بسم الله الرحمن الرحيم

اَلتَّفْسِيْرُ الْجَامِعُ

At Tafsir ul Jaami'

The Comprehensive Interpretation

In Praise of

Allah (جل الله) and Rasouloullah (صلى الله عليه وسلم)

Juz

3 and 4

From Tafsir ul Jilani by

Shaikh 'Abdul Qaadir al Jilani (ra)

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بسم الله الرَّحمن الرَّحيم

Page Of Content

The Intent Of At-Tafsir ul Jaami' ..…….. 2

Juz No. 3

Tilkar Rusul

Surah No. 2 … Al Baqarah

Verse 253 to 286 ..…….. 3

Surah No. 3 … Aali 'Imraan

Verse 1 to 91 ..…….. 49

Juz No. 4

Lan Tanaalou

Surah No. 3 … Aali 'Imraan

Verse 92 to 200 ..…….. 140

Surah No. 4 … An Nisaa

Verse 1 - 23 ..…….. 250

The Intent Of At-Tafsir ul-Jaami'

In the name of Allah, the Most Merciful, the Most Compassionate, the One who possesses what we know and what we don't know, the One whose knowledge can't be encompassed by anyone, the One who holds the secrets of His books, the One who has bestowed the Qur'an upon His best of creation, Sayyidouna wa Mawlana wa Nabiyyouna wa Habibouna wa Rasoulouna Muhammad Ahmad Al-Maahi Al-Haashir Al-'Aaqib Al-Mustwafa ﷺ, the Noble Qur'an was sent as a book to be understood.

This book in hand is the continuity of the Tafsir of the Qur'an, At Tafsir ul Jaami' inspired by the work of Sayyidouna Shaikh 'Abdul Qaadir Al Jilani (ra).

Juz 3 continues Surah al-Baqarah, establishing faith through law, ethics, and divine wisdom. It discusses prayer direction, patience, charity, fasting, family laws, jihad, and Allah's absolute knowledge, stressing obedience and reliance upon Him. Juz 4 concludes al-Baqarah and opens Surah Aali 'Imran, affirming tawhid, accountability, and the honor of Allah's chosen servants. It presents Ayat al-Kursi, guidance versus misguidance, Ibrahim's devotion, and the legacy of the righteous. Aal 'Imran emphasizes revelation, steadfast belief, unity, sincere worship, and learning from earlier communities, calling believers to humility, remembrance, and trust in Allah's mercy, while encouraging moral conduct, justice, patience, gratitude, and repentance.

May Allah accept our intention and this tiny contribution to the world of Tafsir / Exegesis. May Allah reward all those who contributed in a way or another in this handy work. May Allah forgive us for any mistake we have left and committed involuntarily. May Allah help us in spreading the beauty of His message and may this work in hand reach the mind and heart of each one Allah wishes to.

11 Ramadan 1447 / 01 March 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 عَلَىٰ 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 جَاءَتْهُمُ الْبَيِّنَاتُ وَلَٰكِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَٰكِنَّ 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 ('Isaa), 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.

Tafsir: {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, Moses, **{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 'Isaa, 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 'Isaa 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], i.e., 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.

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.

Du'a: O Allah, strengthen our faith, unite our hearts upon truth, honor 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.

Tafsir: {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.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: It glorifies Allah, highlighting His providence, justice, and absolute control over Aakhirah. It honors 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 Aakhirah, 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.

Du'a: 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)

اَللّٰهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ 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; lahoo maa fissamaawaati 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.

Tafsir: {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 Manifestation and His manifestations — **{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.

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.

Du‘a: 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.

Tafsir: {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.

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.

Du'a: 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)

اَللّٰهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

Allaahu waliyyul lazeena aamanoo yukhrijuhum minaz zulumaati ilan noori wallazeena kafarooo awliyaaa'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.

Tafsir: {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.

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.

Du'a: 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 اللهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللهُ 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 (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.

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 honors Prophet Ibrahim (as) 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.

Du'a: 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 عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ ۖ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ 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

Tafsir: 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." (Prophet Uzair – (as).)

Tafsir: {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.

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.

Du'a: 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 أَوَلَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَٰكِنْ لِيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ 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." (Prophet Ibrahim called the dead birds and they did come running towards him.)

Tafsir: **{And}** remember, O most complete of the messengers, the time when **{your father Ibrahim}** — (as) — 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.

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 honors Prophet Ibrahim (as) by highlighting his deep faith, sincere seeking of knowledge, and devotion, showing his worthiness to witness divine miracles directly. 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.

Du'a: 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 اللهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللهُ 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.

Tafsir: 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.

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 honors 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.

Du'a: 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 اللهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى ۙ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Allazeena yunfiqoona amwaalahum fee sabeelillaahi summa laa yutbi'oona maaa 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's feelings), their reward is with their Lord; there shall be no fear upon them nor shall they grieve.

Tafsir: And give glad tidings, O perfect Messenger, 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.

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.

Du'a: 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 مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ

Qawlum ma'roofunw wa maghfiratun 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.

Tafsir: {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.

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.

Du'a: 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 وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِمَّا كَسَبُوا ۗ وَاللَّهُ 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.

Tafsir: {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}** (i.e., 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}** (i.e., 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.

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 honors Prophet Muhammad ﷺ by teaching his guidance on sincere charity, showing the value of following him. 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.

Du‘a: 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 أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللهِ وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَاللهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Wa masalul lazeena yunfiqoona 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 bimaa 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.

Tafsir: {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}** (i.e., 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 (ṭal), which descends on elevated lands due to the purity of their air from all pollutants (like the lands of Jerusalem, may Allah honor 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.

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 honors 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.

Du'a: 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)

أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ 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.

Tafsir: {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.

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 honors 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.

Du'a: 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 الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

Yaaa 'ayyuhal lazeena aamanooo anfiqoo min taiyibaati maa kasabtum wa mimmaaa 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.

Tafsir: {O you who have believed} — spend **{from the good things}** (i.e., 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 labor — 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.

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 honors 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.

Du'a: 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 وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۖ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ 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.

Tafsir: {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 honor, 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.

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 honors 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.

Du'a: 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.

Tafsir: {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.

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.

Du'a: 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 اللهَ يَعْلَمُهُ ۗ 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.

Tafsir: {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.

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.

Du'a: 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 fuqaraaa'a fahuwa khayrul lakum; wa yukaffiru 'ankum min saiyi 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.

Tafsir: {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.

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 honor 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.

Du'a: 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 وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ ۚ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ 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.

Tafsir: Then Allah — Most High — addressed His Prophet 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.

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 honors 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.

Du'a: 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 اللهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللهَ 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.

Tafsir: 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.

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.

Du'a: 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.

Tafsir: 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.

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.

Du'a: 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.

Tafsir: 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.

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 honors 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.

Du'a: 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 وَيُرْبِي 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.

Tafsir: 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 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.

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 favor. 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 disfavor, 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.

Du'a: 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.

Tafsir: 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.

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.

Du'a: 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 اللهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِنْ كُنْتُمْ 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.

Tafsir: {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.

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, honoring ethical financial dealings, and trusting Allah's provision, thereby attaining inner peace and spiritual integrity in daily life.

Du'a: 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 اللهِ 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.

Tafsir: {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.

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.

Du'a: 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 لَكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ

Wa in kaana zoo 'usratin fanaziratun 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.

Tafsir: {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}**

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.

Du'a: 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 تُوَفَّىٰ كُلُّ نَفْسٍ مَا 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.

Tafsir: {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 ʿAbdullāh ibn ʿAbbās (ra), this verse was the last verse revealed by Jibrīl (as). 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, so record us among the witnesses.

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.

Du'a: 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 مُسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُبْ 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 ۚ ذَٰلِكُمْ 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 تَفْعَلُوا 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.

Tafsir: {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}** — i.e., 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 (i.e., "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 (i.e., "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}**—i.e., 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}**—i.e., everything you do—and He will recompense you accordingly.

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 ﷺ's 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.

Du'a: 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 عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۗ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ 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 qalbuh; 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.

Tafsir: **{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}**, i.e., 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.

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.

Du'a: 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 feee 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.

Tafsir: {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.

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.

Du‘a: 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.”

Tafsir: 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.

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.

Du'a: Duʿa: 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 اللهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانْصُرْنَا 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 fansurnaa '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."

Tafsir: 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.

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.

Du'a: 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.

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 honors 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.

Du‘a: 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 اللهِ الرَّحْمٰنِ الرَّحِيْمِ

الم

Alif-Laam-Meeem

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

Tafsir: {Alif, Lām, Mīm} — 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.

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.

Du‘a: 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 إِلٰهَ إِلَّا 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).

Tafsir: {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.

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.

Du'a: 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 وَأَنْزَلَ التَّوْرَاةَ 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 Taurat (Torah) and the Injeel (Bible).

Tafsir: 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 **{Torah and the Gospel}** — to Moses and 'Isaa (peace be upon them both) — as confirmations of the divine books that preceded them.

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.

Du'a: O Allah, help us follow Your Book, honor 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 لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللهُ 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).

Tafsir: {From before} — that is, before their revelation to Moses and 'Isaa — 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?

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. 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.

Du'a: 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 اللهَ 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.

Tafsir: {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.

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. 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.

Du'a: 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 إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

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

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

Tafsir: 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-'Azīz}** — the All-Mighty who prevails over all He wills — and **{Al-Hakīm}** — the All-Wise who perfects everything He wills.

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-'Azīz, the Mighty, and His flawless wisdom as Al-Ḥakīm, the Wise. 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.

Du'a: 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.

Tafsir: {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 otherworldly 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.

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.

Du'a: 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."

Tafsir: {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.

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.

Du'a: 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.

Tafsir: {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.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This glorifies Allah being ultimate Gatherer, reuniting all humanity in Aakhirah 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 Rasoul ﷺ.

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.

Du'a: 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 تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللهِ شَيْئًا ۖ وَأُولَٰئِكَ 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.

Tafsir: {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.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This exalts Allah’s justice and power, showing that disbelievers, despite worldly wealth or offspring, cannot escape His wrath. It honours the Prophet ﷺ as the bearer of this warning and divine truth. Spiritually, it underscores accountability, the consequences of rejection, and the sacredness of submitting to Allah’s guidance.

Its Application: Muslims can practice this verse daily by placing trust in Allah alone, avoiding reliance on wealth or status for security, strengthening faith, and prioritizing righteous deeds over worldly attachments.

Du‘a: O Allah, guide us to rely on You alone and protect us from disbelief and the Fire.

Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (11): (Qur’an 3:11)

كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللهُ بِذُنُوبِهِمْ ۗ وَاللهُ 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.

Tafsir: {Like the habit of the people of Pharaoh and those} who harmed **{before them}** — namely, ʻĀd 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.

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.

Du'a: 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."

Tafsir: {Say}, O most perfect of the Messengers, 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.

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.

Du'a: 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 وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْيَ الْعَيْنِ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ ۗ إِنَّ فِي ذَٰلِكَ 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.

Tafsir: {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.

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.

Du'a: 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)

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

Zuyyina 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.

Tafsir: {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.

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.

Du'a: 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 أَؤُنَبِّئُكُمْ بِخَيْرٍ مِنْ ذَٰلِكُمْ ۚ 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.

Tafsir: {Say} O most perfect of Messengers ﷺ, to the believers, to those sincere in worshiping Allah, eager for His abundant reward, soaring toward the vastness of His closeness, seeking to attain the honor 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.

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.

Du'a: 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."

Tafsir: {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 honor of Your presence and make us, through Your grace.

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.

Du'a: 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 walmunfiqeena 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 (before dawn).

Tafsir: {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 favor 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.

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.

Du'a: 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 اللهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَٰهَ 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.

Tafsir: {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.

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.

Du'a: 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 اللهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللهِ فَإِنَّ اللهَ 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.

Tafsir: {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}**, i.e., the Jews and Christians, **{except after knowledge had come to them}** — certain knowledge in their revealed scriptures from Allah that the true Prophet 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.

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.

Du'a: 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 لِلّٰهِ وَمَنِ اتَّبَعَنِ ۗ وَقُلْ لِّلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ ۚ
فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ۗ وَاللّٰهُ 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.

Tafsir: {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}**, i.e., 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.

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 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.

Du'a: 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 اللهِ وَيَقْتُلُونَ النَّبِيِّينَ 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.

Tafsir: 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.

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, honoring 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.

Du‘a: 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 Aaakhirati 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.

Tafsir: {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.

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.

Du'a: 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 مِنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ

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?

Tafsir: {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 Torah, 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.

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.

Du'a: 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)

ذٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ ۖ 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.

Tafsir: It is narrated that the Prophet ﷺ entered the schools of the Jews, and Na'īm ibn 'Amr and al-Ḥārith 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 Jacob pleaded with God that He not punish his children except merely to fulfill His oath.

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.

Du'a: 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 جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا 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.

Tafsir: Say to them, O most complete of messengers, 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.

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.

Du'a: 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 ۖ بِيَدِكَ 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 tashaaa'u wa tuzillu man tashaaa'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."

Tafsir: {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 (tawḥīd) 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 honor 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.

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 honor 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, honor, and goodness come from Allah alone, humbling themselves in submission, trusting His decree, and avoiding arrogance or envy over worldly status or wealth.

Du'a: O Allah, grant us Your guidance, honor 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.

Tafsir: 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 favor and gratitude upon them without manifesting it to anyone. Grant us, by Your gentleness, from Yourself, mercy; indeed, You are the Bestower.

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.

Du'a: 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 ذٰلِكَ فَلَيْسَ مِنَ اللهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً ۗ وَيُحَذِّرُكُمُ اللهُ نَفْسَهُ ۗ وَإِلَى اللهِ الْمَصِيرُ

Laa yattakhizil mu'minoonal kaafireena awliyaaa'a min doonil mu'mineena wa mai yaf'al zaalika falaisa 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.

Tafsir: Then, after He, Glorified is He, explained that guidance to the path of Oneness (tawḥīd) 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 honor; 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.

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.

Du'a: 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 يَعْلَمْهُ اللهُ ۗ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللهُ 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."

Tafsir: {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.

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.

Du'a: 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 تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

Yawma tajidu kullu nafsim 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.

Tafsir: {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.

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.

Du'a: 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 اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللهُ 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.

Tafsir: {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.

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.

Du'a: 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 اللهَ وَالرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّ اللهَ لَا يُحِبُّ الْكَافِرِينَ

Qul atee'ul laaha war Rasoola fa in tawallaw fa innal laaha laa yuhibbul kaafireen

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

Tafsir: {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 honor of His Presence.

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.

Du'a: 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 اللهَ 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.

Tafsir: 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 (as) 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.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah as the One who bestows honor, 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 favor 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 honoring 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.

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.

Tafsir: 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.

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.

Du'a: 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 مِنِّيۖ 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."

Tafsir: Mention, O most perfect of Messengers ﷺ, to those who follow you, the virtues of the family of ʿImrān at the time **{when the wife of ʿImrān 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.

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 ʿImrān 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.

Du'a: 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 وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا 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 Rajeem

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."

Tafsir: {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.

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.

Du'a: 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 أَنَّىٰ لَكِ هَٰذَا ۖ 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."

Tafsir: {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.

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.

Du'a: 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 رَبَّهُۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةًۖ 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.”

Tafsir: 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.

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.

Du‘a: 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 اللهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللهِ 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."

Tafsir: {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), (as), 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.

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.

Du‘a: 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 أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۖ قَالَ كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ

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.”

Tafsir: {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.

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.

Du‘a: 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 ۗ وَاذْكُرْ 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."

Tafsir: 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 favor **{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.

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.

Du'a: O Allah, help me 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 اللهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ 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."

Tafsir: **{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 favor 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.

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 favor, 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.

Du'a: O Allah, purify my heart and choose me 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.

Tafsir: 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 favor 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.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah for His selection, favor, 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.

Du‘a: O Allah, guide me 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 يُلْقُونَ أَقْلَامَهُمْ 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.)

Tafsir: {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.

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.

Du'a: O Allah, grant me certainty in Your unseen wisdom and guide me with knowledge beyond my understanding.

Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (45): (Qur'an 3:45)

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللهَ 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 (as) the son of Maryam – he will be honourable in this world and in the Hereafter, and among the close ones (to Allah)."

Tafsir: 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 favored 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 **{honorable}** 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.

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 honor and closeness to His chosen servants. It honours Prophet Muhammad ﷺ by conveying the revelation he received about Isa (as) 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 honoring the prophets by following their guidance and reflecting on their exemplary lives.

Du'a: O Allah, grant me faith in Your miracles and draw me 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.

Tafsir: {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.

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.

Du'a: O Allah, grant me 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 أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ ۖ قَالَ كَذَٰلِكِ 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'; izaa 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."

Tafsir: {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.

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.

Du'a: O Allah, grant me 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 وَالتَّوْرَاةَ وَالْإِنْجِيلَ

Wa yu'allimuhul Kitaaba wal Hikmata wat Tawraata wal Injeel

And Allah will teach him the Book and wisdom, and the Taurat (Torah) and the Injeel (Bible).

Tafsir: {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 Torah}** revealed to Moses, (as), **{and}** He specifically sends down to him **{the Gospel}** from Himself.

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.

Du'a: O Allah, teach me knowledge, wisdom, and understanding from Your Book, and guide me 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 لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

Wa Rasoolan ilaa Baneee Israaa'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 bimaa 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.

Tafsir: **{And}** after sending down the Gospel, 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.

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 amist 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.

Du'a: O Allah, grant me faith in Your signs, strengthen my trust in You, and guide me to act with righteousness always.

Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (50): (Qur'an 3:50)

وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ ۚ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

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 Taurat (Torah) – 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.

Tafsir: {And} with these clear and manifest signs and miracles, I have come to you **{confirming what was before me of the Torah}** revealed to Moses (as) 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.

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.

Du'a: 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 ۗ هَٰذَا 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.

Tafsir: {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.

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 agaist 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.

Du'a: 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

Falammaaa ahassa ‘Isaa minhumul kufra qaala man ansaaree ilal laahi qaalal Hawaariyyoona nahnu ansaarul laahi aamannaa billaahi washhad bi annaa muslimoon

So when Isa (as) 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.”

Tafsir: {When ‘Isaa 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 "ḥawāriyyūn" is derived.

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, daʿwah, good character, and steadfast obedience, and by standing with righteousness even when disbelief or resistance is sensed.

Du‘a: 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

Rabbanaaa 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.

Tafsir: 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.

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.

Du'a: 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)

وَمَكَرُوا وَمَكَرَ اللّٰهُ ؕ وَاللّٰهُ خَيْرُ الْمَاكِرِيْنَ

Wa makaroo wa makaral laahu wallaahu khairul maakireen

And the disbelievers conspired (to kill Isa (as)), and Allah covertly planned to destroy them; and Allah is the best of secret planners.

Tafsir: {And they plotted} meaning, the disbelievers known outwardly for their rejection - devised a scheme to kill 'Isaa (as), 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 'Isaa,

even though ‘Isaa 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.

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 (as), 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.

Du‘a: 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 اللّٰهُ يَا عِيسٰى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلٰى يَوْمِ الْقِيَامَةِ ۖ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

Iz qaalal laahu yaa ‘Isaaa innee mutawaffeeka 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.”

Tafsir: Recall, O most perfect of Messengers ﷺ, **{when Allah said}**—informing ‘Isaa (as) 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 ‘Isaa, 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, honor, 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 ‘Isaa (as), 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 ‘Isaa 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.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah’s supreme power, wisdom, and justice in protecting ‘Isa (as), raising him, and granting his followers honor 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 honor, judgment, and final return are solely with Allah, so actions are done with accountability and hope.

Du‘a: O Allah, keep us firm upon faith, raise us in honor, and judge us with love

Juz Tilkar Rusul (3) Surah Aali ‘Imraan (3) Ayat (56): (Qur’an 3:56)

فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ 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.

Tafsir: 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.

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.

Du'a: 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.

Tafsir: {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.

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 Ahlul 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.

Du'a: 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 نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ

Zaalika natloohu 'alaika minal Aayaati wa Zikril Hakeem

These are some verses that We recite to you, and advice full of wisdom.

Tafsir: {That}—the mentioned account of 'Isaa (as) 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.

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.

Du'a: 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 عِيسٰى عِنْدَ اللهِ كَمَثَلِ آدَمَ ؕ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

Inna masala 'Isaa 'indal laahi kamasali Aadama khalaqahoo min turaabin summa qaala lahoo kun fayakoon

The example of Isa (as) with Allah is like that of Adam; He created him (Adam) from clay and then said to him, "Be" – and it thereupon happens!

Tafsir: Then Allah, the Exalted, said: **{Indeed, the example of 'Isaa}**—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 'Isaa'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.

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 'Isaa 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: 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)

اَلْحَقُّ مِنْ رَّبِّكَ 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.

Tafsir: 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.

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.

Du'a: 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 اللهِ 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 (as) 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.)

Tafsir: {So whoever disputes with you}—argues and debates you—**{concerning him}**, that is, about the matter of 'Isaa 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 'Isaa 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.

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 'Isaa'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.

Du'a: 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 هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ 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.

Tafsir: 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 (‘Isaa). 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 ‘Isaa and Mary, peace be upon them—**{is the true narration}**, fully in line with reality. So do not disbelieve by claiming that ‘Isaa 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-Ikhlas: 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.

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 tawḥīd 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.

Du'a: O Allah, affirm our hearts upon true tawḥīd 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 اللهَ عَلِيمٌ بِالْمُفْسِدِينَ

Fa in tawallaw fa innal laaha'aleemun bil mufsideen

So if they turn away, then indeed Allah knows those who cause turmoil.

Tafsir: {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.

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.

Du‘a: 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 إِلَىٰ 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 Kalimatin 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.”

Tafsir: {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.

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.

Du'a: 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 التَّوْرَاةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ۚ أَفَلَا تَعْقِلُونَ

Yaaa Ahlal Kitaabi limaa tuhaaajjoona feee 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 Taurat (Torah) and the Injeel (Bible) were not sent down until after him? So do you not have sense?

Tafsir: 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 Torah}**—which defines Judaism—**{and the Gospel}**—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?

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.

Du'a: 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)

هَا أَنْتُمْ هَٰؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ 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.

Tafsir: {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.

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.

Du‘a: 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 وَلَٰكِنْ 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.

Tafsir: Then Allah, the Exalted, said: **{Ibrahim was neither a Jew}**—since Moses came after him by a thousand years—**{nor a Christian}**—as ‘Isaa (as) 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 ‘Isaa, 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.

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.

Du‘a: O Allah, make us steadfast like Ibrahim and Rasulullah (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 وَهَٰذَا 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.

Tafsir: {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.

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.

Du'a: 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 مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ 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.

Tafsir: {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.

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.

Du‘a: 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 اللهِ 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?

Tafsir: {O People of the Scripture} who claim faith in Moses (as) and ‘Isaa (as) 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.

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.

Du'a: 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?

Tafsir: {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.

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-Sādiq ul Amīn — 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.

Du'a: 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 مِنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَاكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ

Wa qaalat taaa'ifatum min Ahlil Kitaabi aaminoo billazeee 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)."

Tafsir: {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.

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.

Du'a: 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 تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَى اللهِ أَنْ يُؤْتَىٰ أَحَدٌ مِثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ ۗ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللهُ وَاسِعٌ عَلِيمٌ

Wa laa tu'minooo illaa liman tabi'a deenakum qul innal hudaa hudal 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."

Tafsir: {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.

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.

Du'a: 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 ۗ وَاللّٰهُ 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.

Tafsir: 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.

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.

Du‘a: O Allah, bestow Your mercy upon us, guide us to Your favor, 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 تَأْمَنْهُ بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنْهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللهِ 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'addiheee ilaika illaa maa dumta 'alaihi qaaa' imaa; zaalika biannahum qaaloo laisa 'alainaa fil ummiyyeena sabeelunw wa yaqooloona 'alal laahil kaziba wa hum ya'lamoon

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.

Tafsir: 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."

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.

Du'a: O Allah, make us trustworthy, protect us from dishonesty, and help us honor 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 اللهَ 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.

Tafsir: {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.

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, honoring promises to others, and striving for righteousness in every action, knowing that Allah loves and rewards the pious.

Du'a: 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 اللهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Innal lazeena yashtaroona bi'ahdil laahi wa aymaanihim samanan qaleelan ulaaa'ika laa khalaaqa 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.

Tafsir: 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.

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 honoring 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.

Du'a: 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 يَلْوُونَ أَلْسِنَتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللهِ وَمَا هُوَ مِنْ عِنْدِ اللهِ وَيَقُولُونَ عَلَى اللهِ 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.

Tafsir: 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 Torah. 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.

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.

Du'a: 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 اللهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللهِ وَلٰكِنْ كُونُوا رَبَّانِيِّينَ 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."

Tafsir: 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 'Isaa — 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.

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.

Du'a: 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 يَأْمُرَكُمْ 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?

Tafsir: {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?

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.

Du‘a: 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 أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۖ قَالُوا 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."

Tafsir: {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.

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, honoring Allah's covenant, and following the guidance of previous prophets as they confirmed the truth of his mission.

Du'a: O Allah, strengthen our faith in Your Messenger ﷺ, help us honor Your covenant, and support the path of monotheism sincerely.

Juz Tilkar Rusul (3) Surah Aali 'Imraan (3) Ayat (82):
(Qur'an 3:82)

فَمَنْ تَوَلَّىٰ بَعْدَ ذٰلِكَ 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.

Tafsir: {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.

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, honoring Allah's covenant, avoiding rejection of His guidance, and continually adhering to the path of monotheism in thought, word, and action.

Du'a: 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?

Tafsir: {So is it other than the religion of Allah} — which is the essential, intrinsic oneness (tawḥīd dhātī) — **{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.

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 tawḥīd.

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.

Du'a: 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 بِاللهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَ عِيسٰى 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 Ishaaqa wa Ya'qooba wal Asbaati wa maaa ootiya Moosaa wa 'Isaa 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 Yaqub (Jacob) and their

sons, and that which came to Moosa and Isa (as) 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."

Tafsir: {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, Jacob, and the Descendants}** — the children and grandchildren of Jacob. **{And}** we have also believed in **{what was given to Moses and 'Isaa 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.

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.

Du'a: 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.

Tafsir: {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.

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.

Du'a: 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 اللهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ ۚ وَاللهُ 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.

Tafsir: 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.

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.

Du'a: 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)

أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللهِ 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.

Tafsir: {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}**.

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.

Du'a: 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 عَنْهُمُ 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.

Tafsir: {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}**.

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.

Du'a: 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 ذٰلِكَ وَأَصْلَحُوا فَإِنَّ اللهَ 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.

Tafsir: {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.

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.

Du'a: 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 ازْدَادُوا 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.

Tafsir: 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.

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.

Du'a: 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 وَلَوِ 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.

Tafsir: {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.

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.

Du‘a: O Allah, keep us steadfast in faith, protect us from disbelief, and grant us salvation and Your mercy in the Hereafter.

Juz No. 4

لَنْ تَنَالُوا

Lan Tanaalou

Surah No. 3

سُورَةُ آلِ عِمْرَانَ

مَدَنِيَّةٌ

Surah Aali ‘Imraan
Madaniyyah

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (92): (Qur’an 3:92)

لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Lan tanaalul birra hattaa tunfiqoo mimmaa tuhibboon; wa maa tunfiqoo min shai'in fa innal laaha bihee 'Aleem

By no means shall you attain righteousness unless you give (freely) of that which you love; and whatever you give, of a truth Allah knows it well.

Tafsir: Then, after God had decreed punishment upon them—such that it would never be lightened for them at all, and their repentance would not be accepted, even if each one of them were to offer the entire earth filled with gold—He directed the believers toward the proper path of giving and addressed them with strong emphasis, saying: **{You will never attain righteousness}**, meaning: O believers, you will never reach the status of the truly righteous in the sight of God—**{until you spend}** in obedience to His command and seeking His pleasure—**{from that which you love}**, that is, from the best and most beloved of what you possess. And know that **{whatever you spend of anything}**, even the smallest thing—a grain, a speck, or a kind word—given sincerely for His sake without pride or harm, then surely **{Allah is All-Knowing of it}**, fully aware of your intentions and actions, and He will reward you accordingly.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text glorifies Allah, exalted be He, for His absolute knowledge, justice, and mercy, showing that He alone determines righteousness and rewards sincere obedience. It honours Rasulullaah ﷺ , the perfect guide, by conveying Allah’s commands clearly and leading believers toward true virtue. Spiritually, it teaches that sincere giving from what one loves, with pure intention, brings one closer to divine pleasure and eternal reward.

Its Application: Muslims should train their hearts to prefer Allah over possessions by regularly giving away what they love most, purely for His sake.

Du‘a: O Allah, grant us sincerity in giving, detach our hearts from the world, and raise us among the righteous.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (93): (Qur’an 3:93)

كُلُّ الطَّعَامِ كَانَ حِلًّا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَاةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ

Kullut ta’aami kaana hillal li Baneee Israaa’eela illaa maa harrama Israaa’eelu ‘alaa nafsihee min qabli an tunazzalat Tawraah; qul faatoo bit Tawraati fatloohaaa in kuntum saadiqeen

All food was lawful to the Children of Israel, except what Israel Made unlawful for itself, before the Law (of Moses) was revealed. Say: “Bring you the Law and study it, if you be men of truth.”

Tafsir: Then, when the Jews claimed that what is forbidden in our religion was also forbidden in the religion of Ibrahim—and that their religion and way truly followed his—God refuted them and exposed their falsehood by saying: **{All food}**, meaning all types of food that humans consume and live on, **{was lawful}**—permissible—**{to the Children of Israel}**, for the default ruling on things is permissibility unless explicitly forbidden by revelation, **{except what Israel}**, that is, Jacob (peace be upon him), **{made unlawful for himself}** as a personal vow without any divine command. He suffered from sciatica, and vowed that if he were healed, he would abstain from his favourite and most pleasurable food, which was camel meat and its fat; when he was cured, he honoured his vow and avoided it, **{before the Torah was revealed}**. Later, as various corruptions and sinful behaviours appeared among the Jews, God made certain pure and lawful things forbidden for them in the Torah as a punishment for their wickedness and impurity. So, if they now deny this and claim that these forbidden things were not newly prohibited to them but had already been forbidden to those before them and that they are merely following precedent, say to them as a challenge: **{Then bring the Torah and recite it}** publicly **{if you are truthful}** in your claim. Otherwise, you have invented lies against the Book of God and attributed to it what it does not contain.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, exalted be He, for His perfect justice and wisdom in legislating what is lawful and forbidden, showing His knowledge of human nature and the consequences of actions. It honours Rasulullaah ﷺ by presenting him as the divinely appointed guide to clarify truth and expose falsehood. Spiritually, it teaches that adherence to divine law requires sincerity and discernment, and that truth must be sought from revelation rather than human invention.

Its Application: Muslims should verify religious claims through authentic revelation, avoid blind imitation, and distinguish between divine law and personal practices.

Du‘a: O Allah, grant us love for truth, clarity in understanding Your law, and protection from attributing falsehood to You.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (94): (Qur'an 3:94)

فَمَنِ افْتَرَىٰ عَلَى اللهِ الْكَذِبَ مِنْ بَعْدِ ذٰلِكَ فَأُولٰئِكَ هُمُ الظَّالِمُونَ

Famanif taraa 'alal laahilkaziba mim ba'di zaalika fa ulaaa'ika humuz zaalimoon

If any, after this, invent a lie and attribute it to Allah, they are indeed unjust wrong-doers.

Tafsir: {So whoever fabricates lies against Allah after} the appearance of **{that}** clear proof and conclusive evidence, **{then they}** those who fabricate and persist in defiance and stubbornness **{are the wrongdoers}**, meaning: they are those who have deviated from the path of monotheism and rebelled against the bounds of faith.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, exalted be He, for His absolute truth and the clarity of His guidance, showing His perfect justice over human affairs. It honours Rasulullaah ﷺ as the recipient and conveyor of these conclusive divine proofs. Spiritually, it teaches that rejecting or fabricating falsehood against divine truth constitutes severe deviation and wrongdoing.

Its Application: Muslims should strictly avoid attributing false beliefs or rulings to Allah, uphold honesty in religious matters, and submit to clear divine proof without distortion or arrogance.

Du'a: O Allah, protect our tongues from falsehood, anchor our hearts in truth, and keep us firm upon justice and faith.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (95): (Qur'an 3:95)

قُلْ صَدَقَ اللهُ ۗ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Qul sadaqal laah; fattabi'oo Millata Ibraaheema Haneefanw wa maa kaana minal mushrikeen

Say: "Allah speaketh the Truth: follow the religion of Ibrahim, the sane in faith; he was not of the Pagans."

Tafsir: {Say} to them, O most noble of messengers, with sincere counsel: **{Allah has spoken the truth}**—the One fully aware of all that was and will be—meaning that there was never any prohibition of these foods in the religion of

Ibrahim (peace be upon him); rather, you, O Jews, were the first to make them unlawful. So, if you truly wish to follow what is lawful, then **{follow the religion of Ibrahim}**, which is the religion of Islam revealed to the best of creation. For he was **{inclining toward truth}**, pure from filth and vices that would lead to the prohibition of wholesome things, as he was firmly upon the path of monotheism and the way of moderation, far removed from the extremes of excess and neglect, both of which lead to idolatry. **{And he was not of the polytheists}**, at all, due to the purity of his nature and the nobility of his origin.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah, the All-Truthful and All-Knowing, for clarifying reality and guiding humanity toward pure monotheism. It honours Rasulullaah ﷺ as the trustworthy messenger delivering Allah's counsel with wisdom. Spiritually, it emphasizes following the path of Ibrahim — Islam — in sincerity, moderation, and freedom from false prohibitions or polytheism.

Its Application: Muslims should affirm that Allah alone speaks absolute truth, follow the pure monotheistic path of Ibrahim (as) and Rasulullaah (ﷺ), avoid all forms of shirk, and uphold moderation, sincerity, and sound faith in belief and practice.

Du'a: O Allah, make us firm upon the truth, followers of Ibrāhīm's way, and keep us far from shirk and misguidance.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (96): (Qur'an 3:96)

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ

Inna awwala Baitinw wudi'a linnaasi lallazee bi Bakkata mubaarakanw wa hudal lil 'aalameen

The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings:

Tafsir: Then, since Ibrahim—may God's peace be upon him—was firmly upright upon the path of monotheism and fully established on it, God, exalted is He, did not place the first house of worship for monotheists except in connection to him, as He said: **{Indeed, the first House established for mankind}** for the purpose of worshipping God and turning toward His presence, **{was that at Bakkah}**, referring to the House in Macca, which was established before the Sacred Mosque and before the Temple in Jerusalem by forty years. And it was established **{blessed}**, meaning full of goodness and benefit for its residents and

those who circumambulate it, guiding them toward belief in God, His angels, His books, and His messengers, and it was made **{a guidance for the worlds}**.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah, exalted is He, for establishing the first house of worship at Bakkah, manifesting His wisdom, mercy, and guidance for all creation. It honours Prophet Ibrahim (peace be upon him) for his unwavering devotion and monotheism, and acknowledges Prophet Muhammad ﷺ as the final messenger who continues this legacy. Spiritually, it teaches that the sacred House is a source of blessing, guidance, and a means to strengthen faith, leading humanity toward servitude, closeness to Allah, and understanding the purpose of creation.

Its Application: Muslims should honour the Sacred House at Bakkah by affirming its centrality in worship, turning their hearts toward it in prayer, respecting its sanctity, and seeking guidance, unity, and blessing through sincere devotion to Allah alone.

