



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

التَّفْسِيرُ الْجَامِعُ

At Tafsir ul Jaami'
The Comprehensive Interpretation

English Translation of
Tafsir ul Jilani

By
Shaikh 'Abdul Qaadir al Jilani (ra)

In Praise of
Allah (ﷻ) and Rasouloullah (ﷺ)

Juz

7 and 8

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The Intent Of At-Tafsir ul Jaami' 2

Juz No. 7

Wa Idhaa Sami'ou

Surah No. 5 ... Al Maaidah

Verse 83 to 120 3

Surah No. 6 ... Al An'aam

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Surah No. 6 ... Al An'aam

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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 in whose decisions resides the best of plans, the One whose knowledge can't be encompassed by anyone, the One who has neither ancestor nor descendant, the One who has neither partner nor heir, the One who holds the secrets of His books, the One who has bestowed the Qur'an upon His best of creation, the first and last of all prophets, the best of all messengers, the example and model of all creations, the one and only leader and guide of this Ummah, 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, Tafsir ul Jaami' inspired by the work of Sayyidouna Shaikh 'Abdul Qadir Al Jilani (ra). May Allah elevate his status in his grave and in Aakhirah. In shaa Allah, we will deal with Juz / Siparah 7 and 8 in this book.

Juz 7 continues the unfolding guidance of the Qur'an through Surah al-Maa'idah, emphasizing faithfulness to covenants, lawful conduct, and moral responsibility. It highlights the consequences of obedience and betrayal, calls to justice even against oneself, and reminds believers that true honour lies in obedience to Allah.

Juz 8 spans the end of Surah al-An'am and the beginning of Surah al-A'raaf, focusing on pure tawhid, rejection of superstition, and gratitude for divine blessings. It contrasts guidance with misguidance, narrates lessons from earlier nations, and urges sincere worship founded on knowledge and reflection.

May Allah accept our intention and this tiny contribution to the world of Tafsir / Exegesis. 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 Muharram 1448 / 27 June 2026

Al Madina Masjid, Mauritius

Juz No. 7

وَ إِذَا سَمِعُوا

Wa Idhaa Sami'ou

Surah No. 5

سُورَةُ الْمَائِدَةِ

مَدَنِيَّةٌ

Surah Al Maaidah
Madaniyyah

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (83):
(Qur'an 5:83)**

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۚ يَقُولُونَ رَبَّنَا
آمَنَّا فَكُتِبْنَا مَعَ الشَّاهِدِينَ

Wa izaa sami'oo maaa unzila ilar Rasooli taraaa a'yunahum tafeedu minad
dam'i mimmmaa 'arafoo minalhaqq; yaqooloona Rabbanaaa aamannaa
faktubnaa ma'ash shaahideen

And when they listen to the revelation received by the Messenger, you will see their eyes overflowing with tears, for they recognise the truth: they pray: "Our Lord! we believe; write us down among the witnesses.

Tafsir ul Jilani: {**And**} from the utmost intensity of their longing for the rank of true certainty, {**when they hear what has been sent down to the Messenger**} of wisdoms, rulings, reminders, symbols, indications, lessons, and parables each pointing to the station of true certainty {**you see**}, O beholder, {**their eyes overflowing**} flowing {**with tears**} due to the peak of their delight and the depth of their yearning for that rank, and that humility and longing, {**from what they recognized**}, according to their capacity and strength, {**of**} the signs of the station of {**the Truth**}. How then when they fully realize it and become firmly established in the seat of truthfulness? {**They say**}, from the intensity of their tenderness and yearning calling, supplicating, anxious, bewildered, fearful, cautious, and hopeful: {**Our Lord, we believe**}; we have affirmed the truth and realized what You granted us of the two ranks of knowledge and direct witnessing, and after we attained them by Your enabling, {**so write us**} by Your gentleness {**among the witnesses**}, the firmly established who were present, whose journey ceased, who became bewildered until they were lost or annihilated there is no deity but He; everything perishes except His Face.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The passage exalts Allah as the Absolute Truth whose revelation awakens certainty and hearts to tears. It honours the noble Prophet Muhammad ﷺ as the divinely chosen Messenger through whom guidance descends. Spiritually, it portrays souls ascending toward true certainty, humbled by recognition of truth and yearning to be counted among the sincere witnesses by Allah's grace.

Its Application: Muslims practice this verse by listening attentively to the Qur'an, reflecting humbly, allowing hearts to soften, strengthening faith through knowledge and action, and sincerely praying to live by revealed guidance while seeking to be truthful witnesses to the truth.

Du'a for Ummah: O Allah, increase our faith, soften our hearts to Your truth, and write us among the sincere witnesses.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (84):
(Qur'an 5:84)**

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ

Wa maa lanaa laa nu'minu billaahi wa maa jaaa'anaa minal haqqi wa natma'u ai
yudkhillanaa Rabbunaa ma'al qawmis saaliheen

"What cause can we have not to believe in Allah and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?"

Tafsir ul Jilani: {And} they also say, from the intensity of their regret and thirst: {What is with us} , what has come upon us {that we do not believe} affirm, have certainty, and submit {in Allah}, the One, manifest in all existence, independent of proof or argument, {and} that we do not follow and comply with {what has come to us of} the evidences of {the Truth} and its firm foundation, {while} despite that {we hope} and yearn {that our Lord will admit us with the righteous people}, to that noble rank.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the One, self-evident Truth, manifest in all creation and worthy of absolute faith. It honours the noble Prophet Muhammad ﷺ as the bearer of the clear proofs of truth. Spiritually, it reveals awakened souls reproaching themselves, yearning for faith, and hoping through Allah's mercy to be joined with the righteous.

Its Application: Muslims live this verse by renewing faith daily, following divine guidance sincerely, questioning their shortcomings humbly, and nurturing hope in Allah's mercy while striving to act righteously in belief, worship, and character.

Du'a for Ummah: O Allah, strengthen our faith in You, guide us to Your truth, and admit us among the righteous.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (85):
(Qur'an 5:85)**

فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ

Fa asaabahumul laahu bima qaloo Jannnaatin tajree min tahtihal anhaaru
khaalideena feehaa; wa zaalika jazaaa'ul muhsineen

And for this their prayer has Allah rewarded them with gardens, with rivers flowing underneath,- their eternal home. Such is the recompense of those who do good.

Tafsir ul Jilani: And after they turned in fear to Allah and were sincere in what they revealed, {Allah rewarded them} and granted them {what they had said}, hoping, supplicating, wishing, and regretting, {gardens} gardens of knowledge, witnessing, and truth {beneath which rivers flow} rivers of understanding and realities from the tongues of those endowed with insight and certainty; to revive a town dead from the veiled and imprisoned by chains of imitation, and fetters of conjecture, {abiding therein forever} as Allah wills, there is no power nor strength except through Allah, and {that} is the great success and noble bounty, {the reward of the doers of good}, leading to the rank of true certainty.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The verse praises Allah as the Generous Rewarder, who grants eternal gardens of knowledge and truth to the sincere. It honours the Prophet Muhammad ﷺ as the guide whose message opens the way to insight. Spiritually, it emphasizes that turning sincerely to Allah, with humility and hope, leads to lasting bliss and the ultimate reward for the righteous.

Its Application: Muslims apply this verse by sincerely seeking knowledge, acting with excellence, reflecting on truth, turning humbly to Allah, and striving to purify hearts, aiming to live righteously and earn His eternal reward.

Du'a for Ummah: O Allah, grant us sincerity, true knowledge, and admit us into Your gardens of eternal bliss and guidance.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (86):
(Qur'an 5:86)**

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ

Wallazeena kafaroo wa kazzaboo bi Aayaatinaaaa ulaaa'ika Ashaabul Jaheem

But those who reject Faith and belie our Signs,- they shall be companions of Hell-fire.

Tafsir ul Jilani: {And those who disbelieved} in Our Oneness {and denied Our signs} pointing to it, clarifying its method, {those} far removed, confined within the narrowness of possibility, {are the companions of Hellfire}; from which there is no salvation, nor escape from its terrors.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the All-Knowing, whose signs and Oneness are undeniable. It

honours the Prophet Muhammad ﷺ as the Messenger conveying this truth. Spiritually, it warns of the dire consequences for persistent rejection, showing that turning away from divine guidance leads to inevitable torment and the loss of eternal salvation.

Its Application: Muslims apply this verse by affirming Allah's Oneness, studying His signs, sincerely following the Prophet ﷺ guidance, and avoiding disbelief or neglect, thereby protecting themselves from spiritual ruin and the consequences of denial.

Du'a for Ummah: O Allah, strengthen our faith, protect us from disbelief, and keep us steadfast upon Your guidance and truth.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (87):
(Qur'an 5:87)**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

Yaaa aiyuhal lazeena aamanoo laa tuharrimoo taiyibaati maaa ahallal laahu
lakum wa laa ta'tadoo; innal laaha laa yuhibbul mu'tadeen

O you who believe! make not unlawful the good things which Allah has made lawful for you but commit no excess: for Allah loves not those given to excess.

Tafsir ul Jilani: And when the Christians reached the extreme in renouncing worldly desires and themselves, forbidding to themselves what Allah had made lawful, and exceeded to the point that their nature no longer remained balanced as it was created, Allah wished to guide the believers to a straight path, a clear and moderate way between excess and neglect, so as not to corrupt or distort the natural disposition; for Allah, Glorified, in creating dispositions, made wondrous works, marvellous designs arising from pure wisdom, encompassing all divine attributes of knowledge, power, will, and others. So the Caller said: **{O you who have believed}** affirm the religion of Islam, and follow what you are commanded and abstain from what you are forbidden; you must **{not forbid the good things which Allah has made lawful for you}** in your religion **{and do not transgress}** the limits of Allah, by excessive asceticism or renunciation, leading to ostentation and reputation; **{indeed, Allah}** who manages His servants **{does not love the transgressors}** who exceed the bounds of His divinely ordained guidance and order.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The verse praises Allah as the Wise Creator, who balances human nature with moderation and lawfulness. It honours the Prophet Muhammad ﷺ as the guide calling believers to follow a balanced, righteous path. Spiritually, it teaches that true

faith lies between excess and neglect, obeying Allah's commands without overburdening oneself, leading to sincere devotion and divine love.

Its Application: Muslims apply this verse by practicing moderation in worship and worldly matters, consuming lawful provisions, avoiding extremes, following the Prophet ﷺ guidance sincerely, and ensuring actions are for Allah alone, free from ostentation or self-imposed hardship.

Du'a for Ummah: O Allah, grant us moderation in faith and deeds, and protect us from excess, neglect, and ostentation.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (88):
(Qur'an 5:88)**

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

Wa kuloo mimmaa razaqakumul laahu halaalan taiyibaa; wattaqul laahallazee
antum bihee mu'minoon

**Eat of the things which Allah has provided for you, lawful and good; but
fear Allah, in Whom you believe.**

Tafsir ul Jilani: {And} when you hear from the Truth what you have heard, {eat} of the good things {which Allah has provided for you, lawful} without extravagance, {good} from the effort of your own hands and sweat of your brow, in proportion to what sustains your nature and strengthens you to establish Allah's commands and laws, {and fear Allah, in whom you believe}, certain and sincere, avoiding transgressing His limits and committing prohibitions. Be mindful of His power and retribution and know that the best provision for you in this world is your piety and contentment, for which Allah has advised you.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The verse glorifies Allah as the Provider of lawful sustenance and guidance. It honours the Prophet Muhammad ﷺ as the Messenger conveying divine instruction. Spiritually, it teaches believers to consume lawfully, work sincerely, avoid excess, and cultivate piety, knowing that true strength and satisfaction come from obeying Allah and fearing His limits.

Its Application: Muslims apply this verse by eating lawful, wholesome food, working honestly, avoiding extravagance, and balancing worldly efforts with worship, maintaining God-consciousness in all actions while strengthening themselves to follow Allah's commands sincerely.

Du'a for Ummah: O Allah, bless our sustenance, make it lawful and pure, and help us act righteously with fear of You.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (89):
(Qur'an 5:89)**

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

Laa yu'aakhizukumul laahu billaghwi fee aimaanikum wa laakiny yu'aakhizukum bimaa 'aqqattumul aimaana a kaffaara tuhoo it'aamu 'asharati masaakeena min awsati maa tut'imoona ahleekum aw kiswatuhum aw tahreeru raqabatin fa man lam yajid fa Siyaamu salaasati aiyaam; zaalika kaffaaratu aimaanikum izaa halaftum; wahfazoo aimaanakum; kazaalika yubaiyinul laahu lakum Ayaatihee la'allakum tashkuroon

Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths you have sworn. But keep to your oaths. Thus does Allah make clear to you His signs, that you may be grateful.

Tafsir ul Jilani: Among the matters you must preserve in your daily life, to be among the righteous whom Allah accepts, is that you must not dare to swear by your right hand or by Allah in events and contracts, especially with intentional or deliberate falsehood, so that you do not fall below the rank of natural justice, nor join **{those whose effort is lost in worldly life}** [al-Kahf: 104], except for an inadvertent slip without intent, as is customary in Arabic during ordinary speech, such as saying “By Allah” without deception it is forgiven. As Allah says: **{Allah does not impose blame upon you}** figuratively for **{the idle talk}** from your **{oaths}** without intent or deception, **{but He imposes blame upon you}** and punishes you **{for what you intended in your oaths}** for the contracts you confirmed with oaths and then broke. So, the expiation **{for it}** is feeding ten poor people with an average of what you feed your families, or clothing them, **{or freeing a slave}** according to your means. **{And whoever cannot find}** any of these, **{then fasting for three days}** consecutively is required; a restraint of the self and restitution of the natural dignity. **{That}** is the expiation for your oaths when you swear and break them. But if you swear falsely, deliberately may

Allah protect us its punishment is not lifted except through sincere, regretful repentance. **{And preserve}** O believers, **{your oaths}** in their proper context, free from falsehood, doubt, or suspicion if you seek righteousness and equity with Allah. **{Thus}** Allah makes His signs clear to you, guiding to His Oneness, **{so that you may be grateful}** and spend His gifts in accordance with His wisdom.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah as the Just and Wise, who provides guidance for moral integrity. It honours the Prophet Muhammad ﷺ as the Messenger teaching adherence to lawful oaths and truthfulness. Spiritually, it teaches that sincerity, restraint, and accountability preserve justice, earn Allah's pleasure, and cultivate gratitude, preventing believers from falling into falsehood, negligence, or worldly loss.

Its Application: Muslims apply this verse by speaking truthfully, honouring oaths, avoiding deception, performing expiations if mistakes occur, and consciously practicing accountability, patience, and gratitude in daily actions, thereby maintaining moral and spiritual balance.

Du'a for Ummah: O Allah, help us honour our oaths, speak truthfully, and grant us sincerity, restraint, and Your mercy.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (90):
(Qur'an 5:90)**

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ
لَعَلَّكُمْ تَفْلِحُونَ

Yaaa aiyuhal lazeena aamanooo innamal khamru walmaisiru wal ansaabu wal
azlaamu rijsum min 'amalish shaitaani fajtaniboohu la'al lakum tuflihoon

O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handwork: eschew such (abomination), that you may prosper.

Tafsir ul Jilani: **{O you who have believed}** as part of your faith, preserve the limits Allah has set for you to guide and reform you in what is commanded and forbidden, disliked or recommended, lawful or prohibited: **{indeed, intoxicants}** anything that causes drunkenness or dulls the mind from whatever you consume, **{and gambling}** any game of chance with anything you wager, **{and idols}** set up to mislead people, **{and divining arrows}** used to seek what Allah has kept of the unseen each is **{abomination from the work of Satan}**, filthy and impure,

whether direct or indirect. **{So, avoid it}** keep away from all of them, **{that you may succeed}**, in hope of attaining what pleases Allah.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the Wise Legislator who prescribes limits for human welfare. It honours the Prophet Muhammad ﷺ as the Messenger conveying these divine prohibitions. Spiritually, it teaches that avoiding intoxicants, gambling, idolatry, and divination frees the soul from Satanic corruption, enabling believers to attain righteousness, mindfulness, and Allah's pleasure.

Its Application: Muslims apply this verse by abstaining from alcohol, gambling, idols, and divination, replacing them with lawful actions, mindfulness, and remembrance of Allah, thereby protecting the mind, soul, and wealth, and striving for success in obedience and spiritual growth.

Du'a for Ummah: O Allah, protect us from intoxicants, gambling, and falsehood, and guide us to righteousness and Your pleasure.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (91):
(Qur'an 5:91)**

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ
وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

Innamaa yureedush Shaitaanu ai yooqi'a bainakumul 'adaawata wal baghdaaa'a
fil khamri wal maisiri wa yasuddakum 'an zikril laahi wa 'anis Salaati fahal
antum muntahoon

**Satan's plan is (but) to excite enmity and hatred between you, with
intoxicants and gambling, and hinder you from the remembrance of Allah,
and from prayer: will you not then abstain?**

Tafsir ul Jilani: {Satan only desires} to mislead you {that he may cause between you enmity and hatred through intoxicants and gambling}, leading to fighting and quarrels, {and} he wants {to avert you from the remembrance of Allah} and especially {from prayer}, which is the believer's ascension toward the Truth. **{So will you desist}**, O believers, or perish by committing them, for there is no intermediary or excuse.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the Protector, warning of Satan's schemes. It honours the Prophet Muhammad ﷺ as the guide alerting believers to spiritual dangers. Spiritually, it teaches that intoxicants and gambling not only harm the soul and

relationships but also distract from prayer and remembrance, emphasizing conscious avoidance to attain faith, righteousness, and Allah's pleasure.

Its Application: Muslims apply this verse by abstaining from alcohol and gambling, prioritizing prayer and remembrance of Allah, avoiding quarrels and hatred, and fostering harmony, self-discipline, and mindfulness in daily life.

Du'a for Ummah: O Allah, protect us from Satan's deception, keep us from intoxicants and gambling, and strengthen our prayer and remembrance.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (92):
(Qur'an 5:92)**

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا ۚ فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَيَّ رَسُولِنَا الْبَلَاغُ الْمُبِينُ

Wa atee'ul laaha wa atee'ur Rasoola wahzaroo; fa in tawal laitum fa'lamooo
annamaa 'alaa Rasoolinal balaaghul Mubeen

Obey Allah, and obey the Messenger, and beware (of evil): if you do turn back, know you that it is Our Messenger's duty to proclaim (the message) in the clearest manner.

Tafsir ul Jilani: {And obey Allah} in what He commands you and forbids you, {and obey the Messenger} who clarifies for you Allah's commands and prohibitions, {and be cautious} of what Allah and His Messenger ﷺ have warned you against. {But if you turn away} and disregard after the proof has become clear, {then know that upon Our Messenger is only the clear conveyance}, manifest and evident; and upon Us is the reckoning, the taking to account, retribution, punishment, and chastisement.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the Supreme Commander and Just Reckoner. It honours the noble Prophet Muhammad ﷺ as the faithful Messenger who perfectly conveys Allah's guidance. Spiritually, it affirms human responsibility after clear proof, teaching that salvation lies in obedience, while accountability and recompense rest solely with Allah, the Most Just and Wise.

Its Application: Muslims apply this verse by obeying Allah's commands, following the Sunnah of the Prophet ﷺ, heeding divine warnings, and taking responsibility for their choices, knowing that guidance has been clearly conveyed and accountability lies with Allah.

Du'a for Ummah: O Allah, grant us sincere obedience to You and Your Messenger ﷺ, and keep us steadfast upon clear guidance.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (93):
(Qur'an 5:93)**

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا
الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Laisa 'alal lazeena aamanoo wa 'amilus saalihaati junaahun feemaa ta'imooo
izaa mat taqaw wa aamanoo wa 'amilus saalihaati summat taqaw wa aamanoo
summat taqaw wa ahsanoo; wallaahu yuhibbul muhsineen

On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness, (or) again, guard themselves from evil and believe, (or) again, guard themselves from evil and do good. For Allah loves those who do good.

Tafsir ul Jilani: {There is no blame upon those who have believed and done righteous deeds} those commanded {for what they ate} of forbidden things before their prohibition came, {if they feared} Allah after it was revealed and {believed} sincerely in its prohibition, {and did righteous deeds} permitted by it without violation, {then feared} Allah regarding its limits, {and believed} with determination, {then feared} Allah seeking His pleasure, {and did good} in this piety, worshipping Allah as if they see Him; {and Allah} the Benefactor, the Bestower upon His servants, {loves the doers of good} among them, those seeking His pleasure and longing to meet Him. Among the specifically forbidden matters in your religion is: hunting while in the state of consecration (ihram) for pilgrimage.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the Merciful Benefactor, forgiving unintended errors and loving those who sincerely pursue righteousness. It honours the Prophet Muhammad ﷺ as the guide clarifying lawful and forbidden acts. Spiritually, it teaches that genuine fear of Allah, belief, and continuous righteous deeds earn divine love, even when past mistakes occurred unintentionally.

Its Application: Muslims apply this verse by maintaining awareness of permissible and forbidden acts, correcting past mistakes with sincere repentance, observing prohibitions during sacred states, and performing deeds with intention and excellence to seek Allah's pleasure.

Du'a for Ummah: O Allah, forgive our unintentional mistakes, guide our deeds, and make us among the doers of good sincerely for Your pleasure.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (94):
(Qur'an 5:94)**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ
بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

Yaaa aiyuhal lazeena aamanoo la yabluwannakumul laahu bishai'im minas
saidi tanaaluhooo aideekum wa rimaahukum liya'lamal laahu mai yakhaafuhoo
bilghaib; famani' tadaa ba'da zaalika falahoo 'azaabun aleem

**O you who believe! Allah does but make a trial of you in a little matter of
game well within reach of game well within reach of your hands and your
lances, that He may test who fears him unseen: any who transgress
thereafter, will have a grievous penalty.**

Tafsir ul Jilani: {O you who have believed, Allah will surely test you} with something {of hunting} while you are in the state of consecration (ihram), so that {it reaches your hands and your spears} whether you take it ignorantly or observe the prohibition and respect its law. This is {so that Allah may know} distinguish {who fears Him in the unseen} those who fear His retribution on the Day of Judgment from those who do not care about His command. {So, whoever transgresses} and exceeds the limit {after that} after hearing the clear guidance {will have a painful punishment} and severe retribution for their transgression and audacity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the All-Knowing Tester, distinguishing between sincere and heedless believers. It honours the Prophet Muhammad ﷺ as the guide clarifying lawful and prohibited actions. Spiritually, it teaches that trials reveal true obedience, fear of Allah, and integrity, while deliberate violation of divine limits leads to severe punishment.

Its Application: Muslims apply this verse by observing prohibitions even under temptation, respecting sacred laws like ihram restrictions, exercising self-restraint, and consciously fearing Allah's retribution, thereby cultivating sincerity, discipline, and accountability in daily life.

Du'a for Ummah: O Allah, help us observe Your limits, fear You sincerely, and protect us from transgression and its consequences.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (95):
(Qur'an 5:95)**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۚ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ
مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلٌ ذَلِكِ
صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

Yaaa aiyuhal lazeena aamanoo laa taqtulus saida wa antum hurum; wa man qatalahoo minkum mut'am midan fajazaaa'um mislu maa qatala minanna'ami yahkumu bihee zawaa 'adlim minkum hadyam baalighal Ka'bati aw kaffaaraton ta'aamu masaakeena aw 'adlu zaalika Siyaamal liyazooqa wabaala amrih; 'afal laahu 'ammaa salaf; wa man 'aada fayanta qimul laahu minh; wallaahu 'azeezun zuntiqaaam

O you who believe! Kill not game while in the sacred precincts or in pilgrim garb. If any of you does so intentionally, the compensation is an offering, brought to the Ka'ba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will exact from him the penalty. For Allah is Exalted, and Lord of Retribution.

Tafsir ul Jilani: Then Allah followed this with guidance for restitution after accidental killing, lifting hardship from His servants by first clarifying the prohibition and command: **{O you who have believed}** as part of your faith **{do not kill game}** while **{you are in a state of consecration}** (ihram) for pilgrimage. **{And whoever of you kills it}** intentionally **{will have a recompense}** equivalent to what he killed of livestock, **{to be judged by just people among you}** a symbolic offering **{as a sacrifice}** for Allah's pleasure, **{reaching the Ka'bah}** or given to the poor and needy. **{Or}** it is required **{as expiation}** by feeding the poor, or **{fasting an equivalent}** period if unable to feed, **{so that he may taste the consequence of his action}** its severity and gravity, as it nullifies what Allah protected and forbade. You must observe the prohibition after its revelation, without fear of what occurred before; **{Allah has pardoned what is past}**. **{But whoever returns}** deliberately after warning, **{Allah will take retribution from him}** and hold him accountable, **{and Allah}** the Self-Sufficient, Mighty, and Avenger **{is severe in punishment}** toward those who disobey and persist.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the Just and Mighty Avenger, who balances mercy and

accountability. It honours the Prophet ﷺ as the guide clarifying prohibitions and restitution. Spiritually, it teaches that intentional violations are met with restitution, expiation, or punishment, while accidental errors are forgiven; sincerity, obedience, and vigilance preserve righteousness and divine protection.

Its Application: Muslims apply this verse by respecting sacred prohibitions during ihram, rectifying intentional errors through expiation or restitution, exercising self-restraint, and trusting Allah's forgiveness while avoiding repeated transgression.

Du'a for Ummah: We seek Your protection, O Allah, from punishment and error; guide us to obedience and safeguard us from wrongdoing.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (96):
(Qur'an 5:96)**

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ ۖ وَحَرَّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ۗ
وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

Uhilla lakum saidul bahri wa ta'aamuhoo mataa'al lakum wa lissaiyaarati wa
hurrima 'alaikum saidul barri maa dumtum hurumaa; wattaqul laahal lazeee
ilahi tuhsharoon

Lawful to you is the pursuit of water-game and its use for food,- for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game;- as long as you are in the sacred precincts or in pilgrim garb. And fear Allah, to Whom you shall be gathered back.

Tafsir ul Jilani: {Permitted to you} O those in consecration (ihram) {is the catch of the sea} living in water completely lawful, except for what your natural taste dislikes, {and its food} its consumption {as enjoyment for you}, {and} likewise {for trade, travel, or other use} you may provision yourselves from it. {But forbidden to you is the game of the land while you are in a state of consecration} from the start of your ihram until the first permissible time {and fear Allah, to whom you will be gathered}. You must exercise caution and fear in all your states, especially in wearing the ihram, which is like a shroud of spiritual annihilation, a form of real death for those who reflect upon the essence of divine rulings. Just as in apparent death, the visible faculties and powers are inactive, nullified, and erased, so too in intentional "death" the pilgrim's ihram for the seeker of knowledge all bodily and sensory faculties, worldly and spiritual, hidden and apparent, are restrained, preventing interference from multiplicities that veil the realization of the Absolute Unity. Hence, intentional spiritual death is deeper in annihilation and more immersive in dissolution than

apparent death; it leads to absolute nonexistence, where existence and nonexistence, life and death, all vanish, and the mind's perception is lost in the vastness of Divine Reality.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the Absolute Sovereign who grants lawful enjoyment while guiding restraint in sacred states. It honours the Prophet ﷺ as the guide of ethical and spiritual boundaries. Spiritually, it illustrates that spiritual discipline, symbolized in ihram, leads to self-annihilation, detachment from worldly faculties, and deep immersion in the awareness of Allah's absolute unity.

Its Application: Muslims apply this verse by observing ihram rules during pilgrimage, consuming lawful provisions, abstaining from forbidden land game, practicing mindfulness, self-restraint, and spiritual focus, cultivating detachment from worldly distractions, and remembering Allah in all actions.

Du'a for Ummah: O Allah, grant us mindfulness, self-restraint, and sincere devotion, and guide us toward Your absolute unity and pleasure.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (97):
(Qur'an 5:97)**

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ۚ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ
يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Ja'alal laahul Ka'batal Baital Haraama qiyaamal linnaasi wash Shahral
Haraama walhadya walqalaaa'id; zaalika lita'lamooo annal laaha ya'lamu maa
fis samaawaati wa maa fil ardi wa annal laaha bikulli shai'in 'Aleem

Allah made the Ka'ba, the Sacred House, an asylum of security for men, as also the Sacred Months, the animals for offerings, and the garlands that mark them: That you may know that Allah has knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things.

Tafsir ul Jilani: Indeed, {Allah} Self-Sufficient, independent of all places and limitations {has made} and established {the Ka'bah} the specific Ka'bah in the land of Hijaz, {the Sacred House} the place where what is otherwise permissible elsewhere is prohibited, or all of it for the enlightened, {to be a standing point for the people} so they may awaken through its pillars, rites, etiquette, and sacred sites from the sleep of heedlessness and forgetfulness. {And} He also established {the Sacred Months} as appointed times for their visitation and circumambulation, to prepare the heart for annihilation and to free the conscience from attachment to other than Him. {And} He has also made {the

sacrificial animals and neckbands} to restore what was neglected in ritual observance, so that they do not fall short of fulfilling it. **{That}** is, He made them a reference for all mankind, a qiblah to which they must turn from all directions and deep distances, **{so that you may know that Allah}** encompassing all creation **{knows}** with direct knowledge all **{that is in the heavens}** the high realms and established realities, **{and what is on the earth}** the lower falsehoods, **{and}** so that you may know **{that Allah}** exalted beyond being encompassed by anything **{of all things}** of which He alone knows fully, **{is All-Knowing}**. All tongues fail to describe His attributes, and minds cannot grasp the essence of His knowledge; how then can one truly know the essence of Your Being, O Lord?

