

Change of Qiblah - Juz 2 starts with matters concerning change of qiblah from Jerusalem to Ka'bah in Makkah. This was a significant change. This change of qiblah reflected the change of chosen people and leadership of nations. Because of persistent disobedience of children of Israel, Allah became displeased with them and chose progeny of Isma'il to become leader of nations and new ummah to carry the message of their Lord. Purpose of creating this ummah immediately pronounced :**Thus, have We made of you an Ummat justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves** (2/142)

The details of Imaan and the criteria of Imaan are discussed with most perfect and comprehensive definition of **righteousness (Al-Birr)** [Verse 177] The verse reveals that a true righteous person would have (1) true and sincere faith (2) must be prepared to show it in deeds of charity and kindness to fellow human being (3) must be good citizens by supporting charitable institutions and social organizations, (4) must be steadfast and unshakable in all circumstances

Martyrs (Shuha'da), who bear witness to their cause by sacrificing their lives in the way of their Lord, are laudably praised. Prohibition of calling them dead, indeed they are alive but their sublime life beyond our recognition.

Tests and trials in this life are part of Allah's plan, not necessarily something evil. It could be a learning experience, a reminder, purification from sins and mistakes, a test of patience and perseverance, or all of these together. In any one of these difficult circumstances, we must turn towards our Lord in submission saying, "Indeed we belong to Allah, and indeed to Him we will return." **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**

Some guiding and regulatory commandments about economic, social, commercial and marital life

- **Prohibition** of dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah.
- **Islamic law of retribution (قصاص و دية) - Qisas** (retaliation in kind) is a form of punishment in Islamic Penal Law, applicable as equal retaliation as the punishment and **Diyeh**, is the financial compensation paid to the victim or heirs of a victim in the cases of murder, bodily harm or property damage. (prescribed as safeguard and life for Islamic society)
- **The obligation of fasting** - The purpose of fasting is to develop the quality of righteousness (تقوى), inwardly and outwardly, by abstaining from sinful deeds and training ourselves to control our thoughts and desires.
- Fasting Ramadan, the observation of Taqwa (consciousness of Allah) in Ramadan, and the revelation of the Qur'an in Ramadan all together form a powerful coherent relationship.
- **Hajj and Umrah** (pilgrimage to Makkah)- restrictions during Hajj (as spirit of Hajj) are to avoid disputing, arguing, fighting with people, backbiting, gossiping, collectively mentioned as "**Al-Fusooq**" (wickedness or sin).
- **A Balance between this world and hereafter**- Allah commands to keep this balance, They cannot exclusively bind themselves to one without the other; neither is the world to be forsaken for the hereafter nor the hereafter for this world. **رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً** "Our Lord! Give us good in this world and good in the Hereafter. A separation on this basis in knowledge, in sciences, in politics and in life is NOT an Islamic concept.
- **Spending (انفاق)** in way of Allah to please Him. It is not of prime importance what to spend, but with what intention and where was it spent, counts.
- **Gender rights** – "And women shall have rights similar to the rights against them, according to what is equitable" (2/228). Only difference is the degree of responsibility and authority. This is the best example of balance in rights of men and women in human history.
- **Leadership** – Allah appointed Taloot (Saul) to be the king of Israelites on their demand but they objected. They considered the leader must be a rich person from elite class of society. Allah mentioned instead his physical strength, profound knowledge and competence as qualification of leader.
- **Disobedience** (of Allah) results in cowardice and weakness. Israelites refuse to fight against Goliath when ordered by Allah's messenger and their king Taloot.
- **Actual strength** against enemy is not the numbers nor the weapons but the trust in Allah. Jaloot and believers invoked Allah for help "**Our Lord! Pour upon us patience and make firm our feet, and make us victorious over the disbelievers**"

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