengers**}, after all have manifested from Him and returned to Him, And after they believed in Allah and His encompassing knowledge, They said willingly:

{We hear and obey} with full compliance to all that was brought, for all is from You and we hope, **{Your forgiveness, our Lord}**, O You who nurtured us within the garments of existence, which naturally leads to failure and loss, **{And to You is the final return}**, O Guide of all, none else but You; for no other destination exists besides You, in the repetition away from the devil of existence.

Hadith: Narrated Abu Mas'ud: The Prophet (ﷺ) said, "If somebody recited the last two Verses of Surat Al-Baqara at night, that will be sufficient for him." Sahih al-Bukhari 5009. It was narrated that 'Alī said, "I did not think that any reasonable person could sleep without reciting the last verses of Sūrat al-Baqarah, and they are indeed treasures from beneath the Throne." Sunan al-Dārimī 3289

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah as the Unique, Mighty, and Majestic, the Source of all guidance, nurturing His servants and revealing His knowledge through His angels, Books, and Messengers. It honours Prophet Muhammad ﷺ as the Noble Messenger, fully immersed in Allah's truths, whose example believers follow with faith and obedience. Spiritually, it teaches complete surrender, recognition of all messengers, and turning solely to Allah for forgiveness and ultimate return.

Its Application: Muslims practice this verse by affirming complete faith, respecting all messengers equally, submitting willingly to Allah's commands, following the Prophet ﷺ, and living with obedience, humility, and hope in Allah's forgiveness, remembering that all return to Him.

Points of 'Aqeedah: The Islamic creed affirms belief in Allah ﷻ, His angels, His revealed Books and all His messengers. The Messenger ﷺ truly believed in and conveyed what was revealed to him, and the believers are required to accept revelation with faith, saying, "We hear and obey." Sound 'Aqeedah requires honouring all prophets without rejecting any of them, while following Muhammad ﷺ as the final Messenger. Believers seek Allah's forgiveness, submit to His commands and affirm that the final return and judgment are to Him alone.

Du'a for our Ummah: Du'a: O Allah, grant us true faith, obedience without hesitation, and Your forgiveness at our return.

**Juz Tilkar Rusul (3) Surah Al Baqarah (2) Ayat (286):
(Qur'an 2:286)**

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا
أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِكْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا
طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Laa yukalliful-laahu nafsan illaa wus'ahaa; lahaa maa kasabat wa 'alaihaa
maktasabat; Rabbanaa laa tu'aakhiznaaa in naseenaaa aw akhta'anaa; Rabbanaa
wa laa tahmil-'alainaaa isran kamaa hamaltahoo 'alal-lazeena min qablinaa;
Rabbanaa wa laa tuhammilnaa maa laa taaqata lanaa bih; wa'fu 'annaa waghfir
lanaa warhamnaa; Anta mawlaanaa fansurna 'alal qawmil kaafireen

**Allah does not burden anyone, except with something within its capacity;
beneficial for it is the virtue it earned, and harmful for it is the evil it
earned; “Our Lord! Do not seize us if we forget or are mistaken, our
Lord! And do not place on us a heavy burden (responsibility) as You did
on those before us, our Lord! And do not impose on us a burden, for
which we do not have the strength; and pardon us and forgive us and have
mercy on us You are our Master, therefore help us against the
disbelievers.”**

Then Allah, Exalted, enlightened His sincere servants about the outcome of their affairs and that their striving ceases before Him, saying: **{Allah does not burden a soul beyond that it can bear}** the Guide for His servants concerning what to avoid meaning: except what is within its capacity, ability, and preparedness, as predetermined by Allah in His prior knowledge and presence for that purpose. Thus, it became clear that **{for it is what it has earned}** of good, by its innate natural disposition, **{and upon it is what it has earned}** of evil, resulting from the follow-up of the forces of the soul in possibility, which is the source of all corruption. Then, when He pointed to the secret of accountability, He intended to indicate that fulfilling what one is tasked with can only be by His granting and pulling from Him. Therefore, He taught them the supplication, seeking help and intimacy by saying: **{Our Lord}**, O You who nurtured us with Your gentleness to accept Your commands so that we may reach the purity of Your Oneness and sanctity, **{do not punish us if we forget or make a mistake}** in fulfilling what we were charged with due to our limited capability, **{Our Lord, and do not lay upon us a burden like that which You laid upon those before us}**, a heavy veil and a thick curtain that blinds the insight of our hearts from perceiving the light of Your Oneness. **{Our Lord, and do not burden us with that which we have no power to bear}**, and forgive us by Your grace **{and pardon us}** the requirements of our natural limitations and conditions, **{and forgive us}**,

meaning cover for us, O our Lord, our selfishness and our desires from Your sight, and after that, **{have mercy on us}** with Your vast mercy, **{You are our Protector}** and the Guardian of our blessings, **{so give us victory}** by Your aid and support in spreading Your Oneness **{over the disbelieving people}**, those who hide behind the clouds of their false selves, obscuring the sun of truth shining across horizons. We have realized, by Your kindness, Your truth and Oneness, O best of helpers and guides of the misguided.

Hadith: It is narrated on the authority of Ibn 'Abbas: When this verse:" Whether you disclose that which is in your mind or conceal it, Allah will call you to account according to it" (ii 284), there entered in their minds something (of that fear) such as had never entered their hearts (before). The Apostle (ﷺ) observed: Say: We have heard and obeyed and submitted ourselves. He (the reporter) said: Allah instilled faith in their hearts and He revealed this verse:" Allah burdens not a soul beyond its capacity. It gets every good that it earns and it suffers every ill that it earns. Our Lord, call us not to account if we forget or make a mistake. He the (Lord) said: I indeed did it. Our Lord! do not lay on us a burden as Thou didst lay on those before us. He (our Lord) said: I indeed did it. And pardon us, have mercy on us. Thou art our Protector" (ii. 286). He said: I indeed did it. Sahih Muslim 126. Ibn 'Abbas reported that while Gabriel was sitting with the Apostle (ﷺ) he heard a creaking sound above him. He lifted his head and said: This is a gate opened in heaven today which had never been opened before. Then when an angel descended through it, he said: This is an angel who came down to the earth who had never come down before. He greeted and said: Rejoice in two lights given to you which have not been given to any prophet before you: Fatihat al-Kitab and the concluding verses of Surah al-Baqara. You will never recite a letter from them for which you will not be given (a reward). Sahih Muslim 806

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Merciful and All-Knowing, highlighting His perfect justice in only assigning what is within a soul's capacity and rewarding or punishing according to deeds. It honours Prophet Muhammad ﷺ as the ultimate guide through whom Allah taught this profound supplication, showing his role in guiding humanity to mercy, forgiveness, and divine support. Spiritually, it teaches reliance on Allah, seeking His pardon, mercy, and strength while acknowledging human limitations, striving for purity, and trusting in His guidance and protection against trials and adversities.

Its Application: Muslims live this verse by trusting Allah's wisdom, striving within their limits, taking responsibility for deeds, seeking forgiveness for mistakes, relying on divine mercy, and constantly turning to Allah in supplication during ease and hardship.

Points of ‘Aqeedah: A core belief in Islamic ‘Aqeedah is that Allah ﷻ does not burden a soul beyond its capacity, and that every person is accountable for what they willingly earn of good or evil. Human ability remains dependent upon Allah’s enabling and assistance. Believers therefore seek His forgiveness, pardon and mercy, recognizing their weakness and mistakes. Allah ﷻ is their Protector and Helper, and they rely upon Him for guidance, strength and victory. His mercy is vast, while ultimate success comes only through His aid.

Du’a for our Ummah: O Allah, do not burden us beyond our strength, forgive our faults, and envelop us in Your mercy.

The conclusion of Surah Al-Baqarah :

O you who follow Muhammad ﷺ , directed towards the Oneness of the Self may Allah open your chest and ease your affairs you must take for yourself, according to your capacity and ability, from this Surah that encompasses all religious demands and ranks of certainty. You should first roll up your tail from the world and all that is in it, turning away from its pleasures and desires. Turn your heart’s face towards the Oneness of your Lord, opening what lies in your chest of treasures of His generosity and secrets of His existence. Fold away the stinginess of your state and action from what does not concern you. Flee from the company of what harms and seduces you. Seek to ascend the stations of Oneness, the levels of abstraction and singularity. Desire to abandon all reasons of multiplicity and limitation besides the Truth. Breathe in the breezes of His intimacy and the breaths of His sanctity. Rest in the breaths of His mercy. Explore the secrets of His Lordship. Be guided by the pure water of His guidance through following His Prophet, created in His image and sent to all His creation. Be directed by His revealed Book to him, which gathers all the wisdom, admonitions, lessons, symbols, and signs contained in the former scriptures; to guide those lost in the vastness of His existence, absorbed in the current of the seas of His goodness and generosity. Therefore, O seeker devoted to following the path of truth, you must consistently adhere to this Book, whose guidance is beyond doubt for those who believe in the unseen essence, continually turning your resolve towards it, steering your determination away from all that distracts you from your Lord, fully accepting your purpose and goal, and reflecting upon yourself with all the truths, knowledge, wisdom, rulings, stories, and reminders it contains; for no letter of this Book is but a vessel of meanings by the will of Allah, to which falsehood neither precedes nor follows, a revelation from the Wise, the All-Knowing. When reciting the Quran, you must purify both your outward and inward being from all human encumbrances, so that your self fades away, your identity and concern dissolve, and your Lord envelops you with His speech and words. Once this state firmly settles within you and becomes your nature and character, you will have truly succeeded in your portion of its recitation. Beware

never to neglect, while reading, the pure indication it carries and the meticulous care in its narration and understanding. When your inner self is purified from all obstacles and your essence is freed entirely from hindrances, it will be right for you to seek guidance from it according to what Allah has decreed for you and guided you to by His prior knowledge; indeed, He is capable of all things, and with His response, truly worthy and deserving.

Hadith: Abu Umama said he heard Allah's Messenger (ﷺ) say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqara and Surah Al 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it. (Mu'awiya said: It has been conveyed to me that here Batala means magicians.) Sahih Muslim 804a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text glorifies Allah, the Most High, praising His unmatched Oneness, boundless mercy, infinite wisdom, and all-encompassing knowledge. It honours the Prophet Muhammad ﷺ, as the perfect guide, illuminated by Allah's light, sent to humanity, and worthy of deep love, obedience, and reverence. Spiritually, it calls believers to purify their hearts, detach from worldly distractions, seek closeness to Allah, and internalize the guidance of His Revealed Book through reflection, devotion, and sincere adherence to the path shown by His Prophet ﷺ.

Its Application: Muslims live this guidance by turning their hearts fully to Allah, detaching from worldly distractions, purifying their inner and outer selves, following the Prophet ﷺ, reflecting deeply on the Quran, and allowing its wisdom to shape their character and actions.

Points of 'Aqeedah: The Islamic creed affirms that Allah ﷻ is One and that He alone is worthy of worship, devotion and ultimate reliance. The Qur'an is His revealed Book, containing truth, guidance, wisdom and divine rulings, and believers must adhere to it while following Muhammad ﷺ, His Messenger. Allah ﷻ is the Wise and All-Knowing, and His guidance is the source of true success. Belief in the unseen is essential, while spiritual purification means sincere submission, humility and detachment from worldly distractions, without understanding it as literal union with Allah ﷻ.

Du'a for our Ummah: O Allah, purify our hearts, guide us through Your Book, and let Your presence fill our inner selves.

Juz No. 3

تِلْكَ الرُّسُلُ

Tilkar Rusul

Surah No. 3

سُورَةُ آلِ عِمْرَانَ

مَدَنِيَّةٌ

Surah Aali ‘Imraan
Madaniyyah

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (1):
(Qur’an 3:1)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الم

Alif-Laam-Meeem

**Alif-Laam-Meem. (Alphabets of the Arabic language; Allah and to
whomever He reveals, know their precise meanings.)**

{Alif, Lām, Mim} O Perfect Human, One in Unity, Unique in Oneness, Most Sacred; the one manifest in the image of the All-Merciful, ever-present and ever-aware of the demands of divine attributes and heavenly realities; from whom all cosmic manifestations branch out and upon whom they depend, encompassing and surrounding them all.

Hadith: Narrated Muhammad bin Ka'b Al-Qurazi: "I heard 'Abdullah bin Mas'ud saying: 'The Messenger of Allah (ﷺ) said: "[Whoever recites a letter] from Allah's Book, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter." Jami` at-Tirmidhi 2910. Buraydah reported: The Messenger of Allah (ﷺ) said, "Learn Surat al-Baqarah, for adhering to it is blessed, leaving it is sorrow, and the sorcerers cannot defeat it. Learn al-Baqarah and Ali ‘Imran, for they are both the brightly illuminated chapters coming on the Day of Resurrection as if they were two clouds, or two canopies of shade, or as if they are a decisive wall of birds in ranks, arguing on behalf of their reciters." Musnad Ahmad 22975

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Merciful, the Source of all creation and cosmic manifestations. It honours the Prophet ﷺ as the Perfect Human, a sacred mirror of divine attributes, uniquely manifesting Allah’s presence and unity. Spiritually, it highlights the interconnectedness of creation and the exalted station of the Messenger ﷺ.

Its Application: Muslims can practice this verse by seeking knowledge of Allah’s signs, reflecting on His wisdom in creation, recognizing His oneness in all matters, and submitting sincerely to His guidance in every aspect of daily life.

Points of ‘Aqeedah: The Islamic creed affirms that Allah ﷻ is absolutely One, Unique and perfectly Sacred, and that all creation depends upon Him. He is Ever-

Present and fully aware of everything, possessing perfect Names and Attributes that are unlike those of creation. All created beings, realities and cosmic manifestations exist by His will and power and remain dependent upon Him. The passage's mystical language about the "Perfect Human" and being in the "image of the All-Merciful" should not be understood as divine incarnation or likeness between Allah ﷻ and His creation.

Du'a for our Ummah: O Allah, open our hearts to Your knowledge, guide us to understand Your signs, and strengthen our faith in You.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (2):
(Qur'an 3:2)**

اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ

Allaahu laaa ilaaha illaa Huwal Haiyul Qaiyoom

Allah, none is worthy of worship, except Him, He is Alive (eternally, on His own) and the Upholder (keeps others established).

{**Allah**} that is: the self-sufficient Essence, the Originator, the One who brings forth and manifests existence. {**There is no god**} meaning: there is no one who manifests or brings into being {**except Him, the Ever-Living**} the eternal and unchanging One, whose life is not measured by time, nor confined by space, and who is not distracted by one affair from another. {**The Sustainer**} the One untouched by weariness, never overcome by the burden of years or the passage of ages.

Hadith: Asma bint Yazid narrated that the Prophet (ﷺ) said: "Allah's greatest name is in these two Ayah: 'And your deity is One deity, there is none who has the right to be worshipped but He, Ar-Rahmān, Ar-Rahīm.' And the Opening of Al-'Imrān: 'Alif. Lām. Mīm. Allah, None has the right to be worshipped but He, the Ever living, the Sustainer.'" Jami' at-Tirmidhi 3478. Anas bin Malik said: "Whenever a matter would distress him, the Prophet (ﷺ) would say: 'O Living, O Self-Sustaining Sustainer! In Your Mercy do I seek relief (Yā Hayyu yā Qayyūm, bi-rahmatika astaghīth).'" And with this chain, that he said: "The Messenger of Allah (ﷺ) said: 'Be constant with: "O Possessor of Majesty and Honor (Yā Dhal-Jalāli wal-Ikrām).'" Jami' at-Tirmidhi 3524

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the Only One truly worthy of worship, eternally Alive, and the Self-Sufficient Upholder of all creation. It honours Rasulullaah ﷺ implicitly by guiding believers to recognize the majesty and singularity of Allah through his

teachings. Spiritually, it reminds believers that reliance, devotion, and trust must rest solely on Allah, the Ever-Living, who maintains all existence without fatigue or limitation.

Its Application: Muslims can practice this verse daily by affirming the oneness of Allah, relying on Him as the Ever-Living Sustainer, turning to Him in worship and need, and recognizing that all existence depends on His eternal power and care.

Points of ‘Aqeedah: The Islamic creed affirms that Allah ﷻ alone is the true God, the One who originated and sustains all existence, and there is none worthy of worship besides Him. He is Al-Ḥayy, the Ever-Living, whose life is eternal, perfect and unlike the life of creation. He is independent of time and space and is never affected by weakness, fatigue or weariness. He is the Sustainer of all creation, continuously maintaining every affair without being distracted or overcome by any burden.

Du’a for our Ummah: O Allah, guide us to worship You alone, rely on Your sustenance, and keep us steadfast in Your remembrance.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (3):
(Qur’an 3:3)**

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

Nazzala 'alaikal Kitaaba bilhaqqi musaddiqal limaa baina yadaihi wa anzalat
Tawraata wal Injeel

He has sent down to you (O dear Prophet Muhammad ﷺ) this true Book (the Holy Qur’an), confirming the Books before it, and He sent down the Tawraat and the Injeel.

He is the One who {revealed to you} O manifestation of all things, as a mark of grace toward you {the Book}, that is, the Qur’an: the comprehensive and all-encompassing book containing all that exists, from the highest to the lowest, from the first to the last, revealed {in truth}, in full accord with reality, {confirming what came before it} of the earlier scriptures revealed to previous prophets. And He also {sent down} the {Tawraat and the Injeel} to Musaa and ‘Isa (peace be upon them both) as confirmations of the divine books that preceded them.

Hadith: Narrated Abu Huraira: The people of the Book used to read the Torah in Hebrew and then explain it in Arabic to the Muslims. Allah's Messenger (ﷺ)

said (to the Muslims). "Do not believe the people of the Book, nor disbelieve them, but say, 'We believe in Allah and whatever is revealed to us, and whatever is revealed to you.' " Sahih al-Bukhari 7362

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah as the One who reveals truth and confirms His guidance across all times and messengers. It honours Prophet Muhammad ﷺ as the recipient of the final, complete, and true Book, the Qur'an, entrusted to convey divine wisdom. Spiritually, it teaches that Allah's guidance is continuous, unified, and perfect, linking all revelations and inviting humanity to follow His eternal truth.

Its Application: Muslims can practice this verse daily by respecting all divine scriptures, following the guidance of the Qur'an, learning from the messages of previous prophets, and living in accordance with the truths revealed by Allah in His books.

Points of 'Aqeedah: The Islamic creed affirms that the Qur'an is the true revelation of Allah ﷻ, revealed to Muhammad ﷺ as guidance and confirmation of the original divine revelations given to earlier prophets. The Tawrah and Injil were genuine scriptures revealed by Allah ﷻ to Musa and Isa. Muslims therefore believe in Allah's revelations and honour His prophets, while recognizing the Qur'an as the final revelation that confirms the truth of the preceding scriptures and serves as the authoritative guidance for the final Messenger ﷺ.

Du'a for our Ummah: O Allah, help us follow Your Book, honour Your messengers, and live by the guidance You revealed.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (4):
(Qur'an 3:4)**

مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۚ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ
ذُو انْتِقَامٍ

Min qablu hudal linnaasi wa anzalal Furqaan; innallazeena kafaroo bi Aayaatil
laahi lahum 'azaabun shadeed; wallaahu 'azeezun zun tiqaam

**Before this, a guidance to mankind; and sent down the Judgement
(Criterion to judge between right and wrong); indeed, for those who
disbelieved in the verses of Allah, is a severe punishment; and Allah is the
Almighty, the Avenger (of the wrong).**

{From before} that is, before their revelation to Musaa and 'Isa as a **{guidance for humanity}**, directing them to the oneness of the Divine Essence when

confusion and misguidance appeared. **{And}** after misguidance became manifest, He **{revealed the Criterion}** meaning, the heavenly Book that distinguishes between guidance and error so that truth may be discerned from falsehood, and the signs of God distinguished from the delusions of devils. **{Indeed, those who disbelieve in the signs of Allah}** after their appearance and revelation, and deny what was sent to them of scriptures and signs **{for them is a severe punishment}**, namely, expulsion and deprivation from the realm of Divine Oneness due to their rejection of the signs meant to guide them to His path. **{And Allah}** the One who guides to His Oneness is **{Almighty}**, all-powerful and dominant, **{Owner of Retribution}**, possessing immense vengeance and intense punishment upon those who disbelieve in His signs and show arrogance toward the one upon whom the signs were revealed. And how could it be otherwise?

Hadith: It is narrated on the authority 'Abdullah b. Mas'ud that the Messenger of Allah ﷺ observed: Never a Prophet had been sent before me by Allah towards his nation who had not among his people (his) disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said whatever they did not practise, and practised whatever they were not commanded to do. He who strove against them with his hand was a believer: he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer and beyond that there is no faith even to the extent of a mustard seed. Abu Rafi' said: I narrated this hadith to 'Abdullah b. 'Umar; he contradicted me. There happened to come 'Abdullah b. Mas'ud who stayed at Qanat, and 'Abdullah b 'Umar wanted me to accompany him for visiting him (as 'Abdullah b. Mas'ud was ailing), so I went along with him and as we sat (before him) I asked Ibn Mas'ud about this hadith. He narrated it in the same way as I narrated it to Ibn 'Umar. Sahih Muslim 50a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah as the Almighty, All-Powerful, and Avenger, whose justice and dominion encompass all. It honours His Messengers by showing that their revelation brings the Criterion to guide humanity clearly between right and wrong and the best of them is Rasulullah ﷺ. Spiritually, it teaches the importance of following divine guidance, recognizing truth from falsehood, and turning to Allah alone to avoid His just punishment and attain salvation.

Its Application: Muslims can practice this verse daily by seeking guidance from Allah's revelations, distinguishing right from wrong through His teachings, following His signs, and avoiding disbelief and arrogance in the face of His commands.

Points of ‘Aqeedah: The Islamic creed affirms that Allah ﷻ sent divine revelation as guidance to humanity and as a criterion distinguishing truth from falsehood. His signs and revelations call people to His absolute Oneness and right worship. Rejecting Allah’s signs and denying His revealed guidance is an act of disbelief that brings severe punishment. Allah ﷻ is Al-‘Azīz, Almighty and irresistible, and He possesses perfect authority to recompense those who reject the truth. His guidance and judgment are both based upon perfect wisdom and justice.

Du’a for our Ummah: O Allah, guide us to discern truth, follow Your signs, and keep us steadfast on Your path.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (5):
(Qur’an 3:5)**

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

Innal laaha laa yakhfaa 'alaihi shai'un fil ardi wa laa fis samaaa'

Indeed, nothing is hidden from Allah, neither in the earth nor in the heavens.

{**Indeed, Allah**} the One encompassing all that was and will be {**nothing is hidden from Him**} of what has occurred {**on the earth**} nor of what has occurred {**in the heavens**}, including faith and disbelief, guidance and misguidance, and all other actions and states that arise from His servants.

Hadith: Narrated Ibn ‘Umar: Allah's Messenger (ﷺ) said, "The keys of Unseen are five which none knows but Allah: None knows what will happen tomorrow but Allah; none knows what is in the wombs (a male child or a female) but Allah; none knows when it will rain but Allah; none knows at what place one will die; none knows when the Hour will be established but Allah." Sahih al-Bukhari 4697

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse extols Allah’s perfect knowledge, declaring that nothing in the heavens or earth escapes Him. It highlights His all-encompassing awareness of belief and denial, guidance and misguidance taught by Allah and Rasulullah ﷺ. Spiritually, it honours the Prophet ﷺ as the chosen bearer of this truth, entrusted with conveying Allah’s unmatched omniscience to humanity.

Its Application: Muslims can practice this verse daily by being mindful of Allah's all-seeing presence, acting with sincerity, avoiding hidden sins, and striving to align their thoughts, words, and deeds with His guidance.

Points of 'Aqeedah: The Islamic creed affirms that Allah ﷻ possesses perfect and all-encompassing knowledge, and nothing in the heavens or on earth is hidden from Him. He knows everything that has occurred, is occurring and will occur, including the outward actions and inward states of His servants. Their faith, disbelief, guidance, misguidance and intentions are all known to Him. This perfect knowledge demonstrates Allah's complete awareness and authority, reminding believers that no deed or hidden reality escapes His knowledge or accountability.

Du'a for our Ummah: O Allah, make us conscious of Your watchfulness and guide us to act rightly in all things.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (6):
(Qur'an 3:6)**

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Huwal lazee yusawwirukum fil arhaami kaifa yashaaa'; laa ilaaha illaa Huwal
'Azeezul Hakeem

It is He Who fashions you in your mothers' wombs as He wills; none is worthy of worship except Him, the Almighty, the Wise.

How could anything be hidden from Him, when {**He is the One who forms you**} by His power from the very beginning {**in the wombs**}, after you are poured into them from the loins of your fathers? {**He wills**} that is, how could His will and intention be hindered or contested by any partner or rival for {**there is no god**} meaning no shaper or creator {**except Him**}, who does whatever He wills and decrees whatever He desires. He has no competitor or challenger, but He is {**Al-'Aziz**} the All-Mighty who prevails over all He wills and {**Al-Hakim**} the All-Wise who perfects everything He wills.

Hadith: Narrated Anas bin Malik: The Prophet (ﷺ) said, "At every womb Allah appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh.'" Then if Allah wishes (to complete) its creation, the angel asks, (O Lord!) Will it be a male or female, a wretched or a blessed, and how much will his provision be? And what will his age be?" So all that is written while the child is still in the mother's womb." Sahih al-Bukhari 318

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the sole Creator, shaping life within wombs by His will alone, beyond rivalry or resistance. It affirms His absolute power as Al-‘Aziz, the Mighty, and His flawless wisdom as Al-Hakim, the Wise, taught by Rasulullah ﷺ. Spiritually, it honours the Prophet ﷺ as the messenger entrusted to manifest these truths.

Its Application: Muslims can practice this verse daily by recognizing Allah’s absolute power and wisdom in creation, trusting His decree, submitting to His will, and worshipping Him alone with gratitude for the perfect design and care He has placed in every life.

Points of ‘Aqeedah: Among the foundations of ‘Aqeedah is the certainty that Allah ﷻ alone creates, forms and brings His servants into existence, and nothing can oppose His will or decree. The development of a human being in the womb occurs by His knowledge, power and command. He has no partner, rival or competitor in creation and authority. Allah ﷻ is Al-‘Azīz, whose power prevails over all things, and Al-Hakīm, whose every decree is perfectly wise and purposeful.

Du’a for our Ummah: O Allah, help us trust Your wisdom, submit to Your will, and worship You alone with sincerity.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (7):
(Qur’an 3:7)**

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۚ فَأَمَّا
الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

Huwal lazeee anzala 'alaikal Kitaaba minhu Aayaatum Muh kamaatun hunna
Ummul Kitaabi wa ukharu Mutashaabihaatun fa'ammal lazeena fee quloobihim
zaiyghun fa yattabi'oona ma tashaabaha minhubtighaaa 'alfitnati wabtighaaa'a
taaweelih; wa maa ya'lamu taaweelahooo illal laah; warraasikhoona fil 'ilmi
yaqooloona aamannaa bihee kullum min 'indi Rabbinaa; wa maa yazzakkaru
illaaa ulul albaab

It is He Who has sent down to you (O dear Prophet Muhammad ﷺ) this Book (the Qur’an) containing the verses that have a clear meaning, they are the core of the Book, and other verses the meanings of which are indistinct; those in whose hearts is deviation pursue the verses having indistinct meanings, in order to cause turmoil and seeking its (wrongful)

interpretation; and only Allah knows its proper interpretation; and those having sound knowledge say, “We believe in it, all of it is from our Lord”; and none accept guidance except the men of understanding.

{He is the One} who chose you, O most perfect of Messengers ﷺ, for His message and appointed you as His deputy and successor, by **{revealing}** in favour and grace **{to you}** from Him **{the Book}**, a miracle for all who challenge and oppose you, honouring your status. It is detailed with chapters and verses indicating matters related to the conditions of the servants, in this life and the next; for **{from it are verses precise}** concerning the general conditions of people, differing in their worldly and other worldly states, including rulings, dealings, and beliefs among them according to both existences **{they are the foundation of the Book}**, obligatory to follow and obey by all creation, **{and others are allegorical}**, relating to knowledge and truths dependent on wisdom and the interests entrusted in the obligation of duties, acts of obedience, and worship leading to them, in accordance with the strongest intentions directed towards the ocean of Divine Unity. **{As for those whose hearts are inclined to deviation}** turning away from the path of truth that unites both the outward and inward **{they follow what is allegorical of it}** and abandon obedience to its precise verses out of ignorance and stubbornness, not realizing that reaching knowledge and truths is attained only by refining the outward through adherence to the precise verses. Their aim in following those allegories is not sincere; rather, it is **{to seek discord}** to sow sedition among people by corrupting their beliefs from the path of Divine Unity **{and to seek its interpretation}** according to what pleases their minds and desires, like innovators whom God has forsaken. Yet **{no one knows its interpretation}** as it should be **{except Allah}** the Revealer for the interpretation of His words cannot be grasped by anyone except through His guidance and support. **{And those firmly grounded in knowledge}** bestowed by Him through inspiration and revelation, with knowledge and truths unattainable by mere human effort without His aid and attraction **{say, "We believe in it"}**; that is, they are certain and submit to both the precise and allegorical verses altogether, for **{all}** is revealed **{from our Lord}**, and there is no reason for disagreement therein. **{And none take heed except those of understanding}** those whose essence is imbued with Divine Unity, turning away from its shells, which stem from the demands of lower desires and are among the forces of devils of false passions and corrupt opinions.

Hadith: Narrated 'Aishah: "The Messenger of Allah (ﷺ) was asked about this Ayah: 'It is He who sent down to you the Book. In it are Ayat that are entirely clear... (3:7)' until the end of the Ayah. So the Messenger of Allah (ﷺ) said: 'When you see those who seek what is not entirely clear thereof, then it is they whom Allah has described, so beware of them.'" Jami` at-Tirmidhi 2994

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah as the Revealer of all knowledge, whose wisdom alone comprehends the true meanings of the Qur'an. It honours the Prophet ﷺ by highlighting his chosen status as the recipient of this divine guidance, entrusted with conveying both clear and allegorical verses. Spiritually, it teaches that true understanding and submission come only through faith, humility, and the guidance granted to men of sound knowledge.

Its Application: Muslims can practice this verse daily by believing sincerely in the Qur'an's clear and allegorical verses, submitting fully to Allah's wisdom, avoiding misinterpretation for personal gain, and seeking knowledge through reflection, understanding, and guidance from the Messenger ﷺ.

Points of 'Aqeedah: Sound 'Aqeedah requires believing that the Qur'an is revealed by Allah ﷻ and that its clear, decisive verses are binding guidance for belief, worship and conduct. The believer accepts both its clear and allegorical passages, affirming that all are from Allah ﷻ without following ambiguous texts to create doubt or support personal desires. Knowledge of revelation ultimately depends upon Allah's guidance, while those firmly grounded in knowledge respond with humble faith and submission. The passage also warns against distorting revelation or introducing beliefs based on speculation and corrupt opinions.

Du'a for our Ummah: O Allah, grant us understanding of Your Book, guide us to follow its truths, and protect us from misguidance.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (8):
(Qur'an 3:8)**

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ

Rabbanaa laa tuzigh quloobanaa ba'da iz hadaitanaa wa hab lanaa mil ladunka
rahmah; innaka antal Wahhaab

“Our Lord! Do not deviate our hearts after You have guided us, and bestow mercy on us from Yourself; indeed, You only are the Great Bestower.”

{Our Lord} O You who nurtured us with Your gentleness upon the formation of belief in Your Oneness **{do not let}** and do not cause to incline **{our hearts}** away from Your path **{after You have guided us}** to it by the revelation of the Scriptures and the sending of the Messengers **{and grant us}** and bestow

graciously upon us {**mercy from Your very presence**}: knowledge, clear vision, and truth {**indeed, You are the Ever-Giving**} the One who bestows without turning away or acting from personal motives.

Hadith: Shahr bin Hawshab said: “I said to Umm Salamah: ‘O Mother of the Believers! What was the supplication that the Messenger of Allah (ﷺ) said most frequently when he was with you?’” She said: ‘The supplication he said most frequently was: “O Changer of the hearts, make my heart firm upon Your religion (Yā Muqallibal-qulūb, thabbit qalbī `alā dīnik).”’ She said: ‘So I said: “O Messenger of Allah, why do you supplicate so frequently: ‘O Changer of the hearts, make my heart firm upon Your religion.’” He said: ‘O Umm Salamah! Verily, there is no human being except that his heart is between Two Fingers of the Fingers of Allah, so whomsoever He wills He makes steadfast, and whomever He wills He causes to deviate.’” Jami` at-Tirmidhi 3522

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Nurturer of hearts, sustaining belief in His Oneness and guiding through scriptures and messengers. It honours the Prophet ﷺ as the conduit of divine guidance and beseeches Allah’s mercy, granting knowledge, insight, and truth. Spiritually, it affirms Allah’s generosity and the sacred path He reveals.