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the All-Knowing, Self-Sufficient, and Omnipresent, establishing sacred places, times, and rituals for human guidance. It honours the Prophet ﷺ as the Messenger through whom these laws were clarified. Spiritually, it teaches that Allah's knowledge encompasses all creation, while human faculties remain limited, inspiring humility, devotion, and consciousness of divine omnipresence.

Its Application: Muslims apply this verse by orienting themselves toward the Ka'bah in worship, observing sacred times and rituals with sincerity, reflecting on Allah's omniscience, and nurturing humility, focus, and devotion in daily spiritual practice.

Du'a for Ummah: O Allah, grant us awareness of Your omniscience, humility before You, and sincerity in worship and devotion.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (98):
(Qur'an 5:98)**

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ

I'lamooo annal laaha shadeedul 'iqaabi wa annal laaha Ghafoorur Raheem

Know you that Allah is strict in punishment and that Allah is Oft-forgiving, Most Merciful.

Tafsir ul Jilani: **{Know}** O those turning toward the Truth and visiting His House, **{that Allah is severe in punishment}** do not be deceived by His delay out of His kindness and beauty but fear the might of His dominion and majesty. **{And}** also know **{that Allah is Forgiving}** covering the sins of sincere servants, **{Merciful}** toward them, granting mercy through His beauty and generosity.

You should be moderate, balancing fear and hope, {so that you may be among His grateful servants}.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as both Majestic in justice and Merciful in forgiveness. It honours the Prophet ﷺ by guiding believers to approach worship with balance. Spiritually, it teaches moderation between fear and hope, inspiring conscious devotion, gratitude, and awareness that Allah's encompassing power governs punishment, mercy, and reward.

Its Application: Muslims apply this verse by maintaining a balanced attitude in worship, fearing Allah's punishment yet hoping in His mercy, avoiding extremes, and striving to be grateful, sincere, and moderate in all acts of obedience.

Du'a for Ummah: O Allah, grant us balanced fear and hope, mercy for our sins, and make us among Your grateful servants.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (99):
(Qur'an 5:99)**

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

Maa 'alar Rasooli illal balaagh; wallaahu ya'lamu maa tubdoona wa maa taktumoon

The Messenger's duty is but to proclaim (the message). But Allah knows all that you reveal and you conceal.

Tafsir ul Jilani: So if they argue with you, O most perfect of Messengers ﷺ, those following false desires and innovations in these divine inspirations and tests from the ocean of wisdom, say to them on our behalf: {**The Messenger is not responsible**} for anything except {**conveying**} the clear message he has been guided to, with acceptance from Allah and success from Him. {**And Allah**} aware of your inner states {**knows what you reveal**} of faith and obedience, {**and what you conceal**} of disbelief and innovation.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the All-Knowing, fully aware of human inner states. It honours the Prophet ﷺ as the faithful conveyor of divine guidance. Spiritually, it teaches that the Messenger's duty is only to deliver the message; accountability rests with Allah, whose mercy encompasses sincere belief while justice addresses hidden and open transgressions.

Its Application: Muslims apply this verse by accepting the Prophet ﷺ guidance, sincerely practicing revealed commands, avoiding innovations in religion, and trusting in Allah's mercy and knowledge regarding their intentions and deeds.

Du'a for Ummah: O Allah, guide us to sincerity, protect us from false innovations, and grant us Your mercy in all our actions.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (100):
(Qur'an 5:100)**

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ
تُفْلِحُونَ

Qul laa yastawil khabeesu wattaiyibu wa law a'jabaka kasratul khabees;
fattaqul laaha yaaa ulil albaabi la'allakum tuflihoon

Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle you; so fear Allah, O you that understand; that (so) you may prosper."

Tafsir ul Jilani: {Say} O most perfect Messenger ﷺ, {"The evil and the good are not equal} in the sight of Allah, {even if the abundance of the evil} amazes you, for quantity does not determine value or quality in deeds. {So fear Allah} as He deserves, {O people of understanding} those who reflect deeply on matters, {that you may succeed} and attain great success from Him by perfecting your deeds with sincerity and piety.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the Ultimate Judge, distinguishing between good and evil irrespective of numbers. It honours the Prophet ﷺ as the Messenger clarifying divine justice. Spiritually, it teaches that sincere, quality deeds, guided by piety and understanding, outweigh mere quantity, encouraging believers to cultivate inner excellence and strive for Allah's true pleasure.

Its Application: Muslims apply this verse by focusing on the sincerity and quality of their actions, avoiding exaggeration or negligence, cultivating mindfulness, and ensuring that all deeds are done purely for Allah's pleasure.

Du'a for Ummah: O Allah, make our deeds sincere and excellent, and help us distinguish good from evil in all our actions.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (101):
(Qur'an 5:101)**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تَبَدَّ لَكُمْ تَسْؤُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَّلُ
الْقُرْآنُ تَبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ

Yaaa aiyuhal lazeena aamanoo laa tas'aloo 'an ashya'aa'a in tubda lakum
tasu'kum wa in tas'aloo 'anhaa heena yunazzalul Qur'aanu tubda lakum;
'afallaahu 'anhaa; wallaahu Ghafoorun Haleem

O you who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if you ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-forgiving, Most Forbearing.

Tafsir ul Jilani: {O you who believe} the demand of your faith is that {do not ask} or propose to your Messenger {about matters} before revelation comes, {which, if disclosed} to you, {would distress you} and cause grief. {But if you ask about them when the Qur'an is being revealed, they will be made clear to you} without hardship. {Allah has pardoned} what has passed regarding them. {And Allah} is fully aware of inner states, {Most Forgiving, Most Forbearing}, not hastening punishment.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The verse magnifies Allah's wisdom and mercy in legislating with ease and honours the Prophet ﷺ as the trustworthy conveyor of revelation. Spiritually, it teaches restraint, trust, and adab with divine commands, warning against needless questioning that leads to hardship while highlighting Allah's forgiveness and forbearance toward His servants.

Its Application: Believers practice this verse by avoiding excessive or speculative questions, accepting divine rulings with humility, seeking beneficial knowledge at the right time, and trusting Allah's mercy and wisdom in what He reveals or withholds.

Du'a for Ummah: O Allah, grant us wisdom, good adab with Your commands, and hearts content with what You decree.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (102):
(Qur'an 5:102)**

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ

Qad sa alahaa qawmum min qablikum summa asbahoo bihaa kaafireen

Some people before you did ask such questions, and on that account lost their faith.

Tafsir ul Jilani: And know that {a people before you} asked their prophets about such matters; {then}, after what they had requested was made manifest, {they became disbelievers} because of it, through their failure to submit and comply with what was revealed.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah's perfect wisdom in warning the believers and honours the prophets as sincere guides. Spiritually, it cautions against obstinate questioning that leads to rejection, teaching that true faith lies in submission and obedience once truth is made clear, not in demanding trials that expose weakness.

Its Application: A believer applies this verse by asking only what benefits faith, accepting rulings with sincerity, and guarding the heart from arrogance that resists obedience after clarity has been granted.

Du'a for Ummah: O Allah, protect us from arrogance after guidance and grant us steadfast obedience and humble submission.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (103):
(Qur'an 5:103)**

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَا وَلِكٍ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ
الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ

Maa ja'alal laahu mim baheeratinw wa laa saaa'ibatinw wa laa waseelatinw wa
laa haaminw wa laakinnal lazeena kafaroo yaftaroonaa 'alallaahil kazib; wa
aksaruhum laa ya'qiloon

It was not Allah who instituted (superstitions like those of) a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work: It is blasphemers who invent a lie against Allah; but most of them lack wisdom.

Tafsir ul Jilani: {Allah has not instituted} that is, He has not laid down or legislated for you in your religion any of the practices of the Age of Ignorance {such as bahirah}, which was when their she-camel gave birth five times and the fifth was a male, they split its ear, left it free, and it was neither ridden, nor burdened, nor milked, calling it bahirah; {nor sa'ibah}, which was when they vowed, "If I am cured, my she-camel is sa'ibah," forbidden from benefit like bahirah; {nor wasilah}, which was when their sheep gave birth if female it was

theirs, if male it was for their idols, and if male and female together they attached the male to the female and offered it, calling it wasilah. {**Nor ham**}, which was when a breeding male produced ten offspring, they forbade all use of it, saying, "Its back is protected," and called it ham. {**But those who disbelieve**} turn away from faith and obedience {**fabricate lies against Allah**}, inventing such false embellishments against Him, {**and most of them do not reason**} about Allah, nor know the reality of His power and the requirements of His wisdom.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah Most High by affirming His sole right to legislate with perfect wisdom, free from falsehood. It honours the noble Prophet Muhammad ﷺ as the trustworthy conveyor who abolishes ignorance by divine command. Spiritually, it calls hearts to purity of worship, rejecting superstition and submitting entirely to Allah's truth.

Its Application: Muslims live this verse by rejecting superstitions, following only what Allah has legislated, verifying religious claims through the Qur'an and Sunnah, and dedicating intentions and actions sincerely to Allah alone in everyday choices.

Du'a for Ummah: O Allah, purify our faith from falsehood and guide us to follow only what You have truly legislated.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (104):
(Qur'an 5:104)**

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ؕ أُولَٰئِكَ كَانُوا
أَبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ

Wa izaa qeela lahum ta'aalaw ilaa maaa anzalallaahu wa ilar Rasooli qaaloo
hasbunaa maa wajadnaa 'alaihi aabaaa'anaa; awa law kaana aabaaa'uhum laa
ya'lamoona shai'anw wa laa yahtadoon

When it is said to them: "Come to what Allah has revealed; come to the Messenger": They say: "Enough for us are the ways we found our fathers following." what! even though their fathers were void of knowledge and guidance?

Tafsir ul Jilani: {**And when it is said to them**}, by way of sincere counsel: {**Come**} hasten {**to**} comply with {**what Allah has sent down**}, which sets right your conditions, {**and to**} follow {**the Messenger**}, who guides you away from the misguidance within you, {**they say**}, due to their deep immersion in heedlessness: {**Sufficient for us**} and enough {**is what we found our fathers**

upon}. Say to them: **{What!}** do you imitate them and follow their traces **{even though their fathers knew nothing}** of the truth themselves **{and were not guided}** to a straight path by the guidance of the Guide and the direction of the Instructor while you are people of intellect, discernment, and choice? Shame upon such conduct; so take heed, O people of insight.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah Most High as the sole Revealer of guidance that reforms humanity. It honours the noble Prophet Muhammad ﷺ as the divinely appointed guide who leads from misguidance to truth. Spiritually, it condemns blind imitation and calls hearts to conscious submission, reflection, and choosing divine guidance over inherited error.

Its Application: Muslims apply this verse by prioritising the Qur'an and Sunnah over customs, questioning inherited practices with wisdom, seeking authentic knowledge, and following the Messenger ﷺ with understanding rather than blind imitation.

Du'a for Ummah: O Allah, guide us to follow Your revelation and Your Messenger, and save us from blind imitation and misguidance.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (105):
(Qur'an 5:105)**

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Yaaa aiyuhal lazeena aamanoo 'alaikum anfusakum laa yadurrukum man dalla
izah tadaitum; ilal laahi marji'ukum jamee'an fayunabbi'ukum bimaa kuntum
ta'maloon

**O you who believe! Guard your own souls: If you follow (right) guidance,
no hurt can come to you from those who stray. the goal of you all is to
Allah: it is He that will show you the truth of all that you do.**

Tafsir ul Jilani: **{O you who believe, upon you}** is that you safeguard **{yourselves}** by keeping them upon acts of obedience and maintaining constant turning toward the Truth in all states; you are only responsible for guarding your own souls. **{Those who go astray}** from the path of truth **{will not harm you}** by their misguidance **{if you are rightly guided}**. And know, O believers, that **{to Allah}**, the Originator and the Restorer, **{is your return}**, all of you together, **{then He will inform you of what you used to do}** of good and evil, obedience and disobedience, and He will recompense you for it.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah Most High as the ultimate Return and Just Reckoner of all deeds. It honours the noble Prophet Muhammad ﷺ whose guidance teaches personal responsibility and steadfastness upon truth. Spiritually, it calls believers to self-rectification, inner vigilance, and reliance on divine guidance despite widespread misguidance.

Its Application: Muslims live this verse by focusing on their own faith, worship, and character, seeking guidance through the Qur'an and Sunnah, and remaining firm upon righteousness without being shaken by others' deviation.

Du'a for Ummah: O Allah, guide our hearts, help us guard our souls, and keep us steadfast until our return to You.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (106):
(Qur'an 5:106)**

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ
أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُوهُمَا مِنْ بَعْدِ
الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا
إِذَا لَمِنَ الْآثِمِينَ

Yaaa aiyuhal lazeena aamanoo shahaadatu bainikum izaa hadara ahadakumul
mawtu heenal wasiyyatis naani zawaa 'adlim minkum aw aakharaani min
ghairikum in antum darabtum fil ardi fa asaabatukum museebatul mawt; tahbi
soonahumaa mim ba'dis Salaati fa yuqsimaani billaahi inirtabtum laa nashtaree
bihee samanaw wa law kaana zaa qurbaa wa laa naktumu shahaadatal laahi
innaa izal laminal aasimeen

O you who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests, two just men of your own (brotherhood) or others from outside if you are journeying through the earth, and the chance of death befalls you (thus). If you doubt (their truth), detain them both after prayer, and let them both swear by Allah: "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do, then behold! the sin be upon us!"

Tafsir ul Jilani: {O you who believe}, among the matters you must safeguard is {the testimony between you}: that is, your witnessing {when death comes

to one of you}, that witnesses be appointed {at the time of making a bequest two just men from among you}, from your relatives and clans, {or two others from outside you} from among Muslims or the People of the Covenant {if you are traveling} {in the land} far from relatives and clans {and the calamity of death befalls you there}. You shall detain them {after the prayer} in congregation. {Then they shall swear by Allah} before the people {if you doubt}, O heirs, their testimony, that {we will not exchange it for any price}, nor accept bribery or bear false witness, {even if he be a near relative}, and that {we will not conceal the testimony of Allah} entrusted to us, but will deliver it as it is without distortion or concealment; for if we conceal or alter it unjustly and falsely, {then indeed we would be among the sinners}, those who burden themselves with grave sin.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah Most High as the ultimate Witness and Guardian of truth. It honours the Prophet Muhammad ﷺ whose law establishes justice even at life's final moments. Spiritually, it instils reverence for divine trust, purity of intention, and accountability before Allah when wealth, death, and testimony intersect.

Its Application: Muslims apply this verse by being truthful in testimony, documenting wills responsibly, choosing trustworthy witnesses, and fearing Allah in matters of rights, wealth, and justice especially when no worldly authority seems present.

Du'a for Ummah: O Allah, make us truthful witnesses, faithful to Your trust, and protect us from falsehood and betrayal

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (107):
(Qur'an 5:107)**

فَإِنْ عُثِرَ عَلَىٰ أَكْثَمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ
فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذًا لَمِنَ الظَّالِمِينَ

Fa in 'usira 'alaaa annahumas tahaqqaaa isman fa aakharaani yaqoomaani
maqaamahumaa minal lazeenas tahaqqa 'alaihikul awlayaani fa yuqsimaani
billaahi lashahaadatunaaa ahaqqu min shahaadatihimaaa wa ma'tadainaaa
innaaa izal laminaz zaalimeen

But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places, nearest in kin from among those who claim a lawful right: let them swear by Allah: "We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold! the wrong be upon us!"

Tafsir ul Jilani: {Then if it is discovered} it becomes known and evident {that the two of them} that is, the two witnesses {have incurred sin} by distorting or concealing the testimony, {then two others shall stand in their place from those against whom the claim is established}, that is, from the heirs, and they are {the nearest in right}, more entitled to take the oath than the former witnesses. {They shall swear by Allah that our testimony is truer} and more truthful {than their testimony, and we have not transgressed}; and if we had transgressed in this testimony against the truth, {then indeed we would be among the wrongdoers}, those who depart from the divine balance Allah has set among His servants.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnifies Allah, the All-Just, who restores truth when falsehood appears. It honours the Prophet Muhammad ﷺ whose legislation preserves justice even after betrayal. Spiritually, it teaches that truth will surface, oaths before Allah are weighty, and accountability ultimately returns to His perfect justice.

Its Application: Muslims live this verse by correcting injustice when discovered, speaking truth even against themselves, honouring oaths, and trusting Allah's justice in disputes over rights, inheritance, and testimony.

Du'a for Ummah: O Allah, establish truth through us, protect us from injustice, and make us witnesses of honesty and fairness.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (108):
(Qur'an 5:108)**

ذَلِكَ أَذْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ ۚ وَاتَّقُوا اللَّهَ
وَاسْمَعُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Zaalika adnaaa ai ya'too bishshahaadati 'alaa wajhihaaa aw yakhaafooo an
turadda aimaanum ba'da aimaanihim; wattaqul laaha wasma'oo; wallaahu laa
yahdil qawmal faasiqeen

That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear Allah, and listen (to His counsel): for Allah guides not a rebellious people:

Tafsir ul Jilani: {That} this administering of oaths and their strictness {is nearer} and more conducive to precaution {that they give the testimony} and deliver it {in its proper manner}, that is, exactly as they bore it, without

distortion or betrayal, **{or that they fear that oaths will be returned}** to the claimants **{after their oaths}**, which were false, so they would be exposed by the disclosure of their treachery before all. **{And fear Allah}**, O witnesses, from concealment and distortion, **{and listen}** to what the dying person says and convey it as it is. **{And Allah}**, who is fully aware of the inner secrets of His servants, **{does not guide}** to His oneness **{the defiantly disobedient people}**, those who depart from the requirements of His commands and prohibitions; so remember and take heed of Allah's address and admonition sent to His Messengers for your sake.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah, the All-Knowing and All-Just, who safeguards truth through wise legislation. It honours the Prophet Muhammad ﷺ whose guidance secures honesty and accountability. Spiritually, it teaches that fear of Allah purifies testimony, exposes betrayal, and that guidance is denied to persistent corruption.

Its Application: Muslims apply this verse by bearing truthful testimony, fearing Allah in speech, avoiding concealment or distortion, listening carefully to entrusted words, and remembering that integrity before Allah outweighs all worldly gain.

Du'a for Ummah: O Allah, grant us truthful tongues, faithful hearts, and protect us from betrayal and false testimony.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (109):
(Qur'an 5:109)**

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا بِإِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

Yawma yajma'ul laahur Rusula fa yaqoolu maazaaa ujibtum qaaloo laa 'ilma
lanaa innaka Anta 'Allaamul Ghuyoob

One day will Allah gather the messengers together, and ask: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge: it is You Who know in full all that is hidden."

Tafsir ul Jilani: **{The Day Allah will gather the Messengers}** on the Day of the Greatest Assembly, **{He will say}** to them in a manner of reproach: **{What was it that you responded with}** regarding those disobedient sinners who transgressed the limits? **{They will say, "We have no knowledge}** concerning them, nor any excuse to offer; **{indeed You}** by Your Essence, Names, and Attributes, **{are} {the Knower of the unseen}**, hidden from our minds, sights, and ears, so to You belongs the command and judgment; You do what You will and decree as You wish.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the All-Knowing, the Ultimate Knower of hidden realities. It honours the Prophet Muhammad ﷺ, exemplifying the responsibility of messengers who conveyed divine guidance. Spiritually, it teaches that all knowledge is with Allah, human accountability is limited, and true reliance is upon His perfect wisdom and judgment.

Its Application: Muslims can practice this verse by humbly recognizing their limitations, relying on Allah's wisdom, following prophetic guidance sincerely, and submitting to His decrees in all matters of life and accountability.

Du'a for Ummah: O Allah, grant us understanding, guide us by Your wisdom, and make us rely solely upon Your knowledge.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (110):
(Qur'an 5:110)**

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ
النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ الطِّينِ
كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ۖ وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ
الْمَوْتَىٰ بِإِذْنِي ۖ وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ
هَذَا إِلَّا سِحْرٌ مُّبِينٌ

Iz qaalal laahu yaa 'Eesab-na-Maryamaz kur ni'matee 'alaika wa 'alaa
waalidatika; iz aiyattuka bi Roohil Qudusi tukallimun naasa fil mahdi wa
kahlanw wa iz 'allamtukal kitaaba wal Hikmata wa Tawraata wal Injeela wa iz
Takhluqu minat teeni kahai 'atit tairi bi iznee fatanfukhu feeha fatakoonu
tairam bi iznee wa tubri'ul akmaha wal abrasa bi iznee wa iz tukhrijul mawtaa
bi iznee wa iz kafaftu Baneee Israaa'eela 'anka iz ji'tahum bil baiyinaati fa
qaalal lazeena kafaroo minhum in haazaaa illaa sihrum Mubeen

Then will Allah say: "O 'Isa the son of Mary! Recount My favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you Did speak to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel and behold! you make out of clay, as it were, the figure of a bird, by My leave, and you breath into it and it becometh a bird by My leave, and you heal those born blind, and the lepers, by My leave. And behold! you bring forth the dead by My leave. And behold! I did restrain the Children of Israel from

(violence to) you when you Did show them the clear Signs, and the unbelievers among them said: “This is nothing but evident magic.”

Tafsir ul Jilani: {When Allah said, “O ‘Isa, son of Mary,”} in gratitude for Him, {“Remember My favour upon you and upon your mother”} and establish its thanks, {“When I strengthened you”} and distinguished you {with the Spirit of Holiness}, that is, with the purified divine soul free from human limitations, {so you speak to the people} both {in the cradle and in maturity}, thus {I perfected for you all your perfections} at all times of your existence without difference between childhood and adulthood. {And when I taught you the Book} that is, the ordinances related to the outward law, {and Wisdom} relating to the inner reality, {and the Torah} combining both, {and the Gospel} containing predominantly the inner meanings. {And when you create} by forming and designing {from clay in the likeness of a bird by My permission}, {and you blow into it} of My spirit, which I manifested in you, {so it becomes a bird by My permission}, and {you heal the blind} and {cure the leper by My permission, and when you bring forth the dead} from their graves alive {by My permission}, {and when I restrained} and protected {the Children of Israel from you} when {you came to them with clear proofs}, {they who disbelieved among them said, “This is nothing but clear magic”}, falsely attributing to you as a skilled magician.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the One Who grants divine favour and empowers His chosen servants. It honours Prophet ‘Isa (and ultimately Rasulullah ﷺ), highlighting his unique miracles and knowledge from Allah. Spiritually, it emphasizes God’s absolute authority, the sanctity of divine guidance, and that all human faculties and miracles are by Allah’s will, not by human power alone.

Its Application: Muslims practice this verse by acknowledging Allah’s blessings, expressing gratitude, respecting prophets’ teachings, trusting divine wisdom in all actions, and recognizing that any abilities or successes come solely by Allah’s permission.

Du’a for Ummah: O Allah, bless us with Your guidance, strengthen us with Your Spirit, and grant us knowledge and sincerity.

**Juz Wa Idhaa Sami’ou (7) Surah Al Maaidah (5) Ayat (111):
(Qur’an 5:111)**

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

Wa iz awhaitu ilal hawaariyyeena an aaminoo bee wa bi Rasoollee qaaloo
aamannaa washhad bi annanaa muslimoon

"And behold! I inspired the disciples to have faith in Me and Mine Messenger: they said, "We have faith, and do you bear witness that we bow to Allah as Muslims"".

Tafsir ul Jilani: {And when I inspired} and guided {the disciples to believe in Me and in My Messenger} 'Isa, son of Mary, {they said} from the depth of their hearts: {"We believe"} in You and Your Messenger, {and bear witness} O Builder, {that we are Muslims} Obedient to Your religion and Your Prophet, we entrust this testimony to the power of need, recall

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, Who inspires and guides His chosen servants. It honours Prophet 'Isa (and ultimately Rasulullah ﷺ), showing his closeness to divine revelation and the obedience of his disciples. Spiritually, it teaches the importance of faith, submission to Allah, and bearing witness to the truth with sincerity and conviction.

Its Application: Muslims can follow this verse by believing firmly in Allah, respecting His messengers, guiding others with truth, and sincerely affirming their submission to God in words and actions.

Du'a for Ummah: O Allah, grant us steadfast faith, sincerity, and the courage to bear witness to Your truth always.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (112):
(Qur'an 5:112)**

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۗ قَالَ
اتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ

Iz qaalal hawaariyyoona yaa 'Eesab na Maryama hal yastatee'u Rabbuka ai
yunaz zila alaina maaa'idatam minas samaaa'i qaalat taqul laaha in kuntum
mu'mineen

Behold! the disciples, said: "O 'Isa the son of Mary! can your Lord send down to us a table set (with viands) from heaven?" Said 'Isa: "Fear Allah, if you have faith."

Tafsir ul Jilani: {When the disciples said} to You as they sought to ascend in the rank of knowledge to the eye: {"O 'Isa, son of Mary, can Your Lord} they added to it {send down upon us a table} a real, spiritual {from the heaven} side of the height which is the rank of the eye and truth?" When He heard them,

He despaired of them, and feared for them, sensing the jealousy of God; for they were not yet prepared for unveiling and witnessing. Therefore, {**He said: “Fear Allah, if you are believers”**}, certain of His complete power, will, choice, and independence in managing His kingdom.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, highlighting His supreme power and independent authority. It honours Prophet ‘Isa as the guide and teacher whose words reveal divine wisdom. Same is applied to our Rasoul ﷺ. Spiritually, it reminds believers that seeking miracles without preparedness or faith is improper, and true believers must rely on God’s wisdom and obey His commands with certainty and humility.

Its Application: Muslims can practice this verse by trusting Allah’s wisdom, avoiding undue demands for miracles, cultivating patience, and obeying His commands while seeking knowledge and spiritual growth through proper guidance.

Du’a for Ummah: O Allah, grant us faith, humility, and trust in Your wisdom and guidance in all matters.

**Juz Wa Idhaa Sami’ou (7) Surah Al Maaidah (5) Ayat (113):
(Qur’an 5:113)**

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ

Qaloo nureedu an naakula minhaa wa tatama 'inna quloo bunaa wa na'lama an qad sadaqtana wa nakoona 'alaihhaa minash shaahideen

They said: "We only wish to eat thereof and satisfy our hearts, and to know that you have indeed told us the truth; and that we ourselves may be witnesses to the miracle."

Tafsir ul Jilani: {**They said**}, apologizing and seeking refuge: {**We wish to eat from it**}, to taste and benefit, {**and that our hearts may be reassured**}, and that our feet may be firmly established upon the path of pure monotheism, {**and that we may know**}, with certainty of direct vision, {**that you have indeed spoken the truth to us**} in all that you guided and directed us to, {**and that we may be among those who bear witness to it**}, : among the people of witnessing and spiritual unveiling, without the veil of merely acquired knowledge.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah, the Most Majestic, as the Bestower of certainty and reassurance to hearts. It honours Prophet Muhammad ﷺ by reflecting the prophetic truthfulness exemplified by all messengers worthy of divine signs. Spiritually, it

expresses the soul's longing to rise from knowledge to living certainty through witnessing, reliance, and divine nearness.

Its Application: Muslims practice this verse daily by seeking lawful spiritual nourishment, strengthening faith through reflection, trusting Allah's truth, and living as truthful witnesses through sincerity, obedience, and remembrance of Allah while following the noble Sunnah of Prophet Muhammad ﷺ.

Du'a for Ummah: O Allah, nourish our hearts with certainty, truthfulness, and steadfast witnessing of Your guidance.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (114):
(Qur'an 5:114)**

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً
مِنْكَ ۖ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ

Qaala 'Isab nu Maryamal laahumma Rabbanaaa anzil 'alainaa maaa'idatam
minas samaaa'i takoonu lanaa 'eedal li awwalinaa wa aakhirinaa wa Aayatam
minka warzuqnaa wa Anta khairur raaziqeen

Said 'Isa the son of Mary: "O Allah our Lord! Send us from heaven a table set (with viands), that there may be for us - for the first and the last of us - a solemn festival and a sign from you; and provide for our sustenance, for you are the best Sustainer (of our needs)."

Tafsir ul Jilani: When 'Isa perceived Allah's trial and His testing of them, he hastened to intimate supplication, where {**'Isa son of Mary said: O Allah, our Lord, send down upon us a table from heaven that it may be for us a festival**} of joy and happiness {**for the first of us**} those who came before {**and the last of us**} those who come after {**and a sign from You**} by which Your Oneness is unveiled, {**and provide for us**} from Your presence a share that delivers us from the darkness of our shadows and the clouds of our egos, {**for You are the Best of providers**}, for those whose ultimate end has already been destined for Him.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text glorifies Allah, the Most High, as the Lord, Giver of signs, sustenance, and ultimate generosity. It reflects the noble prophetic station that culminates perfectly in Prophet Muhammad ﷺ, whose truthfulness embodies reliance upon Allah. Spiritually, it portrays sincere supplication, seeking divine nourishment that frees the soul from ego and leads to witnessing divine oneness.

Its Application: Muslims live this verse by turning to Allah in trials, asking for lawful provision, celebrating obedience as true joy, purifying the ego, and

following the guidance and Sunnah of Prophet Muhammad ﷺ with trust, gratitude, and sincerity.