Du‘a: O Allah, grant us guidance through Your Sacred House, fill our hearts with its blessings, and unite us upon pure tawḥīd.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (97): (Qur’an 3:97)

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

Feehi Aayaatum baiyinaatum Maqaamu Ibraaheema wa man dakhalahoo kaana aaminaa; wa lillaahi 'alan naasi Hijjul Baiti manis tataa'a ilaihi sabeelaa; wa man kafara fa innal laaha ghaniyyun 'anil 'aalameen

In it are Signs Manifest; (for example), the Station of Ibrahim; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.

Tafsir: It leads them to the realization of Divine Oneness—essential monotheism—if they were to be unveiled to the inner secrets behind its establishment and legislation, as in: **{In it are clear signs}**, meaning evidences and proofs, **{manifest signs}** that clearly point to the oneness of God's essence. Among them is **{the standing place of Ibrahim}**, which represents the station of contentment and surrender. And **{whoever enters it}** as a guest, in submission and entrusting themselves to God **{is safe}**, protected from the whispers of egoism and the stirrings of otherness, adorned with the quality of intimate

friendship (khullah). And **{to Allah}**, meaning: for the purpose of reaching His Oneness and actualizing the station of servitude and spiritual excellence, it is an obligation **{upon mankind to perform pilgrimage to the House}**, which symbolizes the heart of the Friend (Ibrahim), worthy of the robe of divine friendship, **{whoever is able}**, from among you, O wanderers in the deserts of possibility, **{to find a way to it}**. Our Lord, grant us mercy from Yourself and prepare for us guidance. But **{whoever disbelieves}**, by rejecting or denying the pilgrimage out of arrogance and opposition, let him know that **{Allah}**, who is self-sufficient in His essence, needing none of His manifestations or creations, **{is free of need from the worlds}**; He is unaffected by them or their worship. Rather, He brought them into existence and obligated worship and turning toward His presence so that they might realize the station of true servitude, become firmly established in it, and thus become worthy of the vicegerency and representation that stems from the secret of divine manifestation and expression.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Self-Sufficient, Exalted, for creating the sacred House as a source of guidance, protection, and spiritual elevation, manifesting His perfect wisdom and signs of Oneness. It honours Prophet Ibrahim (peace be upon him) for his exemplary station of surrender and intimate friendship with God, and Prophet Muhammad ﷺ, who was sent to perfect the religion of Ibrahim and guide humanity to the same true servitude. Spiritually, it teaches that pilgrimage and submission awaken the heart to divine closeness, protect from ego, and prepare mankind to realize their role in reflecting Allah's manifestations on earth.

Its Application: Muslims practice this verse by affirming tawhid, honoring sacred spaces, living with inner surrender like Ibrahim, seeking spiritual safety through obedience, and intending Hajj sincerely when able, knowing Allah needs no one's worship.

Du'a: O Allah, guide us to true oneness, sincere surrender, and safety in obedience to You.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (98): (Qur'an 3:98)

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللهِ وَاللهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ

Qul yaaa Ahlal Kitaabi lima takfuroona bi Aayaatillaahi wallaahu shaheedun 'alaa maa ta'maloon

Say: "O People of the Book! Why reject you the Signs of Allah, when Allah is Himself witness to all you do?"

Tafsir: {Say}, O most perfect of messengers ﷺ, to those who deny the rites of Islam: **{O People of the Scripture}**, who claim belief in the Oneness of God, **{why do you disbelieve in the signs of Allah}**—the clear evidences of His Oneness sent down to His Prophet ﷺ, who came from Him with Divine Oneness to be a messenger of mercy to all creation? And do you not fear the anger and wrath of Allah, since **{Allah is a Witness}**, fully aware and present, **{over what you do}**—your denial, arrogance, distortion, and concealment?

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah, the All-Knowing and All-Wise, for His omnipresence and vigilant oversight of all actions, manifesting His justice and perfect knowledge. It honours Rasulullaah ﷺ as the most perfect messenger, chosen to convey divine guidance and mercy to all creation. Spiritually, it calls people to recognize the truth, fear Allah's wrath, and submit sincerely, highlighting the consequences of denial and the necessity of sincere obedience to God's commands.

Its Application: Muslims live this verse by accepting Allah's signs with humility, avoiding denial through arrogance, aligning actions with belief, and remembering Allah constantly witnesses intentions, words, and deeds, prompting sincerity, honesty, and accountability in daily life.

Du'a: O Allah, keep our hearts firm upon Your signs and make us sincere, mindful of Your constant witness.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (99): (Qur'an 3:99)

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ ۗ وَمَا اللهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Qul yaaa Ahlal Kitaabi lima tasuddoona 'an sabeelil laahi man aamana tabghoonahaa 'iwajanw wa antum shuhadaaa'; wa mallaahu bighaafilin 'ammaa ta'maloon

Say: "O you People of the Book! Why obstruct you those who believe, from the path of Allah, Seeking to make it crooked, while you were yourselves witnesses (to Allah's Covenant)? but Allah is not unmindful of all that you do."

Tafsir: {Say, O People of the Scripture}, those who claim to follow the revealed books and messengers sent from Allah, **{why do you obstruct}** turn away and distort **{from the way of Allah}**, which is the religion of Islam and the

straight path to the purity of Divine Oneness, **{those who believe}**, who submit and adhere to it? **{You wish to make it crooked}**, meaning you seek to cause distortion and bending in it, weakening the faith of Muslims and causing their beliefs to waver, as is happening in our time. And yet, **{you are witnesses}**, fully aware through your reading of the revealed books sent down by Allah about the emergence of Islam and the elevation of its status and that of those who follow it, yet you have distorted the scriptures and denied it out of stubbornness and arrogance. And do not overlook the anger and retribution of Allah, for **{Allah is not unaware of what you do}** your deception, obstinacy, distortion, and alteration.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah, the All-Knowing and All-Wise, for His perfect awareness of human actions and His vigilance over truth and falsehood. It honours Rasulullaah ﷺ as the final messenger whose truth and message are clearly affirmed in earlier scriptures yet deliberately denied. Spiritually, it warns the People of the Scripture to cease obstructing the straight path, highlighting the consequences of distortion, arrogance, and stubbornness, while calling believers to remain steadfast in submission to Allah and adherence to His revealed guidance.

Its Application: Muslims practice this verse by staying firm on the straight path, not obstructing others from guidance, upholding truth without distortion, and responding to opposition with integrity, patience, and trust that Allah is fully aware of all actions.

Du‘a: O Allah, keep us steadfast on Your straight path and protect us from misguidance and distortion.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (100): (Qur’an 3:100)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ

Yaaa ayyuhal lazeena aamanoo in tutee’oo fareeqam minal lazeena ootul Kitaaba yaruddookum ba’da eemaanikum kaafireen

O you who believe! If you listen to a faction among the People of the Book, they would (indeed) render you apostates after you have believed!

Tafsir: Then, after Allah — exalted is He — reproached the disbelievers who intended to mislead the believers, reproaching them severely and intensely, He wanted to warn the believers against associating with them or aligning with them. So He called upon them, since they were receptive to advice, saying: **{O**

you who have believed}, you have been honoured by faith, and the implication of your faith is to avoid associating closely with the disbelievers, befriending them, or claiming love and affection for them; because if you **{obey a group of those who were given the Scripture}**, following them willingly and intentionally, **{they will turn you back}** inevitably **{after your belief}** and your monotheism **{into disbelievers}**, returning you to the polytheism you once practiced in your days of ignorance.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah, exalted is He, for His mercy and wisdom in safeguarding the believers and revealing guidance to protect their faith. It honours Rasulullaah ﷺ as the Messenger who conveys Allah's warning and preserves the integrity of monotheism. Spiritually, it instructs believers to remain vigilant, avoid close alliances with those who distort the truth, and maintain steadfastness in faith, so their hearts are not led back into disbelief and polytheism.

Its Application: Muslims apply this verse by safeguarding their faith, choosing righteous company, seeking knowledge from trustworthy sources, and measuring influences against the Qur'an and Sunnah, so belief is strengthened rather than compromised.

Du'a: O Allah, protect our faith, guide our choices, and keep our hearts firm upon belief.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (101): (Qur'an 3:101)

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللهِ وَ فِيكُمْ رَسُولُهُ ۗ وَمَنْ يَعْتَصِمْ بِاللهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

Wa kaifa takfuroona wa antum tutlaa 'alaikum Aayaatul laahi wa feekum Rasooluh; wa mai ya'tasim billaahi faqad hudiya ilaa Siraatim Mustaqeem

And how would you deny Faith while unto you are rehearsed the Signs of Allah, and among you Lives the Messenger? Whoever holds firmly to Allah will be shown a way that is straight.

Tafsir: This was revealed regarding a group from the Aws and Khazraj tribes who used to gather together, converse, and recite poetry. Shās ibn Qays, a Jewish man, passed by one of their gatherings and was angered by the harmony and brotherhood they displayed. So he ordered a young Jewish man to sit with them and remind them of the Day of Bu'āth, reciting some of the poetry composed about it — a day in which the Aws had prevailed. The young man did as

instructed, and this led to a dispute among the group, each side boasting of its past until tempers flared, arguments broke out, and they shouted: "To arms!" A large number from both sides gathered. Then the Messenger of Allah ﷺ along with his companions, came to them and said: "Do you call to the ways of ignorance while I am still among you, after Allah has honoured you with Islam and elevated you with faith and monotheism, which puts an end to all disputes?" They realized it was a temptation from Satan and a plot by their enemy, so they threw down their weapons, sought forgiveness, embraced one another, and reconciled — then returned with the Messenger of Allah ﷺ. **{And}** for this reason, He said to them: **{How can you disbelieve}**, O you who believe in the One, the Eternal, the Self-Sufficient **{while}** in the very moment **{you are being recited the verses of Allah}** that clearly indicate His oneness, **{and}** in addition to that **{His Messenger is among you}**, the one sent to guide and lead your affairs. **{And whoever holds firmly}** among you **{to Allah}**, and follows His Messenger ﷺ sent with pure monotheism from Him, **{has indeed been guided}** and rightly directed **{to a straight path}**, that leads to the clarity of divine unity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah, the Exalted, for His guidance, mercy, and protection over the believers, preserving them from discord and misguidance. It honours Rasulullaah ﷺ as the mediator and guide whose presence resolves conflict, demonstrating his worthiness and closeness to Allah. Spiritually, it teaches that steadfastness in Allah and following His Messenger ﷺ ensures unity, righteousness, and guidance on the straight path of true monotheism.

Its Application: Muslims live this verse by resolving conflicts through Qur'an guidance, honoring the Prophet's (ﷺ) teachings, resisting divisive reminders of past ignorance, and holding firmly to Allah through unity, remembrance, and obedience, ensuring steadfastness on the straight path.

Du'a: O Allah, unite our hearts, anchor us to You, and guide us always upon the straight path.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (102): (Qur'an 3:102)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Yaaa ayyuhal lazeena aamanut taqul laaha haqqa tuqaatihee wa laa tamootunna illaa wa antum muslimoon

O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.

Tafsir: {O you who have believed}, the essence of your affairs lies in preserving the faith that leads to unveiling and direct perception — through God-consciousness, by avoiding what Allah has prohibited and staying away from His warnings, and by adorning yourselves with His commands and what pleases Him. **{Fear Allah}** — the One fully aware of all your conditions — **{as He should truly be feared}**, in a manner free from bias, hypocrisy, innovation, and whims that lead to heresy and godlessness. **{And}** strive, O believers, that **{you do not die}** having lost your true identity, **{except while you are Muslims}** — fully sincere in holding firmly to the rope of monotheism and faith, free from the chains of blind imitation and baseless assumptions.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah, the Exalted, for His perfect knowledge, guidance, and the commands that safeguard believers' faith. It honours Rasulullaah ﷺ implicitly, as the Messenger who conveys Allah's instructions and leads the faithful toward sincerity and true submission. Spiritually, it emphasizes cultivating God-consciousness, preserving monotheism, and dying as a sincere Muslim, thereby attaining inner integrity and closeness to Allah.

Its Application: Muslims practice this verse by cultivating constant Taqwa, obeying Allah sincerely, avoiding hypocrisy and innovation, and renewing faith daily through repentance and remembrance, so life and death remain anchored in submission and true Islam.

Du'a: O Allah, grant us true taqwa and allow us to die firmly established in Islam.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (103): (Qur'an 3:103)

وَاعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذٰلِكَ يُبَيِّنُ اللهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

Wa'tasimoo bi Hablil laahi jamee'anw wa laa tafarraqoo; wazkuroo ni'matal laahi alaikum iz kuntum a'daaa'an fa allafa baina quloobikum fa asbah tum bini'matiheee ikhwaananw wa kuntum 'alaa shafaa hufratim minan Naari fa anqazakum minhaa; kazaalika yubaiyinul laahu lakum aayaatihee la'allakum tahtadoon

And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude

Allah's favour on you; for you were enemies and He joined your hearts in love, so that by His Grace, you became brethren; and you were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That you may be guided.

Tafsir: {And} after dying to your egos and selfishness, **{hold fast}** — O sincere and certain ones — **{to the rope of Allah}**, which stretches from the Eternity of the Divine Essence to the Everlastingness of His Names and Attributes, and lift your sense of self and personal identity from the scene entirely **{all together}**, so that no illusion of otherness or duality remains at all, and your souls are purified from their fleeting desires and pleasures, reaching eternal life and everlasting subsistence. **{And do not divide}**, meaning: do not become separated by the illusions born from your false identities that deviate from the true Divine Reality. **{And}**, after He united you in the station of oneness and essential unity, **{remember}** — O reflections and shadows — **{the favor of Allah}** manifest within you by His own grace **{upon you}**, without any compensation or motive, **{when you were enemies}**, left estranged in the darkness of nonexistence. **{So He united}** — exalted is He — through His manifestations of beauty upon the mirror of nonexistence, **{your hearts}** within the realm of possibility, by making you spouses, children, and descendants, supporting one another according to the laws of relational ties and subtle correspondences that arise between Divine Names and Attributes. **{Thus you became}**, after awakening from the sleep of mere possibility, **{by His grace}** — meaning the enabling success and empowerment to seek right guidance — **{brothers}**, united in the vastness of Divine Oneness, without any illusion of multiplicity that would give rise to enmity and conflict. **{And}** the reality is that **{you were}**, in the arrogance and delusion of possible existence, **{on the edge}** — the very brink — **{of a pit}** filled **{with fire}**, about to fall into it: the pit of non-being that stands in opposition to the realm of existence, filled with the flames of distance and abandonment. **{So He saved you}** — that is, He rescued and delivered you — **{from it}** through His grace, by depositing within you the partial intellect that branches from the universal intellect, to which it ultimately returns. **{Thus does Allah make clear}** — the One who guides — **{to you}** constantly and continuously toward His essential oneness **{His signs}**, which are the traces of His Names and Attributes pointing to His Essence, **{so that you may be guided}**, in hope that you will be guided through them to Him, given how evident and manifest they are.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah, the Exalted, for His immense grace, mercy, and guidance, which elevate the believers from the darkness of ego and nonexistence into unity and eternal life. It honours Rasulullaah ﷺ as the perfect guide whose presence manifests Allah's teachings, enabling the faithful to grasp essential oneness.

Spiritually, it emphasizes surrendering the self, transcending illusory multiplicity, embracing divine brotherhood, and following the signs of Allah's Names and Attributes, leading to purification, unity, and closeness to the Divine Reality.

Its Application: Muslims live this verse by clinging collectively to the Qur'an and Sunnah, prioritizing unity over ego, remembering Allah's mercy in reconciling hearts, avoiding division, and nurturing brotherhood through humility, gratitude, and mutual support.

Du'a: O Allah, bind our hearts to Your rope, unite us in faith, and protect us from division.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (104): (Qur'an 3:104)

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Waltakum minkum ummatuny yad'oona ilal khairi wa ya'muroona bil ma'roofi wa yanhawna 'anil munkar; wa ulaaa'ika humul muflihoon

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.

Tafsir: {And} after you were granted success in faith and awakened to Divine oneness and spiritual knowledge, **{let there be from among you a community}** committed to guidance and spiritual refinement, **{calling}** people **{to goodness}** — meaning, to pure monotheism and the removal of all attachments and associations — **{and enjoining what is right}**, that which is deemed virtuous on the path of unity, **{and forbidding what is wrong}**, that which is vile and obstructs the journey toward Him. **{And it is they}** — the rightly guided, spiritually mature, and guiding others — **{who are the successful}**, those who attain from Him the greatest reward and highest station: the path to the state of unity, contentment, and nearness to the Divine.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah, the Exalted, for granting believers success in faith, spiritual knowledge, and the realization of Divine oneness. It honours Rasulullaah ﷺ as the exemplar and guide whose teachings enable the community to call to goodness, enjoin virtue, and forbid evil. Spiritually, it emphasizes forming a righteous, guiding community that nurtures unity, moral excellence, and

closeness to Allah, attaining the highest reward and ultimate nearness to the Divine.

Its Application: Muslims practice this verse by actively promoting goodness, teaching faith with wisdom, encouraging righteous conduct, gently discouraging wrongdoing, and supporting community efforts that nurture moral clarity, unity, and spiritual growth for Allah's sake.

Du'a: O Allah, make us callers to goodness and grant us success in upholding truth and justice.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (105): (Qur'an 3:105)

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

Wa laa takoonoo kallazeena tafarraqoo wakhtalafoo mim ba'di maa jaaa'ahumul baiyinaat; wa ulaaa'ika lahum 'azaabun 'azeem

Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty

Tafsir: {And do not be} — O followers of Muhammad ﷺ, you who are firmly established in the station of Divine unity — **{like those who became divided and differed after clear proofs came to them}**, proofs that pointed to unity and harmony, yet they failed to recognize within them the call to essential Divine oneness. **{And those}** — the wretched ones, lost in the wilderness of abandonment and deprivation — **{will have a great punishment}**, in the Hell of distance and limitation, and in the blazing fire of polytheism and rebellion.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah, the Exalted, for providing clear proofs of unity and guidance toward essential Divine oneness. It honours Rasulullaah ﷺ by addressing his followers directly, urging them to remain steadfast in his teachings and avoid division. Spiritually, it warns against deviation, emphasizing the consequences of disunity and the importance of adhering to the straight path of monotheism.

Its Application: Muslims practice this verse by preserving unity after receiving clear guidance, avoiding ego-driven disputes, resolving differences through Qur'an and Sunnah, and prioritizing humility, brotherhood, and obedience over argumentation and division.

Du'a: O Allah, protect us from division, guide our hearts to unity, and keep us firm upon clear truth.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (106): (Qur'an 3:106)

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

Yawma tabi yaddu wujoohunw wa taswaddu wujooh; fa-ammal lazeenas waddat wujoo hum akafartum ba'da eemaanikum fazooqul 'azaaba bimaa kuntum takfuroon

On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: To those whose faces will be black, (will be said): "Did you reject Faith after accepting it? Taste then the penalty for rejecting Faith."

Tafsir: Remind them — O most perfect of messengers ﷺ — of **{the Day when faces will be brightened}** by receiving light from the Everlasting Divine Countenance, **{and faces will be darkened}** by remaining trapped in the darkness of contingent existence. **{As for those whose faces are darkened}**, it is because the veil of their ego and the density of their lower identities never lifted from their eyes and perception. The mirrors of their hearts remained clouded by the rust of multiplicity and the taint of self-assertion. Thus, it will be said to them — in reproach and condemnation: **{Did you disbelieve}** — O you who are lost in the realm of mere possibility — **{after your belief}**, belief in the necessity of the Divine existence and the inevitability of returning to Him? **{Then taste the punishment}**, meaning the exile and deprivation, **{for that}** — that is, because of your egotism — **{which you used to deny}**, by which you veiled the light of true existence and rejected the clarity of pure monotheism, free from all impurities and illusions.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Everlasting, by emphasizing His Light as the source of true guidance and the ultimate standard of reality. It honours Rasulullaah ﷺ by addressing him as the perfect messenger, entrusted to remind people of their accountability. Spiritually, it teaches that attachment to the ego veils the heart, and denial of divine truth leads to darkness and punishment.

Its Application: Muslims practice this verse by steadfastly holding faith, avoiding hypocrisy or returning to disbelief, purifying the heart from ego and worldly attachments, and striving to live in constant awareness of Allah, ensuring their "face" remains radiant with guidance.

Du‘a: O Allah, keep our hearts firm in faith and protect us from disbelief and its punishment.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (107): (Qur’an 3:107)

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللهِ هُمْ فِيهَا خَالِدُونَ

Wa ammal lazeena bi yaddat wujoohuhum fafee rahmatil laahi hum feehaa khaalidoon

But those whose faces will be (lit with) white,- they will be in (the light of) Allah’s mercy: therein to dwell (for ever).

Tafsir: {As for those whose faces are brightened}, having been purified from the filth of attachments and the stains of false associations, their identities dissolved into the identity of the Divine Truth, and the veils and barriers that once prevented them from reaching the Abode of Stability were lifted from the eyes of their insight and vision — **{then they are in the mercy of Allah}**, that all-encompassing mercy which embraces all things. They are fully immersed in the ocean of His oneness, diving and swimming within it, never to depart. **{They will abide therein eternally}** — enduring, continuous, for as long as Allah wills. There is no power and no strength except through Allah.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His all-encompassing mercy and the eternal bliss granted to those purified and immersed in His Oneness. It honours Rasulullaah ﷺ implicitly as the guide whose message leads believers to this mercy and ultimate station. Spiritually, it conveys that dissolving the ego and attachments allows the soul to merge in divine unity, attaining everlasting nearness to Allah.

Its Application: Muslims live this verse by purifying hearts from worldly attachments, embracing sincerity and submission, seeking Allah’s mercy, and striving for spiritual closeness, so that their lives reflect divine light and they attain eternal nearness to Allah.

Du‘a: O Allah, illuminate our faces with Your mercy and grant us eternal dwelling in Your light and closeness.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (108): (Qur’an 3:108)

تِلْكَ آيَاتُ اللهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ وَمَا اللهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ

Tilka Aayaatul laahi natloohaa ‘alaika bilhaqq; wa mal laahu yureedu zulmallil ‘aalameen

These are the Signs of Allah: We rehearse them to you in Truth: And Allah means no injustice to any of His creatures.

Tafsir: {These} promises and warnings, given to the allies and enemies alike, **{are the signs of Allah}**, pointing to the perfection of His power, His uniqueness in divinity, and His absolute independence in lordship. **{We recite them to you}**, O most perfect of messengers ﷺ, as a grace and favor, **{in truth}**, without any doubt in their eventual fulfilment. **{And Allah}** — the One who takes vengeance on the Day of Judgment — **{does not intend injustice to the worlds}**; rather, He recompenses them according to what they themselves brought forth in the first life: if good, then with good; and if evil, then with evil. So, whoever does an atom's weight of good shall see it therein, and whoever does an atom's weight of evil shall see it therein.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His perfect power, absolute justice, and complete independence as the Lord of all worlds. It honours Rasulullaah ﷺ as the recipient and conveyor of these divine signs, entrusted with guidance and truth. Spiritually, it teaches that every action, however small, is accounted for, encouraging mindfulness, sincerity, and devotion in all deeds.

Its Application: Muslims practice this verse by reflecting on Allah’s signs with sincerity, acting justly, performing even small good deeds, avoiding wrongdoing, and trusting in Allah’s perfect justice, knowing every action carries weight and will be recompensed accordingly.

Du‘a: O Allah, guide us to righteous deeds, protect us from injustice, and reward even the smallest good we do.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (109): (Qur’an 3:109)

وَلِلّٰهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِلَى اللّٰهِ تُرْجَعُ الْأُمُورُ

Wa lillaahi maa fissamaawaati wa maa fil ard; wa ilal laahi turja'ul umoor

To Allah belongs all that is in the heavens and on earth: To Him do all questions go back (for decision).

Tafsir: {And} injustice or transgression is inconceivable from His side — exalted is He — for **{to Allah}** belongs, by virtue of His manifest presence and

His perfect balance upon the thrones of the essences of all beings, with absolute justice and true equilibrium, **{whatever is in the heavens}**, meaning all that is manifest in the unseen realm and the world of spirits, **{and whatever is in the earth}**, meaning the visible realm and the world of bodies and forms. **{And to Allah}** — not to any other, for there is no other — **{all matters return}**, all affairs related to every manifestation return to Him alone; for He is the absolute actor — there is no doer but Him, in fact, there is no "other" at all, and no return except to Him.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His absolute justice, perfect balance, and total sovereignty over all realms, visible and unseen. It honours Rasulullaah ﷺ implicitly as the messenger conveying this truth and guiding people to awareness of divine authority. Spiritually, it reminds that all matters ultimately return to Allah, fostering trust, humility, and surrender to His will.

Its Application: Muslims practice this verse by recognizing Allah's absolute sovereignty over all creation, submitting all decisions and affairs to Him, avoiding reliance on false powers, and turning to Him alone for guidance, justice, and resolution in every matter.

Du'a: O Allah, grant us trust in Your sovereignty and guide all our affairs to Your perfect decision and justice.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (110): (Qur'an 3:110)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

Kuntum khaira ummatin ukhrijat linnaasi ta'muroona bilma'roofi wa tanhawna 'anil munkari wa tu'minoona billaah; wa law aamana Ahlul Kitaabi lakaana khairal lahum minhumul mu'minoona wa aksaruhumul faasiqoon

You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors.

Tafsir: {You were} — O followers of Muhammad ﷺ — **{the best nation}** in the knowledge of Allah, upright upon the path of pure monotheism, balanced between the extremes of excess and deficiency. **{Brought forth for mankind}** — meaning, your emergence was decreed so that you may complete and uplift

those lacking among humanity — to the end that you **{enjoin what is right}**, that which is obligatory in walking the path of Divine unity, **{and forbid what is wrong}**, that which is prohibited on that path. **{And}** this command and prohibition come from you because **{you believe}** — with certainty — **{in Allah}**, who is established over the essence-thrones of all beings with the balance that is the most upright path of Allah. **{And if the People of the Book}** had all believed in your religion and your spiritual way, **{it would have been better for them}**, saving them from the pitfalls of extremism and negligence, and leading them to a straight path. Yet only a few **{among them are believers}** — those who have entered the fortress of true faith along with the believers. **{But most of them are defiantly disobedient}**, having stepped outside the bounds and laws of that Divine path.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His absolute knowledge, perfect balance, and authority over all existence. It honours Rasulullaah ﷺ by highlighting his leadership of the best nation, entrusted to guide humanity with wisdom and justice. Spiritually, it conveys the responsibility of believers to uphold divine unity, enjoin good, forbid evil, and remain steadfast on the straight path amidst widespread misguidances.

Its Application: Muslims practice this verse by upholding righteousness, guiding others gently, forbidding wrong with wisdom, strengthening faith in Allah, and striving to be a model for humanity, while respecting differences and praying for the guidance of others.

Du‘a: O Allah, make us among those who enjoin good, forbid wrong, and guide humanity to Your straight path.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (111): (Qur’an 3:111)

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى ۖ وَإِنْ يُقَاتِلُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ

Lai yadurrookum 'illaaa azanw wa ai yuqaatilookum yuwallookumul adbaara summa laa yunsaroon

They will do you no harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs, and no help shall they get.

Tafsir: Do not be concerned, O people of monotheism, with their corruption and disbelief; for **{they will not harm you}** with any real or lasting harm, **{except for a [minor] annoyance}** mere verbal abuse and insults that come from the slips of their tongues in the form of mockery and blame. **{And if}** they go to the

extreme of hostility such that **{they fight you}**, they will be made to **{turn their backs}** in retreat out of compulsion and defeat **{then they will not be helped}**; they will find no victory over you after fleeing, but rather Allah will grant you triumph over them with His mighty support, and He will abandon and humiliate them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by affirming His protection and support for the believers, demonstrating His power to grant victory and avert harm. It honours Rasulullaah ﷺ by highlighting his leadership and the security he brings to his followers through divine guidance. Spiritually, it reassures the faithful to remain steadfast, trusting in Allah's might and justice, and not be shaken by mockery or opposition.

Its Application: Muslims live this verse by trusting Allah's protection, remaining patient under minor annoyances, avoiding overreaction to mockery or insults, and maintaining courage and faith, knowing ultimate victory and support come from Allah alone.

Du'a: O Allah, protect us from harm, grant us patience, and give us victory over those who oppose Your path.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (112): (Qur'an 3:112)

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

Duribat 'alaihimuz zillatu aina maa suqifooo illaa bihablim minal laahi wa hablim minan naasi wa baaa'oo bighadabim minallaahi wa duribat 'alaihimul maskanah; zaalika bi-annahum kaanoo yakfuroona bi Aayaatil laahi wa yaqtuloonal Ambiyaaa'a bighairi haqq; zaalika bimaa 'asaw wa kaanoo ya'tadoon

Shame is pitched over them (Like a tent) wherever they are found, except when under a covenant (of protection) from Allah and from men; they draw on themselves wrath from Allah, and pitched over them is (the tent of) destitution. This because they rejected the Signs of Allah, and slew the prophets in defiance of right; this because they rebelled and transgressed beyond bounds.

Tafsir: Therefore, **{humiliation was cast upon them}** — disgrace, lowliness, and abasement — **{wherever they were found}**, they became despised and subdued wherever they existed. **{Except}** for those among them who **{held fast to a rope}** of Divine success **{from Allah}**, which is submission to the religion of Islam, **{and a rope}** — a strong pact or protection — **{from the people}**, meaning a secure covenant or guarantee of safety. And after they **{incurred}** — turned back from believing in the religion revealed to the best of creation — they became deserving of **{wrath}** — a tremendous punishment — **{from Allah}**, which they cannot repel. Indeed, **{misery}** — deep, degrading poverty and brokenness — **{was struck upon them}**, firmly settled upon them, born of the vileness of their inner nature. Their honour is not to be hoped for in any way. **{That}** — meaning the striking of humiliation, misery, and disgrace upon them — **{was because they used to}** at the height of their power and pride **{disbelieve in the signs of Allah}**, rejecting and mocking what had been revealed from Him, **{and kill the prophets without right}**, without any legitimate or just cause. **{That}** disbelief and murder that came from them **{was because they disobeyed}** — because of their continual rebellion and refusal to submit to the commands of Allah — **{and}** whenever they disobeyed, **{they transgressed}**, overstepping the limits set by Allah completely, and arrogantly killing those sent to uphold those very limits.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by emphasizing His justice, power, and authority to humiliate the wrongdoers and protect the faithful. It honours Rasulullaah ﷺ by showing that following his guidance provides a "rope of Divine success" and protection from harm. Spiritually, it teaches that rejection of Allah's signs and defiance of His commands leads to disgrace, misery, and divine retribution, while steadfast submission secures honor and safety.

Its Application: Muslims practice this verse by respecting and following Allah's guidance, avoiding rebellion and transgression, honoring prophets and their teachings, and seeking protection through sincere submission, ensuring they do not fall into disgrace or provoke divine wrath.

Du'a: O Allah, keep us firm in faith, protect us from rebellion, and shield us from Your wrath and disgrace.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (113): (Qur'an 3:113)

لَيْسُوا سَوَاءً ۗ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ

Laisoo sawaaa'a; min Ahlil Kitaabi ummatun qaaa'imatuny yatloona Aayaatil laahi aanaaa'al laili wa hum yasjudoon

Not all of them are alike: Of the People of the Book are a portion that stand (For the right): They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration.

Tafsir: {They are not} — meaning, not all the People of the Book are **{alike}**; they are not equal in their stance toward truth and denial. Rather, **{among the People of the Book is a group}** — a community — **{upright}**, walking straight upon the path of justice and fairness. **{They recite the verses of Allah}** — those pointing clearly to His oneness — **{throughout the hours of the night}**, meaning in every portion of it, **{and they prostrate}**, engaging in prayer with humility, lowering their foreheads to the dust in submission — out of reverence for Him, fear of His awe, and hope in the vastness of His mercy.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His oneness, mercy, and the reverence due to Him, inspiring awe and submission. It honours Rasulullaah ﷺ implicitly, as the one whose guidance brings believers to recognize and uphold such devotion. Spiritually, it teaches that righteousness is shown through sincere worship, humility, and obedience, distinguishing the upright from the negligent.

Its Application: Muslims live this verse by recognizing and respecting those among the People of the Book who are sincere, striving themselves for constant worship, humility, and reflection on Allah's signs, and learning from their devotion to strengthen their own faith as respecting others' faith is part of Islam.

Du'a: O Allah, guide us to sincere worship, humility, and devotion, and help us honor the upright among Your creation.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (114): (Qur'an 3:114)

يُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ

Yu'minoona billaahi wal Yawmil Aakhiri wa ya'muroona bilma'roofi wa yanhawna 'anil munkari wa yusaari'oona fil khairaati wa ulaaa'ika minas saaliheen

They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous.

Tafsir: And that is because they **{believe in Allah}** — in His oneness — **{and the Last Day}** — in its truth and reality — **{and}** along with that, **{they enjoin what is right and forbid what is wrong, and they hasten toward good deeds}**, meaning acts of righteousness that lead to the removal of attachments and the severing of worldly ties, ultimately lifting the veils of individual distinctions that obscure the vision of the Divine Essence. **{And those}** among them who are characterized by these qualities **{are of the righteous}**, those walking the path of truth and deserving to reach the fullness of Divine unity — the "great majority" (as-sawād al-aʿẓam) referred to in the Prophetic tradition, peace and blessings be upon its speaker.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by affirming His oneness and the reality of the Last Day, emphasizing His guidance toward truth and righteousness. It honours Rasulullaah ﷺ by referencing the "great majority" mentioned in his tradition, showing the worthiness of following his path. Spiritually, it teaches that true faith manifests through enjoining good, forbidding evil, and striving in righteous deeds, lifting the veils that obscure recognition of Divine unity.

Its Application: Muslims practice this verse by strengthening belief in Allah and the Last Day, actively promoting good, preventing wrong, eagerly performing righteous deeds, and cultivating detachment from worldly distractions, thereby walking consistently among the ranks of the righteous.

Du'a: O Allah, make us among those who believe, do good, enjoin right, and hasten toward all righteous deeds.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (115): (Qur'an 3:115)

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

Wa maa yaf'aloo min khairin falai yukfarooh; wallaahu 'aleemun bilmuttaqeen

Of the good that they do, nothing will be rejected of them; for Allah knows well those that do right.

Tafsir: {And whatever good they do} — those among them described with such noble traits — **{seeking thereby the pleasure of Allah}**, truly hoping for His reward and fearing His punishment, **{it will never be denied them}**,

meaning their deeds will not be diminished or lost; rather, they will be increased and multiplied. **{And Allah}** — the One who guides all His servants — **{is All-Knowing of the righteous}**, and so He will reward them in accordance with His knowledge of their sincerity, and in line with His grace and generosity. O Most Generous of the generous — enfold us in Your grace and bounty.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His perfect knowledge, generosity, and justice, showing that every sincere act seeking His pleasure is recognized and rewarded. It honours Rasulullaah ﷺ implicitly, as the guide whose teachings lead believers to such righteous deeds. Spiritually, it teaches that sincere striving for Allah's pleasure ensures the multiplication of reward and elevation in His mercy.

Its Application: Muslims practice this verse by performing all good deeds sincerely for Allah's pleasure, trusting that nothing done for Him is wasted, and striving for righteousness with awareness that Allah fully knows and rewards every act of sincerity.