Its Application: Muslims can practice this verse daily by sincerely seeking Allah’s guidance, remaining steadfast on His path, avoiding deviation, reflecting on His mercy, and striving to act according to His revealed knowledge and the teachings of His Messengers.

Points of ‘Aqeedah: A vital lesson of ‘Aqeedah is that guidance and steadfastness are gifts from Allah ﷻ, and believers must never consider themselves independent of His grace. Revelation and the Messengers provide the path of truth, yet hearts remain in need of Allah’s protection from deviation. The believer therefore continually asks Him for mercy, beneficial knowledge and clarity. Allah ﷻ is Al-Wahhāb, the Ever-Giving, whose gifts are bestowed by His wisdom and grace, without need or deficiency.

Du’a for our Ummah: O Allah, keep our hearts firm on Your guidance, grant us mercy, and protect us from straying from Your path.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (9):
(Qur’an 3:9)**

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

Rabbanaaa innaka jaami 'un-naasi li Yawmin laa raiba feeh; innal laaha laa yukhliful mee'aad

“Our Lord! Indeed, You will gather all mankind for a Day about which there is no doubt”; indeed, Allah’s promise does not change.

{Our Lord, indeed You} by Your very essence, attributes, and names **{are the Gatherer}** of the scattered parts **{of the people for a Day}** whose affair **{there is no doubt about}** no uncertainty about its occurrence, because You have informed of its coming through the tongues of Your Messengers and revealed it in Your Books **{indeed Allah}**, the One who gathers the scattered servants for the resurrection **{does not break His promise}**, the promise He made in His Book, but rather fulfils it in accordance with what He revealed and inspired.

Hadith: Narrated Sahl bin Sa’d: I heard the Prophet (ﷺ) saying, "The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour)." Sahl added: That land will have no landmarks for anybody (to make use of). Sahih al-Bukhari 6521

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This glorifies Allah being ultimate Gatherer, reuniting all humanity in Akhirah with absolute certainty. It honours Rasulullaah ﷺ as the conveyor of this divine promise through wahy. Spiritually, it emphasizes Allah’s truthfulness, His unwavering justice, and the sacred trust of guidance bestowed upon His Rasoulﷺ .

Its Application: Muslims can practice this verse daily by living with awareness of the Day of Gathering, preparing through righteous deeds, maintaining faith in Allah’s promise, and striving for accountability in all actions.

Points of ‘Aqeedah: Belief in the Resurrection and Day of Judgment is an established foundation of Islamic ‘Aqeedah. Allah ﷻ will gather all people after death for a Day whose occurrence is certain, as affirmed through His revealed Books and the messages of His prophets. His promise cannot fail, because Allah ﷻ is perfectly truthful and never breaks what He has promised. The passage therefore confirms the reality of resurrection, gathering and final accountability, and teaches believers to place complete certainty in Allah’s revealed promises.

Du’a for our Ummah: O Allah, help us prepare for the Day You gather all, and make us steadfast in faith and deeds.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (10):
(Qur'an 3:10)**

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ

Innal lazeena kafaroo lan tughniya 'anhum amwaaluhum wa laaa awlaaduhum
minal laahi shai'anw wa ulaaa'ika hum waqoodun Naar

Indeed, for those who disbelieve, neither their wealth nor their offspring will help to save them in the least from Allah; and it is they who are fuel for the fire.

{Indeed, those who disbelieve} in Allah, and turn away from His Books and His Messengers and persist in disbelief, being deluded by their false displays of wealth and children **{will never avail}** or protect **{them}** in the next life **{their wealth nor their children}** **{against}** the anger **{of Allah in the least. And those}** who persist in stubborn denial **{they are the fuel of the Fire}**, meaning: their very bodies will be the fuel for the fire of regret and disgrace, which was their habit and way of life in the first (earthly) existence.

Hadith: Narrated Anas bin Malik: The Prophet (ﷺ) said, "Allah will say to the person who will have the minimum punishment in the Fire on the Day of Resurrection, 'If you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?' He will reply, Yes. Allah will say, 'I asked you a much easier thing than this while you were in the backbone of Adam, that is, not to worship others besides Me, but you refused and insisted to worship others besides Me.'" Sahih al-Bukhari 6557

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Most Majestic, the Perfectly Just, whose judgment is absolute and whose wrath cannot be averted by worldly possessions. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, by conveying Allah's timeless warning with complete truthfulness. Spiritually, it teaches that faith and righteous deeds alone bring lasting success, not wealth or family.

Its Application: Muslims should place their trust in Allah above worldly wealth, strengthen their faith through obedience, raise their families upon righteousness, and remember that eternal success depends on sincere belief and righteous actions.

Points of 'Aqeedah: A central truth of Islamic 'Aqeedah is that salvation in the Hereafter rests upon faith in Allah ﷻ and acceptance of His revealed guidance. Wealth, children and worldly status possess no independent power to protect

anyone from Allah's judgment. Those who knowingly persist in disbelief and reject His Books and Messengers face the punishment of the Fire. The passage therefore establishes both the reality of the Hereafter and Hell, while teaching that worldly possessions cannot replace īmān or secure a person against divine judgment.

Du'a for our Ummah: O Allah, enrich our hearts with faith and protect us from relying upon worldly possessions alone.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (11):
(Qur'an 3:11)**

كَذَّابٍ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ ۖ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ

Kadaabi Aali Fir'awna wallazeena min qablihim; kazzaboo bi Aayaatinaa fa
akhazahumul laahu bizunoo bihim; wallaahu shadeedul 'iqaab

Like the way of Firaun's people, and those before them; they denied Our signs; so, Allah seized them because of their sins; and Allah's punishment is severe.

{Like the habit of the people of Pharaoh and those} who harmed {before them} namely, 'Ād and Thamūd {they denied Our signs} which point to Our Oneness, revealed to Our Messengers whom We appointed as deputies from Us. {So Allah seized them} by His name, The Avenger, {for their sins} those sins arising from their denial, rejection, stubbornness, and arrogance; He completely wiped them out in the first life and burned them in the fire in the next life as a recompense for what they earned in the first. {And Allah}, the All-Powerful who has power over all things, {is severe in punishment} toward all who oppose and act arrogantly.

Hadith: Al-Harith bin Suwaid said: " 'Abdullah [bin Mas'ud] narrated two Ahadith to us, one of them from himself and the other from the Prophet ﷺ . 'Abdullah said: 'The believer sees his sins as if he was at the base of a mountain, fearing that it was about to fall upon him. The wicked person sees his sins as if (they are) flies are hitting his nose" he said: "Like this" - motioning with his hand - "to get them to fly away." Jami' at-Tirmidhi 2497

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as The Avenger and All-Powerful, showing His absolute authority over those who deny His signs. It honours the Prophet ﷺ as the messenger conveying divine justice. Spiritually, it emphasizes the consequences

of arrogance and rejection, highlighting Allah's might, wisdom, and the sacredness of submission to His guidance.

Its Application: Muslims can practice this verse daily by learning from past nations, humbly submitting to Allah's signs, avoiding denial and arrogance, following His guidance, and striving to live righteously to avert His severe punishment.

Points of 'Aqeedah: The Islamic creed confirms that Allah ﷻ sends His signs through His Messengers as evidence of His Oneness and truth. Nations that knowingly reject these signs, deny revelation and persist in arrogance are subject to Allah's punishment. The destruction of Pharaoh's people, 'Ād and Thamūd demonstrates that worldly power cannot protect against divine judgment. Allah ﷻ is Al-'Azīz, perfectly Powerful, and His punishment is just and deserved for persistent disbelief, rejection and transgression. The passage also affirms accountability in both this world and the Hereafter.

Du'a for our Ummah: O Allah, protect us from arrogance and disbelief, and guide us to obey Your signs and commands.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (12):
(Qur'an 3:12)**

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ الْمِهَادُ

Qul lillazeena kafaroosatughlaboona wa tuhsharoona ilaa jahannam; wa bi'sal mihaad

Say (O dear Prophet Muhammad ﷺ) to the disbelievers, “Very soon you shall be overcome and driven towards hell; and that is a wretched resting-place.”

{Say}, O most perfect of the Messengers ﷺ, speaking on our behalf, {to those who disbelieve} in You and Your Book, informing them of what will happen to them: {You will be overcome} by the might and wrath of Allah on the Day of Recompense, {and you will be gathered} before Allah and held accountable for what happened to you in the first life, and then you will be driven {to Hell} distance and disgrace, expelled and humiliated {and what an evil resting place} is what they have prepared for themselves there by their arrogance against the Prophets and insistence upon their disbelief and misguidance, even after the signs of faith and marks of guidance became clear.

Hadith: Narrated Al-Harith bin Suwaid: 'Abdullah bin Mas'ud related to us two narrations: One from the Prophet (ﷺ) and the other from himself, saying: A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas the wicked person considers his sins as flies passing over his nose and he just drives them away like this." Abu Shihab (the sub-narrator) moved his hand over his nose in illustration. (Ibn Mas'ud added): Allah's Messenger (ﷺ) said, "Allah is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding beast carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding beast gone. (He starts looking for it) and suffers from severe heat and thirst or what Allah wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (getting up), he raises his head to find his riding beast standing beside him." Sahih al-Bukhari 6308

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage honours the Prophet ﷺ as the truthful Messenger, speaking on behalf of Allah to warn disbelievers. It glorifies Allah's might and justice, showing that arrogance and rejection lead to disgrace in the Hereafter. Spiritually, it emphasizes accountability, the consequences of disbelief, and the sacred authority entrusted to the Prophet ﷺ.

Its Application: Muslims can practice this verse daily by warning against disbelief through righteous example, avoiding arrogance, adhering to Allah's guidance, and calling others gently to faith while remaining steadfast in following the Prophet ﷺ.

Points of 'Aqeedah: Belief in the Hereafter includes certainty that all people will ultimately be gathered before Allah ﷻ for judgment and recompense. Those who persist in disbelief and reject His revelation will face His judgment and, if they die upon such disbelief, the punishment of Hell. The passage confirms the reality of resurrection, accountability and eternal consequences beyond worldly life. It also affirms Allah's absolute authority over His creation: no person can escape His judgment or find refuge from the consequences of deliberate rejection of His truth.

Du'a for our Ummah: O Allah, keep us firm in faith, guide us from disbelief, and protect us from the wretched destiny of arrogance.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (13):
(Qur'an 3:13)**

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ
الْعَيْنِ ۗ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ ۗ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

Qad kaana lakum Aayatun fee fi'atainil taqataa fi'atun tuqaatilu fee sabeelil
laahi wa ukhraa kaafiratuny yarawnahum mislaihim ra' yal 'ayn; wallaahu
yu'ayyidu bi nasrihee mai yashaaa'; innaa fee zaalika la 'ibratal li ulil absaar

Indeed there was a sign for you in the two groups that clashed; one army fighting in Allah's cause, against the other of disbelievers, whom they (the Muslims) saw with their eyes, as twice their own number; and Allah strengthens with His help whomever He wills; indeed, in this is a lesson for the intelligent, to be learnt by observing.

{Indeed, for you} O those who are lost in the wilderness of deprivation **{was a sign}**, clear and manifest, indicating the true guidance, **{in}** the meeting of **{two groups}** when **{they met}** one being **{a group fighting in the cause of Allah}**, to raise His word and establish His Oneness, and **{the other disbelievers}** fighting against the believers out of stubbornness and arrogance. And despite your (O disbelievers) being many times the number and equipment of the monotheist believers, **{they see them}** that is, the believers **{as equal to themselves in the sight of the eye}**, meaning at first glance, and they fear them greatly, supported by Allah's help and victory. **{And Allah}**, who encompasses all that occurs in His dominion, **{supports with His victory}** the One He wills among His sincere servants in obedience and submission. **{Indeed, in that}** the victory despite the opposite appearing **{is a lesson}**, a clear admonition and reminder, **{for those endowed with insight}**, the perceptive who reflect deeply on the inner realities and secrets, without being distracted by the deceptive adornments of this lowly world and its desires and pleasures unlike those immersed and absorbed in the sea of heedlessness and delusion.

Hadith: Narrated Ibn `Abbas: The Prophet (ﷺ) said on the day (of the battle) of Badr, "This is Gabriel holding the head of his horse and equipped with arms for the battle. Sahih al-Bukhari 3995

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Encompassing, granting victory to His sincere servants despite overwhelming odds. It honours the Prophet ﷺ as the leader of believers, guiding them in raising Allah's Word. Spiritually, it teaches reliance on divine support, the reality of faith over appearances, and the discernment of the perceptive heart.

Its Application: Muslims can practice this verse daily by placing trust in Allah's support, remaining steadfast in righteous causes, not being intimidated by greater numbers or worldly power, and learning lessons from His victories and guidance.

Points of 'Aqeedah: This passage strengthens 'Aqeedah by affirming that Allah ﷻ alone grants true support, victory and success to His servants. Outward numbers, strength and material means do not determine the final outcome independently of His will. The believer therefore places reliance upon Allah ﷻ while using lawful means and remaining obedient to Him. The victory of the believers is presented as a sign of Allah's power and wisdom, teaching that worldly appearances can deceive, whereas true reliance and steadfastness belong to those who recognize Allah's absolute authority.

Du'a for our Ummah: O Allah, strengthen us in Your cause, grant us victory through Your help, and make us steadfast in faith.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (14):
(Qur'an 3:14)**

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ
الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۚ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ

Zuuyina linnaasi hubbush shahawaati minannisaaa'i wal baneena
walqanaateeril muqantarati minaz zahabi walfiddati walkhailil musawwamati
wal an'aami walhars; zaalika mataa'ul hayaatid dunyaa wallaahu 'indahoo
husnul ma-aab

**Beautified is for mankind the love of these desires women, and sons, and
heaps of gold and piled up silver, and branded horses, and cattle and
fields; this is the wealth of the life of this world; and it is Allah, with
Whom is the excellent abode.**

{Beautified} Meaning: made appealing and attractive **{to the people}** that is, to those deceived by the glitter of the worldly life **{is the love of desires}** meaning: the love of what the soul craves, the roots of which are contained in the things mentioned next **{of women}** referring to those whom one desires, especially for sexual relations, which are among the most pleasurable physical enjoyments **{and sons}** for pride, boasting, and strength against adversaries **{and hoarded treasures}** meaning: abundant wealth **{of gold and silver}** because they are means to obtain those desired pleasures that the hearts naturally incline toward **{and branded horses}** well-marked, decorated, and belonging to them, which

they ride and boast upon {**and cattle**} such as camels, cows, and sheep, which they use for transport, food, and farming {**and cultivated land**} for sustenance and livelihood {**That**} meaning, all these things {**is the enjoyment of the worldly life**} which is perishable and a distraction from reaching Paradise, the true abode of permanence and peace, and the meeting place with the Most Loving Creator {**but Allah**} the One who guides to the path of truth {**with Him is the best return**} for the one who turns toward Him and seeks His presence: the finest destination and ultimate homecoming.

Hadith: Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, "If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust. And Allah forgives him who repents to Him." Sahih al-Bukhari 6439

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Guide to the ultimate and eternal reward, showing that worldly pleasures wealth, family, status, and possessions are fleeting distractions. It honours the Prophet ﷺ by illustrating the path he conveys: turning hearts from temporary delights toward Allah's presence. Spiritually, it emphasizes attachment to the Divine over worldly allurements.

Its Application: Muslims can practice this verse daily by moderating attachment to worldly desires, prioritizing Allah's pleasure over material wealth, valuing the Hereafter, and using worldly blessings as means to obey and remember Him.

Points of 'Aqeedah: The Islamic creed teaches that worldly attractions are temporary and must never become a substitute for devotion to Allah ﷻ or the pursuit of the Hereafter. Wealth, family, possessions and worldly pleasures are blessings and tests, not objects of ultimate attachment or worship. Their enjoyment eventually ends, whereas the Hereafter is everlasting. Sound 'Aqeedah directs the believer to recognize Allah ﷻ as the true source of every blessing and to seek the best and lasting return with Him rather than being deceived by temporary worldly adornments.

Du'a for our Ummah: O Allah, help us focus on You, restrain worldly distractions, and guide us to Your excellent abode.

Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (15):
(Qur'an 3:15)

قُلْ أُوتِيتُكُمْ بِخَيْرٍ مِنْ ذَلِكَ ۖ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

Qul a'unabbi 'ukum bikhairim min zaalikum; lillazeenat taqaw 'inda Rabbihim
jannaatun tajree min tahtihal anhaaru khaalideena feehaa wa azwaajum
mutahharatunw wa ridwaanum minal laah; wallaahu baseerum bil'ibaad

Say (O dear Prophet Muhammad ﷺ), “Shall I inform you of something better than that? For the pious, with their Lord, are Gardens beneath which rivers flow they will abide in it forever and pure wives, and Allah’s pleasure”; and Allah sees the bondmen.

{Say} O most perfect of Messengers ﷺ , to the believers, to those sincere in worshipping Allah, eager for His abundant reward, soaring toward the vastness of His closeness, seeking to attain the honour of meeting Him, annihilated in Allah in order to gain the glory of abiding with Him, stir within them the chains of longing and love **{Shall I inform you}** O you who are lost in the deserts of possibility, bound by the chains of worldly existence, imprisoned in the narrow walls of time and space **{of something better}** in degree and rank **{than that}** which you have inclined toward and desired in this worldly life something that will be granted to you in the next life **{for those who are mindful}** among you of God's prohibitions, who turned to Allah in this world, and refrained from what He has forbidden through the words of His messengers, **{with their Lord}** who nurtured them with His guidance to avoid the forbidden and disliked acts, **{are gardens}** of spiritual knowledge and realities **{beneath which rivers flow, abiding therein}** rivers of divine unveilings and witnessing **{and purified spouses}** meaning good deeds and spiritual states, **{purified}** from the filth of egotism and hypocrisy, free from inclining toward innovation and base desires, **{and}** in addition to that, they have **{a great pleasure}** **{from Allah}** meaning that He establishes them in the station of true servanthood and contentment with whatever comes by divine decree, to such a level that they attribute none of the events to causes or intermediaries; in fact, they do not even see intermediaries at all **{and Allah}** who is the guide of all **{is All-Seeing of His servants}** those content with His decree and approved in His execution and enactment.

Hadith: Narrated Abu Sa'id Al-Khudri: Allah's Messenger (ﷺ) said, "Allah will say to the people of Paradise, 'O the people of Paradise!' They will say, 'Labbaik, O our Lord, and Sa'daik!' Allah will say, 'Are you pleased?' They will say, 'Why should we not be pleased since You have given us what You have not given to anyone of Your creation?' Allah will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allah will say, 'I will bestow My pleasure and contentment upon you so that I will never be angry with you after for-ever.' " Sahih al-Bukhari 6549

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Seeing Guide, nurturing hearts toward obedience and spiritual refinement. It honours the Prophet ﷺ as the inspirer of love and longing for the Divine. Spiritually, it highlights the reward for mindfulness: gardens of knowledge, rivers of unveiling, purified companions, and ultimate contentment in servitude to Allah.

Its Application: Muslims can practice this verse daily by striving for piety, obeying Allah’s commands, avoiding forbidden acts, and focusing on earning His pleasure rather than worldly gains.

Points of ‘Aqeedah: The Islamic creed affirms the reality and superiority of the Hereafter, where Allah ﷻ has prepared everlasting gardens and great reward for those who observe His commands and avoid what He has prohibited. Paradise is a real, lasting abode, not merely a spiritual state. Allah’s pleasure is among the greatest rewards granted to His obedient servants. The passage also teaches reliance upon Allah ﷻ and contentment with His decree, while affirming that He sees His servants and knows their sincerity, obedience and inner states perfectly.

Du’a for our Ummah: O Allah, grant us true piety, contentment with Your decree, and eternal reward in Your Gardens beneath which rivers flow.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (16):
(Qur’an 3:16)**

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

Allazeena yaqooloona Rabbanaaa innanaaa aamannaa faghfir lanaa
zunoobanaa wa qinaa 'azaaban Naar

**Those who say, “Our Lord! we have accepted faith, so forgive us our sins
and save us from the punishment of fire.”**

{**Those who say**} with their tongues in agreement with what is in their hearts when they are in intimate supplication with their Lord: **{Our Lord, indeed we have believed}** through Your enabling grace, in Your Oneness, in Your books, and in Your messengers; **{so forgive us}** through Your kindness, **{our sins}** which have emerged from our egotism, and conceal our flaws which we remained upon until they were unveiled by Your Oneness; **{and protect us}** through Your grace, and safeguard us through Your bounty **{from the punishment of the Fire}**, which has been prepared for those who are distant and forsaken, far from the honour of Your presence and make us, through Your grace.

Hadith: Anas said that the Prophet ﷺ said: Allah will say: 'Remove from the Fire whoever remembered Me one day, or feared Me while in a state of sinning.' Jami' at-Tirmidhi 2594

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Forgiver and Protector, responsive to sincere hearts acknowledging His Oneness and guidance. It honours the Prophet ﷺ as the intercessor whose message leads to divine mercy. Spiritually, it emphasizes heartfelt submission, seeking pardon, concealment of flaws, and protection from the Fire through Allah's grace and bounty.

Its Application: Muslims can practice this verse daily by sincerely affirming their faith, regularly seeking Allah's forgiveness, reflecting on their actions, and striving to avoid sins while seeking protection from the Fire.

Points of 'Aqeedah: A sound foundation of 'Aqeedah is sincere belief in Allah ﷻ, His Oneness, His Books and His Messengers, accompanied by humble dependence upon His mercy. Believers acknowledge their sins and shortcomings rather than relying upon their own deeds, and they seek Allah's forgiveness and protection from the punishment of Hell. The passage affirms that forgiveness and salvation are ultimately granted by Allah's grace. It also highlights the believer's continual need for sincere repentance, humility and hope in Allah ﷻ.

Du'a for our Ummah: O Allah, forgive our sins, protect us from the Fire, and make us steadfast in faith.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (17):
(Qur'an 3:17)**

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

Assaabireena wassaa diqeena walqaaniteena walmunfiqueena walmus
taghfireena bil as-har

**The steadfast, and the truthful, and the reverent, and who spend in
Allah's cause, and who seek forgiveness in the last hours of the night.**

{Those who are patient} over all that befalls them of hardship and adversity in the path of Your Oneness; **{and the truthful}** who abstain entirely from lying in their meaningful speech that reflects their hearts, which are tranquil through faith; **{and the devoutly obedient}** who are humble and submissive to You in both their outward actions and inward states; **{and those who spend}** from the pure provisions You have granted them, seeking only Your pleasure, without

tainting it with reminders of favour or harm; **{and those who seek forgiveness}** from You, those in awe of Your wrath and majesty, hoping for pardon **{in the pre-dawn hours}** when all distractions are absent and nothing hinders turning fully to Your presence, bearing witness to Your Oneness.

Hadith: Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Our Lord, the Blessed, the Superior, “comes” (no question of descending and ascending) every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?" Sahih al-Bukhari 1145

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Wise, All-Majestic, and Forgiving, honouring those who embody patience, truthfulness, devotion, generosity, and sincere repentance. It highlights the Prophet ﷺ as the exemplar guiding hearts to divine submission. Spiritually, it emphasizes inner tranquillity, selflessness, and turning wholly to Allah in worship and remembrance.

Its Application: Muslims can practice this verse daily by showing patience in trials, speaking truthfully, being humble and obedient, giving sincerely in charity, and regularly seeking Allah’s forgiveness, especially during the quiet hours before dawn.

Points of ‘Aqeedah: The foundations of ‘Aqeedah are reflected in patience, truthfulness, humble obedience, sincere charity and seeking Allah’s forgiveness. Believers endure hardship while remaining firm upon Tawhīd, knowing that Allah alone is worthy of worship. Their outward actions and inward states should submit to Him, while their spending is sincerely for His pleasure. The passage also affirms Allah’s majesty, wrath and mercy, encouraging believers to fear His punishment and hope for His forgiveness through sincere repentance and supplication.

Du’a for our Ummah: O Allah, make us steadfast, truthful, devout, charitable, and grant us forgiveness in the last hours of the night.

Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (18):
(Qur’an 3:18)

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Shahidal laahu annahoo laa ilaaha illaa Huwa walmalaaa'ikatu wa ulul 'ilmi
qaaa'imam bilqist; laaa ilaaha illaa Huwal 'Azeezul Hakeem

Allah has given witness that there is none worthy of worship (God) except Him and the angels and the scholars also give witness, established with justice (with truth) there is no God except Him, the Almighty, the Wise.

{Allah bears witness} by His very Essence **{that there is no deity}** meaning: there is no true existence, no being, no reality, no actualized thing, no established entity **{except Him}**, the Ever-Living, the One truly deserving of divinity, unique in His self-sustaining power, and singular in eternal permanence; there is nothing besides Him. **{And}** along with His own testimony of His Oneness, **{the angels}** also bear witness meaning: the divine names and attributes that subsist by the One Essence, for all things subsist through Him and are established by Him, having no reference point or source besides Him **{and}** likewise bear witness **{those endowed with knowledge}**, from among the manifestations of created beings in His image, influenced by His attributes and names, even though the testimony of each of them ultimately refers back to His own testimony, since all are **{standing}** made to stand and realized **{in justice}**, that is, the divine justice that spreads across the appearances of all created things eternally and perpetually. **{There is no deity}** meaning: there is no manifestation or reality for anything **{except Him, the Almighty}**, the One who prevails and has the power to manifest all things, **{the All-Wise}**, perfect in nurturing and managing them, saying willingly and out of longing after having been realized in the station of true servanthood.

Hadith: It was narrated that azZubair bin al-`Awwam (رضي الله عنه) said: I heard the Messenger of Allah (ﷺ) recite this verse when he was in ‘Arafah: ‘Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise” (Surah Al-‘Imran [3:18]). And I am one of the witnesses to that, O Lord.” Musnad Ahmad 1421

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Ever-Living, Almighty, and All-Wise, the sole reality and sustainer of all existence. It honours the Prophet ﷺ as the guide who manifests divine knowledge and bears witness to His Oneness. Spiritually, it emphasizes the interconnectedness of creation, divine justice, and the ultimate return of all testimony to Allah.

Its Application: Muslims can embody this verse daily by affirming Allah’s Oneness in thought, word, and deed, seeking knowledge to recognize His signs,

acting justly, and aligning their lives with the guidance of the Almighty and All-Wise.

Points of ‘Aqeedah: A central principle of ‘Aqeedah is that Allah ﷻ alone is the true God, absolutely One, Almighty and All-Wise, with no partner or rival. His existence is independent and eternal, while every created being depends entirely upon Him. His Names and Attributes are perfect and belong to Him without resembling creation. Angels and people of knowledge testify to His Oneness, while His perfect justice encompasses all creation. Nothing created shares His divinity, essence or independent power.

Du’a for our Ummah: O Allah, guide us to witness Your Oneness, live in Your justice, and follow Your wisdom always.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (19):
(Qur’an 3:19)**

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا
بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Innad deena 'indal laahil Islaam; wa makhtalafal lazeena ootul Kitaaba illaa
mim ba'di maa jaaa'ahumul 'ilmu baghyam bainahum; wa mai yakfur bi
Aayaatil laahi fa innal laaha saree'ul hisaab

Indeed, the only true religion in the sight of Allah is Islam; those who had received the Books differed only after the knowledge came to them, due to their hearts’ envy; and whoever disbelieves in the signs of Allah, then Allah is swift at taking account.

{Indeed, the religion} that is everlasting, the upright and accepted path **{with Allah}** the One who guides His servants to the path of righteousness is **{Islam}**, the religion revealed from Him to the best of creation, our Master Muhammad ﷺ.

{And none differed} meaning, opposed or denied the truth of Islam **{among those who were given the Book}**, the Jews and Christians, **{except after knowledge had come to them}** certain knowledge in their revealed scriptures from Allah that the true Prophet ﷺ and the true religion would appear, the one abrogating all previous religions. They recognized his truthfulness through the clear signs and proofs in their own books, and yet they rejected him **{out of envy}** a deep-rooted jealousy **{among themselves}**, arising from a desire for leadership, arrogance, pride, and stubborn defiance. **{And whoever disbelieves in the signs of Allah}** through such false, deceitful claims, Allah will recompense them for each one without missing anything. **{For Allah is swift in**

reckoning} nothing escapes His knowledge, and His punishment is severe for those who deny His signs after their truth has become manifest.

Hadith: It is narrated on the authority of 'Abbas b. 'Abdul-Muttalib that he heard the Messenger of Allah saying: He has found the taste of faith (iman) who is content with Allah as his Lord, with Islam as his religion (code of life) and with Muhammad (ﷺ) as his Prophet. Sahih Muslim 34

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the ultimate Guide, revealing Islam as the eternal and upright religion. It honours the Prophet ﷺ as the final messenger, whose truth was recognized yet rejected by some out of envy. Spiritually, it emphasizes divine justice, accountability, and the certainty of Allah's swift reckoning for denial of His clear signs.

Its Application: Muslims can live this verse daily by sincerely following Islam, embracing its guidance, avoiding envy or pride, and recognizing the truth in Allah's signs while striving to remain steadfast in faith and obedience.

Points of 'Aqeedah: The creed of Islam affirms that Allah ﷻ alone is the source of true guidance and that Islam is the final, complete religion revealed through Prophet Muhammad ﷺ. Faith therefore requires accepting his prophethood and the truth of the Qur'anic revelation. The passage also establishes that rejecting Allah's signs after their truth becomes clear is disbelief. Human envy, arrogance and stubbornness cannot alter revealed truth, while Allah's perfect knowledge and justice ensure that every rejection and denial is fully accounted for.

Du'a for our Ummah: O Allah, strengthen our faith in Islam, protect us from envy, and guide us to follow Your clear signs.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (20):
(Qur'an 3:20)**

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۖ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ ۚ
فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ۖ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

Fa in haaajjooka faqul aslamtu wajhiya lillaahi wa manit taba'an; wa qul
lillazeena ootul Kitaaba wal ummiyyeena 'a-aslamtum; fa in aslamoo faqadih
tadaw wa in tawallaw fa innamaa 'alaikal balaagh; wallaahu baseerum bil
'ibaad

Then if they argue with you, (O dear Prophet Muhammad ﷺ) say, “I have submitted my face (self) to Allah and likewise have my followers”; and say to the People given the Book(s) and the illiterate, “Have you submitted (accepted Islam)?” If they submit, they have attained the right path and if they turn away (reject), then your duty is only to convey this command; and Allah is seeing the bondmen.

{So if they argue with you} meaning, if they dispute with you, O most perfect of Messengers ﷺ, after the truth of your religion and your Book has become evident to them out of obstinacy and denial, then do not argue with them; rather, turn away from them. **{Then say: I have submitted}** that is, I have surrendered and entrusted my matter in the manifestation of my religion **{my face}** my created form, made in the image of God and encompassing all realities **{to Allah}**, both outwardly and inwardly. **{And whoever follows me}** must likewise submit and surrender fully to Allah in all matters. **{And say}** O most perfect of Messengers ﷺ, in complete sincerity and counsel **{to those who were given the Book}**, the Jews and Christians, **{and the unlettered}** those who have not received a book or prophetic message: **{Have you submitted?}** Have you accepted the clear religion of Islam, affirming the Oneness of Allah, just as I and my followers have submitted after the truth has been made evident to you? Or do you refuse out of envy and stubbornness? **{Then if they submit}** after your invitation and presentation of the path of guidance, **{they have been rightly guided}** to the truth, just as you and those who follow you have been guided. **{But if they turn away}** and reject your call out of arrogance and defiance, **{then upon you is only the delivery}** meaning: their rejection does not harm you; your duty is only to convey the message. You are not accountable for their deeds, nor are they for yours. So turn away from them. **{And Allah}** who encompasses them and their innermost secrets **{is All-Seeing}** and fully aware **{of His servants}**, their states and their actions, and He will recompense each according to His perfect knowledge and awareness.

Hadith: Narrated `Abdullah bin `Amr: The Prophet (ﷺ) said, "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire." Sahih al-Bukhari 3461

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Seeing and All-Knowing, guiding humanity through the Prophet ﷺ. It honours him ﷺ as the perfect Messenger, exemplifying complete submission to Allah. Spiritually, it emphasizes sincere conveyance of

the message, personal accountability, and that guidance or rejection lies solely with Allah, while believers follow the path of true submission.

Its Application: Muslims can practice this verse daily by sincerely submitting to Allah in all actions, following the Prophet ﷺ, conveying the message of Islam with wisdom and patience, and leaving the guidance of others to Allah's knowledge and decree without arguing.