Du'a for Ummah: O Allah, send down upon our hearts sustenance of faith and make us rejoice in obedience to You.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (115):
(Qur'an 5:115)**

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ
الْعَالَمِينَ

Qaalal laahu innee munaz ziluhaa 'alaikum famai yakfur ba'du minkum fa
inneee u'azzibuhoo 'azaabal laaa u'azzibuhooo ahadam minal 'aalameen

**Allah said: "I will send it down unto you: But if any of you after that
resists faith, I will punish him with a penalty such as I have not inflicted
on any one among all the peoples."**

Tafsir ul Jilani: {Allah said}, the One fully aware of your inner dispositions: {Indeed, I will send it down to you}, even if you are not receptive to it; {but whoever disbelieves thereafter} that is, after its descent {among you, then indeed I} by My Might, Majesty, and Power {will punish him with a punishment such as I will not inflict}, the like of which I will not inflict {upon anyone among all the worlds}. So, they disbelieved thereafter and were utterly stripped of the requisites of humanity, reduced to the rank of animals rather, the vilest of them. We seek refuge in Allah from the wrath of Allah.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage magnifies Allah, the All-Knowing and All-Powerful, whose generosity and justice are absolute. It upholds the grave seriousness of responding to divine signs, a truth perfectly conveyed by Prophet Muhammad ﷺ, the trustworthy Messenger. Spiritually, it warns that ingratitude hardens hearts, while faith preserves human dignity and nearness to Allah.

Its Application: Muslims live this verse by honouring Allah's blessings with gratitude, obeying His commands, believing firmly after clarity comes, and following the guidance of Prophet Muhammad ﷺ to protect faith, humility, and moral dignity.

Du'a for Ummah: O Allah, protect us from ingratitude, keep us firm in faith, and shelter us from Your wrath.

Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (116):

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ
سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ۚ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعَلَّمَ مَا فِي نَفْسِي
وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

Wa iz qaalal laahu yaa 'Eesab na Maryama 'a-anta qulta linnaasit takhizoonee
wa ummiya ilaahaini min doonil laahi qaala Subhaanaka maa yakoonu lee an
aqoola maa laisa lee bihaqq; in kuntu qultuhoo faqad 'alimtah; ta'lamu maa fee
nafsee wa laaa a'alamu maa fee nafsik; innaka Anta 'Allaamul Ghuyooob

And behold! Allah will say: "O 'Isa the son of Mary! Did you say unto men, worship me and my mother as gods in derogation of Allah?" He will say: "Glory to You! never could I say what I had no right (to say). Had I said such a thing, you wouldst indeed have known it. You know what is in my heart, while I know not what is in yours. For You know in full all that is hidden.

Tafsir ul Jilani: {And} remember {when Allah said}, at the time when excessiveness spread among the Christians regarding 'Isa and his mother, attributing divinity to them and professing trinity, hypostases, indwelling, and union: {O 'Isa son of Mary, did you say to the people, "Take me and my mother as two gods besides Allah?"} and worship me as He is worshipped, or did they take you so of their own accord? {He said} 'Isa, declaring Allah's transcendence and distancing himself from such claims: {Glory be to You}, I declare You far exalted above having any partner. {It is not} fitting nor appropriate {for me to say that which} any statement {I have no right} nor permission to say especially after Your kindness, favour, and grace upon me. {If I had said it, You would surely have known it}, for {You know} with immediate, all-encompassing knowledge {what is within myself, while I do not know what is within Yourself} Your Essence, Your affair, and Your authority. {Indeed, You are the All-Knower of the unseen}. And indeed, He addressed him, Exalted is He, and reproached him in the manner He reproached, even though the matter was already known to Him; so that He might admonish and strike those who exaggerate in attributing partners, in the hope that they might desist from their wrongful deeds and from their ugly treatment of Allah, the One, the Unique, the Transcendent in His Essence above having family or offspring, the Eternal, the Holy, who {did not beget, nor was He begotten, * and there is none comparable to Him} [al-Ikhlās: 3–4].

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Exalted and All-Knowing, free from all partners, and

honours His singularity and majesty. It upholds the nobility of the prophets, including Prophet Muhammad ﷺ, as conveyers of pure tawhid. Spiritually, it teaches humility, devotion, and vigilance against exaggeration, guiding believers toward sincere worship and recognition of Allah’s absolute uniqueness.

Its Application: Muslims live this verse by affirming pure monotheism, avoiding exaggeration or false associations, following Prophet Muhammad ﷺ guidance, speaking truthfully, and keeping hearts devoted to Allah alone in worship and reverence.

Du’a for Ummah: O Allah, keep our faith firm on Your Oneness and protect us from all false associations and exaggerations.

**Juz Wa Idhaa Sami’ou (7) Surah Al Maaidah (5) Ayat (117):
(Qur’an 5:117)**

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۗ
فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۖ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

Maa qultu lahum illaa maaa amartanee bihee ani'budul laaha Rabbeee wa
Rabbakum; wa kuntu 'alaihim shaheedam maa dumtu feehim falammaa
tawaffaitanee kunta Antar Raqeeba 'alaihim; wa Anta 'alaa kulli shai'in
Shaheed

"Never said I to them aught except what You did command me to say, to wit, : “worship Allah, my Lord and your Lord”; and I was a witness over them whilst I dwelt amongst them; when You did take me up You were the Watcher over them, and You are a witness to all things.

Tafsir ul Jilani: Then ‘Isa extended his speech to his Lord, in full vindication, saying: **{I said to them nothing}** as a statement **{except what You commanded me}** that is, to convey and deliver to them, which is **{“Worship Allah”}** the One, the Unique, who is **{my Lord}**, who created me from nonexistence and nurtured me with every kindness and generosity, **{and your Lord}** also created you from nonexistence similarly and nurtured you, so that the act of creation and guidance is equal between me and you; any apparent difference in creation is by His will. **{And I was}** by Your command, sending, and revelation **{a witness over them}**, preserving them through Your guidance from such false delusions, **{as long as I was among them}**. But when You caused me to die and raised me by Your bounty to the rank You elevated me to, **{You were}** in Your Essence, Names, and Attributes **{the Watcher over them}**, the Protector of their affairs, guiding or misguiding them, directing them or letting them stray, **{and You}** transcendent in Your Essence above all creation **{are a Witness over all things}**, present and never absent.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most High, as the Creator, Sustainer, Protector, and Ever-Present Witness over all affairs. It honours the prophets, including Prophet Muhammad ﷺ, as exemplars who faithfully deliver Allah's message. Spiritually, it teaches reliance on Allah, recognition of His ultimate authority, and vigilance in guiding oneself and others toward divine truth.

Its Application: Muslims implement this verse by worshipping Allah alone, following prophetic guidance, trusting His oversight, delivering truth faithfully, and being mindful that Allah is ever-watchful over all deeds, guiding and protecting them.

Du'a for Ummah: O Allah, make us faithful witnesses to Your truth, guided by Your commands, under Your watchful care.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (118):
(Qur'an 5:118)**

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

In tu'azzibhum fa innahum ibaaduka wa in taghfir lahum fa innaka Antal
'Azzezul Hakeem

**"If You do punish them, they are Your servant: If You do forgive them,
You are the Exalted in power, the Wise."**

Tafsir ul Jilani: {If You punish them}, in justice, {then indeed they are Your servants}, so You may act toward them in whatever way Your will and decree determine; {and if You forgive them}, out of grace and abundance, {then indeed You are the Mighty}, prevailing in giving bounty or retribution, {the Wise}, perfect in granting what is due to whom it is due, and withholding it from others, without partner or display.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Almighty and All-Wise, as the ultimate arbiter of justice and mercy. It honours the prophets, including Prophet Muhammad ﷺ, as models of complete trust and submission to Allah. Spiritually, it teaches reliance on divine will, surrender in all affairs, and recognition of Allah's absolute authority over all creation.

Its Application: Muslims implement this by trusting Allah in all matters, accepting His justice, seeking His forgiveness, and following Prophet Muhammad ﷺ guidance with submission, sincerity, and reliance on Allah's wisdom.

Du'a for Ummah: O Allah, grant us trust in Your will, forgive us, and guide us to act in accordance with Your wisdom.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (119):
(Qur'an 5:119)**

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۗ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ الْفَوْزُ الْعَظِيمُ

Qaalal laahu haaza yawmu yanfa'us saadiqeena sidquhum; lahum janaatunn
tajree min tahtihal anhaaru khaalideena feehaaa abadaa; radiyal laahu 'anhum
wa radoo 'anh; zaalikal fawzul 'azeem

Allah will say: "This is a day on which the truthful will profit from their truth: theirs are gardens, with rivers flowing beneath,- their eternal Home: Allah well-pleased with them, and they with Allah: That is the great salvation, (the fulfilment of all desires).

Tafsir ul Jilani: When 'Isa then spoke freely and at length, entrusting all matters to Allah, and fully submitting, especially regarding the affairs of his people, {Allah said}, Exalted is He: O 'Isa, {This is a Day} in which no good can be earned, no benefit acquired, nor harm averted; rather, {it will benefit the truthful} those who were truthful in the first creation; {their truth} will avail them {for them}, leading these sincere ones to {Gardens} abodes of knowledge and realities, {beneath which rivers flow}, filled with waters of unveiling and insights fruitful for eternal life and everlasting existence; {they will abide therein forever}, never departing; {Allah is pleased with them} for attaining the station of truthfulness and sincerity, {and they are pleased with Him} for being guided to the ultimate purpose for which they were created, without awaiting any reward; {that} attainment and realization is {the great success}, the immense favour and profound grace bestowed by Him on the fortunate, attentive servants elevated to this lofty rank.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most High, as the Source of ultimate success and eternal reward. It honours the prophets, including Prophet Muhammad ﷺ, as guides leading believers to sincerity and truthfulness. Spiritually, it teaches that genuine faith and integrity in all actions bring divine pleasure, eternal bliss, and the highest stations of knowledge and closeness to Allah.

Its Application: Muslims implement this by being sincere and truthful in faith and deeds, seeking Allah's pleasure, following Prophet Muhammad ﷺ guidance,

and striving for eternal success through obedience, devotion, and alignment with divine will.

Du'a for Ummah: O Allah, grant us truthfulness, sincerity, and eternal success, and make us among those who please You.

**Juz Wa Idhaa Sami'ou (7) Surah Al Maaidah (5) Ayat (120):
(Qur'an 5:120)**

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Lillaahi mulkus samaawaati wal ardi wa maa feehinn; wa Huwa 'alaa kulli shai'in Qadeer

To Allah does belong the dominion of the heavens and the earth, and all that is therein, and it is He Who has power over all things.

Tafsir ul Jilani: And it should not be considered impossible from Allah to bestow such honours upon those devoted servants who sacrifice themselves in the path of annihilation; for **{To Allah belongs the dominion of the heavens and the earth}** in manifestation, governance, and independence **{and whatever is within them}**, of their components, so He may act therein as He wills, according to His choice and decree; **{and He}** by His Essence **{over all things}** in the scope of His purposes and powers is **{All-Powerful}**. Thus, He may lead His purified servants into the expanse of annihilation, freeing them from false identities, while maintaining their true, eternal identities manifested throughout creation.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the All-Powerful, Master of the heavens and earth, who guides devoted servants to eternal truths. It honours Prophet Muhammad ﷺ as the exemplar in spiritual annihilation and enduring satisfaction. Spiritually, it teaches surrender to divine will, detachment from worldly attachments, and the realization of eternal identity through divine grace and guidance.

Its Application: Muslims apply this by submitting fully to Allah's will, practicing detachment from transient desires, striving for sincerity and inner annihilation in devotion, following Prophet Muhammad ﷺ example, and cultivating satisfaction with divine decree.

Du'a for Ummah: O Allah, grant us contentment with Your decree, purify our hearts, and guide us to eternal truth and identity.

The conclusion of the surah:

O Muhammad ﷺ, devoted to the station of fruitful annihilation leading to eternal existence, be thankful for your striving that brought you to the ultimate goal; make satisfaction your constant companion in all that befalls you by divine decree. For all occurrences in the universe, whether apparent decay or order, are according to Allah's will, reflecting His beautiful and majestic, subtle and overpowering manifestations. The realized gnostic, attaining the station of satisfaction the culmination of servitude remains free from attachments, unaffected by joy or sorrow, pleasure or destruction, as all these are contingent signs of existence and marks of distance. Therefore, you must purify yourself from all inner diseases vanity, hypocrisy, heedlessness, and desire maintain seclusion and avoid worldly people, limit your needs and possessions to simply satisfying hunger, clothing, and shelter, and discipline yourself in the corner of inactivity, in the station of contentment, and the abode of renunciation. Avoid companionship with those given to whims, especially in matters of temporary sustenance; be in the turmoil of this world as if a stranger, having no intimacy with its people or its affairs, or like a traveler passing through without attachment or settlement.

In summary: consider yourself among the inhabitants of graves, and act as you see them regarding the world; yet your voluntary death must be deeper in severing attachments than mere apparent death, for most die merely in outward semblance and leave this world with great regret. The realized gnostic, attaining voluntary annihilation, experiences joy and delight, such that if he returned to his former state he would grieve, even perish. This is achieved by completely renouncing worldly pleasures, continually seeking guidance from the Book of Allah, the sayings of His Messenger ﷺ, and the insights of the great sheikhs may Allah bless their efforts while restraining your resolve from all falsehoods, arguments, and misguidances of those who are led astray by their limited intellects from the path of truth and certainty.

May Allah make us among those whom He supports, granting strength from Him, liberating our resolve toward truth, and freeing it from constraint, by His grace and existence.

Juz No. 7

وَ إِذَا سَمِعُوا

Wa Idhaa Sami'ou

Surah No. 6

سُورَةُ الْأَنْعَامِ

مَكِّيَّةٌ

Surah Al An'aam

Makkiyyah

Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (1):
(Qur'an 6:1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۚ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

Alhamdu lillaahil lazee khalaqas samaawaati wal arda wa ja'alaz zulumaati wannoor; summal lazeena kafaroo bi Rabbihim ya'diloon

Praise be Allah, Who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal, with their Guardian-Lord.

Tafsir ul Jilani: {All praise} and glorification accompanied by obedience and submission, expressing reverence and self-humility arises from the tongues of all who exist, acknowledging His Oneness and His absolute independence: {to Allah}, the One independent in divinity, unified in lordship, and deserving of servitude. How could He not be deserving, when He is {the One who created} and measured {the heavens and the earth} manifesting the loftiness of Names and Attributes and the depths of inert nature, capable of reflecting the rays of the exalted; {and He made the darknesses}, He created the veils of particularity, {and the light}, that is, the shadow of existence spread over them. {Then} after the light of existence shone and the Sun of His Essence illuminated, {those who disbelieve in their Lord} they conceal their own false identities over His true, pleasing Identity throughout the realms, for eternity {deviate}, inclining and straying from the path of truth out of ignorance and stubbornness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Creator and Sustainer of all existence, deserving of absolute praise, servitude, and obedience. It honours Prophet Muhammad ﷺ as the guide who calls to pure tawhid. Spiritually, it emphasizes recognition of Allah's Oneness, the manifestation of His light, and warns against deviation by those who conceal truth and follow ignorance.

Its Application: Muslims practice this by praising Allah sincerely, submitting to His commands, acknowledging His Oneness in all creation, following Prophet Muhammad ﷺ guidance, and guarding themselves against ignorance, deviation, and falsehood.

Du'a for Ummah: O Allah, guide us to Your truth, illuminate our hearts with Your light, and keep us firm on Your path.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (2):
(Qur'an 6:2)**

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ

Huwal lazee khalaqakum min teenin summa qadaaa ajalanw wa ajalum musamman 'indahoo summa antum tamtaroon

**He it is created you from clay, and then decreed a stated term (for you).
And there is in His presence another determined term; yet you doubt
within yourselves!**

Tafsir ul Jilani: How do you turn away from the path of truth and conceal its identity with your false identities, O you who are lost in the wilderness of misguidance?! Indeed, it is He: {He is the One who created you}, that is, He determined your existence {from clay}, an inanimate substance close to nonexistence; {then He decreed} and determined {a term} for your life in the first creation, {and a fixed term} appointed {with Him} for your passing therein in the second creation; {then you}, after you have known and ascertained your origin and your first creation, {doubt} the second creation.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The passage glorifies Allah Most High by affirming His sole power in creation, decree, and ultimate return. It honours the Prophet Muhammad ﷺ by reflecting the divine truth he faithfully conveyed to awaken hearts. Spiritually, it calls souls from heedlessness to certainty, accountability, and recognition of resurrection and meeting Allah.

Its Application: Muslims can live by remembering their humble origin, trusting Allah's decrees, rejecting doubt about the Hereafter, aligning actions with accountability, and walking the path of truth through obedience, humility, and constant remembrance of Allah.

Du'a for Ummah: O Allah, grant us certainty in resurrection, keep us firm upon truth, and guide us to meet You faithfully.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (3):
(Qur'an 6:3)**

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرُّكُمْ وَجَهْرُكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

Wa Huwal laahu fissanamaawaati wa fil ardi ya'lamu sirrakum wa jahrakum wa ya'lamu maa taksiboon

And He is Allah in the heavens and on earth. He knows what you hide, and what you reveal, and He knows the (recompense) which you earn (by your deeds).

Tafsir ul Jilani: {And} how do you doubt and remain in uncertainty about it, when indeed {He is Allah}, the All-Powerful, the One, the Unique, the Peerless, the Self-Manifest {in the heavens and on the earth} with absolute independence and singularity? {He knows}, by His immediate and encompassing knowledge, {your secrets and your public acts, and He knows what you earn} of good and evil, benefit and harm, in your first mode of existence.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The text exalts Allah Most Majestic by affirming His absolute oneness, power, presence, and all-encompassing knowledge. It honours the Prophet Muhammad ﷺ by reaffirming the divine realities he conveyed with perfect trustworthiness. Spiritually, it awakens awareness that nothing escapes Allah, grounding faith, accountability, and certainty in resurrection.

Its Application: Muslims can practice this verse by مُرَاقَبَةٌ (Muraaqabah - God-consciousness), purifying intentions, guarding private and public actions, trusting Allah's knowledge, and striving daily to earn what pleases Allah while avoiding sin.

Du'a for Ummah: O Allah, purify our secrets and actions, grant us sincerity, and make us mindful of You at all times.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (4):
(Qur'an 6:4)**

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

Wa maa ta'teehim min Aayatim min Aayaati Rabbihim illaa kaanoo 'anhaa mu'rideen

But never did a single one of the signs of their Lord reach them, but they turned away therefrom.

Tafsir ul Jilani: {And} among the signs of their disbelief and concealment is that {no sign comes to them}, a mighty sign indicating the oneness of the True One upon the tongue of a messenger from among the great messengers, {from the signs of their Lord}, the One alone in Lordship, {except that they were}, due to the extremity of their disbelief and ignorance, {turning away from it}.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah Exalted and Majestic by affirming His exclusive Lordship and the clarity of His signs. It honours the Prophet Muhammad ﷺ by situating him

among the noble messengers who conveyed Allah's proofs faithfully. Spiritually, it warns hearts against arrogance, heedlessness, and rejecting divine guidance despite clear evidence.

Its Application: Muslims can live this verse by remaining open to Allah's signs, reflecting on revelation, accepting truth humbly, following the Sunnah of the Prophet Muhammad ﷺ, and avoiding stubbornness or neglect when guidance becomes clear.

Du'a for Ummah: O Allah, open our hearts to Your signs, protect us from heedlessness, and keep us steadfast upon guidance.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (5):
(Qur'an 6:5)**

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

Faqaḍ kazzaboo bilhaqqi lammaa jaaa'ahum fasawfa ya'teelim ambaaaa'u maa
kaanoo bihee yastahzi'oon

And now they reject the truth when it reaches them: but soon shall they learn the reality of what they used to mock at.

Tafsir ul Jilani: And from the utmost extent of their turning away and deviating arrogantly from the path of right guidance {**they have indeed denied the Truth**} that which perfectly corresponds to reality, namely the all-comprehensive Qur'an {**when it came to them**} upon the tongue of one who is of the highest rank and station with Allah, Most High, the most perfect in religion and the most upright in way; yet they denied him and mocked him. {**So there shall soon come to them**} and it will become manifest to them in the first life and the next {**the news of that which they used to mock**}, when punishment descends upon them in this world through humiliation, poverty, jizyah, and abasement, and in the Hereafter everlasting punishment and exemplary retribution.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The text praises Allah, Exalted and Glorious, by affirming His Truth as the perfect, decisive Qur'an. It honours Prophet Muhammad ﷺ by describing him as the highest in rank, most complete in religion, and most upright in guidance. Spiritually, it warns hearts against arrogance, showing that mocking Divine truth leads inevitably to humiliation and lasting loss.

Its Application: Muslims can live this verse by revering the Qur'an, obeying Allah sincerely, following the Sunnah of Prophet Muhammad ﷺ, rejecting

mockery of faith, and humbly submitting to revealed truth in belief, speech, and conduct every day.

Du'a for Ummah: O Allah, keep us firm upon Your Truth, loving Your Book and following Your noble Messenger ﷺ with humility.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (6):
(Qur'an 6:6)**

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ
عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا
آخَرِينَ

Alam yaraw kam ahlaknaa min qablihim min qarnim makkannaahum fil ardi
maa lam numakkil lakum wa arsalnas samaaa'a 'alaihim midraaranw wa ja'alnal
anhaara tajree min tahtihim fa ahlak naahum bizunoobihim wa ansha'naa mim
ba'dihim qarnan aakhareen

**See they not how many of those before them We did destroy?- generations
We had established on the earth, in strength such as We have not given to
you - for whom We poured out rain from the skies in abundance, and gave
(fertile) streams flowing beneath their (feet): yet for their sins We
destroyed them, and raised in their wake fresh generations (to succeed
them).**

Tafsir ul Jilani: {Do they} doubt the descent of punishment and waver, while {they have not seen how many generations We destroyed before them} from the peoples of past ages, such as 'Ad, Thamud, and others while indeed {We established them firmly in the earth}, We empowered them with great might and immense capabilities {such as We have not established for you}, granting them vast provision, long dominion, luxury, and control. {And} despite that, {We sent the sky} rain {upon them in abundant pours}, plentiful and continuous, {and We caused rivers to flow beneath them}, ever-renewing and constant. In sum, We granted them long respite in comfort and affluence, {then We destroyed them completely} {because of their sins}, arising from denying the prophets and what they brought, and from spreading corruption upon the earth in many forms, {and We brought forth after them another generation}. And do not be troubled, O noblest of Messengers, by their denial and demands, nor hope for their belief in you or in your Book, for they are utterly immersed in misguidance.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The passage glorifies Allah, Most Majestic, by declaring His absolute power, perfect justice, and control over nations and history. It honours Prophet Muhammad ﷺ by consoling him as the noblest of messengers, affirming his truth and mission. Spiritually, it warns that worldly strength and comfort cannot avert divine accountability when truth is rejected.

Its Application: Muslims apply this verse by remembering past nations, remaining humble in prosperity, avoiding sin and corruption, trusting Allah's justice, and steadfastly following Prophet Muhammad ﷺ without being shaken by denial or mockery.

Du'a for Ummah: O Allah, grant us humility, steadfast faith, and protection from arrogance and sins that bring Your punishment.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (7):
(Qur'an 6:7)**

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِيْنَ كَفَرُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ

Wa law nazzalnaa 'alaika Kitaaban fee qirtaasin falamasooHu bi aideehim
laqaalal lazeena kafarooo in haazaaa illaa sihrum Mubeen

If We had sent unto you a written (message) on parchment, so that they could touch it with their hands, the Unbelievers would have been sure to say: "This is nothing but obvious magic!"

Tafsir ul Jilani: {And even if We were to send down} from the station of Our generosity {upon you a Book} written {upon parchment} paper {which they could touch with their own hands} at the moment of its descent, {those who disbelieve would surely say}, out of the corruption of their inner selves and their ingrained ignorance, {"This is nothing} that is, this is not {but manifest sorcery"}, clear and blatant, for they claim that parchment cannot descend from the side of heaven except through magic.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text magnifies Allah, Most High, by showing that even His clearest miracles cannot benefit hearts He does not guide. It honours Prophet Muhammad ﷺ by affirming his truthfulness despite obstinate denial of disbelievers. Spiritually, it teaches that disbelief stems from inner corruption, not lack of evidence, and that guidance is a divine gift.

Its Application: Muslims live this verse by purifying their hearts, submitting humbly to Allah's revelation, trusting the truthfulness of Prophet Muhammad ﷺ, and avoiding demands for signs while neglecting sincere faith and obedience.

Du'a for Ummah: O Allah, purify our hearts, strengthen our faith, and grant us sincere acceptance of Your revelation.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (8):
(Qur'an 6:8)**

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنْزَلْنَا مَلَكَاً لَفُضِيَ الأَمْرُ ثُمَّ لَا يُنظَرُونَ

Wa qaaloo law laaa unzila alaihi malakunw wa law anzalna malakal laqudiyal
amru summa laa yunzaroon

They say: "Why is not an angel sent down to him?" If we did send down an angel, the matter would be settled at once, and no respite would be granted them.

Tafsir ul Jilani: {And they said}, out of the extremity of their dissension and hypocrisy toward you: if he is truly a prophet, {why not} {an angel be sent down to him} to affirm his prophethood so that we may believe. Say to them, in reply on Our behalf: {And if We were to send down an angel}, according to Our established way with past nations, {the matter would surely be decided} that is, their destruction would be made inevitable; {then} after the descent of the angel, they would be punished like the former peoples, {they would not be granted respite}, not even for an hour, but would be denied and punished decisively.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The passage exalts Allah, the All-Wise and All-Just, by affirming His established Sunnah in dealing with nations and His perfect judgment. It honours Prophet Muhammad ﷺ by defending his prophethood against hypocritical demands. Spiritually, it teaches that demanding signs arrogantly hastens destruction, while mercy lies in patience and faith.

Its Application: Muslims practice this verse by accepting Allah's revelation without arrogance, trusting the truthfulness of Prophet Muhammad ﷺ, avoiding conditional belief, and valuing divine mercy in delay rather than demanding overwhelming signs.

Du'a for Ummah: O Allah, grant us sincere faith without conditions, and protect us from arrogance toward Your signs and messengers.

Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (9):
(Qur'an 6:9)

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ

Wa law ja'alnaahu malakal laja'alnaahu rajulanw wa lalabasnaa 'alaihima ma
yalbisoon

If We had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion.

Tafsir ul Jilani: {And even an angel}, moreover, {if We were to make him} that is, the messenger sent to them {We would surely make him a man}, in human form, for it is impossible for a human being to behold an angel in his true form due to its awe; thus Jibril only came to the Messenger of Allah ﷺ in the form of Dihyah al-Kalbi. Furthermore, they would not have been able to benefit from him due to the lack of likeness. {And} if We were to send him in human form, {We would indeed confuse for them} that is, We would mix for them {what they already confuse}, the very confusion they create for themselves regarding human messengers, claiming such a form is unfit for prophethood, and thus they would still not believe.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, Most Wise and Most Merciful, by affirming His perfect knowledge of human capacity and perception. It honours Prophet Muhammad ﷺ by clarifying the divine wisdom behind his human form and noble reception of Jibril. Spiritually, it teaches that denial arises from inner confusion, not from the nature of divine guidance.

Its Application: Muslims live this verse by accepting Allah's wisdom in sending human messengers, following Prophet Muhammad ﷺ with certainty, avoiding doubts born of speculation, and submitting humbly to divine choice in guidance.

Du'a for Ummah: O Allah, grant us clarity of heart, firm faith, and love for Your wisdom and Your noble Messenger ﷺ.

Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (10):
(Qur'an 6:10)

وَلَقَدْ اسْتُهِزِّيَ بَرِئِلٍ مِّنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

Wa laqadis tuhzi'a bi-Rusulim min qablika fahaaqa billazeena sakhiroo
minhum maa kaanoo bihee yastahzi'oon

Mocked were (many) messengers before you; but their scoffers were hemmed in by the thing that they mocked.

Tafsir ul Jilani: {And} do not be distressed nor unsettled, O most perfect of Messengers ﷺ, by their mockery and ridicule toward you; rather, be patient with their harm, for indeed {messengers were mocked before you}, and they endured patiently what they were denied and ridiculed for. Then {there encompassed} surrounded from all sides {those who mocked them that which they used to mock}, so they were destroyed and utterly uprooted by the very thing they mocked, even if they later denied the account of their destruction.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Just and All-Encompassing, by showing that His decree inevitably overtakes mockery of truth. It honours Prophet Muhammad ﷺ by consoling him as the most perfect of messengers, placing him in the noble line of patient prophets. Spiritually, it teaches steadfast patience, trust in divine justice, and certainty that truth prevails.

Its Application: Muslims practice this verse by remaining patient when faith is mocked, following the example of Prophet Muhammad ﷺ, trusting Allah's justice, and responding to harm with dignity, perseverance, and steadfast obedience.

Du'a for Ummah: O Allah, grant us patience upon harm, firmness upon truth, and protection from mocking hearts and tongues.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (11):
(Qur'an 6:11)**

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

Qul seeroo fil ardi summan zuroo kaifa kaana 'aaqibatul mukazzibeen

Say: "Travel through the earth and see what was the end of those who rejected Truth."

