

The background of the slide features a close-up, slightly blurred view of an open book with Arabic script. The pages are white with black text. In the upper right corner, there are several bright yellow flowers, possibly daisies, which are also out of focus. The overall lighting is soft and natural. A dark red rectangular box is superimposed over the center of the image, containing white text.

**All Pondered upon Topics and Ayat of
the Second Juz' of the Noble Qur'an**

Topics and Ayat of the First Rub`

(The Ayat from 142 to 157 of Surat Al-Baqarah)

Theme	Ayat
<p>3</p> <p>Qiblah and guidance</p>	<p>🕋The fools (pagans, hypocrites, and Jews) among the people will say, "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] which they used to face in prayer." Say, (O Muhammad SAW) "To Allah belong both, east and the west. He guides whom He wills to a Straight Way." (142)</p>
	<p>Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad SAW and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad SAW) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad SAW) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind. (143)</p>
	<p>Verily! We have seen the turning of your (Muhammad's SAW) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid- al-Haram (at Makkah). And wheresoever you are, turn your faces towards it (in prayer). Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do.(144)</p>
	<p>And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not follow each other's Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the Zalimun (polytheists, wrong-doers, etc.). (145)</p>
	<p>Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad SAW or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad SAW which are written in the Taurat (Torah) and the Injeel (Gospel)]. (146)</p>
	<p>(This is) the truth from your Lord. So be you not one of those who doubt. (147)</p>
	<p>For every nation there is a direction which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is Able to do all things. (148)</p>
	<p>And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haram (at Makkah), that is indeed the truth from your Lord. And Allah is not unaware of what you do. (149)</p>
<p>And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haram (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that people may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! - And so that I may complete My Blessings on you and that you may be guided. (150)</p>	
<p>Remembrance of Allah and giving thanks to Him</p>	<p>Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad SAW) of your own, reciting to you Our Verses (the Quran) and sanctifying you, and teaching you the Book (the Quran) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you used not to know. (151)</p>
	<p>Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. (152)</p>

(The Ayat from 142 to 157 of Surat Al-Baqarah)

Theme	Ayat
<p>Patience is the way to guidance and gratitude</p>	<p>O you who believe! Seek help in patience and As-Salat (the prayer). Truly! Allah is with As-Sabirin (the patient ones, etc.) (153)</p>
	<p>And say not of those who are killed in the Way of Allah, "They are dead." Nay, they are living, but you perceive (it) not. (154)</p>
	<p>And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient ones, etc.)(155)</p>
	<p>Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return." (156)</p>
	<p>They are those on whom are the Salawat (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and those are the ones who are the guided. (157)</p>

Topics and Ayat of the Second Rub`

(The Ayat from 158 to 176 of Surat Al-Baqarah)

6

Theme	Verses
First Section	<p>🕋 Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawaf) between them (As-Safa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recogniser, All-Knower. (158)</p>
Second Section	<p>Verily, those who conceal the clear proofs and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers. (159)</p>
	<p>Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. (160)</p>
Third Section	<p>Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allah and of the angels and of mankind, combined. (161)</p>
	<p>They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved. (162)</p>
	<p>And your Ilah (God) is One Ilah (God - Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful. (163)</p>
Fourth Section	<p>Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding. (164)</p>
	<p>And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment. (165)</p>
	<p>When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them. (166)</p>
	<p>And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire . (167)</p>

(The Ayat from 158 to 176 of Surat Al-Baqarah)

7

Theme	Verses
Fifth Section	O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy. (168)
	[Shaitan (Satan)] commands you only what is evil and Fahsha (sinful), and that you should say against Allah what you know not. (169)
	When it is said to them: "Follow what Allah has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) Even though their fathers did not understand anything nor were they guided? (170)
	And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. (171)
Sixth Section	O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the good things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship. (172)
	He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Off-Forgiving, Most Merciful. (173)
Seventh Section	Verily, those who conceal what Allah has sent down of the Book , and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment. (174)
	Those are they who have purchased error for Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire. (175)
	That is because Allah has sent down the Book (the Quran) in truth. And verily, those who disputed as regards the Book are far away in opposition. (176)

Topics and Ayat of the Third Rub`

Quarter of Righteousness (The Ayat from 177 to 188 of Surat Al-Baqarah)