Points of 'Aqeedah: True 'Aqeedah requires complete submission to Allah ﷻ, affirming His absolute Oneness and accepting the guidance brought by His Messenger Muhammad ﷺ. The Prophet ﷺ conveyed the revelation faithfully, but he was not responsible for forcing guidance into people's hearts; each person is accountable for accepting or rejecting the truth. Allah ﷻ is All-Seeing and perfectly aware of His servants, their inner states and actions. Ultimate guidance belongs to Him, while the Messenger's duty is to convey the message clearly.

Du'a for our Ummah: O Allah, make us sincere in submission, steadfast in conveying Your guidance, and patient with those who turn away.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (21):
(Qur'an 3:21)**

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ
النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

Innal lazeena yakfuroona bi Aayaatil laahi wa yaqtuloonan Nabiyyeena
bighairi haqqinw wa yaqtuloonal lazeena ya'muroona bilqisti minannaasi
fabashirhum bi'azaabin aleem

**Those who disbelieve in the signs of Allah, and wrongfully martyr the
Prophets, and slay people who enjoin justice so give them the glad tidings
of a painful punishment.**

And say to them also as a reminder and to bring to mind the condition of their past ancestors **{Indeed, those who disbelieve}** that is, those who deny **{the signs of Allah}** revealed to His prophets, even after the truth and authenticity of these signs have been made clear, **{and}** who **{kill the prophets}** to whom those signs were revealed by Allah **{without right}** meaning, without any lawful justification or divine permission **{and they also kill}** **{those who enjoin justice}** that is, those who call to fairness and righteousness **{from among the people}**, those who follow the teachings of the prophets, adhere to their laws, and obey their commands and rulings: upon such people befell what befell them in this world, and in the Hereafter there awaits them even greater punishment.

This warning is given so that they may take heed and refrain, but if they do not, then {**give them glad tidings of a painful punishment**}, as a consequence of their persistent denial and stubbornness.

Hadith: Abdullah ibn Mas'ud reported: The Messenger of Allah ﷺ said, "The people punished most severely on the Day of Resurrection are a man who was killed by a prophet or who killed a prophet, an Imam of misguidance, and a sculptor of graven images." Musnad Ahmad 3868

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Just and All-Powerful, warning of consequences for those who reject His signs and persecute His messengers. It honours the Prophet ﷺ as the bearer of divine guidance and enjoins reflection on past lessons. Spiritually, it emphasizes accountability, justice, and the certainty of Allah's recompense for persistent disbelief and wrongdoing.

Its Application: Muslims practice this verse by firmly rejecting injustice, honouring truth and its callers, standing against oppression with wisdom, and supporting those who promote fairness, while avoiding wrongdoing and remaining conscious of accountability before Allah.

Points of 'Aqeedah: A fundamental teaching of 'Aqeedah is that Allah ﷻ sends signs and revelation through His prophets as decisive guidance, and rejecting them after their truth is established is disbelief. Prophets are honoured servants entrusted with conveying Allah's message, while those who oppose divine truth and persecute righteous people incur severe consequences. The passage affirms accountability in both this world and the Hereafter, demonstrating Allah's perfect justice: persistent denial and oppression do not escape His judgment or punishment.

Du'a for our Ummah: O Allah, protect us from injustice, strengthen us upon truth, and make us defenders of justice for Your sake.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (22):
(Qur'an 3:22)**

أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ

Ulaaa'ikal lazeena habitat a'maaluhum fid dunyaa wal Aakhirati wa maa
lahum min naasireen

**They are those whose deeds are wasted in this world and in the Hereafter;
and they do not have any aides.**

{Those} the ones who persist in defiance and stubborn denial **{are the ones whose deeds are rendered void}** all their actions are nullified and lost **{both in this world and}** also **{in the Hereafter}**; they will have no benefit from their deeds before Allah. **{And they will have}** no one **{to help them}** before their Lord no intercessor, no supporter to assist them **{from among those they used to seek help from}**, those whom they claimed to follow and depended on for support, who themselves are misguided and absorbed in heedlessness, having no share in guidance at all.

Hadith: Anas b. Malik reported that Allah's Messenger (ﷺ) said: Verily, Allah does not treat a believer unjustly in regard to his virtues. He would confer upon him (His blessing) in this world and would give him reward in the Hereafter. And as regards a non-believer, he would be made to taste the reward (of virtue in this world) what he has done for himself so much that when it would be the Hereafter, he would find no virtue for which he should be rewarded. Sahih Muslim 2808a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the ultimate Judge, whose power nullifies the deeds of persistent disbelievers both in this life and the Hereafter. It honours the Prophet ﷺ as the guide conveying this truth. Spiritually, it emphasizes the futility of relying on others instead of Allah, and the absolute necessity of sincere submission to Him.

Its Application: Muslims can put this verse into practice by ensuring their actions are sincere for Allah alone, avoiding hypocrisy, worldly show, or reliance on others for acceptance, and constantly seeking His guidance to make deeds meaningful in both worlds.

Points of ‘Aqeedah: A vital principle of ‘Aqeedah is that salvation ultimately depends upon faith in Allah ﷻ and acceptance of His guidance, not merely upon outward deeds or worldly affiliations. Persistent disbelief and rejection of divine truth can cause deeds to have no saving benefit in the Hereafter. The passage also establishes that no created being possesses independent power to save anyone from Allah’s judgment. False objects of reliance cannot provide help, while Allah ﷻ alone has absolute authority over reward, punishment and final judgment.

Du’a for our Ummah: O Allah, make our deeds sincere, accepted by You, and shield us from voiding them through heedlessness or misguidance.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (23):
(Qur'an 3:23)**

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ
مِّنْهُمْ وَهُمْ مُّعْرِضُونَ

Alam tara ilal lazeena ootoo naseebam minal Kitaabi yud'awna ilaa Kitaabil
laahi liyahkuma bainahum summa yatawallaa fareequm minhum wa hum
mu'ridoon

**Did you not see them who have received a part of the Book when called
towards the Book of Allah for judging between them, a group of them
opposes it and turns away?**

{Have you not seen}, O observer, **{those who were given a portion}** meaning the Jews who were granted **{a complete share of the Scripture}** that is, the Tawraat, according to their claim, **{when they are called}** in events **{to the Book of Allah}** which they claim to believe in and act upon, **{so that it may judge between them}**, in accordance with what Allah has commanded in His Book yet how they become negligent and lax, **{then}** their negligence escalates to the point that **{a party of them}** **{turns away}** from the Book, **{while they are heedless}** of it and its rulings altogether.

Hadith: Narrated 'Abdullah bin 'Umar: The Jews came to Allah's Apostle and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allah's Apostle ﷺ said to them, "What do you find in the Torah (old Testament) about the legal punishment of Ar-Rajm (stoning)?" They replied, (But) we announce their crime and lash them." Abdullah bin Salam said, "You are telling a lie; Torah contains the order of Rajm." They brought and opened the Torah and one of them solaced his hand on the Verse of Rajm and read the verses preceding and following it. Abdullah bin Salam said to him, "Lift your hand." When he lifted his hand, the Verse of Rajm was written there. They said, "Muhammad has told the truth; the Torah has the Verse of Rajm. The Prophet then gave the order that both of them should be stoned to death. ('Abdullah bin 'Umar said, "I saw the man leaning over the woman to shelter her from the stones." Bukhari 3635

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Supreme Judge, whose Book is the ultimate standard for truth and justice. It honours the Prophet ﷺ as the messenger through whom divine guidance is conveyed. Spiritually, it emphasizes accountability, the danger of negligence toward divine revelation, and the consequences of ignoring Allah's commands and the truths contained in His Scriptures.

Its Application: Muslims can put this verse into practice by sincerely following Allah's guidance in the Qur'an, judging and deciding matters according to His commands, and avoiding negligence or turning away from His revealed truths.

Points of 'Aqeedah: The teachings of 'Aqeedah establish that believing in Allah's revealed Books requires sincere acceptance of their divine authority and submission to their guidance. Claiming faith while knowingly turning away from Allah's revelation is a serious contradiction between belief and conduct. The passage also affirms that Allah ﷻ is the ultimate Lawgiver and that His revealed guidance is the criterion by which truth and justice are established. Deliberately neglecting or rejecting divine revelation reflects heedlessness and exposes a person to accountability before Allah ﷻ.

Du'a for our Ummah: O Allah, guide our hearts to Your Book and keep us steadfast in obeying Your commands.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (24):
(Qur'an 3:24)**

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ ۖ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ

Zaalika bi annahum qaaloo lan tamassanan naaru illaaa ayyaamam
ma'doodaatinw wa gharrahum fee deenihim maa kaanoo yaftaroon

They dared to do this because they say, "The fire will definitely not touch us except for a certain number of days"; and they are deceived in their religion by the lies they fabricated.

It is narrated that the Prophet ﷺ entered the schools of the Jews, and Na'im ibn 'Amr and al-Hārith ibn Zayd said to him: "On what religion are you, O Muhammad ﷺ?" He said: "On the religion of my father Ibrahim", so they said: "Indeed, Ibrahim was a Jew." The Prophet ﷺ then said: "Bring your Book so it may judge between us and you," but they denied him and refused to bring it forth, so the following was revealed: **{That}** the turning away and rejection was due to the abundance of blameworthy traits and corrupt habits deeply rooted in their souls, falsely attributed to their religion **{because they said: "The Fire will not touch us"}** that which has been prepared as a punishment for the sinners **{except for a few}** limited **{numbered days}**, whether our sins are many or few, great or small. **{And what deceived them in their religion was what they used to fabricate}**; that is: what emboldened them to commit sin and disobedience were the fabrications they made up about their religion, such as this statement of theirs, and their belief that their forefathers the prophets would intercede for

them even if their sins were grave and that Ya'qub pleaded with God that He not punish his children except merely to fulfill His oath.

Hadith: Narrated Abu Huraira: Allah's Messenger (ﷺ) got up when the Verse:-
-'And warn your tribe of near kindred....' (26.214) was revealed and said, "O Quraish people! (or he said a similar word) Buy yourselves! I cannot save you from Allah (if you disobey Him) O Bani Abu Manaf! I cannot save you from Allah (if you disobey Him). O `Abbas! The son of `Abdul Muttalib! I cannot save you from Allah (if you disobey Him) O Safiya, (the aunt of Allah's Messenger (ﷺ)) I cannot save you from Allah (if you disobey Him). O Fatima, the daughter of Muhammad ! Ask what you wish from my property, but I cannot save you from Allah (if you disobey Him). Sahih al-Bukhari 4771

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the ultimate Judge and Revealer of truth, highlighting the Prophet ﷺ as the bearer of divine guidance rooted in Ibrahim's pure monotheism. It shows his role in calling people to accountability. Spiritually, it emphasizes the danger of false beliefs, fabricated excuses, and reliance on forefathers, contrasting it with sincere submission to Allah's commands.

Its Application: Muslims can put this verse into practice by trusting Allah's justice fully, avoiding false assumptions about His mercy, and adhering strictly to His guidance without fabricating excuses to justify sins.

Points of 'Aqeedah: A sound foundation of 'Aqeedah rejects the false assurance that lineage, religious claims or imagined intercession can guarantee salvation despite persistent sin and disbelief. Allah ﷻ alone determines reward and punishment with perfect justice, and no sinner can presume immunity from His judgment. The passage also affirms the truth of Prophet Ibrahim's ﷺ faith as pure submission to Allah, and the obligation to accept authentic revelation rather than fabricating beliefs that encourage disobedience. Intercession, when granted, remains entirely subject to Allah's permission and judgment.

Du'a for our Ummah: O Allah, protect us from self-deception and guide us to obey Your commands sincerely.

Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (25):
(Qur'an 3:25)

فَكَيْفَ إِذَا جُمِعْنَا لَهُمْ لَيُّومٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

Fakaifa izaa jama'naahum li Yawmil laa raiba fee wa wuffiyat kullu nafsim
maa kasabat wa hum laa yuzlamoon

So, what will be (their state) when We bring all of them together for the Day (of Resurrection) about which there is no doubt; and every soul will be paid back in full for what it has earned, and they will not be wronged.

Say to them, O most complete of messengers ﷺ, on our behalf: {**So how**} how can the Fire not touch them? Remind them of {**when We gather them**} to Us after We had dispersed them from Us, for the purpose of gaining knowledge, truths, unveilings, and spiritual witnessing {**for a Day**} whose reality is {**there is no doubt in it**} for the one to whom it has been unveiled. {**And**} after We have gathered them, {**every soul will be fully compensated**} for {**what it has earned**} whether it be truths and deep knowledge, or sins and abandonment. {**And they**}, meaning each one of them on that Day, will be recompensed for what they have earned, {**and they will not be wronged**}. So attainment and arrival will be for the people of excellence and acceptance, and woe all woe to the ones who are rejected and humiliated. Rescue us with Your gentleness, O Subtle One, O You who are hidden in Your kindness.

Hadith: 'A'isha reported that she heard Allah's Messenger (ﷺ) as saying: The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised. I said: Allah's Messenger, will the male and the female be together on the Day and would they be looking at one another? Upon this Allah's Messenger (ﷺ) said: 'A'isha, the matter would be too serious for them to look to one another. Sahih Muslim 2859a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Just and Subtle, who recompenses every soul fully for its deeds. It honours the Prophet ﷺ as the perfect messenger, conveying divine truth and accountability. Spiritually, it emphasizes the certainty of the Day of Judgment, the distinction between the righteous and the rejected, and the need for Allah's gentle guidance and protection.

Its Application: Muslims can put this verse into practice by being mindful of their deeds, striving for righteousness, and preparing for the Day of Judgment with sincerity, knowing Allah will recompense everyone justly.

Points of 'Aqeedah: A decisive truth of 'Aqeedah is the certainty of the Day of Judgment, when Allah ﷻ will resurrect and gather every soul and recompense it for what it has earned. No person will escape accountability, and Allah's judgment will contain no injustice whatsoever. The passage therefore rejects any presumption of guaranteed salvation based on claims or lineage. Reward and

punishment are real, and Allah ﷻ, Al-Laṭīf, deals with His servants according to perfect knowledge, justice and mercy.

Du'a for our Ummah: O Allah, help us earn Your pleasure and grant us success on the Day of Recompense.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (26):
(Qur'an 3:26)**

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۚ يَدُكَ الْخَيْرُ ۚ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Qulil laahumma Maalikal Mulki tu'til mulka man tashaaa'u wa tanzi'ul mulka
mimman tashhaaa'u wa tu'izzu man tashhaaa'u wa tuzillu man tashhaaa'u
biyadikal khairu innaka 'alaa kulli shai'in Qadeer

Invoke (O dear Prophet Muhammad ﷺ), “O Allah! Owner Of The Kingdom You bestow the kingdom on whomever You will, and You take back the kingdom from whomever You will; and You give honour to whomever You will, and You humiliate whomever You will; only in Your Hand (control) lies all goodness; indeed, You are Able to do all things.”

{Say}, O you who are realized in the station of witnessing the Divine Essence, and unveiled to the Oneness of the Real utter this supplication from the tongue of your all-encompassing rank, which gathers all levels and stations: **{O Allah}**, **O {Master of the Kingdom}**, meaning: the One who exercises future authority over the manifestations of Your Essence. **{You give}**, You bestow and unveil through Your gentleness, **{sovereignty}**, meaning: the self-manifesting Unity (tawhid) of the Essence, **{to whom You will}**, from among the elite manifestations of Your Attributes and Names. **{And You take away}**, You withhold and veil through Your overpowering majesty, **{sovereignty}**, that is, the aforementioned Unity, **{from whom You will}**, from among the common manifestations thus fulfilling the demands of the traits of Your Beauty and Majesty. **{And You honour whom You will}**, through arrival at the vastness of Your annihilation (fanā'). **{And You humiliate whom You will}**, beyond the veil of the curtains of Your Majesty. In summary: **{In Your hand}**, that is, in Your power, authority, will, and volition, **{is all good}**, meaning: all of existence, and its manifestation in diverse forms. **{Indeed, You}**, in Your very Essence, **{are capable over all things}**, meaning: over every manifestation of Your existence. Your capabilities are truly without end.

Hadith: Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "The most awful name in Allah's sight on the Day of Resurrection, will be (that of) a man calling himself Malik Al-Amlak (the king of kings). Sahih al-Bukhari 6205

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Master of all sovereignty, whose gentleness and majesty determine honour and humiliation. It honours the Prophet ﷺ as the realized station of witnessing the Divine Essence, exemplifying submission and annihilation in Allah. Spiritually, it emphasizes divine authority, the distribution of guidance, and the boundless power and wisdom of Allah over all existence.

Its Application: Muslims can practice this verse daily by recognizing that all authority, honour, and goodness come from Allah alone, humbling themselves in submission, trusting His decree, and avoiding arrogance or envy over worldly status or wealth.

Points of ‘Aqeedah: The heart of ‘Aqeedah is to recognize Allah ﷻ as the sole Owner and Controller of all sovereignty, whose power, will and wisdom encompass everything. He grants and removes authority, honours and humbles whom He wills, and all created affairs remain under His decree. Every blessing ultimately comes from Him, while Allah ﷻ Himself is independent of creation. His Names and Attributes are perfect and unique to Him. Any language of spiritual “annihilation” must be understood as humility and surrender, never as union with Allah or identification of Creator and creation.

Du’a for our Ummah: O Allah, grant us Your guidance, honour us with Your mercy, and keep us humble under Your command.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (27):
(Qur’an 3:27)**

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ ۖ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۖ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

Toolijul laila fin nahaari wa toolijun nahaara fil laili wa tukhrijul haiya
minalmaiyiti wa tukhrijul maiyita minal haiyi wa tarzuqu man tashaaa'u bighari
hisaab

You cause part of the night to pass into the day, and You cause part of the day to pass into the night; and You bring forth the living from the dead, and You bring forth the dead from the living; and You give to whomever You will, without account.

And among Your capabilities: You **{cause to enter}** You admit and incorporate **{the night}**, meaning non-existence, **{into}** the form of **{the day}**, meaning existence, manifesting Your power and Beauty. And You also **{cause to enter}** **{the day}**, the light of existence, **{into the night}**, meaning: the niche of non-existence; manifesting Your power and Majesty. And You **{bring forth}**, You reveal **{the living}**, the Truth in its ultimate purity and manifestation, **{from the dead}**, the original non-existence which is the mirror of forms. And also, You **{bring forth the dead}**, meaning: the inert non-existence that has never breathed the scent of life at all, due to the extension of Your Names and Attributes' illusions upon it, **{from the living}**, which never dies and is Your Essence. And You **{provide}**, by Your gentleness, **{whom You will}** from Your manifestations with the tables of Your bounty, Your grace, and the bestowal of Your generosity and kindness **{without account}**, as a favour and gratitude upon them without manifesting it to anyone. Grant us, by Your gentleness, from Yourself, mercy; indeed, You are the Bestower.

Hadith: Abu Huraira reported Allah's Messenger (ﷺ) as saying: Allah, the Exalted and Glorious, said: The son of Adam causes Me pain as he says: Woe be upon the Time. None of you should say this: Woe be upon the Time, as I am the Time (because) I alternate the day and the night, and when I wish I can finish them up. Sahih Muslim 2246c

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Creator and Sustainer, manifesting existence from non-existence and vice versa, revealing His power, Beauty, and Majesty. It honours the Prophet ﷺ as the witness to these divine realities. Spiritually, it emphasizes Allah's boundless generosity, the interplay of life and death under His will, and the mercy bestowed upon His chosen servants.

Its Application: Muslims can reflect on this verse daily by recognizing Allah's absolute control over life, death, time, and provision, being grateful for His uncountable blessings, trusting His wisdom, and striving to act in ways that please Him.

Points of 'Aqeedah: A foundational truth of 'Aqeedah is that Allah ﷻ alone possesses absolute power over life, death, creation and provision. He brings forth the living from the dead and the dead from the living, demonstrating His ability to create, transform and resurrect. Allah ﷻ is Ever-Living and never dies, while every created being is dependent upon Him. He bestows provision and mercy upon whom He wills without limitation, according to His wisdom. These acts demonstrate His perfect Names, Attributes, power and lordship.

Du'a for our Ummah: O Allah, grant us mercy, sustenance, and guidance, for You are the Bestower without measure.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (28):
(Qur'an 3:28)**

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً ۚ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۚ وَإِلَى اللَّهِ الْمَصِيرُ

Laa yattakhizil mu'minoonal kaafireena awliayaaa'a min doonil mu'mineena wa
mai yaf'al zaalika falalaisa minal laahi fee shai'in illaaa an tattaqoo minhum
tuqaah; wa yuhazzirukumul laahu nafsah; wa ilal laahil maser

**The Muslims must not befriend the disbelievers, in preference over the
Muslims; whoever does that has no connection whatsoever with Allah,
except if you fear them; Allah warns you of His wrath; and towards Allah
only is the return.**

Then, after He, Glorified is He, explained that guidance to the path of Oneness (tawhid) and misguidance from it are by His power and choice, and that He grants the kingdom of His Oneness to whomever He wills among His servants and withholds it from whomever He wills, He intended to warn about the pure Oneness of His servants that draws them near to guidance and distances them from error. So He said as a warning to them: **{Do not take the believers}**, those directed toward the Oneness of the Essence, seeking to annihilate their selves in the Essence of God, who plunge into the depths of the sea of Oneness and attain the pearls of the hidden knowledges and truths within it, **{the disbelievers}**, who cover themselves with dense identities that overshadow the light of existence, **{as allies}**, nor associate with them, nor sit with them as supporters and brothers in kinship by earthly ties or in ignorant friendship, while imagining themselves alone with them, **{instead of}** the presence of **{the believers}** who are apparent to them; so that their disbelief and hypocrisy do not spread to them since natures are stolen and diseases spread, especially disbelief and immorality, for natures tend toward them. **{And whoever does that}** and does not leave their companionship nor alliance, **{then he is not of}** the guardianship **{of Allah}** nor on the path of His Oneness **{in anything}**, but is rather counted among their enemies, indeed among the worst of them in condition and the most criminal before Allah after He forbade them but they did not cease. **{Except that you fear them}** and are afraid **{of}** a protection that necessitates alliance and companionship due to the destruction of life, wealth, and honour; and in that feared case, their alliance is permissible and brotherhood excused as appeasement and reconciliation. **{And}** with the existence of that necessity, which entails alliance, **{Allah warns you about Himself}**, meaning: He warns

you, O people of strong resolve, about Himself in an intensified manner so that you do not feel secure from His wrath nor neglect His anger, nor incline away from Him by committing what He has forbidden you. {**And**} know that all warnings ultimately return {**to Allah**} in creating and manifesting; for to Him is {**the return**}, in good and evil, benefit and harm; there is no return except to Him and no ultimate end except Him.

Hadith: It has been narrated on the authority of A'isha, wife of the Prophet (ﷺ), who said: The Messenger of Allah (ﷺ) set out for Badr. When he reached Harrat-ul-Wabara (a place four miles from Medina) a man met him who was known for his valour and courage. The Companions of the Messenger of Allah (ﷺ) were pleased to see him. He said: I have come so that I may follow you and get a share from the booty. The Messenger of Allah (ﷺ) said to him: Do you believe in Allah and His Apostle? He said: No. The Messenger of Allah (ﷺ) said: Go back, I will not seek help from a Mushrik (polytheist). He went on until we reached Shajara, where the man met him again. He asked him the same question again and the man gave him the same answer. He said: Go back. I will not seek help from a Mushrik. The man returned and overtook him at Baida'. He asked him as he had asked previously: Do you believe in Allah and His Apostle? The man said: Yes. The Messenger of Allah (ﷺ) said to him: Then come along with us. Sahih Muslim 1817

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Sovereign of guidance and Oneness, who grants closeness to Himself and protects His servants from misguidance. It honours the Prophet ﷺ and the believers as those immersed in divine truth, attaining hidden knowledge. Spiritually, it emphasizes separation from disbelievers to preserve faith, the seriousness of Allah's warnings, and the ultimate return of all beings and actions to Him.

Its Application: Muslims can put this verse into practice daily by prioritizing relationships and alliances with fellow believers, avoiding dependence or intimacy with those whose values oppose Allah, while interacting with non-Muslims only when safety, necessity, or guidance requires it. They maintain mindfulness of Allah's presence and warnings in every connection.

Points of 'Aqeedah: A key principle of 'Aqeedah is that guidance, misguidance, honour and humiliation all occur by Allah's knowledge, wisdom and will, while His servants remain responsible for their choices. Believers must preserve loyalty to faith and avoid companionship that corrupts belief and obedience. Allah ﷻ alone deserves ultimate allegiance, and His warnings must be taken seriously. Necessity may permit limited concessions to prevent serious harm,

without compromising faith. Ultimately, every affair returns to Allah ﷻ, and He alone is the final Judge.

Du'a for our Ummah: O Allah, protect us from alliances that distance us from Your path and keep us close to the believers.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (29):
(Qur'an 3:29)**

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ ۖ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Qul in tukhfoo maa fee sudoorikum aw tubdoohu ya'lamhul laah; wa ya'lamu
maa fis samaawaati wa maa fil ard; wallaahu 'alaa kulli shai'in Qadeer

Say, (O dear Prophet Muhammad ﷺ), “Whether you hide or reveal whatever is in your hearts, Allah knows it all; and He knows all whatever is in the heavens and all whatever is in the earth; and Allah has control over all things.”

{Say} to them, O most perfect of Messengers ﷺ, as a reminder, admonition, and to awaken what is innate in their natural disposition: **{If you conceal what is in your hearts}** such as love for your kin **{or reveal it}**, Allah knows it, the One who encompasses both your outward and inward realities. **{And He knows}** also, with His ever-present knowledge, **{all that is in the heavens}** of what exists and what perishes, from eternity to eternity **{and all that is in the earth;}** nothing escapes His knowledge from among all that has been touched by the light of existence. **{And Allah}** manifest in His Essence by His Essence **{is capable of all things}** that appear in the forms of His manifestations, without fatigue or deficiency. He acts as He wills and judges as He pleases and will recompense them according to His knowledge and power in the next life.

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

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the All-Knowing and All-Powerful, encompassing both the hidden and apparent, heavens and earth, from eternity to eternity. It honours the Prophet ﷺ as the perfect Messenger conveying this truth. Spiritually, it emphasizes divine omniscience, ultimate justice, and accountability, reminding hearts that nothing escapes Allah's awareness or power.

Its Application: Muslims can apply this verse daily by being conscious of Allah's all-encompassing knowledge, guarding their intentions, speaking truthfully, and acting righteously, knowing that nothing hidden or apparent escapes His awareness.

Points of 'Aqeedah: The essence of 'Aqeedah includes affirming Allah's perfect, all-encompassing knowledge and absolute power. Allah ﷻ knows what is hidden within hearts as well as what is openly expressed, and nothing in the heavens or earth escapes His knowledge. His knowledge encompasses every detail without limitation, while His power is complete and unrestricted. He acts according to His perfect will and wisdom, and He will hold His servants accountable and recompense them in the Hereafter according to His perfect knowledge and justice.

Du'a for our Ummah: O Allah, make our hearts sincere, our actions righteous, and our secrets known only to You.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (30):
(Qur'an 3:30)**

يَوْمَ يَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا
بَعِيدًا ۚ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

Yawma tajidu kullu nafsima maa'amilat min khairim muhdaranw wa maa
'amilat min sooo'in tawaddu law anna bainahaa wa bainahooo amadam
ba'eedaa; wa yuhazzirukumul laahu nafsah; wallaahu ra'oofum bil'ibaad

On the Day when every soul will be confronted with all the good that it has done; and all the evil that it has done it will wish that perhaps there would have been a great distance between itself and the punishment; and Allah warns you of His punishment; and Allah is Most Compassionate towards His bondmen.

{On the Day when every soul will find} present before it **{what it has done}** in the first life **{of good}** acts of kindness, benevolence, righteous deeds, certainty, and gnosis **{present}** before it, brought forth, and the soul will long to hasten to it. **{And}** likewise, every soul will find intensely **{what it has done}** therein **{of evil}** unrighteousness, disbelief, hypocrisy, idolatry, and outright defiance present before it, visible to its very eyes, and it will wish to hold it back and push it away. **{It will wish that between itself and it were a far distance}** a span of time long and drawn out; indeed, it will wish never to face it at all. **{And Allah warns you}** through this reminder and admonition **{of Himself,}** of

His power to the exact vengeance, and of His increasing might and wrath against those who arrogantly reject His commands and prohibitions. {**And Allah**} the All-Powerful, fully capable of punishing the rebellious {**is Most Compassionate**} kind and tender {**toward the servants**} who turn to Him between the poles of fear and hope, turning away from the extremes of despair and false security.

Hadith: Narrated `Adi bin Hatim: The Prophet (ﷺ) said, "There will be none among you but will be talked to by Allah on the Day of Resurrection, without there being an interpreter between him and Him (Allah) . He will look and see nothing ahead of him, and then he will look (again for the second time) in front of him, and the (Hell) Fire will confront him. So, whoever among you can save himself from the Fire, should do so even with one half of a date (to give in charity). Sahih al-Bukhari 6539

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah as the All-Powerful, Most Compassionate, and fully aware of every soul's deeds, displaying His absolute justice tempered with mercy; it honours the Prophet ﷺ implicitly as the guide whose teachings alert believers to the consequences of their actions, both good and evil; and its spiritual meaning reminds the believer of accountability, encouraging mindfulness of righteous conduct, avoidance of sin, and reliance on Allah's mercy while navigating the balance of fear and hope in preparation for the Hereafter.

Its Application: Muslims practice this verse daily by reflecting on their deeds, increasing good actions, repenting quickly from sins, and living with balanced fear of accountability and hope in Allah's compassion.

Points of 'Aqeedah: A central teaching of 'Aqeedah is the certainty of the Hereafter, where every soul will encounter and be recompensed for its deeds. Righteous faith and obedience bring benefit, while disbelief, hypocrisy, shirk and deliberate rebellion carry serious consequences. Nothing of a person's actions is lost before Allah ﷻ. The passage also establishes that believers should balance fear of Allah's punishment with hope in His mercy, avoiding both despair and false security. Allah ﷻ is perfectly Just, yet profoundly Merciful to those who sincerely return to Him.

Du'a for our Ummah: O Allah, help us do good, avoid evil, and meet You with hearts full of hope and repentance.

Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (31):
(Qur'an 3:31)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

Qul in kuntum tuhibboonal laaha fattabi' oonee yuhbibkumul laahu wa yaghfir
lakum zunoobakum; wallaahu Ghafoorur Raheem

Proclaim, (O dear Prophet Muhammad ﷺ), “O mankind! If you love Allah, follow me Allah will love you and forgive you your sins”; and Allah is Oft Forgiving, Most Merciful.

{Say} O you who are created in Our image, fashioned upon the realities of all Our attributes and names, and adorned with all Our virtues to those among creation whom you seek to guide and reach: **{If you love Allah}** O you who are lost, immersed in the sea of heedlessness and misguidance meaning: if you claim to love Allah, the One who brought you forth from nonexistence, and you seek to turn toward His Presence and draw near to His Door **{then follow me}** by His command and judgment, **{Allah will love you}** that is, He will draw you near to His Presence and bring you to the station of beholding Him. **{And He will forgive}** meaning, He will conceal and cause to vanish **{your sins}** from your outer sight and inner insight, those sins by which you were veiled from witnessing the Beauty and Majesty of Allah, and from beholding His Names and Attributes. **{And Allah}** the One guiding you to the path of His Oneness **{is Forgiving}** toward you, lifting the obstacles to your arrival, **{Merciful}** toward you, delivering you to that which you seek.

Hadith: It is reported on the authority of Anas b. Malik that the Messenger of Allah said: None of you is a believer until I am dearer to him than his child, his father, and the whole of mankind. Sahih Muslim 44b

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah as the Forgiving, Merciful, and All-Loving, guiding His servants to nearness and unveiling His Names and Attributes; it honours the Prophet ﷺ as the divinely appointed guide whose example must be followed to attain Allah's love and forgiveness; and its spiritual meaning emphasizes sincere devotion, obedience, and turning away from veils of sin to experience closeness to Allah, inspiring the believer to follow the path of guidance with trust and hope.

Its Application: Muslims live this verse daily by expressing love for Allah through sincere obedience to the Prophet ﷺ, aligning actions with his Sunnah, seeking forgiveness, and nurturing consistent moral character as proof of true faith.

Points of ‘Aqeedah: True love of Allah ﷻ, according to ‘Aqeedah, is demonstrated by following Prophet Muhammad ﷺ and submitting to his guidance. Claiming love for Allah while rejecting His Messenger is therefore inconsistent with genuine faith. Allah ﷻ promises His love and forgiveness to those who sincerely follow the Messenger ﷺ, while forgiveness remains entirely His gift. Allah’s Essence, Names and Attributes are unique to Him; mystical expressions about becoming His “image” or reaching His Essence must not be understood as likeness, incarnation or union between Creator and creation.