Tafsir ul Jilani: So {say} to them: {Travel through the land}, that is, through the former abodes of the Pharaohs, the Chosroes, the Caesars, and the Khaqans, taking admonition; {then look at how was the end of the deniers} those who denied the messengers out of arrogance and stubborn defiance until nothing at all remained of their traces, or even their shadows, despite the fact that they were people of great strength and mighty power.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah, the All-Powerful and All-Wise, by showing how His judgment erased even the strongest tyrants. It honours Prophet Muhammad ﷺ by commanding him to proclaim a truth proven by history. Spiritually, it awakens hearts to reflection, teaching that denial of Allah's messengers leads inevitably to utter ruin.

Its Application: Muslims apply this verse by reflecting on history, learning from past nations, humbling themselves before Allah, believing firmly in Prophet Muhammad ﷺ, and allowing remembrance of earlier destructions to correct belief, character, and actions.

Du'a for Ummah: O Allah, grant us insight from history, humility before You, and steadfast belief in Your noble Messenger ﷺ.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (12):
(Qur'an 6:12)**

قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ قُلْ لِلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۚ لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ
الْقِيَامَةِ ۚ لَا رَيْبَ فِيهِ ۚ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

Qul limam maa fis samaawaati wal ardi qul lillaah; kataba 'alaa nafsihir
rahmah; la yajma 'annakum ilaa Yawmil Qiyaamati laa raiba feeh; allazeena
khasiroo anfusahum fahum laa yu'minoon

Say: "To whom belongs all that is in the heavens and on earth?" Say: "To Allah. He has inscribed for Himself (the rule of) Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls, that will not believe.

Tafsir ul Jilani: {Say} to them, O most perfect of Messengers ﷺ, by way of rebuke and decisive argument: {**To whom belongs whatever is manifest in the heavens and the earth**} in authority and ownership bringing into existence, manifesting, disposing, effacing, and annihilating? {Say} also, O most perfect of Messengers ﷺ, after they are confounded and perplexed in reply: {**To Allah**}, the One, the Unique, singular in manifestation, self-disclosure, and absolute disposal; for He {**has prescribed**} made obligatory and binding {**upon Himself**} that is, upon His very Essence when nothing else existed with Him, {**mercy**} the universal mercy, namely His self-disclosure by the Name al-Rahman upon the thrones of the subtle realities of all created worlds reflected from His essential attributes. And Allah {**will surely gather you**}, O distorted ones and people of misguidance, by the requirement of the Name al-Rahim, {**to the Day of Resurrection**}, the greatest overwhelming event in which all traces of otherness

and duality are utterly effaced; **{there is no doubt in it}** for those of insight who contemplate the secret of manifestation and making manifest. But **{those who have lost their own souls}** by confining their gaze to these misguidances and false, perishing idols that possess no stability nor true reality for their selves and desires **{they do not believe}** in returning to the reality of tawhid and the station of stripping away and pure oneness; such are the wrongdoers, wandering in the bewilderment of deprivation, abiding in the darkness of mere possibility.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The passage glorifies Allah Most Exalted by affirming His absolute ownership, self-subsisting mercy, and inevitable gathering of creation. It honours Prophet Muhammad ﷺ as the most perfect Messenger, entrusted to proclaim decisive divine truth. Spiritually, it unveils that true loss is veiling oneself from tawhid, while mercy precedes judgment for receptive hearts.

Its Application: Muslims live this verse by recognizing Allah's sole ownership, trusting His encompassing mercy, preparing for the Day of Resurrection, detaching from false attachments, and renewing sincere tawhid through obedience to Prophet Muhammad ﷺ in belief and action.

Du'a for Ummah: O Allah, envelop us in Your mercy, gather us upon faith, and return our hearts to pure tawhid.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (13):
(Qur'an 6:13)**

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ

Wa lahoo maa sakana fillaili wannahaar; wa Huwas Samee'ul Aleem

To him belongs all that dwell (or lurk) in the night and the day. For He is the one who hears and knows all things."

Tafsir ul Jilani: **{And}** how can they deny His gathering and His oneness, when indeed **{to Him}** Glorified is He belongs **{whatever settles}** and is concealed **{in the night}**, that is, the rank of inwardness and the unseen, **{and}** whatever appears and becomes manifest **{in the day}**, that is, the rank of outwardness and witnessing; **{and He}**, in His very Essence, is **{the All-Hearing}** of everything that is heard, **{the All-Knowing}** of all that is known and perceived nothing of what is manifest or hidden escapes Him.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah Most High by affirming His absolute dominion over the unseen and the seen, night and day alike. It honours Prophet Muhammad ﷺ by strengthening

the proof of tawhid he proclaims. Spiritually, it teaches that the One who hears and knows all can never be denied in His oneness or His gathering of creation.

Its Application: Muslims practice this verse by remaining mindful that Allah sees and knows all states, guarding actions by day and intentions by night, strengthening sincerity, and living constantly aware of His perfect hearing and knowledge.

Du'a for Ummah: O Allah, make us mindful of You in secret and open, and firm us upon Your perfect oneness.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (14):
(Qur'an 6:14)**

قُلْ أَغَيْرَ اللَّهِ أَخَذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ
أَوَّلَ مَنْ أَسْلَمَ ۗ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

Qul aghairal laahi atakhizu waliyyan faatiris samaawaati wal ardi wa Huwa
yut'imu wa laa yut'am; qul innee umirtu an akoona awwala man aslama wa laa
takaananna minal mushrikeen

**Say: "Shall I take for my protector any other than Allah, the Maker of the
heavens and the earth? And He it is that feeds but is not fed." Say: "Nay!
but I am commanded to be the first of those who bow to Allah (in Islam)
and be not you of the company of those who join gods with Allah."**

Tafsir ul Jilani: {Say} to the one who denies the oneness of Allah and yet ascribes partners to Him, while urging you, O most perfect of Messengers ﷺ, toward association by way of compulsion and decisive refutation: **{Is it other than Allah}** the One, the Absolutely One, the Self-Sufficient, who has no partner whatsoever **{that I should take as a protector}**, a guardian or trustee, thereby becoming a polytheist, while He Glorified is He is **{the Originator of the heavens and the earth}**, their Bringer-into-being and Manifestor from the concealment of nonexistence; **{and He feeds}** that is, He provides sustenance to those in need **{and is not fed}**, due to His transcendence above eating and drinking. This attribute is singled out because it is among the strongest signs of contingency and clearest marks of createdness, while all else branches from it. **{Say}**, O most perfect of Messengers ﷺ, to all creation: **{Indeed I have been commanded}** by my Lord **{to be the first of those who submit}** who obey, yield, manifest essential tawhid, and call people to it; **{and}** I have also been forbidden, with utmost emphasis and insistence from Him Exalted is He by His saying: **{Do not ever be among the polytheists}**, those who affirm any

existence for other than the Absolute Truth among shadows, after having been commanded as I was commanded.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah Most Exalted by affirming His exclusive divinity, creative origination, self-sufficiency, and lordship over all sustenance. It honours Prophet Muhammad ﷺ as the foremost in submission, obedience, and proclamation of pure tawhid. Spiritually, it declares that true guardianship belongs only to Allah, and that associating others is the gravest loss of truth.

Its Application: Muslims apply this verse by renewing pure tawhid daily, relying solely upon Allah for protection and provision, rejecting all forms of hidden or open shirk, and following Prophet Muhammad ﷺ in complete submission, obedience, and trust.

Du'a for Ummah: O Allah, make You alone our Protector, sustain our hearts with tawhid, and keep us far from all forms of shirk.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (15):
(Qur'an 6:15)**

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

Qul innee akhaafu in 'asaitu Rabbee 'azaaba Yawmin 'Azeem

Say: "I would, if I disobeyed my Lord, indeed, have fear of the penalty of a Mighty Day.

Tafsir ul Jilani: {Say} to those who follow you, in hope that they may take heed: {Indeed I}, having attained the station of clear witnessing and direct perception, {fear if I disobey my Lord} that is, if I depart from the bounds of His oneness {the punishment of a great Day}, the Day of the Great Presentation, in which every soul will be recompensed for whatever it strives.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Just and All-Powerful, by affirming His authority to recompense on the Day of Judgment. It honours Prophet Muhammad ﷺ as a conscious, obedient servant aware of divine accountability. Spiritually, it teaches vigilance over one's actions, mindfulness of Allah, and sincere devotion to His commands.

Its Application: Muslims practice this verse by striving in righteous deeds, fearing Allah's displeasure, obeying His commands, following Prophet

Muhammad ﷺ faithfully, and keeping the Day of Judgment in constant awareness to guide daily choices.

Du'a for Ummah: O Allah, protect us from Your punishment, guide our deeds, and make us among the obedient servants of Your Messenger ﷺ.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (16):
(Qur'an 6:16)**

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۚ وَذَلِكَ الْفَوْزُ الْمُبِينُ

Mai yusraf 'anhu Yawma'izin faqad rahimah; wa zaalikal fawzul Mubeen

**"On that day, if the penalty is averted from any, it is due to Allah's mercy;
And that would be (Salvation), the obvious fulfilment of all desire.**

Tafsir ul Jilani: {Whoever is averted} from punishment {on that Day} has indeed been shown mercy by the Truth, and this is realized through the station of witnessing and direct perception; {and that} this realization and unveiling {is the clear success} for those granted divine care and nearness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, Most Merciful, by showing that ultimate salvation is only through His mercy and divine truth. It honours Prophet Muhammad ﷺ by conveying the reality he witnesses and proclaims. Spiritually, it teaches that being protected from punishment is a manifestation of Allah's mercy, and the true success lies in closeness to Him.

Its Application: Muslims live this verse by seeking Allah's mercy through obedience, sincere worship, following Prophet Muhammad ﷺ, and striving for spiritual proximity, so that they may attain protection from punishment and true success.

Du'a for Ummah: O Allah, grant us Your mercy, avert us from punishment, and make us among those who attain clear success.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (17):
(Qur'an 6:17)**

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۗ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Wa iny-yamsaskal laahu bidurrin falaaa kaashifa lahoo illaa Huwa wa iny-yamsaska bikhairin fa Huwa 'alaa kulli shai'in Qadeer

"If Allah touches you with affliction, none can remove it but He; if He touches you with happiness, He has power over all things.

Tafsir ul Jilani: {And} after you have attained certainty, O most perfect of Messengers ﷺ, and established yourself in the station of tawhid: {If Allah should touch you with harm} a calamity or affliction {there is no remover of it except Him}; and {if He touches you with good} a gift or provision {it is from Him} as well; for He {over all things} both good and evil, benefit and harm {is All-Powerful}, His power encompassing all that can be encompassed.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah All-Powerful and All-Encompassing by affirming that both harm and benefit come solely from Him. It honours Prophet Muhammad ﷺ as the one established in the certainty of divine knowledge. Spiritually, it teaches reliance on Allah, recognizing His absolute control over every occurrence in life.

Its Application: Muslims practice this verse by trusting Allah in times of hardship and ease, accepting His decrees, seeking His blessings, following Prophet Muhammad ﷺ, and understanding that all outcomes good or bad come from His perfect will.

Du'a for Ummah: O Allah, protect us from harm, grant us good, and make us reliant on Your perfect power and wisdom.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (18):
(Qur'an 6:18)**

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ

Wa Huwal qaahiru fawqa 'ibaadih; wa Huwal Hakeemul Khabeer

"He is the irresistible, (watching) from above over His worshippers; and He is the Wise, acquainted with all things."

Tafsir ul Jilani: {And} how could He not be All-Powerful over all that He wills, for {He is the Subduer} the Mighty, the Overpowering {over His servants}, directing them as He wills; {and He is the Wise}, perfect in arranging their affairs, {the All-Aware}, observing them closely, granting them what is appropriate and preventing them from what would harm them, according to His will and their choices.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Mighty, All-Wise, and All-Aware, by affirming His perfect control and governance over His creation. It honours Prophet

Muhammad ﷺ as the messenger conveying this profound truth. Spiritually, it teaches reliance on Allah's wisdom, recognizing that guidance, sustenance, and protection come from His knowledge and will.

Its Application: Muslims practice this verse by submitting to Allah's will, trusting His wisdom, seeking guidance from Prophet Muhammad ﷺ, and aligning their choices with what pleases Allah while avoiding what harms, knowing He directs all affairs.

Du'a for Ummah: O Allah, grant us guidance, protect us from harm, and make us reliant on Your wisdom and perfect decree.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (19):
(Qur'an 6:19)**

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ
وَمَنْ بَلَغَ أَتَيْنَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي
بَرِيءٌ مِمَّا تُشْرِكُونَ

Qul ayyu shai'in akbaru shahaadatan qulil laahu shaheedum bainee wa bainakum; wa oohiya ilaiya haazal Qur'aanu li unzirakum bihee wa man balagh; a'innakum latashhadoona anna ma'al laahi aalihatan ukhraa; qul laaa ashhad; qul innamaa Huwa Ilaahunw Waahidunw wa innanee baree'um mimmaa tushrikoon

Say: "What thing is most weighty in evidence?" Say: "Allah is witness between me and you; This Qur'an has been revealed to me by inspiration, that I may warn you and all whom it reaches. Can you possibly bear witness that besides Allah there is another Allah?" Say: "Nay! I cannot bear witness!" Say: "But in truth He is the one Allah, and I truly am innocent of (your blasphemy of) joining others with Him."

Tafsir ul Jilani: And if they dispute with you or bear witness against you regarding your prophethood and message, {say} to them decisively and with admonition: {Which thing is greater} and more complete {in testimony? Say, "Allah"}, for the One Who is established, glorified in greatness and majesty, is {a Witness between Me and you}, and His testimony is that {this Qur'an has been revealed to Me} the all-encompassing Qur'an, uniting the previous scriptures from Him {to warn you} and give you glad tidings {thereof}, O you who exist at its revelation; {and} likewise {whoever has received} the news of His revelation and His command from the black and the red, from all creation I have sent as a bearer of glad tidings and a warner according to essential tawhid.

{Do you then} O those immersed in the sea of misguidance **{bear witness}** after the clear proof, **{that with Allah}** the One, Unique, Independent in divinity **{are other gods}** sharing with Him in His dominion and existence? **{Say, “I do not bear witness”}** to what you testify falsely and unjustly; rather, **{say, “He is indeed One God”}**, singular in divinity, united in lordship, without any partner or coexistent being, and **{indeed I am free}** from what you associate with Him, the vain shadows and empty idols.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the One and Only, as the ultimate Witness and Revealer, affirming His exclusive divinity. It honours Prophet Muhammad ﷺ by presenting him as the bearer of absolute truth. Spiritually, it teaches the rejection of false gods, adherence to pure tawhid, and moral integrity in witnessing and belief.

Its Application: Muslims practice this verse by affirming the oneness of Allah in word and deed, rejecting all forms of shirk, bearing truthful testimony, following Prophet Muhammad ﷺ, and upholding sincerity in belief, worship, and guidance.

Du’a for Ummah: O Allah, make us firm in Your oneness, free us from all false associations, and guide us to Your truth.

**Juz Wa Idhaa Sami’ou (7) Surah Al An’aam (6) Ayat (20):
(Qur’an 6:20)**

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۗ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

Allazeena aatainaa humul Kitaaba ya'rifoona kamaa ya'rifoona
abnaaa'ahum; allazeena khasiroo anfusahum fahum laa yu'minoon

Those to whom We have given the Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe.

Tafsir ul Jilani: Then He, Glorified is He, said: **{Those to whom We gave the Scripture}** from among the Jews and Christians **{recognize him}** that is, Prophet Muhammad ﷺ by his characteristics and description mentioned in their scriptures, **{just as they recognize their own sons}** without any doubt or ambiguity; **{but those who have lost their own selves}** among the people of shirk and distortion **{do not believe}** in him, his prophethood, and his message, out of stubbornness and arrogance.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, Most High, by showing His perfect plan and knowledge of hearts. It honours Prophet Muhammad ﷺ by highlighting that previous scriptures

accurately foretold him. Spiritually, it teaches that denial is a matter of arrogance and self-loss, while recognition of truth requires sincerity and submission to divine guidance.

Its Application: Muslims practice this verse by affirming belief in Prophet Muhammad ﷺ, respecting previous scriptures, avoiding arrogance and obstinacy, and striving for sincere submission to Allah's guidance revealed through the Qur'an and His Messenger.

Du'a for Ummah: O Allah, guide our hearts to recognize Your Messenger ﷺ with certainty, and save us from arrogance and denial.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (21):
(Qur'an 6:21)**

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Wa man azlamu mim manif tara 'alal laahi kaziban aw kazzaba bi Aayaatih;
innahoo laa yuflihuz zaalimoon

Who does more wrong than he who invents a lie against Allah or rejects His signs? But verily the wrong-doers never shall prosper.

Tafsir ul Jilani: {And who is more unjust} before Allah and more deserving of severe retribution {than one who invents falsehood against Allah} and deliberately distorts His Book or {denies His signs} the revelations sent to His Messenger clarifying the path of His oneness out of stubbornness and without proof, yet still seeks and expects success and prosperity from Him? {Indeed, the wrongdoers will not prosper}, those who depart from reason and revelation, abandoning the guidance of the Truth that was sent to creation to spread His oneness and convey His just laws appropriate to His singular essence, eliminating shirk entirely.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, Most Just and All-Wise, by warning of the consequences of denying His truth. It honours Prophet Muhammad ﷺ as the Messenger who conveys divine oneness and law. Spiritually, it teaches that inventing lies, rejecting revelation, and persisting in arrogance leads to ultimate failure and loss.

Its Application: Muslims live this verse by avoiding falsehood, respecting Allah's revelation, following Prophet Muhammad ﷺ, adhering to reason and guidance, rejecting shirk, and striving sincerely for success through obedience and truthfulness.

Du'a for Ummah: O Allah, keep us from falsehood, guide us to Your truth, and make us upright in belief and deeds.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (22):
(Qur'an 6:22)**

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَائُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ

Wa yawma nahshuruhum jamee'an summa naqoolu lillazeena ashrakooo ayna
shurakaaa' ukumul lazeena kuntum taz'umoon

One day shall We gather them all together: We shall say to those who ascribed partners (to Us): "Where are the partners whom you (invented and) talked about?"

Tafsir ul Jilani: {And} remind them, O most perfect of Messengers ﷺ, {of the Day We will gather them} and assemble them {all together, then We will say to those who associated partners} in mockery and public disgrace {"Where are your partners whom you used to claim"}? Those whom you considered worthy of worship and faith, whom you imagined would intercede for you and save you from punishment call upon them to rescue you.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most High and All-Powerful, by affirming His authority to gather all and expose false claims. It honours Prophet Muhammad ﷺ as the one conveying this warning. Spiritually, it teaches the futility of shirk and reliance on false gods, emphasizing that ultimate help comes only from Allah.

Its Application: Muslims practice this verse by avoiding shirk, placing complete trust in Allah alone, rejecting false intercessors, and following Prophet Muhammad ﷺ in worship, relying solely on Allah for guidance, protection, and salvation.

Du'a for Ummah: O Allah, keep us away from all false deities and grant us reliance solely upon You and Your Messenger ﷺ.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (23):
(Qur'an 6:23)**

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ

Summa lam takun fitnatuhum illaaa an qaaloo wallaahi Rabbinaa maa kunnaa
mushrikeen

There will then be (left) no subterfuge for them but to say: "By Allah our Lord, we were not those who joined gods with Allah."

Tafsir ul Jilani: {Then}, after they have heard what they have heard, {**their trial**} their scheme to escape {**was nothing except that they said**}, apologizing and swearing: {"**By Allah, our Lord**"}, O our Master, {"**we were not**} in ourselves {**associators**"}, worshipping no one besides You.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Exalted, by showing His sovereignty and the inevitability of recognition of His oneness. It honours Prophet Muhammad ﷺ as the Messenger witnessing the truth of tawhid. Spiritually, it teaches that falsehood and shirk cannot withstand divine truth, and even the deniers will ultimately acknowledge Allah's exclusive lordship.

Its Application: Muslims practice this verse by sincerely worshipping Allah alone, avoiding all forms of shirk, confessing His oneness in words and deeds, and following Prophet Muhammad ﷺ as the model of complete submission.

Du'a for Ummah: O Allah, keep us firm in Your oneness and protect us from all forms of shirk and misguidance.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (24):
(Qur'an 6:24)**

انظُرْ كَيْفَ كَذَبُوا عَلَيَّ اَنْفُسِهِمْ ۚ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

Unzur kaifa kazaboo 'alaaa anfusihim, wa dalla 'anhum maa kaanoo yaftaroon

Behold! how they lie against their own souls! But the (lie) which they invented will leave them in the lurch.

Tafsir ul Jilani: {Look}, O observer, {**how they lied against themselves**} in the seat of truth and the station of certainty {and} look how {**that which they used to fabricate has strayed away from them**} from the alleged partners whom they believed to be intercessors with Allah, saving them from the punishment of Allah.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, Exalted and Most High, by affirming His absolute truth, justice, and decisive judgment. It honours the Prophet Muhammad ﷺ by confirming the truthfulness of his message and the falsity of all claims opposing his call. Spiritually, it unveils self-deception, the collapse of false hopes, and the soul's exposure before Allah.

Its Application: Muslims can practice this verse daily by renewing sincerity, rejecting all forms of hidden shirk, trusting Allah alone, and examining intentions honestly, while following the guidance brought by the Prophet Muhammad ﷺ in belief, worship, and conduct.

Du'a for Ummah: O Allah, keep us truthful with ourselves, sincere to You alone, and protected from every false attachment.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (25):
(Qur'an 6:25)**

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ ۗ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۗ وَإِنْ يَرَوْا كَلِمًا
آيَةً لَا يُؤْمِنُوا بِهَا ۗ حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

Wa minhum mai yastami'u ilaika wa ja'alnaa 'alaa quloobihim akinnatan ai
yafqahoohu wa fee azaanihim waqraa; wa ai yaraw kulla Aayatil laa
yu'minoo bihaa; hataaa iza jaaa'ooka yujaadiloonaka yaqoolul lazeena
kafaroo in haazaa illaa asaateerul awwaleen

Of them there are some who (pretend to) listen to you; but We have thrown veils on their hearts, So they understand it not, and deafness in their ears; if they saw every one of the signs, not they will believe in them; in so much that when they come to you, they (but) dispute with you; the Unbelievers say: "These are nothing but tales of the ancients."

Tafsir ul Jilani: {And} there were {among them} that is, among those polytheists offering excuses {some who listen to you} while you recite the Qur'an, yet they do not understand it; they deny it and mock it. {And} how could they understand it, when {We have placed coverings over their hearts} veils and wrappings out of aversion {lest they comprehend it, and in their ears is heaviness} that prevents hearing it. {And} from the extremity of their denial and obstinacy, {if they see every sign} pointing to the oneness of the True One and His glorification, {they do not believe in it} out of stubbornness and arrogance, {until when they come to you}, due to their excessive rebellion, {they dispute with you} about the signs of Allah in an unbecoming manner, where {those who disbelieve say}, concealing the truth and promoting falsehood: {"This is nothing but legends of the former peoples"}, written to mislead the weak among the common folk.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The verse glorifies Allah, Most High, by affirming His perfect wisdom in guiding and leaving astray with justice. It honours the Prophet Muhammad ﷺ by portraying

his noble recitation and patient endurance against denial. Spiritually, it exposes the disease of arrogance, the sealing of hearts, and the tragic fate of rejecting divine truth despite clear signs.

Its Application: Muslims apply this verse by listening to the Qur'an with humility, seeking understanding, softening the heart through remembrance of Allah, rejecting arrogance, and honouring the guidance conveyed by the Prophet Muhammad ﷺ in belief and character.

Du'a for Ummah: O Allah, open our hearts to Your Qur'an, remove hardness from us, and grant us sincere understanding.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (26):
(Qur'an 6:26)**

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ

Wa hum yanhawna 'anhu wa yan'awna 'anhu wa iny yuhlikoona illaa
anfusahum wa maa yash'uroon

Others they keep away from it, and themselves they keep away; but they only destroy their own souls, and they perceive it not.

Tafsir ul Jilani: {While they}, by this slander and defamation, {forbid others from it}, they seek to mislead believing Muslims from following the Messenger and believing in him; {and} they themselves {keep far away from it}, distancing themselves out of rebellion and obstinacy. {And they do not destroy} that is, by this misguidance and deception {except themselves, while they do not perceive} that the harm of their misguidance and deceit does not go beyond themselves, because {Allah has sealed their hearts, their hearing, and over their sight is a covering, and for them is a tremendous punishment} [al-Baqarah: 7] in this world and the Hereafter.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah, the Most Just and All-Wise, by affirming His decisive judgment and perfect knowledge of inner states. It honours the Prophet Muhammad ﷺ by exposing the injustice of those who obstruct faith in his truthful message. Spiritually, it warns that misleading others hardens hearts and leads to self-destruction.

Its Application: Muslims practice this verse by supporting the message of the Prophet Muhammad ﷺ, avoiding speech or actions that mislead others, remaining close to divine guidance, and constantly purifying intentions through obedience and remembrance of Allah.

Du'a for Ummah: O Allah, protect our hearts from hardness and make us helpers of truth, never a cause of misguidance.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (27):
(Qur'an 6:27)**

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ

Wa law taraaa iz wuqifoo 'alan Naari faqaaloo yaa laitanaa nuraddu wa laa nukaz ziba bi Aayaati Rabbinaa wa nakoona minal mu'mineen

If you could but see when they are confronted with the Fire! They will say: "Would that we were but sent back! Then would we not reject the signs of our Lord but would be amongst those who believe!"

Tafsir ul Jilani: {And if you could see}, O observer, {when they are made to stand} that is, when they are brought and made to face {before the Fire}, and they realize with certainty its occurrence and their being cast into it by force and severity, you would behold a dreadful and heartbreaking sight. {Then they will say}, at that moment, from the intensity of their terror and grief, wishing: {"If only we could be returned} to what we once were, {and not deny the signs of our Lord,} which came to us and which we denied, {and be among the believers"}}, those who affirm the truth of what was brought to us.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnifies Allah, Most Majestic and Exalted, by manifesting His absolute justice and irresistible decree. It honours the Prophet Muhammad ﷺ by affirming that denial of his message leads to regret when truth is unveiled. Spiritually, it portrays ultimate remorse, the awakening of certainty too late, and the tragedy of squandered faith.

Its Application: Muslims live this verse by responding to Allah's signs promptly, strengthening faith before regret arrives, repenting sincerely, and following the guidance of the Prophet Muhammad ﷺ with truthfulness, humility, and perseverance.

Du'a for Ummah: O Allah, grant us true faith now, before regret, and make us steadfast among the believers.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (28):
(Qur'an 6:28)**

بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ ۗ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ

Bal badaa lahum maa kaanoo yukhfoona min qablu wa law ruddoo la'aadoo limaa nuhoo 'anhu wa innahum lakaaziboon

Yea, in their own (eyes) will become manifest what before they concealed. But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars.

Tafsir ul Jilani: {Rather, there has appeared} and become manifest {to them what they used to conceal before} the truth of the Messengers and the Books out of obstinacy and arrogance; so they wished, at the moment of despair and distress, in agitation and not with true resolve. For if they were returned, they would not truly believe; rather, {and} by Allah, {if they were returned} that is, if their return to the world were obligatory after facing the terrors of the Hereafter {they would surely return} due to the corruption of their nature {to that which they were forbidden}, again out of defiance and stubbornness. {And} in sum: {indeed they}, even in this wish, {are surely liars}, because their disposition and the root of their nature is founded upon falsehood, which never departs from them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Knowing and All-Just, by unveiling hidden realities and judging intentions, not mere words. It honours the Prophet Muhammad ﷺ by affirming the truthfulness of his warning and the falsity of his deniers' claims. Spiritually, it teaches that insincere repentance collapses when hearts remain corrupted.

Its Application: Muslims apply this verse by cultivating sincere repentance now, purifying intentions, obeying Allah consistently, and following the Prophet Muhammad ﷺ before consequences expose truths and excuses no longer benefit the soul.

Du'a for Ummah: O Allah, grant us sincere repentance and truthful hearts before deeds are exposed and return is impossible.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (29):
(Qur'an 6:29)**

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

Wa qalooo in hiya illaa hayaatunad dunyaa wa maa nahnu bimab'ooseen

And they (sometimes) say: "There is nothing except our life on this earth, and never shall we be raised up again."

Tafsir ul Jilani: {And} how could they not be moulded upon falsehood and obstinacy, when they {said}, from the corruption of their inner selves, when the

Messengers peace be upon them called them to faith in Allah and in the Last Day: {"It is nothing} that is, life is nothing {but our worldly life}, the life we lived therein, {and we shall not be resurrected"}, as these foolish ones falsely claim.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah, Most High and Perfect in Wisdom, by affirming the reality of resurrection and exposing denial rooted in inner corruption. It honours the Prophet Muhammad ﷺ by aligning his call with that of all noble Messengers, confirming their unified truth. Spiritually, it reveals how denial of the Hereafter breeds arrogance and moral ruin.

Its Application: Muslims live this verse by remembering the Hereafter daily, strengthening certainty in resurrection, rejecting worldly delusion, and aligning actions with accountability before Allah, while faithfully following the guidance of the Prophet Muhammad ﷺ.

Du'a for Ummah: O Allah, strengthen our certainty in the Hereafter and save us from deception by worldly life.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (30):
(Qur'an 6:30)**

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ ۖ قَالَ أَلَيْسَ هٰذَا بِالْحَقِّ ۗ قَالُوا بَلَىٰ ۗ وَرَبِّنَا ۗ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

Wa law taraa iz wuqifoo 'alaa Rabbihim; qaala alaisa haazaa bilhaqq; qaloo balaa wa Rabbinaa; qaala fazooqul 'azaaba bima kuntum takfuroon (section 3)

If you could but see when they are confronted with their Lord! He will say: "Is not this the truth?" They will say: "Yea, by our Lord!" He will say: "Taste you then the penalty, because you rejected Faith."