Du'a: O Allah, accept our good deeds, multiply them, and reward us according to Your perfect knowledge and mercy.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (116): (Qur'an 3:116)

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللهِ شَيْئًا ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۚ هُمْ فِيهَا خَالِدُونَ

Innal lazeena kafaroo lan tughniya 'anhum amwaaluhum wa laaa awlaaduhum minal laahi shai'anw wa ulaaa'ika Ashaabun Naar; hum feehaa khaalidoon

Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah: They will be companions of the Fire,-dwelling therein (for ever).

Tafsir: {Indeed, those who disbelieved} in Allah in the first life — out of arrogance and pride, boasting of their wealth and children and using them as a means of showing superiority — **{their wealth and their children will never avail them}** in the next life, **{against Allah in the least}**, not even to the smallest degree, from His wrath and punishment. **{And those}** arrogant and boastful ones **{are the companions of the Fire}**; they will find no deliverance, nor will they ever be released, but rather, **{they will abide therein forever}**, eternally doomed. No salvation or lessening of punishment can be hoped for them, and

even the charity or good they may have done in the worldly life will be of no benefit — for it was not accompanied by true faith.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by affirming His ultimate authority, justice, and power over all creation, showing that no worldly possession or pride can counter His decree. It honours Rasulullaah ﷺ implicitly, as the Messenger who conveys these divine truths and warnings. Spiritually, it teaches that true salvation requires sincere faith, not mere wealth or deeds devoid of belief.

Its Application: Muslims practice this verse by prioritizing faith over worldly possessions or family pride, ensuring deeds are rooted in belief, and avoiding reliance on status, wealth, or lineage as protection from Allah's judgment.

Du'a: O Allah, grant us true faith and keep us safe from arrogance, pride, and the punishment of disbelief.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (117): (Qur'an 3:117)

مَثَلُ مَا يُنْفِقُونَ فِي هَٰذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِنْ أَنْفُسَهُمْ يَظْلِمُونَ

Masalu maa yunfiqoona fee haazihil hayaatid dunyaa kamasali reehin feehaa sirrun asaabat harsa qawmin zalamooo anfusahum fa ahlakath; wa maa zalamahumul laahu wa laakin anfusahum yazlimoon

What they spend in the life of this (material) world May be likened to a wind which brings a nipping frost: It strikes and destroys the harvest of men who have wronged their own souls: it is not Allah that has wronged them, but they wrong themselves.

Tafsir: Rather, the example of what they spend **{the example of what they spend}** for show, reputation, and fame **{in this worldly life}** and not for any reward in the Hereafter, because they do not believe in the Hereafter, is like the example of a wind **{like the example of a wind}**—a violent one—with **{intense cold}** frost that strikes **{the crops of a people who wronged themselves}** through disbelief, immorality, and disobedience, and **{completely destroys it}**, so they become hopeless and despairing of its benefit, and they complain to Allah in a manner unbefitting His majesty by attributing injustice and transgression to Him, exalted is He above that. And **{and}** the reality is that **{Allah did not wrong them, but they wrong themselves}**, meaning that they

wrong themselves through their disbelief and immorality, but they do not realize it and attribute it to Allah, and Allah does not will injustice for His servants.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His perfect justice and wisdom, showing that He never wrongs His servants. It honours Rasulullaah ﷺ implicitly as the Messenger who conveys divine guidance and clarification to humanity. Spiritually, it teaches that deeds done for show or worldly gain, without faith or sincerity, are ultimately fruitless and self-damaging.

Its Application: Muslims practice this verse by spending for Allah sincerely, avoiding show or pride, seeking reward in the Hereafter, and understanding that misguidance and wasted effort come from their own wrong choices, not from Allah.

Du'a: O Allah, make our spending sincere for You, protect us from self-deception, and guide our hearts to righteousness.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (118): (Qur'an 3:118)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ
الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ ۖ إِنْ كُنْتُمْ تَعْقِلُونَ

Yaaa ayyuhal lazeena aamanoo laa tattakhizoo bitaanatam min doonikum laa ya'loonakum khabaalanw waddoo maa 'anittum qad badatil baghdaaa'u min afwaahihim; wa maa tukhfee sudooruhum akbar; qad baiyannaa lakumul Aayaati in kuntum ta'qiloon

O you who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if you have wisdom.

Tafsir: {O you who have believed}, the requirement of your faith is that **{you do not take as close friends}** a confidant and companion to whom you entrust your secrets **{other than yourselves}**, meaning the disbelievers rather than the believers. And know that they **{do not fail you}**—they do not withhold from you nor neglect your affairs—**{harm and corruption}**, rather they **{desire}** and always hope for **{your harm}** and destruction. And the extent of their friendship **{has become apparent}**—the hidden **{enmity}** in their hearts—from **{their mouths}** unintentionally and without testing. And there is no doubt that **{what their breasts conceal}** intentionally and by choice is **{greater}** than what their

mouths and tongues reveal by mistake and compulsion. We have **{made clear}** to **{you}**—O believers—**{the verses}** related to your worldly affairs and your Hereafter, **{if you understand}**.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His wisdom and care in revealing guidance to protect the believers from hidden harm. It honours Rasulullaah ﷺ as the Messenger through whom these divine instructions are conveyed, safeguarding the faithful. Spiritually, it teaches vigilance in relationships, recognizing that apparent friendship with disbelievers may conceal enmity, and true reliance must be on Allah and fellow believers.

Its Application: Muslims live this verse by choosing companions wisely, avoiding close trust with those whose intentions may harm, surrounding themselves with righteous and sincere believers, and remaining vigilant to protect faith, character, and spiritual well-being.

Du'a: O Allah, protect us from harmful companionship, guide our hearts to trust only the righteous, and safeguard our faith.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (119): (Qur'an 3:119)

هَا أَنْتُمْ أُولَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ ۚ قُلْ مُوتُوا بِغَيْظِكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

Haaa antum ulaaa'i tuhibboonahum wa laa yuhibboonakum wa tu'minoona bil kitaabi kullihee wa izaa laqookum qaalooo aamannaa wa izaa khalaw 'addoo 'alaikumul anaamila minal ghaiz; qul mootoo bighai zikum; innal laaha 'aleemum bizaatis sudoor

Ah! you are those who love them, but they love you not, though you believe in the whole of the Book. When they meet you, they say, "We believe": But when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in you rage; Allah knows well all the secrets of the heart."

Tafsir: {Here you are}—O believers—**{those}** who are mistaken, the heedless ones whom you **{love}** with sincere love, **{while they do not love you}** except by way of deception and hypocrisy, and you **{believe in the entire Book}**, meaning all the scriptures revealed by Allah to His messengers, while they do not believe in your comprehensive Book that contains what was in the previous scriptures. **{And}** from the utmost extent of their hypocrisy toward you: **{when**

they meet you, they say}—in deception and false affirmation—"We have believed" in your religion, your Book, and your Messenger, **{and when they are alone, they bite their fingers in rage}** out of **{extreme anger}** and inability to take revenge or find satisfaction. **{Say}**, O most complete of Messengers, speaking on our behalf with rebuke and admonition: **{"Die}**—O hypocrites—**{from your rage}**," which increases day by day, as Islam's status and honor rise. And do not feel secure from the plot of Allah and His vengeance. **{Indeed, Allah is Knowing of what is in the breasts}**, He knows what you hide within your hearts of disbelief and hypocrisy, and He rewards according to His knowledge, and nothing escapes His knowledge.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by highlighting His perfect knowledge and justice, showing that nothing hidden escapes His awareness. It honours Rasulullaah ﷺ as the divinely appointed Messenger who conveys God's rebuke and admonition to hypocrites, safeguarding the believers. Spiritually, it teaches vigilance against deceit, reliance on Allah's judgment, and trust in His ultimate recompense.

Its Application: Muslims practice this verse by loving and trusting only the sincere, avoiding attachment to hypocrites, remaining patient under deception, and leaving judgment and recompense to Allah, who fully knows hidden intentions and hearts.

Du'a: O Allah, protect our hearts from hypocrisy, guide us to sincerity, and let our trust be in You alone.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (120): (Qur'an 3:120)

إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ۖ وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

In tamsaskum hasanatun tasu'hum wa in tusibkum saiyi'atuny yafrahoo bihaa wa in tasbiroo wa tattaqoo laa yad urrukum kaiduhum shai'aa; innal laaha bimaa ya'maloona muheet

If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if you are constant and do right, not the least harm will their cunning do to you; for Allah Compasses round about all that they do.

Tafsir: And from the utmost of their envy and the depth of their hatred, **{if any good}**—a joyful happiness for yourselves—**{touches you}**, it **{grieves them}**

and is painful to them because of the fullness of their enmity and hypocrisy; **{and if any evil}**—a distressing and painful thing—**{befalls you}**, they **{rejoice in it}**, feeling triumphant and relieved, mocking you and continuing in that; **{but if you are patient}** against their anger and harm, **{and fear Allah}** and entrust your affairs to Him, He will protect you from all harm, so that **{their plot will not harm you}** in any way. **{Indeed, Allah}**—who is aware of their innermost secrets and consciences—**{is encompassing of what they do}** in their schemes and tricks; nothing escapes His knowledge, not even the slightest thought or glance. And according to the reading of **{you do}** as an address, the meaning is that **{Indeed, Allah}**—the one who grants you success in the religion of Islam—is fully aware **{of what you do}** in patience, piety, entrusting, and submission to the Guardian; He is **{encompassing}** and present, not absent from you or your knowledge.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His all-encompassing knowledge, awareness of hidden intentions, and protective care over His servants. It honours Rasulullaah ﷺ as the guide through whom these divine teachings and assurances are conveyed. Spiritually, it instructs patience, trust in Allah, and reliance on Him against envious and hostile schemes.

Its Application: Muslims live this verse by remaining patient under envy and hostility, continuing righteous deeds, entrusting all affairs to Allah, avoiding retaliation, and trusting His comprehensive knowledge and protection against the plots of the envious or deceitful.

Du‘a: O Allah, protect us from harm, grant us patience, and safeguard us from the schemes of the envious and deceitful.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (121): (Qur’an 3:121)

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Wa iz ghadawta min ahlika tubawwi'ul mu'mineena maqaa'ida lilqitaal; wallaahu samee'un 'aleem

Remember that morning You did leave Your household (early) to post the faithful at their stations for battle: And Allah hears and knows all things:

Tafsir: {And} remember, O most perfect of Messengers ﷺ, the time **{when you set out}**—you went out quickly in the morning—**{from your household}** (from the house of ʿĀʾishah (ra)), while **{you were assigning to the believers}**—you were appointing and preparing for them—**{positions}** meaning places and

stations **{for battle}**. Meanwhile, some among them, along with all the hypocrites, were holding back from it and delaying, offering weak excuses and false arguments. Another group wanted to go out and encouraged you to let them. **{And Allah}**—the One who knows the inner thoughts of both groups—**{is Hearing}** of their words, **{Knowing}** of their intentions.

It is narrated that the polytheists camped at Uhud on Wednesday, the 10th of Shawwāl, in the third year of Hijrah. The Messenger of Allah ﷺ consulted his companions and even invited ʿAbdullāh ibn Ubayy—though he had not invited him before. He and most of the Ansār said: "Stay in Madinah, O Messenger of Allah, and do not go out. By Allah, we have never gone out to face an enemy except we were harmed, and no enemy has entered our city except we defeated them. How could it be any different when you are among us? So leave them—if they stay, they'll remain in the worst position, and if they enter, the men will fight them and the women and children will stone them. And if they turn back, they will return disappointed." But others suggested going out. The Prophet ﷺ said: "I saw in a dream a cow being slaughtered around me, which I interpreted as something good. I saw a notch in my sword, which I interpreted as a setback. And I saw that I put my hand into a strong armour, and I interpreted that as the city (Madinah). So if you agree, then stay in the city and leave them be."

But some men among the Muslims who had missed the battle of Badr and whom Allah honoured with martyrdom at Uhud said, "Let us go out to our enemies." They pressed the matter until the Prophet ﷺ entered his house without confirming his decision. When they saw that, they regretted pushing him and said, "Do whatever you wish, O Messenger of Allah." But he ﷺ said: "It is not befitting for a prophet to wear his armour and then remove it before fighting." So he set out after the Friday prayer, arriving in the valley of Uhud at dawn. He camped on the side of the valley, placed his back to the mountain, arranged the ranks, appointed Abdullah ibn Jubayr over the archers, and said: "Defend us with arrows; do not let them attack us from behind." When the lines were set and the conditions were given, Ibn Ubayy said: "Why should we kill ourselves and our sons?" So he turned back, causing division among the believers and shaking their unity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His perfect knowledge of intentions, hearing of words, and wisdom in guiding the believers, even amid divisions and trials. It honours Rasulullaah ﷺ as a patient, wise, and divinely guided leader, consulting, interpreting signs, and arranging his companions for battle. Spiritually, it teaches reliance on Allah, obedience to His Messenger ﷺ, and the importance of unity and discipline in facing trials.

Its Application: Muslims practice this verse by acting decisively and responsibly in fulfilling obligations, trusting Allah's guidance, preparing carefully for challenges, encouraging unity among believers, and remaining vigilant against excuses, delay, or division that can weaken collective effort.

Du'a: O Allah, grant us unity, guidance, and courage to act rightly, and protect us from hesitation, division, and false excuses.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (122): (Qur'an 3:122)

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللهُ وَلِيُّهُمَا ۗ وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Iz hammat taaa'ifataani minkum an tafshalaa wallaahu waliyyuhumaa; wa 'alal laahi falyatawakkalil mu'minoon

Remember two of your parties Meditated cowardice; but Allah was their protector, and in Allah should the faithful (Ever) put their trust.

Tafsir: {When two groups among you}—Banū Salamah from the Khazraj and Banū Hārithah from the Aws, who formed the two wings of the army—**{were about to lose heart}**, meaning they were close to fleeing in weakness and cowardice, following Ibn Ubayy, **{but Allah protected them}** from following Satan and his forces. So they stayed with the Messenger of Allah ﷺ, seeking forgiveness for what had happened. **{And}** how could He not protect them from disobedience, when **{Allah is their Protector}** and the One who manages their affairs, guiding them to what is best for their condition. **{And in Allah}**—who manages the well-being of His servants, not anyone else—**{let the believers place their trust}**, so they may realize the essence of servitude, contentment, and surrender to Him.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His protection, guidance, and management of the believers' affairs, safeguarding them from disobedience and the influence of Satan. It honours Rasulullaah ﷺ as the steadfast and divinely supported leader who unites and reassures his companions. Spiritually, it teaches trust (tawakkul) in Allah, reliance upon His will, and the necessity of obedience to His guidance for true contentment and spiritual safety.

Its Application: Muslims live this verse by trusting Allah fully, resisting fear and weakness, seeking His protection in times of doubt, standing firm with righteous leadership, and relying on Him rather than human schemes or worldly support.

Du‘a: O Allah, be our Protector, strengthen our hearts, and let us always place our trust in You alone.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (123): (Qur’an 3:123)

وَلَقَدْ نَصَرَكُمُ اللهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ ۖ فَاتَّقُوا اللهَ لَعَلَّكُمْ تَشْكُرُونَ

Wa laqad nasarakumul laahu bi-Badrinw wa antum azillatun fattaqul laaha la'allakum tashkuroon

Allah had helped you at Badr, when you were a contemptible little force; then fear Allah; thus May you show your gratitude.

Tafsir: {And} after you had prevailed over the enemy, do not despair of Allah’s help and support, do not weaken, retreat, or be concerned by the enemy’s large numbers and equipment. Rather, remember and reflect that **{Allah has already given you victory}**—He, the One ever-watchful over you—**{at Badr}**, a location between Macca and Madinah where Arab caravans used to pass during pilgrimage season, **{and}** the reality was that **{you}** in that battle **{were weak}**—few in number and poorly equipped—while your enemy was the opposite. Yet despite that, He sent down upon you troops of angels whom you did not see. So, **{fear Allah}** today by avoiding fleeing, defeat, or disobedience to the Messenger ﷺ, **{so that you may be grateful}** for that past victory.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His unmatched power, support, and intervention in the Battle of Badr, demonstrating His mercy and might. It honours Rasulullaah ﷺ by presenting him as the divinely guided leader whose obedience ensures the believers’ success. Spiritually, it teaches reliance on Allah, trust in His aid, and gratitude for His past victories as a source of courage and steadfastness.

Its Application: Muslims live this verse by remembering Allah’s past favours, trusting His help in challenges, maintaining courage despite apparent weakness, obeying His commands, and expressing gratitude through patience, faith, and righteous action.

Du‘a: O Allah, grant us courage, strengthen our faith, and let us remain grateful for Your support and victories.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (124): (Qur’an 3:124)

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ

Iz taqoolu lilmu'mineena alai yakfiyakum ai-yumiddakum Rabbukum bisalaasati aalaafim minal malaaa'ikati munzaleen

Remember you said to the Faithful: "Is it not enough for you that Allah should help you with three thousand angels (Specially) sent down?

Tafsir: Remind them, O most perfect of Messengers ﷺ, of the moment **{when you said}**—on the Day of Badr—**{to the believers}**, at a time when fear of the enemy had entered their hearts, as the enemy outnumbered them by three times, and you said—after divine revelation had made the matter clear to you—a rhetorical and reproachful question meant to silence and reassure them: **{"Will it not suffice you that your Lord should reinforce you with three thousand angels sent down?"}**.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His majesty and the unseen support of three thousand angels, demonstrating His power and care for His servants. It honours Rasulullaah ﷺ by portraying him as the courageous, divinely guided leader who reassures and strengthens the believers. Spiritually, it teaches reliance on Allah, trust in His aid, and confidence in divine support even in overwhelming circumstances.

Its Application: Muslims practice this verse by placing full trust in Allah's unseen support, finding courage in His promises, avoiding fear of overwhelming odds, and remembering that divine help is greater than any worldly strength.

Du'a: O Allah, strengthen our hearts, remind us of Your support, and let Your help be sufficient in every challenge we face.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (125): (Qur'an 3:125)

بَلَىٰ ۚ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ

Balaaa; in tasbiroo wa tattaqoo wa ya'tookum min fawrihim haazaa yumdidkum Rabbukum bikhamsati aalaafim minal malaaa'ikati musawwimeen

Yea, - if you remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels Making a terrific onslaught.

Tafsir: Then it was revealed to you that you said: **{Yes}**—this number will suffice you, provided that you seek help and take refuge in Allah, desiring His reward and fearing the enemy. However, **{if you are patient}** in facing and fighting them, **{and fear Allah}** by not turning your backs and fleeing—becoming runners rather than returners—seeking the pleasure of Allah and submitting to His command and decree, then He will increase His support for you. And if **{they come upon you immediately from this very moment}**, meaning at this current hour, **{your Lord will reinforce you}**—as a reward for your patience and piety—**{with five thousand angels marked out}**, meaning distinguished, clearly marked, and set apart from human beings.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by emphasizing His infinite power and ability to send thousands of angels in support of His faithful servants. It honours Rasulullaah ﷺ as the divinely guided leader who instructs the believers in patience, fear of Allah, and reliance on Him. Spiritually, it teaches perseverance, trust in divine support, and that true reliance on Allah multiplies strength and protection in trials.

Its Application: Muslims live this verse by remaining steadfast in patience and righteousness, confronting challenges with courage, fearing Allah, seeking His pleasure, and trusting that divine reinforcement and support will come to those who act rightly.

Du‘a: O Allah, grant us patience, courage, and steadfastness, and surround us with Your help in every trial we face.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (126): (Qur’an 3:126)

وَمَا جَعَلَهُ اللهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللهِ الْعَزِيزِ الْحَكِيمِ

Wa maa ja’alahul laahu illaa bushraa lakum wa litatma’inna quloobukum bih’ wa man-nasru illaa min ‘indilllaahil ‘Azeezil Hakeem

Allah made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from Allah. The Exalted, the Wise:

Tafsir: **{And}** know, O believers, that **{Allah did not make it}**—these reinforcements and signs sent in such situations—**{except as good news for you}**, to give you glad tidings of the rank of reliance, surrender, contentment, and submission to Allah; **{and so that your hearts may be reassured by it}**, meaning so you may find peace in Allah, annihilated in His existence, remaining by His permanence. **{And}** also know that **{victory}** and defeat **{are not}** but

decreed **{from Allah}**—the All-Knowing, the All-Aware—**{the Almighty}**, the One capable and dominant in both granting favor and exacting punishment, **{the Wise}**, perfect in His actions, and flawless in His design and execution.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His supreme wisdom, absolute power, and perfect control over all outcomes, showing that victory and defeat are entirely by His decree. It honours Rasulullaah ﷺ as the messenger who conveys these divine truths to reassure and guide the believers. Spiritually, it teaches reliance on Allah, surrender to His will, and inner contentment through trust in His perfect knowledge and decree.

Its Application: Muslims live this verse by seeking reassurance in Allah alone, relying on Him in all circumstances, accepting His decree, maintaining patience and trust, and finding hope and contentment in His wisdom and perfect planning.

Du'a: O Allah, grant us trust in You, reassure our hearts, and let us find hope and strength in Your wisdom.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (127): (Qur'an 3:127)

لِيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ

Laiyaqta'a tarafam minal lazeena kafarooo aw yakbitahum fayanqaliboo khaaa'ibeen

That He might cut off a fringe of the Unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose.

Tafsir: And He only ordained it and gave glad tidings of it **{to cut off}** and uproot **{a group}**—a faction or party—**{from among those who disbelieved}**, who turned away from the path of monotheism, so that the rest may be defeated; **{or He may suppress them}**, meaning: disgrace them and destroy them, **{so they retreat}** all of them **{disappointed}**, losers, regretful.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His absolute authority to ordain events and determine outcomes for both believers and disbelievers. It honours Rasulullaah ﷺ as the divinely guided messenger through whom Allah conveys these decrees and glad tidings to the believers. Spiritually, it teaches reliance on Allah's wisdom, understanding that He directs triumph and defeat according to His perfect knowledge, ensuring the ultimate justice and protection of the faithful.

Its Application: Muslims practice this verse by trusting Allah's wisdom in outcomes, remaining steadfast against falsehood, avoiding arrogance in victory, and persevering with patience and righteousness, knowing Allah alone frustrates unjust aims and upholds truth.

Du'a: O Allah, uphold the truth, frustrate falsehood, and grant us patience and trust in Your wise decree.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (128): (Qur'an 3:128)

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ

Laisa laka minal amrishai'un aw yatooba 'alaihim aw yu'az zi bahum fa innahum zaalimoon

Not for you, (but for Allah), is the decision: Whether He turn in mercy to them, or punish them; for they are indeed wrong-doers.

Tafsir: And since all is from Allah, the Almighty, the Wise, **{you have no part}**—O most perfect of messengers ﷺ—**{in the matter at all}**, meaning: you have no say in their affairs; rather, the entire matter belongs to Allah. He may do with them whatever He wills and intends: either to annihilate them **{or to accept their repentance}**, a repentance that saves them from their selfishness, **{or to punish them}** continually, as a recompense for their wrongdoing and disbelief, **{for indeed, they are wrongdoers}**, persisting in their injustice as long as they remain in this worldly life.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by highlighting His absolute dominion, wisdom, and authority over all affairs. It honours Rasulullaah ﷺ by clarifying his role as a messenger who conveys Allah's guidance but holds no control over the ultimate outcomes of people's actions. Spiritually, it reminds believers of complete reliance on Allah's will, recognizing that salvation, punishment, and repentance are solely determined by Him, emphasizing trust, submission, and humility before the Divine.

Its Application: Muslims live this verse by recognizing that judgment belongs to Allah alone, avoiding arrogance or interference in others' affairs, focusing on their own faith and deeds, and leaving all outcomes—mercy or punishment—to Allah's perfect wisdom.

Du'a: O Allah, guide us in our deeds, keep us from injustice, and help us trust Your perfect judgment over all matters.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (129): (Qur’an 3:129)

وَلِلّٰهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَاللّٰهُ غَفُورٌ رَحِيمٌ

Wa lillahi maa fissamaawaati wa maa fil-ard; yaghfiru limai-yashaaa'u wa yu'azzibu mai-yashaaa'; wallaahu Ghafoorur Raheem

To Allah belongs all that is in the heavens and on earth. He forgives whom He pleases and punishes whom He pleases; but Allah is Oft-Forgiving, Most Merciful.

Tafsir: {And} how could their affairs not be entrusted to Allah, since **{to Allah}** alone—exclusively, without rival or partner—belongs **{whatever is}** manifest **{in the heavens and whatever is}** manifest **{on the earth}**? He **{forgives}**—covers and pardons—the crime of deviating from the path of monotheism **{to whomever He wills}**, after that person returns and turns to Him in repentance; and He **{punishes}** for it **{whomever He wills}**, in the Hellfire of distance and disgrace. **{And Allah is Forgiving}** to the one who repents and seeks forgiveness, **{Merciful}** to the one who feels shame and regret.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His absolute sovereignty over all creation, both in the heavens and the earth, and His perfect balance of justice and mercy. It honours Rasulullaah ﷺ implicitly, as the messenger conveying Allah’s laws of forgiveness and punishment. Spiritually, it teaches believers to turn sincerely to Allah in repentance, placing their trust in His mercy and fearing His justice, recognizing that ultimate guidance, reward, and accountability rest solely with Him.

Its Application: Muslims live this verse by submitting all affairs to Allah, seeking His forgiveness sincerely, striving to avoid wrongdoing, showing mercy and patience to others, and trusting His wisdom in granting pardon or recompense.

Du‘a: O Allah, forgive our sins, guide us to righteousness, and have mercy upon us with Your infinite forgiveness.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (130): (Qur’an 3:130)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً ۖ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُونَ

Yaaa ayyuhal lazeena aamanoo la takulu ribaaa ad'aafam mudaa'afatanw wattaqul laaha la'allakum tuflihoon

O you who believe! Devour not usury, doubled and multiplied; but fear Allah; that you may (really) prosper.

Tafsir: Then Allah, exalted is He, addressed the believers, calling them with reference to the noble traits and praiseworthy qualities rooted in their firm commitment to the path of monotheism, saying: **{O you who have believed}** in Allah and His Messenger ﷺ, the implication of your faith is: **{do not consume usury}** especially **{compounded and multiplied}** to the extent that it consumes the debtor's wealth without compensation. **{And fear Allah}**, the Avenger, the Jealous One, and do not overstep His limits, **{so that you may succeed}**, attaining success through fulfilling His commands and what pleases Him.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His perfect justice, mercy, and protection over human affairs, warning against transgression, and commanding fear and reverence toward Him. It honours Rasulullaah ﷺ as the guide and exemplar whose message the believers follow. Spiritually, it instructs believers to uphold ethical conduct in financial dealings, avoid exploitation, and place trust in Allah's guidance to achieve true success and nearness to Him.

Its Application: Muslims practice this verse by avoiding usury in all forms, engaging in fair trade, showing honesty in financial dealings, fearing Allah in their transactions, and seeking lawful, ethical means of earning to achieve true prosperity.

Du'a: O Allah, protect us from injustice in wealth, guide us to lawful earnings, and bless us with ethical prosperity.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (131): (Qur'an 3:131)

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ

Wattaqun Naaral lateee u'iddat lilkaafireen

Fear the Fire, which is prepared for those who reject Faith

Tafsir: {And fear} O believers **{the Fire which has been prepared}** and made ready **{for the disbelievers}**, originally for them, and secondarily for those who follow in their footsteps, imitating their ways knowingly, out of defiance and arrogance.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His absolute authority and justice in preparing the Fire as a consequence for wrongdoing. It honours Rasulullaah ﷺ by addressing his followers directly, showing the importance of adhering to his guidance. Spiritually, it warns believers to avoid imitation of disbelievers' arrogance, cultivating God-consciousness and careful adherence to the path of righteousness.

Its Application: Muslims live this verse by fearing the Fire, avoiding disbelief and sinful imitation, strengthening faith, obeying Allah's commands, and striving for righteousness to safeguard themselves from punishment and attain His mercy.

Du'a: O Allah, protect us from disbelief and sin, and save us from the Fire with Your mercy and guidance.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (132): (Qur'an 3:132)

وَأَطِيعُوا اللهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

Wa atee'ul laaha war Rasoola la'allakum turhamoon

And obey Allah and the Messenger; that you may obtain mercy.

Tafsir: {And} if you seek success, **{obey Allah and the Messenger}**, who clarifies for you the path of obedience to Allah, **{so that you may be shown mercy}** from Allah, if you are sincere in your submission and obedience.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His power to grant mercy and success. It honours Rasulullaah ﷺ by presenting him as the clear guide to obedience and the path pleasing to Allah. Spiritually, it emphasizes that true success and divine mercy come through sincere submission and following the Messenger's guidance.

Its Application: Muslims practice this verse by sincerely obeying Allah and His Messenger ﷺ in all matters, following the guidance of the Qur'an and Sunnah, and striving for righteousness, so they may attain Allah's mercy and favor.

Du'a: O Allah, grant us sincerity in obedience to You and Your Messenger, and bestow Your mercy upon us.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (133): (Qur'an 3:133)

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

Wa saari'ooo ilaa maghfiratim mir Rabbikum wa Jannatin arduhassamaawaatu wal ardu u'iddat lilmuttaqeen

Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous,

Tafsir: {And} do not rely on or place your trust solely in your acts of obedience and worship, nor weigh them against Allah's majesty; rather, **{hasten}**—strive eagerly and consistently—**{toward}** seeking **{forgiveness from your Lord}**, a covering and erasure of your identities, **{and}** toward **{a Paradise}**—a place and eternal home—**{whose width is the heavens}**, meaning: the divine names and attributes of Allah established in His essence, **{and the earth}**, meaning: the nature of nonexistence capable of reflecting the rays of those names and attributes. This Paradise has only **{been prepared}** and made ready **{for the righteous}**, the people of monotheism—those who lift the veil of otherness and remove the blindfold that hides the light of pure existence.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by emphasizing His majesty, the vastness of His Paradise, and His power to forgive and reward. It honours Rasulullaah ﷺ implicitly as the guide whose teachings lead believers toward true righteousness. Spiritually, it teaches that sincere repentance, humility, and striving for Divine closeness are the path to eternal success.

Its Application: Muslims live this verse by eagerly seeking Allah's forgiveness, striving consistently in righteous deeds, purifying intentions, and aiming for Paradise through sincere faith, humility, and devotion, rather than relying on past acts or worldly achievements.

Du'a: O Allah, hasten our steps toward Your forgiveness and grant us entry into the vast Paradise prepared for the righteous.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (134): (Qur'an 3:134)

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Allazeena yunfiqoona fissarraaa'i waddarraaa'i wal kaazimeenal ghaiza wal aafeena 'anin-naas; wallaahu yuhibbul muhsineen

Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;- for Allah loves those who do good;

Tafsir: They are: **{those who spend}** from the best of what they have been given, in both outward and inward sustenance, to those deserving among the people of Allah, whether **{in ease}**—times free from distractions that hinder true spiritual focus—**{or in hardship}**, when human limitations and trials arise; and **{those who restrain their anger}**, meaning: those who hold back and suppress their rage when their instinctual anger and natural pride flare up, driven by the impulses of the animalistic self; and **{those who pardon others}**, letting go of punishment toward those who wrong or harm them, because they have realized the station of pure monotheism that nullifies all attribution and division. **{And Allah}**, who knows the inner secrets of His servants, **{loves the doers of good}**—especially those who restrain their anger and forgive others when they have the power to retaliate. And the Prophet ﷺ said: "Indeed, such people are few in my nation—except those whom Allah protects—though they were many in the nations that have passed."

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His knowledge of hearts and His love for those who do good, restrain anger, and forgive. It honours Rasulullaah ﷺ by conveying his words, showing the rarity and value of such virtues among his nation. Spiritually, it teaches self-restraint, generosity, and mercy as markers of true faith and closeness to Allah.

Its Application: Muslims live this verse by giving generously in all circumstances, controlling anger, forgiving others, acting with compassion, and striving for moral excellence, knowing that Allah loves those who do good and cultivate patience and mercy.

Du'a: O Allah, guide us to give freely, restrain our anger, forgive others, and be among those You love.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (135): (Qur'an 3:135)

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

Wallazeena izaa fa'aloo faahishatan aw zalamooo anfusahum zakarul laaha fastaghfaroo lizunoobihim; wa mai yaghfiruz zunooba illal laahu wa lam yusirroo 'alaa maa fa'aloo wa hum ya'lamoon

And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins, and who can forgive sins except Allah? and are never obstinate in persisting knowingly in (the wrong) they have done.

Tafsir: {And} among the righteous, and counted among their ranks, are: **{those who, when they commit an indecent act}**—a shameful deed, whether small or great, done as a slip or mistake—**{or wrong themselves}**, by committing a sin deliberately and intentionally, then **{they remember Allah}**, fearing His wrath and punishment, **{and seek forgiveness}** from Him, hoping for pardon and concealment **{for their sins}**, whether done knowingly or by error. **{And who forgives sins}**—in an absolute sense—**{except Allah}**? None but Allah forgives, and He forgives whatever is less than shirk (polytheism) for whomever He wills, out of His will and choice. **{And}** after seeking forgiveness, **{they do not persist}**—they do not return **{to what they did}**, but rather abandon it completely and never go back to it at all—**{while they know}**, fully aware of its ugliness and the severity of its consequences.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by emphasizing His absolute authority, mercy, and power to forgive sins, highlighting His unmatched worthiness of worship. It honours Rasulullaah ﷺ indirectly, as the exemplar whose teachings guide believers to repentance and moral vigilance. Spiritually, it reminds the soul to seek Allah's pardon, abandon wrongdoing, and cultivate conscious righteousness.
Its Application: Muslims

Du'a: Muslims live this verse by sincerely remembering Allah after wrongdoing, seeking His forgiveness, abandoning sins completely, and striving to avoid repeating them, trusting that only Allah forgives and guides those who turn to Him with humility.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (136): (Qur'an 3:136)

أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ الْعَامِلِينَ

Ulaaa'ika jazaaa'uhum maghfiratum mir Rabbihim wa Jannaatun tajree min tahtihal anhaaru khaalideena feeha; wa ni'ma ajrul 'aamileen

For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath, an eternal dwelling: How excellent a recompense for those who work (and strive)!

Tafsir: {Those} who remember, seek forgiveness—**{their reward is forgiveness}**—a covering of their egotism and a gift **{from their Lord}**, due to their sincerity in repentance and returning to Him—**{and gardens}**—realms of unveiling and witnessing—**{beneath which rivers flow}**, meaning: rivers of divine knowledge and truths. **{They will abide therein}** forever, never experiencing thirst or lack, but rather constantly seeking more. **{And excellent is the reward of the doers}**—that forgiveness and those gardens.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by highlighting His generosity, mercy, and ability to forgive, showing His supreme worthiness of worship. It honours Rasulullaah ﷺ implicitly, as his guidance inspires sincere repentance and returning to Allah. Spiritually, it conveys that true reward—eternal gardens and divine knowledge—follows heartfelt remembrance, forgiveness, and devotion.

Its Application: Muslims live this verse by seeking Allah's forgiveness sincerely, striving in righteous deeds, and remaining steadfast in faith, knowing that such efforts lead to eternal reward in Paradise, with rivers of mercy and blessings flowing beneath.

Du'a: O Allah, forgive our sins, grant us Paradise with flowing rivers, and reward us for our steadfast striving and devotion.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (137): (Qur'an 3:137)

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

Qad khalat min qablikum sunanum faseeroo fil ardi fanzuroo kaifa kaana 'aaqiba tul mukazzibeen

Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth.