Du’a for our Ummah: O Allah, grant us true love for You through following Your Messenger and forgive our shortcomings by Your mercy.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (32):
(Qur’an 3:32)**

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Qul atee'ul laaha war Rasoola fa inna laaha laa yuhibbul
kaafireen

**Proclaim, “Obey Allah and the Noble Messenger”; so if they turn away
then Allah is not pleased with the disbelievers.**

{Say} to them also: the most noble of your deeds and the best of your virtues is obedience to the command of Allah and following His Messenger who has been sent to you. {Obey Allah} by adhering to all His commands and rulings, and by avoiding all His prohibitions and forbidden acts through which the believers attained success. {And} obey {the Messenger} who conveys to you the Book of Allah and clarifies its intended meanings for you. If they obey, they will share in the success that the believers have achieved. {But if they turn away} meaning, if they refuse to obey Allah and His Messenger then they have disbelieved, and they will face what is destined for them of Allah’s punishment and wrath in the Hereafter. {For indeed, Allah} the One who guides His servants {does not love the disbelievers} among them: He neither draws them near nor is pleased with them but rather punishes them and distances them from the honour of His Presence.

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

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah as the Guide and Sovereign whose commands lead to true success and whose punishment is justly applied to disbelievers; it honours the Prophet ﷺ as the divinely appointed Messenger whose role is to convey, clarify, and exemplify the teachings of the Qur'an; and its spiritual meaning stresses that obedience to Allah and His Messenger is the highest virtue, ensuring success and nearness to God, while rejection leads to loss, punishment, and separation from His mercy.

Its Application: Muslims practice this verse daily by prioritizing Allah's commands and the Prophet's ﷺ Sunnah in beliefs, worship, ethics, and decisions, understanding that true faith is shown through obedience, not claims, and accepting guidance even when it challenges personal desires.

Points of 'Aqeedah: A defining principle of 'Aqeedah is that obedience to Allah ﷻ and His Messenger Muhammad ﷺ is inseparable from genuine faith. The Messenger ﷺ conveys Allah's revelation and clarifies its guidance, making obedience to him an essential expression of submission to Allah ﷻ. Deliberate rejection of Allah's commands and the Messenger's authority constitutes disbelief. Allah ﷻ does not love disbelief or approve of persistent rejection; rather, His love and pleasure are for those who believe, obey and follow His revealed guidance.

Du'a for our Ummah: O Allah, help us obey You and Your Messenger sincerely, and protect us from turning away from Your guidance.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (33):
(Qur'an 3:33)**

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

Innal laahas tafaaa Aadama wa Noohanw wa Aala Ibraaheema wa Aala
Imraana 'alal 'aalameen

Indeed, Allah chose Adam, and Nooh, and the Family of Ibrahim, and the Family of Imran over the creation.

Then, when He glorified be He made His love and pleasure for His servants conditional upon following His beloved and His Messenger, who was fashioned in His image and adorned with His attributes, it might be imagined that His manifestation in all forms is equal, and thus one might question: why specify certain individuals for being followed? To address this possible misunderstanding, He pointed out that it is part of Our way to prefer some of

Our manifestations over others, so He said: **{Indeed, Allah chose}** meaning He selected and favoured **{Adam}** with vicegerency and representation, and commanded the angels, who considered themselves superior, to bow to him, thus honouring him above all other creatures. **{And}** He also chose **{Noah}** by granting him salvation and deliverance, and by drowning all inhabitants of the earth in response to his supplication. **{And}** likewise, He chose **{the family of Ibrahim}** that is, his household with leadership and succession, which is why Ibrahim prayed that leadership would remain in his progeny until the Day of Judgment. **{And}** likewise, He selected **{the family of ‘Imran over all others in the worlds}** through miracles and signs never seen in anyone else such as curing the blind and the leper, raising the dead, being born without a father, and other such wonders.

Hadith: Wathila b. al-Asqa' reported: I heard Allah's Messenger (ﷺ) as saying: Verily Allah granted eminence to Kinana from amongst the descendants of Isma'il, and he granted eminence to the Quraish amongst Kinana, and he granted eminence to Banu Hashim amongst the Quraish, and he granted me eminence from the tribe of Banu Hashim. Sahih Muslim 2276

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah as the One who bestows honour, guidance, and distinction upon His servants according to His wisdom and knowledge, demonstrating His justice and sovereignty; it honours the prophets and chosen families Adam, Noah, Ibrahim's household, and the family of 'Imran as exemplary manifestations of His favour and instruments of His divine plan; and its spiritual meaning emphasizes that while all creation manifests aspects of God's attributes, He singles out certain individuals for leadership, guidance, and miracles, showing that following them is a means to attain His love, pleasure, and ultimate nearness.

Its Application: Muslims live this verse by honouring divine choice, respecting prophetic guidance, valuing righteous lineage through character, and striving for sincerity, obedience, and humility seeking excellence through faith, not status, while following the path of those Allah favoured.

Points of 'Aqeedah: The 'Aqeedah of Islam affirms that Allah ﷻ chooses and honours certain prophets and righteous servants above others according to His perfect wisdom. Adam was honoured with a special rank, Nūḥ was granted salvation, and the families of Ibrāhīm and 'Imrān received distinction and blessings. Such favour is entirely from Allah ﷻ and does not make His chosen servants divine. Miracles granted to prophets are signs of Allah's power, not independent powers belonging to those prophets.

Du'a: O Allah, grant us sincerity and obedience, and let us follow the path of those You have chosen.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (34):
(Qur'an 3:34)**

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Zurriyyatam ba'duhaa mim ba'd; wallaahu Samee'un 'Aleem

They are the descendants one of another; and Allah is the All Hearing, the All Knowing.

Then indeed, Allah's choosing of them is not restricted to those individuals alone, but He also choose from among them **{offspring}** virtuous descendants **{some of them from others,}** meaning: some of higher rank than others in merit and virtue, just as He, exalted is He, said: **{Those are the Messengers We have favoured some of them over others}** [al-Baqarah: 253]. **{And Allah}** the One who encompasses the inner secrets of His servants who turn toward His door **{is Hearing}** of their intimate supplications that issue from the tongues of their spiritual readiness, **{Knowing}** of the lofty ranks that are most fitting for them.

Hadith: Abu Huraira reported Allah's Messenger (ﷺ) as saying: I am most akin to the son of Mary among the whole of mankind and the Prophets are of different mothers, but of one religion, and no Prophet was raised between me and him (Jesus Christ). Sahih Muslim 2365a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah as the All-Knowing and All-Hearing, who selects and elevates certain individuals and their descendants according to His perfect wisdom and knowledge; it honours the chosen messengers and their virtuous offspring, highlighting that some are granted higher ranks and merit than others as part of divine favour; and its spiritual meaning teaches that Allah's selection is a manifestation of His justice and mercy, guiding believers to recognize His wisdom in ranks, favour, and the subtleties of spiritual elevation.

Its Application: Muslims practice this verse by nurturing righteous character across generations, valuing spiritual inheritance over lineage pride, making sincere du'a, and trusting Allah's wisdom in granting ranks, while striving personally for piety and obedience, knowing Allah hears intentions and knows hearts.

Points of 'Aqeedah: An important aspect of 'Aqeedah is that Allah ﷻ, in His perfect wisdom, favours some prophets and righteous descendants over others in

rank, virtue and honour. Such distinctions are determined solely by His knowledge and choice, not by independent power or status possessed by the chosen ones. Allah ﷻ is As-Samī‘, hearing every supplication, and Al-‘Alīm, knowing the inner realities and merits of His servants. His choices and degrees of honour are perfectly wise and just, and all virtue ultimately comes from Him.

Du’a for our Ummah: O Allah, purify our hearts, accept our efforts, and raise us through righteousness among those You choose.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (35):
(Qur’an 3:35)**

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ

Iz qaalatim ra atu 'Imraana Rabbi innee nazartu laka maa fee batnee
muharraran fataqabbal minnee innaka Antas Samee'ul 'Aleem

(Remember) When the wife of Imran said, “My Lord! I pledge to you what is in my womb that it shall be dedicated purely in Your service, so accept it from me; indeed You only are the All Hearing, the All Knowing.”

Mention, O most perfect of Messengers ﷺ, to those who follow you, the virtues of the family of ‘Imrān at the time {when the wife of ‘Imrān said} as she privately supplicated her Lord in the silence of her soul, through the tongue of her inner readiness at the moment her pregnancy appeared, through what Allah had cast into her heart {My Lord,} O You who have nurtured me by Your power and Your word, {indeed I have vowed to You what is in my womb, consecrated} freed from all worldly affairs, devoted solely to Your worship and the service of Your Sacred House, such that nothing else would occupy it. It was their custom to consecrate some of their male children for service in the Blessed House of Jerusalem may Allah ennoble it. {So accept} through Your gentleness {from me} what I have vowed to You, as a means of drawing nearer to You, O my Lord. {Indeed You} by Your Essence, Your attributes, and Your names {are the Hearing} of my supplication, {the Knowing} of my needs.

Hadith: It has been narrated on the authority of Umar b. al-Khattab that the Messenger of Allah (ﷺ) said: (The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended. The emigration of one who emigrates for the sake of Allah and His Messenger (ﷺ) is for the sake of Allah and His Messenger (ﷺ); and the emigration of one who emigrates for gaining a worldly advantage or for marrying a woman is for what he has emigrated. Sahih Muslim 1907a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah as the All-Hearing and All-Knowing, who responds to the sincere vows and supplications of His servants; it honours the family of ‘Imrān for their devotion and consecration of what is most precious to Allah, and it also honours Prophet Muhammad ﷺ, whose role is to convey these lessons and exemplify devotion and obedience to Allah for all believers; the spiritual meaning reminds followers that true devotion involves offering what is most cherished to Allah, seeking His pleasure alone, following the guidance of the Prophet ﷺ, and trusting in Allah’s perfect knowledge, mercy, and justice.

Its Application: Muslims live this verse by dedicating intentions sincerely to Allah, offering their abilities, children, and actions for His service alone, trusting His acceptance, and nurturing devotion through quiet supplication, sincerity, and selfless worship in everyday responsibilities.

Points of ‘Aqeedah: A central lesson of ‘Aqeedah is that sincere worship and devotion must be directed to Allah ﷻ alone. The supplication of the wife of ‘Imrān demonstrates reliance upon Allah, seeking His acceptance and dedicating oneself to His worship. Allah ﷻ is As-Samī‘, perfectly hearing every supplication, and Al-‘Alīm, fully knowing every need, intention and inward state. Acts of devotion are offered to Him seeking His pleasure, and acceptance ultimately rests upon His grace and mercy.

Du’a for our Ummah: O Allah, accept our intentions and dedicate our lives purely to Your service.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (36):
(Qur’an 3:36)**

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَئِن كَانَ لَأُنْثَىٰ ۖ وَإِنِّي
سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

Falammaa wada'at haa qaalat Rabbi innee wada'tuhaaa unsaa wallaahu a'lamu
bimaa wada'at wa laisaz zakaru kalunsaa wa innee sammaituhaa Maryama wa
innee u'eezuhaa bika wa zurriyyatahaa minash Shaitaanir Rajeeem

So when she gave birth to it, she said, “My Lord! I have indeed given birth to a girl!” And Allah well knows what she gave birth to; and the boy she had prayed for is not like this girl; “And I have named her Maryam and I give her and her offspring in Your protection, against Satan the outcast.”

{So when she delivered her} a female, she despaired. **{She said}** sorrowfully, confused, and complaining to her Lord regarding her vow: **{My Lord, indeed I}**, though I was sincere in dedicating with pure intention in my vow, You did not accept it from me, O Lord, for **{I have delivered her a female}**, and the female is not fit for serving Your House. **{And}** as she prolonged in showing sorrow, and pouring out complaint and regret, she was called within herself: do not despair and do not grieve; for **{Allah}**, the One who knows the sincerity of your intention, **{is more knowing}** than you **{of what she delivered}**, and what has appeared from her are wonders, marvels, and signs that defy normal patterns. **{And not}** in an absolute sense **{the male}** who was dedicated for service to this House **{is like the female}** this particular one; for the presence of God's wonders and the marvels of His power are tied to her. When she heard in the secret of her heart what she heard, she spoke with liveliness and joy: **{And indeed I have named her Maryam}**, so that her name aligns with her essence, for Maryam in their language means the worshiper. And when she was assured by God's inspiration of God's protection for her and her offspring, she said, entrusting to God: **{And indeed I seek refuge for her with You and her offspring also} {from the accursed devil}**, so that she and they may remain in Your safeguard and protection from his deception and misguidance.

Hadith: Abu Huraira reported Allah's Messenger (ﷺ) as saying: No child is born but he is pricked by the satan and he begins to weep because of the pricking of the satan except the son of Mary and his mother. Abu Huraira then said: You may recite if you so like (the verse):" I seek Thy protection for her and her offspring against satan the accursed" (iii. 36). Sahih Muslim 2366a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah as All-Knowing, the One aware of Maryam's true worth and the miraculous role she will play, beyond human expectation. It honours the Prophet Muhammad ﷺ indirectly by showing the continuity of divine wisdom and care, a guidance he conveys in the Qur'an. Spiritually, it teaches trust in Allah's decree, the sanctity of sincere vows, and protection from Satan's deception for those dedicated to Him.

Its Application: Muslims practise this verse by accepting Allah's decree with trust, correcting expectations when outcomes differ, naming and raising children with righteous purpose, and consistently seeking Allah's protection for themselves and their families against spiritual harm.

Points of 'Aqeedah: A profound lesson of 'Aqeedah is that Allah ﷻ knows the sincerity, reality and ultimate outcome of His servants' intentions better than

they know themselves. Human expectations cannot limit Allah's wisdom or power; He may honour whom He wills and manifest extraordinary signs according to His decree. Maryam عليها السلام and her offspring were entrusted to Allah's protection, showing that refuge from Shayṭān is sought from Allah alone. The passage also affirms the reality of Shayṭān's misguidance and the believer's need for divine protection.

Du'a for our Ummah: O Allah, help us accept Your decree and protect us and our families from Satan's harm.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (37):
(Qur'an 3:37)**

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ
وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ
بِغَيْرِ حِسَابٍ

Fataqabba lahaa Rabbuhaa biqaboolin hasaninw wa ambatahaa nabaatan
hasananw wa kaffalahaa Zakariyyaa kullamaa dakhala 'alaihaa Zakariyyal
Mihraaba wajada 'indahaa rizqan qaala yaa Maryamu annaa laki haazaa qaalat
huwa min 'indil laahi innal laaha yarzuqu mai yashaaa'u bighairi hisaab

So her Lord fully accepted her (Maryam), and gave her an excellent development; and gave her in Zakaria's guardianship; whenever Zakaria visited her at her place of prayer, he found new food with her; he said, "O Maryam! From where did this come to you?" She answered, "It is from Allah; indeed Allah gives to whomever He wills, without limit account."

{So her Lord accepted her} what she was dedicated for {with a good acceptance}, to the point that she became lively through the unveiling of divine kindness from Allah after she had despaired. {And}, after the good acceptance, {He caused her to grow} her Lord, through His gentleness until she became {a goodly growth}, manifesting the wonders of His craftsmanship and the marvels of His wisdom. {And}, after He made her grow and accepted her, {He placed her in the care} that is, He made her guardian and caretaker from among the priests of the Temple {of Zakariya}. It is narrated that when Hannah was informed of her daughter's destiny through divine inspiration, she wrapped her in a cloth and took her to the Temple, placing her with the priests living there, as was the customary practice, and said: "Take this one dedicated (to God's service)." They disagreed over who would care for her, since she was the daughter of their leader and their king. Zakariya said: "I am most worthy to care for her, since her maternal aunt is with me." The matter was delayed until

they drew lots. They were twenty-seven in number. They went to a river and cast their pens into it; Zakariya's pen floated while theirs sank. So he took responsibility for her in a chamber that had no door except a skylight in the ceiling. Whenever Zakariya wanted to bring her sustenance, he would climb down through it. When he left, he would lock and seal it. Then **{whenever Zakariya entered upon her in the sanctuary}** to check on her, **{he found with her provision}** varieties of food and fruits. He would find with her winter fruits during the summer, and summer fruits during the winter. He was amazed at her state until he asked her: **{He said, "O Maryam, from where is this for you?"}** from where is this provision coming to you, this food that does not resemble the foods of this world, and fruit that appears out of season, when the doors are locked upon you? **{She said}** by God's inspiration to her **{It is from Allah}**, the One who guarantees the provision of His servants. **{Indeed, Allah}**, the One watching and preserving the nurturing of His manifestations, **{provides for whom He wills}** what He wills **{without measure}** without count or calculation, from sources one cannot expect.

Hadith: Khaithama reported: While we were sitting in the company of 'Abdullah b. 'Umar there came in his steward. He (Ibn 'Umar) said: Have you supplied the provision to the slaves? He said: No. Upon this he said: Go and give (the provision) to them, for the Messenger of Allah (ﷺ) has said: This sin is enough for a man that he withholds the subsistence from one whose master he is. Sahih Muslim 996

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah as the All-Giver, All-Wise, who sustains Maryam miraculously, showing His unlimited power and generosity. It honours the Prophet ﷺ indirectly by conveying the divine guidance and signs he was entrusted to preserve and share with humanity. Spiritually, it teaches reliance on Allah, trust in His provision, and that sincere dedication to Him brings unseen blessings and protection beyond human understanding.

Its Application: Muslims practise this verse by trusting Allah's unseen care, nurturing faith through worship and purity, fulfilling responsibilities sincerely, and believing that lawful provision and growth come from Allah beyond human calculation, while remaining grateful and steadfast in devotion.

Points of 'Aqeedah: The 'Aqeedah of Islam affirms that Allah ﷻ accepts sincere devotion, nurtures His servants and provides for them beyond what human calculation can foresee. His wisdom may bring blessings through unexpected means, and extraordinary provisions are possible by His power. Allah ﷻ alone is Ar-Razzāq, the true Provider, giving whom He wills without measure. The

account of Maryam عليها السلام also affirms that Allah's special care and favour are bestowed according to His wisdom, while created caretakers remain only means through which His decree operates.

Du'a for our Ummah: O Allah, nurture us with Your care and grant us provision from sources we cannot imagine.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (38):
(Qur'an 3:38)**

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ

Hunaaalika da'aa Zakariyyaa Rabbahoo qaala Rabbi hab lee mil ladunka
zurriyyatan taiyibatan innaka samee'ud du'aaa'

It is here that Zakaria prayed to his Lord; he said, "My Lord! Give me from Yourself a righteous child; indeed You only are the Listener Of Prayer."

And when Zakariya heard from her what he heard and saw what he saw, {then} meaning at that specific time and moment {Zakariya called upon} the one ever watchful for the breezes of God's mercy in all his states {his Lord}, who nurtured him by exposing him to His divine gifts for the betterment of his condition, hoping in his supplication for an heir to carry on his name, as {he said: "My Lord, grant me from Yourself a good offspring"} pure and free from all vices and defects, just as You granted to the wife of 'Imran. {Indeed You} through Your encompassing knowledge of the innermost secrets of Your servants {are the Hearer of supplication} that is, the prayer which issues from the tongues of their spiritual readiness, by Your casting it into their hearts.

Hadith: Narrated An-Nu'man ibn Bashir: The Prophet (ﷺ) said: Supplication (du'a') is itself the worship. (He then recited:) "And your Lord said: Call on Me, I will answer you" (xI.60). Sunan Abi Dawud 1479

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah, highlighting His power to grant righteous offspring and His perfect knowledge of all supplications. It honours Prophet Zakariya's devotion, showing his sincere reliance on Allah and his awareness of Divine mercy. Spiritually, it teaches that heartfelt prayers, made with pure intention, are always heard by Allah, who responds in His wisdom and generosity.

Its Application: Muslims practise this verse by turning to Allah sincerely in moments of need, asking with humility and certainty, trusting His wisdom, timing, and power to grant righteous outcomes beyond apparent causes.

Points of ‘Aqeedah: A beautiful expression of ‘Aqeedah is the believer’s certainty that Allah ﷻ hears and responds to sincere supplication. Zakariyyā turned directly to his Lord, recognizing that every blessing and righteous offspring come ultimately from Allah’s grace. His prayer also demonstrates complete dependence upon Allah rather than created means. Allah ﷻ is As-Samī‘, the Hearer of supplications, and His knowledge encompasses the hidden needs and sincere intentions of His servants. This encourages believers to maintain hope in Allah and continually ask Him for His favours.

Du’a for our Ummah: O Allah, grant us righteous gifts from You and accept our prayers, for You hear every supplication.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (39):
(Qur’an 3:39)**

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ
وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ

Fanaadat hul malaaa'ikatu wa huwa qaaa'imuny yusallee fil Mihraabi annal
laaha yubashshiruka bi Yahyaa musaddiqam bi Kalimatim minal laahi wa
saiyidanw wa hasooranw wa Nabiyyam minas saaliheen

And the angels called out to him while he was standing, offering prayer at his place of worship, “Indeed Allah gives you glad tidings of Yahya (John), who will confirm a Word (or sign) from Allah, a leader, always refraining from women, a Prophet from one of Our devoted ones.”

{And when his supplication came from a firm resolve}, arising at a time appointed by God in His knowledge, He hastened to answer him, and commanded the angels to give him glad tidings: **{So the angels called him}** by the command of their Lord **{while he}** was, in that moment, attentive and watchful for the answer, **{standing}** in humility and submission, **{praying}** to God, inclining toward Him and turning his heart to Him **{in the sanctuary}** prepared for worship saying to him, calling out: O Zakariya, **{indeed Allah}** the One who hears your prayer responds to you, **{gives you glad tidings of Yahya}** a son named by Him Yahya, in line with your request for one who would "revive" your name. And since the motivation behind your supplication was witnessing the miraculous signs and divine precursors manifest through Maryam your gifted son will be: **{one who affirms a Word}** meaning her son, who was given to her without contact with a husband but rather proceeding **{from Allah}**, and named by Him the Messiah. **{And}** alongside being a confirmer of ‘Isa (Jesus), , he will also be **{a noble leader}** surpassing the people of his time in asceticism and

devotion, for he never even inclined toward disobedience in his life. {And}, while being a master and a leader among his people, he will be {chaste}, intensely restraining himself from desires, despite having the ability to fulfil them. {And}, due to these qualities mentioned, he will become {a prophet from among} the {righteous} one entrusted with conveying God's rulings to His servants and guiding them to His closeness.

Hadith: Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "The angels keep on asking Allah's forgiveness for anyone of you, as long as he is at his Musalla (praying place) and he does not pass wind (Hadath). They say, 'O Allah! Forgive him, O Allah! be Merciful to him.'" Sahih al-Bukhari 445

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: Allah, All-Hearing and All-Knowing, answers the supplications of His devoted servants, such as Zakariya (peace be upon him), granting him Yahya (John, peace be upon him) as a noble prophet. Just as previous prophets were guided, Allah sent Muhammad ﷺ, the Seal of the Prophets, as the ultimate guide, exemplifying obedience, devotion, and moral excellence for all believers to follow.

Its Application: Muslims can put this verse into practice by praying with sincerity and patience, trusting Allah's wisdom in answering, and striving to raise righteous offspring or nurture goodness in others through guidance, patience, and devotion.

Points of 'Aqeedah: This passage strengthens 'Aqeedah by affirming Allah's power to answer supplication and grant extraordinary blessings according to His wisdom. The angels convey Allah's glad tidings, demonstrating their real existence and their obedience to His command. Yahyā is described as a noble, chaste and righteous prophet, affirming the special rank Allah grants to His prophets. The mention of 'Īsā as a "Word from Allah" must be understood according to orthodox creed: he was created by Allah's command, not divine himself. Allah alone possesses divinity and absolute creative power.

Du'a for our Ummah: O Allah, grant us righteous offspring and guidance, and answer our sincere prayers from Your bounty.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (40):
(Qur'an 3:40)**

قَالَ رَبِّ اَنِّي يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَاَمْرًا تِي عَاقِرٌ ۚ قَالَ كَذٰلِكَ اللّٰهُ يَفْعَلُ مَا يَشَآءُ

Qaala Rabbi annaa yakoonu lee ghulaamunw wa qad balaghaniyal kibaru
wamraatee 'aaqirun qaala kazaalikal laahu yaf'alu maa yashaaa'

He said, “My Lord! How can I have a son when old age has reached me and my wife is barren?” He said, “This is how Allah brings about, whatever He wills.”

{And when Zakariya heard from the angels what he heard} he said, astonished and considering it unlikely due to it going against the natural course: **{My Lord}**, O the One who raised me with Your blessings until the old age of my life, **{how}** from where **{can I have a boy}** at this age, **{when old age has reached me}** to its farthest extent, **{and}** the condition is that **{my wife is barren}**, inherently unable to bear children by nature, and on top of that, she is elderly, no longer expected to conceive. **{He said}** meaning, Jibril (Gabriel) said to him by God’s revelation: do not think it unlikely, for it will happen **{just like that}**, as you described, without any cause in accordance with the usual order of things; for **{Allah}**, the All-Powerful and All-Wise, **{does}** creates and brings forth **{whatever He wills}**, bringing things into existence through His creative command without the need for any preceding cause or substance.

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

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text glorifies Allah, exalted and All-Powerful, for His ability to create beyond natural laws and manifest His will perfectly. It honours Rasulullaah ﷺ by affirming the divine authority he conveys and exemplifies submission to Allah’s decree. Spiritually, it teaches trust in Allah’s wisdom, patience, and reliance upon His boundless mercy.

Its Application: Muslims can put this verse into practice by trusting in Allah’s power and wisdom, having patience when facing impossibilities, and relying on Him for all matters beyond human capacity.

Points of ‘Aqeedah: This passage affirms a central principle of ‘Aqeedah: Allah ﷻ has absolute power to create whatever He wills, even when it occurs beyond the normal causes and natural order. The birth of Yahyā demonstrates that Allah is not restricted by age, physical conditions or ordinary means. His creative command is sufficient for existence. Such extraordinary events are signs of His

perfect power and wisdom, while created causes remain entirely dependent upon His will and command.

Du'a for our Ummah: O Allah, grant us what seems impossible, for You are Able over all things.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (41):
(Qur'an 3:41)**

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا ۚ وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ
بِالْعَشِيِّ وَالْإِبْكَارِ

Qaala Rabbij 'al leee Aayatan qaala Aaayatuka allaa tukalliman naasa salaasata
ayyaamin illa ramzaa; wazkur Rabbaka kaseeranw wa sabbih bil'ashiyyi wal
ibkaar

**He said, “My Lord! Determine a sign for me”; He said, “The sign is that
you shall not be able to speak to mankind for three days except by signs;
and remember your Lord profusely, and proclaim His Purity before
sunset and at dawn.”**

So you may lift the veil of causes that obscure clarity, and attribute what takes place in His dominion directly to Him, without seeing intermediaries and means; for there is no veil for those of sound intellect. Rather, everything that proceeds from Him is not dependent on anything that preceded it, nor is anything that follows dependent on it according to the people of insight, who perceive with the light of Allah in the ever-renewing manifestations of Divine existence. Then when Zakariya became aware of what he became aware from this statement, **{he said}** hastening and energized: **{My Lord}**, O You who have nurtured me with all kinds of grace and generosity, **{make for me}** by Your favour **{a sign}** a token by which I may know the pregnancy, so that my heart may rejoice and be freed from waiting. **{He said}** the sign for you is **{your sign is that you will not speak to the people}**, meaning: you will be unable to speak with them, as your faculties will not support speech for a period of **{three days}**, and you will not be able to inform them of your needs **{except through gestures}** pointing with hand, head, or otherwise. **{And}** during your inability to speak and express yourself, **{remember your Lord}** inwardly with remembrance **{abundant, and glorify Him}** declare Him free from all deficiencies with a glorification that is joined **{in the evening}** meaning all of the night **{and the morning}** meaning the entire day, so that you may fill all your time with His remembrance. From this, the gnostic understands that the one who calls upon and is answered by God must first empty his heart of everything besides Allah and fill his time with His remembrance even restraining his tongue from mentioning anything else entirely

so that he may attain his request and receive an answer through His grace and generosity.

Hadith: Abu Huraira reported that Allah's Messenger (ﷺ) was travelling along the path leading to Mecca that he happened to pass by a mountain called Jumdan. He said: Proceed on, it is Jumdan, Mufarradun have gone ahead. They (the Companions of the Holy Prophet) said: Allah's Messenger, who are Mufarradun? He said: They are those males and females who remember Allah much. Sahih Muslim 2676

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah as the One who controls all signs and sustenance, guiding Zakariya through direct divine action beyond human means. It honours the Prophet ﷺ by demonstrating the wisdom and miracles preserved in the messages he conveyed, reflecting the clarity of Allah's signs. Spiritually, it teaches devotion, patience, and constant remembrance of Allah, showing that sincere surrender and purification of the heart unlock His guidance and blessings.

Its Application: Muslims can practice this by turning to Allah with patience and trust, remembering Him constantly, and relying on Him alone when awaiting guidance or signs, rather than depending on worldly explanations or means.

Points of 'Aqeedah: A sound foundation of 'Aqeedah is to recognise Allah ﷻ as the direct Creator and Controller of all events, while created causes have no independent power apart from His will. Zakariya's request for a sign demonstrates that extraordinary signs occur by Allah's command. The passage also affirms the obligation of abundant dhikr and glorification of Allah. Reliance upon Allah should therefore accompany recognition of causes, without believing that any created means can act independently of His decree.

Du'a for our Ummah: O Allah, help us trust Your signs and remember You abundantly, morning and evening.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (42):
(Qur'an 3:42)**

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

Wa iz qaalatil malaaa'ikatu yaa Maryamu innal laahas tafaaki wa tahharaki
wastafaaki 'alaa nisaaa'il 'aalameen

And when the angels said, “O Maryam! Indeed Allah has chosen you and purified you, and has this day, chosen you among all the women of the world.”

{**And**} remember, O perfect of messengers, for those who follow you, the praises of the family of ‘Imran and God’s choosing of them: {**When the angels said**} by God’s command and revelation to Maryam, may God be pleased with her, inspiring her, speaking to her directly, calling out to her secretly: Rejoice, {**O Maryam, indeed Allah has chosen you**} selected you to serve His House, even though it was not usual for Him to choose women for service, {**and purified you**} by His grace, from all impurities and defilements that afflict women, {**and chosen you**} your goodness and favour with these two praiseworthy qualities {**above the women of the worlds**}. Indeed, He singled her out for this to be a sign because of what follows and appears due to her - wonders that God placed within her existence from her conception without any direct contact with a man, but merely through a word cast from Him. And miracles and extraordinary signs appeared from her son, unmatched by any other.

Hadith: Narrated ‘Ali: I heard the Prophet (ﷺ) saying, "Mary, the daughter of ‘Imran, was the best among the women (of the world of her time) and Khadija is the best amongst the women. (of this nation). Sahih al-Bukhari 3432

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah for His supreme wisdom, choosing and purifying Maryam, glorifying His power and mercy. It honours Prophet Muhammad ﷺ by showing the revelation and guidance he conveys about divine selection and miracles. Spiritually, it teaches believers about Allah’s unique favour, the sanctity of purity, and the extraordinary blessings granted to those He chooses for His service.

Its Application: Muslims can put this verse into practice by striving for purity of heart and deeds, seeking Allah’s pleasure in all actions, and embracing the opportunities He grants for unique service and devotion, without envy or comparison to others.

Points of ‘Aqeedah: The teachings of ‘Aqeedah affirm that Allah ﷻ chooses and honours His servants according to His perfect wisdom, granting special favour and miraculous signs as He wills. Maryam عليها السلام was specially chosen and purified, demonstrating her exceptional virtue among women. The angels communicate only by Allah’s command, confirming the reality of revelation and the unseen. The extraordinary birth of ‘Īsā was a miracle from Allah, displaying His limitless creative power; it does not imply divinity in Maryam or her son.

Du'a for our Ummah: O Allah, purify our hearts and choose us for Your pleasure and righteous deeds, as You willed for Maryam.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (43):
(Qur'an 3:43)**

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

Yaa Maryamu uqnutee li Rabbiki wasjudee warka'ee ma'ar raaki'een

O Maryam! Stand in reverence before your Lord, prostrate yourself and bow along with those who bow.

Then when the angels informed her of His selection of her, glorified be He, the angels called to her a second time by God's command as well; instructing her to turn and return to God with humility, submission, lowliness, and reverence: **{O Maryam}** the chosen and accepted by God **{be devoutly obedient}** direct your focus and supplication **{to your Lord}** who nurtured you with His kindness and accepted you as a gift from your mother, and chose you above the women of the worlds by various virtues in gratitude for His favour upon you. **{And prostrate}** bow down and humble yourself toward Him, casting your forehead to the ground; to perform some of His due rights, **{and bow}** always in service of His House and purification from impurities and defilements, **{along with those who bow}** those who incline and lower their posture in constant service to God and His House.