Tafsir ul Jilani: {And if you could see}, O observer, {when they are made to stand before their Lord}, that is, when they are halted and lined up before their Lord to be taken to account for what they did, you would see them bewildered, intoxicated, compelled, and trembling. {He will say} to them Glorified is He from behind the canopies of might and majesty: {"Is this not the truth?"} O foolish liars and deniers. {They will say}, after the reality has been unveiled to them and they have seen it directly, offering excuses, grieving, affirming and swearing: {"Yes, by our Lord!"} We have believed and affirmed. {He will say}, Exalted is He: Now faith will not benefit you {so taste the punishment for what

you used to disbelieve} and deny in the first life, which was the abode of trial and testing.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, Most Majestic and Exalted, by manifesting His absolute truth, justice, and irresistible judgment. It honours the Prophet Muhammad ﷺ by affirming that his warning was true and that denial of his message leads to exposed regret. Spiritually, it reveals faith accepted too late and certainty arising only at judgment.

Its Application: Muslims apply this verse by affirming truth before meeting Allah, acting with awareness of accountability, strengthening faith through obedience, and following the guidance of the Prophet Muhammad ﷺ sincerely during this life of trial.

Du'a for Ummah: O Allah, grant us true faith before meeting You, and save us from regret on the Day of Judgment.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (31):
(Qur'an 6:31)**

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا
فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۗ أَلَا سَاءَ مَا يَزُرُونَ

Qad khasiral lazeena kazzaboo biliqaaa'il laahi hattaa izaajaa'at humus
Saa'atu baghtatan qaloo yaa hasratanaa 'alaa maa farratnaa feehaa wa hum
yahmiloona awzaarahum 'alaa zuhoorihim; alaa saaa'a ma yaziroon

Lost indeed are they who treat it as a falsehood that they must meet Allah,- until on a sudden the hour is on them, and they say: "Ah! woe unto us that we took no thought of it"; for they bear their burdens on their backs, and evil indeed are the burdens that they bear?

Tafsir ul Jilani: Then He Glorified and Exalted is He said to them in rebuke and reproach: **{Indeed, they have lost}** and failed **{those who denied the meeting with Allah}**, despite the descent of signs indicating it and the guidance of the Messengers, Prophets, and righteous saints toward it, **{until when the Hour comes upon them}** prepared for presentation **{suddenly}**, unexpectedly, **{they will say}**, after it has been unveiled to them and they have become certain of it, bewildered, defeated, and ruined: **{“Alas for us!”}** a word of regret and sorrow **{for what we neglected therein}**, in the first life through denial and lack of faith. **{While they}**, in that state, **{will carry}** the burden of **{their loads}** and sins **{upon their backs}**, defeated, ruined, and deprived of beholding the Noble

Face of Allah. {**Unquestionably, evil is what they bear**} in this world, and by it they are deprived in the Hereafter of meeting the Master.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Just and All-Wise, by declaring true loss to be denial of meeting Him despite clear guidance. It honours the Prophet Muhammad ﷺ by confirming that his warning was mercy ignored by the heedless. Spiritually, it portrays crushing regret, the weight of sins, and deprivation from divine proximity.

Its Application: Muslims practice this verse by preparing daily for meeting Allah, repenting from negligence, lightening sins through obedience, and following the guidance of the Prophet Muhammad ﷺ before the Hour arrives suddenly.

Du'a for Ummah: O Allah, do not make us among the heedless losers; grant us readiness to meet You with lightened burdens.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (32):
(Qur'an 6:32)**

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَهَوًى وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ

Wa mal hayaatud dunyaaa illaa la'ibunw wa lahwunw wa lad Daarul Aakhiratu
khaiyrul lillazeena yattaqoon; afalaa ta'qiloon

What is the life of this world but play and amusement? But best is the home in the hereafter, for those who are righteous. Will you not then understand?

Tafsir ul Jilani: {**And the life of this world**}, to which they confine all life and for which they forfeit true life, {**is nothing but play and amusement**}, playing with them, distracting them, and diverting them from everlasting life and eternal abiding. {**But the Home of the Hereafter**}, with its true gardens and its spiritual delights, {**is better for those who are mindful**}, who guard themselves from what Allah has forbidden and prohibited in this illusory life. {**Will you not then reason?**} O people of intellect distinguishing between the two lives and knowing which of the two pleasures is better for you.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, Most High and All-Wise, by unveiling the true worth of existence and directing hearts to eternal reality. It honours the Prophet Muhammad ﷺ by confirming the truth of his call to the Hereafter over worldly

deception. Spiritually, it awakens intellects to detach from illusion and choose lasting nearness to Allah.

Its Application: Muslims live this verse by prioritizing obedience over indulgence, remembering the Hereafter in daily choices, restraining desires through Taqwa, and following the guidance of the Prophet Muhammad ﷺ beyond worldly distractions.

Du'a for Ummah: O Allah, do not let this world deceive us, and grant us hearts that choose the Hereafter.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (33):
(Qur'an 6:33)**

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ

Qad na'lamu innahoo layahzunukal lazee yaqooloona fa innahum laa yukazziboonaka wa laakinnaz zaalimeena bi Aayaatil laahi yajhadoo

We know indeed the grief which their words do cause you: It is not you they reject: it is the signs of Allah, which the wicked contemn.

Tafsir ul Jilani: Then He Glorified is He said: {Indeed, We know that it} surely {grieves you} and hurts you the speech {that they say} about you, those obstinate and arrogant ones, calling you a sorcerer, a liar, mad, a poet, and the like; so do not be troubled by them or by their words. For {in truth, they do not deny you}, but {the wrongdoers} those who transgress the bounds of Allah and turn away from the demands of His rulings {deny the signs of Allah} sent down to you from Him to guide the lost among His servants; {they reject them}, denying and opposing them with stubborn persistence. In sum: so be patient with their harm, O most perfect of Messengers ﷺ, until the wrath of Allah, the Avenger, the All-Powerful, comes upon them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, Most Knowing and Most Merciful, by affirming His awareness of His Prophet's pain and His justice against denial. It honours the Prophet Muhammad ﷺ by defending his truthfulness and purity from false accusations. Spiritually, it consoles believers, teaching patience and trust when truth is rejected with arrogance.

Its Application: Muslims practice this verse by remaining patient when harmed for truth, trusting Allah's knowledge, defending revelation with dignity, and following the steadfast example of the Prophet Muhammad ﷺ in forbearance and perseverance.

Du'a for Ummah: O Allah, grant us patience upon harm, certainty in Your signs, and steadfast love for Your Messenger.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (34):
(Qur'an 6:34)**

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا ۗ وَلَا مُبَدِّلَ
لِكَلِمَاتِ اللَّهِ ۗ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْمُرْسَلِينَ

Wa laqad kuzzibat Rusulum min qablika fasabaroo 'alaa maa kuzziboo wa
oozoo hattaana ataahum nasrunaa; wa laa mubaddila li Kalimaatil laah; wa laqad
jaa'aka min naba'il mursaleen

Rejected were the messengers before you: with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them: there is none that can alter the words (and decrees) of Allah. Already have you received some account of those messengers.

Tafsir ul Jilani: {And} Allah, O most perfect Messenger ﷺ, {certainly, messengers before you were denied} just as you are denied; {so they were patient} and endured {over what they were denied and harmed, until Our help came to them}, the help We had promised them, We aided them and took vengeance on their enemies, so they were the victorious. {And} in sum: do not despair of Allah's victory and support, for He grants respite as He wills, for {there is no changer of the words of Allah}, which have previously affirmed the triumph of His Prophets and Messengers. {And} how could you despair and lose hope, {for indeed, the news of the messengers has come to you}, sufficient to remove doubt regarding it.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, Most Mighty and Ever-Faithful, by affirming His unchanging promise and victorious support for His Prophets. It honours the Prophet Muhammad ﷺ by connecting him to the enduring legacy of those before him. Spiritually, it inspires patience, trust, and hope in divine justice despite trials and opposition.

Its Application: Muslims practice this verse by remaining patient under trials, trusting Allah's promised support, persevering in calling to truth, and following the example of the Prophet Muhammad ﷺ with hope and steadfastness.

Du'a for Ummah: O Allah, grant us patience in trials, steadfastness in faith, and certainty in Your victorious support.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (35):
(Qur'an 6:35)**

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ
فَتَأْتِيهِمْ بآيَةٍ ۚ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى ۗ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ

Wa in kaana kabura 'alaika i'raaduhum fa inistata'ta an tabtaghiya nafaqan fil
ardi aw sullaman fis samaaa'i fata' tiyahum bi Aayah; wa law shaaa'al laahu
lajama'ahum 'alal hudaa; falaa takoonanna minal jaahileen

If their spurning is hard on your mind, yet if you wert able to seek a tunnel in the ground or a ladder to the skies and bring them a sign,- (what good?). If it were Allah's will, He could gather them together unto true guidance so be not you amongst those who are swayed by ignorance (and impatience)!

Tafsir ul Jilani: {And if it is difficult} and heavy {for you that they turn away} from faith and obedience to you, {then if you are able} from your utmost effort for their faith and guidance {to seek a passage} in the earth or a ladder {in the sky}, then do so {so that you may bring them a sign}, indicating their guidance to faith; otherwise, be patient until Allah brings about His command, for you have nothing but conveying the message. {And if Allah had willed, He would have gathered them all upon guidance, so do not be among the ignorant}, for all matters are in Allah's hand and by His choice; He guides whom He wills and misleads whom He wills. Do not confine yourself to their faith or exhaust yourself in what is beyond your power, as you cannot guide whom you love this is a discipline from Allah for His Messenger, and there are many such lessons in the Qur'an.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, Most Wise and All-Powerful, by affirming His absolute control over guidance. It honours the Prophet Muhammad ﷺ by instructing patience and trust despite human stubbornness. Spiritually, it teaches reliance on Allah, acceptance of limits, and understanding that guidance is His decree alone, relieving the believer from anxiety over others' hearts.

Its Application: Muslims practice this verse by conveying truth sincerely, exerting effort within their capacity, leaving ultimate guidance to Allah, and following the example of the Prophet Muhammad ﷺ in patience, trust, and dedication without frustration.

Du'a for Ummah: O Allah, guide those You will, and grant us patience and wisdom in conveying Your message.

Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (36):
(Qur'an 6:36)

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ

Innamaa yastajeebul lazeena yasma'oon; walmawtaa yab'asuhumul laahu
summa ilaihi yurja'oon

Those who listen (in truth), be sure, will accept as to the dead, Allah will raise them up; then will they be turned unto Him.

Tafsir ul Jilani: And how can you seek their faith and expect their guidance, O Messenger, while only {those who listen} respond to the call willingly, giving attentive ears and hearts, seeking true life within themselves? {But} these are not seekers; rather, they are {the dead}, in reality, though alive in appearance. {Allah will resurrect them} on the Day of Gathering and give them true life so they may see what they missed in the illusory life, but that life will not benefit them, leaving only regret for what they neglected in the abode of work and testing. {Then}, after He revives and shows them, {to Him alone} {they are returned}, brought to account for their deeds in this world, for denying the signs, mocking the Messengers, and opposing the truth.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, All-Powerful and All-Wise, by showing His control over life and death and His perfect justice. It honours the Prophet Muhammad ﷺ by confirming that the obstinate cannot escape accountability. Spiritually, it warns that denying truth leads to spiritual death and regret, and true life is only in obedience to Allah.

Its Application: Muslims apply this by seeking genuine faith, listening attentively to Allah's guidance, following the Prophet ﷺ sincerely, and preparing for the Hereafter, understanding that true life comes from obedience and not mere worldly existence.

Du'a for Ummah: O Allah, grant us true life in obedience to You and keep us away from spiritual death.

Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (37):
(Qur'an 6:37)

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنَزِّلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Wa qaloo law laa nuzzila 'alaihi Aayatun mir Rabbih; qul innal laaha
qaadirun 'alaaa ai yunazzila Aayatanw wa laakinna aksarahum laa ya'lamoon

**They say: "Why is not a sign sent down to him from his Lord?" Say:
"Allah has certainly power to send down a sign: but most of them
understand not.**

Tafsir ul Jilani: {And} out of extreme hatred and obstinacy toward you, O most perfect Messenger ﷺ, {they said} among themselves: "If Muhammad ﷺ is a prophet, {why has no sign been sent down to him from his Lord}?" {Say}, to them: {Indeed, Allah} Glorified in Might {is fully capable of sending down a sign} you propose, whenever His will and decree decide; {but most of them do not know} that Allah acts as He wills, and if He were to send it, it could bring trial or punishment just as occurred to past nations.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, Most Mighty and All-Powerful, by affirming that nothing is beyond His capacity. It honours the Prophet Muhammad ﷺ by explaining that the lack of a demanded sign does not undermine his truth. Spiritually, it teaches trust in divine wisdom and that guidance and trial are in Allah's hands.

Its Application: Muslims practice this by trusting Allah's wisdom, refraining from demanding miracles, accepting divine decree, and following the Prophet Muhammad ﷺ faithfully without questioning his legitimacy.

Du'a for Ummah: O Allah, strengthen our trust in Your wisdom and the truth of Your Messenger ﷺ without doubt or demand.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (38):
(Qur'an 6:38)**

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ ۗ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ
شَيْءٍ ۗ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

Wa maa min daabbatin fil ardi wa laa taaa'iriny yateeru bijanaahaihi illaaa
umamun amsaalukum; maa farratnaa fil Kitaabi min shaiyy' summa ilaa
Rabbihim yuhsharoon

There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end.

Tafsir ul Jilani: {And} how could He not be capable of all decreed matters, when {there is no creature} moving {on the earth nor any bird flying} in the sky {but they are communities like you}? Their affairs, provisions, and lifespans are preserved with Us; we neglect nothing, and {we have not neglected anything} {in the Book} concerning their needs and conditions. {Then}, after

they are sustained and provided for, {to their Lord they are gathered}, returning like shadows to their source.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, All-Knowing and All-Powerful, by highlighting His absolute control over all creatures and their destinies. It honours the Prophet Muhammad ﷺ by affirming the perfection of divine management that he delivers. Spiritually, it reassures believers of Allah's providence, sustenance, and ultimate judgment.

Its Application: Muslims practice this by trusting Allah in all affairs, respecting His decrees, and following the Prophet ﷺ with reliance on divine providence, recognizing that every provision and moment is under Allah's care.

Du'a for Ummah: O Allah, guide us to rely fully on Your wisdom and care in all matters of our life.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (39):
(Qur'an 6:39)**

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ ۗ مَنْ يَشَاءِ اللَّهُ يُضِلِّهِ وَمَنْ يَشَاءُ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

Wallazeena kazzaboo bi Aayaatinaa summunw wa bukmun fiz zulumaat; mai yasha il laahu yudlillhu; wa mai yashaa yaj'alhu 'alaa Siraatim Mustaqeem

Those who reject our signs are deaf and dumb,- in the midst of darkness profound: whom Allah wills, He leaves to wander: whom He wills, He places on the way that is straight.

Tafsir ul Jilani: {And those who deny Our signs}, which demonstrate Our complete power, are {deaf} to hearing the word of truth from the Messengers, {dumb} from speaking it despite certainty, and are immersed {in darkness} veils caused by their false desires and corrupt structures. {Whoever Allah wills} to misguide, He {lets him stray} entirely, while {whomever He wills} of guidance, He {sets upon a straight path}, leading to His Oneness; indeed, all are facilitated toward what they were created for.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, Most Wise and All-Powerful, by showing His control over guidance and misguidance. It honours the Prophet Muhammad ﷺ by confirming that denial of his message stems from entrenched hearts, not his shortcomings. Spiritually, it teaches surrender to Allah's will and recognition that guidance is His divine prerogative.

Its Application: Muslims practice this by striving sincerely for guidance, avoiding arrogance in judging others' faith, and following the Prophet ﷺ while leaving hearts and outcomes in Allah's hands.

Du'a for Ummah: O Allah, guide us upon the straight path and protect us from misguidance by Your perfect will.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (40):
(Qur'an 6:40)**

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ

Qul ara'aytakum in ataakum 'azaabul laahi aw atatkumus Saa'atu a-ghairal laahi
tad'oona in kuntum saadiqeen

Say: "Think you to yourselves, if there come upon you the wrath of Allah, or the Hour (that you dread), would you then call upon other than Allah?-(reply) if you are truthful!"

Tafsir ul Jilani: {Say} to them, O most perfect Messenger ﷺ, as admonition and counsel: {"Have you considered} tell me clearly {if the punishment of Allah comes to you} on the Day of Recompense, {or the Hour comes upon you} when you are gathered to Allah, wandering and bewildered, {will you call upon} anyone {other than Allah} to save you?" Clarify to Me your matter in that extreme distress, {if you are truthful} in your words and claims.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, Most High and All-Powerful, as the only saviour in times of ultimate need. It honours the Prophet Muhammad ﷺ by showing him as a guide urging clarity and reflection. Spiritually, it teaches that in the Day of Judgment, all false refuges vanish, and true reliance is upon Allah alone.

Its Application: Muslims practice this by calling only upon Allah in distress, abandoning all false supports, and trusting in His protection, while following the Prophet ﷺ example in advising truthfully and preparing for accountability.

Du'a for Ummah: O Allah, let us rely only upon You in every trial and save us from all false refuges.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (41):
(Qur'an 6:41)**

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ

Bal iyyaahu tad'oona fa yakshifu maa tad'oona ilaihi in shaaa'a wa tansawna
maa tushrikoon

"Nay,- On Him would you call, and if it be His will, He would remove (the distress) which occasioned your call upon Him, and you would forget (the false gods) which you join with Him!"

Tafsir ul Jilani: {Rather, it is Him alone you call upon}, for there is no refuge or escape except Him; {He unveils} for you {that which you call upon for harm and trial}, if He wills; {and then you forget} what you associate with Him of false deities and idols. Tell them also: even when they heard the outcome of their deeds, they did not humble themselves to Allah, despite Your sincere counsel.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, Most Majestic and All-Wise, by affirming that only He responds to supplication. It honours the Prophet Muhammad ﷺ by showing the futility of human distraction from divine guidance. Spiritually, it teaches humility, consistent remembrance of Allah, and abandoning all false objects of reliance.

Its Application: Muslims practice this by remembering Allah in all situations, calling only upon Him, forsaking false idols, and following the Prophet ﷺ in submitting entirely to Allah's will.

Du'a for Ummah: O Allah, let us never forget You and keep us away from idols and false attachments.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (42):
(Qur'an 6:42)**

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبُؤْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ

Wa laqad arsalnaaa ilaaa umamim min qablika fa akhaznaahum bil ba'saaa'i
waddarraaa'i la'allahum yata darra'oon

Before you We sent (messengers) to many nations, and We afflicted the nations with suffering and adversity, that they might learn humility.

Tafsir ul Jilani: {And know that We have sent} messengers from Our generosity and kindness {to nations before you}, whom We supported with clear signs and brilliant miracles, yet {they denied them}; so {We seized them with hardship and calamity, hoping they would humble themselves} and seek refuge in Us, but they did not humble themselves nor turn to Us.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, Most Merciful and All-Knowing, by showing His guidance and the consequences of rejection. It honours the Prophet Muhammad ﷺ by connecting him to past messengers and showing the pattern of patient warning.

Spiritually, it teaches humility, responsiveness to divine signs, and the peril of ignoring guidance.

Its Application: Muslims practice this by humbling themselves before Allah, responding to His signs, avoiding arrogance, and following the Prophet ﷺ in acknowledging divine guidance with sincerity.

Du'a for Ummah: O Allah, grant us humility to respond to Your signs and avoid the fate of the deniers.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (43):
(Qur'an 6:43)**

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ

Falaw laaa iz jaaa'ahum ba'sunaa tadarra'oo wa laakin qasat quloobuhum wa zaiyana lahumush Shaitaanu maa kaanoo ya'maloon

When the suffering reached them from us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their (sinful) acts seem alluring to them.

Tafsir ul Jilani: {But if only, when Our punishment came upon them, they had humbled themselves}, it would have affected them; {but their hearts hardened, and Satan made what they used to do pleasing to them}, from disregard of Allah's signs, denying His messengers, and turning away from His religion.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, All-Wise and All-Powerful, by showing that human choice and divine testing coexist. It honours the Prophet Muhammad ﷺ by illustrating the repeated rejection of his message. Spiritually, it warns that heedless attachment to sin hardens the heart, while temptation can make falsehood appear attractive.

Its Application: Muslims practice this by guarding their hearts, resisting Satan's deceptions, humbling themselves in trials, and following the Prophet ﷺ in staying obedient to Allah despite worldly allurements.

Du'a for Ummah: O Allah, protect our hearts from hardness and the deceptions of Satan, and keep us obedient to You.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (44):
(Qur'an 6:44)**

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاَهُمْ بَغْتَةً
فَإِذَا هُمْ مُبْلِسُونَ

Falammaa nasoo maa zukkiroo bihee fatahnaa 'alaihim abwaaba kulli shai'in
hattaaa iza farihoo bimaaa ootoo akhaznaahum baghtatan fa iza hum
mublisoon

But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!

Tafsir ul Jilani: {Then, when they forgot} what they were reminded of during hardship and did not take heed, {We opened to them the doors of every good} and gave them respite, until {when they rejoiced} in what they were given, {We seized them} suddenly with all kinds of punishment; {so behold, they were ruined and despairing}, regretful, defeated, and deprived.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, Most Just and All-Powerful, by demonstrating His absolute authority in granting and withdrawing favours. It honours the Prophet Muhammad ﷺ by validating his warnings. Spiritually, it teaches that neglecting divine guidance and heedless enjoyment of worldly blessings leads to sudden regret and loss.

Its Application: Muslims practice this by being grateful for Allah's blessings, remembering Him constantly, avoiding arrogance in prosperity, and following the Prophet ﷺ in moderation and vigilance.

Du'a for Ummah: O Allah, make us grateful for Your blessings and protect us from sudden loss and regret.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (45):
(Qur'an 6:45)**

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ۗ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Faqtu'a daabirul qawmil lazeena zalamoo; walhamdu lillaahi Rabbil 'aalameen

Of the wrong-doers the last remnant was cut off. Praise be to Allah, the Cherisher of the worlds.

Tafsir ul Jilani: {So the last remnant was cut off} and utterly eradicated {of the people who wronged}, such that none remained after them to succeed or follow in their wake. {And all praise belongs to Allah, Lord of all the worlds}, for their destruction and complete removal, until no trace of their corruption remained upon the face of the earth.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Lord of all the worlds, by affirming His perfect justice, absolute power, and rightful praise when oppression is removed. It honours the Prophet Muhammad ﷺ by confirming the truth of his warnings and the divine support behind his message. Spiritually, it reassures believers that injustice never endures before Allah.

Its Application: Muslims live this verse by avoiding oppression in all forms, upholding justice, praising Allah in ease and hardship, and trusting that Allah supports truth, as taught and exemplified by the Prophet Muhammad ﷺ.

Du'a for Ummah: O Allah, keep us far from wrongdoing and make us among those who praise You in every decree.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (46):
(Qur'an 6:46)**

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۗ انظُرْ
كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ

Qul ara'aitum in akhazal laahu sam'akum wa absaarakum wa khatama 'alaa quloobikum man ilaahun ghairul laahi ya'teekum bih; unzur kaifa nusarriful Aayaati summa hum yasdifoon

Qul ara'aitum in akhazal laahu sam'akum wa absaarakum wa khatama 'alaa quloobikum man ilaahun ghairul laahi ya'teekum bih; unzur kaifa nusarriful Aayaati summa hum yasdifoon

Tafsir ul Jilani: {Say} O most perfect of Messengers ﷺ, also by way of sincere counsel so that they may desist {**Have you considered**} inform me, {**if Allah were to take away your hearing**} making you deaf, {**and your sight**} making you blind, {**and set a seal upon your hearts**} with the covering of heedlessness so that you neither sense, nor know, nor understand at all, {**who is a god other than Allah**} the One, the Absolutely One, the All-Powerful, the Omnipotent, {**who could bring it back to you**} and restore to you {**by it**} that which was taken? {**Look**} O beholder, {**how We vary**} and repeat for them {**the signs**} so that they may awaken at times by reason, at times by reminder and exhortation, and at times by lesson and reflection; {**then they turn away**}, that is, then see how they turn away from all of them due to the hardness of their hearts and the corruption of their nature.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The passage glorifies Allah Most High as the sole, omnipotent Restorer of hearing, sight, and hearts. It honours Prophet Muhammad ﷺ as the most perfect Messenger conveying divine counsel with mercy and clarity. Spiritually, it warns against heedlessness, urges reflection on varied signs, and exposes wilful turning away despite manifest guidance.

Its Application: Muslims live this verse by thanking Allah daily for hearing, sight, and understanding; reflecting on His signs; obeying His commands; and responding to reminders with humility, repentance, and consistent remembrance rather than turning away.

Du'a for Ummah: O Allah, preserve our senses and hearts, return us to You, and keep us responsive to Your signs.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (47):
(Qur'an 6:47)**

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ

Qul ara'aitakum in ataakum 'azaabul laahi baghtatan aw jahراتan hal yuhlaku
illal qawmuz zaalimoon

Say: "Think you, if the punishment of Allah comes to you, whether suddenly or openly, will any be destroyed except those who do wrong?"

Tafsir ul Jilani: {Say} to them also: {Have you considered} if {the punishment of Allah were to come upon you suddenly} unexpectedly, without any prior introduction or sign, {or openly} with preceding indications and signs {would any be destroyed} : from His exalted way, would He destroy by such sudden or manifest punishment {except the wrongdoing people}, those who transgress the requirements of Allah's commands and prohibitions conveyed upon the tongues of the Messengers sent from Him.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah Most Majestic and High as the Just Lord whose punishment is never arbitrary. It honours Prophet Muhammad ﷺ as the faithful warner conveying Allah's mercy-laden admonition. Spiritually, it teaches accountability: destruction follows persistent injustice, not ignorance, after clear warnings delivered through divine messengers.

Its Application: Muslims apply this verse by avoiding injustice, obeying Allah's commands, heeding prophetic warnings, repenting promptly, and

correcting wrongs before accountability arrives whether suddenly or after clear signs.

Du'a for Ummah: O Allah, protect us from wrongdoing and grant us sincere repentance before Your just decree descends.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (48):
(Qur'an 6:48)**

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Wa maa nursilul mursaleena illaa mubashshireena wa munzireena faman
aamana wa aslaha falaa khawfun 'alaihim wa laa hum yahzanoon

We send the messengers only to give good news and to warn: so those who believe and mend (their lives),- upon them shall be no fear, nor shall they grieve.

Tafsir ul Jilani: {And} how could We not destroy the wrongdoers nor punish them, when {We do not send the Messengers except as bringers of glad tidings} to those who believe in Us, comply with Our commands, and refrain from Our prohibitions, {and as warners} to those who believe yet do not comply nor refrain; {so whoever believes} among them after hearing the call from the tongues of the Messengers, {and reforms} through faith and repentance what he previously corrupted, {then no fear shall be upon them} at the time of their arrival to Us, {nor shall they grieve} over an evil outcome and return.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This text magnifies Allah Most Merciful and Most Just as the Sender of Messengers whose mission is mercy before punishment. It honours Prophet Muhammad ﷺ as a bearer of glad tidings and a compassionate warner. Spiritually, it affirms hope: faith and sincere reform erase fear and grief at the final return to Allah.

Its Application: Muslims live this verse by responding to prophetic guidance with true faith, continual repentance, moral reform, and trust in Allah's mercy, striving daily to obey His commands and abandon what displeases Him.

Du'a for Ummah: O Allah, make us among those who believe, reform, and meet You without fear or grief.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (49):
(Qur'an 6:49)**

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ

Wallazeena kazzaboo bi Aayaatinaa yamassuhumul 'azaabu bima kaanoo
yafsuqoon

**But those who reject our signs, them shall punishment touch, for that they
ceased not from transgressing.**

Tafsir ul Jilani: {And those who denied Our signs} revealed to Our Messengers and did not act in accordance with their requirements {the punishment will touch them} which will encompass them from all sides {because of what they used to defiantly disobey}, that is, due to their rebellious transgression and departure from the demands of Our commands and prohibitions.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah Most Just and All-Wise as the One whose signs are truth and whose recompense is perfectly measured. It honours Prophet Muhammad ﷺ as the trustworthy conveyor of divine signs. Spiritually, it warns that persistent denial and sinful rebellion inevitably invite encompassing punishment, affirming moral accountability before Allah.

Its Application: Muslims apply this verse by revering Allah's signs, studying the Qur'an, obeying its guidance, abandoning sinful defiance, and correcting their conduct through repentance before disobedience hardens into rejection.