Tafsir: Hasten, O believers, to acts of obedience and persist in righteous deeds, and do not neglect Allah in all circumstances. Know that **{there have passed}**—gone by **{before you}** in past centuries—**{ways}**—great events among nations

destroyed, immersed in the sea of misguidance and loss. And if you wish to take heed from them, **{then travel through the earth}**, meaning the world of nature, O you unique travellers in the dominion of the heavens and the earth, **{and observe}** their traces and shadows—**{how was the end of those who denied}** the oneness of Allah and His Messenger ﷺ, who made it clear. So, if you look and reflect, then take warning, O possessors of insight.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by affirming His supreme authority and the consequences of denying His oneness, showing His absolute justice and guidance. It honours Rasulullaah ﷺ by emphasizing his clear message as a warning and guide for humanity. Spiritually, it urges believers to act obediently, reflect on past nations, and learn from their fate.

Its Application: Muslims live this verse by reflecting on past nations, observing history and nature, learning from their mistakes, avoiding disbelief, and striving in righteous deeds, so they do not follow the path of those who rejected Allah and the truth.

Du‘a: O Allah, grant us insight to learn from the past, avoid falsehood, and remain steadfast in Your truth and guidance.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (138): (Qur’an 3:138)

هَٰذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ

Haazaa bayaanul linnaasi wa hudanw wa maw’izatul lilmuttaqeen

Here is a plain statement to men, a guidance and instruction to those who fear Allah!

Tafsir: {This}—that is, in recalling their way and course—is **{a clear explanation}** and evident proof **{for the people}**, those who seek to uncover the hidden paths of pure monotheism from among the people of will; **{and guidance}**, meaning for those endowed with insight and witnessing, among the lovers and devoted; **{and a reminder}** and admonition **{for the righteous}**, from among the general believers.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by presenting Him as the ultimate source of guidance and truth, whose paths of pure monotheism are evident to those who seek Him. It honours Rasulullaah ﷺ implicitly, as his teachings illuminate these paths. Spiritually, it

reminds humanity to pursue insight, devotion, and righteousness through conscious reflection and adherence.

Its Application: Muslims live this verse by seeking truth in all matters, following clear guidance from Allah, reflecting on His signs, and letting His instructions shape their actions, fostering God-consciousness and sincere obedience in daily life.

Du'a: O Allah, guide us to Your truth, grant us insight, and make us among those who fear and obey You.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (139): (Qur'an 3:139)

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Wa laa tahinoo wa laa tahzanoo wa antumul a'lawna in kuntum mu'mineen

So lose not heart, nor fall into despair: For you must gain mastery if you are true in Faith.

Tafsir: {And do not weaken}—meaning: do not lose heart, O believers—amid the hardships of the path of annihilation, **{and do not grieve}** over the unpleasant trials that have come upon you as part of the natural human conditions from the very beginning. **{And know that you}**—O followers of Muhammad ﷺ—**{are the uppermost}**, the highest in the eternal abode; that is, you are the foremost, confined to the highest ranks, for no religion or prophet is higher than your religion and your Prophet, due to its manifestation upon pure monotheism. Therefore, the Prophet ﷺ sealed the matter of abrogation and substitution with this, and the secret behind Allah's statement: **{The word will not be changed with Me}** [Qaf: 29], **{if you are believers}**, is realized at this rank. Grant us mercy from Yourself, indeed You are the Bestower.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by affirming His ultimate authority, mercy, and the permanence of His decree, showing His unsurpassed worthiness of worship. It honours Rasulullaah ﷺ explicitly, highlighting his elevated rank and the perfection of his mission in manifesting pure monotheism. Spiritually, it comforts believers, urging steadfastness, recognition of their exalted status, and reliance on Allah's mercy.

Its Application: Muslims live this verse by staying patient and steadfast during trials, trusting in Allah, maintaining strong faith, and striving to uphold truth and

virtue, knowing that perseverance leads to spiritual mastery and the highest reward.

Du'a: O Allah, strengthen my faith, keep my heart steadfast, and grant me mastery through perseverance and trust in You.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (140): (Qur'an 3:140)

إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

Iny-yamsaskum qarhum faqad massal qawma qarhum misluh; wa tilkal ayyaamu nudaawiluhaa bainan naasi wa liya'lamal 186ahul lazeena aamanoo wa yattakhiza minkum shuhadaaa'; wallaahu laa yuh ibbuz zaalimeen

If a wound has touched you, be sure a similar wound has touched the others. Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses (to Truth). And Allah loves not those that do wrong.

Tafsir: {If a wound} a hardship or affliction **{touches you}**, O warriors striving in the way of Allah to exalt His word, **{a wound}** of difficulty and hardship from the enemies of Allah on the Day of Uhud, do not be discouraged or weakened because of it. Remember the Day of Badr, **{when a wound touched}** the enemy **{that was like it}**, or even worse, yet they did not weaken or retreat, despite their striving for falsehood. You are more deserving not to retreat or falter, as you are struggling in the path of truth, striving to spread it. **{And know that} {these days}** days of victory, conquest, wounds, and spoils are times that **{We alternate}** among **{all people}** the truthful and the false, the believers and the disbelievers so that they may know they are all under the protection of Our beautiful and majestic attributes, and Our gentle and overpowering qualities. **{And so that Allah may know}** that is, particularly alert and guide **{those who have believed}** in the oneness of Allah through their matters of jihad, the path of annihilation therein, so that they may attain the honor of His permanence. **{And for that reason} {He takes from among you}** O believers **{witnesses}**, those who are connected, living eternally. **{And Allah}** the One unified in His essence **{does not love the wrongdoers}**, those who transgress the way of His oneness and deviate from His straight path.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by highlighting His supreme authority, justice, and protective

guidance, showing His unmatched worthiness of worship. It honours Rasulullaah ﷺ implicitly, as his example and leadership inspire steadfastness in the path of truth. Spiritually, it encourages believers to persevere in striving for Allah, recognizing trials as tests of faith and means to attain His eternal favor.

Its Application: Live this verse by staying resilient after setbacks, remembering that trials rotate by Allah's wisdom. Hold firm to truth, avoid wrongdoing, and accept hardships as a means of purification, distinction, and honor with Allah.

Du'a: O Allah, grant me patience in trials, sincerity in faith, and protect me from wrongdoing in all states.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (141): (Qur'an 3:141)

وَلِيُمَحِّصَ اللّٰهُ الَّذِيۡنَ اٰمَنُوۡا وَيَمۡحَقَ الۡكٰفِرِيۡنَ

Wa liyumahhisal laahul lazeena aamanoo wa yamhaqal kaafireen

Allah's object also is to purge those that are true in Faith and to deprive of blessing Those that resist Faith

Tafsir: {And so that He may purify and refine} with His subtlety the hearts **{of those who have believed}**—those who are certain and affirmed through the clarity of monotheism—**{and so that He may destroy}** and annihilate in the darkness of remoteness and possibility **{the disbelievers}**, those who conceal with their false, dark, and dense identities the light of the clarity of existence.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by emphasizing His power to purify the hearts of the faithful and to expose and annihilate falsehood, showing His unmatched justice and mercy. It honours Rasulullaah ﷺ implicitly, as his teachings guide believers toward certainty in pure monotheism. Spiritually, it highlights the contrast between the enlightened hearts of the believers and the darkness of those who deny Allah, urging adherence to truth and divine guidance.

Its Application: Muslims can live this verse daily by constantly seeking sincerity in faith, purifying their intentions, performing righteous deeds, reflecting on Allah's guidance, and avoiding hypocrisy, ensuring their hearts remain steadfast and illuminated by true belief.

Du'a: O Allah, purify my heart and strengthen my faith with Your light and guidance.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (142): (Qur'an 3:142)

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ

Am hasibtum an tadkhulul Jannnata wa lammaa ya'lamil laahul lazeena jaahadoo minkum wa ya'lamas saabireen

Did you think that you would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast?

Tafsir: Do you suppose and hope, O seekers—those intending to walk the path of divine oneness—that you are equal before God in your spiritual journey? **{Or did you think that you would enter Paradise}**—the paradise of essential unity—**{while Allah has not yet known}** that is, has not yet distinguished or set apart through His all-present knowledge **{those among you who strive}** in His path, both outwardly and inwardly, and who have exerted their utmost efforts until they sacrificed their very souls, annihilating themselves in God, until they became martyrs, ever-present, and trusted in the sight of God—upon whom shall be no fear nor shall they grieve—distinct from the idle and the lazy; **{and}** also **{that He may know}** and distinguish among you **{the patient ones}**, those firmly established within the range of divine decree, content with what has befallen them from the arrows of destiny, neither advancing nor retreating.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by emphasizing His supreme knowledge, justice, and ability to distinguish true devotion, showing His unmatched worthiness of worship. It honours Rasulullaah ﷺ implicitly, as his path exemplifies ultimate striving and submission to Allah. Spiritually, it urges seekers to exert sincere effort, persevere in patience, and attain closeness to Allah through self-annihilation and steadfastness in His divine decree.

Its Application: Muslims can embody this verse daily by striving sincerely in Allah's path, balancing effort and patience, persevering in trials, and submitting to divine decree, distinguishing themselves through steadfastness, selflessness, and trust in God's wisdom.

Du'a: O Allah, help me strive sincerely, remain patient, and earn Your pleasure in all trials and efforts.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (143): (Qur'an 3:143)

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ

Wa laqad kuntum tamannnawnal mawta min qabli an talqawhu faqad ra aitumoohu wa antum tanzuroon

You did indeed wish for death before you met him: Now you have seen him with your own eyes, (And you flinch!)

Tafsir: {And indeed you were} O followers of Muhammad ﷺ, seekers uncovering the inner realities of divine oneness **{those who longed for death}** the death that leads to the station of direct and true certainty, when you had only reached the level of intellectual certainty, hastening toward it with eagerness and delight; **{before you encountered it}**, yet **{you have now seen it}** when the signs of oneness appeared, the mirage of annihilation shimmered, and the lightning of the swords of divine decree flashed leading to the utter destruction of all that is other-than-God; **{and you}** O seekers of arrival at the paradise of the Divine Essence **{look on}**, yet now you hesitate and reflect in doubt.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by emphasizing His power to manifest divine oneness and enact His decree, showing His absolute authority and worthiness of worship. It honours Rasulullaah ﷺ explicitly, as his followers' striving and longing for true certainty reflects the path he exemplified. Spiritually, it calls believers to transcend intellectual certainty, confront divine trials with courage, and advance toward annihilation in God and the ultimate realization of His presence.

Its Application: Muslims apply this verse by aligning intentions with action, preparing spiritually for trials, remaining courageous when tested, and transforming fear into trust when facing hardship, remembering that true faith is proven through steadfastness, not mere desire.

Du'a: O Allah, grant me courage, sincerity, and firmness when my faith is tested.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (144): (Qur'an 3:144)

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

Wa maa Muhammadun illaa Rasoolun qad khalat min qablihir Rusul; afa'im maata aw qutilan qalabtum 'alaaa a'qaabikum; wa mai yanqalib 'alaa aqibaihi falai yadurral laaha shai'aa; wa sayajzil laahush shaakireen

Muhammad is no more than a messenger: many Were the messenger that passed away before him. If he died or were slain, will you then Turn back

on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude.

Tafsir: {And} know, O seekers of guidance, **{Muhammad is nothing but a messenger}** from among the messengers, a guide for you to the oneness of the Divine Essence, awakening you to its path. **{Messengers have passed away before him}**—those who came before his appearance, also guiding to this path, alerting to it through the oneness of attributes and actions. They had no role except to convey and awaken. So, it is upon you to awaken and firmly establish yourselves in the station of realization and certainty, turning away from blind imitation and conjecture. Do you believe in him and seek guidance from him, O seekers, only while he is alive? **{Then if he dies or is killed, will you turn back on your heels?}**—failing to reach the open space of divine oneness. **{And whoever turns back on his heels}** from among you, without reaching the ultimate goal, **{will never harm Allah at all}**, by decrease or increase—for He remains established upon His throne as He always was, without change or alteration. Rather, such a person only harms himself by not bringing his soul to its possible fulfilment, thereby falling from the rank of the thankful. **{And}** know, O believers, **{Allah will reward}**—through His subtle grace, with beautiful recompense and great generosity—**{the thankful}** among you: those who sincerely direct all their faculties and limbs toward the purpose for which they were created, who are patient with what befalls them in His path, who sacrifice their very souls to exalt the word of His oneness, and who hope to attain the pure drink of His transcendence and singularity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by affirming His eternal, unchanging authority, His generosity, and His perfect justice, showing His supreme worthiness of worship. It honours Rasulullaah ﷺ explicitly, presenting him as a true guide to the oneness of Allah, whose role awakens and directs seekers. Spiritually, it urges believers to persevere beyond mere following, sincerely striving for realization, patience, and self-sacrifice to attain closeness to Allah and the ultimate fulfilment of their purpose.

Its Application: Muslims can live this verse by following the guidance of the Prophet ﷺ with sincere commitment, maintaining faith even after his passing, striving for spiritual realization, showing gratitude through obedience, patience, and selfless devotion to Allah's path.

Du'a: O Allah, make me steadfast, grateful, and devoted to Your path, beyond dependence on any messenger.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (145): (Qur’an 3:145)

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللهِ كِتَابًا مُؤَجَّلًا ۗ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۚ وَسَنَجْزِي الشَّاكِرِينَ

Wa maa kaana linafsin an tamoota illaa bi iznillaahi kitaabam mu'ajjalaa; wa mai yurid sawaabad dunyaa nu'tihee minhaa wa mai yurid sawaabal Aakhirati nu'tihee minhaa; wa sanajzish shaakireen

Nor can a soul die except by Allah’s leave, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those that (serve us with) gratitude.

Tafsir: **{And}** know, O believers in God's decree and destiny, **{no soul}**—whether of the righteous or the wicked—**{can die}** by killing or by natural death **{except by Allah’s permission}**, through His preordainment and will, fixed and established in His divine decree, which precedes all events, **{as a written term}**—a comprehensive book encompassing all that occurs to the soul in the visible world: its life, death, and sustenance—**{determined}** at a specific time that can neither be delayed nor advanced. **{And whoever desires}** from among you **{the reward of this world}**—which is the lowest station of the human being, the lesser realm, filled with pride in wealth, status, lineage, and social rank—**{We shall grant him from it}**, giving him what has already been allotted to him in Our prior knowledge, and he will be held accountable for it on the Day of Recompense in the next life. **{And whoever desires}** from among you **{the reward of the Hereafter}**—of divine realities, spiritual knowledge, and lofty gifts, which are the ultimate goal and highest aim of one's existence—**{We shall grant him from it}** in proportion to what his natural readiness allows. **{And}** know, O believers, **{We shall reward}**—through Our grace and bounty, without any intermediaries or means—**{the thankful}**, those who have shed all personal will, indeed all desired things, and are content with what has been allotted and decreed for them in Our eternal knowledge, dwelling in the garden of acceptance and the paradise of surrender.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by emphasizing His absolute authority over life, death, and all events, showing His perfect knowledge, decree, and worthiness of worship. It honours Rasulullaah ﷺ implicitly, as his teachings guide believers to submission and awareness of divine destiny. Spiritually, it encourages detachment from worldly desires, gratitude, and contentment, directing the soul toward divine reward, spiritual realization, and the ultimate paradise of surrender.

Its Application: Muslims can live this verse by accepting life and death as Allah's decree, seeking eternal reward over worldly gain, practicing gratitude, and submitting fully to His will, cultivating contentment, patience, and trust in divine wisdom.

Du'a: O Allah, help me accept Your decree, seek the Hereafter, and remain grateful in all circumstances.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (146): (Qur'an 3:146)

وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللهُ يُحِبُّ الصَّابِرِينَ

Wa ka aiyim min Nabiyyin qaatala ma'ahoo ribbiyyoona kaseerun famaa wahanoo limaaa Asaabahum fee sabeelil laahi wa maa da'ufoo wa mas takaanoo; wallaahu yuhibbus saabireen

How many of the prophets fought (in Allah's way), and with them (fought) Large bands of godly men? but they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah Loves those who are firm and steadfast.

Tafsir: {And how many a prophet} strove in the path of Allah to spread His Oneness, **{with whom fought many godly men}**—devout, sincere followers of the divine way. **{Many}** of them were killed or wounded, **{yet they did not weaken}** nor did they falter **{because of what afflicted them}** in terms of wounds **{in the cause of Allah}** to elevate His religion. **{Nor did they weaken}** in fighting the enemies of Allah, **{nor did they yield}** or humble themselves before them in fear or submission, seeking to preserve their lives or gain worldly succession. Rather, they were persistent and bold, showing no signs of cowardice or fear whatsoever—steadfast in the face of wounds, injuries, and the killing of their kin and tribesmen. **{And Allah}**—the One who guides His servants to His Oneness—**{loves the patient ones}** among them in times of trial, those who long to meet their Lord, and are content with what He loves and is pleased with.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by highlighting His guidance, love, and support for the steadfast, showing His supreme worthiness of worship. It honours Rasulullaah ﷺ implicitly, as his example inspires courage, persistence, and devotion in striving for Allah's oneness. Spiritually, it calls believers to unwavering patience,

fearlessness, and wholehearted dedication in the face of trials, seeking divine pleasure above worldly gain.

Its Application: Muslims can live this verse by striving courageously in Allah's cause, remaining steadfast in trials, facing hardships without fear, supporting the truth with patience, and cultivating boldness and perseverance in all righteous endeavours.

Du'a: O Allah, grant me steadfastness, courage, and patience in Your path, pleasing You in all trials.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (147): (Qur'an 3:147)

وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Wa maa kaana qawlahum illaa an qaaloo Rabbanagh fir lanaa zunoobanaa wa israafanaa feee amrinaa wa sabbit aqdaamanaa wansurnaa 'alal qawmil kaafireen

All that they said was: "Our Lord! Forgive us our sins and anything We may have done that transgressed our duty: Establish our feet firmly, and help us against those that resist Faith."

Tafsir: **{And}** from the extent of their patience and their firm stance in striving in the path of Allah, **{their only words}** when faced with hardships and calamities in that path **{were none but to say}**, seeking forgiveness and turning back to Allah in fear that their sincerity might weaken in fulfilling His commands: **{Our Lord}**, O You who nurtured us in the narrow realm of possibility with all forms of kindness and grace, **{forgive us}** by Your bounty **{our sins}**—the passing thoughts that entered our hearts out of fear of Your enemies after You commanded us to fight them. **{And}**, also forgive us, O our Lord, **{our excess in our affairs}**, meaning our tendency to go to extremes—either exaggeration or negligence—beyond the limits You set for us in battle and jihad. **{And make firm our feet}** upon the path You have decreed for us in Your knowledge. **{And}** after You have made us firm through Your support, **{grant us victory}** by Your power and might **{over the disbelieving people}**—those who veil the light of existence with the falsehoods of their egos and identities, and who have strayed from the path of divine unity by following intellects that are deceived by the devils of vain delusions.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by emphasizing His mercy, guidance, and power to grant steadfastness and victory, showing His unmatched worthiness of worship. It honours Rasulullaah ﷺ implicitly, as his followers' prayers and striving reflect his example of sincere devotion. Spiritually, it teaches believers to seek forgiveness, maintain balance in action, rely on divine support, and persevere against falsehood while upholding the path of Allah's oneness.

Its Application: Muslims can live this verse by constantly seeking Allah's forgiveness, maintaining humility, asking for steadfastness in trials, avoiding extremes in action, and relying on His support while striving against falsehood and upholding faith.

Du'a: O Allah, forgive our sins, make us firm, and grant us victory over falsehood and misguidance.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (148): (Qur'an 3:148)

فَآتَاهُمُ اللهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ ۗ وَاللهُ يُحِبُّ الْمُحْسِنِينَ

Fa aataahumul laahu sawaabad dunyaa wa husna sawaabil Aakhirah; wallaahu yuhibbul muhsineen

And Allah gave them a reward in this world, and the excellent reward of the Hereafter. For Allah Loves those who do good.

Tafsir: And after they devoted themselves sincerely to Allah, sought forgiveness for their sins, and turned to His power and might, **{then Allah granted them}** as a reward—out of His grace and favor—**{the reward of this world}**, including victory, spoils of war, conquest, triumph over enemies, and leadership and authority over the living among His loyal servants. **{And the excellent reward of the Hereafter}**, such as witnessing Him, divine satisfaction, spiritual unveiling, and meeting Him—as for their martyrs who were killed in the path of Allah, longing to dissolve in Him in order to attain true permanence through His eternity. **{And do not think of those who are killed in the path of Allah as dead; rather, they are alive}** [3: 169], as the verse states. **{And Allah}**, the One who guides His servants to His grace in the final return, **{loves the doers of good}** among them, and is pleased with them—especially those who excelled in the path of Allah by giving their very lives and offering their souls. Our Lord, make us among their servants and the dust beneath their feet.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by highlighting His mercy, grace, and reward for the sincere,

showing His supreme worthiness of worship. It honours Rasulullaah ﷺ implicitly, as his followers' devotion and sacrifice reflect his path and guidance. Spiritually, it teaches that true reward—victory in this world, eternal life, and divine satisfaction—comes from sincere devotion, self-sacrifice, and striving in Allah's path, assuring believers of the honor and everlasting presence of martyrs.

Its Application: Muslims can live this verse by dedicating their actions sincerely to Allah, striving in His cause with excellence, showing kindness and righteousness, seeking both worldly and spiritual good, and aspiring for His pleasure and the ultimate reward in the Hereafter.

Du'a: O Allah, grant us Your pleasure, worldly goodness, and the highest reward in the Hereafter.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (149): (Qur'an 3:149)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

Yaaa 'aiyuhal lazeena aamanoo in tutee'ullazeena kafaroo yaruddookum 'alaaa a'qaabikum fatanqaliboo khaasireen

O you who believe! If you obey the Unbelievers, they will drive you back on your heels, and you will turn back (from Faith) to your own loss.

Tafsir: Then, when He—Exalted is He—intended to firmly establish the believers upon the foundations of Islam and ground them deeply in the principles of faith and religion, He warned them against obeying the disbelievers, associating with them, seeking help from them, or inclining toward them. Thus, He addressed them, saying: **{O you who believe, if you obey}**—that is, follow, submit to, or seek support from—**{those who disbelieve}** in the Oneness of Allah out of stubborn denial, and who turned away from His books and messengers out of arrogance, **{they will turn you back}** completely, after you have been guided to faith, **{to your former ways}**—to the disbelief and tyranny you were upon before faith was revealed to you. And if you do turn back, **{then you will become losers}**, suffering a great loss. Therefore, you must refrain from allying with them or accompanying them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by emphasizing His wisdom, guidance, and protection of the believers, showing His supreme authority and worthiness of worship. It honours Rasulullaah ﷺ implicitly, as his teachings convey the path of faith and warn against deviation. Spiritually, it urges believers to remain steadfast in Islam,

avoid alliances with disbelievers, and preserve their faith to attain success and avoid loss.

Its Application: Muslims can live this verse by remaining loyal to Allah and His guidance, avoiding reliance on or imitation of disbelievers, guarding their faith, and maintaining moral and spiritual independence to prevent being led astray.

Du‘a: O Allah, keep me steadfast in faith and protect me from following those who turn away from Your guidance.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (150): (Qur’an 3:150)

بَلِ اللّٰهُ مَوْلٰىكُمْ ۖ وَهُوَ خَيْرُ النّٰصِرِيْنَ

Balil laahu mawlaakum wa Huwa khairun naasireen

Nay, Allah is your protector, and He is the best of helpers.

Tafsir: {Rather}, Allah alone is sufficient—the One who manages all your affairs—**{your Protector}**, who takes charge of your matters and supports you against them whenever you are in hardship. **{And}** know, O you who find yourselves in times of trial and conflict, **{He is the best of helpers}**. So, seek His help and place your trust in Him, for victory comes only from near Allah, the Almighty, the All-Knowing.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah by emphasizing His absolute authority, protection, and support, showing His unmatched worthiness of worship. It honours Rasulullaah ﷺ implicitly, as his followers are guided to trust and rely upon Allah in all circumstances. Spiritually, it teaches believers to seek divine help, place complete trust in Him, and recognize that true victory and success come solely from Allah’s nearness and power.

Its Application: Muslims can live this verse by relying solely on Allah for protection and support, turning to Him in every trial, seeking His help sincerely, and trusting His wisdom and timing in all matters.

Du‘a: O Allah, be my Protector and Helper in every difficulty and guide me to Your victory.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (151): (Qur’an 3:151)

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا ۖ وَمَأْوَاهُمُ النَّارُ ۚ وَبِئْسَ مَثْوَى الظَّالِمِينَ

Sanulqee fee quloobil lazeena kafarur ru'ba bimaaa ashrakoo billaahi maa lam yunazzil bihee sultaana wa ma'wahumun Naar; wa bi'sa maswaz zaalimeen

Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority: their abode will be the Fire: And evil is the home of the wrong-doers!

Tafsir: And when you turned back to Us and relied upon Us with sincerity, **{We shall cast}** by Our power and wrath **{into the hearts of those who disbelieve}** in Our Oneness **{fear}** and terror, even though you are few and seemingly weak. Indeed, We cast fear into them **{because they associated with Allah}**—the One exalted beyond all things and partners—**{that which He sent down no authority for}**, meaning idols and false gods for which Allah revealed no proof or justification. They only took them as deities from their own whims—in injustice and arrogance. Exalted is Allah above what the wrongdoers claim. **{And}** their only **{abode}** in the next life will be **{the Fire}**, which is promised to those who fabricate lies about Allah and follow their desires. **{And wretched}** is that dwelling place and refuge—**{the abode of the wrongdoers}**, those who transgress the limits of Allah and violate the symbols of His Oneness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Almighty, by affirming His absolute power to cast fear into the disbelievers and exalting Him far above all false deities. It honours Rasulullaah ﷺ by showing his worth as the leader of the faithful, upheld despite worldly weakness. Spiritually, it teaches reliance upon Allah alone, affirming that falsehood leads only to ruin.

Its Application: Muslims can live this verse by sincerely relying on Allah alone, rejecting all forms of idolatry or false association, standing firm in faith even when few, and striving to uphold His Oneness in thought, word, and deed.

Du‘a: O Allah, strengthen my faith, protect me from falsehood, and help me uphold Your Oneness in all matters.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (152): (Qur'an 3:152)

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهٗۤ اِذْ تَحُسُّوْنَهُمْ بِاِذْنِهٖ ۚ حَتّٰۤى اِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِى الْاَمْرِ وَعَصَيْتُمْ مِّنْ بَعْدِ مَاۤ اَرٰٮكُمْ مَّا تُحِبُّوْنَ ؕ مِنْكُمْ مَّنْ يُّرِيْدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُّرِيْدُ الْاٰخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ ؕ وَاللّٰهُ ذُوْ فَضْلٍ عَلَى الْمُؤْمِنِيْنَ

Wa laqad sadaqakumul laahu wa'dahooo iz tahussoo nahum bi iznihee hattaaa izaa fashiltum wa tanaaza'tum fil amri wa 'asaitum mim ba'di maaa araakum maa tuhibboon; minkum mai yureedud dunyaa wa minkum mai yureedul Aakhirah; summa sarafakum 'anhum liyabtaliyakum wa laqad 'afaa 'ankum; wallaahu zoo fadlin 'alal mu'mineen

Allah did indeed fulfil His promise to you when you with His permission Were about to annihilate your enemy, until you flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the booty) which you covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: For Allah is full of grace to those who believe.

Tafsir: {And indeed, Allah fulfilled His promise to you}, O believers, **{the promise}** He made of granting you victory and triumph **{when you were routing them}**—your enemies—**{by His permission}**, that is, by Allah's will and revelation, while each of you held to the position assigned by the Messenger of Allah ﷺ, **{until, when you lost courage}** and turned toward the spoils, **{and disputed over the matter}**—meaning, over rushing to collect the spoils of war—**{and disobeyed}** by abandoning the command of the Messenger of Allah ﷺ, **{after He had shown you}** signs of **{what you love}**—victory and triumph—which had been promised on the condition of remaining firm and holding position. And once you saw yourselves divided: **{among you are those who desire}** the fleeting gains of **{this world}**, so they abandoned their posts and disobeyed the command, **{and among you are those who desire the Hereafter}**, and thus remained firm at their stations, keeping to the Prophet's ﷺ order, not moving from their places. **{Then}**, when you changed what was within yourselves from the covenant of Allah and His Messenger, **{He turned you away from them}**—from your enemies and their wealth—as those who broke trust and fled, **{so that He may test you}**, to see whether you would remain firm in faith and patient in the face of trials, or not. **{And}** even after you disobeyed Allah and His Messenger and turned toward the spoils after being prohibited from doing so, **{surely Allah has pardoned you}**—forgiving your sins after your regret and seeking forgiveness—out of His grace upon you, even though

your actions deserved total destruction. **{And Allah}**, the One who guides His servants, **{is the Possessor of great bounty} {upon the believers}**, as He overlooked your major sins after you repented and sought forgiveness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the All-Powerful, for fulfilling His promise of victory, granting triumph solely by His will and mercy, and forgiving even grave disobedience through His boundless bounty. It honours Rasulullaah ﷺ by showing that obedience to his command secures success, while disobedience leads to loss. Spiritually, it teaches that true victory lies in steadfast faith, discipline, and repentance before Allah, who is ever Merciful.

Its Application: Muslims can live this verse by prioritizing the Hereafter over worldly gain, obeying Allah and His Messenger ﷺ even in tests, remaining patient and steadfast, avoiding disputes over material desires, and turning sincerely to Allah for forgiveness when they falter.

Du'a: O Allah, grant me steadfastness, patience, and Your forgiveness when I falter in obedience and faith.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (153): (Qur'an 3:153)

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

Iz tus'idoona wa laa talwoona 'alaaa ahadinw war Rasoolu yad'ookum feee ukhraakum fa asaabakum ghammam bighammil likailaa tahzanoo 'alaa maa faatakum wa laa maaa asaabakum; wallaahu khabeerum bimaa ta'maloon

Behold! you were climbing up the high ground, without even casting a side glance at any one, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that you do.

Tafsir: And remember, O believers, the ugliness of your actions, so that you may feel shame before Allah and regret what you did—at the moment **{when you were climbing}** and fleeing to the far distances, **{out of fear of the enemy}**, running from the battlefield and turning away from the command of the Messenger of Allah ﷺ. **{And}** as you were fleeing, **{you were not turning around}**—not even glancing **{at anyone}** among your brothers. **{While the Messenger}** in that dire moment **{was calling out to you}**, crying aloud: "Come

back to me, O servants of Allah!" Yet the Messenger ﷺ **{was behind you}**, at the rear of your ranks as you disobeyed and fled, and not one of you turned back to respond to his call. And despite all that, you did not escape safely. **{So He recompensed you}**—meaning, Allah, who rectifies your condition, caused you to inherit—**{grief upon grief}**, one sorrow after another, as grief engulfed you: from the killing, the injuries, and the terrifying rumour that the Prophet ﷺ had been killed. He did this to you **{so that you would not grieve over what had escaped you}**—of spoils and worldly gain—**{nor over what had befallen you}**—of retreat and defeat. It was to train you in the state of contentment and submission, and so that you would never again disobey Allah and His Messenger. **{And Allah}**, the One who manages all your affairs, **{is All-Aware of what you do}**—according to the whispers and suggestions of your souls that command evil—and He will recompense you accordingly, so that you awaken, surrender your matters to Allah, and realize the reality of divine Oneness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the All-Aware, who disciplines His servants with grief upon grief, not out of cruelty but as mercy to purify hearts and train them in submission. It honours Rasulullaah ﷺ by showing his selfless devotion, calling his fleeing companions back with love and concern. Spiritually, it teaches that disobedience breeds sorrow, while steadfastness with Allah and His Messenger ﷺ brings true peace and contentment.

Its Application: Muslims can live this verse by remaining obedient in trials, not fleeing from responsibility, avoiding attachment to worldly gains, learning from past mistakes, submitting fully to Allah's command, and cultivating awareness of His constant oversight.

Du'a: O Allah, grant me obedience, patience, and contentment, and protect me from fleeing Your commands in fear or desire.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (154): (Qur'an 3:154)

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُعَاسًا يَغْشَىٰ طَائِفَةً مِنْكُمْ ۖ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ۖ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ۗ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ۗ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا ۗ قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Summa anzala 'alaikum mim ba'dil ghammi amanatan nu'aasai yaghshaa taaa' ifatam minkum wa taaa'ifatun qad ahammat-hum anfusuhum yazunnoona billaahi ghairal haqqi zannal jaahiliyyati yaqooloona hal lanaa minal amri min shai'; qul innal amra kullahoo lillaah; yukhfoona fee anfusihim maa laa yubdoona laka yaqooloona law kaana lanaa minal amri shai'ummaa qutilnaa haahunaa; qul law kuntum fee buyootikum labarazal lazeena kutiba 'alaihimul qatlu ilaa madaaji'ihim wa liyabtaliyal laahu maa fee sudoorikum wa liyumah hisa maa fee quloobikum; wallaahu 'aleemum bizaatis sudoor

After (the excitement) of the distress, He sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, Moved by wrong suspicions of Allah - suspicions due to ignorance. They said: "What affair is this of ours?" Say: "Indeed, this affair is wholly Allah's." They hide in their minds what they dare not reveal to you. They say (to themselves): "If we had had anything to do with this affair, We should not have been in the slaughter here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knows well the secrets of your hearts.

Tafsir: **{Then}**, when you repented and returned to Allah, and regretted what you had done, **{He sent down upon you}**, out of His grace and favor, **{after the overwhelming grief}**, **{a sense of security}**—calm and reassurance—**{that brought drowsiness}**, a light sleep and slumber, **{overcoming a group among you}**, namely those who had truly realized the station of servitude, who were content with what befell them by divine decree, unaffected by ease or hardship. **{But another group}**—from among your hypocrites—**{were anxious only for themselves}**, meaning their selfish desires and false expectations threw them into distress and grief, distancing them from the state of surrender and trust. These are the ones who **{assumed about Allah}** an assumption **{other than}** the assumption **{of truth}**, rather, **{the assumption of ignorance}**. They **{said}**, whether openly to the Messenger ﷺ or inwardly in denial: **{"Do we have any part in the matter?"}**—referring to the matter of Allah's promise, victory, and triumph—or is it always in favor of the enemy and under their control? **{Say}**, O most perfect of Messengers ﷺ, as a way to expose and refute them: **{"Indeed, the matter—all of it—belongs to Allah"}**, entirely and inherently, without regard to causes or intermediaries. Yet, due to their deep blindness, **{they conceal within themselves}**—out of hatred and hypocrisy—**{what they do not reveal to you}**, though they may speak to their companions in private and say, **{"If we had any say in the matter, we would not have been killed here,"}** humiliated and wronged. **{Say}** to them, O Prophet, with words rooted in pure wisdom: There is no reversing Allah's decree, and no one can overturn His

judgment—it will unfold exactly as it was written in His eternal knowledge. And know that **{even if you had been}** safely **{in your homes}**, not setting out for battle, **{those for whom killing was decreed}** written and ordained from eternity **{would have come forth to their death beds}**, rushing toward their appointed place of death, at the exact time predestined for them, neither delayed nor brought forward. And all this was done **{so that Allah may test}** and examine **{what is in your chests}** whether it is sincerity and contentment or hypocrisy and discord **{and so that He may purify}** and refine **{what is in your hearts}**, cleansing your faith and Tawheed of any trace of disbelief or hypocrisy. **{And Allah}**, the One who knows the hidden depths of your souls, **{is All-Knowing of what lies within the chests}** of the deeply concealed matters they hold.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse magnifies Allah, the All-Knowing and All-Powerful, who grants mercy after grief, sends tranquillity to the sincere, decrees life and death by His eternal knowledge, and purifies hearts through trials. It honours Rasulullaah ﷺ , the most perfect Messenger, whose words refute falsehood and guide to truth. Spiritually, it teaches surrender to Allah's decree, reliance upon Him in hardship, and the purification of faith from hypocrisy, anchoring the believer's heart in certainty and trust.