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

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah for His selection, favour, and nurturing of Maryam, glorifying His wisdom and mercy. It honours Prophet Muhammad ﷺ by illustrating the revelation of divine guidance and the example of devotion he conveys. Spiritually, it teaches humility, reverence, and sincere submission, showing that true devotion aligns the heart, body, and actions with Allah's pleasure.

Its Application: Muslims can apply this verse daily by maintaining humility and devotion in prayer, sincerely prostrating and bowing before Allah, and joining the congregation in worship, seeking closeness to Him and following the example of true obedience.

Points of ‘Aqeedah: A vital lesson of ‘Aqeedah is that Allah’s ﷻ special favour upon His servants calls for greater gratitude, humility and worship, never pride or self-glorification. Maryam عليها السلام was chosen and honoured by Allah, yet she was commanded to devote herself entirely to Him, showing that all true worship belongs to Allah alone. Prostration, supplication and obedience are acts of submission to Him. The passage therefore reinforces Tawhīd, sincere servitude and humble recognition of Allah’s favours.

Du’a for our Ummah: O Allah, guide us to prostrate with sincerity, humility, and devotion, joining the obedient in Your presence.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (44):
(Qur’an 3:44)**

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُتْلَىٰ أَقْلَامُهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا
كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

Zaalika min ambaaa'il ghaibi nooheehi ilaik; wa maa kunta ladaihim iz
yulqoona aqlaamahum ayyuhum yakfulu Maryama wa maa kunta ladaihim iz
yakhtasimoon

These are tidings of the hidden, which We secretly reveal to you (O dear Prophet Muhammad ﷺ); and you were not present with them when they threw their pens to draw lots, to know who should be the guardian of Maryam; nor were you present with them when they were quarrelling. (Yet you know of these things this is a proof of your being a Prophet.)

{**That**} which has been mentioned of those whom Allah chose Adam, Noah, the family of Ibrahim, and the family of ‘Imran especially the story of Maryam and her mother, Zakariya, his wife, and his son, {**from the unseen news**} meaning: from the hidden and unknown reports to you, {**We reveal it to you**} O perfect of messengers with your mind and conscience free of distractions about it, and no teacher for you except Our revelation and inspiration, despite your being unlettered in reading stories and histories. {**And**} indeed, {**you were not**} present with them at the time {**when they cast**} meaning the scholars {**their pens**} to decide among themselves {**who would be the guardian**} over {**Maryam; and you were not present with them**} {**when they disputed**} about her and her guardianship. And indeed, We reveal it to you; so that it may be a sign for you of your truthfulness in claiming prophethood and messengership, and a proof against those who deny such reports and news coming from the prophets and the saints, which are based purely on revelation and inspiration sent down from Allah either arising from a limited intellect that is veiled and misguided from the path of unveiling and certainty, or else from the attributes of an intellect granted

to him from the Divine encompassing knowledge, free from the cycles of illusion and fantasy. The secret of His secret was unveiled by the secrets of words, actions, and states; it became apparent without veil or barrier that among the human souls, some anticipate this emergence from the world of witnessing into the world of the unseen, and they connect with the exalted principles which are divine attributes, while their humanity fades and the divinity predominates over them. Then it manifested from them by the consensus of the Divine exalted presence and a hidden will as direct visions related partly to the unseen and partly to the witnessed, such as reports about past and future events. As we hear and see examples of this from some of the successors of the ages, may Allah prolong His blessing upon the departing ones from the people of certainty and knowledge, in their states of withholding and expansion stories and words related to events that took place in distant lands.

Hadith: Narrated 'Umar: One day the Prophet (ﷺ) stood up amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had said, and some forgot it. Sahih al-Bukhari 3192

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah for His perfect knowledge of the unseen and His control over all affairs. It honours Prophet Muhammad ﷺ, showing his truthfulness as he knows events he never witnessed, proving his messengership. Spiritually, it teaches that divine revelation unveils hidden truths to purified hearts, guiding believers to certainty, faith, and reliance on Allah's wisdom and knowledge.

Its Application: Muslims can put this verse into practice by trusting in Allah's knowledge of the unseen, accepting that His wisdom surpasses human understanding, and relying on His guidance rather than questioning what they cannot perceive or control.

Points of 'Aqeedah: The creed affirms that Allah ﷻ reveals knowledge of the unseen to His chosen messengers, and that such revelation is a proof of their prophethood. The Prophet Muhammad ﷺ was not present at these historical events, yet Allah informed him through revelation, confirming the truth of his messengership. The unseen belongs fundamentally to Allah's knowledge; claims of supernatural knowledge by righteous individuals cannot be treated as independent divine knowledge. Allah alone possesses absolute knowledge of the unseen and grants His messengers whatever He wills.

Du'a for our Ummah: O Allah, grant us certainty in Your unseen wisdom and guide us with knowledge beyond our understanding.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (45):
(Qur'an 3:45)**

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي
الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

Iz qaalatil malaaa'ikatu yaa Maryamu innal laaha yubashshiruki bi Kalimatim
minhus muhul Maseehu 'Eesab nu Maryama wajeehan fid dunyaa wal
Aakhirati wa minal muqarrabeen

And remember when the angels said, “O Maryam! Allah gives you glad tidings of a Word from Him, whose name is the Messiah, ‘Isa the son of Maryam he will be honourable in this world and in the Hereafter, and among the close ones (to Allah).”

And we are certain of the occurrence of some of them as we hear from him, and we are also certain that he was not present at their happening, and likewise we are certain that no one else heard from him due to his detachment from inquiry and investigation in the usual manner among people. We also heard from him directly about the conditions that occurred between us and him over an extended period, recalling them in his solitude, and he uttered them without missing a minute. And when we review our consciousness, we do not fail to recall the matters that happened to us on this day without missing anything. And such examples from him are many, and whoever has the slightest insight and sincere faith in the way of unveiling, revelation, and divine inspiration will never doubt such miracles from the prophets and saints at all, but rather knows with certainty that the wisdom and interest in manifesting the human species, sending the messengers, and revealing the books is precisely for this insight and reflection, **{And whoever Allah does not grant light, he has no light}** [An-Nur: 40]. Remember, O perfect of messengers (ﷺ), for those who follow you, the praises at the time **{When the angels said}** calling out secretly to her, giving her glad tidings: **{O Maryam}** the chosen, the selected one, **{Indeed Allah}** who has favoured you with various kinds of kindness and generosity, **{gives you good news of a word}** coming **{from Him}** creating for you a son without a father; manifesting His power to be a miracle for your son and a portent for you. **{His name}** from Him is **{Al-Masih}** a Syriac word meaning “the blessed,” because He blessed him, and his personal name among the people is **{‘Isa}** which is a foreign proper name, and his epithet is **{son of Maryam}** since he has no father to be named after, though he is without a father, **{and}** he is **{honourable}** famous and known and a point of return for people **{in this world}** by

prophethood and messengership, whom people turn to regarding their worldly life and the hereafter, {and} also in {the hereafter} for their return to him for intercession, {and} how could he not intercede for sinners when he is {among the nearest} to Allah.

Hadith: Narrated Abu Huraira: I heard Allah's Messenger (ﷺ) saying, "I am the nearest of all the people to the son of Mary, and all the prophets are paternal brothers, and there has been no prophet between me and him (i.e. Jesus). Sahih al-Bukhari 3442

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnifies Allah's power and wisdom, showing His ability to create life miraculously and grant honour and closeness to His chosen servants. It honours Prophet Muhammad ﷺ by conveying the revelation he received about 'Isa and Maryam, proving the certainty of divine messages. Spiritually, it teaches reliance on Allah, marvel at His miracles, and the nearness of His righteous servants to Him.

Its Application: Muslims can put this verse into practice by trusting in Allah's power to create miracles, having faith in the unseen, and honouring the prophets by following their guidance and reflecting on their exemplary lives.

Points of 'Aqeedah: The 'Aqeedah of Islam affirms the reality of miracles granted by Allah ﷻ to His prophets, while their knowledge and abilities remain created and dependent upon Him. The glad tidings concerning 'Isā demonstrate Allah's extraordinary creative power: he was born without a father by Allah's command and is an honoured prophet and messenger. His title "a Word from Him" does not mean divinity. His intercession, like that of other prophets, occurs only by Allah's permission, while Allah alone possesses ultimate authority and knowledge.

Du'a for our Ummah: O Allah, grant us faith in Your miracles and draw us near to Your chosen servants and their guidance.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (46):
(Qur'an 3:46)**

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ

Wa yukallimun naasa filmahdi wa kahlanw wa minassaaliheen

He will speak to people while he is in the cradle and in his adulthood, and will be of the devoted ones.

{And} a sign of his nearness is that **{he speaks to the people}** about matters of this world and religion **{in the cradle}** and **{in adulthood}** on one continuous path without increase or decrease, **{and}** he is by the nobility of his lineage in both childhood and adulthood **{among the righteous}** for the message and prophethood.

Hadith: Narrated Abu Huraira: The Prophet (ﷺ) said, "None spoke in cradle but three: (The first was) Jesus, (the second was), there a man from Bani Israel called Juraij. While he was offering his prayers, his mother came and called him. He said (to himself), 'Shall I answer her or keep on praying?' (He went on praying) and did not answer her, his mother said, "O Allah! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer, and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.' (The third was the hero of the following story) A lady from Bani Israel was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allah ! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allah! Do not make me like him.' The child then started to suck her breast again. (Abu Huraira further said, "As if I were now looking at the Prophet (ﷺ) sucking his finger (in way of demonstration.") After a while the people passed by, with a lady slave and she (i.e. the child's mother) said, 'O Allah! Do not make my child like this (slave girl)!', On that the child left her breast and said, 'O Allah! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave girl is falsely accused of theft and illegal sexual intercourse." Sahih al-Bukhari 3436

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah's wisdom and might, showing His power to grant miraculous speech and guidance. It honours Prophet Muhammad ﷺ by affirming the certainty of his message and the continuation of divine revelation through chosen servants. Spiritually, it teaches that true devotion and righteousness are recognized from birth to adulthood, guided by Allah's grace and nearness.

Its Application: Muslims can practice this by valuing wisdom and guidance at all ages, teaching righteousness from childhood, and striving to live among the devoted, following the example of the prophets.

Points of ‘Aqeedah: The creed teaches that the extraordinary signs granted to ‘Īsā were manifestations of Allah’s ﷻ power and not evidence of his divinity. His speaking while still in the cradle was a miraculous sign, while his adulthood was marked by prophethood and righteousness. The passage also confirms the honour and elevated rank of Allah’s chosen prophets. Their virtue comes from Allah’s favour and revelation; they remain His servants and messengers, possessing no independent divine power.

Du’a for our Ummah: O Allah, grant us guidance, wisdom, and steadfastness to be among the devoted and righteous at every stage of life.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (47):
(Qur’an 3:47)**

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

Qaalat Rabbi annaa yakoonu lee waladunw wa lam yamsasnee basharun qaala kazaalikil laahu yakhluqu maa yashaaa'; iza qadaaa amran fa innamaa yaqoolu lahoo kun fayakoon

She said, “My Lord! How can I bear a child when no man has ever touched me?” He said, “This is how Allah creates whatever He wills; when He wills a thing, He only says to it, ‘Be’ and it happens immediately.”

{So when Maryam heard what she heard, she supplicated to her Lord and complained, saying} {My Lord} O You who raised me with concealment, righteousness, worship, and success, {How} from where {can I have a son while} You know, O Lord, that {no man has touched me}? And is it Your Sunnah to create a child after direct union with a spouse? {He said} glorified be He, out of compassion for her and to remove her doubt: {Thus} meaning: like your state which you marvel at, which is your giving birth without anyone touching you, the existence of all things manifesting from the hidden nonexistence creatively; for {Allah} by His power {creates} all {that He wills} without prior duration or material, but {when He decrees} commands {a matter}, the creation of a matter and its manifestation from the fixed spatial matters in the presence of knowledge, {He only says to it} in fulfillment of His decree a mere word: {“Be,” and it is} without delay or respite, without

dependence on a condition or the removal of an obstacle, and your state, which you marvel at and find unlikely, is from this category.

Hadith: Narrated Abu Musa: Allah's Messenger (ﷺ) said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asia, Pharaoh's wife, and Mary, the daughter of `Imran. And no doubt, the superiority of `Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals." Sahih al-Bukhari 3411.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah for His infinite creative power, demonstrating that nothing limits His will and that He can bring forth life without precedent or material. It honours Rasulullaah ﷺ by connecting Maryam's miraculous experience to the divine signs that he conveys and makes us know through him (ﷺ). Spiritually, it teaches reliance on Allah's decree and marvel at His boundless wisdom.

Its Application: Muslims can practice this by placing complete trust in Allah's power, relying on Him alone, and recognizing that His will is beyond human limitations. Faith in miracles and the unseen strengthens reliance on Allah in daily life.

**Points of `Aqeedah:** A fundamental principle of `Aqeedah is that Allah ﷻ creates whatever He wills by His perfect power and decree, without being dependent upon created causes. The miraculous birth of `Isā demonstrates that Allah is not constrained by the ordinary processes through which creation normally occurs. His command is sufficient for whatever He decrees, while His wisdom determines how creation unfolds. This affirms His absolute creative power, independence and sovereignty, while rejecting any notion that creation shares His divine attributes or power.

Du'a for our Ummah: O Allah, grant us faith in Your power and trust in Your will, for You create all things by Your command.

**Juz Tilkar Rusul (3) Surah Aali `Imraan (3) Ayat (48):
(Qur'an 3:48)**

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ

Wa yu'allimuhul Kitaaba wal Hikmata wat Tawraata wal Injeel

**And Allah will teach him the Book and wisdom, and the Tawraat
(Tawraat) and the Injeel (Bible).**

{And} do not grieve and do not fear accusation, scandal, expression, and reproach; for your son has qualities and miracles that remove from you all that would blame and disgrace you; for no rational mind can confuse that the child of adultery possesses such virtues and miracles. **{And}** among them is that **{He teaches him}** from Himself, teaching no one else, **{the Book}** meaning: the sciences related to apparent matters and worldly divine laws, **{and wisdom}** meaning: the inner sciences related to hidden realities, **{and}** He also teaches him **{the Tawraat}** revealed to Musaa, , **{and}** He specifically sends down to him **{the Injeel}** from Himself.

Hadith: Narrated Ibn Mas`ud: I heard the Prophet (ﷺ) saying, "There is no envy except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others." Sahih al-Bukhari 1409

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah for His infinite knowledge and guidance, honouring His unmatched ability to endow chosen servants with wisdom and revelation. It elevates Prophet Muhammad ﷺ by linking his prophethood to these divine signs making him (ﷺ) the leader of all chosen ones and the guide of all, while spiritually teaching that true knowledge and guidance come directly from Allah, surpassing worldly means or expectations through the hands of Rasulullah (ﷺ).

Its Application: Muslims can practice this by seeking knowledge and wisdom from Allah, studying revealed guidance sincerely, and applying both outward laws and inner understanding in daily life.

Points of ‘Aqeedah: The ‘Aqeedah affirms that Allah ﷻ grants His chosen prophets knowledge and revelation according to His wisdom. ‘Īsā was taught the revealed Book and wisdom, and Allah ﷻ gave him knowledge of the Tawrah and revealed the Injīl to him. This confirms that divine revelation is a real gift from Allah, not knowledge acquired independently of Him. The passage also honours ‘Īsā as a prophet entrusted with revelation, while maintaining that Allah alone is the ultimate source of knowledge and guidance.

Du’a for our Ummah: O Allah, teach us knowledge, wisdom, and understanding from Your Book, and guide us to act rightly in all matters.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (49):
(Qur'an 3:49)**

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ ۖ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۖ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۖ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ

Wa Rasoolan ilaa Banee Israaaa'eela annee qad ji'tukum bi Aayatim mir Rabbikum annee akhluqu lakum minatteeni kahai 'atittairi fa anfukhu feehi fayakoonu tairam bi iznil laahi wa ubri'ul akmaha wal abrasa wa uhyil mawtaa bi iznil laahi wa unabbi'ukum bima taakuloona wa maa taddakhiroona fee buyootikum; inna fee zaalika la Aayatal lakum in kuntum mu'mineen

And he will be a Noble Messenger towards the Descendants of Israel saying, 'I have come to you with a sign from your Lord, for I mould a birdlike sculpture from clay for you, and I blow into it and it instantly becomes a (living) bird, by Allah's command; and I heal him who was born blind, and the leper, and I revive the dead, by Allah's command; and I tell you what you eat and what you store in your houses; undoubtedly in these (miracles) is a great sign for you, if you are believers.

{**And**} after sending down the Injeel, He sends him {**a Messenger to the Children of Israel**}, calling them to the path of truth and guiding them to the straight way, supporting him with clear signs and manifest miracles from His hand, indicating his truthfulness, where he says: {**Indeed, I**} by the command of my Lord, {**have come to you with a sign**} indicating my prophethood and the revealed message {**from your Lord**}, which is {**that I create**} I shape and have power {**for you**} before your eyes by God's decree {**from clay**} the inanimate form {**like the form of**} like the form of {**a bird**}, and its likeness is inanimate without sense or movement {**then I blow into it**} that figure {**and it becomes a bird**} a living flying creature like other birds, this shaping and blowing comes from me {**by the permission of God**} by His power and will {**and**} likewise {**I cure the blind**} those who cannot see {**and the leper**} the one with the incurable disease {**and**} greater than all that is that {**I give life to the dead**}, the ancient ones, all that {**by the permission of God**} by His power and will, so you have no knowledge of the dead after it occurs as well {**and**} what you have knowledge of after its occurrence is that {**I inform you**} I tell you {**of what you eat**} from food and fruits {**and what you store**} of them {**in your houses. Indeed, in that**} mentioned {**is a sign**} manifest and clear indicating my prophethood and message {**for you**} to guide you {**if you are believers**} in God, the sending of messengers, and the revelation of books.

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

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, highlighting His supreme power to grant miracles and support His messengers. It honours Rasulullaah ﷺ by connecting his role to the continuity of divine guidance through prophets and their signs and elevates him (ﷺ) in all matters whether status of prophetic capabilities amidst all mankind. Spiritually, it teaches that true authority, knowledge, and life itself emanate solely from Allah, manifesting His will through chosen servants.

Its Application: Muslims can put this verse into practice by trusting in Allah's power, seeking His help in doing good, and believing in the signs He grants to His prophets as proof of guidance and truth. They should also strive to do righteous deeds that benefit others.

Points of 'Aqeedah: The teachings of 'Aqeedah establish that miracles are created by Allah ﷻ and granted to His prophets as signs confirming their truthfulness. 'Īsā performed extraordinary acts—healing the blind and leper, and raising the dead—but repeatedly attributed them to Allah's permission, power and will. Thus, no prophet possesses independent supernatural or divine power. The passage also affirms 'Īsā's prophethood, the reality of revealed Books, and the necessity of believing in Allah, His messengers and His revelation.

Du'a for our Ummah: O Allah, grant us faith in Your signs, strengthen our trust in You, and guide us to act with righteousness always.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (50):
(Qur'an 3:50)**

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَلَأُحِلَّ لَكُمْ بَعْضَ الَّذِي هُرِّمَ عَلَيْكُمْ ۖ وَجِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

Wa musaddiqal limaa baina yadaiya minat Tawraati wa liuhilla lakum ba'dal lazee hurrima 'alaikum; wa ji'tukum bi Aayatim mir Rabbikum fattaqul laaha wa atee'oon

And I come confirming the Tawraat (Tawraat) the Book before me and to make lawful for you some of the things which were forbidden to you, and I

have come to you with a sign from your Lord therefore fear Allah and obey me.

{And} with these clear and manifest signs and miracles, I have come to you **{confirming what was before me of the Tawraat}** revealed to Musaa and indeed to all the revealed scriptures sent to previous prophets peace be upon them all and their religions and laws; for among the signs of prophethood is the confirmation of the prophets who came before him. **{And}** I have also come to you **{to make lawful for you}** in your religion and your faith **{some of what was forbidden to you}** in previous religions; for it is His way exalted be He to abrogate some rulings by others, though all are sent from Him. The wisdom behind the abrogation is mentioned in Surah Al-Baqarah in His words: **“Whatever verse We abrogate or cause to be forgotten, We bring a better one or similar to it.”** [Al-Baqarah: 106] And the result is that I have come to you with a decisive, shining sign **{from your Lord}**, clearly affirming His Oneness He alone revealed it considering that any one of these signs would suffice to prove my prophethood, and now that all have appeared. So **{fear Allah}** beware of His wrath by not rejecting faith after these clear proofs **{and obey me}** in all that I have brought from Him, exalted be He.

Hadith: Narrated Abu Huraira: The Prophet (ﷺ) said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the afternoons, and during the last hours of the nights." Sahih al-Bukhari 39

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah's supreme wisdom and authority in revealing scriptures and abrogating laws, demonstrating His absolute knowledge and justice. It honours Rasulullaah ﷺ by affirming his role as the final messenger who confirms previous prophets and brings decisive signs with a touch of superiority over all other nations and a touch of perfection for the sake of Rasulullah (ﷺ). Spiritually, it teaches obedience, recognition of divine unity, and trust in Allah's guidance.

Its Application: Muslims practice this verse by affirming past revelations, embracing Islam's lawful ease, nurturing taqwā, and obeying the Prophet ﷺ through Sunnah, ethical conduct, and gratitude for Allah's wisdom in guidance and rulings.

Points of ‘Aqeedah: A key principle of ‘Aqeedah is that all genuine divine revelation comes from Allah ﷻ, while particular laws may differ between prophets according to His wisdom. ‘Īsā confirmed the Tawrah and the truth of earlier prophets, demonstrating continuity of revelation. Allah ﷻ may abrogate certain rulings and replace them with others through His wisdom, without contradiction in His revelation. The miracles of ‘Īsā confirmed his prophethood, while his call to fear Allah and obey him establishes obedience to a genuine messenger.

Du’a for our Ummah: O Allah, grant us taqwā, acceptance of Your signs, and obedience to Your Messenger (ﷺ).

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (51):
(Qur’an 3:51)**

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ

Innal laaha Rabbee wa Rabbukum fa'budooh; haazaa Siraatum Mustaqeem

Undoubtedly Allah is the Lord of all mine and yours so worship Him only; this is the Straight Path.

{Indeed, Allah} the One who reforms and manages my affairs and yours **{is my Lord and your Lord.}** He nurtured me with His grace and kindness, and He nurtured you by sending me to you. So if you listen to what I have brought and obey its message, then **{worship Him}** until you come to know Him. And know that **{this}** meaning worship and faith **{is a straight path}**, leading to certainty and true understanding. You must follow it in the way I have been commanded. And **{Allah}** is the one whose help is sought; He will guide you to the fulfillment of your greatest hopes and the achievement of your ultimate goals.

Hadith: It is narrated on the authority of Abu Ayyub that a man came to the Prophet (ﷺ) and said: Direct me to a deed which draws me near to Paradise and takes me away from the Fire (of Hell). Upon this he (the Holy Prophet) said: You worship Allah and never associate anything with Him, establish prayer, and pay Zakat, and do good to your kin. When he turned his back, the Messenger of Allah (ﷺ) remarked: If he adheres to what he has been ordered to do, he would enter Paradise. Sahih Muslim 14a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah for His guidance, mercy, and nurturing of humanity, highlighting His authority as Lord over all. It honours Rasulullaah ﷺ by presenting him as the divinely chosen messenger, entrusted with conveying the straight path which

should be considered as a favour and gift from Allah and if ever there is disobedience against Rasulullah (ﷺ), then it will be at our own detriment. Spiritually, it teaches sincere worship, obedience, and reliance on Allah to attain certainty and ultimate success.

Its Application: Muslims live this verse by affirming Allah alone as Lord, devoting all worship to Him, rejecting all forms of shirk, and consistently choosing obedience, sincerity, and reliance on Allah as the only path to true guidance and success.

Points of ‘Aqeedah: The essence of ‘Aqeedah is Tawhīd: Allah ﷻ is the Lord of all, the One worthy of worship, and the ultimate source of guidance and help. ‘Isā clearly affirmed that his Lord and the Lord of his people is one and the same Allah, rejecting any notion of his own divinity. True faith therefore requires worshipping Allah alone, following His guidance and obeying His messengers. The straight path leads to sound faith and certainty, while all dependence ultimately returns to Allah ﷻ.

Du’a for our Ummah: O Allah, make us worship You alone and keep us firm upon the Straight Path.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (52):
(Qur’an 3:52)**

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا
بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

Falammaaaa ahasa ‘Isa minhumul kufra qaala man ansaaree ilal laahi qaalal
Hawaariyyoona nahnul ansaarul laahi aamannaa billaahi washhad bi annaa
muslimoon

So when ‘Isa sensed their disbelief he said, “Who will be my aides towards (in the cause of) Allah?” The disciples said, “We are the aides of Allah’s religion; we believe in Allah, and you bear witness that we are Muslims.”

{When ‘Isa sensed} that is, perceived and realized through the light of prophethood **{from them disbelief}** and their lack of response to the clear miracles and dazzling signs, **{he said}**, inquiring and rejoicing, expressing love for them and testing them as befits the conduct of a prophet: **{Who are my supporters}** in guiding the misguided **{to}** the path of **{Allah}**? Who will support and assist me in this mission? **{The disciples said}** a group of his companions called so because of their purity, as "hawāriyyūn" is derived.

Hadith: Narrated Jabir bin `Abdullah: When the Prophet (ﷺ) called the people (Sadqa, a sub-narrator, said, 'Most likely that happened on the day of Al-Khandaq) Az-Zubair responded to the call (i.e. to act as a scout). The Prophet (ﷺ) called the people again and Az-Zubair responded to the call. The Prophet (ﷺ) then said, "Every prophet had a disciple and my disciple is Zubair bin Al-`Awwam." Bukhārī 2847

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah's wisdom and guidance in raising devoted supporters for His cause. It honours the Prophet ﷺ by showing his insight and leadership in discerning true followers. Spiritually, it teaches that sincere discipleship and support for the path of Allah come from faith, purity of heart, and commitment, exemplifying the harmony between divine guidance and human obedience.

Its Application: Muslims practice this verse by responding actively to truth, supporting Allah's cause through faith, da'wah, good character, and steadfast obedience, and by standing with righteousness even when disbelief or resistance is sensed.

**Points of `Aqeedah:** The `Aqeedah of prophethood includes calling people to Allah ﷻ and seeking sincere support for the truth without claiming any independent power. `Isā recognized rejection of his message through the signs Allah had given him and continued his prophetic mission by calling people to Allah. His disciples responded as believers and supporters of the truth. This affirms that prophets are servants and messengers who guide by Allah's permission, while guidance ultimately belongs to Allah ﷻ alone.

Du'a for our Ummah: O Allah, make us sincere helpers of Your religion and firm believers submitted to You.

**Juz Tilkar Rusul (3) Surah Aali `Imraan (3) Ayat (53):
(Qur'an 3:53)**

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Rabbanaaaa aamannaa bimaaa anzalta wattaba'nar Rasoola faktubnaa ma'ash
shaahideen

**Our Lord! We have believed in what You have sent down and we follow
the Noble Messenger, therefore record us among the witnesses of the
truth.**

Then, when they acknowledged their faith in Allah and their support of His Messenger the one who conveyed His commands and bore witness to their belief and submission, they turned in humble, sincere devotion to intimate prayer with Allah, saying: **{Our Lord,}** O You who nurtured us by sending messengers and revealing scriptures, **{we have believed}** through Your guidance and by the direction of Your messengers **{in what You have revealed}** of the Book that clearly lays out Your rulings and draws attention to Your oneness, and along with this belief, **{we have followed}** in obedience to what You have commanded within it **{the Messenger,}** upon whom it was revealed, and who embodied all of Your commands that lead to spiritual unveiling and direct witnessing. **{So write us down,}** by Your grace, **{among the witnesses}** those who see nothing in existence but the Sun of Your Essence and Its divine manifestations.

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

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text praises Allah for His guidance and revelation, honouring His wisdom and nurturing of humanity. It exalts Prophet Muhammad ﷺ by emphasizing obedience to him as the bearer of divine commands and the perfect exemplar of submission. Spiritually, it teaches sincere devotion, witnessing divine realities, and seeking closeness to Allah through belief and obedience.

Its Application: Muslims practice this verse by affirming sincere belief in Allah's revelation, obeying the Prophet ﷺ in daily actions, aligning faith with conduct, and consistently standing as witnesses to truth through integrity, worship, and devotion.

Points of 'Aqeedah: The foundations of 'Aqeedah are reflected in the disciples' declaration of faith in Allah ﷻ, His revelation and His messenger. True belief is accompanied by obedience to what Allah has revealed, demonstrating that faith is not merely an inward claim. The passage also affirms that messengers convey Allah's commands and guide people to His worship. The mystical expression of "seeing only the Divine Essence" should be understood safely as recognizing Allah's greatness and sovereignty, not as denying creation or implying union with Allah.

Du'a for our Ummah: Our Lord, strengthen our faith, help us follow Your Messenger, and record us among the truthful witnesses.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (54):
(Qur'an 3:54)**

وَمَكْرُوهَا وَمَكَرَ اللَّهُ خَيْرُ الْمَاكِرِينَ

Wa makaroo wa makaral laahu wallaahu khairul maakireen

And the disbelievers conspired (to kill 'Isa), and Allah covertly planned to destroy them; and Allah is the best of secret planners.

{And they plotted} meaning, the disbelievers known outwardly for their rejection - devised a scheme to kill 'Isa , by appointing someone to assassinate him in secret. **{And Allah plotted}** against them by saving him, raising him to the heavens, and casting a likeness upon the one who tried to kill him, so that he was killed mistakenly under the assumption that he was 'Isa, even though 'Isa had already been taken up. **{And Allah}**, the One who avenges the wrongs done to the oppressed for the sake of the oppressed, **{is the best of planners}** that is, the most powerful in devising counter-strategies against those who scheme in treachery and deception.

Hadith: Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." Abu Huraira added "If you wish, you can recite (this verse of the Holy Book): -- 'And there is none Of the people of the Scriptures (Jews and Christians) But must believe in him (i.e Jesus as an Apostle of Allah and a human being) Before his death. And on the Day of Judgment He will be a witness Against them." (4.159) Sahih al-Bukhari 3448

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This praises Allah for His supreme wisdom, protection, and justice, showing His power to thwart the plots of the wrongdoers. It honours Rasulullah ﷺ by affirming the truthfulness of prior prophets, like 'Isa , whose mission was safeguarded by divine planning. Spiritually, it teaches trust in Allah's secret schemes, His perfect justice, and the certainty that no plot against the righteous can prevail.

Its Application: Muslims practice this verse by trusting Allah's wisdom when facing plots or injustice, avoiding deception themselves, remaining patient and steadfast upon truth, and relying on Allah's perfect plan while upholding righteousness and moral integrity.

Points of ‘Aqeedah: A firm point of ‘Aqeedah is that Allah ﷻ possesses perfect power and protects His chosen messengers according to His wisdom and decree. The plot against ‘Isā did not overcome Allah’s will; rather, Allah saved and raised him, demonstrating that created schemes cannot defeat His decree. Allah is also perfectly just, defending the oppressed and bringing the plots of wrongdoers to nothing. His description as the Best of Planners affirms His supreme wisdom, knowledge and power, without attributing human-like deception or imperfection to Him.

Du’a for our Ummah: O Allah, protect us from evil plots and grant us trust in Your perfect plan.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (55):
(Qur’an 3:55)**

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ ارْفَعْكَ بِأَمْرِي وَمُطَهِّرْكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

Iz qaalal laahu yaa ‘Isaa innee mutawaffeeaka wa raafi'uka ilaiya wa mutah hiruka minal lazeena kafaroo wa jaa'ilul lazeenattaba ooka fawqal lazeena kafarooo ilaa Yawmil Qiyaamati summa ilaiya marji'ukum fa ahkumu bainakum feemaa kuntum feehi takhtaliifoon

Remember when Allah said, “O ‘Isa ! I will keep you alive till your full age, and raise you towards Me, and cleanse you of the disbelievers and give your followers dominance over the disbelievers until the Day of Resurrection; then you will all return to Me, so I shall judge between you concerning the matter in which you dispute.”