Du'a for Ummah: O Allah, protect us from denying Your signs and keep us steadfast in obedience to You.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (50):
(Qur'an 6:50)**

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِنِّي أَتَّبِعُ إِلَّا مَا
يُوحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ

Qul laaa aqoolu lakum 'indee khazaaa'inul laahi wa laaa a'lamul ghaiba wa laaa
aqoolu lakum innee malakun in attabi'u illaa maa yoohaaa ilaiy; qul hal
yastawil a'maa walbaseer; afalaa tatafakkaroon

**Say: "I tell you not that with me are the treasures of Allah, nor do I know
what is hidden, nor do I tell you I am an angel. I but follow what is
revealed to me." Say: "can the blind be held equal to the seeing?" Will
you then consider not?**

Tafsir ul Jilani: {Say} to them, O most perfect of Messengers ﷺ, with words arising from pure wisdom to soften their hearts: **{I do not say to you that with me are the treasuries of Allah}** that is, all His wills and powers, **{nor}** do I claim that **{I know the unseen}** in its entirety for both are matters Allah has reserved exclusively to Himself, beyond the reach of any of His creation; **{nor do I say to you}** also, **{that I am an angel}**. Rather, I am a human from among you, but I say to you: **{I follow}** that is, I follow **{only what is revealed to me}** from Him, to convey it to you and inform you of it. Guidance and misguidance are in Allah's Hand: He guides whom He wills and misguides whom He wills, even if they deny the suitability of a human for Allah's revelation and inspiration. **{Say}** to them by way of binding argument: **{Are equal}** in your view the human **{who is blind}** to beholding the wonders of the Truth's creations and the marvels of His innovations, **{and the one who sees}** who witnesses and observes them? **{Do you then not reflect}** and contemplate, until the manifest truth becomes clear and distinguished to you from fleeting, deviated falsehood?

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah Most Exalted as the sole Possessor of the unseen, absolute power, and guidance. It honours Prophet Muhammad ﷺ as the humbly obedient Messenger who follows only divine revelation. Spiritually, it contrasts blindness and insight, urging reflection so hearts discern revealed truth from misleading falsehood.

Its Application: Muslims practice this verse by embracing humility, following Qur'anic revelation and Prophetic guidance, reflecting on Allah's signs, and seeking spiritual insight rather than arrogance, trusting Allah alone for guidance.

Du'a for Ummah: O Allah, grant us true insight, sincere following of revelation, and protect us from spiritual blindness.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (51):
(Qur'an 6:51)**

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْشَرُوا إِلَىٰ رَبِّهِمْ لَئِنْ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ

Wa anzir bihil lazeena yakhaafoona ai yuhsharooo ilaa Rabbihim laisa lahum min doonihee waliyyunw wa laa shafee'ul la'allahum yattaqoon

Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except for Him they will have no protector nor intercessor: that they may guard (against evil).

Tafsir ul Jilani: **{And warn by it}** that is, warn by what is revealed to you, O most perfect of Messengers ﷺ **{those who fear that they will be gathered to**

their Lord}, while firmly believing that **{they have no protector besides Him}** to take charge of their affairs, **{nor any intercessor}** to intercede for them with Him so as to save them from His punishment, **{so that they may become God-fearing}**, that they may cultivate piety and excel in deeds seeking His pleasure.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The verse exalts Allah Most High as the sole Lord, Protector, and Judge before whom all are gathered. It honours Prophet Muhammad ﷺ as the entrusted warner conveying revelation with wisdom and mercy. Spiritually, it awakens reverent fear, teaching reliance on Allah alone and motivating sincere piety and righteous action.

Its Application: Muslims apply this verse by living with awareness of the Hereafter, relying solely on Allah, increasing Taqwa, correcting intentions, and acting righteously each day in preparation to meet their Lord.

Du'a for Ummah: O Allah, grant us Taqwa, reliance upon You alone, and a safe gathering before You.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (52):
(Qur'an 6:52)**

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ
وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ

Wa laa tatrudil lazeena yad'oona Rabbahum bilghadaati wal 'ashiyyi
yureedoona Wajhahoo ma 'alaika min hisaabihim min shai'inw wa maa min
hisaabika 'alahim min shai'in fatatrudahum fatakoona minaz zaalimeen

Send not away those who call on their Lord morning and evening, seeking His face. In naught are you accountable for them, and in naught are they accountable for you, that you shouldst turn them away, and thus be (one) of the unjust.

Tafsir ul Jilani: **{And}** after We sent you, O most perfect of Messengers ﷺ, to make the truth manifest and strengthen its people, **{do not drive away}** do not distance from yourself **{those who call upon their Lord in the morning}** throughout all the hours of the day, **{and in the evening}** throughout all the hours of the night; in sum, they devote all their time to turning toward Him alone, **{seeking}** by their devotion nothing but **{His Noble Face}**. Do not do so because of your inclination toward the affluent among the people of desires and your companionship and sitting with them, though they are neither people of success nor receptive to it. **{You are not accountable for anything of their account}**

or their faith that would bring benefit to you, **{nor are they accountable for anything of your account}** or your faith; rather, each of you and them will be recompensed for what he has done and questioned about what he has committed. **{So were you to drive them away}** those believing servants who seek Allah's Face at all times and in all states for the sake of those immersed in misguidance, **{you would then be among the wrongdoers}**, those who depart from the dictates of reason, the Sacred Law, and noble character. It is reported that Quraysh said: "If you were to drive away, O Muhammad, these lowly ones" 'Ammar, Suhayb, Salman, and others "we would sit with you and speak with you." He ﷺ said: "I am not one to drive away the believers." They said: "Then keep them away from our gathering when we sit with you." 'Umar (may Allah be pleased with him) said to him ﷺ: "If only you were to do so, just to see what would come of them." So the Prophet ﷺ accepted. They said: "Then write a document to that effect." He called for a sheet and for 'Ali to write, whereupon it was revealed.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: The passage glorifies Allah Most High as the Judge of hearts who honours sincere devotion over worldly status. It honours Prophet Muhammad ﷺ for his mercy, justice, and refusal to marginalize believers. Spiritually, it teaches that closeness to Allah is by sincerity and remembrance, not wealth or influence, and warns against compromising truth for social pressure.

Its Application: Muslims practice this verse by honouring sincere believers, rejecting class prejudice, valuing remembrance of Allah day and night, and refusing to compromise faith or ethics for social approval or worldly gain.

Du'a for Ummah: O Allah, keep us devoted to Your Face and never among those who wrong Your sincere servants.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (53):
(Qur'an 6:53)**

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ

Wa kazaalika fatannaa ba'dahum biba'dil liyaqoolooo ahaaa'ulaaa'i mannal
laahu 'alaim mim baininaa; alaisal laahu bi-a'lama bish shaakireen

**Thus, did We try some of them by comparison with others, that they should say: "Is it these then that Allah has favoured from amongst us?"
Does not Allah know best those who are grateful?**

Tafsir ul Jilani: **{And thus We tested some of them by means of others}** that is, just as We tested people by one another in matters of worldly livelihood such

as wealth, status, and authority, We likewise tested them in the affairs of their religion {so that they would say}, out of extreme disdain and disparagement: {Are these the ones} the weak and poor {upon whom Allah has bestowed favour from among us?} Allah, Exalted is He, said by way of rebuke and reprimand: rather, they are those poor ones who are patient upon Allah's trials and grateful for His blessings. {Is not Allah} the One fully knowing the inner secrets of His servants {most knowing of the grateful?}, those among them and among you who are patient and thankful O you self-styled nobles who disbelieve in His favours.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah Most Wise and All-Knowing as the Tester of hearts who grants honour beyond worldly measures. It honours Prophet Muhammad ﷺ by affirming the divine wisdom behind the believers gathered around him. Spiritually, it exposes arrogance rooted in status and teaches that true nobility lies in patience, gratitude, and sincerity before Allah.

Its Application: Muslims live this verse by rejecting judgments based on wealth or rank, honouring grateful and patient believers, remaining humble in blessings, steadfast in trials, and measuring worth by Taqwa rather than worldly success.

Du'a for Ummah: O Allah, make us among the grateful, patient servants whom You know and honour beyond worldly measures.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (54):
(Qur'an 6:54)**

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۚ أَنَّهُ مَن
عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ

Wa izaa jaaa'akal lazeena yu'minoona bi Aayaatinaa faqul salaamun 'alaikum
kataba Rabbukum 'alaa nafsahir rahmata annahoo man 'amila minkum sooo'am
bijahaalatin summa taaba mim ba'dihee wa aslaha fa annahoo Ghafoorur
Raheem

**When those come to you who believe in Our signs, Say: "Peace be on you:
Your Lord has inscribed for Himself (the rule of) mercy: verily, if any of
you did evil in ignorance, and thereafter repented, and amend (his
conduct), lo! He is Oft-forgiving, Most Merciful.**

Tafsir ul Jilani: {And when there come to you}, O most perfect of Messengers ﷺ, {those who believe in Our signs} and embody them morning and evening, seeking Our Face, {then say} to them before they greet you: {Peace be upon

you} O those accepted by Allah, pleased and pleasing and give them glad tidings that **{your Lord has prescribed}** that is, decreed and lovingly obligated **{upon Himself mercy}**: compassion and mercy, such that **{whoever among you commits an evil}** by which he wrongs himself before Allah, **{out of ignorance}** not out of deliberate intent or persistence, **{then}** after realizing the gravity of its consequence **{repents after it}** and seeks his Lord's forgiveness **{and reforms}** by repentance what ignorance corrupted, **{then indeed He is Forgiving}** concealing that sin from you, **{Most Merciful}**, accepting your repentance due to your sincerity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah Most Merciful who lovingly obligates mercy upon Himself and welcomes repentance. It honours Prophet Muhammad ﷺ as the gentle conveyor of peace and glad tidings to believers. Spiritually, it instills hope: sincere repentance and reform transform mistakes into mercy, affirming Allah's forgiveness over despair.

Its Application: Muslims practice this verse by greeting believers with peace, trusting Allah's mercy, repenting quickly after mistakes, reforming their conduct, and living with hopeful reliance upon Allah rather than despair.

Du'a for Ummah: O Allah, envelop us in Your mercy, accept our repentance, and make us among the forgiven.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (55):
(Qur'an 6:55)**

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ أُولِي بُرْهَانٍ

Wa kazaalika nufassilul Aayaati wa litastabeena sabeelul mujrimeen

Thus do We explain the signs in detail: that the way of the sinners may be shown up.

Tafsir ul Jilani: **{And thus We detail}** and make clear **{the signs}** so that the path of pure monotheism becomes manifest, **{and so that it may become evident}** and clearly distinguished **{the path of the criminals}** those who deviate from the methodology of right guidance and the way of uprightness from the path of the people of truth.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnifies Allah Most Wise and Most Clear in Guidance as the One who elucidates His signs to establish truth. It honours Prophet Muhammad ﷺ as the divinely guided clarifier of the straight path. Spiritually, it teaches discernment:

truth is made distinct so hearts may choose guidance and avoid the way of criminal deviation.

Its Application: Muslims live this verse by studying the Qur'an attentively, seeking clarity in belief and action, following the path of truth, and consciously avoiding behaviours and ideologies that contradict divine guidance.

Du'a for Ummah: O Allah, show us the path of truth clearly and protect us from the way of those who stray.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (56):
(Qur'an 6:56)**

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ ۚ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ ۖ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا
مِنَ الْمُهْتَدِينَ

Qul innee nuheetu an a'budal lazeena tad'oona min doonil laah; qul laaa attabi'u
ahwaaa'akum qad dalaltu izanw wa maaa ana minal muhtadeen

Say: "I am forbidden to worship those - others than Allah - whom you call upon." Say: "I will not follow your vain desires: If I did, I would stray from the path and be not of the company of those who receive guidance."

Tafsir ul Jilani: {Say}, O most perfect of Messengers ﷺ, to the polytheists who worship gods besides Allah: **{Indeed, I have been forbidden}** warned and turned away by the decisive proofs indicating the Oneness of the Truth, and by the revelations and signs from Him, Exalted is He, which divert from inclining toward others and false deities altogether **{that I should worship those whom you call}** and name **{besides Allah}** false gods of your corrupt whims. **{Say, "I do not follow your desires"}** those whims which you have invented yourselves, for if I were to follow them and worship those idle idols, **{I would then indeed be astray}** and **{would not be among the guided}** at all; meaning in any measure of true guidance, like you.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah Most High as the One whose commands and evidence guide away from falsehood. It honours Prophet Muhammad ﷺ as the resolute Messenger who rejects deviation and false idols. Spiritually, it teaches unwavering adherence to divine guidance, the rejection of human-made desires, and the necessity of exclusive devotion to Allah for true guidance.

Its Application: Muslims practice this verse by worshiping Allah alone, avoiding imitation of false desires, refusing idol worship in any form, and aligning daily choices with the revealed guidance of the Qur'an and Sunnah.

Du'a for Ummah: O Allah, keep us steadfast in worshiping You alone and protect us from following false desires.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (57):
(Qur'an 6:57)**

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ ۚ مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَفْصَحُ
الْحَقَّ ۚ وَهُوَ خَيْرُ الْفَاصِلِينَ

Qul innee 'alaa baiyinatim mir Rabbee wa kazzabtum bih; maa 'indee maa
tasta'jiloonah bih; inil hukmu illaa lillaahi yaqussul haqqa wa Huwa khairul
faasileen

Say: "For me, I (work) on a clear sign from my Lord, but you reject Him. What you would see hastened, is not in my power. The command rests with none but Allah: He declares the truth, and He is the best of judges."

Tafsir ul Jilani: {Say, "Indeed, I am upon clear evidence"} manifest proof {from} the knowledge of {my Lord} and His Oneness, {and you have denied it} and His Oneness, associating others with Him and thereby incurring severe punishment, yet you {mock the hastening of punishment}. {I have not} with me {that which you hasten} of torment or retribution. {Indeed, the judgment belongs only to Allah} for the hastening of punishment is His alone; {He relates the truth} He decrees it and extinguishes falsehood, {and He is the best of judges} over all events.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah Most Just and Wise as the Only Judge who distinguishes truth from falsehood. It honours Prophet Muhammad ﷺ as the bearer of clear evidence and truthful warning. Spiritually, it teaches patience, trust in divine judgment, and that mockery or impatience cannot accelerate Allah's perfect decree.

Its Application: Muslims practice this verse by trusting Allah's judgment, avoiding impatience or mockery, following clear guidance, and refraining from trying to hasten consequences, leaving accountability to Allah alone.

Du'a for Ummah: O Allah, grant us trust in Your judgment and protect us from impatience or disbelief in Your decree.

Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (58):
(Qur'an 6:58)

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَكُضِي الْأَمْرُ بَيْنِي وَبَيْنَكُمْ ۗ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ
Qul law anna 'indee maa tasta'jiloona bihee laqudiyaa amru bainee wa
bainakum; wallaahu a'lamu bizzaalimeen

Say: "If what you would see hastened were in my power, the matter would be settled at once between you and me. But Allah knows best those who do wrong."

Tafsir ul Jilani: {Say, "If I had} under my power and authority {that which you hasten} of the descent of punishment and retribution {then the matter would have been decided}; that is, I would have destroyed you entirely and ended the dispute {between Me and you} but I do not possess such power or authority. {And Allah} the Knower of the innermost secrets of His servants {knows best the wrongdoers}, those deserving of punishment due to their deliberate transgressions, upon whom His will is fully effective.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah Most Powerful and All-Knowing as the Only One with absolute authority over punishment. It honours Prophet Muhammad ﷺ as the humble Messenger, devoid of coercive power over people. Spiritually, it teaches reliance on Allah's justice, patience in the face of injustice, and understanding that retribution occurs only by Allah's perfect decree.

Its Application: Muslims practice this verse by trusting Allah's justice, refraining from vengeance, exercising patience with wrongdoers, and leaving the matter of accountability and punishment to Allah alone.

Du'a for Ummah: O Allah, grant us patience and trust in Your perfect justice over all wrongdoers.

Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (59):
(Qur'an 6:59)

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۗ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۗ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا
يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ

Wa 'indahoo mafaatihul ghaibi laa ya'lamuhaaa illaa Hoo; wa ya'lamu maa fil
barri walbahr; wa maa tasqutu minw waraqatin illaa ya'lamuhaa wa laa
habbatin fee zulumaatil ardi wa laa ratbinw wa laa yaabisin illaa fee Kitaabim
Mubeen

With Him are the keys of the unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read).

Tafsir ul Jilani: {And with Him} under His power and will {are the keys of the unseen} and the governance of secrets and hidden matters, {none knows them} nor the times of their manifestation from the unseen to the apparent {except Him} for He encompasses all that was and will be; nothing can express His knowledge. Then, since human understanding is limited regarding the unseen, He describes what is closer to comprehension: {and He knows} by His immediate knowledge all {that is on land and in the sea} all beings and all corruption. Further, He says: {And no leaf falls} from the branches of trees {but He knows it}, from where it falls and to where; {and no grain} drops {in the darkness of the earth} its concealment and emergence until it reaches its original state before falling. {And no moist or dry} of creatures and decay exists {except in a clear Book}, that is, His immediate knowledge united with His Self, manifest in Himself, for there is none except Him, and nothing is like Him.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah All-Knowing and All-Powerful as the Keeper of all secrets and the precise Commander of creation. It honours Prophet Muhammad ﷺ as the Messenger conveying this divine truth. Spiritually, it teaches awe of Allah's absolute knowledge, the intricacy of His control, and the certainty that nothing escapes His observation, inspiring humility and reliance upon Him.

Its Application: Muslims practice this verse by trusting Allah's precise control over all affairs, being mindful of His knowledge in every act, honouring His creation, and maintaining humility and reliance in all aspects of life.

Du'a for Ummah: O Allah, make us mindful of Your knowledge, trusting Your control and guidance in all matters of our lives.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (60):
(Qur'an 6:60)**

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِقَاضِي أَجَلٍ مُّسَمًّى عَلَيْهِ
إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

Wa Huwal lazee yatawaf faakum billaili wa ya'lamu maa jarahtum binnahaari
summa yab'asukum feehee liyuqdaaa ajalum musamman summa ilaihi
marji'ukum summa yunabbi 'ukum bimaa kuntum ta'maloon

It is He who does take your souls by night, and has knowledge of all that you have done by day: by day does He raise you up again; that a term appointed be fulfilled; In the end unto Him will be your return; then will He show you the truth of all that you did.

Tafsir ul Jilani: {And} nothing of His knowledge concerning creatures and corruption escapes Him; {He it is who takes you in death} He removes your faculties {by night} that is, in the state of concealment and the unseen {and} in that state {He knows} by His immediate knowledge {what you have earned} all that you acquire and prepare {by day} that is, during the time of manifestation and testimony, of knowledge and truths requiring appearance and exposure, if you were to act therein. {Then He will resurrect you} bring you back into existence {therein} that is, in the realm of appearance and testimony, {so that a specified term may be fulfilled} appointed by Him for your acquisition of what was in your readiness. {Then} after the appointed term {to Him} not to anyone else {is your return} like the shadow returning to its source. {Then} after your return {He will inform you} He will give you knowledge and accountability {of what you used to do}, the good deeds for acceptance and the corrupt deeds leading to rejection.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah All-Knowing, All-Powerful, and Master of life and death as the One who oversees all human actions and resurrection. It honours Prophet Muhammad ﷺ as the Messenger conveying divine certainty. Spiritually, it teaches awareness of accountability, the transient nature of life, and the inevitability of returning to Allah for judgment.

Its Application: Muslims practice this verse by mindful living, performing deeds sincerely for Allah, preparing for the Hereafter, remembering death and resurrection, and striving to act righteously in both hidden and public matters.

Du'a for Ummah: O Allah, help us earn good deeds, be mindful of accountability, and return to You righteous and forgiven.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (61):
(Qur'an 6:61)**

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ
لَا يُفَرِّطُونَ

Wa huwal qaahiru fawqa 'ibaadihee wa yursilu 'alaikum hafazatan hatta'aa iza'aa jaaa'a ahadakumul mawtu tawaffathu rusulunaa wa hum laa yufarritoon

He is the irresistible, (watching) from above over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty.

Tafsir ul Jilani: {And} heed, O children of mankind, lest you neglect the requirements of the Oneness of Allah, and stray from obeying His commands conveyed through His Messengers; for {He is the Subduer} the All-Powerful, Dominant {over His servants} the Watchful Guardian preserving them from what does not concern them. {And} among His protection, {He sends over you guardians} angels who record and encompass all that you do. {Until when one of you comes to death} the appointed time decreed by Allah for the completion of your term {Our Messengers take him} that is, those entrusted over you; {and they} the Messengers {do not neglect} in the least what has been done by you.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah All-Powerful and All-Watching as the Guardian of all human actions. It honours Prophet Muhammad ﷺ as the Messenger delivering divine guidance and accountability. Spiritually, it teaches mindfulness of Allah's watch over deeds, the certainty of death, and the meticulous recording of actions for eventual judgment.

Its Application: Muslims practice this verse by living consciously under Allah's observation, performing righteous deeds, avoiding sins, remembering that angels record every action, and preparing for the accountability that comes at death.

Du'a for Ummah: O Allah, make us mindful of Your watch, righteous in deeds, and protected until our final reckoning.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (62):
(Qur'an 6:62)**

ثُمَّ رُدُّوْا۟ اِلَى اللّٰهِ مَوْلَا۟هُمُ الْحَقِّۙ اَلَا لَهٗ الْحُكْمُ وَهُوَۥ اَسْرَعُ الْحٰسِبِيْنَ

Summa ruddoo ilallaahi mawlaahumul haqq; alaa lahul hukmu wa Huwa asra'ul haasibeen

Then are men returned unto Allah, their protector, the (only) reality: Is not His the command? and He is the swiftest in taking account.

Tafsir ul Jilani: {Then} after the Messengers have fulfilled the accounting of your deeds, {you are returned} to Allah, who is {their true Master} the Just One, established in equity, fully knowing the states of His servants, to

recompense each according to His knowledge and awareness. **{Indeed, to Him belongs the judgment}** and the matter of recompense, **{and He is the swiftest of reckoners}**, for nothing of their deeds escapes His preservation.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah Most Just and All-Knowing as the ultimate Judge and Reckoner. It honours Prophet Muhammad ﷺ as the Messenger who conveys accountability. Spiritually, it teaches that all deeds are preserved and recompensed with perfect justice, instilling awe, mindfulness, and trust in Allah's swift and absolute judgment.

Its Application: Muslims practice this verse by performing deeds sincerely for Allah, being mindful that all actions are recorded, preparing for divine judgment, and living with fairness, integrity, and accountability in daily life.

Du'a for Ummah: O Allah, make us righteous in our deeds and grant us mercy when we are returned to You for judgment.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (63):
(Qur'an 6:63)**

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

Qul mai yunajjeekum min zulumaatil barri walbahri tad'oonahoo tadarru'anw
wa khufyatal la'in anjaanaa min haazihee lanakoonanna minash shaakireen

Say: "Who is it that delivers you from the dark recesses of land and sea, when you call upon Him in humility and silent terror: 'If He only delivers us from these (dangers), (we vow) we shall truly show our gratitude'?"

Tafsir ul Jilani: {Say, "Who will save you from the darknesses of the land and the sea} that is, their trials and terrors when {you call upon Him, humbly} imploring openly, {and secretly} secretly supplicating, saying: {If He saves us} by Allah's grace {from this} these calamities and fears, {we will surely be} among the grateful, acknowledging His favours and directing them according to His commands, pleasing Him {among the thankful}.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah Most Merciful and Protector as the Sole Deliverer from all dangers. It honours Prophet Muhammad ﷺ as the Messenger conveying reliance upon Allah. Spiritually, it teaches total trust in Allah's protection, humility in supplication, and that salvation cultivates gratitude and obedience among believers.

Its Application: Muslims practice this verse by seeking Allah's help in all difficulties, praying sincerely both publicly and privately, acknowledging His deliverance, and expressing gratitude through obedience and righteous deeds.

Du'a for Ummah: O Allah, save us from all fears and calamities, and make us among Your grateful and obedient servants.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (64):
(Qur'an 6:64)**

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ

Qulil laahu yunajjjeekum minhaa wa min kulli karbin summa antum
tushrikoon

Say "It is Allah that delivers you from these and all (other) distresses: and yet you worship false gods!"

Tafsir ul Jilani: {Say, "Allah will save you from it and from every distress} trouble and grief {then} after Allah has delivered you, {you} O those immersed in the sea of misguidance {associate} with Him what has no existence, the idols, and deny the favour of reason granted by Him so that you may recognize His Oneness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah All-Powerful, Deliverer, and Bestower of reason as the One who saves from all calamities. It honours Prophet Muhammad ﷺ as the Messenger instructing mankind to gratitude and recognition of Allah's favours. Spiritually, it teaches that divine rescue demands acknowledgment, gratitude, and rejection of false deities or illusions.

Its Application: Muslims practice this verse by attributing all rescue and blessings solely to Allah, avoiding idol worship, valuing reason and intellect, expressing gratitude, and maintaining steadfast faith in His Oneness.

Du'a for Ummah: O Allah, save us from every hardship and keep us sincere in worship and gratitude to You alone.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (65):
(Qur'an 6:65)**

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۗ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ

Qul huwal Qaadiru 'alaaa ai yab'asa 'alaikum 'azaabam min fawqikum aw min tahti arjulikum aw yalbisakum shiya'anw wa yuzeeqa ba'dakum ba'sa ba'd; unzur kaifa nusarriful Aayaati la'allahum yafqahoon

Say: "He has power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance - each from the other." See how We explain the signs by various (symbols); that they may understand.

Tafsir ul Jilani: {Say, "He is the All-Powerful} the Omnipotent {capable of sending upon you a punishment} descending {from above you} like thunder, lightning, and storms in the sky, {or} occurring {beneath your feet} like earthquakes, floods, and other calamities, {or He may cause you} to be confused in your desires and make you {factions} opposing each other, {and let some of you taste the might of others} through killing, captivity, or exile. {Observe} O observer {how We alternate} and repeat for them {the signs} that is, evidence of Our Oneness and proofs of Our authority, {perhaps they may understand}, yet they do not heed.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah All-Powerful and Omnipotent as the One who manifests signs of His might and authority. It honours Prophet Muhammad ﷺ as the Messenger warning of divine consequences. Spiritually, it teaches the seriousness of obeying Allah, the power of His signs, and the necessity of reflection to recognize His Oneness amidst worldly and social trials.

Its Application: Muslims practice this verse by acknowledging Allah's power in all events, avoiding conflicts and idolization, reflecting on signs of His authority, and striving for unity and righteousness under His guidance.

Du'a for Ummah: O Allah, grant us understanding of Your signs, protect us from calamities, and keep us united in Your obedience.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (66):
(Qur'an 6:66)**

وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ ۗ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ

Wa kaz zaba bihee qawmuka wa huwal haqq; qul lastu'alaikum biwakeel

But your people reject this, though it is the truth. Say: "Not mine is the responsibility for arranging your affairs;

Tafsir ul Jilani: {And} due to their lack of awareness and understanding, {your people} that is, Quraysh {denied it} that which has come from Us to you, the scripture uniting the previous books, and attributed to it what is unworthy of Our station. {And} in truth, {it is the Truth} perfectly matching reality, revealed from Us to you. {Say} to them, in response to their denial: {I am not over you a guardian}, tasked with your protection; rather, my duty is solely to convey, while safeguarding and ultimate protection belong to Allah.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah Most Truthful and Protector of His revelations as the One whose guidance is absolute. It honours Prophet Muhammad ﷺ as the faithful Messenger, responsible only for conveying the message. Spiritually, it teaches reliance on Allah for protection, understanding that the Messenger's role is to communicate, not enforce, divine guidance.

Its Application: Muslims practice this verse by following the Qur'an sincerely, respecting the Messenger's guidance, trusting Allah for protection, and recognizing that ultimate safeguarding and accountability belong to Him alone.

Du'a for Ummah: O Allah, help us follow Your guidance sincerely and trust You as our Protector and Guardian in all matters.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (67):
(Qur'an 6:67)**

لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ ۚ وَسَوْفَ تَعْلَمُونَ

Likulli naba im mustaqar runw wa sawfa ta'lamoon

For every message is a limit of time, and soon shall you know it."

Tafsir ul Jilani: And know that {for every news} every event, report, or sign sent from Allah {there is an appointed place} a fixed time and outcome, {and you will know} when it is established and reaches its designated place in this world and the Hereafter.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah All-Knowing and All-Determining as the One who ordains every event with precision. It honours Prophet Muhammad ﷺ as the Messenger conveying divine certainty. Spiritually, it teaches patience, trust in Allah's timing, and confidence that every decree unfolds according to His perfect knowledge and wisdom.

Its Application: Muslims practice this verse by trusting Allah's timing in all matters, being patient during trials, observing events with awareness of divine decree, and relying on His wisdom for outcomes in life and the Hereafter.

Du'a for Ummah: O Allah, grant us patience and trust in Your decrees, and make us aware of Your wisdom in all events.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (68):
(Qur'an 6:68)**

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنْسِيَنَّكَ
الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ

Wa iza ra aital lazeena yakhoodoona fee Aayaatinaa fa a'rid 'anhum hattaa
yakkhoodoo fee hadeesin ghairih; wa immaa yunsiyannakash Shaitaanu falaa
taq'ud ba'dazzikraa ma'al qawmiz zaalimeen

When you see men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme. If Satan ever makes you forget, then after recollection, sit not you in the company of those who do wrong.