Theme	Verses
<p style="text-align: center;"><u>First Section</u></p> <p style="text-align: center;">Verse of Righteousness</p>	<p>☞ It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkîn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and those who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Those are (they) who have been truthful and those are (they) who are Al-Muttaqûn (the pious) (177)</p>
<p style="text-align: center;"><u>Second Section</u></p> <p style="text-align: center;">Al-Qisâs and Bequest</p>	<p>O you who believe! prescribed for you is Al-Qisâs (the Law of Equality in punishment) in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made with beneficence. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood-money), he shall have a painful torment. (178)</p> <p>And for you in Al-Qisâs (the Law of Equality in punishment), there is (a saving of) life, O men of understanding, that you may become Al-Muttaqûn (the pious) (179)</p> <p>It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqûn (the pious) (180)</p> <p>Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allah is All-Hearer, All-Knower. (181)</p> <p>Then whoever fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allah is Oft-Forgiving, Most Merciful. (182)</p>

(The Ayat from 177 to 188 of Surat Al-Baqarah)

Theme	Verses
<p>Third Section Fasting and nearness to Allah</p>	<p>O you who believe! prescribed for you is Al-Siyam (the fasting) as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious) (183)</p>
	<p>[Observing Siyam (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know. (184)</p>
	<p>The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Siyam (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Siyam (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbîr (Allahu Akbar; Allah is the Most Great] for having guided you so that you may be grateful to Him. (185)</p>
	<p>And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. (186)</p>
	<p>It is made lawful for you to have sexual relations with your wives on the night of Al-Siyam (the fasts). They are Libâs [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with them)], for you and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Siyam (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikâf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allah, so approach them not. Thus does Allah make clear His Ayât (proofs, evidence, lessons, signs, revelations, verses, laws, legal and illegal things, Allah's set limits, orders) to mankind that they may become Al-Muttaqûn (the pious) (187)</p>
	<p>And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully. (188)</p>

Topics and Ayat of the Fourth Rub`

Ayat of the Fourth Rub` of the Second Juz' – Surat Al-Baqarah from 189 to 202

Topic	Ayat
- Crescent moons - Righteousness is in the one who fears Allah	They ask you, [O Muhammad], about the crescent moons. Say, "They are measurements of time for the people and for hajj [pilgrimage]." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed. (189)
- Fight in the way of Allah	Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors. (190)
	And kill them [in battle] wherever you overtake them and expel them from wherever they have expelled you, and fitnah ¹ is worse than killing. And do not fight them at al-Masjid al-Ḥaram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers. (191)
	And if they cease, then indeed, Allah is Forgiving and Merciful. (192)
	Fight them until there is no [more] fitnah and [until] religion [i.e., worship] is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression [i.e., assault] except against the oppressors. (193)
	[Battle in] the sacred month is for [aggression committed in] the sacred month, ¹ and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him. (194)

Ayat of the Fourth Rub` of the Second Juz' – Surat Al-Baqarah from 189 to 202

13

Topics	Ayat
- Spend in the way of Allah (Allah loves the doers of good)	And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good. (195)
- Complete the Hajj and `Umrah for Allah	And complete the ḥajj and `umrah for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice. And when you are secure, then whoever performs `umrah [during the ḥajj months] followed by ḥajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] - then a fast of three days during ḥajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Ḥarām. And fear Allah and know that Allah is severe in penalty. (196)
- Hajj is during well-known months	Ḥajj is [during] well-known months, so whoever has made ḥajj obligatory upon himself therein [by entering the state of iḥrām], there is [to be for him] no sexual relations and no disobedience and no disputing during ḥajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding. (197)
- Remembering Allah frequently and taking provisions of righteousness, goodness, piety, and supplications during Hajj	There is no blame upon you for seeking bounty ¹ from your Lord [during ḥajj]. But when you depart from `Arafāt, remember Allah at al-Mash`ar al-Ḥarām. And remember Him, as He has guided you, for indeed, you were before that among those astray. (198)
	Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful. (199)
	And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. (200)
	But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire ".(201)
	Those will have a share of what they have earned, and Allah is swift in account. (202)