Recall, O most perfect of Messengers ﷺ, {when Allah said} informing ‘Isa at the moment when they plotted to kill him and had designated someone to carry out the assassination while he was unaware of their scheme {O ‘Isa, indeed I}, by the overwhelming force of My divine nature upon your human aspect, {will take you}, meaning I will purify you from your human nature that prevents you from reaching the realm of divine glory, {and}, after this purification from the density of your human form, {raise you} once the obstacles are removed {to Myself}, for you have no refuge or return except to Me. {And}, after I have raised you, I will {purify you} and sanctify you {from those who disbelieved}, who have veiled the radiant Sun of the Divine Essence shining upon all atoms with the shadows of their false egos. {And}, after your elevation to Me, {I will make those who believed in you and followed you} in all that you brought for the betterment of their condition {above those who disbelieved} that is, superior

in rank, honour, and standing {until the Day of Resurrection}, such that {humiliation, poverty, and wrath from Allah were placed upon them} [Al-Baqarah: 61], and for them is a painful punishment. After the appearance of ‘Isa , the Jews never regained dominance at all; they have remained afflicted and humiliated to this very day. {Then}, Allah, speaking in the language of Divine Oneness and addressing both ‘Isa and those who believed in him as well as those who denied him and disbelieved, said: {To Me is your return}, all of you, in the next life O you who differed concerning religion, obedience, faith, and disbelief in this first life {and I will judge between you} after you return to Me {regarding that over which you used to differ}, in accordance with My knowledge and My will.

Hadith: Narrated Abu Hurayrah: The Prophet (ﷺ) said: There is no prophet between me and him, that is, Jesus (ﷺ). He will descent (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him. Sunan Abi Dawud 4324

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah’s supreme power, wisdom, and justice in protecting ‘‘Isa , raising him, and granting his followers honour over disbelievers. It honours the Prophet ﷺ by showing him the divine plan and his role in conveying Allah’s guidance. Spiritually, it reminds believers that all return to Allah, whose judgment is perfect, ultimate, and encompassing of all deeds and disputes.

Its Application: Muslims practice this verse by trusting Allah’s ultimate justice, remaining patient amid trials, staying loyal to true belief, and remembering that honour, judgment, and final return are solely with Allah, so actions are done with accountability and hope.

Points of ‘Aqeedah: This passage reinforces the ‘Aqeedah that Allah ﷻ has absolute authority over His prophets, their enemies and the final outcome of all affairs. ‘Īsā was saved and raised by Allah, while those who rejected him could not overcome the divine decree. Believers who sincerely followed him were granted honour according to Allah’s wisdom. Most importantly, all people will ultimately return to Allah ﷻ, who alone will judge between them concerning their beliefs and disagreements with perfect knowledge and justice. The mystical language of “divine nature” should not be understood as implying divinity or union for ‘Īsā .

Du'a for our Ummah: O Allah, keep us firm upon faith, raise us in honour, and judge us with love

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (56):
(Qur'an 3:56)**

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ

Fa ammal lazeena kafaroo fa u'az zibuhum 'azaaban shadeedan fiddunyaa wal
Aakhirati wa maa lahum min naasireen

**So I shall mete a severe punishment to those who disbelieve, in this world
and in the Hereafter; and they will not have any supporters.**

Then Allah, the Exalted, clarified His judgment by saying: **{As for those who disbelieved}** who veiled the path of manifest truth shining from the lamp of prophethood and messengership, out of stubbornness and arrogance; who denied the prophets and rejected the laws, admonitions, wisdom, and lessons they brought, and persisted in doing so **{I will punish them with a severe punishment}**, meaning I will cast them away and banish them **{in this world}** through humiliation, disgrace, expulsion, and the imposition of jizyah (tribute); **{and}** likewise in **{the Hereafter}** through Hell a place of distance, abandonment, blazing torment, and total deprivation. **{And they will have no helpers}** not even from among the prophets whom they claim to believe in, nor from those they associate with their religion or scriptures none will support or save them from Allah's punishment, because they abandoned following the revelation that superseded all previous messages.

Hadith: Narrated `Adi bin Hatim: The Prophet (ﷺ) said, "There will be none among you but will be talked to by Allah on the Day of Resurrection, without there being an interpreter between him and Him (Allah) . He will look and see nothing ahead of him, and then he will look (again for the second time) in front of him, and the (Hell) Fire will confront him. So, whoever among you can save himself from the Fire, should do so even with one half of a date (to give in charity). Sahih al-Bukhari 6539

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by highlighting His absolute justice, power, and authority in rewarding the obedient and punishing the disbelievers. It honours Rasulullaah ﷺ by showing his role as the final Messenger whose guidance must be followed and must not be ignored though he (ﷺ) will be our intercessor in Aakhirah.

Spiritually, it reminds believers to adhere sincerely to divine revelation, recognizing that rejection leads to both worldly and eternal consequences.

Its Application: Muslims practice this verse by avoiding disbelief and arrogance, submitting sincerely to Allah's guidance, repenting quickly from sin, and remembering accountability in both worlds, letting this awareness shape conduct, humility, and obedience.

Points of 'Aqeedah: The 'Aqeedah of Islam establishes that knowingly rejecting Allah's ﷻ revelation and His messengers is a grave form of disbelief with consequences in this world and the Hereafter. Prophets bring truth, guidance and divine laws by Allah's command, and rejecting them out of arrogance does not alter their truthfulness. Ultimate judgment belongs to Allah alone. No created being can independently rescue someone from His punishment, and worldly status, lineage or religious claims cannot provide protection against His judgment.

Du'a for our Ummah: O Allah, protect us from disbelief and punishment, and grant us steadfast faith and Your mercy.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (57):
(Qur'an 3:57)**

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۖ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

Wa ammal lazeena aamanoo wa 'amilus saalihaati fa yuwaffeehim ujoorahum;
wallaahu laa yuhibbuz zaalimeen

And for those who believed and did good deeds, Allah will give them their full reward; and Allah does not like the unjust.

{**And as for those who believed**} in the final, abrogating religion and the Book that superseded previous scriptures and who followed the Prophet sent with it from his Lord, {**and did righteous deeds**} as commanded therein, out of willing obedience and gratitude, {**then He will give them in full**} in the next life {**their rewards**}, meaning He will grant them the full compensation for their deeds, multiplied many times over, out of His grace and love for them because they obeyed His commands and followed His messengers. {**And Allah**}, the One who guides His servants, {**does not love the wrongdoers**} those who overstep the limits revealed to His messengers, who are entrusted with disclosing the realities of His Oneness. Such wrongdoing and deviation only occur when people follow their deficient minds, clouded by delusion, and turn away from the clear and manifest path.

Hadith: Anas b. Malik reported that Allah's Messenger (ﷺ) said: Verily, Allah does not treat a believer unjustly in regard to his virtues. He would confer upon him (His blessing) in this world and would give him reward in the Hereafter. And as regards a non-believer, he would be made to taste the reward (of virtue in this world) what he has done for himself so much that when it would be the Hereafter, he would find no virtue for which he should be rewarded. Sahih Muslim 2808a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His justice, mercy, and generosity in rewarding the faithful abundantly. It honours Rasulullaah ﷺ by showing that following him and his guidance leads to divine favour and salvation and in return we are asked to obey and honour him (ﷺ) and his Ahul Bait. Spiritually, it teaches believers to obey Allah and His Messenger ﷺ, avoiding deviation, to attain true success in this life and the Hereafter.

Its Application: Muslims live this verse daily by strengthening faith, following the Prophet ﷺ, performing righteous deeds sincerely, and avoiding injustice in words, actions, and decisions, trusting Allah to reward every good deed fully and justly.

Points of ‘Aqeedah: The foundations of ‘Aqeedah affirm that faith in Allah’s ﷻ final revelation must be accompanied by acceptance of His Messenger and sincere obedience to His commands. Righteous deeds are rewarded by Allah in full and, by His grace, multiplied beyond their measure. This confirms His perfect justice and generosity. The passage also establishes that Allah does not love wrongdoing or rejection of His revealed guidance. True guidance comes from Allah ﷻ, while following desires and rejecting revelation leads away from the straight path.

Du’a for our Ummah: O Allah, strengthen our faith, help us do righteous deeds, grant us full reward, and keep us away from injustice.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (58):
(Qur’an 3:58)**

ذٰلِكَ نَتْلُوْهُ عَلَیْكَ مِنَ الْاٰیٰتِ وَالذِّكْرِ الْحَكِیْمِ

Zaalika natloohu 'alaika minal Aayaati wa Zikril Hakeem

These are some verses that We recite to you, and advice full of wisdom.

{That} the mentioned account of ‘Isa and other news that **{We recite to you}**, O most perfect of Messengers ﷺ, although you were uninformed about it and had not learned it from any human teacher and considering that you are unlettered is **{from the signs}** revealed to you from Us, indicating your prophethood and message, **{and}** from **{the Wise Reminder}**, the glorious, precise discourse containing perfect wisdom and authoritative rulings issued from pure wisdom, from which falsehood cannot approach nor abrogation or alteration.

Hadith: Abu Hurairah reported the Prophet (ﷺ) as saying: No people get together in a house of the houses of Allah (i.e. a mosque), reciting the Book of Allah, and learning it together among themselves, but calmness (sakinah) comes down to them, (Divine) mercy covers them (from above), and the angels surround them, and Allah makes a mention of them among those who are with Him. Sunan Abi Dawud 1455

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His wisdom and the perfection of His revelation. It honours Rasulullaah ﷺ by affirming his prophethood, showing that he receives knowledge directly from Allah without human instruction. Spiritually, it teaches that divine guidance is pure, unalterable, and a clear sign of truth for all who follow him ﷺ.

Its Application: Muslims put this verse into practice by regularly reciting the Qur’an, reflecting on its wisdom, trusting it as divine guidance, and applying its teachings in daily decisions, conduct, and worship, recognizing it as a clear sign of prophethood and divine wisdom.

Points of ‘Aqeedah: A central principle of ‘Aqeedah is that the Qur’an is genuine revelation from Allah ﷻ and a decisive sign confirming the prophethood of Muhammad ﷺ. The Prophet ﷺ conveyed knowledge of earlier events that he had not learned from human teachers, demonstrating the divine origin of his message. The Qur’an is described as wise and authoritative, containing guidance and sound judgment. Belief in revelation therefore requires affirming its divine source, trusting its truth, and accepting the guidance brought by the final Messenger ﷺ.

Du’a for our Ummah: O Allah, grant us understanding of Your Wise Reminder and guide us to live by its wisdom.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (59):
(Qur'an 3:59)**

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

Inna masala 'Isa 'indal laahi kamasali Aadama khalaqahoo min turaabin summa
qaala lahoo kun fayakoon

**The example of 'Isa with Allah is like that of Adam; He created him
(Adam) from clay and then said to him, "Be" and it thereupon happens!**

Then Allah, the Exalted, said: **{Indeed, the example of 'Isa}** meaning his status and extraordinary story, namely his existence without a father **{with Allah is like the example of}** comparable to the case of **{Adam}** in his creation by Allah's power and bringing into existence. In fact, Adam's story is even more remarkable than 'Isa's; for Adam had neither father nor mother. Rather, **{He created him}**, fashioned and shaped him, exalted be He, **{from dust}**, an inanimate substance. **{Then He said to him, 'Be,'}** a living human, **{and he was}** instantly an animate being with sensation, voluntary movement, awareness, and understanding.

Hadith: Narrated Abu Huraira: The Prophet (ﷺ) said, "Allah created Adam in His picture, sixty cubits (about 30 meters) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, 'As-Salamu alaikum (Peace be upon you).' They replied, 'As Salamu-'Alaika wa Rahmatullah (Peace and Allah's Mercy be on you) So they increased 'Wa Rahmatullah' The Prophet (ﷺ) added 'So whoever will enter Paradise, will be of the shape and picture of Adam Since then the creation of Adam's (offspring) (i.e. stature of human beings is being diminished continuously) to the present time." Sahih al-Bukhari 6227

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His absolute power and creative wisdom in bringing Adam and 'Isa into existence without human intervention. It honours Rasulullaah ﷺ by presenting him as the perfect Messenger who conveys such profound divine truths. Spiritually, it illustrates that all creation occurs by Allah's command alone, beyond human limitation or comprehension.

Its Application: Muslims practice this verse by affirming Allah's absolute power, strengthening belief in His decree, avoiding exaggeration about creation, and humbly trusting that all existence occurs by Allah's command alone, responding with obedience and gratitude in daily life.

Du'a for our Ummah: O Allah, strengthen our faith in Your power and decree, and keep our belief pure and firm.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (60):
(Qur'an 3:60)**

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ

Alhaqqu mir Rabbika falaa takum minal mumtareen

**O listener! (followers of this Prophet) This is the Truth from your Lord,
so never be of those who doubt.**

This Book being recited to you, O most perfect of Messengers ﷺ, is **{the truth}** fully in accordance with reality revealed to you **{from your Lord}**, as a support and victory for you in your claim to prophethood. So **{do not be among the doubters}** that is, do not let yourself entertain doubt about its authenticity due to the baseless reasoning of feeble minds.

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

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by affirming that He is the Source of ultimate truth, revealing the Book in full accordance with reality. It honours Rasulullaah ﷺ as the perfect Messenger, entrusted with divine revelation on which there is no doubt. Spiritually, it teaches certainty in faith, warning against doubt and reliance on weak reasoning, emphasizing trust in Allah's guidance.

Its Application: Muslims live by this verse by firmly trusting the Qur'an as absolute truth, rejecting doubts and misinformation, strengthening certainty through learning, reflection, and obedience, and allowing divine guidance not speculation to shape belief, actions, and moral choices daily.

Points of 'Aqeedah: 'Aqeedah establishes that the Qur'an is the true revelation of Allah ﷻ, fully consistent with reality and revealed to Muhammad ﷺ as proof of his prophethood. Faith requires certainty in the divine origin and truth of Allah's revelation, rather than allowing unfounded doubts to undermine conviction. The passage also affirms the truthfulness and authority of the

Messenger ﷺ in conveying what his Lord revealed to him. Genuine belief therefore rests upon confidence in Allah's revelation and steadfast acceptance of the Prophetic message.

Du'a for our Ummah: O Allah, anchor our hearts in Your truth and protect us from doubt and confusion.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (61):
(Qur'an 3:61)**

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا
وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

Faman haaajjaka feehi mim ba'di maa jaaa'aka minal 'ilmi faqul ta'aalaw nad'u
abnaaa'anaa wa abnaaa'akum wa nisaaa'anaa wa nisaaa'akum wa anfusanaa wa
anfusakum summa nabtahil fanaj'al la'natal laahi 'alal kaazibeen

Therefore say to those who dispute with you (O dear Prophet Muhammad ﷺ concerning 'Isa after the knowledge has come to you, "Come! Let us summon our sons and your sons, and our women and your women, and ourselves and yourselves then pray humbly, thereby casting the curse of Allah upon the liars!" (The Christians did not accept this challenge.)

{So whoever disputes with you} argues and debates you **{concerning him}**, that is, about the matter of 'Isa and his nature, among the Christians, **{after the knowledge has come to you}** the knowledge derived from the Book We have revealed to you, clarifying his status and his miraculous creation without a father **{then say}** to them when they persist in argument: **{Come}**, draw near, O you who debate and falsely claim that 'Isa is the son of God, exaggerating in his matter **{let us call our sons and your sons, our women and your women, and ourselves and yourselves}**, and let us all gather in a solemn assembly. **{Then let us supplicate earnestly}**, meaning let us mutually pray, each group imploring Allah sincerely, **{and invoke the curse of Allah upon the liars}** so that the truthful one becomes clear from the false, and the truth is distinguished from falsehood.

Hadith: Amir b. Sa'd b. Abi Waqqas reported on the authority of his father that Muawiya b. Abi Sufyan appointed Sa'd as the Governor and said: What prevents you from rebuking Abu Turab (Hadrat 'Ali), whereupon he said: It is because of three things which I remember Allah's Messenger (ﷺ) having said about him that I would not rebuke him and even if I find one of those three things for me, it would be more dear to me than the red camels. I heard Allah's Messenger (ﷺ) say about 'Ali as he left him behind in one of his campaigns (that was Tabuk).

'Ali said to him: Allah's Messenger, you leave me behind along with women and children. Thereupon Allah's Messenger (ﷺ) said to him: Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there is no prophethood after me. And I (also) heard him say on the Day of Khaibar: I would certainly give this standard to a person who loves Allah and his Messenger, and Allah and his Messenger love him too. He (the narrator) said: We had been anxiously waiting for it, when he (the Holy Prophet) said: Call 'Ali. He was called and his eyes were inflamed. He applied saliva to his eyes and handed over the standard to him, and Allah gave him victory. (The third occasion is this) when the (following) verse was revealed: "Let us summon our children and your children." Allah's Messenger (ﷺ) called 'Ali, Fatima, Hasan and Husain and said: O Allah, they are my family. Sahih Muslim 2404d

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His absolute knowledge and power in revealing the truth about 'Isa's miraculous creation. It honours Rasulullaah ﷺ as the divinely guided Messenger entrusted with clarifying this truth and being protected by Allah. Spiritually, it teaches reliance on Allah's judgment, seeking His aid to distinguish truth from falsehood and uphold justice.

Its Application: Muslims apply this verse by upholding truth with knowledge, engaging disputes calmly and honestly, avoiding arrogance, and trusting Allah to reveal truth, while standing firm upon evidence, sincerity, and reliance on divine judgment rather than argument alone.

Points of 'Aqeedah: A fundamental principle of 'Aqeedah is that 'Isa is Allah's honoured servant and Messenger, not His son or a divine being. His miraculous creation without a father demonstrates Allah's ﷻ power, not any share in His divinity. When truth is disputed, believers return to Allah's revelation and seek His judgment rather than compromising Tawhid. The passage also affirms that Allah ﷻ hears sincere supplication, knows who is truthful, and exposes falsehood according to His perfect knowledge and justice.

Du'a for our Ummah: O Allah, establish us upon truth, grant us sincerity, and protect us from falsehood and deceit.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (62):
(Qur'an 3:62)**

إِنَّ هَذَا هُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ ۚ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ

Innaa haazaa lahuwal qasasul haqq; wa maa min ilaahin illal laah; wa innal
laahaa la Huwal 'Azeezul Hakeem

This undoubtedly is the true narrative; there is none worthy of worship except Allah; and Allah is the Almighty, the Wise.

It is reported that when they (the Christians of Najran) were invited to the mubahala (mutual invocation of God's curse upon liars), they said, "Let us consider this matter and prepare ourselves." When they withdrew and consulted with their most knowledgeable elder, they asked him, "What do you think about this situation?" He replied, "By God, you know well that he is indeed the promised Prophet mentioned in your own scriptures. He has brought clarity regarding the matter of your companion . And by God, no people have ever challenged a Prophet with mubahala without being destroyed. So, if you insist on holding to your religion, then make peace with the man and withdraw." They came to the Messenger of Allah ﷺ , who had come out in the morning carrying al-Husayn, holding the hand of al-Hasan, with Fatimah walking behind him, and Ali following her. The Prophet ﷺ said: "When I begin the invocation, you all say 'Ameen.'" Their bishop looked at them and said, "O Christians, I see faces that if they were to ask Allah to move a mountain from its place He would surely do it. Do not engage in mubahala, or you will be destroyed." So they yielded to the Prophet ﷺ and agreed to a treaty. They offered to pay the jizyah (tribute): two thousand red garments and thirty suits of iron armour. The Messenger of Allah ﷺ said: "By the One in whose hand is my soul, had they engaged in mubahala, they would have been transformed into apes and pigs. The valley would have been set ablaze against them, and Allah would have annihilated the people of Najran down to the birds on their trees." Say to them, O most perfect of Messengers ﷺ , on Our behalf: **{Indeed, this}** what has been mentioned of the story of 'Isa and Mary, peace be upon them **{is the true narration}**, fully in line with reality. So do not disbelieve by claiming that 'Isa is the son of God or that Mary is His consort, and do not speak of a trinity or divine persons, for **{there is no deity}** no one truly worthy of worship in existence **{except Allah}**, the One, the Eternal, **{who neither begets nor is born}** [Al-Ikhlās: 3], and who has neither taken a spouse nor a child. And **{indeed, Allah}** the One who is Truth itself, truly deserving of divine status, ever-enduring, and completely self-sustaining **{He is the Almighty}**, the One who overcomes all, overpowering everything without exception, **{the All-Wise}** in manifesting creation according to His will and perfect judgment.

Hadith: Narrated 'Ubada: The Prophet (ﷺ) said, "If anyone testifies that None has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His Slave and His Apostle, and that Jesus is Allah's Slave and His Apostle and His Word which He bestowed on Mary and a Spirit created by Him,

and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junada, the sub-narrator said, " 'Ubada added, 'Such a person can enter Paradise through any of its eight gates he likes.') Sahih al-Bukhari 3435

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by affirming His absolute Oneness, eternal existence, and unmatched power, emphasizing that He alone is truly worthy of worship. It honours Rasulullaah ﷺ by highlighting his role as the divinely guided messenger whose family exemplified piety and authority. Spiritually, it teaches reliance on Allah's judgment, clarity in truth, and protection from falsehood.

Its Application: Muslims live this verse by affirming pure tawhid daily, rejecting all forms of shirk, trusting the Qur'an's true narratives, and submitting to Allah's wisdom and power with humility, certainty, and consistent worship grounded in knowledge.

Points of 'Aqeedah: The heart of 'Aqeedah is Tawhid: Allah ﷻ alone is the true God, without partner, child, spouse, or any division of divinity. 'Isa and Maryam عليها السلام are honoured servants, not divine beings. Allah ﷻ neither begets nor is born, and nothing resembles or shares His divinity. The passage also affirms the truth of revelation, the prophethood of Muhammad ﷺ, Allah's response to sincere supplication, and His absolute power, might and perfect wisdom in judging between truth and falsehood.

Du'a for our Ummah: O Allah, affirm our hearts upon true tawhid and grant us certainty in Your wisdom and truth.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (63):
(Qur'an 3:63)**

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ

Fa in tawallaw fa innal laaha'aleemun bil mufsideen

So if they turn away, then indeed Allah knows those who cause turmoil.

{But if they turn away} that is, if they reject the truth after its clear proofs and evidences have been shown then turn away from them and do not continue debating with them, for **{indeed, Allah}**, the One who exacts justice from those who abandon His path, **{is Knowing of the corrupters}** those who spread corruption on earth by misleading the beliefs of the weak among His servants through their turning away from the truth and deviating from the straight path.

Hadith: Narrated Abu Huraira: The Prophet (ﷺ) said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshipers! Be brothers (as Allah has ordered you!)" Sahih al-Bukhari 6064

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His perfect knowledge and justice over all creation, showing that He sees and judges those who spread corruption. It honours Rasulullaah ﷺ by underscoring his role in conveying the truth clearly and warning against deviation though nothing will harm him (ﷺ). Spiritually, it teaches detachment from the obstinate and reliance on Allah's guidance.

Its Application: Muslims apply this verse by conveying truth with clarity, avoiding fruitless arguments when people persist in rejection, maintaining integrity and patience, and trusting Allah's complete knowledge and justice regarding those who spread corruption and misguidance.

Points of 'Aqeedah: A sound 'Aqeedah recognises that Allah ﷻ has perfect knowledge of those who knowingly reject His truth and corrupt the beliefs of others. Divine revelation establishes the truth through clear proofs, while persistent rejection after its clarification is a serious form of misguidance. Allah ﷻ is perfectly Just and fully aware of both outward actions and inward intentions. The passage also teaches that guidance should be conveyed faithfully, but one must not compromise revealed truth when others deliberately turn away from it.

Du'a for our Ummah: O Allah, guide us to speak truth wisely and protect us from causing or following corruption.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (64):
(Qur'an 3:64)**

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا
يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Qul yaa Ahlal Kitaabi ta'aalaw ilaa Kalimatina sawaaa'im bainanaa wa
bainakum allaa na'buda illal laaha wa laa nushrika bihee shai'anw wa laa
yattakhiza ba'dunaa ba'dan arbaabam min doonil laah; fa in tawallaw faqoolush
hadoo bi annaa muslimoon

Say (O dear Prophet Muhammad ﷺ), “O People given the Book(s)! Come towards a word which is common between us and you, that we shall worship no one except Allah, and that we shall not ascribe any partner to Him, and that none of us shall take one another as lords besides Allah”; then if they do not accept say, “Be witness that (only) we are Muslims.”

{Say} to them, O most perfect of Messengers ﷺ, sincerely advising with words that flow from the tongue of wisdom and pure monotheism free from the stain of heedlessness and blind imitation: **{O People of the Book}**, you who claim belief in the oneness of God, His scriptures, and His messengers, **{come}**, let us come together and return **{to a word}** of truth and correctness, **{that is equitable}** true and just **{between us and you}**, affirmed and accepted by both our groups without dispute. It is: **{that we worship none but Allah}**, the one truly deserving of worship, the one who possesses that right inherently, **{and that we associate nothing with Him}** in His worship, **{and that none of us take others as lords}** figures of unquestioned authority and obedience **{besides Allah}**, who alone is divine and uniquely worthy of being worshipped. If they accept what you call them to and obey, then they have believed. But **{if they turn away}** rejecting this shared and truthful word **{then say}** to them, as a means of reproach and firm declaration: **{Bear witness}**, O you deniers and disbelievers, **{that we are Muslims}** sincere monotheists, believers, and those who submit to Allah alone.

Hadith: Narrated Ibn `Abbas: When the Prophet (ﷺ) sent Mu`adh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the Tauhid of Allah. If they learn that, tell them that Allah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allah has enjoined on them Zakat of their properties and it is to be taken from the rich among them and given to the poor. And if they agree to that, then take from them Zakat but avoid the best property of the people." Sahih al-Bukhari 7372

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by affirming His exclusive right to be worshipped and His inherent authority over all creation. It honours Rasulullaah ﷺ by highlighting his role as the perfect messenger, calling people to the truth with sincerity and wisdom through which many have reverted to Islam. Spiritually, it teaches steadfastness in monotheism and detachment from those who reject divine guidance.

Its Application: Muslims practice this verse by inviting others with wisdom to pure monotheism, upholding justice and mutual respect, worshipping Allah

alone without partners, and remaining firm in Islamic identity with clarity, humility, and peaceful coexistence.

Points of 'Aqeedah: The essence of 'Aqeedah is Tawhid: Allah ﷻ alone deserves worship, without any partner or rival. No person, authority or religious figure may be treated as possessing divine lordship or unquestionable obedience apart from Allah ﷻ. The passage affirms that Islam calls people of revelation to a common foundation of pure monotheism, while rejecting shirk and false lordship. True faith is manifested through submission to Allah ﷻ alone, and the believer openly identifies as a Muslim, devoted to Tawhid and obedience to Him.

Du'a for our Ummah: O Allah, unite hearts upon Your oneness and keep us steadfast as sincere Muslims.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (65):
(Qur'an 3:65)**

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ

Yaaa Ahlal Kitaabi limaa tuhaaajjoona fee Ibraaheema wa maaa unzilatit
Tawraatu wal Injeelu illaa mim ba'dih; afala ta'qiloon

O People given the Book(s)! Why do you argue about Ibrahim, whereas the Tawraat (Tawraat) and the Injeel (Bible) were not sent down until after him? So do you not have sense?

Then say to them as a binding argument: {**O People of the Book, why do you argue**} and dispute {**concerning Ibrahim**}, claiming that he was either a Jew or a Christian, {**while**} the fact remains that {**the Tawraat**} which defines Judaism {**and the Injeel**} which defines Christianity {**were not revealed except after him**}, and that too long after his time. {**Do you not reason**}, O you stubborn disbelievers, who persist in making a claim that clearly defies logic and historical sequence?

Hadith: Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "We are more liable to be in doubt than Abraham when he said, 'My Lord! Show me how You give life to the dead.'" . He (i.e. Allah) slid: 'Don't you believe then?' He (i.e. Abraham) said: "Yes, but (I ask) in order to be stronger in Faith." (2.260) And may Allah send His Mercy on Lot! He wished to have a powerful support. If I were to stay in prison for such a long time as Joseph did I would have accepted the offer (of freedom without insisting on having my guiltless less declared). Sahih al-Bukhari 3372

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by showing His wisdom in sending scriptures in their proper time and sequence. It honours Rasulullaah ﷺ as the one who delivers this clear guidance and reasoning. Spiritually, it urges reflection, discernment, and reliance on logic to recognize truth, avoiding blind adherence to false claims about the prophets.

Its Application: Muslims apply this verse by using reason and reflection when discussing matters of faith, avoiding baseless disputes, respecting historical truths, and guiding conversations with wisdom and evidence while upholding the teachings of Islam.

Points of ‘Aqeedah: ‘Aqeedah teaches that Allah’s ﷻ prophets are not confined to later religious labels, but all called to submission and worship of the One true God. Ibrahim preceded the revelation of the Tawraat and Injeel, so assigning him identities based on later communities contradicts revealed history. The passage affirms the continuity of divine revelation and the unity of prophetic belief in Tawhid. Sound faith therefore requires accepting the truth about Allah’s messengers as established by revelation, rather than reshaping their religion according to later claims.

Du’a for our Ummah: O Allah, grant us understanding, sound reasoning, and wisdom in guiding others to truth.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (66):
(Qur’an 3:66)**

هَآ أَنتُمْ هَؤُلَاءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَآجُّوْنَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ ؕ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Haaa antum haaa'ulaaa'i haajajtum feemaa lakum bihee 'ilmun falima
tuhaaajjoonaa feemaa laisa lakum bihee 'ilm; wallaahu ya'lamu wa antum laa
ta'lamoon

**Listen! This was what you argued about of which you have some
knowledge why do you then argue about the matter you do not have any
knowledge of? And Allah knows whereas you do not know.**

{Here you are} you foolish and blind people in matters of religion **{these}** misguided ones who persist in disbelief and obstinate denial, **{you argued}** and debated **{about that of which you have knowledge}**, meaning what is clearly recorded in your scriptures such as the coming of our master Muhammad ﷺ and

his descriptions which you distort and alter out of stubbornness, even after the truth became evident to you. So **{why do you argue about that of which you have no knowledge}**, such as claiming that Ibrahim was a Jew or a Christian things not mentioned or established in your books fabricating lies and attributing to your scriptures what they do not contain, purely out of defiance and arrogance? **{And Allah}**, who is fully aware of your inner thoughts, **{knows}** what you have distorted and fabricated, and He will hold you accountable according to His knowledge. **{And you do not know}** nor do you truly believe in His knowledge regarding what you have neglected and corrupted.

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

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His omniscience and perfect justice, revealing that He knows all distortions and fabrications. It honours Rasulullaah ﷺ as the truthful messenger whose description and mission were foretold yet denied. Spiritually, it teaches accountability, urging people to follow revelation, avoid arrogance, and submit sincerely to Allah's guidance.

Its Application: Muslims apply this verse by speaking and debating only with knowledge, avoiding baseless claims, seeking truth through study and reflection, and leaving ultimate judgment to Allah, who knows all hidden matters beyond human understanding.

Points of 'Aqeedah: A vital principle of 'Aqeedah is that Allah ﷻ possesses perfect and all-encompassing knowledge, while human knowledge is limited and dependent upon revelation. Deliberately distorting divine revelation or attributing falsehood to Allah's Books is a grave rejection of truth. The passage also affirms that Allah ﷻ knows what people conceal in their hearts and will hold them accountable for their beliefs and actions. Sound 'Aqeedah therefore requires humility before revelation, honesty concerning religious knowledge, and acceptance of Allah's truth without arrogance.

Du'a for our Ummah: O Allah, grant us knowledge, guide our speech to truth, and protect us from ignorance and falsehood.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (67):
(Qur'an 3:67)**

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Maa kaana Ibraaheemu Yahoodiyyanw wa laa Nasraa niyyanw wa laakin
kaana Haneefam Muslimanw wa maa kaana minal mushrikeen

**Ibrahim was neither a Jew nor a Christian; but he was a Muslim, free
from all falsehood; and was not of the polytheists.**

Then Allah, the Exalted, said: {**Ibrahim was neither a Jew**} since Musaa came after him by a thousand years {**nor a Christian**} as 'Isa came two thousand years after him {**but he was a monotheist**} (hanif), one who turned away from the excesses of both Jews and Christians: their exaggeration regarding Ezra and 'Isa, and their failure in denying our master Muhammad ﷺ. He was {**a Muslim**}, fully submitting, balanced, and upright upon the path of pure monotheism. {**And he was not of the polytheists**} those who deviated from the path of truth by attributing created events to mere causes and intermediaries.