Tafsir ul Jilani: {And when you see}, O most perfect of Messengers ﷺ, {those who engage in Our signs} mockery and denial {then turn away from them} and do not associate with them, remove yourself from among them {until} you are no longer a cause for their mockery, and {they engage in conversation about something else} anything other than belittling and attacking the Qur'an. {And if Satan makes you forget} to leave after standing with their falsehoods, {then do not sit} after the reminder {with the wrongdoers}, those who defame Allah with what is unworthy of Him.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah Most High and Most Honoured as the One whose signs must be respected. It honours Prophet Muhammad ﷺ as the Messenger instructed to avoid corrupt company. Spiritually, it teaches detachment from mockery, maintaining integrity in faith, and the importance of protecting one's heart and mind from the influence of those who deny or belittle divine truth.

Its Application: Muslims practice this verse by avoiding gatherings that mock or disrespect Allah's guidance, distancing themselves from negative influences, and staying mindful of their speech and presence to preserve their faith and dignity.

Du'a for Ummah: O Allah, protect us from those who mock Your signs and guide us to upright company and faith.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (69):
(Qur'an 6:69)**

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ

Wa maa 'alal lazeena yattaqoona min hisaabihim min shai'inw wa laakin zikraa
la'allahum yattaqoon

On their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear Allah.

Tafsir ul Jilani: {And} if the gathering of the believers occurs with them sometimes, {what} is necessary and benefits {those who are conscious of Allah} regarding the prohibitions of Allah {from their accountability}, for which they will be held responsible and punished, {of anything} that is: by any danger or shaking. {But} if their assembly occurs, they are obliged {to remembrance} and the good exhortation arising from pure wisdom, {so that they may be conscious of Allah}, and refrain from what they are upon of mockery and denial, out of reflection and shame.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, highlighting His authority and justice in holding humans accountable. It honours Prophet Muhammad ﷺ by emphasizing the guidance he brings through wise exhortation. Spiritually, it teaches that sincere gatherings of believers, focused on remembrance and wisdom, inspire reflection, fear of Allah, and shame from sin, fostering moral consciousness and piety.

Its Application: Muslims can practice this by attending gatherings of righteous believers, engaging in dhikr and wise advice, reflecting on Allah's commands, avoiding mockery, and striving to obey Allah in daily interactions and decisions.

Du'a for Ummah: O Allah, make us conscious of You, guide us in gatherings, and protect us from sin and mockery.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (70):
(Qur'an 6:70)**

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَهَوًّا وَعَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ۖ وَذَكَّرَ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ
لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا ۗ أُولَئِكَ الَّذِينَ أُبْسِلُوا
بِمَا كَسَبُوا ۗ لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

Wa zaryl lazeenat takhazoo deenahum la'ibanwwa lahwanw wa gharrat humul
ha yaatud dunyaa; wa zakkir biheee an tubsala nafsum bimaa kasabat laisa
lahaa min doonil laahi waliyyunw wa laa shafee'unw wa in ta'dil kulla 'adlil laa
yu'khaz minhaa; ulaaa 'ikal lazeena ubsiloo bimaa kasaboo lahum sharaabum
min hameeminw wa 'azaabun aleemum bimaa kaanoo yakkfuroon

Leave alone those who take their religion to be mere play and amusement and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom, (or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting Allah.

Tafsir ul Jilani: {And} if they are not moved and do not feel shame, {leave those who have taken their religion} who claim guidance because of it, {as play and amusement}, : a game and pastime with no real impact, merely carried on the tip of the tongue and thrown onto the edge of understanding. How could they be affected by it when they only play with it? {And} when {the worldly life deceives them}, so that they are blind and deaf to the matters of the Hereafter entirely. {And} if you intend to remind by the Qur'an, {remind by it} those in danger from Allah, fearing {that a soul should be destroyed}, : delivered and destined to eternal ruin and perpetual perdition, {by what it has earned} of false beliefs and sins that prevent the establishment of Allah's limits; for {it has no} soul {other than Allah as a protector} to govern it or save it from punishment, {nor any intercessor} to plead on its behalf with Allah to escape His punishment. {And even if you offer} every {ransom}, all worldly treasures, {it will not be accepted} from them. {Those} far removed from Allah's spirit, {who are delivered} they have surrendered themselves to destruction {by what they earned} from the misfortune of their sins, prepared for them in the Hereafter {a drink of boiling fluid} that burns their stomachs, depriving them of the delight of the believers, {and a painful punishment} unbearable because of their position with Allah {because they disbelieved}, : due to their disbelief and deviation from Allah's limits, even if the polytheists claim the correctness of their religion and call Muslims to it.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah's supreme justice, warning of His eternal punishment for sins and disbelief. It honours Prophet Muhammad ﷺ as the guide reminding humankind through the Qur'an. Spiritually, it urges reflection, shame for wrongdoing, and vigilance against worldly deception, highlighting the grave consequences of false beliefs and sins while emphasizing Allah's sole authority and mercy.

Its Application: Muslims can apply this by sincerely following Allah's guidance, avoiding trivializing religion, rejecting false beliefs, reflecting on the Qur'an, and prioritizing the Hereafter over worldly distractions.

Du'a for Ummah: O Allah, protect us from disbelief and sin, guide us in truth, and save us from eternal punishment.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (71):
(Qur'an 6:71)**

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي
اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ خَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ ائْتِنَا ۗ قُلْ إِنَّ هُدَى اللَّهِ هُوَ
الْهُدَىٰ ۗ وَأْمُرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ

Qul anad'oo min doonil laahi maa laa yanfa'unaa wa laa yadurrunaa wa
nuraddu 'alaaa a'qaabina ba'da iz hadaanal laahu kallazis tahwat hush
Shayaateenu fil ardi hairaana lahooo ashaabuny yad'oo nahooo ilal huda' tinaa;
qul inna hudal laahi huwal hudaa wa umirnaa linuslima li Rabbil 'aalameen

Say: "Shall we indeed call on others besides Allah,- things that can do us neither good nor harm, and turn on our heels after receiving guidance from Allah? - like one whom the evil ones have made into a fool, wandering bewildered through the earth, his friends calling, come to us', (vainly) guiding him to the path." Say: "Allah's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds;-

Tafsir ul Jilani: {Say} to them, O most perfect of Messengers ﷺ, as instruction for those who follow you: {**Shall we call upon**} and worship {**besides Allah**} the Creator, the Provider, the Doer, the Chooser {**that which does not**} possess the power to bring us any {**benefit nor**} to repel from us any {**harm, and shall we be turned back**} by worshipping it {**upon our heels**} to that which we were upon of shirk and disobedience {**after Allah has guided us**} with the light of Tawhid and gnosis? {**Like**} the one {**whom the devils have enticed away**} : carried him off the devils and ghouls and cast him {**into the earth**} into pits and deserts {**bewildered**} anxious, confused, and astray, while {**he has companions**} and company {**calling him to guidance**} to the clear and straight path, crying out to him saying: {**Come to us**} so that you may be guided to the path while we are upon it; yet he did not hear their speech nor accept their words, and instead followed the trace of the misleading ghouls until he goes astray and perishes. {**Say: Indeed, the guidance of Allah**} Who guides His servants to His

essential Oneness {is the guidance} it is restricted to Islam which leads to Him, {and we have been commanded} also from Him, by virtue of His essential Oneness, {to submit} and consign all our affairs {to the Lord of the worlds}, for He alone independently nurtures His manifestations; indeed, nothing occurs in His dominion except what He wills.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse magnificently praises Allah exalted and supremely glorified is He as the sole Creator, Provider, Guide, and absolute Sovereign whose Will governs all existence. It profoundly honours our master Muhammad ﷺ, the most perfect Messenger entrusted to proclaim pure Tawhid. Spiritually, it portrays guidance as divine light and misguidance as bewilderment, urging total surrender to Allah, the Lord of all worlds.

Its Application: Muslims practice this verse daily by renewing sincere Tawhid, refusing all forms of shirk, seeking guidance only from Allah, following the Sunnah of the Prophet Muhammad ﷺ, and submitting every decision, fear, and hope to the Lord of the worlds.

Du'a for Ummah: O Allah, keep us firm upon Your guidance and complete submission to You alone.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (72):
(Qur'an 6:72)**

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ ۗ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ

Wa an aqemus Salaata wattaqooh; wa Huwal lazeee ilaihi tuhsharoon

"To establish regular prayers and to fear Allah: for it is to Him that we shall be gathered together."

Tafsir ul Jilani: {And} we have also been commanded {to establish the prayer} and to maintain constant inclination and nearness toward Him, {and to fear Him} from His displeasure and anger by committing what He has forbidden, {and} know that {He} is the Originator, the Manifestor, {to Whom} not to other than Him from reflections and shadows {you will be gathered}, you shall return.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This blessed verse exalts Allah, the Most High, as the sole Creator and ultimate Return of all creation, affirming His absolute sovereignty and majesty. It honours our noble Prophet Muhammad ﷺ as the faithful conveyor of Allah's command to establish

prayer and live in reverent consciousness. Spiritually, it teaches nearness through salah, awe through Taqwa, and certainty of return to Allah.

Its Application: Muslims live this verse by establishing the five daily prayers with humility, avoiding sins out of reverence for Allah, remaining conscious of accountability, and remembering that every action leads back to Him alone.

Du'a for Ummah: O Allah, help us establish prayer and return to You with pure hearts.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (73):
(Qur'an 6:73)**

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۗ قَوْلُهُ الْحَقُّ ۗ وَلَهُ الْمُلْكُ
يَوْمَ يُنْفَخُ فِي الصُّورِ ۗ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۗ وَهُوَ الْحَكِيمُ الْخَبِيرُ

Wa Huwal lazee khalaqas samaawaati wal arda bilhaqq; wa Yawma yaqoolu
kun fa yakoon; Qawluhul haqq; wa lahul mulku Yawma yunfakhu fis Soor;
'Aalimul Ghaibi wash shahaadah; wa Huwal Hakeemul Khabeer

It is He who created the heavens and the earth in true (proportions): the day He said, "Be," behold! it is. His word is the truth. His will be the dominion the day the trumpet will be blown. He knows the unseen as well as that which is open. For He is the Wise, well acquainted (with all things).

Tafsir ul Jilani: How could it be otherwise, {when He is the One Who created the heavens and the earth} that is, He brought them into existence and manifested them clothed {in truth} according to the requirement of perfect wisdom in which you see no flaw nor weariness; {and} that was {on the Day} when {He says} after His Will and Decree to their formation: {Be, and it is} immediately without delay or interval, in execution of the swiftness of His decree. {His Word} for their annihilation also at the Hour {is the Truth} conforming perfectly to reality without fail; {and} how could failure be conceived in His Word when {to Him} and not to other than Him {belongs the dominion} all manifestations belong to Him, and He alone disposes of them independently in bringing into existence and causing to cease {on the Day the Trumpet is blown} to end what is in existence and bring it to extinction, manifesting His power; indeed, He is {the Knower of the unseen} and what occurs within it {and the seen} and what results from it; {and He} in His Essence is {the All-Wise} in bringing forth His manifestations from the unseen, {the All-Aware} of what results from them in the seen after their return.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This majestic verse glorifies Allah exalted, all-powerful, and perfect in wisdom as the sole Creator whose command “Be” brings forth existence and whose Word is absolute Truth. It honours our master Muhammad ﷺ, the truthful Messenger who conveys this greatness. Spiritually, it instils awe of divine power, certainty in resurrection, and trust in Allah’s perfect wisdom and knowledge.

Its Application: Muslims embody this verse by strengthening certainty in Allah’s power, remembering the Hereafter, acting responsibly knowing His complete knowledge, and trusting His wise decree in all circumstances.

Du’a for Ummah: O Allah, grant us certainty in Your power and wisdom until we meet You.

**Juz Wa Idhaa Sami’ou (7) Surah Al An’aam (6) Ayat (74):
(Qur’an 6:74)**

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ

Wa iz qaala Ibraaheemu li abeehi Aazara a-tattakhizu asnaaman aalihatan
inneee araaka wa qawmaka fee dalaalim Mubeen

Lo! Abraham said to his father Azar: "Take you idols for gods? For I see you and your people in manifest error."

Tafsir ul Jilani: {And} remember, O most perfect of Messengers ﷺ, for those believers who follow you, the time {when Ibrahim said} after awakening from the sleep of heedlessness and rising from the slumber of forgetfulness {to his father} named {Azar} the worshipper of idols: {Do you take idols} which you carve {as gods} deserving of worship and possessing power over bringing into existence and causing to cease? {Indeed I} after awakening and realizing that they possess no fitness for divinity for a true deity must be described with all attributes of perfection without change, decline, or transition {see you} O my father {and your people in manifest error} by worshipping these false images and believing them to be rightful objects of worship.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse glorifies Allah, exalted in absolute perfection, as the only One worthy of divinity, free from change or deficiency. It honours our master Muhammad ﷺ, the most perfect Messenger, by reminding his followers through the story of Prophet Ibrahim, the champion of Tawhid. Spiritually, it calls hearts to awaken from heedlessness to pure recognition of Allah’s flawless majesty.

Its Application: Muslims apply this verse by rejecting all forms of modern idolatry, purifying belief in Allah alone, reflecting on His perfect attributes, and calling others to truth with wisdom, respect, and sincere concern.

Du'a for Ummah: O Allah, awaken our hearts to Your perfect Oneness and keep us firm upon Tawhid.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (75):
(Qur'an 6:75)**

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

Wa kazaalika nureee Ibraaheema malakootas samaawaati wal ardi wa
liyakoona minal mooqineen

So, also did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude.

Tafsir ul Jilani: {And thus} just as We awaken him from the sleep of heedlessness regarding idols, {We show Ibrahim the dominion of the heavens and the earth} that is, their wonders and marvels placed within them, so that he may contemplate them and reflect upon their governance and dispositions until their Originator is unveiled to him; {and that he may be among the certain} concerning their reality not among those who remain waiting, wavering, and taking some of them as gods, such as the worshippers of stars, the anthropomorphist and others.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This exalted verse magnificently praises Allah, the Most High, who unveils the vast dominion of creation to whom He wills, guiding them to unshakable certainty. It honours our noble Prophet Muhammad ﷺ by paralleling the awakening of Ibrahim with the light of revelation granted to him. Spiritually, it teaches that reflection upon creation leads to certainty in Allah's absolute Oneness.

Its Application: Muslims live this verse by contemplating the signs of Allah in the universe, strengthening conviction through reflection, avoiding doubtful beliefs, and seeking certainty through knowledge, worship, and remembrance.

Du'a for Ummah: O Allah, grant us firm certainty through reflection upon Your magnificent signs.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (76):
(Qur'an 6:76)**

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ

Falammaa janna 'alaihil lailu ra aa kawkabaan qaala haaza Rabbee falammaa
afala qaala laaa uhibbul aafileen

When the night covered him over, He saw a star: He said: "This is my Lord." But when it set, He said: "I love not those that set."

Tafsir ul Jilani: {So when} the night darkened {over him, he saw a star} whose light shone and by which the darkness was uncovered, and he supposed that its illumination was intrinsic, absolute, and lasting; {he said} according to what appeared to him: {This is my Lord} since it is a light manifesting in darkness and thus seeming to deserve lordship and servitude. {But when it set} disappeared and faded away, {he said: I do not love those that set}; so how could I worship it and devote worship exclusively to it, when setting and change are signs of origination, and what is originated does not deserve servitude nor befit divinity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This profound verse glorifies Allah, the Eternal and Ever-Living, far exalted above change, decline, or disappearance. It honours our master Muhammad ﷺ by conveying the luminous reasoning of Prophet Ibrahim in affirming pure Tawhid. Spiritually, it teaches that anything subject to change cannot be divine, directing hearts to love only Allah, the Unchanging Absolute.

Its Application: Muslims apply this verse by detaching their hearts from temporary things, refusing to idolize creation, loving Allah above all, and grounding faith upon reflection and certainty in His eternal perfection.

Du'a for Ummah: O Allah, attach our hearts only to You, the Ever-Living who never fades.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (77):
(Qur'an 6:77)**

فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَأُنَّ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

Falammaa ra al qamara baazighan qaala haazaa Rabbee falammaa afala
qaala la'il lam yahdinee Rabbee la akoonanna minal qawmid daaalleen

When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, He said: "unless my Lord guide me, I shall surely be among those who go astray."

Tafsir ul Jilani: {So when he saw the moon rising} beginning to appear, radiant and illuminating, possessing brightness and light and clearing what was dark because of it and he confined his observation to it {he said: This is my Lord. But when it set} vanished and diminished, {he said: If my Lord does not guide me} and does not unveil to me its true reality, {I will surely be among the misguided people} by believing in the divinity of this rising yet setting body.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse exalts Allah, the Supreme Guide, whose light alone grants true understanding and whose perfection is untouched by rising or setting. It honours our beloved Prophet Muhammad ﷺ through the account of Ibrahim, demonstrating the path of sincere seeking. Spiritually, it teaches humility, dependence upon divine guidance, and rejection of all transient lights before Allah's eternal Light.

Its Application: Muslims embody this verse by constantly asking Allah for guidance, examining their beliefs with sincerity, avoiding blind attachment to appearances, and remembering that only Allah's guidance protects from misguidance.

Du'a for Ummah: O Allah, guide us with Your light and never leave us among the misguided.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (78):
(Qur'an 6:78)**

فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

Falamma ra ashshamsa baazighatan qaala haazaa Rabbee haazaaa akbaru
falammaaa afalat qaala yaa qawmi innee bareee'um mimmaa tushrikoon

When he saw the sun rising in splendour, he said: "This is my Lord; this is the greatest (of all)." But when the sun set, he said: "O my people! I am indeed free from your (guilt) of giving partners to Allah.

Tafsir ul Jilani: {So when he saw the sun rising} overpowering all the stars, shining by itself, radiant over all that appeared beneath it such that its illumination is not erased by any of the other stars at all, {he said: This is my Lord} since it is more complete in manifestation and greater in brightness and illumination; {this is greater} than all the rest, thus seemingly more deserving of divinity and lordship. {But when it set} and changed, he was unveiled to a Light that never sets nor changes, rather it is {Light upon Light; Allah guides

to His Light whom He wills} [An-Nūr: 35]. {He said: O my people, indeed I} after being unveiled by the Light of Truth and witnessing with His Noble Face, realized His Oneness and became firmly established in the position of pure abstraction and singular devotion, {am free from what} you all {associate} with Him of false images and perishing, fading shadows.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: These majestic verses glorify Allah, the Eternal Light, exalted beyond change, whose light never sets and whose guidance is supreme. They honour our beloved Prophet Muhammad ﷺ by manifesting the perfected Tawhid embodied by Ibrahim. Spiritually, they portray the journey from created lights to the Divine Light culminating in pure disavowal of shirk and complete devotion to Allah alone.

Its Application: Muslims live these verses by preferring Allah over all worldly greatness, rejecting every subtle form of shirk, seeking His Light through prayer and remembrance, and openly affirming pure Tawhid in belief and action.

Du'a for Ummah: O Allah, guide us to Your eternal Light and keep us free from all shirk.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (79):
(Qur'an 6:79)**

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Innee wajjahtu wajhiya lillazee fataras samaawaati wal arda haneefanw wa
maaa ana minal mushrikeen

"For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah."

Tafsir ul Jilani: {Indeed I} after striving on the path of Tawhid and exerting my effort in its ways, {have directed my face} the face of my heart, which follows the Truth toward Him by His guidance and attraction, {toward He Who created} and brought into existence without matter or duration {the heavens and the earth} that is, the upper and lower worlds {inclining uprightly} away from all false religions and corrupt opinions; {and} after attaining certainty in what I have attained, {I am not of the polytheists}, affirming existence for none but the Truth, recognizing all else as shadows of His attributes and reflections of His manifestations; there is no deity except Him, all else perishes except His Face; to Him belongs judgment, and to Him you shall be returned, like a shadow returning to the One Who casts it.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This sublime verse glorifies Allah, the Absolute Creator and Judge, exalted above all, as the

sole deserving of worship and recognition. It honours our Prophet Muhammad ﷺ, whose mission embodies guiding hearts like Ibrahim to pure Tawhid. Spiritually, it affirms total devotion, renunciation of all falsehoods, and unwavering certainty in Allah's existence, attributes, and ultimate sovereignty.

Its Application: Muslims apply this verse by orienting all intentions and actions toward Allah, rejecting every form of shirk, seeking purity of belief, and remembering that everything returns to Him and perishes except His Face.

Du'a for Ummah: O Allah, guide our hearts to upright Tawhid and keep us away from all forms of shirk.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (80):
(Qur'an 6:80)**

وَحَاجَّهُ قَوْمُهُ ۚ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ ۗ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي
شَيْئًا ۗ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ

Wa haaajjahoo qawmuh; qaala a-tuh'haajjooonnee fillaahi wa qad hadaan; wa laaa akhaafu maa tushrikoona bihee illaaa ai yashaaa'a Rabbee shai'anw wasi'a Rabbee kulla shai'in 'ilman afalaa tatazakkaron

His people disputed with him. He said: "(Come) you to dispute with me, about Allah, when He (Himself) has guided me? I fear not (the beings) you associate with Allah: Unless my Lord wills, (nothing can happen). My Lord comprehends in His knowledge all things. Will you not (yourselves) be admonished?

Tafsir ul Jilani: {And his people disputed with him} that is, they contested regarding the oneness of Allah, saying: "Will you leave what your fathers worship, deceived by your own desires, O Ibrahim?" {He said: Do you dispute with me} concerning the right of {Allah} and argue with me over His Oneness, frightening me with these false images? {And} in fact, {He has guided me} by His grace to the station of pure Tawhid, {and} having been unveiled to the oneness of Allah and His independent control over His manifestations, {I do not fear what you associate with Him} since it has no benefit or harm, {except that my Lord wills something} harmful to reach me from them for that is among His manifestations {and My Lord encompasses all things in knowledge; will you not then remember?}, and reflect, so that you may distinguish between the powerless and the Powerful, the mere appearance and the True.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse glorifies Allah, the All-Knowing, All-Powerful, whose wisdom and decree surpass all creation. It honours our Prophet Muhammad ﷺ through the example

of Ibrahim, who stands firm in pure Tawhid. Spiritually, it teaches reliance upon Allah alone, courage against falsehood, awareness of divine omnipotence, and discernment between what is powerless and what is truly powerful.

Its Application: Muslims practice this verse by standing firm in Tawhid, resisting societal pressures or inherited false beliefs, trusting Allah's knowledge and decree, and reflecting on His power and guidance in all aspects of life.

Du'a for Ummah: O Allah, grant us courage in Your Oneness and protect us from all false gods and powerless idols.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (81):
(Qur'an 6:81)**

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا ۚ فَآيُ
الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۚ إِنْ كُنْتُمْ تَعْلَمُونَ

Wa kaifa akhaafu maaa ashraktum wa laa takhaafoona annakum ashraktum
billaahi maa lam yunazzil bihee 'alaikum sultaanaa; fa aiyul fareeqaini ahaqqu
bil amni in kuntum ta'lamoon

"How should I fear (the beings) you associate with Allah, when you fear not to give partners to Allah without any warrant having been given to you? Which of (us) two parties has more right to security? (tell me) if you know.

Tafsir ul Jilani: {And how should I fear} that {which you associate} when no harm is expected from it, {while you do not fear} the wrath of Allah, even though {you have associated with Allah} the One uniquely deserving of divinity, exalted in His Essence above partner and equal {that for which He has not sent down} any {authority} upon you, any proof or evidence? {So, which of the two parties} the monotheists or the polytheists {is more deserving of security?} Clarify this {if you know}, if you are truly people of understanding and intellect.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This mighty verse glorifies Allah, the One utterly transcendent above all partners, the sole possessor of true power and authority. It honours our noble Prophet Muhammad ﷺ through the fearless proclamation of Tawhid exemplified by Ibrahim. Spiritually, it teaches that real security lies only in devotion to Allah, while shirk breeds insecurity and divine accountability.

Its Application: Muslims embody this verse by fearing Allah alone, avoiding all forms of shirk, seeking authentic proof in belief, and placing their trust and sense of security solely in the Lord of Majesty.

Du'a for Ummah: O Allah, grant us true security through pure devotion to You alone.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (82):
(Qur'an 6:82)**

الَّذِينَ آمَنُوا وَهُمْ يُبْسُوا إِيْمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

Allazeena aamanoo wa lam yalbisooo eemaanahum bizulmin ulaaa'ika lahumul amnu wa hum muhtadoon

"It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance."

Tafsir ul Jilani: {Those who believe} in the Oneness of Allah, {and} after believing {do not mix} nor conceal {their faith with ظلم wrong} by departing from the demands of iman and Tawhid {those} blessed and accepted ones before Allah {for them is security} in the sanctuary of pure Oneness, {and they are rightly guided}, firmly established upon guidance; no fear shall be upon them, nor shall they grieve.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This luminous verse glorifies Allah, the Most Majestic, who grants true security and guidance to those who uphold pure Tawhid without injustice. It honours our beloved Prophet Muhammad ﷺ, who clarified that the greatest injustice is shirk and guided humanity to untainted faith. Spiritually, it promises inner peace, divine protection, and steadfast guidance for sincere believers.

Its Application: Muslims practice this verse by purifying belief from shirk, aligning actions with faith, repenting from wrongdoing, and striving for sincerity so their iman remains unmixed and sound.

Du'a for Ummah: O Allah, purify our faith from all injustice and grant us security in Your Oneness.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (83):
(Qur'an 6:83)**

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۖ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

Wa tilka hujjatunaaa aatainaahaaa Ibraaheema 'alaa qawmih; narfa'u darajaatim man nashaaa'; inna Rabbaka Hakeemun 'Aleem

That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for your Lord is full of wisdom and knowledge.

Tafsir ul Jilani: {And that} story which you have heard {is Our proof} and evidence of Our Oneness {which We gave to Ibrahim} as a favour upon him and as guidance, so that he might prevail {over his people}; and from Our established way is that {We raise in degrees whom We will} among Our servants in knowledge, wisdom, certainty, and gnosis. {Indeed, your Lord} O manifestation, {is All-Wise} in elevating the ranks of some of His servants, {All-Knowing} of their willingness and receptivity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This exalted verse glorifies Allah, the Most Wise and All-Knowing, who grants divine proofs and raises whom He wills in rank through knowledge and certainty. It honours our noble Prophet Muhammad ﷺ, the Gatherer of perfections, by affirming that elevation is by Allah's wisdom. Spiritually, it teaches that true rank comes from divine grace, sincerity, and preparedness of the heart.

Its Application: Muslims embody this verse by seeking beneficial knowledge, strengthening certainty, remaining humble, and trusting that elevation in rank comes only from Allah's wisdom and grace.

Du'a for Ummah: O Allah, raise us in knowledge, wisdom, and sincere certainty by Your grace.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (84):
(Qur'an 6:84)**

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۗ كُلًّا هَدَيْنَا ۗ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۗ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ
وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۗ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

Wa wahabnaa lahoo ishaaqa wa ya'qoob; kullan hadainaa; wa Noohan hadainaa min qablu wa min zurriyyatihee Daawooda wa Sulaimaana wa Ayyooba wa Yoosufa wa Moosaa wa Haaron; wa kazaalika najzil muhsineen

We gave him, Ishaq and Ya'qub: all (three) guided: and before him, We guided Nuh, and among his progeny, Dawud, Sulaiman, Ayyub, Yusuf, Musah, and Haroun: thus, do We reward those who do good:

Tafsir ul Jilani: {And} among those whom We raised in rank, {We granted him} purely from Our grace and generosity {Ishaaq and Ya'qub each of them We guided} We guided each of them to Our Oneness; {and} likewise {Nuh We guided before} and he is the forefather of Abraham, so Abraham inherited the guidance of Nuh and became the transmitter of guidance to Ishaaq and Ya'qub and this is among the greatest blessings and forms of guidance; {and} also {from his offspring} from the descendants of Abraham: {Dawud, Sulaiman, Ayyub, Yusuf, Musah, and Haroun and thus} like the reward of these {We recompense all the doers of excellence} with Allah, those who long for His meeting.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This magnificent verse glorifies Allah, the Most Generous and All-Wise, who bestows guidance as a divine gift and raises chosen servants in rank. It honours our beloved Prophet Muhammad ﷺ, heir to this blessed prophetic legacy. Spiritually, it teaches that true excellence lies in devotion to Allah, righteous lineage, and yearning for His noble meeting.

Its Application: Muslims practice this verse by striving for excellence in worship, nurturing faith within their families, valuing guidance as the greatest gift, and living with longing for Allah's pleasure and meeting.

Du'a for Ummah: O Allah, grant us excellence in faith and unite us with the righteous.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (85):
(Qur'an 6:85)**

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَىٰسَ كُلٌّ مِّنَ الصَّالِحِينَ

Wa Zakariyyaa wa Yahyaa wa 'Isa wa Ilyyaasa kullum minas saaliheen

And Zakariyya and Yahyaa, and 'Isa and Ilyas: all in the ranks of the righteous:

Tafsir ul Jilani: {And} We also guided {Zakariyya, Yahya, 'Isa, and Ilyas}, and {each of them} was {among the righteous} through the special care of Allah and His divine guidance.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse glorifies Allah, the Most High, who grants guidance and righteousness to whom He wills by His perfect wisdom and mercy. It honours our beloved Prophet Muhammad ﷺ by linking him to this blessed line of noble prophets. Spiritually, it teaches that righteousness is a divine gift rooted in sincere guidance from Allah.

Its Application: Muslims practice this verse by seeking righteousness through obedience, asking Allah constantly for guidance, respecting all prophets, and striving to live upright, sincere, and God-conscious lives.