Its Application: Muslims can live this verse by trusting wholly in Allah's decree, surrendering to His will, avoiding self-centred doubt or suspicion, seeking purification of the heart, and cultivating sincerity, contentment, and steadfastness in all circumstances.

Du'a: O Allah, purify my heart, grant me trust in Your decree, and protect me from doubt and hypocrisy.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (155): (Qur'an 3:155)

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۖ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

Innal lazeena tawallaw minkum yawmal taqal jam'aani innamas tazallahumush Shaitaanu biba'di maa kasaboo wa laqad 'afal laahu 'anhum; innnal laaha Ghafoorun Haleem

Those of you who turned back on the day the two hosts Met, - it was Satan who caused them to fail, because of some (evil) they had done. But Allah Has blotted out (their fault): For Allah is Oft-Forgiving, Most Forbearing.

Tafsir: {Indeed, those who turned away}—turned their backs and withdrew **{from among you}**, O believers, not out of disbelief or hypocrisy, but due to fear and cowardice, **{on the day when the two armies met}**—when the two forces faced each other in battle—**{it was only Satan who caused them to slip}**, removing their footing from firmness and resolve, **{because of some of what they had earned}**—due to the consequences of certain misdeeds they had committed, and the whispers of their egos, which are among the soldiers of Satan. **{But}** after they felt remorse, sought forgiveness, and sincerely returned to Allah, **{surely Allah has pardoned them}**, through His grace. **{Indeed, Allah}** is the One who pardons His servants' sins, **{Most Forgiving}**, covering over their misdeeds, **{Most Forbearing}**, who does not hasten to punish and retaliate, allowing time for repentance and return.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Most Forgiving and Most Forbearing, who pardons His servants even after Satan causes them to slip, showing His infinite mercy and patience. It honours Rasulullaah ﷺ by clarifying that weakness in battle did not negate faith, for his followers were guided back through repentance. Spiritually, it teaches that sins and failures stem from the ego and Satan's whispers, yet sincere remorse and turning to Allah restore dignity, faith, and divine nearness.

Its Application: Muslims can live this verse by acknowledging their mistakes, resisting Satan's whispers, seeking sincere repentance, returning promptly to Allah, and trusting in His mercy and patience to forgive their faults.

Du'a: O Allah, forgive my mistakes, protect me from Satan's whispers, and grant me steadfastness and repentance.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (156): (Qur'an 3:156)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًّى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۗ وَاللَّهُ يُحْيِي وَيُمِيتُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Yaaa ayyuhal lazeena aamanoo laa takoonoo kallazeena kafaroo wa qaaloo li ikhwaanihim izaa daraboo fil ardi aw kaanoo ghuzzal law kaanoo 'indanaa maa maatoo wa maa qutiloo liyaj'alal laahu zaalika hasratan fee quloobihim; wallaahu yuhyee wa yumeet; wallaahu bimaa ta'maloona Baseer

O you who believe! Be not like the Unbelievers, who say of their brethren, when they are travelling through the Earth or engaged in fighting: "If

they had stayed with us, they would not have died, or been slain." This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives Life and Death, and Allah sees well all that you do.

Tafsir: {O you who believe}, you must uphold the true requirements of faith and Divine Oneness. Do not attribute events to anything other than Allah, but rather entrust all matters to Him directly. **{So do not be}**—O believers—**{like those who disbelieve}**, by attributing worldly occurrences primarily and inherently to causes and means, **{and who say about their brothers}**—those who have died among them—**{when they travel}** for trade or exploration, **{or}** when they are **{engaged in battle}**—striving in the path of Allah in pursuit of martyrdom: **{"Had they been with us, they would not have died"}** far away in a foreign land, **{"nor been killed"}** at the hands of the enemy. Their belief is that what befell their brothers—death or killing—was due to travel or war, not by the will of Allah. But Allah has made them say this **{so that Allah may make}**—as a form of divine justice—**{that}** sorrow and grief **{a regret}** deeply rooted **{in their hearts}**, weakening and afflicting them in this world, and punishing them in the Hereafter. **{And Allah}**, the One fully capable and in control, independent in His power to give life and cause death, **{gives life}** through His mercy, **{and causes death}** by His might—without assistance or partnership. **{And Allah}**, who is fully aware of the innermost secrets of His servants, **{is All-Seeing of what you do}**, O believers—a discerning and expert witness, distinguishing your sincerity from arrogance and hypocrisy, and your deeds from the influences of innovation and desire.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Powerful and All-Seeing, who alone gives life and causes death, independent of all means, and who knows the innermost secrets of His servants. It honours Rasulullaah ﷺ by guiding his followers to true Tawheed, rejecting false attributions to causes. Spiritually, it teaches reliance on Allah's decree, patience in loss, and certainty that every event unfolds by His perfect wisdom, protecting hearts from despair and hypocrisy.

Its Application: Muslims can live this verse by recognizing that life and death are solely by Allah's will, avoiding blame or regret over what befalls others, trusting His decree, and maintaining sincerity and submission in all actions.

Du'a: O Allah, make me trust Your will in life and death, and grant me sincerity in all my deeds.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (157): (Qur’an 3:157)

وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ

Wa la'in qutiltum fee sabeelil laahi aw muttum lamaghfiratum minal laahi wa rahmatun khairum mimmaa yajma'oon

And if you are slain, or die, in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass.

Tafsir: { By } Allah, O you believers who are turning toward Allah, seeking to reach the pure spring of His Oneness, **{ if you are killed in the path of Allah }** seeking His pleasure, **{ or you die }** before martyrdom, as travellers and seekers on the path of annihilation in Him, **{ then forgiveness }** a covering veil over your egos **{ from }** the blow **{ of Allah }** that drives you toward His essential Oneness, **{ and mercy }** overflowing from Him, entirely dissolving your identities into His Identity, **{ is better }** for you **{ than what they accumulate }**and what you yourselves store up for your false selves, even if you consider those things to be good.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnifies Allah, the Most Merciful, who grants forgiveness and mercy surpassing all worldly wealth, covering the flaws of His servants and drawing them near to His Oneness. It honours Rasulullaah ﷺ by affirming his path as the true way to Allah’s pleasure. Spiritually, it teaches that martyrdom or death in Allah’s cause leads to purification, liberation from the ego, and eternal nearness to Him—far superior to fleeting worldly gains.

Its Application: Muslims can live this verse by striving sincerely in Allah’s path, valuing His forgiveness and mercy above all worldly gains, seeking His pleasure in life and death, and letting go of attachment to material accumulation.

Du‘a: O Allah, grant me Your mercy and forgiveness, and make them better for me than all worldly gains.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (158): (Qur’an 3:158)

وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللهِ تُحْشَرُونَ

Wa la'im muttum 'aw qutiltum la il allahi tuhsharoon

And if you die, or are slain, Lo! it is unto Allah that you are brought together.

Tafsir: { By } Allah, O sincere monotheists, **{ if you die }** on the path of annihilation (fana'), **{ or are killed }** on it at the hands of the enemies, **{ surely to Allah }** and to no other — for there is no other — **{ you shall be gathered }**, returning as the shadow returns to the one who casts it.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the One without partner, to whom all souls return, the Absolute to whom every shadow and existence belongs. It honours Rasulullaah ﷺ , whose guidance leads believers on the path of fana', dissolving in divine nearness. Spiritually, it teaches that death or martyrdom is not loss, but reunion with Allah, the Eternal Source and Final Gathering.

Its Application: Muslims can live this verse by remembering that life and death ultimately return to Allah, striving sincerely in His path, and maintaining awareness that all endings and gatherings belong solely to Him.

Du'a: O Allah, gather me to You in sincerity and faith, and make my end pleasing in Your sight.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (159): (Qur'an 3:159)

فَبِمَا رَحْمَةٍ مِنَ اللهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ ۚ إِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِينَ

Fabimaa rahmatim minal laahi linta lahum wa law kunta fazzan ghaleezal qalbi lanfaddoo min hawlika fa'afu 'anhum wastaghfir lahum wa shaawirhum fil amri fa izaa 'azamta fatawakkal 'alal laah; innallaaha yuhibbul mutawak kileen

It is part of the Mercy of Allah that you deal gently with them Were you severe or harsh-hearted, they would have broken away from about you: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when you have Taken a decision put your trust in Allah. For Allah loves those who put their trust (in Him).

Tafsir: { So by mercy }—that is, by a mercy that descended upon you, O most perfect of messengers ﷺ—**{ from Allah }** who sent you as a mercy to the worlds, **{ you were gentle with them }** when they disobeyed and turned away from your command and following, **{ and had you been harsh }** in character, **{ hard-hearted }** and severe, **{ they would have dispersed }**—completely scattered and broken apart—**{ from around you }**, even if they hurt you out of ignorance and

heedlessness. **{ So pardon them }** out of kindness and mercy, in accordance with the nature of your prophethood. **{ And }** after your pardoning, **{ seek forgiveness for them }** from Allah so that He may forgive their slip, for you are their reformer and the one responsible for their affairs. **{ And }** after forgiving what concerns you, and seeking forgiveness for what concerns Allah, **{ consult them in the matter }**—that is, in the flexible matters related to promoting religion and faith—after you had ceased consulting them due to their wrongdoing. **{ Then when you have resolved }**—the final decision being yours alone, without needing others' input—**{ put your trust }** in your decisions **{ in Allah }**, take Him as your Trustee, and do not turn to anyone else at all. **{ Indeed, Allah }**—the One who guides His servants—**{ loves those who put their trust }** in Him, those who take Him as their Trustee and entrust all their affairs to Him.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Merciful, who sent His Messenger ﷺ as a mercy to the worlds and who loves those who place full trust in Him. It honours Rasulullaah ﷺ by highlighting his gentleness, forgiveness, and leadership, qualities that kept the believers united. Spiritually, it teaches that mercy, pardon, consultation, and reliance upon Allah are the foundations of true faith, nurturing hearts toward submission, harmony, and unwavering trust in divine guidance.

Its Application: Muslims can live this verse by showing gentleness and forgiveness toward others, overlooking faults, seeking Allah's forgiveness for them, consulting wisely, making decisions responsibly, and fully trusting in Allah's guidance and support.

Du'a: O Allah, grant me gentleness, forgiveness, wisdom, and complete trust in You in all my affairs.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (160): (Qur'an 3:160)

إِنْ يَنْصُرْكُمُ اللهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۗ وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Iny-yansurkumul laahu falaa ghaaliba lakum wa iny-yakhzulkum faman zal lazee yansurukum min ba'dih; wa 'alal laahi falyatawakkalil mu'minoon

If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? in Allah, then, Let believers put their trust.

Tafsir: So say, O most perfect of messengers ﷺ, in pure sincerity and counsel: **{ If Allah supports you }**—the One who oversees your affairs with His might and authority—**{ then none can overcome you }**, meaning: no one can defeat or oppose you, for you are under the protection and shelter of Allah and His power. **{ But if He forsakes you }** through His overpowering will and wrath, **{ then who is it that can support you after Him? }**—that is, after His might and punishment. **{ So in Allah }**—the One who grants honor and brings low, the Strong and Firm—**{ let the believers place their trust }**, in all their affairs, until they are purified and become sincerely devoted.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the All-Powerful and Irresistible, whose support guarantees victory and whose forsaking leaves none to protect. It honours Rasulullaah ﷺ as the most perfect Messenger, entrusted to declare Allah's absolute sovereignty and guide believers to reliance upon Him. Spiritually, it teaches that true strength lies only in trusting Allah, whose aid secures triumph and whose decree humbles every soul, purifying hearts toward sincerity and devotion.

Its Application: Muslims practice this verse by relying on Allah before acting, obeying Him, using lawful means, praying consistently, and accepting outcomes calmly, knowing true success comes from divine support, not numbers or power.

Du'a: O Allah, grant us Your help and make us trust You alone in every affair.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (161): (Qur'an 3:161)

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ ۚ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

Wa maa kaana li Nabiyyin ai yaghull; wa mai yaghlul ya'tibimaa ghalla Yawmal Qiyaamah; summa tuwaffaa kullu nafsim maa kasabat wa hum laa yuzlamoon

No prophet could (ever) be false to his trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due,- whatever it earned,- and none shall be dealt with unjustly.

Tafsir: Then, when the hypocrites attributed to the Messenger of Allah ﷺ what Allah had declared him completely innocent of namely, betrayal and embezzlement Allah refuted them within the framework of a universal divine wisdom, one that applies to all prophets; for the rank of prophethood, in every

case, is protected from such fabrications. So He said: **{ It is not }** meaning, it is neither valid nor permissible **{ for a prophet }** among the prophets, especially the Seal of Prophethood and Messengership ﷺ, **{ to act dishonestly }** by betraying or taking unjustly anything in relation to anyone. **{ And whoever betrays }** anyone from among the people **{ will come with what he has betrayed on the Day of Resurrection }**, meaning: it will be brought forth, bound to him, along with what he wrongfully took, for all to witness. **{ Then every soul }** whether obedient or disobedient **{ will be fully repaid for what it has earned }**, that is, the full recompense for its deeds will be given in full measure. **{ And they }** in that moment **{ will not be wronged }**, meaning: they will not be deprived of their due rewards indeed, no injustice will be done at all; rather, their rewards may even be increased out of divine grace and generosity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Wise and Just, who protects His Messengers ﷺ from false accusations and ensures absolute fairness in recompense. It honours Rasulullaah ﷺ by affirming his impeccable integrity, showing that betrayal and dishonesty are impossible for him. Spiritually, it teaches that every soul will receive full justice on the Day of Resurrection, and divine grace ensures that the righteous are rewarded beyond measure while all matters unfold according to Allah's perfect wisdom.

Its Application: Muslims practice this verse by being honest in all trusts, avoiding misuse of others' rights, acting with integrity at work and home, and remembering accountability before Allah, knowing every action will be repaid with perfect justice.

Du'a: O Allah, purify our hearts from betrayal and grant us honesty until we meet You.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (162): (Qur'an 3:162)

أَفَمَنِ اتَّبَعَ رِضْوَانَ اللهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللهِ وَمَأْوَاهُ جَهَنَّمُ ۚ وَبِئْسَ الْمَصِيرُ

Afamanit taba'a Ridwaanal laahi kamam baaa'a bisakhatim minal laahi wa ma'waahu Jahannam; wa bi'sal maser

Is the man who follows the good pleasure of Allah Like the man who draws on himself the wrath of Allah, and whose abode is in Hell?- A woeful refuge!

Tafsir: { Is then the one who follows }—yields and obeys—**{ the pleasure of Allah }**, meaning His approval, and whom Allah is pleased with—because they

have realized the station of contentment—with their refuge being the Garden of Submission, **{ like the one who has incurred }**—returned and deliberately chosen, through disbelief and wrongdoing that necessarily leads to—**{ wrath }**—great wrath—**{ from Allah, and }** as a result of it, **{ his refuge is Hell }**—remoteness and rejection? **{ And what a terrible destination }**—a dreadful end and final abode for the people of disbelief and injustice. Far be it—they are in no way equal.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Just and All-Knowing, who rewards obedience and sincerity with His pleasure and the eternal Garden of Submission. It honours Rasulullaah ﷺ by highlighting the path of guidance he conveys, leading believers toward divine contentment. Spiritually, it teaches that those who obey Allah are incomparable to those who follow wrongdoing, for the righteous attain Paradise while the disobedient face Hell, underscoring the eternal consequences of choices and the supreme value of Allah's pleasure.

Its Application: Muslims practice this verse by choosing obedience over desires, seeking Allah's pleasure in daily decisions, avoiding sins, repenting quickly, and aligning intentions with what earns divine approval rather than actions leading to His anger.

Du'a: O Allah, guide us to what pleases You and protect us from actions that earn Your wrath.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (163): (Qur'an 3:163)

هُمْ دَرَجَاتٌ عِنْدَ اللّٰهِ ؕ وَاللّٰهُ بَصِيرٌ بِمَا يَعْمَلُونَ

Hum darajaatun 'indal laah; wallaahu baseerum bimaa ya'maloon

They are in varying gardens in the sight of Allah, and Allah sees well all that they do.

Tafsir: Rather, **{ they }**—that is, those who follow the pleasure of Allah—**{ are in ranks }**—lofty and immense **{ with Allah }**, according to the levels of their deeds. **{ And Allah }**—the One fully aware of the states of His servants—**{ is All-Seeing of what they do }**; He will recompense them according to the nature of their deeds—if good, then with good, and if evil, then with evil.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Seeing and fully aware of His servants' states, who rewards each soul according to its deeds with perfect justice. It honours

Rasulullaah ﷺ by confirming the path he conveys leads to high ranks and divine favor. Spiritually, it teaches that sincere obedience and striving for Allah's pleasure elevate believers in status with Him, while every action—good or evil—is accounted for, reinforcing accountability, justice, and the value of aligning one's deeds with divine guidance.

Its Application: Muslims practice this verse by striving for sincere good deeds, improving quality of worship, serving others, and remembering Allah sees every action, motivating consistency, humility, and excellence in daily life.

Du'a: O Allah, raise us in ranks through sincere deeds done only for Your sake.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (164): (Qur'an 3:164)

لَقَدْ مَنَّ اللهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Laqad mannal laahu 'alal mu'mineena iz ba'asa feehim Rasoolam min anfusihim yatloo 'alaihim Aayaatihee wa yuzakkeehim wa yu'allimu humul Kitaaba wal Hikmata wa in kaanoo min qablu lafee dalaalim Mubeen

Allah did confer a great favour on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.

Tafsir: By Allah, **{ indeed Allah has bestowed a great favor }**—an immense blessing—**{ upon the believers }**, the sincere ones, **{ when He raised up among them }** for their guidance **{ a Messenger }** to direct and guide them, one who **{ is from among themselves }**, who guides them through various forms of guidance: **{ he recites to them }** and makes them hear first **{ His verses }** that indicate the Oneness of His Essence; **{ and he purifies them }** second, from the whisperings of the devils of desire, which mislead from the path of Tawheed; **{ and he teaches them }** third, **{ the Book }**, which clarifies for them the method of outward purification and matters related to the world of appearances; **{ and }** fourth, **{ the Wisdom }**, which purifies the inward from inclining toward anything other than Allah—the path that leads to the Lote Tree of the Utmost Boundary, near the Garden of Refuge. **{ And indeed, before that }**, that is, before their unveiling of these four degrees, **{ they were in clear misguidance }** and in great abandonment. Awaken us by Your grace from the sleep of the heedless.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Generous, who bestowed upon believers the immense favor of sending a Messenger ﷺ from among themselves, guiding them with divine wisdom. It honours Rasulullaah ﷺ by highlighting his role in reciting Allah's verses, purifying hearts, teaching the Book, and imparting Wisdom. Spiritually, it teaches that true guidance elevates the soul from heedless misguidance to the path of Tawheed, inward and outward purification, and nearness to Allah, leading ultimately to eternal refuge and enlightenment.

Its Application: Muslims practice this verse by learning the Qur'an, following the Prophet's ﷺ example, purifying character, seeking beneficial knowledge, and remaining grateful, remembering guidance came through a messenger from among themselves after clear misguidance.

Du'a: O Allah, let the Qur'an purify us and guide us through the Sunnah of Your Messenger ﷺ.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (165): (Qur'an 3:165)

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Awa lammaaa asaabatkum museebatun qad asabtum mislaihaa qultum annaa haazaa qul huwa min 'indi anfusikum; innal laaha 'alaa kulli shai'in Qadeer

What! When a single disaster smites you, although you smote (your enemies) with one twice as great, do you say?- "Whence is this?" Say (to them): "It is from yourselves: For Allah has power over all things."

Tafsir: { Or when a disaster struck you }—that is, do you despair and lose hope in the grace of Allah, O believers, when a calamity befell you on the Day of Uhud, and you do not recall His victory for you on the Day of Badr? For **{ you had already inflicted }** on them **{ twice as much }**—you had killed seventy and captured seventy. **{ You said }**, out of deep sorrow and grief: **{ "How is this?" }**—meaning, how did such a terrible event happen to us when we were promised victory and triumph? **{ Say }** to them, O most perfect of messengers ﷺ, as a rebuke and to hold them accountable: **{ "It is from yourselves" }**—due to your lack of resolve and patience in holding your position, which the Messenger of Allah ﷺ had appointed for you, and your failure to uphold the covenant you made with him; or perhaps because of the ransom you took at Badr, when the better course would have been to kill and eliminate the enemy. **{**

Indeed, Allah }—who is fully aware of all your inclinations and actions—**{ is powerful over all things }**, whether in affliction or victory.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Powerful, who governs victory and defeat with perfect knowledge and wisdom, reminding believers that outcomes depend on their obedience and resolve. It honours Rasulullaah ﷺ by showing his role in appointing positions and guiding believers through trials. Spiritually, it teaches that calamities and setbacks are tests of patience, adherence, and accountability, and that reliance on Allah alone ensures true success, while heedlessness and self-interest bring consequences, even after previous victories.

Its Application: Muslims practice this verse by reflecting during hardships, taking responsibility for mistakes, correcting disobedience, remaining patient, and trusting Allah's wisdom, knowing trials often result from human actions while Allah remains fully powerful.

Du'a: O Allah, help us correct our faults and grant us patience and reliance upon You.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (166): (Qur'an 3:166)

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ

Wa maa asaabakum yawmal taqal jam'aani fabi iznil laahi wa liya'lamal mu'mineen

What you suffered on the day the two armies Met, was with the leave of Allah, in order that He might test the believers.

Tafsir: { And } know, O believers—those certain of Allah's power to grant both favor and retribution—that **{ whatever afflicted you on the day the two armies met }**—that is, the two ranks on the Day of Uhud—**{ was by the permission of Allah }**, the One who avenged you, because of what you altered in your inner intention: leaning toward the glitter of the world and following your desires. **{ And }** Allah only tested you with what He tested you **{ so that He may know }**—meaning, distinguish and reveal—**{ the believers }**, those who remained firm in faith and steadfast in the signs of Islam, from those who did not.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Permitting and All-Knowing, who ordains trials to distinguish true believers from those swayed by worldly desires. It honours Rasulullaah ﷺ by highlighting his guidance in maintaining faith and

steadfastness among the ranks. Spiritually, it teaches that afflictions are divine tests, revealing sincerity, strengthening resolve, and drawing the heart toward reliance on Allah alone.

Its Application: Muslims practice this verse by accepting trials as part of Allah's wisdom, remaining steadfast in faith during hardship, examining intentions, and trusting that difficulties reveal sincerity and strengthen belief rather than weaken reliance on Allah.

Du'a: O Allah, make us firm in trials and count us among the true believers.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (167): (Qur'an 3:167)

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۚ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوِ ادْفَعُوا ۖ قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ ۚ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۗ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

Wa liya'lamal lazeena naafaqoo; wa qeela lahum ta'aalaw qaatiloo fee sabeelil laahi awid fa'oo qaaloo law na'lamu qitaalallat taba'naakum; hum lilkufri yawma'izin aqrabu minhum lil eemaan; yaqooloona bi afwaahihim maa laisa fee quloobihim; wallaahu a'lamu bimaa yaktumoon

And the Hypocrites also. These were told: "Come, fight in the way of Allah, or (at least) drive (The foe from your city)." They said: "Had we known how to fight, we should certainly have followed you." They were that day nearer to Unbelief than to Faith, saying with their lips what was not in their hearts but Allah hath full knowledge of all they conceal.

Tafsir: { And so that He may know }—and distinguish as well—**{ those who were hypocrites }**, who outwardly showed loyalty to Allah and His Messenger ﷺ while concealing hypocrisy. **{ And }** this became evident when **{ it was said to them: "Come, fight in the path of Allah" }**—against the enemies of Allah until they are completely defeated—**{ or at least defend }** the Muslims from their harm. **{ They said }**, responding according to the hypocrisy buried in their hearts: **{ "If we knew }** that there would be equality between you and them, or that they wouldn't outnumber you two to one, so we could call it **{ fighting }**, **{ we would have followed you." }** But they judged based on what they perceived—that your numbers and strength were weak—what you were heading into wasn't a battle, in their view, but throwing yourselves into destruction. So how could they follow you? **{ They }**—by voicing such words—**{ were closer to disbelief that day than to faith }**, because their statement aligned more with

the disbelief hidden in their hearts than with faith. Their so-called faith was merely **{ what they said with their mouths }**, as a disguise and deception, **{ that which was not in their hearts }** in terms of true belief and submission. **{ And Allah }**—who knows what lies within—**{ is most knowing }** of them; He is **{ fully aware of what they conceal }** in their hearts of disbelief and hypocrisy, and He will repay them accordingly based on His knowledge.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Knowing, who discerns hidden hypocrisy and judges each soul with perfect justice. It honours Rasulullaah ﷺ by showing that his call to fight in Allah's path revealed the truth of hearts, distinguishing sincere believers from hypocrites. Spiritually, it teaches that outward professions of faith are insufficient; true submission and courage must align with inner belief, and that Allah alone fully knows intentions, rewarding or punishing accordingly.

Its Application: Muslims practice this verse by aligning words with sincere faith, responding to calls of duty with honesty, supporting truth even when difficult, and avoiding excuses rooted in fear or worldly calculation, knowing Allah knows what hearts conceal.

Du'a: O Allah, purify our hearts from hypocrisy and make our actions truthful for Your sake.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (168): (Qur'an 3:168)

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا ۗ قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

Allazeena qaaloo li ikhwaanihim wa qa'adoo law ataa'oonaa maa qutiloo; qul fadra'oo'an anfusikumul mawta in kuntum saadiqeen

(They are) the ones that say, (of their brethren slain), while they themselves sit (at ease): "If only they had listened to us they would not have been slain." Say: "Avert death from your own selves, if you speak the truth."

Tafsir: They are **{ the ones who said }**—out of the depth of their hypocrisy and opposition—**{ about their brothers }**—that is, regarding their fellow tribesmen who went out with the believers and were killed—**{ while they themselves had stayed back }** in their homes, having failed to join the Messenger of Allah ﷺ: **{ "If they had obeyed us" }**—those who were killed—by staying back and not going out, **{ they would not have been killed }**, just as we were not killed. Their

belief was that staying behind ensures safety, and going forth leads to death. But they failed to understand that death has its own causes, and safety has its own means—known only to Allah. How many have died or been killed while staying home, and how many have survived even after plunging into danger? Knowledge belongs to Allah alone. **{ Say }** to them, O most perfect of messengers ﷺ, as a rebuke: **{ "Then avert death from yourselves" }**—push it away from yourselves—**{ if you are truthful }**, O liars.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Knowing, who alone determines life, death, safety, and danger. It honours Rasulullaah ﷺ by showing his role in exposing hypocrisy and guiding believers to trust in divine decree. Spiritually, it teaches that human assumptions cannot alter destiny, that reliance on Allah is essential, and that courage in obedience to Him is more virtuous than clinging to perceived safety, for all outcomes are ultimately under His perfect knowledge and control.

Its Application: Muslims practice this verse by avoiding blame and fatalism, trusting Allah's decree, fulfilling duties courageously, and remembering that life and death are in Allah's control, not determined by fear, excuses, or staying behind.

Du'a: O Allah, grant us trust in Your decree and courage to obey You sincerely.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (169): (Qur'an 3:169)

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

Wa laa tahsabannal lazeena qutiloo fee sabeelillaahi amwaata; bal ahyaaa'un 'inda Rabbihim yurzaqoon

Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord

Tafsir: And after Allah, Exalted is He, clarified the errors committed by the believers on the Day of Uhud—their faltering, their following of the hypocrites in abandoning the Messenger of Allah ﷺ, their inclination toward worldly gain, and their abandoning of their assigned positions despite being commanded otherwise—He then intended to awaken them to the inner realities of striving in His path, the secret of martyrdom, and the noble act of sacrificing one's life for His sake. So He addressed His Messenger ﷺ with a command phrased in the form of a prohibition, as a way to instruct and alert those believers who follow his example—because such forms of address are most fitting for those who have reached the pinnacle of the paths of Divine Unity and realized the highest

degrees of spiritual detachment and singular devotion. He said: **{ And never think of those who were killed in the path of Allah }**—those who gave their lives on the path of annihilation (fana') in order to attain the honor of eternal subsistence (baqa')—**{ as dead }**—cut off from life and motion, like other ordinary dead. **{ Rather }**, they are **{ alive }**—possessing eternal qualities and names, drawn near **{ with their Lord }**—the One who encompasses all attributes and names—**{ being provided for }** by Him from His presence.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Providing and Ever-Living, who grants eternal life and honor to those martyred in His path, sustaining them near His presence. It honours Rasulullaah ﷺ by showing his role in guiding believers toward true sacrifice and understanding the realities of spiritual striving. Spiritually, it teaches that martyrdom transcends physical death, linking the soul to eternal existence with Allah, rewarding selfless devotion, courage, and the pursuit of nearness to Him above all worldly attachments.

Its Application: Muslims practice this verse by honoring martyrs, valuing sacrifice for Allah's sake, remaining steadfast in faith, and remembering that true life is with Allah, which strengthens hope, patience, and courage during trials.

Du'a: O Allah, grant us firm faith and unite us with the righteous living in Your presence.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (170): (Qur'an 3:170)

فَرِحِينَ بِمَا آتَاهُمُ اللهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Fariheena bimaaa aataa humul laahu min fadlihee wa yastabshiroona billazeena lam yalhaqoo bihim min khalfihim allaa khawfun 'alaihim wa laa hum yahzanoon

They rejoice in the bounty provided by Allah: And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve.

Tafsir: { Rejoicing in what Allah has granted them }—of the feasts of divine knowledge and grace, through which they are continually nourished—**{ from His bounty }**, abiding in it forever. **{ And }** along with that delight and joy, **{ they seek glad tidings }**—longing for good news and intercession from Allah—**{ about those who have not yet joined them from behind them }**, that is, their

brothers who remain behind in the worldly abode, which is the realm of fear and hardship, the place of danger and decay. They welcome them, calling out and informing them that: **{ there shall be no fear upon them }**—those who have not yet caught up with us—**{ nor shall they grieve }**—even though they haven't yet been freed from the world and its burdens.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Source of eternal bounty and divine joy, who grants the martyrs continual nourishment from His grace. It honours Rasulullaah ﷺ by highlighting the path he established, leading believers to ultimate delight and reassurance. Spiritually, it teaches that those who sacrificed in Allah's cause rejoice in His favor, are free from fear and grief, and intercede with hope for their fellow believers, bridging the worldly realm of trials with the eternal abode of peace and contentment.

Its Application: Muslims practice this verse by seeking Allah's bounty with gratitude, supporting fellow believers, rejoicing in divine blessings, and praying for the safety and guidance of others, knowing true joy comes from Allah and not worldly conditions.

Du'a: O Allah, grant us Your bounty, protect our brethren, and remove fear and grief from all believers.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (171): (Qur'an 3:171)

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللهِ وَفَضْلٍ وَأَنَّ اللهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

Yastabshiroona bini'matim minal laahi wa fad linw wa annal laaha laa yudee'u ajral mu'mineen

They glory in the Grace and the bounty from Allah, and in the fact that Allah suffers not the reward of the Faithful to be lost (in the least).

Tafsir: Rather, **{ they rejoice }** continually—for themselves and for their brothers—**{ in a blessing from Allah and a bounty }**, as a reward for their striving in His path, and as an additional gift and grace from His kindness and mercy. **{ And }** know, O you who act for the sake of Allah's pleasure and strive in His cause, **{ that Allah does not let go to waste the reward of the believers }**, especially those who have devoted their efforts in the love of Allah and the love of His Messenger ﷺ.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Generous and Most Merciful, who rewards the

believers' striving with blessings and bounties, ensuring that no sincere effort in His cause is wasted. It honours Rasulullaah ﷺ by affirming that devotion to him, alongside love for Allah, multiplies the reward. Spiritually, it teaches that perseverance in Allah's path brings enduring joy, both for oneself and for fellow believers, and that sincere actions done for divine pleasure are eternally treasured and rewarded by Allah.

Its Application: Muslims practice this verse by sincerely striving in Allah's path, being consistent in good deeds, and trusting that every effort done for His pleasure—no matter how small—will be preserved and rewarded by Allah's grace.

Du'a: O Allah, accept our efforts in Your cause and grant us the reward that never diminishes.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (172): (Qur'an 3:172)

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ

Allazeenas tajaaboo lil laahi war Rasooli mim ba'di maaa asaabahumulqarh; lillazeena ahsanoo minhum wattaqaw ajrun 'azeem

Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward

Tafsir: { Those who responded }—that is, sought to answer the call—**{ to Allah and the Messenger }**, when Allah and His Messenger ﷺ called them to battle, **{ after they had been afflicted by injury }**—wounded and harmed by the enemy—without delay or hesitation, but rather with a desire even stronger than in the first encounter. This refers to the incident when Abu Sufyan and his companions, after retreating from Medina and reaching al-Rawḥā', regretted leaving the battle unfinished and intended to return to annihilate the Muslims completely. News of this reached the Messenger of Allah ﷺ, and he called upon his companions to go out in pursuit. He said: "No one shall go with us today except those who were with us yesterday." So the Prophet ﷺ set out with a group of committed believers until they reached Ḥamrā' al-Asad, a location about eight miles from Medina. The companions were filled with joy and eagerness, longing for martyrdom, yearning to join the rank of their brothers who had been martyred in the path of Allah. Along the way, they passed by Mabʿad al-Khuzāʿī, who was still a polytheist at the time. He said: "O Muhammad ﷺ, it has grieved us what happened to you and your companions." Then he left and encountered Abu Sufyan at al-Rawḥā'. Abu Sufyan asked: "What news do you bring, O Mabʿad?"

He replied: “Muhammad ﷺ has come out with his companions pursuing you on swift horses. I have never seen men more eager or bold; they are burning with desire for revenge against you. If you meet them, woe to you.” Abu Sufyan said: “Woe to you! What are you saying?” Mabʿad said: “By Allah, I don't think you'll escape until you see the edges of their cavalry.” Abu Sufyan said: “By Allah, we had decided to return and finish them off.” Mabʿad replied: “I swear by Allah, I advise you against it.”

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the All-Powerful and Most Just, who inspires courage and steadfastness in His servants even after suffering and injury. It honours Rasulullaah ﷺ by highlighting his leadership, strategic guidance, and ability to rally devoted companions in pursuit of justice and divine cause. Spiritually, it teaches that true believers respond to Allah’s call with unwavering resolve, seek martyrdom for His sake, and strive to uphold His path, demonstrating patience, courage, and loyalty beyond worldly fear or loss.

Its Application: Muslims practice this verse by responding to Allah’s commands despite hardship, remaining steadfast after setbacks, continuing righteous deeds, avoiding wrongdoing, and trusting that perseverance and sincerity after difficulty earn immense reward from Allah.

Du‘a: O Allah, grant us steadfastness after trials and reward us for sincere obedience.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (173): (Qur’an 3:173)

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ

Allazeena qaala lahumun naasu innan naasa qad jama'oo lakum fakhshawhum fazaadahum emaananw wa qaaloo hasbunal laahu wa ni'malwakeel

Men said to them: "A great army is gathering against you": And frightened them: But it (only) increased their Faith: They said: "For us Allah sufficeth, and He is the best disposer of affairs."