Topics and Ayat of the Fifth Rub`

Ayat of the Fifth Rub` of the Second Juz' – Surat Al-Baqarah from 203 to 218

15

Topic	Ayat
<p>-Remembering Allah frequently and taking provisions of righteousness, goodness, piety, and supplications during Hajj</p> <p>-Remembering Allah on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah)</p>	<p>And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who fears Allah. And fear Allah and know that unto Him you will be gathered. (203)</p>
<p>Two types of people</p>	<p>And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents. (204)</p>
	<p>And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption. (205)</p>
	<p>And when it is said to him, "Fear Allah," pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place. (206)</p>
<p>Enter into Islam completely</p>	<p>And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is Kind to [His] servants. (207)</p>
	<p>O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. (208)</p>

Topic	Ayat
<p>People's division when prophets called them to guidance</p> <p>Test to examine people</p>	<p>But if you slip [i.e., deviate] after clear proofs have come to you, then know that Allah is Exalted in Might and Wise. (209)</p>
	<p>Do they await but that Allah should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allah [all] matters are returned. (210)</p>
	<p>Ask the Children of Israel how many a sign of evidence We have given them. And whoever exchanges the favor of Allah [for disbelief] after it has come to him - then indeed, Allah is severe in penalty. (211)</p>
	<p>Beautiful for those who disbelieve is the life of this world, and they ridicule those who believe. But those who fear Allah are above them on the Day of Resurrection. And Allah gives provision to whom He wills without account. (212)</p>
	<p>Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over it [i.e., the Scripture] except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path. (213)</p>
<p>Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near. (214)</p>	

Topic	Ayat
<p>-Spending of good</p> <p>-Battle has been enjoined upon you during the inviolable months</p> <p>- Those who apostatized and those who believed, emigrated, and fought in the way of Allah</p>	<p>They ask you, [O Muhammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good - indeed, Allah is Knowing of it." (215)</p>
	<p>Battle has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not. (216)</p>
	<p>They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally. (217)</p>
	<p>Indeed, those who have believed and those who have emigrated and fought in the cause of Allah - those expect the mercy of Allah. And Allah is Forgiving and Merciful. (218)</p>

Topics and Ayat of the Sixth Rub`

Topic	Ayat
They ask about: Wine	They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought. (219)
Gambling	To this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs - they are your brothers. And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise." (220)
What they should spend Orphans	And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses [i.e., ordinances] to the people that perhaps they may remember. (221)

Topic	Ayat
<ul style="list-style-type: none"> - They ask you about menstruation - Allah loves those who are constantly repentant and loves those who purify themselves - Unintentional oaths - Ila' (husband's oath not to have intercourse with his wife for four months or more) 	<p>And they ask you about menstruation. Say, "It is harm, so keep away from wives¹ during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." (222)</p>
	<p>Your wives are a place of cultivation [i.e., sowing of seed] for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers. (223)</p>
	<p>And do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people. And Allah is Hearing and Knowing. (224)</p>
	<p>Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing. (225)</p>
	<p>For those who swear not to have sexual relations with their wives is a waiting time of four months, but if they return [to normal relations] - then indeed, Allah is Forgiving and Merciful. (226)</p>

Ayat of the Sixth Rub` of the Second Juz` – Surat Al-Baqarah from 219 to 232

21

Topic

Ayat

**Divorced women,
divorce, `Iddah
(woman's prescribed
waiting period after
divorce or widowhood),
and dowry**

And if they decide on divorce - then indeed, Allah is Hearing and Knowing. (227)

Divorced women remain in waiting [i.e., do not remarry] for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to them [i.e., the wives] is similar to what is expected of them, according to what is reasonable. But the men [i.e., husbands] have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise. (228)

Divorce is twice. Then [after that], either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers [i.e., the unjust]. (229)

And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him. And if he [i.e., the latter husband] divorces her [or dies], there is no blame upon them [i.e., the woman and her former husband] for returning to each other if they think that they can keep [within] the limits of Allah. These are the limits of Allah, which He makes clear to a people who know [i.e., understand]. (230)

And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book [i.e., the Qur'an] and wisdom [i.e., the Prophet's sunnah] by which He instructs you. And fear Allah and know that Allah is Knowing of all things. (231)