Hadith: Narrated Ibn 'Umar: Zaid bin 'Amr bin Nufail went to Sham, inquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me some thing about it." The Jew said, "You will not embrace our religion unless you receive your share of Allah's Anger." Zaid said, "I do not run except from Allah's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except the Hanif." Zaid enquired, "What is Hanif?" He said, "Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian, and he used to worship None but Allah (Alone)" Then Zaid went out and met a Christian religious scholar and told him the same as before. The Christian said, "You will not embrace our religion unless you get a share of Allah's Curse." Zaid replied, "I do not run except from Allah's Curse, and I will never bear any of Allah's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except Hanif." Zaid enquired, "What is Hanif?" He replied, Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian and he used to worship None but Allah (Alone)" When Zaid heard their Statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allah! I make You my Witness that I am on the religion of Abraham." Sahih al-Bukhari 3827

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His perfect knowledge and guidance in clarifying truth across generations. It honours Rasulullaah ﷺ by showing how earlier prophets' missions, like Ibrahim's, point to and confirm his prophethood. Spiritually, it teaches sincere monotheism, avoiding exaggeration or deviation, and submitting fully to Allah alone.

Its Application: Muslims live this verse by following Prophet Ibrahim's example of pure monotheism, but more precisely, the deen of Rasulullaah (ﷺ): submitting wholly to Allah, avoiding extremes or exaggeration, staying upright in faith, and rejecting all forms of shirk or misguidance in daily life.

Points of 'Aqeedah: The 'Aqeedah of Ibrahim was pure Tawhid: sincere submission to Allah ﷻ alone, free from shirk and religious exaggeration. His religion preceded later Jewish and Christian identities, while his upright path demonstrates that all prophets called to worship Allah alone. The passage rejects attributing divine authority to created beings or treating created causes as independent powers. True Islam is therefore submission to Allah ﷻ, maintaining His absolute Oneness, avoiding shirk, and following the truth revealed through His messengers.

Du'a for our Ummah: O Allah, make us steadfast like Ibrahim and Rasulallah (ﷺ), true in monotheism, and protect us from falsehood and polytheism.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (68):
(Qur'an 3:68)**

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

Innaa awlan naasi bi Ibraaheema lallazeenat taba 'oohu wa haazan nabiyyu
wallazeena aamanoo; wallaahu waliyyul mu'mineen

Undoubtedly among all mankind who have the best claim to Ibrahim are those who followed him, and this Prophet (Muhammad ﷺ) and the believers; and Allah is the Guardian of the believers.

{Indeed, the people most worthy of Ibrahim} those closest to him in faith and most deserving of his love and legacy **{are those who followed him}** from among his own people, who adhered to his religion and fulfilled what he brought from his Lord. Also, among them is **{this Prophet}** Muhammad ﷺ who was sent from his lineage, belonging to his creed, and descended from his family and community. Along with him are **{those who believe}** in this Prophet (ﷺ) and in

what he brought: the final revelation that abrogates the previous scriptures and clarifies the path of true divine oneness. {**And Allah**}, the One who guides His servants to the road of His oneness, {**is the ally of the believers**} those sincere monotheists who seek His Face in all their states. He oversees their religious affairs, shielding them from being distracted by the glitter of the worldly life that diverts from the Divine.

Hadith: Narrated 'Abdullah: that the Messenger of Allah (ﷺ) said: "Every Prophet had a Wali among the Prophets. My Wali is my father Ibrahim the Khalil of my Lord." Then he recited: Verily among mankind who have the best claim to Ibrahim, are those who followed him, and this Prophet and those who have believed. And Allah is the Wali (protector) of the believers (3:68). Jami' at-Tirmidhi 2995

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His guidance, protection, and support for those who sincerely follow His path. It honours Rasulullaah ﷺ by affirming his rightful place in Ibrahim's lineage and his role in delivering the final revelation. Spiritually, it teaches steadfast faith, adherence to monotheism, and reliance on Allah's guidance.

Its Application: Muslims live this verse by following the example of Prophet Ibrahim and Prophet Muhammad ﷺ, holding firm to monotheism, adhering to divine guidance, supporting fellow believers, and trusting Allah's protection and guidance in all matters.

Points of 'Aqeedah: True loyalty to Ibrahim is established through faith in his Tawhid and adherence to the revelation continued and completed through Muhammad ﷺ. The passage affirms that Muhammad ﷺ belongs to Ibrahim's lineage and creed, and that believers who accept his final message are closest to Ibrahim's path. Allah ﷻ is the true Guardian and Helper of believers, guiding them to Tawhid and protecting them from misguidance. Sound 'Aqeedah therefore joins love of the prophets with sincere faith in the final revelation.

Du'a for our Ummah: O Allah, make us among those who follow Prophet Ibrahim and Prophet Muhammad ﷺ, and be our Guardian in faith and life.

Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (69):
(Qur'an 3:69)

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

Innaa awlan naasi bi Ibraaheema lallazeenat taba 'oohu wa haazan nabiyyu
wallazeena aamanoo; wallaahu waliyyul mu'mineen

A group among the People given the Book(s) desire that if only they could lead you astray; and they only make themselves astray, and they do not have sense.

{A group from the People of the Book} out of the wickedness of their souls and the hatred rooted deeply in their hearts; jealous of the rise of the religion of Islam **{would mislead you}**, meaning: they would lead you astray and divert you from the straight path of the Law and the way of faith and monotheism. This was revealed concerning the Jews when they invited Hudhayfah, 'Ammar, and Mu'adh to Judaism. **{And}** the reality is that they **{do not mislead}** with this misguidance **{except themselves}**, thus intensifying the punishment upon them because of this error, and they **{do not perceive}** this harm and chastisement.

Hadith: It has been narrated on the authority of Thauban that the Messenger of Allah (ﷺ) said: A group of people from my Umma will always remain triumphant on the right path and continue to be triumphant (against their opponents). He who deserts them shall not be able to do them any harm. They will remain in this position until Allah's Command is executed (i.e. Qiyamah is established). In Qutaiba's version of the tradition, we do not have the words: "They will remain in this position." Sahih Muslim 1920

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His justice in exposing and restraining the misguidance of the wicked. It honours Rasulullaah ﷺ by showing how his companions remained steadfast against attempts to divert them from Islam through the help of Allah and his (ﷺ) teachings. Spiritually, it teaches vigilance, the danger of envy, and reliance on Allah's guidance to remain on the straight path.

Its Application: Muslims apply this verse by staying vigilant against attempts to mislead them, verifying knowledge from authentic sources, remaining steadfast in faith, and avoiding following those whose actions only harm themselves and deviate from truth.

Points of 'Aqeedah: A foundational lesson of 'Aqeedah is that deliberate attempts to divert believers from Tawhid and revealed guidance ultimately harm the one who promotes misguidance. The passage warns against allowing religious deception or hostility to weaken one's faith and commitment to Allah's ﷻ truth. Guidance and steadfastness are ultimately from Allah ﷻ, while those

who knowingly lead others away from the straight path bear responsibility for their own actions. The believer must therefore remain firmly attached to authentic revelation and pure monotheism.

Du'a for our Ummah: O Allah, protect us from being led astray and keep our hearts firm upon Your straight path.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (70):
(Qur'an 3:70)**

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ

Yaaa Ahlal Kitaabi lima takfuroona bi Aayaatil laahi wa antum tash hadoon

**O People given the Book(s)! Why do you disbelieve in the signs of Allah,
whereas you yourselves are witnesses?**

{O People of the Scripture} who claim faith in Musaa and 'Isa and affirm belief in their scriptures, **{Why do you disbelieve in the signs of Allah}** revealed in them, which clearly indicate the coming of our Master Muhammad ﷺ, **{while you bear witness}** to the descriptions and attributes of the Prophet (ﷺ) in those scriptures, and await his appearance and mission? Yet after he appeared and was sent, **{why did you deny him out of stubbornness and disbelieve out of arrogance}**? Moreover, you altered and distorted your scripture unjustly and falsely.

Hadith: Narrated Abu Huraira: The Prophet (ﷺ) said, "Name yourselves with my name (use my name) but do not name yourselves with my Kunya name (i.e. Abul Qasim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me (intentionally), then (surely) let him occupy his seat in Hell-fire." Sahih al-Bukhari 110

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text praises Allah by affirming His perfect knowledge and the certainty of His signs. It honours Rasulullaah ﷺ by showing that even the People of the Book recognized his foretold appearance and attributes and denying Rasulullaah (ﷺ) is at our own detriment in both worlds. Spiritually, it teaches reflection, warns against arrogance and distortion, and calls for sincere acceptance of divine truth.

Its Application: Muslims live this verse by recognizing and affirming the signs of Allah in previous scriptures and in the final Prophet ﷺ, accepting truth with

humility, avoiding arrogance, and following authentic guidance without distortion.

Points of ‘Aqeedah: ‘Aqeedah requires sincere acceptance of Allah’s ﷻ revelation and the messengers whom He sends, without rejecting truth through arrogance or stubbornness. The passage highlights that genuine belief in earlier scriptures entails respecting their divine guidance and accepting the truth they contain concerning Allah’s messengers. Deliberately denying established revelation or distorting it is a grave spiritual deviation. The coming of Muhammad ﷺ as the final Messenger confirms the completion of the prophetic mission, requiring believers to affirm his prophethood and follow his revealed guidance.

Du’a for our Ummah: O Allah, guide our hearts to accept Your signs and follow Your Messenger ﷺ with sincerity and humility.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (71):
(Qur’an 3:71)**

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

Yaaa Ahalal Kitaabi lima talbisoonal haqqa bilbaatili wa taktumoonal haqqa
wa antum ta'lamoon

O People given the Book(s)! Why do you mix the truth with falsehood and conceal the truth, whereas you know?

{**O People of the Scripture**} who distort the Book of Allah, {**Why do you mix the truth**} the clear, manifest, revealed from Allah {**with falsehood**} the disguised, embellished, fabricated from your own selves {**and conceal the truth**}, which is the mission of our Master Muhammad ﷺ ? Yet {**you know**} its reality deep in your hearts but do not show it out of envy and injustice.

Hadith: It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: He who took up arms against us is not of us and he who acted dishonestly towards us is not of us. Sahih Muslim 101

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text praises Allah by affirming His truth and perfect revelation. It honours Rasulullaah ﷺ by highlighting his divinely ordained mission and the clear signs of his prophethood being always on the path of true and known as As-Swadiq ul Amin the Truthful, the Trustworthy. Spiritually, it warns against envy and injustice, urging

reflection on sincerity, honesty, and recognition of divine guidance without distortion or concealment.

Its Application: Muslims apply this verse by speaking truthfully, avoiding distortion or concealment of Allah's guidance, promoting honesty in conveying knowledge, and following the Prophet ﷺ sincerely without envy or injustice.

Points of 'Aqeedah: A sound 'Aqeedah demands honesty toward Allah's ﷻ revelation and forbids knowingly concealing or distorting the truth. The passage affirms that divine revelation is the criterion by which truth and falsehood are distinguished, and that rejecting known truth out of envy or injustice is a serious spiritual deviation. It also reinforces belief in the prophethood of Muhammad ﷺ and the obligation to accept his message. Allah ﷻ knows what hearts conceal, so faith requires sincerity, humility, and submission to revealed truth.

Du'a for our Ummah: O Allah, grant us honesty in speech, reveal the truth in our hearts, and protect us from falsehood and concealment.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (72):
(Qur'an 3:72)**

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَاکْفُرُوا آخِرَهُ
لَعَلَّهُمْ يَرْجِعُونَ

Wa qaalat taaa'ifatum min Ahlil Kitaabi aaminoo billazeeee unzila 'alal lazeena
aamanoo wajhan nahaari wakfurooo aakhirahoo la'alla hum yarji'oon

And a group among the People given the Book(s) said, “Believe in what has been sent down to the believers in the morning and deny it by evening perhaps they (the Muslims) may turn back (disbelieve).”

{And} from the depths of their envy and the peak of their hatred, they schemed and deceived to mislead the Muslims, for **{a group of the People of the Scripture}** said mockingly and foolishly to their companions and followers, using cunning and trickery: **{“Believe}** in **{what has been revealed}** to **{those who have believed}** at **{the break of day}**” that is, at the beginning of the day, to delight and please you **{and disbelieve in its later part}** meaning reject it and deny it at the end of the day, claiming that Muhammad ﷺ was not found matching the description in their book in order to cause hesitation and confusion by opposing you. Do this always, **{perhaps they may return}** hoping that you might turn away from your religion and faith.

Hadith: It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed: Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. During (that stormy period) a man would be a Muslim in the morning and an unbeliever in the evening or he would be a believer in the evening and an unbeliever in the morning, and would sell his faith for worldly goods. Sahih Muslim 118

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by showing His protection over His servants and His perfect knowledge of all schemes. It honours Rasulullaah ﷺ by affirming his mission and the truth of his revelation despite enemies' deception and the reliance of Rasulullaah (ﷺ) upon Allah. Spiritually, it teaches vigilance, steadfastness, and reliance on Allah against envy, misguidance, and worldly plots.

Its Application: Muslims live this verse by remaining steadfast in faith, verifying guidance from authentic sources, ignoring deceptive schemes, and holding firm to the truth of Allah's revelation without wavering due to others' cunning or mockery.

Points of 'Aqeedah: The teachings of 'Aqeedah warn that faith must be rooted in certainty and sincere acceptance of revelation, not shaken by deliberate schemes or manufactured doubts. The passage exposes an attempt to create confusion about the truth of Muhammad's ﷺ prophethood and thereby weaken believers' conviction. It therefore reinforces the obligation to hold firmly to authentic revelation and recognise truth through its divine evidence. True faith is not determined by the changing claims of people, but by steadfast submission to Allah ﷻ and His revealed guidance.

Du'a for our Ummah: O Allah, protect our faith from deception, strengthen our resolve, and keep us firm upon Your truth.

Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (73): (Qur'an 3:73)

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبَعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ
عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Wa laa tu'minooo illaa liman tabi'a deenakum qul innal hudaal laahi ai
yu'taaa ahadum misla maaa ooteetum aw yuhaaajjookum 'inda Rabbikum, qul
innal fadla biyadil laah; yu'teehi mai yashaaa'; wallaahu Waasi'un 'Aleem

“And do not believe in anyone except him who follows your religion”; say (O dear Prophet Muhammad ﷺ), “Only Allah’s guidance is the true guidance” (so why not believe in it) if someone has been given similar to what was given to you, or if someone may be able to evidence it against you before your Lord; say (O dear Prophet Muhammad ﷺ), “Undoubtedly the munificence lies only in Allah’s Hand (control); He may bestow upon whomever He wills; and Allah is Most Capable, All Knowing.”

{And do not believe} sincerely from the depths of your hearts, nor show your faith **{except in those who follow your religion}** your brothers and companions who practice the religion of your ancestors and forefathers. **{Say}** to them, O Most Perfect Messenger ﷺ, in response to their deception and to repel their schemes, words born purely from wisdom: **{Indeed, guidance}** the way to the straight path is **{the guidance of Allah}**, who guides His servants; He guides whom He wills to the path of His Oneness, and leads astray whom He wills. But you have plotted and schemed **{that no one should be given}** meaning, no one should be granted **{the like of what you have been given}** in disbelief and denial of Muhammad ﷺ, **{or that they should argue with you}** by this trickery and plotting **{before your Lord}** according to your corrupt claim and false belief. **{Say}**, O Most Perfect Messenger ﷺ: Do not be deceived by the embellishments of your minds, nor be assured by their conclusions; for it has gone away from true knowledge, especially when illusions crowd in. Rather, **{indeed, the bounty}** and guidance **{are in the hand of Allah}**; by His power and will, **{He grants it to whom He wills}** without the need for rational proof or support. **{And Allah}** the Guide of His servants is **{Extensive}** in His grace and guidance, without limit to the ways of His inspiration and knowledge, **{Knower}** of His servants’ capacities, guiding each one to His Oneness by a path suited to their readiness.

Hadith: Narrated Abu Huraira: The people of the Book used to read the Torah in Hebrew and then explain it in Arabic to the Muslims. Allah's Messenger (ﷺ) said (to the Muslims). "Do not believe the people of the Book, nor disbelieve them, but say, 'We believe in Allah and whatever is revealed to us, and whatever is revealed to you.' " Sahih al-Bukhari 7362

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah for His absolute guidance, wisdom, and unmatched generosity in directing whom He wills to the straight path. It honours Rasulullaah ﷺ by affirming his truth and protection against the schemes of disbelievers.

Spiritually, it teaches reliance on Allah alone, caution against deception, and trust in divine wisdom.

Its Application: Muslims live this verse by trusting that true guidance comes only from Allah, following His path sincerely, avoiding being misled by others' schemes or pride, and recognizing that Allah grants guidance and knowledge to whom He wills.

Points of 'Aqeedah: A central truth of 'Aqeedah is that guidance and every spiritual favour ultimately come from Allah ﷻ alone. He grants guidance by His wisdom and perfect knowledge, and no group can monopolise His grace or prevent Him from guiding whom He wills. The passage also teaches that religious truth is not established by inherited identity, deception, or human reasoning detached from revelation. Allah ﷻ is infinitely Generous and All-Knowing, and the believer therefore asks Him for guidance, remains humble before revelation, and trusts His wisdom.

Du'a for our Ummah: O Allah, guide us by Your truth, protect us from deception, and grant us steadfastness upon Your guidance.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (74):
(Qur'an 3:74)**

يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Yakhtassu birahmatihee mai yashaaa'; wallaahu zulfadlil 'azeem

He chooses by His mercy, whomever He wills; and Allah is the Owner of Great Munificence.

But {He selects for His mercy} His vast mercy encompassing all virtues and perfections {whom He wills} from among His purified servants, bestowing upon them according to their capacities a grace beyond comprehension or concealment. {And Allah} the Manifestation of all perfections is {Possessor of great bounty} and immense kindness toward some of His manifestations among the prophets and saints, whose human identities have completely dissolved in the ocean of unity and who have entirely shed its cloak.

Hadith: Wathila b. al-Asqa' reported: I heard Allah's Messenger (ﷺ) as saying: Verily Allah granted eminence to Kinana from amongst the descendants of Isma'il, and he granted eminence to the Quraish amongst Kinana, and he granted eminence to Banu Hashim amongst the Quraish, and he granted me eminence from the tribe of Banu Hashim. Sahih Muslim 2276

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text praises Allah for His boundless mercy, perfect wisdom, and immense grace in selecting whom He wills among His purified servants. It honours Rasulullaah ﷺ and other chosen saints by highlighting their spiritual proximity to Allah. Spiritually, it teaches surrender to divine will and the transformative power of divine selection.

Its Application: Muslims live this verse by seeking Allah's mercy through sincere worship, gratitude, and righteous deeds, recognizing that His blessings and guidance are granted according to His wisdom and will, and humbly submitting to His divine generosity.

Points of 'Aqeedah: The 'Aqeedah of Islam affirms that Allah's ﷻ mercy and favour are His alone to bestow, according to His perfect wisdom and knowledge. He specially honours whom He wills among His servants, including prophets and righteous people, but their excellence never makes them divine or independent of Him. Spiritual purification means sincere servitude, humility and devotion to Allah ﷻ; it does not mean that a person's identity literally merges with Allah or that creation becomes one with the Creator. Allah ﷻ remains absolutely distinct from His creation.

Du'a for our Ummah: O Allah, bestow Your mercy upon us, guide us to Your favour, and grant us Your immense bounty.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (75):
(Qur'an 3:75)**

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بدينارٍ لَا يُؤَدِّهِ إِلَيْكَ
إِلَّا مَا دُمت عَلَيْهِ قَائِمًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ
الْكَذِبَ وَهُمْ يَعْلَمُونَ

Wa min Ahlil Kitaabi man in ta'manhu biqintaariny yu'addihee ilaika wa
minhum man in ta'manhu bi deenaarin laa yu'addihee ilaika illaa maa dumta
'alaihi qaaa' imaa; zaalika biannahum qaaloo laisa 'alainaa fil ummiyyeena
sabeelunw wa yaqooloona 'alal laahil kaziba wa hum ya'lamoona

**Among the People given the Book(s) is one who, if you trust him with a
heap of treasure, will return it to you; and among them is one who, if you
trust him with (just) one coin, will not return it to you unless you
constantly stand over him (keep demanding); that is because they say,
“We are not obliged in any way, in the case of illiterates”; and they
purposely fabricate lies against Allah.**

And **{among the People of the Book are some who, if you entrust them}** with a **{Qintar}** a large amount of wealth, saved and preserved **{they will deliver it to you}** faithfully and without betrayal, due to the purity of their nature and good preparedness and capability. **{But among them are some who, if you entrust them}** with a **{Dinar}** or less, **{they will not deliver it to you}** because of the corruption of their character and the ugliness of their disposition, **{except if you remain constantly demanding it from them}** with insistence and persistence. This was revealed regarding Abdullah ibn Salam when he was entrusted by a Qurayshite with twelve hundred ounces of gold, which he returned faithfully; whereas Fannakhas ibn ‘Adhurā’ was entrusted by another Qurayshite with a single Dinar but denied and rejected the trust despite their both being in disbelief and misguidance and their persistence in corruption and wrongdoing. **{That is}** referring to some of the Jews **{because they have declared lawful the wealth of those who are not of their religion}** **{They say, “There is no way of blame upon us}** in **{the case of the unlettered”}** meaning those who are not People of the Book **{and they utter against Allah untruth, and they know it}**. This is a falsehood they have fabricated, and about the Prophet ﷺ it is reported that when this verse was revealed he (ﷺ) said: “The enemies of Allah have lied; there is nothing in the days of ignorance beneath my feet except the trust, for it is delivered to the righteous and the wicked alike.”

Hadith: Narrated Abu Hurayrah: The Prophet (ﷺ) said: Pay the deposit to him who deposited it with you, and do not betray him who betrayed you. Sunan Abi Dawud 3535

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah for His perfect knowledge and justice in distinguishing between the righteous and corrupt among the People of the Book. It honours Rasulullaah ﷺ by showing his role in clarifying truth and falsehood and his endeavour in encouraging us to stay truthful till death. Spiritually, it teaches the importance of integrity, trustworthiness, and divine accountability in human dealings.

Its Application: Muslims live this verse by being honest and trustworthy with the property and rights of others, fulfilling trusts fully regardless of the amount, avoiding excuses, and acting with integrity as a reflection of faith and obedience to Allah.

Points of ‘Aqeedah: ‘Aqeedah teaches that Allah’s ﷻ commands of justice and trustworthiness apply universally, and no religious identity permits injustice toward others. Claiming that another person’s wealth is lawful merely because they belong to a different community is a false attribution to Allah ﷻ. The passage affirms that Allah knows the truth of people’s character and intentions,

while believers remain accountable for fulfilling trusts and avoiding betrayal. Faith therefore requires honesty, justice and rejection of fabricated religious claims, regardless of whom they concern.

Du'a for our Ummah: O Allah, make us trustworthy, protect us from dishonesty, and help us honour every trust placed in our care.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (76):
(Qur'an 3:76)**

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Balaa man awfaa bi'ahdihee wattaqaa fainnal laaha yuhibbul muttaqeen

Yes, why not? Whoever fulfilled his pledge and practised piety and indeed Allah loves the pious.

{**Yes, indeed**} there is a way of accountability and retribution with them concerning the right of every one of His servants, of whatever religion or creed, if they commit transgression except for {**those who fulfil**} among them {**their covenant**} made with Allah and with His servants, and {**fear**} the wrath of Allah by not breaking it. Such are among the beloved by Allah, {**for indeed, Allah loves the righteous**}, is pleased with them, repays them their rewards, and increases them from His bounty.

Hadith: Abu Sa'id reported: The Prophet ﷺ said, "The honest and trustworthy merchant will be with the prophets, the truthful, and the martyrs." Tirmidhī 1209

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah for His perfect justice, love, and reward for the righteous. It honours Rasulullaah ﷺ by highlighting the divine guidance he brought to distinguish right from wrong and how he (ﷺ) stayed loyal to the covenant he (ﷺ) made with Allah. Spiritually, it teaches that fulfilling covenants, fearing Allah, and acting with integrity draws one closer to His pleasure and abundant mercy.

Its Application: Muslims live this verse by faithfully fulfilling all pledges and covenants, practicing piety and mindfulness of Allah, honouring promises to others, and striving for righteousness in every action, knowing that Allah loves and rewards the pious.

Points of 'Aqeedah: A key principle of 'Aqeedah is that Allah ﷻ is perfectly just and holds His servants accountable for transgression and broken covenants.

No person is exempt from His judgment because of lineage, community or religious claim. Allah ﷻ loves those who possess taqwa, fulfil their covenants and remain faithful to their responsibilities. His love, pleasure and reward are granted according to His perfect wisdom and justice, while His bounty can increase the reward of those who sincerely obey Him.

Du'a for our Ummah: O Allah, make us faithful to our promises, keep us mindful of You, and include us among the righteous whom You love.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (77):
(Qur'an 3:77)**

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ
وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Innal lazeena yashtaroon bi'ahdil laahi wa aymaanihim samanan qaleelan
ulaaa'ika laa khalaqa lahum fil Aakhirati wa laa yukallimuhumul laahu wa laa
yanzuru ilaihim Yawmal Qiyaamati wa laa yuzakkeehim wa lahum 'azabun
'aleem

Those who accept abject prices in exchange of Allah's covenant and their oaths, do not have a portion in the Hereafter Allah will neither speak to them nor look towards them on the Day of Resurrection, nor will He purify them; and for them is a painful punishment.

Then Allah, the Exalted, said: **{Indeed, those who exchange}** replace **{the covenant of Allah}** which they made with His Messenger (ﷺ) **{and their oaths}** solemn promises they made to uphold it such as saying, “By Allah, I will believe in him and support him” for **{a small price}** of worldly gain, like taking bribes or retaining leadership positions, **{those}** the ones who make this exchange, the losers, **{will have no share}** no portion or blessing **{in the Hereafter}**, the eternal abode of attainment and settlement, **{and Allah will not speak to them}** will not address them by His speech which manifests His perfect names and attributes, **{nor will He look at them on the Day of Resurrection}** with a gaze of mercy that would reflect the luminous unity shining from the world of light into their hearts, **{nor will He purify them}** nor will He praise or turn His attention toward them with commendation. But His attention will be on His chosen servants, the purified ones whose hearts are mirrors free from the rust of looking toward others, so that the rays of His beautiful, majestic, kind, and overpowering manifestations may reflect upon them, allowing them to be rightly guided on the straight path which is the path of the oneness of Allah. **{And for them}** in that state **{is a painful punishment}** a banishment and disgrace **{a painful torment}**, the most severe pain and suffering, for being denied the

ultimate purpose of existence and attainment is one of the greatest agonies and afflictions. We seek refuge with Allah from the wrath of Allah. There is no power except with Allah.

Hadith: Narrated Abu Wail: `Abdullah (bin Mas`ud) said, "Whoever takes a (false) oath in order to grab some property (unjustly), Allah will be angry with him when he will meet Him. Allah confirmed that through His Divine Revelation: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths . . . they will have a painful punishment." (3.77) Al-Ash'ath bin Qais came to us and asked, 'What is Abu `Abdur-Rahman (i.e. `Abdullah) telling you? 'We told him what he was narrating to us. He said, 'He was telling the truth; this Divine Verse was revealed in connection with me. There was a dispute between me and another man about something and the case was filed before Allah's Messenger (ﷺ) who said, 'Produce your two witnesses or else the defendant is to take an oath.' I said, 'The defendant will surely take a (false) oath caring for nothing.' The Prophet (ﷺ) said, 'Whoever takes a false oath in order to grab (other's) property, then Allah will be angry with him when he will meet Him.' Then Allah revealed its confirmation. Al-Ashath then recited the above Divine Verse." (3.77) Sahih al-Bukhari 2669, 2670

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah for His absolute justice, perfect knowledge, and sovereign authority over reward and punishment. It honours Rasulullaah ﷺ by emphasizing the sacredness of allegiance to him and the severe consequences for betraying it and the special consideration for Rasulullaah (ﷺ) and his followers. Spiritually, it teaches that true guidance, mercy, and light are reserved for those who sincerely uphold Allah's covenant.

Its Application: Muslims live this verse by honouring all covenants and oaths made for the sake of Allah, avoiding worldly temptations that compromise faith, acting with integrity, and striving for sincerity, knowing that Allah's pleasure outweighs all temporal gains.

**Points of `Aqeedah:** The foundations of `Aqeedah affirm that Allah ﷻ will hold people accountable for betraying His covenant and exchanging revealed truth for worldly benefit. The Hereafter is real, and persistent rejection and betrayal can lead to deprivation of Allah's mercy and severe punishment. Allah ﷻ possesses perfect Names and Attributes, and His speech, seeing and purification are affirmed in a manner befitting His Majesty, without resembling creation. True success lies in remaining faithful to Allah's revelation rather than sacrificing faith for status, wealth or worldly gain.

Du'a for our Ummah: O Allah, keep us true to our promises, protect us from corruption, and save us from Your punishment and wrath.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (78):
(Qur'an 3:78)**

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ
هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

Wa inna minhum lafaree qany yalwoona alsinatahum bil Kitaabi litahsaboohu
minal Kitaab, wa maa huwa minal Kitaabi wa yaqooloona huwa min 'indillaahi
wa maa huwa min 'indillaahi wa yaqooloona 'alal laahil kaziba wa hum
ya'lamoon

And amongst them are some who distort (change words of) the Book with their tongues, so that you may think that this also is in the Book whereas it is not in the Book; and they say, "This is from Allah" whereas it is not from Allah; and they fabricate lies against Allah, whereas they know.

And indeed, among them due to the depth of their hatred and enmity toward the Prophet ﷺ is **{a group}**, a faction of those who distort the scriptures and misrepresent his name and description in the Tawraat. They deliberately spread the corruption, exploiting weak and ignorant people to mislead them. They **{twist their tongues with the Book}**, using deceptive speech so that listeners may believe it is **{from the Book}**, while in fact it **{is not from the Book}** neither in revelation, nor adoption, nor interpretation. Yet despite that, they falsely claim, **"{It is sent down from Allah}"**, when in reality **{it is not from Allah}**, but rather from the deceit of their evil souls, driven by vain desire for status and leadership. To promote it, they **{utter against Allah what is false}** a lie while in their innermost selves they **{know}** with certainty that this is a fabrication they have fabricated out of stubborn pride and defiance.

Hadith: Narrated Ubaidullah: Ibn `Abbas said, "Why do you ask the people of the scripture about anything while your Book (Qur'an) which has been revealed to Allah's Messenger (ﷺ) is newer and the latest? You read it pure, undistorted and unchanged, and Allah has told you that the people of the scripture (Jews and Christians) changed their scripture and distorted it, and wrote the scripture with their own hands and said, 'It is from Allah,' to sell it for a little gain. Does not the knowledge which has come to you prevent you from asking them about anything? No, by Allah, we have never seen any man from them asking you regarding what has been revealed to you!" Sahih al-Bukhari 7363

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by showing His perfect knowledge of all hidden intentions and His sovereignty over truth and falsehood. It honours Rasulullaah ﷺ by highlighting the sanctity of his name and description and condemns those who misrepresent him. Spiritually, it warns believers against deceit, false claims, and following corrupt hearts instead of divine guidance.

Its Application: Muslims live this verse by verifying knowledge from authentic sources, speaking truthfully, avoiding misrepresentation of Allah's words, and educating others honestly without adding or twisting divine guidance for personal gain.

Points of 'Aqeedah: A fundamental principle of 'Aqeedah is that Allah's ﷻ revelation must never be altered, falsely attributed to Him, or manipulated to conceal the truth. Knowingly inventing religious claims and presenting them as divine revelation is a grave form of disbelief and corruption. The passage also reinforces the obligation to believe in the genuine message of Allah's messengers, including Muhammad ﷺ, without allowing worldly ambition to distort revealed truth. Allah ﷻ knows what people conceal, and those who knowingly fabricate against Him remain accountable before Him.

Du'a for our Ummah: O Allah, grant us truthfulness in speech, protect us from falsehood, and keep us steadfast upon Your revealed guidance.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (79):
(Qur'an 3:79)**

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ
وَلَكِنْ كُونُوا رَبَّانِيِّنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

Maa kaana libasharin ai yu'tiyahul laahul Kitaaba walhukma wan Nubuwwata
summa yaqoola linnaasi koonoo 'ibaadal lee min doonil laahi wa laakin koonoo
rabbaaniy yeena bimaa kuntum tu'allimoonal Kitaaba wa bimaa kuntum
tadrusoon

It is not for any human to whom Allah has given the Book and wisdom and Prophethood, that he should afterwards say to the people, "Leave (the worship of) Allah and be my worshippers" but he will surely say, "Be sincere worshippers of Allah, because you teach the Book and you preach from it."