Tafsir: {Those to whom the people said} — meaning, the informers told them, out of compassion and warning — **{Indeed, the people}** — meaning: Abu Sufyan and his companions — **{have gathered against you}** to attack and wipe you out, **{so fear them}** so that the enemy does not harm you again. **{But it only increased them}** — the words of the informers — **{in faith}**, in obedience,

submission, acceptance, and excellence. **{And they said}** in response, as an expression of their utmost satisfaction and complete reliance: **{Allah is sufficient for us}** — He is enough for us; His care suffices us in life and in death — **{and He is the best disposer of affairs}**; He manages all our matters for our benefit, and we entrust all our affairs to Him, seeking protection in Him from His displeasure and wrath.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Sufficient and Best Disposer of Affairs, whose care secures the believers in life and death. It honours Rasulullaah ﷺ by showing how his companions, guided by his leadership, embody trust and submission to Allah. Spiritually, it teaches that true faith strengthens under threat, reliance on Allah brings courage, and surrendering all matters to Him cultivates contentment, resilience, and unwavering trust in His protection and decree.

Its Application: Muslims practice this verse by trusting Allah fully in the face of fear, relying on Him in all matters, strengthening faith during threats, and responding with patience and submission rather than panic or despair.

Du'a: O Allah, be sufficient for us and manage all our affairs with Your perfect wisdom.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (174): (Qur'an 3:174)

فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللهِ ۗ وَاللهُ ذُو فَضْلٍ عَظِيمٍ

Fanqalaboo bini'matim minal laahi wa fadlil lam yamsashum sooo'unw wattaba'oo ridwaanal laah; wallaahu zoo fadlin 'azeem

And they returned with Grace and bounty from Allah: no harm ever touched them: For they followed the good pleasure of Allah: And Allah is the Lord of bounties unbounded.

Tafsir: And when they entrusted their affairs to Allah, held fast to Him, sought His help, and relied upon Him, He cast fear into the hearts of their enemies, so they fled. **{So, they returned}** — they came back from Hamra' al-Asad — **{with a blessing}** — a great one — **{from Allah}** as a reward for their patience, **{and a bounty}** — an additional gift granted to them out of grace and generosity, because they were firmly established in the station of contentment with what befell them by divine decree. **{No harm touched them}** at all after what had happened to them on the Day of Uhud; rather, they became ever-victorious over their enemies. **{And}** this was because **{they followed the pleasure of Allah}** and followed His Messenger ﷺ without inclining toward the desires of their own

selves. **{And Allah}** — the One who arranges all affairs for His servants — **{is the possessor of great bounty}**, and immense kindness toward those who are among the people of contentment and submission.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Powerful and Bestower of Bounty, who grants victory and protection to those who entrust their affairs to Him. It honours Rasulullaah ﷺ by showing that following his guidance leads to success and divine favor. Spiritually, it teaches that patience, reliance on Allah, and obedience to His Messenger ﷺ yield blessings, protection from harm, and enduring triumph, rewarding those who surrender their desires and act for Allah's pleasure with immense grace and contentment.

Its Application: Muslims practice this verse by trusting Allah completely, following His pleasure over personal desires, remaining patient during trials, obeying His Messenger ﷺ, and relying on divine guidance, knowing Allah's grace and protection follow sincere submission.

Du'a: O Allah, grant us Your bounty, protect us from harm, and keep us firm in obedience to You.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (175): (Qur'an 3:175)

إِنَّمَا ذَٰلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ

Innamaa zaalikumush Shaitaanu yukhawwifu awliyaa'ahoo falaa takhaafoohum wa khaafooni in kuntum mu'mineen

It is only the Evil One that suggests to you the fear of his votaries: Be you not afraid of them, but fear Me, if you have Faith.

Tafsir: {Indeed, that} — meaning the informers who tried to frighten you — **{is only Satan}** and his followers; he **{frightens}** only **{his allies}**, who are the hypocrites. **{So do not fear them}**, O believers, for Allah is with you and protects you from anything that could harm you. **{But fear Me}** — fear disobeying Me by obeying Satan and following him — so that you are not afflicted by My anger and wrath. **{If you are believers}**, truly certain of My power to bestow favor and exact retribution.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Powerful and Protector, who safeguards believers from harm and guides them away from Satan's deception. It honours Rasulullaah ﷺ by affirming his leadership in distinguishing true believers from hypocrites.

Spiritually, it teaches that fear should be reserved for Allah alone—not for worldly threats or Satan's whispers—and that reliance on Him ensures protection, certainty, and alignment with divine favor, while obedience to Him shields from His anger and wrath.

Its Application: Muslims practice this verse by recognizing fear tactics as satanic whispers, resisting intimidation, obeying Allah over people, and strengthening faith through remembrance, knowing true fear is of displeasing Allah alone.

Du'a: O Allah, remove fear of creation from our hearts and fill them with fear of You alone.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (176): (Qur'an 3:176)

وَلَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ ۚ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا ۗ يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ

Wa laa yahzunkal lazeena yusaari'oona fil Kufr; innahum lai yadurrul laaha shai'aa; yureedul laahu allaa yaj'ala lahum hazzan fil Aakhirati wa lahum 'azaabun 'azeem

Let not those grieve you who rush headlong into Unbelief: Not the least harm will they do to Allah: Allah's plan is that He will give them no portion in the Hereafter, but a severe punishment.

Tafsir: {And let not grieve you} — do not be saddened by — the harm of **{those who hasten}** and throw themselves **{into disbelief}**, referring to the hypocrites who say with their mouths what is not in their hearts. **{Indeed, they}** — because of their disbelief — **{will not harm Allah in the least}**; rather, the harm of their disbelief only returns upon themselves and clings to them. **{Allah intends}** — through His decree of allowing them to disbelieve — **{not to grant them any share}** or portion **{in the Hereafter}**, and thus He enabled them to persist in disbelief. **{And}** He has prepared **{for them a great punishment}**, which is the torment of rejection and abandonment, deep regret and deprivation — as a recompense for their disbelief and hypocrisy.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Wise and All-Powerful, who is unharmed by the disbelief of others and administers justice perfectly. It honours Rasulullaah ﷺ by affirming his role in guiding believers away from hypocrisy and falsehood. Spiritually, it teaches that the harm of hypocrites and disbelievers affects only themselves, and

that Allah's decree ensures accountability, ultimate recompense, and a severe punishment for those who persist in disbelief, emphasizing the certainty of divine justice and the protection of sincere believers.

Its Application: Muslims practice this verse by not being distressed by the actions of disbelievers, focusing on their own faith and deeds, trusting Allah's justice, and remembering that ultimate harm or benefit lies only with Him.

Du'a: O Allah, keep us firm in faith and protect us from being troubled by the disbelief of others.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (177): (Qur'an 3:177)

إِنَّ الَّذِينَ اشْتَرَوُا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ

Innal lazeenash tarawul kufra bil eemaani lai yadurrul laaha shai'anw wa lahum 'azaabun aleem

Those who purchase Unbelief at the price of faith,- not the least harm will they do to Allah, but they will have a grievous punishment.

Tafsir: Then He, exalted is He, gave proof of this by His saying: **{Indeed, those who purchased}** — meaning, exchanged — **{disbelief for faith}**, out of the extreme nature of their hypocrisy, **{will not harm Allah in the least}** through this exchange and choice they made; rather, **{for them is a painful punishment}** — one that causes suffering: in this world through killing, captivity, and exile, and in the Hereafter through deprivation from the true rank of humanity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Powerful and Most Just, who remains unharmed by the disbelief of others and ensures perfect recompense. It honours Rasulullaah ﷺ by highlighting the consequences of hypocrisy among those who reject faith despite guidance. Spiritually, it teaches that exchanging faith for disbelief brings suffering both in this world—through loss, captivity, and exile—and in the Hereafter, through deprivation of true honor, emphasizing Allah's justice and the protection of sincere believers.

Its Application: Muslims practice this verse by safeguarding their faith, avoiding hypocrisy or compromise with disbelief, and valuing belief above worldly gain, remembering that turning from faith only brings punishment, while Allah remains unharmed by human rejection.

Du‘a: O Allah, strengthen our faith and protect us from exchanging belief for worldly gain.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (178): (Qur’an 3:178)

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِأَنْفُسِهِمْ ۚ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُهِينٌ

Wa laa yahsabannal lazeena kafarooo annamaa numlee lahum khairulli anfusihim; innamaa numlee lahum liyazdaadooo ismaa wa lahum 'azaabum muheen

Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: But they will have a shameful punishment.

Tafsir: {And let not} — interpreted also as "And do not think," O most perfect of messengers ﷺ — **{those who disbelieve think that Our granting them respite}** — that is, Our delaying punishment for them in this first life — **{is good for themselves}**, or that it brings them benefit or honor. Rather, **{We only grant them respite so that they may increase in sin}**, which only leads to more severe punishment. **{And for them}** in the next life **{is a humiliating punishment}**, one that disgraces and shames them — as a recompense for their arrogance and hostility during their time in the world.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Knowing and Most Just, who grants respite to disbelievers not for their benefit but to let them accumulate sin, ensuring ultimate recompense. It honours Rasulullaah ﷺ by showing his role in conveying the truth of divine justice. Spiritually, it teaches that apparent worldly ease for the arrogant is deceptive, and that persistent hostility and sin lead to a humiliating punishment in the Hereafter, underscoring Allah’s wisdom, justice, and the certainty of accountability.

Its Application: Muslims practice this verse by not envying disbelievers, avoiding despair over their apparent success, and trusting Allah’s justice, knowing delays in punishment are a test of patience and a precursor to ultimate accountability.

Du‘a: O Allah, guide the disbelievers, protect us from arrogance, and grant us steadfastness in Your path.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (179): (Qur'an 3:179)

مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِينَ عَلٰى مَا أَنْتُمْ عَلَيْهِ حَتّٰى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلٰكِنَّ اللّٰهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ ۖ فَآمِنُوا بِاللّٰهِ وَرُسُلِهِ ۚ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

Maa kaanal laahu liyazaral mu'mineena 'alaa maaa antum 'alaihi hattaa yameezal khabeesa minat taiyib; wa maa kaanal laahu liyutli'akum 'alal ghaibi wa laakinnal laaha yajtabee mir rusulihee mai yashaaa'; fa aaminoo billaahi wa Rusulih; wa in tu 'minoo wa tattaqoo falakum ajrun 'azeem

Allah will not leave the believers in the state in which you are now, until He separates what is evil from what is good nor will He disclose to you the secrets of the Unseen. But He chooses of His Messengers (For the purpose) whom He pleases. So believe in Allah. And His messengers: And if you believe and do right, you have a reward without measure.

Tafsir: Then, when the hypocrites mixed with the believers and joined them in outwardly displaying faith — merely saying it with their tongues without true belief or sincerity — Allah, exalted is He, willed to clarify and distinguish the believer from the hypocrite, the sincere from the pretender. So, He said: **{Allah would not}** He, who is fully aware of the inner secrets of His servants **{leave the believers}** the sincere ones **{in the state you are in}**, of confusion and mingling with the people of disbelief and hypocrisy in outward appearance. Rather, He tests your sincerity through various trials and hardships, **{until He separates}** and distinguishes **{the impure}** the hypocrite, who persists in hypocrisy **{from the pure}** the believer, who is certain of Allah's oneness and content with His decree. **{And}** after this distinction and separation, Allah further says: **{It is not for Allah to inform you}** meaning, all of you **{of the unseen}**, which includes knowledge of what lies hidden in people's hearts. **{But Allah}** who encompasses all capacities **{chooses from His messengers whom He wills}** to receive revelation and be inspired with insight into the readiness of souls for faith or disbelief. And since your affair lies with Allah and His Messenger ﷺ, **{believe, then,}** O believers, **{in Allah}** — who originally distinguishes you — **{and in His messengers}** — who are inspired by Him to discern according to His command. **{And if you believe}** and remain committed to the duties of faith after having believed, **{and fear}** disobedience to Him, **{then for you}** with Allah **{is a great reward}** — the reward of attaining the reality of servitude and divine oneness, for there is no reward greater than that.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Knowing and Most Wise, who distinguishes sincere believers from hypocrites through trials, revealing the truth of hearts. It honours Rasulullaah ﷺ by showing his divinely inspired role in guiding believers and discerning readiness for faith or disbelief. Spiritually, it teaches that true belief requires patience, obedience, and fear of disobedience, and that enduring trials with faith leads to the highest reward: nearness to Allah, realization of servitude, and attainment of the reality of Divine Oneness.

Its Application: Muslims practice this verse by trusting Allah's wisdom in trials, remaining sincere in faith, avoiding hypocrisy, obeying His Messenger ﷺ, and performing righteous deeds, knowing that Allah alone distinguishes the pure from the impure and rewards sincerely without measure.

Du'a: O Allah, purify our hearts, keep us sincere, and grant us boundless reward for our faith and deeds.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (180): (Qur'an 3:180)

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ ۖ بَلْ هُوَ شَرٌّ لَهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Wa laa yahsabannal lazeena yabkhaloona bimaa aataahumul laahu min fadilhee huwa khairal lahum bal huwa sharrul lahum sayutaw waqoona maa bakhiloo bihee Yawmal Qiyaamah; wa lillaahi meeraatus samaawaati wal ard; wallaahu bimaa ta'maloona Khabeer

And let not those who covetously withhold of the gifts which Allah has given them of His Grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well-acquainted with all that you do.

Tafsir: **{And}** among the matters that must be guarded against and avoided is stinginess. **{Let not those who are stingy think}** — those misers who **{withhold what Allah has given them of His bounty}**, whether choosing to hoard it or save it for their heirs — **{that it}** — meaning their stinginess — **{is good for them}**, as if it would benefit them before Allah, earn them reward, or protect them from punishment. **{Rather, it is bad for them}**, for it only brings about punishment upon them. **{They will be made to wear}** — they will be burdened and chained with — **{that which they withheld, on the Day of**

Resurrection}, and they will be dragged on their faces to the fire of distance and deprivation — a fitting recompense for the miserliness they insisted on. **{And}** know, O believers, that **{to Allah}** — and to no one else, for there is no other — **{belongs the inheritance}** of all that is in **{the heavens}** — meaning, the realm of spirits — **{and}** what is on **{the earth}** — meaning, the realm of bodies — by full possession and control. No one disputes His ownership or shares in His sovereignty; to Him belongs the ultimate judgment, and to Him is the return of all that was and will be. **{And Allah}** — the One, Unique in His dominion and might — **{is All-Aware of what you do}**, regarding all your actions and dealings; nothing of what you do or say escapes His knowledge.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Possessing and All-Aware, who alone owns all in the heavens and the earth and knows every action of His servants. It honours Rasulullaah ﷺ by guiding believers toward moral excellence and divine obedience. Spiritually, it teaches that stinginess harms the soul, brings punishment, and that only generosity in accordance with Allah's pleasure yields reward, emphasizing reliance on Him, acknowledgment of His absolute ownership, and accountability in all deeds.

Its Application: Muslims practice this verse by giving generously from what Allah has granted, avoiding stinginess, sharing wealth and blessings for His sake, and remembering that all possessions belong to Allah and will be accounted for on the Day of Judgment.

Du'a: O Allah, make us generous with Your blessings and protect us from miserliness and pride.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (181): (Qur'an 3:181)

لَقَدْ سَمِعَ اللهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ۘ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ

Laqad sami'al laahu qawlal lazeena qaalooo innal laaha faqeerunw wa nahnu aghniyaaa'; sanaktubu maa qaaloo wa qatlahumul Ambiyaa'a bighairi haqqinw wa naqoolu zooqoo 'azaabal Hareeq

Allah has heard the taunt of those who say: "Truly, Allah is indigent and we are rich!"- We shall certainly record their word and (their act) of slaying the prophets in defiance of right, and We shall say: "Taste you the penalty of the Scorching Fire!

Tafsir: As Allah, exalted is He, informed of His knowledge of what the Jews said, He said: **{Indeed, Allah has heard the statement of those who said}** — in mockery and ridicule, when the verse was revealed: **{Who is it that will lend to Allah a goodly loan, so He may multiply it for him}** [Al-Hadid: 11] — **{"Indeed, Allah is poor}** — asking a loan from us — **{and we are rich."}** After hearing this from them, **{We will record what they said}** — meaning, this blasphemous statement of theirs — **{and their killing of the prophets without right}**, from times past, in the records of their deeds, written together in one account, and We will recompense them on the Day of Judgment. **{And We will say}** to them at the time of their punishment: **{Taste}** — O you who were heedless and disrespectful toward Allah and His Messenger — **{the punishment of the burning fire}**, the fire that burns with the utmost intensity, such that its flame consumes your bodies and all your faculties.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Hearing and Most Just, who records every word and deed and recompenses the transgressors with perfect justice. It honours Rasulullaah ﷺ by highlighting the consequences of mocking divine guidance and rejecting Allah's commands. Spiritually, it teaches that blasphemy, disbelief, and injustice—such as mocking Allah's call or killing His messengers—bring inevitable punishment, emphasizing accountability, the seriousness of respect for divine revelation, and the certainty of recompense in the Hereafter.

Its Application: Muslims practice this verse by respecting Allah's sovereignty, avoiding arrogance, rejecting mockery of faith, honoring His messengers, and remembering that defiance and oppression are recorded and recompensed with justice by Allah.

Du'a: O Allah, protect us from arrogance and disbelief, and make us steadfast in honoring Your commands.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (182): (Qur'an 3:182)

ذٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ

Zaalika bimaa qaddamat aideekum wa annal laaha laisa bizallaamil lil'abeed

This is because of the (unrighteous deeds) which your hands sent on before you: For Allah never harms those who serve Him.

Tafsir: And do not attribute to Us, in this punishment, any injustice or aggression; for **{that}** — meaning, the punishment — **{is because of what your hands have sent forth}** and committed of great sins, among which are your

blasphemous statements and your killing of the prophets in the past. **{And}** know that **{Allah}** — the One who takes vengeance upon His servants — **{is not unjust}** in the slightest **{to the servants}**; meaning, to those who wronged others in the worldly life. Rather, He recompenses them and takes vengeance upon them in exact accordance with their wrongdoing — without any increase or decrease — out of His perfect justice.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Just and All-Perfect, who recompenses every soul exactly according to its deeds, without injustice or excess. It honours Rasulullaah ﷺ by clarifying that the punishment for transgressions, including mocking or harming the messengers, reflects divine justice, not caprice. Spiritually, it teaches that all wrongdoing—blasphemy, killing, or injustice—has consequences precisely measured by Allah, highlighting His fairness, the certainty of accountability, and the importance of aligning actions with righteousness to attain His mercy.

Its Application: Muslims practice this verse by taking responsibility for their actions, avoiding wrongdoing, seeking forgiveness, and trusting Allah's perfect justice, knowing that harm or punishment is never unjust but a consequence of one's own deeds.

Du'a: O Allah, protect us from sin and guide our deeds so that they are pleasing to You.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (183): (Qur'an 3:183)

الَّذِينَ قَالُوا إِنَّ اللهَ عَهِدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ ۗ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ

Allazeena qaalooo innal laaha 'ahida ilainaaa allaa nu'mina liRasoolin hatta ya'tiyanaa biqurbaanin ta kuluhun naar; qul qad jaaa'akum Rusulum min qablee bilbaiyinaati wa billazee qultum falima qataltumoohum in kuntum saadiqeen

They (also) said: "Allah took our promise not to believe in an messenger unless He showed us a sacrifice consumed by Fire (From heaven)." Say: "There came to you messengers before me, with clear Signs and even with what you ask for: why then did you slay them, if you speak the truth?"

Tafsir: And those who are punished with the burning fire are **{those who said}**, fabricating lies against Allah in order to justify their refusal to believe in the Messenger of Allah, ﷺ: **{Indeed, Allah has made a covenant with us}** — in

the Torah — and instructed us **{not to believe}** — not to affirm or acknowledge **{in any messenger}** — meaning, any who claims to be sent from Him and brings miracles in line with his claim — **{until he brings us}** in our presence and before our very eyes **{an offering that fire from the sky consumes}**. This was a deceptive excuse, for they claimed that the prophets of the Children of Israel would offer sacrifices to Allah, and the prophet would pray while the people were gathered around him, and a fire would descend from the sky and instantly consume the offering, turning it into its fiery nature — which they took as a sign of Allah's acceptance. **{Say}** — O most perfect of Messengers ﷺ — in rebuke and to bind them to the truth: **{There certainly came to you messengers before me with clear signs}** — that is, undeniable miracles proving their prophethood — **{and}** even **{with that which you claimed}** as your condition for belief. **{So why did you kill them}** — despite their bringing what you yourselves requested? — **{if you are truthful}** in claiming that your faith was dependent on such a sign.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Knowing and Most Just, who exposes the hypocrisy and blasphemy of those who fabricate excuses to reject His messengers. It honours Rasulullaah ﷺ by highlighting his role in confronting false claims and calling people to the truth. Spiritually, it teaches that blasphemy—such as inventing conditions to disbelieve or mocking divine signs—brings accountability and punishment, demonstrating that Allah's justice prevails over deceit, and that sincere belief requires recognition of His messengers and their clear, divinely granted signs.

Its Application: Muslims practice this verse by recognizing excuses for disbelief, valuing the clear signs and guidance Allah sends, respecting His messengers, and submitting sincerely to faith without demanding unreasonable proofs or rejecting truth.

Du'a: O Allah, strengthen our belief in Your messengers and grant us sincerity without doubt or excuse.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (184): (Qur'an 3:184)

فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ

Fa in kaz zabooka faqad kuz ziba Rusulum min qablika jaaa'oo bilbaiyinaati waz Zuburi wal Kitaabil Muneer

Then if they reject you, so were rejected messengers before you, who came with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.

Tafsir: {So if they deny you} — and reject your message, O most perfect of Messengers ﷺ — do not be distressed by their denial and rejection. **{For certainly, messengers were denied before you}**, even though they came with many miracles and great signs. They **{came}** to those to whom they were sent **{with clear signs}** — unmistakable miracles — **{and with scriptures}** — meaning written scrolls containing only legal rulings — **{and with the Book}** — that is, the comprehensive scripture — **{that brings light}**, filled with laws, wisdom, symbols, and guidance, illuminating the path for anyone who seeks light and right direction from it. Yet even with all of this, those messengers were denied, and so they passed on — along with those who rejected them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Wise and Most Merciful, who sends messengers with clear signs and scriptures to guide humanity. It honours Rasulullaah ﷺ by showing that rejection of his message, despite its clarity and divine support, is neither new nor surprising, as previous messengers faced similar denial. Spiritually, it teaches patience, resilience, and trust in Allah when confronted with rejection, emphasizing that guidance depends on divine wisdom, that messengers fulfill their duty regardless of acceptance, and that ultimate accountability rests with Allah alone.

Its Application: Muslims practice this verse by accepting that rejection of truth is sometimes inevitable, remaining steadfast in conveying guidance, learning from previous messengers, and continuing righteous deeds without despair over the response of others.

Du‘a: O Allah, grant us patience and steadfastness when others reject Your guidance and Your messengers.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (185): (Qur’an 3:185)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۖ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Kullu nafsin zaaa'iqatul mawt; wa innamaa tuwaffawna ujoorakum Yawmal Qiyaamati faman zuhziha 'anin Naari wa udkhilal Jannata faqad faaz; wa mal hayaatud dunyaaa illaa mataa'ul ghuroor

Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception.

Tafsir: Indeed, **{every soul}** — whether righteous or wicked — **{shall taste}** the cup of **{death}** at the appointed time decreed by Us. **{And you will only be given in full your rewards}** — that is, the exact recompense for your deeds, whether good or evil — **{on the Day of Resurrection}**, which is the Day of Recompense. **{So whoever is kept away}** — distanced by their righteous deeds — **{from the Fire}**, which has been prepared for the wicked and rebellious, **{and admitted}** instead **{into Paradise}**, which has been prepared for the blessed — **{then he has truly succeeded}**, achieving a great and ultimate victory. But whoever is not removed from the Fire due to the corruption of his deeds, and is cast into it as a result, then he has suffered a clear and utter loss. **{And}** know, O you who are charged with faith and the righteous deeds that stem from it: **{the life of this world}** — in which you now live — **{is nothing but the enjoyment of delusion}**; it deceives with its fleeting pleasures and temporary comforts, distracting you from eternal bliss and lasting joy. And you, O you who are deceived by its glitter and ornamentation, do not awaken to its reality.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Powerful and All-Knowing, who decrees the time of death and administers perfect recompense on the Day of Resurrection. It honours Rasulullaah ﷺ by emphasizing the guidance he brings toward righteous deeds and awareness of the Hereafter. Spiritually, it teaches that true success lies in being saved from the Fire and admitted into Paradise, that worldly life is fleeting and deceptive, and that only by focusing on Allah, faith, and good deeds can one attain eternal victory and avoid utter loss.

Its Application: Muslims practice this verse by remembering the inevitability of death, prioritizing righteous deeds over worldly pleasures, striving for Paradise, and guarding against the deception of this temporary life.

Du‘a: O Allah, make us among those saved from the Fire and admitted into Your eternal Garden.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (186): (Qur’an 3:186)

لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۚ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذٰلِكَ مِنْ عَزْمِ الْأُمُورِ

Latublawunna feee amwaalikum wa anfusikum wa latasma'unna minal lazeena ootul Kitaaba min qablikum wa minal lazeena ashrakooo azan kaseeraa; wa in tasbiroo wa tattaqoo fa inna zaalika min 'azmil umoor

You shall certainly be tried and tested in your possessions and in your personal selves; and you shall certainly Hear much that will grieve you, from those who received the Book before you and from those who worship many gods. But if you persevere patiently, and guard against evil, then that will be a determining factor in all affairs.

Tafsir: By Allah, O believers, **{you will surely be tested}** — you will be tried and examined — **{in}** the loss and destruction of **{your wealth}**, which is but fleeting worldly possession, **{and}** through the death and loss of **{yourselves}** and your children, who are by nature perishable and destined to perish. **{And you will surely hear much hurtful speech}** — that is, words that pain and offend you — **{from those who were given the Scripture before you}** — namely the Jews and Christians — **{and from those who associate others with Allah}** — those who have neither scripture nor prophet. All of this is so that you prepare your souls for true monotheism, and so you may be firmly grounded in the station of contentment and surrender, and settled in the state of servitude — grounded, secure, without wavering or fluctuation. **{But if you are patient}** — O you who affirm the oneness of Allah — in the face of such trials, **{and you are mindful of Him}** — refraining from responding with harm or wrongdoing — **{then indeed, that}** patience and mindfulness **{is among the matters of strong resolve}**; that is, from the noble and determined affairs of the people of true tawḥīd (monotheism). So you must adhere to and persist in them, if you are truly firm in faith. May Allah, by His grace, keep us steadfast upon the path of uprightness, and protect us from that which leads to regret on the Day of Resurrection.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Wise and All-Powerful, who tests believers with loss, hardship, and hurtful speech to strengthen their faith and reliance on Him. It honours Rasulullaah ﷺ by illustrating the trials he and his followers faced and the steadfastness required to follow his guidance. Spiritually, it teaches that true monotheism requires patience, mindfulness, and unwavering trust in Allah, and that enduring trials with faith cultivates contentment, firm resolve, and preparation for the ultimate accountability on the Day of Resurrection.

Its Application: Muslims practice this verse by remaining patient in trials, guarding against wrongdoing, controlling reactions to hurtful words, and trusting Allah's wisdom, knowing perseverance and mindfulness are key to true faith and success in all affairs.

Du'a: O Allah, grant us patience, protect our hearts, and keep us steadfast in Your obedience and truth.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (187): (Qur'an 3:187)

وَإِذْ أَخَذَ اللهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ

Wa iz akhazal laahu meesaaqal lazeena ootul Kitaaba latubaiyinunnahoo linnaasi wa laa taktumoona hoo fanabazoohu waraaa'a zuhoorihim washtaraw bihee samanan qaleelan fabi'sa maa yashtaroon

And remember Allah took a covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made!

Tafsir: {And} remember, O most perfect of Messengers ﷺ, to those who harm you and your followers from among the People of the Book, the time **{when Allah took}** — He who sends the messengers and reveals the scriptures — **{a covenant}** — a firm and binding promise — **{from those who were given the Scripture}** — meaning, the scholars and religious leaders of the Jews and Christians — that: **{"You must make it clear}** — the Book, meaning its content — **{to the people, and not hide it."}** That is, you must explain it clearly and openly, without distortion or concealment, including its stories, lessons, symbols, and allusions — especially those parts that describe the Prophet Muhammad ﷺ. **{But they cast it away}** — disregarded the covenant **{behind their backs}**, as though it were nothing, even though such a covenant — for people of true resolve — should be held before their very eyes. **{And they traded it}** — they chose in its place — **{for a small price}**, meaning bribes and worldly gain from their wealthy and arrogant leaders, preserving their own status and authority at the expense of truth. **{So wretched is what they purchase}** — that is, how evil is the exchange they have made: taking petty bribes in return for hiding the descriptions of our master Muhammad ﷺ.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Knowing and Most Just, who holds accountable those who conceal divine truth and break covenants. It honours Rasulullaah ﷺ by emphasizing the importance of his revelation and the betrayal of those who hid his description despite clear guidance. Spiritually, it teaches that disregarding divine covenants and seeking worldly gain leads to spiritual ruin, that truth

cannot be suppressed before Allah's knowledge, and that ultimate recompense awaits those who betray or obscure the guidance of His messengers.

Its Application: Muslims practice this verse by upholding truth, sharing knowledge sincerely, avoiding concealment of guidance, resisting worldly gain that leads to corruption, and valuing Allah's covenant and justice above personal benefit.

Du'a: O Allah, help us uphold truth, convey knowledge sincerely, and protect us from corruption and worldly temptations.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (188): (Qur'an 3:188)

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ

Laa tahsabannal lazeena yafrahoona bimaaa ataw wa yuhibbona ai yuhmadoo bimaa lam yaf'aloo falaa tahsabannahum bimafaazatim minal 'azaabi wa lahum 'azaabun aleem

Think not that those who exult in what they have brought about, and love to be praised for what they have not done, think escape the penalty. For them is a penalty Grievous indeed.

Tafsir: {Do not think} — O you who are perfected in the mission of prophethood — that the hypocrites **{who rejoice in what they have done}** of deception and hypocrisy with the believers, outwardly displaying faith with mere words while hiding disbelief in their hearts, **{and love to be praised}** among their companions and peers **{for what they did not do}** — such as sincerity or loyalty to the believers — are safe. Even if they have managed to deceive some among the believers, their hypocrisy and deceit are obvious. **{So do not think them to be in any safety}** — any rescue or escape — **{from the punishment}** that has been prepared for them on the Day of Judgment. Rather, **{for them is a painful punishment}**, one that will cause them intense suffering — especially when they see the sincere believers enjoying eternal bliss and unending delight.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Knowing and Most Just, who exposes hypocrisy and ensures that every soul is recompensed according to its deeds. It honours Rasulullaah ﷺ by illustrating the consequences of deceit among those claiming faith while opposing his guidance. Spiritually, it teaches that hypocrisy—feigning belief and seeking praise for what one does not deserve—leads to

inevitable punishment, that outward deception cannot escape Allah's knowledge, and that true believers will be distinguished by eternal bliss, reinforcing the importance of sincerity, integrity, and devotion to Allah alone.

Its Application: Muslims practice this verse by avoiding hypocrisy, being sincere in words and deeds, not seeking praise for what they have not done, and striving for authenticity in faith, knowing Allah sees all and punishes deceit.

Du'a: O Allah, purify our hearts from hypocrisy and make our deeds sincere for Your pleasure alone.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (189): (Qur'an 3:189)

وَلِلّٰهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللّٰهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Wa lillaahi mulkus samaawaati wal ard; wallaahu 'alaa kulli shai'in Qadeer

To Allah belongs the dominion of the heavens and the earth; and Allah has power over all things.

Tafsir: {And} if they are deceived by Allah's delaying of their punishment in this worldly life, let them know that they will not be given any respite in the Hereafter; for **{to Allah belongs the dominion of the heavens}** — that is, the realm of spirits — **{and the earth}** — the realm of the physical and natural world. He has complete and independent control over both realms, acting as He wills, when He wills — whether in swift punishment or in deliberate delay. **{And Allah}**, the One and Only, utterly unique in His sovereignty and dominion, **{is capable over all things}** — whether it be to bestow abundant blessings or to withhold, to grant mercy or exact retribution — according to His perfect wisdom and justice.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Sovereign of the heavens and the earth, whose dominion is absolute and whose power encompasses all things. It honours Rasulullaah ﷺ by affirming the certainty of divine justice, the ultimate authority behind his message. Spiritually, it teaches that any delay in worldly punishment is by Allah's wisdom, not weakness, and that all will face recompense in the Hereafter, emphasizing reliance on Allah's sovereignty, the inevitability of accountability, and the futility of seeking escape from His decree.

Its Application: Muslims practice this verse by recognizing Allah's absolute sovereignty, submitting fully to His will, trusting His power in all matters, and remembering that both reward and punishment are entirely under His control.

Du‘a: O Allah, strengthen our submission to You and grant us trust in Your perfect power over all things.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (190): (Qur’an 3:190)

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ

Inna fee khalqis samaawaati wal ardi wakhtilaafil laili wannahaari la Aayaatil liulil albaab

Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding

Tafsir: {Indeed, in the creation of the heavens} — meaning, the divine names and active, outpouring attributes — **{and the earth}** — that is, the realm of nature, receptive and prepared to receive divine effusion — **{and the alternation of the night}** — symbolic of the traces of contraction and majesty — **{and the day}** — symbolic of the traces of expansion and beauty — **{are signs}** — clear indicators and evidences — pointing to the subtle connections and fine relationships between the divine names and attributes, which call forth the manifestations of divine realities throughout the horizons, according to the readiness of the receptacles and forms. These signs are apparent **{for those of understanding}** — those who have reached the essence of tawḥīd (divine oneness), having completely shed its outer shells, and now perceive with the eye of the heart the inner meanings behind the veil of appearances.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Creator of the heavens and the earth, whose signs are manifest in the natural order and the alternation of night and day. It honours Rasulullaah ﷺ by guiding believers to reflect on these signs as evidence of divine wisdom. Spiritually, it teaches inevitability: just as the cycles of creation follow divine decree, the recognition of Allah’s oneness and the reality of His attributes are unavoidable for those who seek understanding, and those who reflect deeply cannot escape the truth revealed through His creation.

Its Application: Muslims practice this verse by reflecting on the heavens, earth, and the cycle of night and day, contemplating Allah’s signs in creation, deepening understanding, and strengthening faith through awareness of His wisdom and oneness.

Du‘a: O Allah, open our hearts to Your signs and grant us understanding of Your wisdom in creation.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (191): (Qur'an 3:191)

الَّذِينَ يَذْكُرُونَ اللهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Allazeena yazkuroonal laaha qiyaamanw-wa qu'oodanw-wa 'alaa juno obihim wa yatafakkaroona fee khalqis samaawaati wal ardi Rabbanaa maa khalaqta haaza baatilan Subhaanaka faqinaa 'azaaban Naar

Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught has You created (all) this! Glory to You! Give us salvation from the penalty of the Fire.