And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they [i.e., all parties] agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allah and the Last Day. That is better for you and purer, and Allah knows and you know not. (232)

Topics and Ayat of the Seventh Rub`

Topic	Ayat
<p>-Child's rights -`Iddah (woman's prescribed waiting period after divorce or widowhood) for the widowed woman</p>	<p>Mothers may nurse [i.e., breastfeed] their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is their [i.e., the mothers'] provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do. (233)</p>
	<p>And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is [fully] Aware of what you do. (234)</p>
	<p>There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allah knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period¹ reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing. (235)</p>

Topic	Ayat
<ul style="list-style-type: none">- Divorce before having sexual intercourse- Provision for the divorced woman	<p>There is no blame upon you if you divorce women you have not touched 1nor specified for them an obligation .But give them [a gift of] compensation - the wealthy according to his capability and the poor according to his capability - a provision according to what is acceptable, a duty upon the doers of good . (236)</p> <p>And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified - unless they forego the right or the one in whose hand is the marriage contract foregoes it. And to forego it is nearer to righteousness. And do not forget graciousness between you. Indeed Allah, of whatever you do, is Seeing. (237)</p>

Ayat of the Seventh Rub` of the Second Juz' – Surat Al-Baqarah from 233 to 242

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Topic	Ayat
<p>- The middle Salah (prayer) and Salah when feeling secure or afraid</p> <p>- Provision for the divorced woman</p>	<p>Maintain with care the [obligatory] prayers and [in particular] the middle [i.e., 'aṣr] prayer and stand before Allah, devoutly obedient. (238)</p>
	<p>And if you fear [an enemy, then pray] on foot or riding. But when you are secure, then remember Allah [in prayer], as He has taught you that which you did not [previously] know. (239)</p>
	<p>And those who are taken in death among you and leave wives behind - for their wives is a bequest: maintenance for one year without turning [them] out. But if they leave [of their own accord], then there is no blame upon you for what they do with themselves in an acceptable way. And Allah is Exalted in Might and Wise. (240)</p>
	<p>And for divorced women is a provision according to what is acceptable - a duty upon the righteous. (241)</p>
	<p>Thus does Allah make clear to you His verses [i.e., laws] that you might use reason .(242)</p>

Topics and Ayat of the Eighth Rub`

Topic	Ayat
<p>(Thus does Allah make clear to you His verses [i.e., laws] that you might use reason.) Allah caused them to die then restored them to life because they did not fight or spend in His way</p>	<p>Have you not considered those who left their homes in many thousands, fearing death? Allah said to them, "Die"; then He restored them to life. And Allah is the possessor of bounty for the people, but most of the people do not show gratitude. (243)</p>
	<p>And fight in the cause of Allah and know that Allah is Hearing and Knowing. (244)</p>
	<p>Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned. (245)</p>

Topic	Ayat
<ul style="list-style-type: none"> - The assembly of the Children of Israel after the time of Moses 	<p>Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allah"? He said, "Would you perhaps refrain from fighting if battle was prescribed for you?" They said, "And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?" But when battle was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers. (246)</p>
<ul style="list-style-type: none"> - Asking for a king in order to fight in the way of Allah 	<p>And their prophet said to them, "Indeed, Allah has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is all-Encompassing [in favor] and Knowing." (247)</p>
<ul style="list-style-type: none"> - Choosing Saul as a king - The sign of Saul's kingship 	<p>And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is assurance¹ from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed in that is a sign for you, if you are believers." (248)</p>

Topic	Ayat
<ul style="list-style-type: none"> - Allah will test you with a river - Their supplication when they fought Goliath - They defeated them and David killed Goliath - If it were not for Allah checking some people by means of others, the earth would have been corrupted - Indeed, you are from among the messengers 	<p>And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand." But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah. And Allah is with the patient." (249)</p> <p>And when they went forth to [face] Goliath and his soldiers, they said, "Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people." (250)</p> <p>So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and wisdom [i.e., prophethood] and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is the possessor of bounty for the worlds. (251)</p> <p>These are the verses of Allah which We recite to you, [O Muhammad], in truth. And indeed, you are from among the messengers. (252)</p>