And despite their claim to faith, monotheism, belief in the scriptures and the messengers, and their insistence that true religion and divine law are confined

solely to their own religion and system, they failed to realize and did not understand that, although a human being may be sent and revealed to, and may be endowed with great virtues and beautiful traits, he does not, in any way, shed the inherent limitations of being human such that he would acquire divinity. The servant always remains a servant, and the Lord always remains the Lord. At most, what can be said is that human beings differ in how much they transcend their human limitations; the more one is stripped of these attachments, the closer he is to God, the more inclined he is to self-effacement (fanā'), and the more eager he is for subsistence in God (baqā'). Otherwise, the spiritual journey never truly ends, as the Prophet ﷺ said in the divine hadith from Allah Almighty: "Indeed, the righteous are intensely longing for My meeting." What relation is there between servants and the Lord of Lords? As for 'Isa may the mercy of the Most Merciful be upon him though his rank was exalted and his status elevated before God, and though God aided him with miracles that surpassed those of many prophets (peace be upon them), he never shed his human limitations entirely. Yet they (the Christians) claim that he did, and they worship him as they worship God, attributing to him divinity God forbid and they have not given God His due estimation. Therefore, God refuted their claim by way of instruction and correction, saying: **{It is not for a human}** meaning it is neither valid nor permissible **{whom Allah has given}** that is, to whom He has revealed **{the Book}** that explains divine law, **{and wisdom}** to govern the conduct of people in their worldly life, **{and prophethood}** which deals with their afterlife, **{that he should say to the people}** with arrogance and pride **{Be servants to me}**: worship me exclusively, **{rather than}** worshipping **{Allah}**. Such a thing is nothing short of manifest polytheism. How could such absurdities issue forth from the niche of prophethood? Exalted is He above what the wrongdoers say, a great exaltation. **{Rather}**, what prophets would say and command is this: **{Be godly}** sincere and devoted, not demonic or idolatrous **{because of what you have taught}** from **{the Book}**, regarding your religion, **{and because of what you have studied}** and taught to others. And this is the only thing the prophets ever command or reveal.

Hadith: Narrated 'Umar: I heard the Prophet (ﷺ) saying, "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Apostle." Sahih al-Bukhari 3445

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the All-Wise, by emphasizing His unmatched authority and the distinction between the Creator and His creation. It honours the Prophet ﷺ by highlighting his humanity, humility, and devotion, showing that even the greatest of messengers never claimed divinity. Spiritually, it teaches submission

to Allah alone, sincerity in worship, and that all guidance from prophets directs hearts to God, not to themselves.

Its Application: Muslims live this verse by worshipping Allah alone, following the guidance of the prophets sincerely, avoiding exaggeration or deification of any human, and teaching and practicing monotheism truthfully in daily life.

Points of ‘Aqeedah: A decisive foundation of ‘Aqeedah is that the Creator and the servant can never become one: Allah ﷻ alone is the Lord, while every prophet remains His servant and Messenger. Even the elevated rank and miracles of ‘Isa do not give him any share of divinity. Prophets call people to worship Allah ﷻ alone and to become devoted to Him through revelation and knowledge. Spiritual purification means sincere servitude and obedience, never literal union, incarnation, or merging with Allah ﷻ.

Du’a for our Ummah: O Allah, keep us devoted to You alone, and guide us to follow Your prophets with sincerity and understanding.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (80):
(Qur’an 3:80)**

وَلَا يَأْمُرْكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۖ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

Wa laa yaamurakum an tattakhizul malaaa 'ikata wan Nabiyyeena arbaabaa; a
yaamurukum bilkufri ba'da iz antum muslimoon

And nor will he command you to appoint the angels and the Prophets as Gods; would he (a Prophet) command you to disbelieve after you have become Muslims?

{And he would not command you} your Prophet would not guide you to misguidance, especially while he is a guide to the truth **{to take the angels and the prophets}** those sent to you by God through the mediation of angels **{as lords}**: as deities independently existing besides God. **{Would he command you}** is it conceivable that the messenger sent to guide you to the path of monotheism would command you **{to disbelief}** by calling you to polytheism **{after you have submitted}** as monotheists through his message? Do you not reflect?

Hadith: Narrated Qays ibn Sa'd: I went to al-Hirah and saw them (the people) prostrating themselves before a satrap of theirs, so I said: The Messenger of Allah (ﷺ) has most right to have prostration made before him. When I came to the Prophet (ﷺ), I said: I went to al-Hirah and saw them prostrating themselves before a satrap of theirs, but you have most right, Messenger of Allah, to have

(people) prostrating themselves before you. He said: Tell me , if you were to pass my grave, would you prostrate yourself before it? I said: No. He then said: Do not do so. If I were to command anyone to make prostration before another I would command women to prostrate themselves before their husbands, because of the special right over them given to husbands by Allah. Sunan Abi Dawud 2140

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His singularity and sovereignty, highlighting that only He is truly worthy of worship. It honours Rasulullaah ﷺ by affirming his role as a truthful guide who leads believers away from falsehood and polytheism. Spiritually, it instructs reflection, showing that submission to God alone is the path of true guidance.

Its Application: Muslims live this verse by affirming pure monotheism, following Rasulullah ﷺ as a guide to truth, rejecting all forms of idolatry, and ensuring that worship and devotion are directed to Allah alone in every aspect of life.

Points of ‘Aqeedah: The creed of Islam firmly establishes that angels and prophets are honoured servants of Allah ﷻ, never independent lords or objects of worship. A true Messenger cannot call people to shirk or disbelief after teaching them Tawhid and submission to Allah ﷻ. Their exalted status does not grant them any share of divinity, and worship belongs exclusively to Allah ﷻ. The passage therefore reinforces the unity of prophetic teaching: authentic messengers call humanity to sincere monotheism, obedience to Allah ﷻ and rejection of all forms of shirk.

Du’a for our Ummah: O Allah, keep our worship solely for You and protect us from all forms of polytheism and misguidance.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (81):
(Qur’an 3:81)**

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَضُكُمْ وَأَخَذْتُكُمْ عَلَىٰ ذَٰلِكُمْ ۖ إِنْ كُنْتُمْ إِيَّائِي أَقْرَضْتُمْ ۚ قَالَوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

Wa iz akhazal laahu meesaaqan Nabiyyeena lamaaa aataitukum min Kitaabinw
wa Hikmatin summa jaaa'akum Rasoolum musaddiqul limaa ma'akum
latu'minunna bihee wa latansurunnah; qaala a'aqrartum wa akhaztum alaa

zaalikum isree qaalooo aqrarnaa; qaala fashhadoo wa ana ma'akum minash
shaahideen

And remember when Allah took a covenant from the Prophets; “If I give you the Book and knowledge and the (promised) Noble Messenger (Prophet Muhammad ﷺ) comes to you, confirming the Books you possess, you shall positively, definitely believe in him and you shall positively, definitely help him”; He said, “Do you agree, and accept My binding responsibility in this matter?” They all answered, “We agree”; He said, “Then bear witness amongst yourselves, and I Myself am a witness with you.”

{**And**} remember, O most perfect of messengers ﷺ, when disputing with the People of the Book, the moment {**when God**}, the One who governs the affairs of His servants, {**took the covenant of the prophets**} that is, their firm pledges concerning the examples they were given and the duties of preservation. {**When**} meaning that {**whatever We have given you**}, as a favour upon you, {**of Scripture**}, which clarifies outward rulings related to transactions, {**and wisdom**}, which instils praiseworthy character traits leading to essential monotheism {**Then**}, God also took their covenants that whenever {**a messenger comes to you**}, and to your nations, {**confirming what is with you**} of monotheism in attributes and actions, {**you shall surely believe in him**}, and you must command your followers to do the same to believe in him and affirm his message {**and**} you shall not be content with faith and affirmation alone, but {**you shall surely support him**} in what he brings, which is essential monotheism, for the root of all religions and paths ultimately leads to it. Therefore, the chain of revelation and messengership was sealed with his (Prophet Muhammad's ﷺ) advent. Then, after taking these covenants, {**He said**}, in a rhetorical question confirming and emphasizing the matter: {**Do you affirm**}, O prophets, {**and take upon yourselves**}, and from your respective communities, {**My burden**} meaning My solemn oath and binding pledge, whose violation brings many forms of punishment and consequence? {**They said, "We affirm."**} We accept Your covenants and pledges, hearing and obeying, and we have taken this upon our nations as well. {**He said**}: {**Then bear witness**} preserve these pledges and do not neglect them {**and I am with you among the witnesses**}, attending and aware, to guard and uphold your fulfilment of these covenants.

Hadith: Abu Huraira reported that the Messenger of Allah (ﷺ) said: I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): spoils have been made lawful to me: the earth has

been made for me clean and a place of worship; I have been sent to all mankind and the line of prophets is closed with me. Sahih Muslim 523a

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah, the All-Knowing and All-Just, who binds even His noble prophets by His perfect wisdom and witnesses all covenants Himself. It honours Prophet Muhammad ﷺ as the Seal of Messengers, whose coming was promised, affirmed, and supported by all prophets, proving his supreme worthiness. Spiritually, it teaches unity of revelation, obedience to Allah, and loyalty to divine truth above all else.

Its Application: Muslims live this verse by recognizing the finality of Prophet Muhammad ﷺ, believing in him fully, supporting his message, honouring Allah's covenant, and following the guidance of previous prophets as they confirmed the truth of his mission.

Points of 'Aqeedah: A central principle of 'Aqeedah is the unity and continuity of the prophetic message, culminating in Muhammad ﷺ as the final Messenger. Allah ﷻ took a solemn covenant from the prophets to believe in and support any messenger who confirmed the truth they brought. This affirms that all genuine prophets called to Tawhid, while Allah alone governs revelation and appoints His messengers. The passage also establishes Allah's perfect knowledge and witnessing, and the obligation to believe in, honour and follow His messengers.

Du'a for our Ummah: O Allah, strengthen our faith in Your Messenger ﷺ, help us honour Your covenant, and support the path of monotheism sincerely.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (82):
(Qur'an 3:82)**

فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Faman tawallaa ba'da zaalika fa ulaaa'ika humul faasiqoon

So those who turn away after this it is they who are the sinners.

{So whoever turns away} that is, whoever among you shows aversion **{after that}** firm covenant **{then those}** who turn away **{are the defiantly disobedient}**, those who have deviated from the path of essential divine oneness, which encompasses all true paths.

Hadith: Narrated Abu Huraira: The Prophet (ﷺ) said, "None will enter Paradise but will be shown the place he would have occupied in the (Hell) Fire if he had

rejected faith, so that he may be more thankful; and none will enter the (Hell) Fire but will be shown the place he would have occupied in Paradise if he had faith, so that may be a cause of sorrow for him." Sahih al-Bukhari 6569

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by showing His authority to establish covenants and define accountability. It honours Rasulullaah ﷺ as the recipient and seal of the prophetic covenants, confirming his supreme role. Spiritually, it teaches that turning away from these divine covenants is a grave deviation, warning of the consequences of abandoning true monotheism.

Its Application: Muslims live this verse by remaining steadfast in faith, honouring Allah's covenant, avoiding rejection of His guidance, and continually adhering to the path of monotheism in thought, word, and action.

Points of 'Aqeedah: The foundations of 'Aqeedah affirm that knowingly turning away from Allah's ﷻ covenant and the truth brought by His messengers is a serious act of disobedience and misguidance. The prophetic message is united upon Tawhid, and abandoning that truth after it has been established represents deviation from the straight path. The passage therefore stresses steadfastness in faith, submission to Allah ﷻ and acceptance of His revelation. True guidance is not found in rejecting divine truth, but in remaining faithful to Allah's ﷻ commands.

Du'a for our Ummah: O Allah, keep us firm on Your path, protect us from turning away, and guide us to steadfast obedience.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (83):
(Qur'an 3:83)**

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

Afaghaira deenil laahi yabghoona wa lahooo aslama man fis samaawaati wal
ardi taw'anw wa karhanw wa ilaihi yurja'oon

So do they desire a religion other than the religion of Allah, whereas to Him has submitted whoever is in the heavens and the earth, willingly or grudgingly, and it is to Him they will return?

{So is it other than the religion of Allah} which is the essential, intrinsic oneness (tawheed dhaati) **{that they desire}**, you who have turned away and acted defiantly? **{While to Him has submitted}** yielded and humbled **{whoever is in the heavens}**, among the possessors of witnessing and spiritual unveiling,

{and} whoever is in {the earth}, from among those grounded in knowledge and spiritual practice {willingly}, out of realization and certainty, {or unwillingly}, out of imitation and assumption. {And to Him they will be returned}, like a shadow returning to the one who casts it.

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

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by emphasizing His absolute sovereignty over all creation, in the heavens and the earth. It honours Rasulullaah ﷺ by addressing his audience, guiding them toward submission to Allah. Spiritually, it teaches that all beings ultimately return to Allah, highlighting the inevitability of divine justice and the ultimate reality of tawhid.

Its Application: Muslims live this verse by submitting fully to Allah's will, embracing His religion sincerely, avoiding desire for other paths, and recognizing that all creation ultimately returns to Him for judgment and mercy.

Points of 'Aqeedah: 'Aqeedah establishes that the religion accepted by Allah ﷻ is the religion of Tawhid and submission to Him alone. All creatures are subject to His authority, whether willingly through faith and obedience or unwillingly through His universal decree. The passage also affirms the certainty of returning to Allah ﷻ for final judgment. Spiritual language about creation as a "shadow" should not be understood as creation being part of Allah; rather, Allah remains the distinct Creator, while every creature remains dependent upon Him.

Du'a for our Ummah: O Allah, make us submit willingly to Your religion, guide us to Your truth, and return us to You rightly.

Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (84): (Qur'an 3:84)

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

Qul aamannaa billaahi wa maaa unzila 'alainaa wa maaa unzila 'alaaa
Ibraaheema wa Ismaa'eela wa Ishaqa wa Ya'qooba wal Asbaati wa maaa
ootiya Moosaa wa 'Isa wan Nabiyyoona mir Rabbihim laa nufarriqu baina
ahadim minhum wa nahnu lahoo muslimoon

Say, “We believe in Allah and what is sent down to us and what was sent down to Ibrahim, and Ismael, and Ishaq, and Ya’qub and their sons, and that which came to Moosa and ‘Isa and the Prophets, from their Lord; we do not make any distinction, in belief, between any of them, and to Him we have submitted ourselves.”

{Say}, O most perfect of messengers ﷺ, speaking with the voice of the collective: {We believe} we submit and are certain {in Allah}, the One, the Absolute, the sole possessor of true existence and realization. {And} we have affirmed {what was revealed to us} from Him the clear Book that establishes His oneness {and what was revealed} also in earlier times {to} our forefathers: {Ibrahim, Ishmael, ‘Isaac, Ya’qub, and the Descendants} the children and grandchildren of Ya’qub. {And} we have also believed in {what was given to Musaa and ‘Isa and the prophets}, those inspired by the Real {from their Lord}, according to their individual capacities and preparedness. {We make no distinction between any of them} in obedience or in affirmation. {And} how could we differentiate or show partiality, when {we}, the adherents of God's way the One who manifests across all horizons {are Muslims to Him}, submitting fully to Him in light of His singularity, His all-encompassing presence, and His manifestations in all forms through His names and attributes, without division or preference.

Hadith: Narrated Abu Huraira: A Muslim and a Jew quarrelled. The Muslim taking an oath, said, "By Him Who has preferred Muhammad over all people...!" The Jew said, "By Him Who has preferred Moses, over all people." The Muslim raised his hand and slapped the Jew who came to the Prophet (ﷺ) to tell him what had happened between him and the Muslim. The Prophet (ﷺ) said, "Don't give me superiority over Moses, for the people will become unconscious (on the Day of Resurrection) and I will be the first to gain consciousness to see Moses standing and holding a side of Allah's Throne. I will not know if he has been among those people who have become unconscious; and that he has gained consciousness before me, or he has been amongst those whom Allah has exempted." Sahih al-Bukhari 3408

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by affirming His absolute Oneness, His singular existence, and His all-encompassing presence. It honours Rasulullaah ﷺ by positioning him as the perfect messenger who leads humanity in full submission to Allah. Spiritually, it emphasizes unity in belief, the continuity of divine guidance, and the necessity of submitting equally to all prophets without distinction.

Its Application: Muslims live this verse by believing in all the prophets and revelations from Allah without distinction, submitting fully to Him, and following their guidance with sincerity, unity, and humility in faith and practice.

Points of ‘Aqeedah: A defining principle of ‘Aqeedah is to believe in Allah ﷻ and in every genuine revelation and prophet He sent, without rejecting or favouring one prophet in a way that denies another. Muslims affirm the revealed Books and honour Ibrahim, Isma‘il, Ishaq, Ya‘qub, Musa, ‘Isa and all prophets عليهم السلام, while believing Muhammad ﷺ to be the final Messenger. All prophets called to Tawhid and submission to Allah ﷻ. This faith requires affirming revelation while maintaining Allah’s absolute uniqueness and transcendence.

Du’a for our Ummah: O Allah, strengthen our belief in all Your prophets, unite our hearts in submission, and keep us steadfast in Your guidance.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (85):
(Qur’an 3:85)**

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Wa mai yabtaghi ghairal Islaami deenan falany yuqbala minhu wa huwa fil
Aakhirati minal khaasireen

And if one seeks a religion other than Islam, it will never be accepted from him; and he is among the losers in the Hereafter.

{**And whoever seeks**} desires or follows {**a religion other than Islam**}, the one revealed to the best of creation, {**it will never be accepted from him**} on the Day of True Judgment. Islam being the complete and final religion has encompassed and superseded all prior paths, for it is founded upon the oneness of the Divine Essence, which nullifies all forms of attachment and distinction absolutely. {**And he**}, that is, the one who adheres to a path other than Islam, {**in the Hereafter**} the realm of reaping what was sown in the first life {**will be among the losers**}, with a clear and utter loss. We seek refuge in You from the descent of Your wrath, O Possessor of Might, the Unassailable.

Hadith: Abu Hurairah reported that the Prophet (ﷺ) said: "Deeds will come forward on the Day of Resurrection. Prayer will come and say, 'O my Lord, I am prayer!' Allah will say, 'You are upon good.' Then Charity will come and say, 'O my Lord, I am charity!' Allah will say, 'You are upon good.' Then Fasting will come and say, 'O my Lord, I am fasting!' Allah will say, 'You are upon good.' Then all other remaining deeds will come forward in a similar manner, and Allah will say to each, 'You are upon good.' Then Islam will come forward and say, 'O my Lord, You are As-Salam (the Source of Peace) and I am Islam!' Allah will

reply, 'You are upon good. This day, by virtue of you, I will take and I will give.'
"The Messenger of Allah (ﷺ) then added, "The confirmation of this is in the Book of Allah: 'And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.' (Quran 3:85)." Musnad Ahmad 8448

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text glorifies Allah by emphasizing His supreme authority, His final judgment, and the perfection of His law. It honours Rasulullaah ﷺ as the bearer of the ultimate, complete, and final religion. Spiritually, it highlights the necessity of following true guidance, warns against deviation, and reminds that ultimate success lies only in submission to Allah.

Its Application: Muslims live this verse by embracing Islam fully, submitting sincerely to Allah's commands, following the guidance of His Messenger ﷺ, and avoiding adherence to any path that contradicts the teachings of the final revelation.

Points of 'Aqeedah: The foundations of 'Aqeedah affirm Islam as Allah's ﷻ final and accepted religion, completed through Muhammad ﷺ. It confirms and supersedes previous revealed laws, while preserving the same essential call to Tawhid: worshipping Allah ﷻ alone. After the coming of the final Messenger ﷺ, rejecting his message means rejecting the guidance Allah ﷻ has established. The passage also affirms the reality of the Hereafter and final accountability, where ultimate success belongs to those who sincerely accept Allah's revelation and submit to Him.

Du'a for our Ummah: O Allah, keep us firm in Islam, accept our faith and deeds, and protect us from being among the losers.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (86):
(Qur'an 3:86)**

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Kaifa yahdil laahu qawman kafaroo ba'da eemaanihim wa shahidooo annar
Rasoola haqqunw wa jaaa'ahumul baiyinaat; wallaahu laa yahdil qawmaz
zaalimeen

How should Allah give guidance for the people who disbelieved, after their having accepted faith and bearing witness that the Noble Messenger

is a true one, and after clear signs had come to them? And Allah does not guide the unjust.

Then Allah, exalted is He, asked rhetorically with reproach and warning: **{How can Allah guide}** the Guide of His servants **{a people who disbelieved after their belief}** in the oneness of Allah **{and had acknowledged}** testified, recognized, and affirmed **{that the Messenger}** the one who clarified for them the path of unity, sent as a guide **{is true}** truthful in his claim from Allah **{and yet clear proofs came to them}** evidences demonstrating his truthfulness, and they accepted them all but then apostatized may Allah protect us **{and Allah guides not the wrongdoing people}**, those who transgress His limits.

Hadith: It was narrated that Ibn 'Abbas said: "A man from among the Ansar accepted Islam, then he apostatized and went back to Shirk. Then he regretted that, and sent word to his people (saying): 'Ask the Messenger of Allah [SAW], is there any repentance for me?' His people came to the Messenger of Allah [SAW] and said: 'So and so regrets (what he did), and he has told us to ask you if there is any repentance for him?' Then the Verses: 'How shall Allah guide a people who disbelieved after their Belief up to His saying: Verily, Allah is Oft-Forgiving, Most Merciful' was revealed. So he sent word to him, and he accepted Islam." Sunan an-Nasa'i 4068

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His perfect justice, wisdom, and guidance, showing that He alone directs whom He wills and withholds guidance from the wrongdoers. It honours Rasulullaah ﷺ as the truthful messenger whose clarity and proof stem directly from Allah. Spiritually, it reminds believers of accountability and the consequences of abandoning faith after knowledge.

Its Application: Muslims live this verse by remaining steadfast in faith after accepting Islam, acting righteously, avoiding injustice and transgression, and continuously seeking Allah's guidance through sincere belief and obedience.

Points of 'Aqeedah: A vital principle of 'Aqeedah is that knowingly rejecting clear truth after recognising it is a grave form of deviation from faith. The passage affirms belief in Allah's ﷻ Oneness and the truthfulness of His Messenger ﷺ, whose prophethood is supported by clear proofs. It warns against apostasy after certainty has been established, showing that deliberate rejection of revealed truth is not a minor matter. Allah ﷻ is the ultimate Guide, while those who persist in wrongdoing and rejection deprive themselves of guidance.

Du'a for our Ummah: O Allah, keep us firm in faith, protect us from disbelief and wrongdoing, and guide us always to Your straight path.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (87):
(Qur'an 3:87)**

أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

Ulaaa'ika jazaaa'uhum anna 'alaihim la'natal laahi walmalaaa'ikati wannaasi
ajma'een

**The recompense of such is that on them is the curse of Allah and of the
angels and of men combined.**

{Those} the wrongdoers who have gone astray from the path of truth and correctness {their recompense}, which follows from their misguidance, is {that upon them is the curse of Allah} their banishment and disgrace are fixed and eternal {and the curse} of {the angels} those who seek forgiveness {and the curse} of {all people altogether}.

Hadith: Narrated Abu Hurairah: that the Messenger of Allah (ﷺ) said: "When Allah loves a slave He calls Jibra'il, (saying): 'Indeed I love so-and-so, so love him.'" He said: "So he calls out in the heavens. Then love for him descends among the people of the earth. That is as in the saying of Allah: Verily, those who believe and work deeds of righteousness, the Most Gracious will grant love for them (19:96). And when Allah hates a slave He calls out to Jibra'il, (saying): 'Indeed I hate so-and-so.' So he calls out in the heavens. Then hatred for him descends upon the earth.'" Jami' at-Tirmidhi 3161

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His justice and power to hold wrongdoers accountable. It honours Rasulullaah ﷺ by showing that his mission exposes truth and misguidance, demonstrating his role as the final guide. Spiritually, it teaches that persistent wrongdoing and rejection of divine guidance incur the collective curse of God, angels, and people.

Its Application: Muslims live this verse by avoiding wrongdoing, injustice, and transgression, seeking Allah's pleasure in all actions, and striving to earn His mercy rather than incur His curse.

Points of 'Aqeedah: A sound 'Aqeedah affirms that persistent rejection of Allah's ﷻ truth and deliberate misguidance have serious consequences in the Hereafter. The passage establishes the reality of Allah's ﷻ curse upon those who

knowingly persist in wrongdoing and deviation, meaning deprivation from His mercy and favour. It also affirms the reality and honoured status of the angels, who seek forgiveness by Allah's command. Ultimately, divine judgment is real, and no person can escape the consequences of knowingly abandoning the path of truth.

Du'a for our Ummah: O Allah, protect us from disobedience, wrongdoing, and Your curse, and grant us Your mercy and guidance always.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (88):
(Qur'an 3:88)**

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ

Khaalideena feehaa laa yukhaffafu 'anhumul 'azaabu wa laa hum yunzaroon

Remaining in it forever; their punishment will not be lightened, nor will they get any respite.

{**Abiding**} these {**in it**}, meaning in the curse and its accompanying punishments and torments, such that {**the punishment will not be lightened for them**} originally derived from it, {**nor will they be granted respite**}.

Hadith: Narrated Abu Huraira: The Prophet (ﷺ) said, " It will be said to the people of Paradise, 'O people of Paradise! Eternity (for you) and no death,' and to the people of the Fire, 'O people of the Fire, eternity (for you) and no death!'" Sahih al-Bukhari 6545

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His absolute justice and authority over reward and punishment. It honours Rasulullaah ﷺ by showing the seriousness of his message, which distinguishes right from wrong. Spiritually, it teaches that persistent denial and disobedience bring unrelenting consequences, with no relief or mitigation from Allah's decree.

Its Application: Muslims live this verse by striving to avoid actions that lead to Allah's punishment, seeking forgiveness, repentance, and steadfast obedience, and working to earn His mercy to secure salvation in the Hereafter.

Points of 'Aqeedah: The teachings of 'Aqeedah affirm the reality and severity of the Hereafter's punishment for those who die upon persistent disbelief and rejection of Allah's ﷻ truth. Such punishment is not merely symbolic; the passage describes its continuity, without reduction or postponement for those

deserving it. This reinforces belief in the eternal consequences of disbelief and the certainty of divine judgment. Allah ﷻ is perfectly Just, and His judgment is based upon complete knowledge of every person's faith, rejection and deeds.

Du'a for our Ummah: O Allah, protect us from eternal punishment, grant us forgiveness, and keep us firm in Your obedience and mercy.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (89):
(Qur'an 3:89)**

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Illal lazeena taaboo mim ba'di zaalika wa aslahoo fa innal laaha Ghafoorur
Raheem

**Except those who repented thereafter and reformed themselves; then
indeed Allah is Oft Forgiving, Most Merciful.**

{**Except those who repent**} from among them in the first life, {**after that**} the apostasy and misguidance, {**and reform themselves**} by repentance, sincerity, seeking forgiveness, and remorse for what they committed, {**for indeed, Allah**} grants success to them for repentance, {**is Forgiving**} concealing their sins, {**Merciful**}, compassionate, pardoning their slips.

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

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His infinite forgiveness and mercy toward repentant servants. It honours Rasulullaah ﷺ by demonstrating the efficacy of his guidance, which leads people to recognize error and seek Allah's pardon. Spiritually, it teaches that sincere repentance restores the believer's connection to Allah and removes past transgressions.

Its Application: Muslims live this verse by sincerely repenting for past mistakes, reforming their actions, seeking Allah's forgiveness, and striving to live righteously, trusting in His mercy and compassion to erase their sins.

Points of 'Aqeedah: A fundamental principle of 'Aqeedah is that sincere repentance can restore a person to Allah's ﷻ mercy after serious sin and deviation, so long as repentance occurs before death. True tawbah involves abandoning the wrong, regretting it, seeking forgiveness and reforming one's

conduct. The passage affirms Allah's ﷻ Names Al-Ghafūr and Ar-Rahīm: He forgives sins and shows mercy to those who sincerely return to Him. Thus, the believer combines fear of sin with hope in Allah's forgiveness and mercy.

Du'a for our Ummah: O Allah, forgive our sins, accept our repentance, and guide us to live righteously with Your mercy and compassion.

**Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (90):
(Qur'an 3:90)**

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ الضَّالُّونَ

Innal lazeena kafaroo ba'da eemaanihim summaz daadoo kufral lan tuqbala
tawbatuhum wa ulaaa'ika humud daaalloon

Indeed those who disbelieve after having accepted faith, and advance further in their disbelief their repentance will never be accepted; and it is they who are the astray.

Then Allah, the Exalted, said: **{Indeed, those who disbelieve}** they apostatized, may Allah protect us **{after their belief}** then did not repent, **{then}** they did not feel remorse but **{increased in disbelief}**, persistence, rebellion, and arrogance. **{Their repentance will never be accepted}** after their stubbornness, **{and those}** the persistent obstinate ones **{are the losers}**, those negligent in misguidance from the beginning of innate nature; there is no hope for their success at all.

Hadith: It was narrated from ‘Abdullah bin ‘Amr that the Prophet (ﷺ) said: “Allah accepts the repentance of His slave so long as the death rattle has not yet reached his throat.” Sunan Ibn Majah 4253

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage highlights Allah's justice and wisdom by showing that persistent, unrepentant disbelief leads to loss and accountability, reflecting His perfect knowledge and fairness. It honours Rasulullaah ﷺ by confirming that his guidance was clear and sufficient, yet some still reject it. Spiritually, it reminds believers of the necessity of sincerity, humility, and timely repentance to remain on the straight path and attain success.

Its Application: Muslims live this verse by remaining steadfast in faith after accepting Islam, avoiding stubbornness and persistent disobedience, and seeking continuous repentance and guidance to prevent falling into irredeemable disbelief.

Points of ‘Aqeedah: The foundations of ‘Aqeedah affirm that persistent rejection of faith, accompanied by arrogance and refusal to repent, leads to ultimate loss. The passage distinguishes sincere repentance from stubbornly increasing in disbelief after truth has become clear. It warns that delaying repentance until it is no longer sincere cannot restore a person who dies upon rejection. Allah ﷻ is perfectly Just and knows every heart, while salvation belongs to those who sincerely return to Him, accept His truth and remain steadfast upon faith.

Du’a for our Ummah: O Allah, protect us from apostasy and disbelief, keep our hearts firm in faith, and guide us to remain obedient to You always.

**Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (91):
(Qur’an 3:91)**

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَىٰ بِهِ ۚ
أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ

Innal lazeena kafaroo wa maatoo wa hum kuffaarun falany yuqbala min
ahadihim mil'ul ardi zahabanw wa lawiftadaa bih; ulaaa 'ika lahum 'azaabun
aleemunw wa maa lahum min naasireen.

Those who disbelieved and died as disbelievers an earth full of gold will never be accepted from any one of them, even if he offers it, for his freedom; for them is a painful punishment and they do not have any aides.

{Indeed, those who disbelieved} during the span of their lives, **{and died while}** the case is that **{they were disbelievers}** as they were, **{never will be accepted from any of them}** even if he offers the full earth in gold as ransom **{[their repentance]}** will never be accepted by Allah, even if each one spends and redeems with the earth full of gold hoping their repentance will be accepted. Rather, **{those}** the doomed lost in the wilderness of misguidance **{have a painful punishment}** continually enduring, **{and they will have no helpers}** of any kind of victory, intercession, charity, righteous deeds, accepted pilgrimage, or the like.

Hadith: Narrated Anas bin Malik: The Prophet (ﷺ) said, "Allah will say to the person who will have the minimum punishment in the Fire on the Day of Resurrection, 'If you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?' He will reply, Yes. Allah will say, 'I asked you a much easier thing than this while you were in the backbone

of Adam, that is, not to worship others besides Me, but you refused and insisted to worship others besides Me." Sahih al-Bukhari 6557

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage emphasizes the absolute justice of Allah regarding those who persist in disbelief until death. It shows that no worldly offering, wealth, or deed can substitute for genuine faith and submission. It also honours the Prophet ﷺ implicitly, as his message is the clear path to salvation, and rejection of it leads to inevitable loss and punishment. Spiritually, it underscores the urgency of sincere belief, repentance, and following divine guidance, highlighting that ultimate success and help come only from Allah.

Its Application: Muslims live this verse by firmly committing to faith in Allah, valuing belief over worldly wealth, and striving to submit sincerely, knowing that no material gain can replace true faith or avert the consequences of persistent disbelief.

Points of ‘Aqeedah: A central truth of ‘Aqeedah is that a person who dies upon disbelief cannot purchase salvation through wealth, deeds, or worldly means. The passage affirms the certainty of divine judgment and the futility of ransom after death. No created being can independently rescue someone from Allah’s ﷻ punishment, and worldly possessions have no power in the Hereafter. It therefore calls the believer to preserve faith, repent sincerely during life, and recognise that ultimate salvation rests upon Allah’s ﷻ mercy and acceptance.

Du’a for our Ummah: O Allah, keep us steadfast in faith, protect us from disbelief, and grant us salvation and Your mercy in the Hereafter.

اللَّهُ وَرَسُولُهُ أَعْلَمُ

Allah and His Apostle ﷺ know best.