Tafsir: And they are: **{ those who remember Allah }** the One unified in His essence in all their states, **{ standing }** upright, **{ sitting }** seated, **{ and lying on their sides }** reclining, leaning, **{ and constantly reflecting }** on **{ the creation of the heavens and the earth }** until they become intoxicated, and their intoxication rises until they become bewildered; after their bewilderment, they become engrossed; after their engrossment, they become lost; and after their being lost, they pass away. At that point, their journey is cut off. Some among them attain that rank and settle upon it, while others awaken from their intoxication and return to their bodies complete, saying: **{ Our Lord, You have not created this }**—the tangible, the visible—**{ in vain }**, useless. **{ Glory be to You }**, we exalt You, our Lord, beyond the reach of our minds and senses. **{ Protect us }** and guard us with Your kindness from **{ the punishment of the Fire }**, which is our negligence from seeking Your Noble Face.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the One whose essence is unified and whose creation inspires awe and reflection, revealing His majesty and wisdom. It honours Rasulullaah ﷺ by showing the path of devoted remembrance and contemplation that he exemplifies for believers. Spiritually, it teaches that constant reflection on Allah and His creation elevates the heart, purifies the soul, and awakens awareness of divine purpose, leading the seeker to humility, submission, and protection from misguidance and punishment, as the true reward lies in recognizing that nothing exists without Allah's will and wisdom.

Its Application: Muslims practice this verse by constantly remembering Allah in every posture, reflecting deeply on creation, praising His glory, and seeking

protection from the Fire, letting contemplation lead to humility, devotion, and spiritual awareness.

Du‘a: Our Lord, You have not created in vain; glorify us with Your guidance and protect us from the Fire.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (192): (Qur’an 3:192)

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُۥ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Rabbanaaa innaka man tudkhilin Naara faqad akhzai tahoo wa maa lizzaalimeena min ansaar

Our Lord! any whom You does admit to the Fire, Truly You coverest with shame, and never will wrong-doers Find any helpers!

Tafsir: {Our Lord, indeed whoever You admit to the Fire—You have disgraced him}, having placed him in the narrowness of existence, imprisoned, tormented, expelled; they have wronged themselves by turning away from You. **{And for the wrongdoers}** whose souls dwell in the darkness of existence, **{there are no helpers}** to aid them or deliver them from it, except those whom You have manifested by bringing forth from among them the prophets and the saints, after Your granting us success by sending the messengers.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Lord of ultimate justice and mercy, whose judgment distinguishes the righteous from the wrongdoers. It honours Rasulullaah ﷺ by affirming his role as a source of guidance and a means through which believers are led toward salvation. Spiritually, it teaches that those who turn away from Allah face disgrace and torment, while divine guidance through prophets and saints provides the only path to protection and salvation, highlighting reliance on Allah’s will and the necessity of following His chosen guides to attain success and safety from punishment.

Its Application: Muslims practice this verse by seeking Allah’s protection from wrongdoing, avoiding paths that lead to His punishment, and striving for righteousness, remembering that no helper exists for the wrongdoers except by Allah’s mercy and guidance.

Du‘a: Our Lord, protect us from the Fire and wronging ourselves, and guide us to Your mercy alone.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (193): (Qur'an 3:193)

رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۚ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

Rabbanaaa innanaa sami'naa munaadiyai yunaadee lil eemaani an aaminoo bi Rabbikum fa aamannaa; Rabbanaa faghfir lanaa zunoobanaa wa kaffir 'annaa saiyi aatina wa tawaffanaa ma'al abraar

Our Lord! we have heard the call of one calling (Us) to Faith, Believe you in the Lord, and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Yourself our souls in the company of the righteous.

Tafsir: {Our Lord, indeed we have heard a caller} compassionate, guiding, directing; for he **{calls out}** and guides **{to faith}** in Your oneness, saying: **{"Believe"}** O you who are lost in the darkness of existence, **{in your Lord}** who nurtured you with the light of being. **{So we believed}** and obeyed His command, O **{our Lord}**, thus we attained through His guidance the rank of scientific certainty in the unity of Your essence. After our realization therein, **{forgive}** cover **{our sins}** our selfishness which has made us deprived of Your presence, until, by Your kindness and grace, we attain the rank of ocular certainty by witnessing Your essence. **{And}** after our attainment therein, **{remove}** purify **{from us our evil deeds}** our traits that wholly evoke duality, so that by Your grace we realize Your existence in the rank of true certainty. **{And}** after that, **{cause us to die}** in the realm of annihilation **{with the righteous}** those who perish in God and remain by His everlasting.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text profoundly praises Allah, exalted is He, as the Source of guidance, mercy, and the Light of Being, leading souls from darkness to certainty in His Oneness. It honours Rasulullaah ﷺ as the compassionate caller whose message enables believers to attain faith and spiritual certainty. Spiritually, it conveys the soul's journey—from hearing the call and submitting, through purification and realization of divine unity, to ultimate annihilation in God—culminating in eternal nearness to Allah and union with the righteous, emphasizing surrender, guidance, and the transformative mercy of the Divine.

Its Application: Muslims practice this verse by responding to the call of faith with belief, seeking forgiveness daily, striving to purify actions and character, and hoping to live and die in righteousness alongside those devoted to Allah.

Du‘a: Our Lord, forgive us, cleanse our deeds, and let us die among the righteous.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (194): (Qur’an 3:194)

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Rabbanaa wa aatinaa maa wa'attanaa 'alaa Rusulika wa laa tukhzinaa Yawmal Qiyaamah; innaka laa tukhliful mee'aad

Our Lord! Grant us what You did promise unto us through Your messengers, and save us from shame on the Day of Judgment: For You never breakest Your promise.

Tafsir: {Our Lord}, keep us steadfast in the rank of Your servitude, **{and grant us what You promised}** through the tongue of **{Your messengers}** from revelations, visions, and all that they came with and informed about, **{and do not disgrace us}** deprive us **{on the Day of Resurrection}** when we meet You, concerning what You promised us of the honor of meeting You. **{Indeed, You}** by Your kindness and grace upon Your servants **{never break the promise}** the one You made of Your vast mercy and generosity toward Your servants.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage is a heartfelt supplication, praising Allah’s perfect mercy and faithfulness, while seeking His steadfast guidance. It honours the messengers as conveyors of divine promises, whose words reveal Allah’s truth and mercy. Spiritually, it reflects a believer’s yearning for firm servitude, protection from disgrace on the Day of Resurrection, and certainty in the fulfilment of Allah’s promises—emphasizing reliance on His grace, trust in His justice, and hope in His eternal mercy.

Its Application: Muslims practice this verse by trusting Allah’s promises, following His messengers’ guidance, striving for obedience, and seeking protection from disgrace on the Day of Judgment, relying on His unbroken covenant of mercy and justice.

Du‘a: Our Lord, fulfill Your promises to us and save us from shame on the Day of Judgment.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (195): (Qur’an 3:195)

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ ۖ بَعْضُكُمْ مِنْ بَعْضٍ ۖ
فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

Fastajaaba lahum Rabbuhum annee laaa Udee'u 'amala 'aamilim minkum min zakarin aw unsaa ba'dukum min ba'din fal lazeena haajaroo wa ukhrijoo min diyaarihim wa oozoo fee sabeelee wa qaataloo wa qutiloo la ukaffiranna 'anhum saiyi aatihim wa la udkhilanna hum Jannnatin tajree min tahtihal anhaaru sawaabam min 'indil laah; wallaahu 'indahoo husnus sawaab

And their Lord has accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: You are members, one of another: Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain, verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath; A reward from the presence of Allah, and from His presence is the best of rewards."

Tafsir: And when they humbled themselves to Allah, sought refuge in Him, and repented from what they were upon, **{then their Lord responded to them}** by accepting their repentance, saying: **{Indeed, I do not allow the work of any worker among you to be lost}** sincerely **{whether male or female}**, for **{some of you}** is born **{from others}**, your males from your females, and your females from your males, in humanity and the encompassing form suitable for vicegerency. **{So those who emigrated}** from among you from the abode of delusion, seeking to reach the abode of bliss, **{and were expelled}** because of this inclination **{from their homes}** the familiar place which is the spot of existence, **{and were harmed in My cause}** due to severing attachments and leaving the familiar, **{and fought}** with their animalistic forces, **{and were killed}** in the greater jihad. **{Indeed, I will surely expiate}** I will erase and purify **{their evil deeds}** which are their vain, destructive selves, **{and will surely admit them to gardens}** observations, revelations, and visions **{beneath which rivers flow}** meaning the rivers of knowledge and truths constantly and renewingly **{as a reward}** descending **{from Allah}** as a grace and favor. **{And Allah}** the Gatherer of all servants scattered, **{with Him is the best reward}** and the best return and final abode.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text glorifies Allah by showing His infinite mercy, justice, and care for every sincere servant, ensuring no effort in His path is wasted. It honours Rasulullaah ﷺ as the guide through whom believers follow Allah's commands, striving in the path of righteousness. Spiritually, it teaches humility, sincere repentance, and the eternal reward for those devoted to Allah, emphasizing detachment from worldly attachments and trust in divine grace.

Its Application: Muslims practice this verse by striving sincerely in Allah's cause, emigrating for His sake, enduring harm, fighting injustice, and seeking repentance, trusting that their efforts will be accepted, sins forgiven, and rewarded with eternal Gardens flowing with divine blessings.

Du'a: Our Lord, accept our efforts, forgive our sins, and grant us Your highest reward in Paradise.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (196): (Qur'an 3:196)

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ

Laa yaghurrannaka taqal lubul lazeena kafaroo fil bilaad

Let not the strutting about of the Unbelievers through the land deceive you

Tafsir: { Do not be deceived } O Perfect Messenger by **{ the movement of those who disbelieve }** meaning: their travel and wandering **{ through the lands }** seeking to gain benefits and trade.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah by emphasizing His supreme knowledge and control over all affairs, showing that nothing escapes His wisdom. It honours Rasulullaah ﷺ as the Perfect Messenger, guiding believers to discern truth beyond appearances. Spiritually, it reminds one not to be deceived by outward worldly activity, but to trust in Allah's decree.

Its Application: Muslims practice this verse by not envying or being deceived by the apparent success of disbelievers, keeping trust in Allah, and focusing on righteous deeds rather than worldly status.

Du'a: Our Lord, keep us focused on Your path and protect us from being misled by worldly show.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (197): (Qur’an 3:197)

مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ ۚ وَبِئْسَ الْمِهَادُ

Mataa'un qaleelun summa ma'waahum Jahannam; wa bi'sal mihaad

Little is it for enjoyment: Their ultimate abode is Hell: what an evil bed (To lie on)!

Tafsir: As it is **{ a brief enjoyment }**—a slight pleasure in a short duration, **{ then }** after the end of the first life, **{ their refuge }** and return **{ is Hell }**—the distance and abandonment, where they will remain forever, **{ and evil is the resting place }**, the resting place of the fires of deprivation.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah by affirming His justice in assigning ultimate recompense. It honours Rasulullaah ﷺ indirectly, as the guide who warns of the consequences of heedlessness. Spiritually, it reminds believers that worldly pleasures are fleeting, and the true outcome depends on submission to Allah, with Hell as the refuge for the heedless.

Its Application: Muslims practice this verse by valuing the eternal life of the Hereafter over fleeting worldly pleasures, avoiding sinful indulgence, and striving for deeds that lead to Paradise rather than temporary enjoyment.

Du‘a: Our Lord, guide us to eternal success and protect us from the fleeting pleasures that lead to Hell.

Juz Lan Tanaalou (4) Surah Aali ‘Imraan (3) Ayat (198): (Qur’an 3:198)

لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ

Laakinil lazeenat taqaw Rabbahum lahum Jannnaatun tajree min tahtihal anhaaru khaalideena feehaa nuzulammin 'indil laah; wa maa 'indal laahi khairul lil abraar

On the other hand, for those who fear their Lord, are Gardens, with rivers flowing beneath; therein are they to dwell (for ever),- a gift from the presence of Allah; and that which is in the presence of Allah is the best (bliss) for the righteous.

Tafsir: { But those who fear their Lord } and refrain from being preoccupied with the adornments of this world and its possessions, turning sincerely towards Him, **{ for them }** with Him **{ are gardens }** of spiritual delight, **{ beneath which rivers flow }**—rivers of religious knowledge, **{ abiding therein forever }** as a dwelling from Allah when they have reached Him. **{ And know, O believers, }** that **{ what is with Allah }** of continuous rewards and eternal pleasures **{ is better for the righteous }** who are directed towards the abode of stability.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah by highlighting His generosity and the eternal rewards He grants to the righteous. It honours Rasulullaah ﷺ indirectly, as the guide whose teachings lead believers toward this ultimate reward. Spiritually, it reminds the faithful that sincere devotion and fear of Allah bring lasting bliss, far surpassing worldly pleasures.

Its Application: Muslims practice this verse by cultivating God-consciousness, avoiding attachment to worldly distractions, performing righteous deeds, and seeking eternal rewards, knowing that what Allah grants is the ultimate and best bliss.

Du'a: Our Lord, make us among those who fear You and grant us the eternal bliss of Your presence.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (199): (Qur'an 3:199)

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلّٰهِ لَا يَشْتَرُونَ بِآيَاتِ اللهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ إِنَّ اللهَ سَرِيعُ الْحِسَابِ

Wa inna min Ahlil Kitaabi lamai yu'minu billaahi wa maaa unzila ilaikum wa maaa unzila ilaihim khaashi 'eena lillaahi laa yashtaroona bi Aayaatil laahi samanan qaleelaa; ulaaa'ika lahum ajruhum 'inda Rabbihim; innal laaha saree'ul hisaab

And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: They will not sell the Signs of Allah for a miserable gain! For them is a reward with their Lord, and Allah is swift in account.

Tafsir: { And indeed, among the People of the Book, there are those who believe in Allah, } the Revealer of the books sent to the messengers, **{ and }** do not distinguish between the books and the messengers at all, but rather believe

in all **{ that was revealed to you }**—the Qur'an and the Messenger, who is our master Muhammad ﷺ—**{ and that was revealed to them }** of the Torah and the Gospel, revealed to Moses and 'Isaa—peace be upon them—and likewise in all the other books revealed from Him; for they have achieved true servitude and monotheism, and in this faith and submission, they are **{ humble before Allah, }** sincere to Him. And the sign of their humility and sincerity is that they **{ do not exchange Allah's signs }**—meaning they do not alter or trade His revelations—**{ for a small price, }** such as the rabbis of the Jews and the jurists of this nation in this era—may Allah forsake them—who cheat in the rulings of the noble Shariah according to their corrupt desires, take bribes for their false schemes, and call it a legal stratagem, as if the saying of the Prophet, ﷺ, has come true: "It began as strange, and it will return as strange." **{ Those }** sincere and humble **{ will have their reward with their Lord, }** who will grant them their rewards beyond expectation. **{ Indeed, Allah }**—who knows their inner intentions—**{ is swift in account }**, holding them accountable for their deeds and rewarding them quickly, even increasing their reward out of grace and favor.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His perfect justice and swiftness in rewarding the sincere, humble servants who submit fully to His will. It honours Rasulullaah ﷺ as the final guide whose message confirms previous revelations, showing his worthiness as the seal of all messengers. Spiritually, it highlights that true humility, sincerity, and adherence to divine guidance lead to Allah's favor, protection from corruption, and multiplied rewards, illustrating the ultimate goal of faithful monotheism.

Its Application: Muslims practice this verse by believing sincerely in all of Allah's revelations, respecting His messengers, avoiding corruption or trading divine guidance for worldly gain, and striving for humility and obedience to earn His swift and abundant reward.

Du'a: Our Lord, strengthen our faith in Your revelations and grant us reward for our sincerity and humility.

Juz Lan Tanaalou (4) Surah Aali 'Imraan (3) Ayat (200): (Qur'an 3:200)

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللهَ لَعَلَّكُمْ تُفْلِحُونَ

Yaaa aiyuhal lazeena aamanus biroo wa saabiroo wa raabitoo wattaqul laaha la'allakum tuflihoon

O you who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that you may prosper.

Tafsir: { O you who have believed } in the oneness of Allah, the essence of your faith is patience through the hardships of the paths of monotheism, **{ be patient }** through the difficulties of the obligations imposed upon you, **{ and persevere }** against the obstructing forces of the nafs that hinder the purifying exercises of corrupt desires, **{ and firmly attach your hearts }** to the visions and unveilings brought by the divine breezes and merciful inspirations, **{ and fear Allah }** from all that obstructs and distracts you, **{ so that you may succeed }**, winning from Him what no eye has seen, no ear has heard, and no human heart has conceived. Our Lord, pour patience upon us, cause us to die as Muslims, gather us with the steadfast and those firmly attached, and grant us mercy from Yourself, indeed You are the Most Merciful of the merciful.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His infinite mercy, guidance, and the unseen rewards reserved for the patient and devoted. It honours Rasulullaah ﷺ as the exemplar whose teachings and spiritual inspirations guide believers to steadfastness and true devotion. Spiritually, it emphasizes patience, perseverance, and attachment to divine guidance as the path to ultimate success, mercy, and eternal closeness to Allah.

Its Application: Muslims practice this verse daily by remaining patient in worship and hardship, encouraging one another toward obedience, resisting inner desires, staying spiritually alert, and living with God-consciousness so that their actions consistently lead to true success.

Du‘a: O Allah, grant us patience, steadfast hearts, mutual support in goodness, and success through Your fear.

Conclusion of the Surah

O you, Muhammadan observer of the flood of unveiling, witnessing, and certainty, and the descent of tranquillity and empowerment, you must be patient with what has befallen you of trials and afflictions, tests from God upon your steadfastness in the path of monotheism, the truthfulness of your resolve in the way of annihilation, and the loftiness of your ambition in realization of the eternal abode. Tie your heart to your Truth, which is your origin and reality, turning towards it and directing yourself to it, avoiding everything that hinders you from it—from all that pertains to your essence and identity, which hold no reality upon verification and acknowledgment of what follows from them and

their contingencies; for they are transient appearances, vain shadows, sheer non-existence that has no reality, no traces except that the True Existence has spread over them and extended to them with all perfections, so reflections and shadows appear shining and renewed constantly according to the continual manifestations of the Names and Attributes. The veiled ones mistakenly think these are separate entities, but in truth, it is one single manifestation in this manner.

Grant us by Your kindness the sweetness of Your knowledge and Your oneness. So you may purify your conscience from all that leads to imitation and speculation, and free your heart and veil from everything that deludes multiplicity and diversity, until your chest expands and your heart widens; becoming a dwelling for the authority of existence, which is the source of all perfections and generosity, the direction of the seeker and the existent, the flowing basin, and the praiseworthy station. And beware, beware of following the whispers of your own desires which are your fiercest enemy, the strongest that seduces and misleads you; indeed, all your devils have arisen from them and you have followed them. Therefore, you must take refuge in complete guidance, which is the Quran revealed from Allah to the best of creation, supported by the All-Knowing, the Most Wise; to guide the misguided to the path of monotheism away from following the rebellious devil, and to bring them to the purity of abstraction and the clarity of oneness by Allah's grace and His drawing. Grant us success by Your kindness and generosity in what You love and are pleased with from us.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by exalting His absolute Oneness, infinite knowledge, and perfect guidance, showing that all transient realities are mere reflections of His supreme existence. It honours Rasulullaah ﷺ as the ultimate observer and exemplar, whose patience, steadfastness, and alignment with divine truths illuminate the seeker's path. Spiritually, it calls for detachment from illusions, purification of the heart, reliance on divine guidance through the Qur'an, and vigilance against the self's desires, so that the seeker may attain clarity, unity, and proximity to Allah.

Its Application: This passage is practiced daily by remaining patient through trials, detaching the heart from ego and illusions, resisting desires, and returning constantly to Allah through the Qur'an, sincerity, and remembrance, seeking unity, clarity, and steadfastness on the path of tawḥīd.

Du'a: O Allah, purify our hearts from illusion, anchor us in You, and guide us to sincere oneness.

Juz No. 4

لَنْ تَنَالُوا

Lan Tanaalou

Surah No. 4

سُورَةُ النِّسَآءِ

مَدَنِيَّةٌ

Surah An Nisaa
Madaniyyah

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (1): (Qur'an 4:1)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

بِا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللهَ كَانَ عَلَيْكُمْ رَقِيبًا

Yaaa aiyuhan naasut taqoo Rabbakumul lazee khalaqakum min nafsinw waahidatinw wa khalaqa minhaa zawjahaa wa bas sa minhumaa rijaalan kaseeranw wa nisaaa'aa; wattaqul laahallazee tasaaa 'aloona bihee wal arhaam; innal laaha kaana 'alaikum Raqeeba

O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through whom you demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.

Tafsir: {O mankind}, those who have forgotten their original home and true abode, distracted by the adornments of this world that prevent reaching it, you must fear its snares and avoid its traps, so that you do not fall from your original rank and true place. **{Fear}** — that is, avoid and take refuge with **{your Lord who}** nurtured you with excellent upbringing, for He **{created you}** outwardly and brought you into existence first **{from a single soul}** — the active station encompassing all cosmic and existential ranks, which is the comprehensive Muhammadan station, also called the universal intellect and the supreme pen; completing your inner and hidden self. **{And created from it}** through the spiritual marriage and true union between the divine Names and Attributes **{its mate}** — the universal receptive flood of all effects emanating from the chosen Origin; completing your outward form and testimony, so that they deserved the vicegerency and guardianship both outwardly and inwardly. **{And}** after making them a pair as such, He **{dispersed}** and spread **{from the two of them}** as well through that mentioned union **{many men}** — active, abundant manifestations — **{and women}** — receptive, abundant vessels for each counterpart, varying according to the subtle connections occurring between the beloved manifestations, as clarified by the books and messengers. And since "The Lord" is among the Names that vary according to the one who is Lorded over, He declared His divinity encompassing all Names and Attributes without distinction, as an emphasis and exaggeration for the matter of piety, saying: **{And fear Allah}** — meaning, beware of whatever distracts you from Him,

glory be to Him, though He is closer to you than your jugular vein; for He is **{the One you ask about}** and compete over **{Him}**, imagining beyond His utmost nearness. **{And uphold}** the **{ties of kinship}** which indicate the spiritual marriage and lively union as mentioned. **{Indeed, Allah}** surrounds you and your conditions **{is ever watchful over you}**, a Protector who guards you from that which would not benefit you if you are sincerely devoted.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His supreme creative power, His nurturing of humanity, and His all-encompassing vigilance over every being. It honours Rasulullaah ﷺ by presenting the Muhammadan station as the universal origin and perfect exemplar, through whom divine knowledge, guidance, and cosmic order are manifested. Spiritually, it reminds humanity of their true origin, urging mindfulness of Allah, preservation of inner and outward duties, and recognition of their cosmic purpose, so that they remain aligned with divine unity and attain the station of sincere devotion and fulfilment.

Its Application: Muslims live this verse daily by honoring Allah through God-consciousness, respecting human dignity, fulfilling mutual rights, maintaining family ties, and remembering that all people share one origin under Allah's constant watchfulness.

Du'a: O Allah, unite our hearts, help us honor our ties, and live in reverence of You.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (2):
(Qur'an 4:2)

وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا

Wa aatul yataamaaa amwaalahum wa laa tatabad dalul khabeesa bittaiyibi wa laa ta'kulooo amwaalahum ilaaa amwaalikum; innahoo kaana hooban kabeeraa

To orphans restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin.

Tafsir: Among the matters that must be preserved, O you who are commanded to be righteous, are the rights of orphans. Therefore, O guardians and trustees, you must safeguard the wealth of the orphan upon the death of his father or grandfather, increase it through fair trade and dealings, and spend it only to the

extent of necessity. **{And}** after reaching maturity, **{give the orphans}** before maturity; for their wealth is not complete after maturity, **{their wealth}** which is preserved and inherited from their parents. **{And}** when you deliver it, **{do not exchange the bad}** — the inferior of your wealth — **{for the good}** — the good of their wealth. **{And}** also, if you intend to use their wealth for their maintenance, **{do not consume their wealth together with your own}** mixed with your money, **{indeed}** such **{action is a great sin}**, a tremendous wrongdoing that completely nullifies nobility and honor.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His command for justice, protection, and care for the vulnerable, showing His mercy and wisdom in human affairs. It honours Rasulullaah ﷺ as the exemplar whose teachings guide believers in fulfilling these rights with sincerity and integrity. Spiritually, it reminds guardians to act with fairness, restraint, and purity of intention, preserving the orphan's wealth and dignity as an act of devotion, reflecting trust in Allah and adherence to His moral guidance.

Its Application: Muslims practice this verse by protecting orphaned children's wealth, managing it honestly, avoiding any misuse, and returning it fully when due, knowing that justice toward the vulnerable is a core act of righteousness before Allah.

Du'a: O Allah, make us trustworthy guardians and protect us from injustice toward the weak.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (3):
(Qur'an 4:3)

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

Wa in khiftum allaa tuqsitoo fil yataamaa fankihoo maa taaba lakum minan nisaaa'i masnaa wa sulaasa wa rubaa'a fa'in khiftum allaa ta'diloo fawaahidatan aw maa malakat aimaanukum; zaalika adnaaa allaa ta'ooloo

If you fear that you shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.

Tafsir: {And if you fear} O guardians, **{that you will not be just}** and fair **{in}** protecting **{the orphans}**—the women who have wealth and beauty—**{then marry what pleases you}** from the women who have reached maturity, whom your right hand owns, or from the orphans and your desire for them, **{two, three, or four}**—that is, two by two, three by three, or four by four—provided you maintain justice among them. **{But if you fear that you will not be just, then marry only one}**, so that you may avoid temptation, whether she is a free woman **{or one of the slaves you possess}**. And since Islam does not prescribe monasticism—because wisdom requires its absence, as the Prophet ﷺ indicated by saying: "There is no monasticism in Islam"—God pointed to the minimal degree of marriage, symbolic of spiritual marriage and true connection, by saying: **{That is}**—meaning marriage to one woman, and contentment with slaves—**{the nearest degree of marriage}** for those who fear **{that they cannot maintain}**—meaning they cannot sustain many dependents.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His wisdom and guidance in regulating human relationships and responsibilities, showing His care for justice and balance. It honours Rasulullaah ﷺ as the exemplar who conveys these divine instructions clearly and practically. Spiritually, it teaches mindfulness, fairness, and self-restraint in fulfilling marital duties, ensuring that desire does not override justice or moral responsibility.

Its Application: Muslims practice this verse by prioritizing justice, choosing marriage responsibly, limiting themselves to what they can manage fairly, and avoiding any arrangement that leads to oppression, neglect, or misuse of rights—especially of the vulnerable.

Du‘a: O Allah, grant us justice, self-restraint, and choices that keep us from wrongdoing.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (4):
(Qur’an 4:4)

وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا

Wa aatun nisaaa'a sadu qaatihinna nihlah; fa in tibna lakum 'an shai'im minhu nafsan fakuloohu hanee'am mareee'aa

And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer.

Tafsir: **{And}** when you intend to marry, O Muslims, **{give the women}**—whether free or slaves **{their due dowries} {as a gift}**—meaning their bridal gifts **{and if they willingly}**—out of love and pleasure in your hearts—**{give you part} {of it}**—all or some **{then accept it} {and enjoy it} {lawfully and with good cheer}**, **{a wholesome gift}**, as a means to maintain fairness and justice, which are among the limits set by God related to piety.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His wisdom in setting just and fair limits in human relationships, ensuring that rights are protected and honored. It honours Rasulullaah ﷺ as the guide who conveys these divine laws, showing the path to righteous conduct. Spiritually, it teaches Muslims generosity, fairness, and lawful enjoyment in marriage, fostering love, consent, and ethical responsibility.

Its Application: Muslims practice this verse by honoring women's rights in marriage, giving the dowry sincerely without pressure, and accepting any voluntary return with gratitude, fairness, and lawful intention, upholding dignity and mutual goodwill in family life.

Du'a: O Allah, make us just, generous, and grateful in fulfilling the rights You have ordained.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (5):
(Qur'an 4:5)

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

Wa laa tu'tus sufahaaa'a amwaalakumul latee ja'alal laahu lakum qiyaamanw-warzuqoohum feehaa waksoohum wa qooloo lahum qawlam ma'roofaa

To those weak of understanding Make not over your property, which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.

Tafsir: **{And}** also among the rights related to piety, O guardians, is that **{you do not give the foolish}** whether they are from your own lineage or those affiliated with you, those who have gone beyond the bounds of reason and the rank of responsibility and accountability, **{your wealth which Allah}** has made **{for you}** a trust, O wise and responsible ones, **{as a means}** for your establishment in obedience and worship. **{But}** provide for them, meaning their food and other needs during the period of their work **{therein}**, from its profit and growth, **{and clothe them}** also from it. **{And}** if any among them has the

slightest awareness of addition and ownership but does not reach sound management and lawful handling, **{speak to them}** with **{kind words}** that are intellectually and legally acceptable so their hearts are not broken.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His wisdom in entrusting wealth as a means for guidance, responsibility, and piety. It honours Rasulullaah ﷺ as the perfect exemplar who teaches proper guardianship and ethical conduct. Spiritually, it emphasizes justice, kindness, and care toward those under one's authority, nurturing both responsibility and compassion.

Its Application: Muslims apply this verse by managing wealth responsibly, protecting those unable to handle it, meeting their needs with care, and addressing them gently and respectfully, recognizing wealth as a trust meant to sustain lives, not to harm dignity.

Du'a: O Allah, make us wise trustees, gentle in speech, and just in caring for those dependent on us.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (6):
(Qur'an 4:6)

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا

Wabtalul yataamaa hattaa izaa balaghun nikaaha fa in aanastum minhum rushdan fad fa'ooo ilaihim amwaalahum wa laa ta' kuloohaaa israafanw wa bidaaran ai yakbaroo; wa man kaana ghaniyyan falyasta' fif wa man kaana faqeeran fal ya' kul bilma'roof; fa izaa dafa'tum ilaihim amwaalahum fa ash-hidoo 'alaihim; wa kafaa billaahi Haseeba

Make trial of orphans until they reach the age of marriage; if then you find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When you release their property to them, take witnesses in their presence: But all-sufficient is Allah in taking account.

Tafsir: {And} also among the matters that must be preserved is the trial or maturity of orphans before delivering their wealth to them. **{Test}** and try, O

guardians, the minds of **{the orphans}** and their prudence in ongoing dealings among parties in transactions **{until they reach marriageable age}**, meaning the considered age for marriage, which is fifteen according to Al-Shafi'i – may Allah have mercy on him – and eighteen according to Abu Hanifa. **{Then if you sense}** that is, you feel and perceive **{maturity}** in them, sufficient prudence for lawful dealings, **{then deliver to them their wealth}** as mentioned, without delay or procrastination, and if you do not sense the considered maturity in them, do not give it to them but rather keep it until maturity is confirmed. However, **{do not consume it wastefully}** by overspending the fee for safekeeping **{nor hastily}** hasten to consume it, fearing **{that they may grow up}** and remove it from your hands. **{And whoever among you, O guardians, is wealthy}** and comfortable, **{let him refrain}** from consuming it; refraining is better for him in this world and the Hereafter. **{And whoever among you is poor}** and in hardship, **{let him consume}** from it **{in a reasonable manner}**, moderately—not less than the fee for safekeeping nor more—preserving the rights of both parties. **{And when you deliver to them their wealth after you sense considered maturity in them, bring}** witnesses from among just Muslims **{over them}** to testify to what takes place between you and them, **{and sufficient is Allah as a reckoner}**, meaning Allah is sufficient as a reckoner over what happens between you and Him during the period of safekeeping, He holds you accountable and rewards you according to His reckoning. And due to the danger of such dealings, the masters of guardianship among the sheikhs—may Allah sanctify their secrets—prevent those willing from engaging in such matters because people rarely avoid danger, especially in such pitfalls. Establish our feet on the path of Your monotheism, and protect us from danger and instability therein by Your grace and generosity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His perfect wisdom in entrusting guardians with the care and preservation of orphaned wealth, ensuring justice, moderation, and accountability. It honours Rasulullaah ﷺ as the exemplar who guides proper ethical conduct in trust and guardianship. Spiritually, it teaches vigilance, patience, fairness, and reliance on Allah in safeguarding rights until maturity and prudence are established.

Its Application: Muslims practice this verse by responsibly assessing an orphan's maturity, safeguarding their wealth without misuse, taking only fair compensation if needed, and returning it transparently with witnesses, knowing Allah constantly holds them accountable.

Du'a: O Allah, grant us honesty, wisdom, and trustworthiness in fulfilling the rights You entrusted to us.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (7):
(Qur'an 4:7)

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا

Lirrijaali naseebum mimmaa tarakal waalidaani wal aqraboona wa lin nisaaa'i naseebum mimmaa tarakal waalidaani wal aqraboona mimmaa qalla minhu aw kasur; naseebam mafroodaa

From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, a determinate share.

Tafsir: Then, when He first commanded His servants to have piety in an emphatic and decisive manner, and coupled with it the preservation of kinship ties, care for orphans, and compassion for the foolish who have fallen below the rank of the wise, He intended to clarify the conditions of inheritance and inheritors in general, so that no oppression or injustice occurs in it as happened in the first ignorance (Jahiliyyah); for it is reported that they did not allow women to inherit, arguing that they do not participate in war or repel the enemy. Allah refuted them and assigned to each party a fixed, determined share, saying: **{For men}** whether they are adults or not, wise or foolish, **{is a share}** among them that is fixed and prescribed **{from what the parents and near relatives leave; and for women}** also, whether mature or not, wise or not, **{a share}** determined **{from what the parents and near relatives leave, whether little or much—an assigned share}**, specified in the Book of Allah, whose explanation and appointment is near.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His perfect justice and wisdom in establishing fixed, equitable shares of inheritance for all, protecting the vulnerable from oppression. It honours Rasulullaah ﷺ by presenting him as the divinely guided exemplar through whom these rulings are clarified and implemented. Spiritually, it teaches fairness, respect for rights, and adherence to divine law in preserving social and familial balance.

Its Application: Muslims practice this verse by learning Islamic inheritance, honoring women's and men's fixed shares, avoiding cultural bias, documenting estates justly, supporting orphans, and settling family wealth transparently to prevent oppression and preserve kinship.

Du‘a: O Allah, grant us justice in inheritance, protect our families from oppression, and help us honor every rightful share.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (8):
(Qur’an 4:8)

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

Wa izaa hadaral qismata ulul qurbaa walyataamaa walmasaakeenu farzuqoohum minhu wa qooloo lahum qawlam ma'roofaa

But if at the time of division other relatives, or orphans or poor, are present, feed them out of the (property), and speak to them words of kindness and justice.

Tafsir: {And} among the matters resulting from piety: the heirs should give charity from the inheritance **{when the division is present}**, meaning at the time of division, to **{close relatives}** who are deprived, blocked from inheritance, **{and the orphans}** who have no wealth or caretaker, **{and the needy}** who lack means of livelihood, **{so provide for them from it}**, that is, O heirs, give them from the divided inheritance a portion that does not cause the inheritance to be forbidden for the heirs, **{and speak to them}** at the time of giving **{with kind words}**, free from any reproach or harm.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text praises Allah by showing His care for social justice, guiding believers to support the needy through inheritance. It honours Rasulullaah ﷺ as the divinely inspired messenger whose guidance ensures ethical dealings. Spiritually, it teaches generosity, compassion, and mindfulness, reminding heirs to give charity with sincerity, fairness, and gentle conduct.

Its Application: Muslims practice this verse by sharing from what they have with present relatives, orphans, and the poor, giving what is reasonable, and speaking gently, respectfully, and without reproach, reflecting piety, compassion, and social responsibility during moments of division.

Du‘a: O Allah, soften our hearts, make us generous and kind, and let us give with justice and mercy.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (9):
(Qur’an 4:9)

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

Walyakhshal lazeena law tarakoo min khalfihim zurriyyatan di'aafan khaafoo 'alaihim falyattaqul laaha walyaqooloo qawlan sadeedaa

Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort).

Tafsir: {And let those who} are guardians or those present **{fear}** the wrath and anger of Allah, who attend upon one nearing death to urge him to give charity from his wealth in a way that would invalidate the heirs' shares; and those present must assign **{if}** they die or **{leave behind descendants} {weak}** without wealth or caretaker, **{fear}** completely that they might lose out. How then do they not fear for those weak ones? Indeed, the believer must love for his brother what he loves for himself, even more so. **{So let them fear Allah}**, those present or guardians, from improper urging that breaches the heirs' rightful shares, **{and let them say}** and advise him with **{sound words}**, balanced between excess and neglect, to care for both parties and preserve their well-being.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His perfect justice and the obligation to fear Him in all matters of wealth and care. It honours Rasulullaah ﷺ implicitly as the guide whose teachings direct believers to act with fairness and compassion. Spiritually, it teaches mindfulness, ethical responsibility, and loving concern for others, ensuring both the rights of heirs and the welfare of the needy are preserved.

Its Application: Muslims practice this verse by advising the dying with sincerity, protecting heirs' rights, avoiding emotional pressure, fearing Allah as for their own families, and speaking balanced, comforting words that preserve justice and mercy for all involved.

Du'a: O Allah, grant us sincerity, wisdom, and fear of You in every word we speak.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (10): (Qur'an 4:10)

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا

Innal lazeena ya'kuloona amwaalal yataamaa zulman innamaa ya'kuloona fee butoonihim Naaranw-wa sayaslawna sa'eeraa

Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!

Tafsir: Then Allah said in rebuke and reproach to the oppressors eager to consume the wealth of orphans—whether rulers, guardians, or dominant heirs: **{Indeed, those who consume the wealth of the orphans unjustly}** without lawful permission, **{they only consume into their bellies fire}**, metaphorically in this life, followed by the literal fire in the next life, which is the fire of distance and abandonment, **{and they will burn in it}**—that is, they will enter **{a blazing fire}** from which no one will escape.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by demonstrating His perfect justice and protection over the weak and vulnerable, especially orphans. It honours Rasulullaah ﷺ as the divinely guided messenger whose teachings warn against injustice and exploitation. Spiritually, it conveys the gravity of wrongdoing, urging mindfulness, integrity, and fear of Allah to safeguard the rights of the innocent.

Its Application: Muslims practice this verse by strictly protecting orphans' wealth, avoiding any misuse, managing it transparently, and remembering accountability before Allah, knowing that injustice toward the vulnerable leads to severe consequences in this life and the next.

Du'a: O Allah, protect us from injustice, guard us from consuming what is unlawful, and make us trustworthy guardians.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (11):
(Qur'an 4:11)

يُوصِيكُمُ اللهُ فِي أَوْلَادِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ ۚ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۗ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً مِنَ اللهِ ۗ إِنَّ اللهَ كَانَ عَلِيمًا حَكِيمًا

Yooseekumul laahu feee awlaadikum liz zakari mislu hazzil unsayayn; fa in kunna nisaaa'an fawqas nataini falahunna sulusaa maa taraka wa in kaanat waahidatan falahan nisf; wa li abawaihi likulli waahidim minhumas sudusu mimmma taraka in kaana lahoo walad; fa il lam yakul lahoo waladunw wa warisahooo abawaahu fali ummihis sulus; fa in kaana lahoo ikhwatun fali ummihis sudus; mim ba'di wasiyyatiny yoosee bihaaa aw dayn; aabaaa'ukum wa abnaaa'ukum laa tadroona aiyuhum aqrabu lakum naf'aa; fareedatam minallaah; innal laaha kaana 'Aleeman Hakeemaa

Allah (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased Left brothers (or sisters) the mother has a sixth. (The distribution in all cases ('s) after the payment of legacies and debts. You know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, Al-wise.

Tafsir: Then, after Allah assigned an apportioned share to the inheritors in a general sense, He intended to specify and appoint their exact shares, saying: **{Allah instructs you concerning your children}** meaning He takes a covenant from you and commands you to uphold it **{that the male shall have the equal of the share of two females}**, because every male necessarily needs one or more females to marry, so that the divine system and the spiritual marriage order may be fulfilled, and he must provide all her needs; likewise, every female necessarily needs a male who marries her and provides for her needs, so divine wisdom requires that their shares be in proportion to their sufficiency and need, and so Allah appointed their shares as such. **{But if there are only daughters, more than two, then they shall have two-thirds of what the deceased leaves}**; and if there is only **{one daughter}**, she shall have half of what the deceased leaves. If there are two daughters only, there is a difference of opinion: Ibn Abbas said their ruling is like the one daughter, while others said it is like more than two daughters, making the word **{more than}** inclusive as in the verse: **{Strike above the necks}** [Al-Anfal: 12]. Likewise, Allah assigned the share of the parents, saying: **{And to the parents, a sixth each of what the deceased leaves, if he has children}**; if he has no children and his parents inherit him, then the mother gets a third, and the father gets the rest—this applies if only the father and mother are heirs. **{If the deceased has siblings}**, then **{the mother shall have a sixth}** that is, the mother's share is reduced from a third to a sixth if siblings exist, unlike the father who does not have this limitation. This is after **{the deduction of any will the deceased made}** for the poor or **{payment of any debt}** owed, both after funeral preparations and burial. Then Allah pointed out that the matter of inheritance and appointment of shares is an act of obedience; you must not deviate from it due to your preferences or assumptions, to give inheritance to some heirs and deny it to others, but you must not discriminate between them, whether they be **{your parents or your children}**. For you **{do not know}** and cannot be certain **{which of them is nearer to you in benefit}** in the Hereafter by Allah's judgement, so you must not exceed the division ordained by Allah, but rather submit to it and observe it as a **{prescribed duty}** from **{Allah}**, based purely on knowledge and wisdom. **{Indeed, Allah}**

who reforms the condition of His servants, **{is Knowing, Wise}** in arranging and managing it.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His perfect knowledge, wisdom, and justice in determining the fixed shares of inheritance, ensuring fairness and balance among heirs. It honours Rasulullaah ﷺ as the divinely guided messenger through whom these rulings were conveyed to humanity. Spiritually, it emphasizes obedience, submission, and trust in Allah's divine decree, reminding believers that adherence to His commands safeguards both worldly justice and eternal reward.

Its Application: Muslims practice this verse by learning Allah's fixed inheritance rules, settling debts and wills first, resisting personal bias, and distributing estates exactly as prescribed, trusting Allah's wisdom over personal judgment and family preferences.

Du'a: O Allah, help us submit to Your wise laws and distribute wealth with justice and obedience.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (12):
(Qur'an 4:12)

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ ۚ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ ۚ مِنْ
بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ ۚ فَإِنْ كَانَ لَكُمْ وَلَدٌ
فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ ۚ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۗ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوِ امْرَأَةٌ
وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ ۚ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذٰلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۚ
مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ ۚ وَصِيَّةً مِنَ اللهِ ۗ وَاللهُ عَلِيمٌ حَلِيمٌ

Wa lakum nisfu maa taraka azwaajukum il lam yakul lahunna walad; fa in kaana lahunna waladun falakumur rub'u mimmaa tarakna mim ba'di wasiyyatiny yooseena bihaaa aw dayn; wa lahunnar rubu'u mimmaa taraktum il lam yakul lakum walad; fa in kaana lakum waladun falahunnas sumunu mimmaa taraktum; mim ba'di wasiyyatin toosoona bihaaa aw dayn; wa in kaana rajuluny yoorasu kalaalatan awim ra atunw wa lahooo akhun aw ukhtun falikulli waahidim minhumas sudus; fa in kaanooo aksara min zaalika fahum shurakaaa'u fissulus; mim ba'di wasiyyatiny yoosaa bihaaa aw dainin ghaira mudaaarr; wasiyyatam minal laah; wallaahu 'Aleemun Haleem

In what your wives leave, your share is a half, if they leave no child; but if they leave a child, you get a fourth; after payment of legacies and debts. In what you leave, their share is a fourth, if you leave no child; but if you

leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-knowing, Most Forbearing.

Tafsir: {And for you, O males, is half of what your wives leave} of females, **{if they have no child}** from you or from others, or descendants, even if distant. **{But if they have a child}** or descendants as mentioned, **{then for you is one-quarter of what they leave}** after the execution of a **{will they made}** for the poor, or **{payment of a debt}** due upon them. **{And for them, the wives, is one-quarter of what you leave}**, O husbands, **{if you have no child}** from them or from others, or descendants as mentioned before. **{But if you have a child}**, under the general rule, **{then for them is one-eighth of what you leave}** also **{after the execution of a will you make}** as a means of drawing nearer to Allah, or **{payment of a debt}** binding on you. **{And if the deceased is a man who leaves an inheritance}** and he is **{a kalalah}**—that is, he has neither a father nor a child—**{or a woman likewise}**, and he has **{a brother or a sister}** from the mother (because the ruling on siblings from both parents or from the father will be discussed later in the surah, so here it must refer to what it does), **{then for each one of them is a sixth}** of his estate. **{But if they are more than two, then they share one-third}** equally because the cause is common among them. This is also **{after the deduction of any will made or debt owed}**. Therefore, O judges, you must implement this division **{without harm}**, as a covenant and command from **{Allah}** for the reformation of His servants. And **{Allah}**—the Reconciler among His servants—is **{Knowing}** of their interests and **{Forbearing}**, not hastening punishment on those who resist His ruling.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His perfect knowledge, justice, and wisdom in assigning precise inheritance shares to husbands, wives, and siblings, ensuring fairness and protecting the rights of all parties. It honours Rasulullaah ﷺ as the divinely appointed messenger through whom these rulings are communicated. Spiritually, it teaches obedience, submission, and reliance on Allah's decrees, reminding believers that following His guidance in worldly matters reflects trust in His ultimate justice and care.

Its Application: Muslims practice this verse by learning spousal and sibling inheritance shares, settling debts and wills first, avoiding harm or manipulation, and distributing wealth fairly as Allah ordained, trusting His knowledge and forbearance over personal emotions.

Du‘a: O Allah, grant us fairness, patience, and obedience to Your laws in dividing what You entrusted to us.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (13):
(Qur’an 4:13)

تِلْكَ حُدُودُ اللهِ ۚ وَمَنْ يُطِعِ اللهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذٰلِكَ الْفَوْزُ الْعَظِيمُ

Tilka hudoodul laah; wa mai yuti'il laaha wa Rasoolahoo yudkhilhu Jannaatin tajree min tahtihal anhaaru khaalideena feehaa; wa zaalikal fawzul 'azeem

Those are limits set by Allah: those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever) and that will be the supreme achievement.

Tafsir: {These} aforementioned matters concerning the conditions of the deceased **{are the limits set by Allah}**, established among you, O believers in Allah and His Messenger. **{And whoever obeys Allah}** by fulfilling His commands and avoiding His prohibitions, **{and His Messenger}** in all that he has brought from his Lord—matters related to purifying the outer and inner selves from human impurities and worldly attachments—**{He (Allah) will admit him}**, by His grace and kindness, **{into Gardens}**—meadows of divine unity, which are the certainties of knowledge by inference, direct vision, and inner truth—**{beneath which rivers flow}**, the rivers of partial knowledges flowing from the unseen world to the world of testimony. And they will never depart from them, rather they will be **{abiding therein forever}**. **{And that}**—this everlasting abiding—is **{the great success}** and the most noble bounty. Blessed is the one who attains the great success from Allah.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His supreme wisdom, mercy, and ability to establish just and precise limits for human affairs, rewarding obedience with eternal Gardens and flowing rivers of knowledge. It honours Rasulullaah ﷺ as the divinely appointed messenger whose guidance leads to purification of the outer and inner self. Spiritually, it conveys that true success lies in submission to Allah’s commands, attaining everlasting bliss, knowledge, and nearness to Him.

Its Application: Muslims practice this verse by respecting Allah’s set limits in inheritance and all dealings, obeying His commands sincerely, and following the Prophet’s guidance, trusting that true success lies in obedience rather than personal desire.

Du‘a: O Allah, help us obey You and Your Messenger and grant us the everlasting success of Paradise.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (14): (Qur’an 4:14)

وَمَنْ يَعْصِ اللهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ

Wa mai ya'sil laaha wa Rasoolahoo wa yata'adda hudoodahoo yudkhilhu Naaran khaalidan feehaa wa lahoo 'azaabum muheen

But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment.

Tafsir: {And whoever disobeys Allah} by denying His commands and persisting in His prohibitions, **{and His Messenger}** through rejection, harm, and lack of obedience, **{and transgresses His limits}** which He has set among His servants, **{He (Allah) will admit him}**—by His Name Al-Muntaqim (the Avenger)—**{into a Fire}**, which is the fire of distance and expulsion from His nearness and grace, and he becomes **{abiding therein forever}**. **{And for him}**—due to his disobedience and persistence—**{is a humiliating punishment}**, distancing him from the presence of Divine closeness. Grasp us with Your gentleness, O Subtle One in Your kindness. Then, after He clarified the laws of inheritance and the conditions of the heirs, and specified their shares and allotted portions, He intended to warn the believers against fornication—an act that violates the sanctity of Allah’s limits established between divinely beloved marital unions, and that results in the confusion of lineage upon which these prescribed rulings depend. In sum, it is a deviation from the Divine sunnah He has ordained among His servants according to Divine wisdom and benefit, a benefit tied to the innate nature upon which they were created—namely, essential tawḥīd (Divine unity). And fornication occurs between a man and a foreign (non-married, non-permissible) woman; hence, Allah began by addressing the matter of women, clarifying their rulings and referring the judgment regarding men to analogy—due to the ugliness and enormity of the crime, as if He, Most High, deemed such sins and grave offenses unthinkable among the people of faith. Moreover, because women are, in their nature, the snares of devils—by whom the devils ensnare both the weak and the strong among believers—as confirmed by the saying of the Prophet (peace and blessings be upon him): "Satan never despairs of the son of Adam except that he comes to them through women."

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His absolute justice, mercy, and the consequences He ordains for obedience or disobedience, showing His names Al-Muntaqim (the Avenger) and Subtle (Al-Latif) in action. It honours Rasulullaah ﷺ as the divinely guided messenger through whom divine laws are clarified. Spiritually, it teaches that adherence to Allah's limits—especially regarding inheritance, marital fidelity, and avoidance of fornication—is essential for maintaining divine order, preserving lineage, and safeguarding one's soul from humiliation and distance from Allah's presence.

Its Application: Muslims practice this verse by avoiding deliberate disobedience, respecting Allah's boundaries in law and conduct, repenting quickly after mistakes, and remembering that transgressing divine limits leads to loss and humiliation in the Hereafter.

Du'a: O Allah, protect us from disobedience, keep us within Your limits, and save us from humiliating punishment.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (15):
(Qur'an 4:15)

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ ۖ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

Wallaatee ya'teenal faahishata min nisaaa'ikum fastash-hidoo 'alaihinna arba'atam minkum fa in shahidoo fa amsikoohunna fil buyooti hatta yatawaffaa hunnal mawtu aw yaj'alal laahu lahunna sabeelaa

If any of your women are guilty of lewdness, Take the evidence of four (Reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way.

Tafsir: {And those women who commit indecency}—the shameful act, namely fornication—**{from among your women}** who are under your care and in your wedlock, and you are informed of it—God forbid—then in that case, you must not rush to accuse or stone them immediately. Rather, **{seek witnesses}**—request testimony from those who reported it—so that they may **{testify against them}**, confirming the act of fornication. The valid testimony must be by **{four from among you}**, meaning four upright men from among your community, with the condition that they did not spy or deliberately watch, but instead happened upon the act by chance, unexpectedly, and saw what they saw—something as explicit as a "kohl stick in a kohl container"—and that they were

shocked and disturbed by it. **{So if they testify}**—these witnesses, in the required, exact manner—then you, O believers who are entrusted with upholding Allah's boundaries, should not be hasty or excessive in your resentment and in driving them out. Rather, you must **{confine them to the houses}**—those very homes you dwell in—without seeking to interact with them, lest your action bring a new disgrace upon you by driving them out. Leave them there **{until death takes them}** naturally, **{or until Allah appoints for them}**—meaning, decrees for them—**{a (different) way}**, that is, a definitive ruling concerning their case. This was the law at the beginning of Islam, and it was later abrogated by the verse of stoning and flogging.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His justice and precise legal guidance in regulating moral and social order, showing His care for fairness and the protection of rights even in cases of grave sin. It honours Rasulullaah ﷺ by referencing his role in conveying and implementing Allah's laws. Spiritually, it teaches that accusations and punishments must be measured, verified, and conducted with due process, emphasizing restraint, integrity, and reliance on divine decree rather than human haste, illustrating that true adherence to Allah's limits ensures both justice and the preservation of communal harmony.

Its Application: Muslims practice this verse by upholding strict justice standards, avoiding accusations without clear proof, protecting dignity, leaving judgment to lawful authority, and trusting Allah's wisdom, mercy, and evolving rulings rather than acting on suspicion or anger.

Du'a: O Allah, guard our tongues from false claims and guide us to justice, mercy, and wisdom.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (16):
(Qur'an 4:16)

وَاللَّذَانِ يَأْتِيَانِهَا مِنْكُمْ فَآذُوهُمَا ۖ فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا ۗ إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا

Wallazaani ya'tiyaanihaa minkum fa aazoohumaa fa in taabaa wa aslahaa fa a'ridoo 'anhumaaa; innal laaha kaana Tawwaabar Raheema

If two men among you are guilty of lewdness, punish them both. If they repent and amend, Leave them alone; for Allah is Oft-returning, Most Merciful.

Tafsir: {And the two who commit it}—that is, the shameful act of sodomy, which is more vile than fornication—**{from among you}** O men, meaning both the one who does the act and the one to whom it is done. This act is considered

even more disgraceful than fornication, because both parties go beyond the bounds set by Allah and fall below the dignity of humanity; they engage in something neither reason nor religion approves of—unlike fornication. Due to its repulsiveness and foul nature, Allah did not assign a fixed legal punishment for it in His Book that clarifies the moral code of humankind—as if these individuals are not even human, but like animals, or even worse. Therefore, He said: **{So harm them}**—meaning, inflict upon them a severe rebuke and strong disciplinary punishment to deter them. **{But if they repent}**—and refrain from the act—**{and reform}**—by correcting the corruption caused through sincere repentance and regret—**{then turn away from them}**—that is, forgive them, and intercede on their behalf, without scolding or humiliating them. **{Indeed, Allah}**—who knows the conditions of His sinful servants—**{is Ever-Accepting of repentance}** from them, bringing them back from what they committed with regret, **{Most Merciful}**, forgiving them for what they have done.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by showing His justice, wisdom, and mercy in addressing even the most vile sins, emphasizing His knowledge of human actions and His capacity to forgive. It honours Rasulullaah ﷺ by framing him as the guide who communicates Allah's commands. Spiritually, it teaches that sin must be confronted firmly, yet sincere repentance is always met with forgiveness, illustrating the balance between deterrence, moral accountability, and divine compassion.

Its Application: Muslims practice this verse by upholding moral boundaries without vigilantism, encouraging sincere repentance, supporting reform, avoiding public shaming, and leaving discipline to lawful authority, while showing mercy once wrongdoing is abandoned.

Du'a: O Allah, accept our repentance, reform our hearts, and envelop us in Your mercy and forgiveness.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (17):
(Qur'an 4:17)

إِنَّمَا التَّوْبَةُ عَلَى اللهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللهُ عَلَيْهِمْ ۗ وَكَانَ اللهُ عَلِيمًا حَكِيمًا

Innamat tawbatu 'alallaahi lillazeena ya'maloonas sooo'a bijahaalatin summa yatooboona min qareebin fa ulaa'ika yatoobul laahu 'alaihim; wa kaanal laahu 'Aleeman Hakeemaa

Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom.

Tafsir: Then He, the Exalted, said: **{Indeed, repentance}**—meaning, the only true and accepted repentance—**{is}** the repentance that arises purely from genuine remorse, which stems from the awakening of the heart to the ugliness of the sin. This is the repentance that is valid and leads to its acceptance by Allah, and that is beneficial—**{for those}**, that is, the believers **{who commit evil}**, meaning a shameful or blameworthy act, not intentionally or deliberately, but rather **{in ignorance}** of its repulsiveness and the severity of its consequences. **{Then}**, when they reflect and realize its ugliness, **{they repent}** and hasten to return and seek forgiveness **{soon after}**—meaning, before reaching the point of no return, such as the approach of death. **{So those}** who repent in this manner, promptly and sincerely, **{Allah will turn to them in mercy}**—meaning, He accepts their repentance after He has granted them the ability and guidance to do so, and He inspired them to seek it. **{And Allah has always been}**, the One fully aware of what lies within their hearts, **{All-Knowing}** of their past sins, **{Most Wise}** in making repentance obligatory on them, so they may repair what they have broken within themselves.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His perfect knowledge, wisdom, and mercy in accepting sincere repentance. It honours Rasulullaah ﷺ as the exemplar and guide whose mission makes believers aware of the path to true repentance. Spiritually, it teaches that genuine remorse, prompt correction, and conscious return to Allah cleanse the heart and restore one's spiritual integrity.

Its Application: Muslims practice this verse by recognizing mistakes committed in ignorance, feeling genuine remorse, repenting promptly, and striving to correct themselves, trusting that Allah, in His infinite knowledge and wisdom, will accept sincere repentance.

Du'a: O Allah, forgive our unintentional mistakes, guide our hearts to true repentance, and envelop us in Your mercy.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (18):
(Qur'an 4:18)

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

Wa laisatit tawbatu lillazeena ya'maloonas saiyiaati hattaaa izaa hadara ahadahumul mawtu qaala innee tubtul 'aana wa lallazeena yamootoona wa hum kuffaar; ulaaa'ika a'tadnaa lahum 'azaaban aleemaa

Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting Faith: for them have We prepared a punishment most grievous.

Tafsir: {And repentance is not} beneficial when it is made under compulsion and necessity, **{for those who commit evil deeds}** throughout their lives while continually delaying repentance, **{until, when death comes to one of them}**, and he is forced to repent, **{he says}**, full of regret and sorrow, compelled by despair after having lost hope in life and witnessing the signs of death upon him in its throes: **{Indeed, I repent now}**, with strong emphasis and urgency. Yet this repentance does not benefit him, no matter how much he insists—because the secret behind Allah not accepting it lies in the fact that returning and turning back to Allah must come from deliberate intention and free will to be valid and accepted by Him. It cannot come from compulsion and necessity, for in such a state, the person is no longer described as obedient or sincerely seeking closeness to Allah. Rather, **{nor}** is there any distinction between them and the disbelievers—**{those who die while they are disbelievers}**, remaining in that state till death. **{Those}** who delayed and neglected repentance—**{We have prepared}**, through Our Name "The Avenger," in the next life, **{for them a punishment}** of rejection and exclusion, **{painful}**, causing great suffering—especially when they see those who repented early seated in places of honor, near a Sovereign fully capable of showing mercy—or taking vengeance. Turn to us in mercy, O Allah, by Your grace, for You are truly the Accepting of repentance, the Most Merciful.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His perfect justice, mercy, and wisdom, showing that He accepts only sincere repentance and distinguishes true believers from the heedless. It honours Rasulullaah ﷺ implicitly, as His guidance makes people aware of the proper path to turn back to Allah. Spiritually, it teaches that repentance must arise from free will and conscious intention; delayed or forced remorse at death is insufficient, highlighting the urgency of sincere self-correction and moral responsibility.

Its Application: Muslims practice this verse by repenting promptly and sincerely for sins committed, avoiding delay, and maintaining faith throughout life, understanding that last-minute, forced repentance at death is not accepted by Allah.

Du‘a: O Allah, guide us to timely, sincere repentance and save us from the punishment of neglect and disbelief.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (19): (Qur’an 4:19)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

Yaaa aiyuhal lazeena aamanoo laa yahillu lakum an tarisun nisaaa'a karhan wa laa ta'duloohunna litazhaboo biba'di maaa aataitumoohunna illaaa ai ya'teena bifaahishatim mubaiyinah; wa 'aashiroo hunna bilma'roof; fa in karihtumoohunna fa'asaaa an takrahoo shai'anw wa yaj'alal laahu feehi khairan kaseeraa

Tafsir: O you who believe! You are forbidden to inherit women against their will. Nor should you treat them with harshness, that you may Take away part of the dower you have given them, except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If you take a dislike to them it may be that you dislike a thing, and Allah brings about through it a great deal of good.

Then, when the custom during the time of ignorance (Jāhiliyyah) was to inherit women against their will—whereby if a man died and had male relatives, one of them would throw his cloak over the deceased man’s wife, thereby claiming control and guardianship over her—he could then choose to marry her, whether with her former dowry or by force or consent, and he could harm her or prevent her from marrying until she gave him something equal to her dowry before releasing her—Allah Most High warned the believers against such practices, saying: **{O you who have believed}** in Allah and His Messenger, abandon all remnants of your pre-Islamic ignorance, particularly the practice of inheriting women. And know that **{it is not lawful for you}** in your religion and law **{to inherit women}**—whether relatives of yours or your deceased relatives’ wives—and marry them or demand ransom from them, **{by force}**, meaning either you are forcing them, or they are coerced into marrying you. **{And}** also among the divine boundaries concerning women is that **{you do not constrain them}** absolutely; meaning, it is not permissible for you to tighten matters upon your wives when your love for them has diminished or your hearts have grown cold, **{in order to take back}** at the time of divorce **{some of what you gave them}** as a bridal gift—or all of it—**{except if they commit}**, God forbid, **{a**

clear immorality}, meaning a sinful act clearly forbidden by reason and the Sacred Law, **{manifest}**, firmly established and visible. **{But if they do not commit such sins}**, then **{live with them honorably}**, in a way that is acceptable by reason and law. **{And if you dislike them}**, by your natural disposition, then you must suppress those inclinations that oppose reason and the Divine Law, for they stem from animalistic impulses; do not give them weight or follow their dictates. **{For it may be that you dislike a thing}**, due to your natural instinct, **{while Allah places in it}**, out of His wisdom and knowledge of benefit, **{much good}**, which is useful for you and for others.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His perfect wisdom and justice in abolishing unjust pre-Islamic customs, showing that His commands preserve human dignity and uphold moral law. It honours Rasulullaah ﷺ as the conveyor of divine guidance, protecting women and reforming social practices in accordance with Allah's will. Spiritually, it teaches believers to control their base desires, follow divine law, and trust in Allah's wisdom, recognizing that what seems undesirable may conceal hidden benefit, and that ethical treatment of others—including spouses—is a reflection of sincere faith and obedience.

Its Application: Muslims practice this verse by respecting women's consent in marriage, honoring their dowry, avoiding harshness, treating wives kindly and fairly, and trusting Allah's wisdom even in matters they personally dislike, knowing goodness may arise unexpectedly.

Du'a: O Allah, guide us to kindness, justice, and respect in marriage, and grant us wisdom in all our dealings.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (20):
(Qur'an 4:20)

وَإِنْ أَرَدْتُمُ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا

Wa in arattumustib daala zawjim makaana zawjin wa aataitum ihdaahunna qintaaran falaa ta'khuzoo minhu shai'aa; ata'khuzoonahoo buhtaannanw wa ismam mubeenaa

But if you decide to take one wife in place of another, even if you had given the latter a whole treasure for dower, Take not the least bit of it back: Would you take it by slander and manifest wrong?

Tafsir: **{ And if }** your natural inclination overcomes you **{ and you intend to replace a wife }**—a new married woman **{ in place of an old wife }** whom you wish to divorce, then your duty in your religion is that you do not take anything from the divorced woman. **{ And }** if **{ you have given }** at the time of marriage **{ one of them }**—that is, each one of them if there are more than one—**{ a qintar }**—a large amount of wealth, accumulated and stored—**{ then do not take from it }** from the qintar **{ anything }**—not even a small or insignificant amount. **{ Do you take it }**—that is, from their dowries, O you who are excessive in following nature—**{ as a slander }** you falsely attribute to them **{ and }** thereby you **{ earn } { a clear sin }**, a great one in the sight of Allah and the believers.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His perfect justice and moral guidance, protecting the rights of women and preventing oppression. It honours Rasulullaah ﷺ as the divinely appointed messenger who conveys these ethical rules, safeguarding dignity and fairness in marital relations. Spiritually, it teaches restraint over base desires, obedience to Allah's limits, and recognition that injustice—even in small matters—incurs great sin.

Its Application: Muslims practice this verse by respecting a wife's full dower even in divorce, avoiding reclaiming any part of it, treating former spouses justly, and refraining from slander or wrongdoing, regardless of personal desire or inclination.

Du'a: O Allah, help us honor our commitments, act justly in marriage and divorce, and avoid wrongdoing.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (21):
(Qur'an 4:21)

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

Wa kaifa ta'khuzoonahoo wa qad afdaa ba'dukum ilaa ba'dinw wa akhazna minkum meesaaqan ghaleezaa

And how could you take it when you have gone in unto each other, and they have Taken from you a solemn covenant?

Tafsir: **{ And how do you take it }** while you do not know, **{ and }** you are aware that **{ some of you }**—your males—**{ have gone }** and delivered the dowry **{ to some of the others }**—your females—**{ and they have taken }** their pledge **{ from you }** for your sake and the care of your well-being, **{ a strong covenant }**, a firm and unbreakable pledge, which is that they do not commit immorality, nor do they give up their adornment except to their husbands, and that they lower

their gaze towards you, serve you, and behave well with you, along with other rights and limits.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His wisdom in establishing clear moral and social limits, safeguarding the dignity and rights of both men and women. It honours Rasulullaah ﷺ as the Messenger who conveys these divine covenants, ensuring justice and ethical conduct. Spiritually, it teaches believers the sacredness of trust, the seriousness of covenants, and the importance of respecting boundaries in obedience to Allah.

Its Application: Muslims practice this verse by honoring the marital covenant, respecting the trust and dignity of their wives, refraining from taking back what was rightfully given, and upholding all responsibilities and rights agreed upon in marriage.

Du'a: O Allah, help us honor our covenants, respect our spouses, and uphold the trust You have placed in us.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (22):
(Qur'an 4:22)

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا

Wa laa tankihoo maa nakaha aabaaa'ukum minan nisaaa'i illaa maa qad salaf; innahoo kaana faahishatanw wa maqtanw wa saaa'a sabeelaa

And marry not women whom your fathers married, except what is past: It was shameful and odious,- an abominable custom indeed.

Tafsir: **{ And }** also among the limits related to the matter of women is that **{ you do not marry }**—meaning do not approach or have intercourse, O believers—**{ what your fathers have married }** or approached **{ of women }** whether they are your mothers or not, free or slaves, due to the abhorrence of this matter by reason, law, and honor, even by nature itself, based on what is reported about some animals that they do not mate with their mother, like the noble horse and others. Whoever commits what is forbidden deserves God's wrath and expulsion. **{ Except what has already passed }**—meaning what occurred before the prohibition was revealed—**{ indeed }** this kind of marriage of the ancestors **{ was } { a great immorality }** among the great immoral acts prohibited by the law, **{ and }** along with that **{ a detestable thing }** causing deprivation and expulsion from the place of human dignity; therefore the Arabs called those who did such a thing "al-Muqta" (the detested), **{ and an evil way }** for whoever follows this path of distance and abandonment from the arena of

presence. May God protect us from the evil of our souls and the bad deeds we commit.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by emphasizing His wisdom in setting ethical and moral boundaries, protecting human dignity and natural order. It honours Rasulullaah ﷺ as the one who conveyed these divine prohibitions, guiding humanity away from immorality. Spiritually, it teaches reverence for natural law, obedience to Allah, and avoidance of acts that corrupt the soul and community.

Its Application: Muslims practice this verse by avoiding marriage to women their fathers married, respecting natural and divine boundaries, upholding honor and morality, and rejecting immoral customs, trusting Allah's limits preserve dignity and prevent corruption.

Du'a: O Allah, protect us from immorality, guide our choices in marriage, and keep us within Your honorable limits.

Juz Lan Tanaalou (4) Surah An Nisaa (4) Ayat (23):
(Qur'an 4:23)

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

Hurrimat 'alaikum umma haatukum wa banaatukum wa akhawaatukum wa 'ammaatukum wa khaalaatukum wa banaatul akhi wa banaatul ukhti wa ummahaatu kumul laateee arda' nakum wa akhawaatukum minarradaa'ati wa ummahaatu nisaaa'ikum wa rabaaa'i bukumul laatee fee hujoorikum min nisaaa'ikumul laatee dakhaltum bihinna Fa il lam takoonoo dakhaltum bihinna falaa junaaha 'alaikum wa halaaa'ilu abnaaa'ikumul lazeena min aslaabikum wa an tajma'oo bainal ukhtaini illaa maa qad salaf; innallaaha kaana Ghafoorar Raheema

Prohibited to you (For marriage) are:- Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (Who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom you have gone in, no prohibition if you have not gone in; (Those

who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful;-

Tafsir: From the severity of its harshness and the great abhorrence it holds with God, He, glorified be He, placed it before all forbidden things, then detailed it by saying: **{ It is forbidden for you }** in your religion **{ to marry your mothers }** meaning marriage to them is absolutely prohibited, **{ and your daughters }** likewise, **{ and your sisters }** including all who are considered sisters, **{ and your paternal aunts }** themselves, **{ and your maternal aunts }** also, **{ and the daughters of your brothers }** whether from both parents or from the father or mother, **{ and the daughters of your sisters }** likewise, **{ and }** also forbidden to you are **{ your mothers who nursed you }** even one or two sucklings, **{ and }** also forbidden are **{ your sisters from breastfeeding }** because what is forbidden by breastfeeding is often what is forbidden by kinship, **{ and }** likewise forbidden to you **{ are the mothers of your wives }** due to the sanctity of in-law relations, **{ and }** also forbidden to you **{ are your stepdaughters }** who are in your custody while those stepdaughters **{ are from your wives whom you have consummated marriage with; but if you have not consummated marriage with them, there is no blame }** meaning no restriction **{ on you }** in marrying them, **{ and }** likewise forbidden in your religion are **{ the wives of your sons who are from your own loins }**, and **{ also forbidden is that you marry two sisters simultaneously } { except what has already passed }** such as these cases before your faith, for you will not be held accountable for them, **{ indeed God }** who reforms your conditions **{ is Forgiving }** of your sins after your repentance and seeking forgiveness, **{ Merciful }** to you who He accepts your repentance no matter how great your slip may be.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah by highlighting His perfect wisdom and justice in forbidding relationships that would harm family integrity and moral order. It honours Rasulullaah ﷺ as the divine guide conveying these laws clearly. Spiritually, it teaches believers to obey Allah's limits, respect sacred bonds, and seek His mercy and forgiveness.

Its Application: Muslims practice this verse by strictly avoiding marriage with anyone forbidden by kinship, breastfeeding, or marital ties, respecting divine boundaries, maintaining family dignity, and trusting Allah's mercy for past mistakes or ignorance.

Du'a: O Allah, guide us to obey Your marriage limits and bless us with purity, respect, and Your forgiveness.

Lessons From Juz 3 And Juz 4

Juz 3 and Juz 4 teach Muslims justice, compassion, and obedience to Allah's laws. They emphasize fair inheritance, protection of orphans and women, proper marital conduct, and moral accountability. Believers are reminded to repent sincerely, avoid transgression, uphold family and social responsibilities, and trust Allah's wisdom even in dislike or difficulty. Obedience brings mercy and Paradise, while disobedience leads to punishment. These chapters highlight ethics, equity, and spiritual growth in daily life.

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اَللّٰهُ وَرَسُولُهُ أَعْلَمُ

Allah and His Apostle ﷺ know best.

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