Du'a for Ummah: O Allah, guide us and make us among the truly righteous.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (86):
(Qur'an 6:86)**

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ

Wa Ismaa'eela wal Yasa'a wa Yoonusa wa Lootaa; wa kullan faddalnaa 'alal
'aalameen

**And Isma'il and Yasa'a, and Yunus, and Lut: and to all We gave favour
above the nations**

Tafsir ul Jilani: {And} We also guided from the descendants of Abraham {Isma'il, Yasa'a, Jonah, and Lut and each of them} among those mentioned {We favoured} with prophethood and wisdom {above the worlds}, above the people living in their respective times.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This blessed verse glorifies Allah, the Most Generous, who selects and honours whom He wills with prophethood and wisdom. It honours our beloved Prophet Muhammad ﷺ by situating him within this noble prophetic lineage. Spiritually, it shows that true distinction is not worldly status, but divine selection, guidance, and closeness to Allah.

Its Application: Muslims live this verse by valuing divine guidance above worldly rank, respecting all prophets, seeking wisdom, and striving to live in a way that earns Allah's pleasure.

Du'a for Ummah: O Allah, grant us wisdom and honour us through sincere obedience to You.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (87):
(Qur'an 6:87)**

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ ۖ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Wa min aabaaa'ihim wa zurriyaatihim wa ikhwaanihim wajtabainaahum wa
hadainaahum ilaa Siraatim Mustaqeem

(To them) and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way.

Tafsir ul Jilani: {And} likewise {from their fathers, their descendants, and their brothers} even those who did not reach the rank of prophethood and wisdom We favoured them with various blessings; {and We chose them} and selected them from among the people, {and We guided them to a straight path} leading to Our Oneness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse glorifies Allah, the Most Wise and Most Generous, who not only elevates prophets but also honours their families with guidance and divine favour. It honours our beloved Prophet Muhammad ﷺ, whose blessed lineage was likewise chosen. Spiritually, it teaches that divine selection and guidance are pure gifts from Allah, leading hearts to steadfast Tawhid.

Its Application: Muslims embody this verse by valuing righteous family ties, seeking Allah's guidance for themselves and their children, and remaining steadfast on the straight path of pure monotheism.

Du'a for Ummah: O Allah, choose us and guide us firmly upon Your straight path.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (88):
(Qur'an 6:88)**

ذٰلِكَ هُدٰى اللّٰهُ يَهْدِيْ بِهٖ مَنْ يَّشَآءُ ۗ وَمَنْ اَشْرَكَوْا لِحَبِيْطٍ عَنْهُمْ مَا كَانُوْا يَعْمَلُوْنَ

Zaalika hudal laahi yahdee bihee mai yashaaa'u min 'ibaadih; wa law ashrakoo
lahabita 'anhum maa kaanoo ya'maloon

This is the guidance of Allah: He gives that guidance to whom He pleases, of His worshippers. If they were to join other gods with Him, all that they did would be vain for them.

Tafsir ul Jilani: {That} is the reason for the nearness of those noble ones {is the guidance of Allah} that is, His guidance and His gracious care as a bounty and favour upon them {He guides by it whom He wills from His servants} by will and choice; {and if they had associated partners} with Allah, these rightly guided ones, by affirming existence to other than Him, {surely would have become void} diminished and lost {from them} the reward {of what they used to do} of good deeds and righteous acts, and they would have been, in the nullification of deeds, like the rest of the polytheists. We seek refuge in You

from the descent of Your overpowering might, O Possessor of Strength, the Most Firm.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most High, as the sole Bestower of guidance, grace, and divine care. It honours Prophet Muhammad ﷺ and the noble guided ones by affirming that their nearness and excellence come purely through Allah's chosen favour. Spiritually, it teaches pure monotheism, sincere reliance upon Allah alone, and safeguarding deeds from nullification through associating partners.

Its Application: Muslims apply this verse by worshipping Allah alone with sincerity, avoiding every form of associating partners, constantly seeking His guidance, purifying intentions, and remembering that all good deeds remain valid only through His mercy and protection.

Du'a for Ummah: O Allah, grant us sincere guidance and protect our deeds from being nullified.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (89):
(Qur'an 6:89)**

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَإِنْ يَكْفُرْ بِهَا هُنَّ لِأُولَئِكَ فَكُلٌّ لِّهَا قَوْمًا لَّيْسُوا
بِهَا بِكَافِرِينَ

Ulaaa'ikal lazeena aatainaahumul Kitaaba wal hukma wan Nubuwwah; fa iny
yakfur bihaa haaa'ulaaa'i faqad wakkalnaa bihaa qawmal laisoo bihaa
bikaafireen

These were the men to whom We gave the Book, and authority, and prophethood: if these (their descendants) reject them, Behold! We shall entrust their charge to a new people who reject them not.

Tafsir ul Jilani: {Those} are the blessed and trustworthy ones {to whom We gave the Book} comprehensive and clarifying for them the path of refining the outward and the inward {and the Judgment} which distinguishes between truth and falsehood in matters and events according to the requirement of Divine wisdom, {and the Prophethood} and the message which necessitates guiding those lost in the desert of heedlessness and misguidance to the path of pure monotheism. {So, if these} those astray from the path of truth, Quraysh {disbelieve in it, then We have entrusted it} and its observance {to a people who are not disbelievers in it}, from among the people of special care and Divine enabling.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah, the Most Majestic, as the Giver of the Book, Divine Judgment, and the lofty rank of Prophethood. It greatly honours Prophet Muhammad ﷺ and the noble prophets by affirming their trustworthiness and sacred mission of guiding humanity to pure monotheism. Spiritually, it teaches that Divine truth is preserved and supported by Allah's chosen servants.

Its Application: Muslims practise this verse by valuing the Qur'an, following the Sunnah of Prophet Muhammad ﷺ, distinguishing truth from falsehood with justice, and becoming among those who faithfully uphold and defend Divine guidance.

Du'a for Ummah: O Allah, make us steadfast supporters of Your Book and followers of Your noble Messenger ﷺ.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (90):
(Qur'an 6:90)**

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ اقْتَدِهْ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ
لِلْعَالَمِينَ

Ulaaa'ikal lazeena hadal laahu fabihudaahumuq tadih; qul laaa as'alukum
'alaihi ajran in huwa illaa zikraa lil 'aalameen

Those were the (prophets) who received Allah's guidance: Copy the guidance they received; Say: "No reward for this do I ask of you: This is no less than a message for the nations."

Tafsir ul Jilani: {Those} mentioned among the prophets are {the ones whom Allah guided} to His Oneness as a gracious favour upon them; {so by their guidance follow} for the aim of the people of monotheism is one, even if the paths are different and vary in degree. {Say}, O most perfect of Messengers ﷺ, to those to whom you were sent, words proceeding purely from wisdom and compassion for them: {I do not ask you} nor do I seek from you {for it} that is, for clarifying the path of monotheism and conveying the commands and prohibitions of the Truth {any reward}. {It is nothing} the purpose of clarification and conveyance {but a reminder} and admonition {for all the worlds}, so that they may awaken to their origin, their return, and that for which they were naturally disposed and created.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Exalted, as the Sole Guide to pure Oneness, granting guidance by His majestic favour. It profoundly honours Prophet Muhammad ﷺ,

the most perfect of Messengers, whose mission was pure mercy, wisdom, and sincerity without seeking reward. Spiritually, it teaches unity of purpose in monotheism and selfless devotion in calling to Allah.

Its Application: Muslims practise this verse by following the guidance of the prophets, especially Prophet Muhammad ﷺ, calling to truth sincerely without seeking worldly gain, and remembering their origin, purpose, and return to Allah.

Du'a for Ummah: O Allah, grant us sincere guidance and make us followers of Your noble Messenger ﷺ.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (91):
(Qur'an 6:91)**

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَيَّ بَشَرٍ مِّنْ شَيْءٍ ۚ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ ۖ يَتَجَلَّوْنَهُ قَرَاطِيسَ يُبَدُّوْنَهَا وَيُخْفُونَ كَثِيرًا ۗ وَعَلَّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ۗ قُلِ اللَّهُ ۖ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

Wa maa qadarul laaha haqqa qadriheee iz qaloo maaa anzalal laahu 'alaa basharim min shai'; qul man anzalal Kitaabal lazee jaaa'a bihee Moosaa nooranw wa hudal linnaasi taj'aloonahoo qaraateesa tubdoonahaa wa tukhfoona kaseeranw wa 'ullimtum maa lam ta'lamooo antum wa laaa aabaaa'ukum qulil laahu summa zarhum fee khawdihim yal'aboon

No just estimate of Allah do they make when they say: "Nothing does Allah send down to man (by way of revelation)" Say: "Who then sent down the Book which Musah brought? a light and guidance to man: But you make it into (separate) sheets for show, while you conceal much (of its contents): therein were you taught that which you knew not- neither you nor your fathers." Say: "Allah (sent it down)": Then leave them to plunge in vain discourse and trifling.

Tafsir ul Jilani: {And} the people who denied your mission and rejected your admonition {did not value Allah with the true estimation due to Him} that is, they did not recognize His manifest signs in the horizons nor His sole independence in governing them {when they said: Allah has not sent down anything upon any human being}. {Say} to them, rebuking and compelling them: {Who sent down the Book} that is, the Torah {which Musah brought} from his Lord, and which was {a light and guidance for the people} by which they sought illumination and discovery, and were guided to the Oneness of Allah, while you {make it into pages}, though it was tablets, {showing them}

that is, revealing from it what suits you and supports your claims {and concealing much} of what does not suit you out of stubbornness and arrogance? {And} how can you deny its revelation when {you were taught} from it {what neither you nor your forefathers knew} concerning matters outward and inward? {Say}, O most perfect of Messengers ﷺ, in response after they are silenced: {Allah} for He alone is the only fitting answer and none besides Him {then leave them in their vain discourse} their falsehoods and fabrications {playing}, wavering aimlessly; for upon you is only the conveyance and the decisive clarification.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse majestically exalts Allah, the Most High, declaring that failing to acknowledge His revelation is failing to honour Him properly. It profoundly honours Prophet Muhammad ﷺ, the most perfect of Messengers, commanded to speak truth with wisdom and firmness. Spiritually, it teaches reverence for Divine revelation and warns against selective obedience and arrogant denial.

Its Application: Muslims practise this verse by honouring Allah through accepting all His revelation sincerely, avoiding selective obedience, speaking truth with wisdom, and leaving stubborn disputation after conveying clear guidance.

Du'a for Ummah: O Allah, grant us reverence for Your revelation and firmness upon the truth.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (92):
(Qur'an 6:92)**

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا ۗ وَالَّذِينَ يُؤْمِنُونَ
بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ

Wa haazaa Kitaabun anzalnaahu Mubaarakum musaddiqul lazee binaa yadaihi wa litunzira ummal Quraa wa man hawlahaa; wallazeena yu'minoona bil Aakhirati yu'minoona bihee wa hum'alaa Salaatihim yuhaafizoon

No just estimate of Allah do they make when they say: "Nothing does Allah send down to man (by way of revelation)" Say: "Who then sent down the Book which Musah brought?- a light and guidance to man: But you make it into (separate) sheets for show, while you conceal much (of its contents): therein were you taught that which you knew not- neither you nor your fathers." Say: "Allah (sent it down)": Then leave them to plunge in vain discourse and trifling.

Tafsir ul Jilani: Then He, Glorified and Exalted, said: {**And this is a Book**} comprehensive of what was in the previous scriptures in the most eloquent and confirmed manner, along with noble additions {**which We have sent down**} to you, O most perfect of Messengers ﷺ, {**blessed**} abundant in goodness and blessing for you and for those who follow you {**confirming**} the Book {**that was before it**} the Torah, the Gospel, and all scriptures sent down by Allah. We sent it down only {**that you may warn**} with it {**the Mother of Cities**} the people of Mecca {**and those around it**} all regions of the earth, since the earth was spread from beneath it, making it the direction of prayer for all people, and its pilgrimage and circumambulation obligatory. {**And those who believe in the Hereafter**} from among the People of the Book {**believe in it**} the Qur'an {**and**} the reason for their belief is that {**they guard their prayers**} they observe and maintain their devotion, turning toward the Truth in all its aspects, among which indeed the greatest is the revelation of the magnificent Qur'an, reaching the highest degrees of certainty in clarifying the states of the first and last creations. It is selected from them in a way that human eloquence cannot rival, and whoever possesses even the slightest humility among the people of intellect must believe in it and its inimitable nature except those whom Allah leads astray and seals their hearts.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most High, as the Sender of the blessed Qur'an, perfecting and confirming previous revelations with supreme wisdom. It honours Prophet Muhammad ﷺ as the perfect Messenger and universal warner. Spiritually, it teaches that sincere prayer, reflection, and humility open hearts to the Qur'an's divine guidance and certainty.

Its Application: Muslims practise this verse by regularly reciting and reflecting on the Qur'an, safeguarding their prayers, believing in the Hereafter, following divine guidance, and acting with humility and devotion in all matters of life.

Du'a for Ummah: O Allah, bless us with the light of the Qur'an and make us steadfast in prayer and devotion.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (93):
(Qur'an 6:93)**

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنفُسَهُمْ يَوْمَ تُحْزَرُونَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

Wa man azlamu mimmanif taraa 'alal laahi kaziban aw qaala oo hiya ilaiya wa lam yoo ha ilaihi shai'un wa man qaala sa unzilu misla maaa anzalal laah; wa law taraaa iziz zaalimoona fee ghamaraatil mawti walmalaaa'ikatu baasitooo aideehim akhrijooo anfusakum; al yawma tujzawna 'azaabal hooni bimaa kuntum taqooloona 'alal laahi ghairal haqqi wa kuntum 'an aayaatihee tastakbiroon

Who can be more wicked than one who invents a lie against Allah, or said, "I have received inspiration," when he has received none, or (again) who said, "I can reveal the like of what Allah has revealed"? If you could but see how the wicked (do fare) in the flood of confusion at death! - the angels stretch forth their hands, (saying), "Yield up your souls: this day shall you receive your reward,- a penalty of shame, for that you used to tell lies against Allah, and scornfully to reject of His signs!"

Tafsir ul Jilani: {And who is more unjust than one who fabricates a lie against Allah} by saying, "Allah has sent me as a prophet," like Musaylimah and Al-Aswad Al-'Ansi, {or says: It has been revealed to me} while nothing has been revealed to him, like Abdullah ibn Abi Sarh, {and who says} from among the disbelievers of Quraysh, {I will send down the like of what Allah has sent down} "If we wished, we could say the like of this." {And if you could but see} O observer {when the wrongdoers} who fabricate lies against Allah and deny His Books and His Messengers {are in the overwhelming agonies of death} and its stupor and terrors, {and the angels} standing over them {stretching forth their hands} like a creditor demanding payment, saying to them: {Bring out your souls} O you fabricators and liars, by your own hands so that you may free yourselves from ours, and know that {today you will be recompensed with the punishment of humiliation} filled with disgrace and abasement {for what you used to say against Allah other than the truth and for your arrogance toward His signs}, in rebellion and stubborn denial.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse powerfully glorifies Allah, the Most Just and Majestic, declaring that none is more unjust than one who lies about Him. It honours Prophet Muhammad ﷺ by distinguishing his true revelation from false claimants. Spiritually, it warns that arrogance toward divine revelation leads to humiliation, while truthfulness before Allah leads to salvation.

Its Application: Muslims practise this verse by speaking truth about Allah, respecting revelation, avoiding arrogance, accepting divine guidance with humility, and preparing sincerely for the moment of death through repentance and obedience.

Du'a for Ummah: O Allah, protect us from falsehood, arrogance, and humiliation at death.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (94):
(Qur'an 6:94)**

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۗ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءَ ۗ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ

Wa laqad ji'tumoonaa furaadaa kamaa khalaqnaakum awwala marratinw wa taraktum maa khawwalnaakum waraaa'a zuhoorikum wa maa naraa ma'akum shufa'aaa' akumul lazeena za'amtum annahum feekum shurakaaa'; laqat taqatta'a bainakum wa dalla 'annkum maa kuntum taz'umoon

"And behold! you come to us bare and alone as We created you for the first time: you have left behind you all (the favours) which We bestowed on you: We see not with you your intercessors whom you thought to be partners in your affairs: so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch!"

Tafsir ul Jilani: {And} now {you have come to Us alone} stripped and separated from what you used to be arrogant about of wealth, status, and authority {just as We created you the first time}, bare of all such things. {And you have left behind what We had granted you} and tested you with in the first life, which became the cause of your pride and insolence, {behind your backs; and} also {We do not see with you your intercessors} your objects of worship {whom you claimed were partners} in your creation and existence. {Indeed, the bond between you has been cut off} and severed, {and what you used to claim} that they were your intercessors who would save you from the punishment of Allah {has vanished from you}.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Absolute Sovereign, before whom all creation stands alone, stripped of worldly illusion. It honours Prophet Muhammad ﷺ by affirming the truth of his warning about false intercession. Spiritually, it teaches detachment from pride, wealth, and false dependencies, reminding humanity of ultimate return and accountability before Allah alone.

Its Application: Muslims practise this verse by humbling themselves before Allah, avoiding pride in wealth or status, relying solely upon Him, rejecting false dependencies, and remembering that they will return to Him alone.

Du'a for Ummah: O Allah, make us humble before You and free from false reliance.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (95):
(Qur'an 6:95)**

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ ۗ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۗ ذَٰلِكُمْ اللَّهُ ۗ فَآتَىٰ
تُؤَفَّكُونَ

Innal laaha faaliqul habbi wannawaa yukhrijul haiya minal maiyiti wa mukhrijul maiyiti minal haiy; zaalikumul laahu fa annaa tu'fakoon

It is Allah Who causes the seed-grain and the date-stone to split and sprout. He causes the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is Allah: then how are you deluded away from the truth?

Tafsir ul Jilani: Say, O most perfect of Messengers ﷺ, to those who deny resurrection and gathering, who consider the revival of decayed bones impossible: **{Indeed, Allah}** the One fully capable of whatever He wills and desires **{is the Splitter of the grain and the seed}** the seed and the life-drop **{He brings the living out of the dead and brings the dead}** the seed and the life-drop **{out of the living}** animals and plants. **{That is Allah}** the Giver of life and death, the Ever-Living, the Sustainer, the One deserving of divinity, worship, and lordship **{so how are you turned away?}** How are you diverted from Him to false and baseless illusions, O ignorant ones?

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnificently praises Allah, the Supreme Life-Giver and Sustainer, whose perfect power creates life from death and death from life. It honours Prophet Muhammad ﷺ, the most perfect Messenger, entrusted to proclaim this undeniable truth. Spiritually, it teaches that resurrection is certain, divine power is absolute, and worship belongs solely to Allah.

Its Application: Muslims practise this verse by strengthening certainty in Allah's power, reflecting on signs of life and creation, worshipping Him alone sincerely, and trusting His ability to resurrect and sustain all existence.

Du'a for Ummah: O Allah, strengthen our faith in Your power and keep us devoted to You alone.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (96):
(Qur'an 6:96)**

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۗ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Faaliqul isbaahi wa ja'alal laila sakananw wash shamsa walqamara husbaanaa;
zaalika taqdeerul 'Azeezil 'Aleem

He it is that cleaves the day-break (from the dark): He makes the night for rest and tranquillity, and the sun and moon for the reckoning (of time): Such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient.

Tafsir ul Jilani: And how are you turned away from Him while He is {**the Splitter of the dawn**}, cleaving the darkness of the night so that the morning breaks forth for you to seek your provisions and livelihood, {**and He made the night for rest**} so that you may recover from the fatigue of striving both being among the strongest means of your life and He also made for you and for your sustenance {**the sun and the moon in precise calculation**}, possessing varying cycles, phases, and differing positions winter, summer, spring, and autumn perfecting your provisions and nourishment. {**That is the determination**} the arrangement and governance {**of the Mighty**}, the All-Powerful who prevails over every form of planning and regulation, {**the All-Knowing**}, who perfectly knows the precise ordering and harmonious system established for the livelihood of His servants.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnificently praises Allah, the Most Mighty and All-Knowing, whose perfect power and wisdom govern the alternation of night and day and the precise movement of the sun and moon. It honours Prophet Muhammad ﷺ, the noble Messenger entrusted to proclaim this divine order. Spiritually, it teaches reliance upon Allah's perfect decree and gratitude for His sustaining mercy.

Its Application: Muslims practise this verse by reflecting daily on the signs of dawn and night, using time responsibly, working lawfully for provision, resting with gratitude, and remembering Allah's precise wisdom in every cycle of life.

Du'a for Ummah: O Allah, grant us gratitude for Your perfect order and reliance upon Your wisdom.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (97):
(Qur'an 6:97)**

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ

Wa Huwal lazee ja'ala lakumun nujooma litahtadoo bihaa fee zulumaatil barri
walbahr; qad fassalnal Aayaati liqawminy ya'lamoon

It is He Who maketh the stars (as beacons) for you, that you may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our signs for people who know.

Tafsir ul Jilani: {And} how are you turned away from Him when {He is the One who made for you} for the management of your interests {the stars}, shining and firmly set in the heavens, {that you may be guided by them} and reach your destinations through them when you are lost and wandering {in the darkneses of the land} its vast deserts {and the sea} its deep expanses? In summary, {We have clearly detailed the signs} indicating Our Oneness and Our sole authority in all acts of governance and control manifested in the realms of existence and change {for a people who know}, who reflect, benefit from them, and awaken to the unity of their Creator and Director.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Supreme Creator and Wise Director, who placed the stars as signs of guidance by His perfect wisdom. It honours Prophet Muhammad ﷺ, the noble Messenger who conveys these luminous proofs of Divine Oneness. Spiritually, it teaches that outward guidance in the horizons reflects inward guidance toward Allah alone.

Its Application: Muslims practise this verse by reflecting on the signs of creation, seeking guidance from Allah in confusion, increasing knowledge with humility, and recognising that all direction outward and inward comes from Him alone.

Du'a for Ummah: O Allah, guide our hearts as You guide by the stars.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (98):
(Qur'an 6:98)**

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

Wa huwal lazeeee ansha akum min nafsina waahidatin famustaqarrunw wa mustawda'; qad fassalnal Aayaati liqaw miny-yafqahoon

It is He Who has produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand.

Tafsir ul Jilani: {And} also, how are they turned away from Him, Glorified and Exalted, when {He is the One who created you} and brought you forth by His loving manifestation {from a single soul} that is, from one origin {then there is a place of settlement and a place of deposit}, that all of you pass through

different stages and varying conditions: for some there is permanence and establishment, and for others temporary lodging and concealment; you change and move from state to state according to the unfolding of His decrees and manifestations. **{We have clearly detailed the signs}** indicating that there is no true existence independent of Us and no ultimate aim besides Us **{for a people who understand}**, who reflect and contemplate so that they may perceive how the Divine identity flows through the manifestations of the cosmos and created being.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnificently praises Allah, the Supreme Creator, who alone brings forth all creation from one origin and governs every stage of existence with perfect wisdom. It honours Prophet Muhammad ﷺ, the noble Messenger entrusted to proclaim Allah's absolute Oneness. Spiritually, it teaches humility, reflection, and recognition that all existence depends entirely upon Allah alone.

Its Application: Muslims practise this verse by remembering their single origin, remaining humble through life's changing stages, reflecting on Allah's signs, and affirming His absolute Oneness in belief, worship, and reliance.

Du'a for Ummah: O Allah, keep our hearts firm upon Your Oneness and humble before Your decree.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (99):
(Qur'an 6:99)**

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ ۗ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۗ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

Wa Huwal lazeee anzala minas samaaa'i maaa'an fa akhrajnaa bihee nabaata kulli shai'in fa akhrajnaa minhu khadiran nukhriju minhu habbam mutaraakibanw wa minan nakhli min tal'ihaa qinwaanun daaniyatunw wa jannaatim min a'naabinw wazzaitoona warrummaana mushtabihanw wa ghaira mutashaabih; unzurooo ilaa samariheee izaana asmara wa yan'ih; inna fee zaalikum la Aayaatil liqawminy yu'minoon

It is He Who sent down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast

your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe.

Tafsir ul Jilani: {And He is the One who sent down from} the direction of {the sky water, and We brought forth by it} by the water, shifting the expression so that it is not imagined that the water itself produces {vegetation of every kind}, the growth of every category of plants; {and We brought forth from it} from the plant {greenery}, and from this greenery {We bring forth layered grain}, the ear containing clustered seeds; {and} We brought forth {from the palm trees, from their spathes, clusters} hanging low and close together; {and} We also brought forth {gardens of grapes, and} likewise We brought forth {olives and pomegranates}, from their trees, {similar} in appearance {and yet dissimilar} in type and variety. {Look} O observers {at its fruit} the fruit of each mentioned {when it bears fruit} first emerging small, without taste or benefit, and look at {its ripening}, its gradual maturation, goodness, usefulness, and increase little by little. {Indeed in that are signs for a people who believe} clear proofs of the existence of the voluntary, wise Actor, perfect in His action without partner or rival, the All-Knowing, fully aware of their transformations and changes from state to state, progressing gradually from completeness to greater completeness, sustaining each stage in precise balance until it returns to what it began from.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnificently glorifies Allah, the Supreme Creator, whose perfect wisdom brings life from water and develops creation in flawless stages. It honours Prophet Muhammad ﷺ, the noble Messenger who conveys these radiant signs of Divine power. Spiritually, it teaches reflection, gratitude, and recognition of Allah's unmatched mastery and sustaining care.

Its Application: Muslims practise this verse by reflecting on natural growth, expressing gratitude for provision, strengthening faith through observation of creation, and remembering Allah's wisdom in gradual development in both nature and personal life.

Du'a for Ummah: O Allah, increase our faith as You bring forth growth from the earth.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (100):
(Qur'an 6:100)**

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۗ سُبْحَانَہُ وَتَعَالَىٰ عَمَّا
يَصِفُونَ

Wa ja'aloo lillaahi shurakaaa'al jinna wa khalaqa hum wa kharaqoo lahoo baneena wa banaatim bighairi 'ilm Subhaanahoo wa Ta'aalaa 'amma yasifoon

Yet they make the Jinns equals with Allah, though Allah did create the Jinns; and they falsely, having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! (for He is) above what they attribute to Him!

Tafsir ul Jilani: {And} despite the wonders of His creation and the marvels of His power, {they made} out of extreme ignorance and deep heedlessness {for Allah} the One unique in His Essence, absolutely free from any partner {partners}, especially {the jinn}, the devils, worshipping them as they worship Allah and obeying them as they obey Allah, while they know that Allah indeed {created them} and their objects of worship. {And} among their acts of association is that they {falsely attributed to Him} in fabrication and false claim {sons}, as the Jews said, "Uzair is the son of Allah," and the Christians said, "The Messiah is the son of Allah," {and daughters}, as the Arabs said, "The angels are the daughters of Allah" all of this done {without knowledge} or true understanding of His Essence, which is exalted above spouse and child. {Glorified and Exalted is He above what they describe}, far above the claims of these wrongdoing transgressors.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnificently glorifies Allah, the Absolutely One, utterly free from partner, child, or equal. It honours Prophet Muhammad ﷺ, the noble Messenger who purified belief from such false attributions. Spiritually, it calls hearts to pure monotheism, reverent knowledge of Allah's transcendence, and complete rejection of all forms of association.

Its Application: Muslims practise this verse by affirming Allah's absolute Oneness, rejecting every form of association, learning sound belief, and glorifying Him above all false descriptions in speech and conviction.

Du'a for Ummah: O Allah, purify our faith and keep us firm upon Your perfect Oneness.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (101):
(Qur'an 6:101)**

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ شَيْءٍ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Badee'us samaawaati wal ardi annaa yakoonu lahoowaladunw wa lam takul lahoow saahibatunw wa khalaqa kulla shai'inw wa Huwa bikulli shai'in 'Aleem

To Him is due the primal origin of the heavens and the earth: How can He have a son when He has no consort? He created all things, and He has full knowledge of all things.

Tafsir ul Jilani: {Originator of the heavens and the earth}, bringing them forth and manifesting them from concealed nonexistence without prior matter, duration, pairs, or counterparts, but rather by His manifestation upon them and extension of shadow toward them, **{how} {can He have a child}**? There is no one besides Him, **{and He has no companion}**, for children are only conceivable between similar beings. **{And He created}** and brought forth **{everything}** with the shadows of His inherent attributes and reflections of His cherished manifestations. **{And He is}** by His Essence **{fully knowledgeable of everything}** that appears of the adornments of His attributes, nothing being hidden from Him.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Originator of the heavens and the earth, entirely self-sufficient, without partner or offspring. It honours Prophet Muhammad ﷺ, the perfect Messenger conveying Allah's absolute transcendence. Spiritually, it teaches pure monotheism, reflection on divine creation, and awareness of Allah's complete knowledge of all that exists.

Its Application: Muslims practise this verse by affirming Allah's uniqueness, rejecting all notions of offspring or partners, contemplating His creation, and submitting with knowledge and humility to His perfect wisdom and omniscience.

Du'a for Ummah: O Allah, affirm our hearts in Your Oneness and keep us mindful of Your perfect knowledge and creation.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (102):
(Qur'an 6:102)**

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ ۖ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

Zaalikumul laahu Rabbukum laaa ilaaha illaa huwa khaaliqu kulli shai'in
fa'budooh; wa huwa 'alaa kulli shai'inw Wakeel

That is Allah, your Lord! there is no god but He, the Creator of all things: then worship you Him: and He has power to dispose of all affairs.

Tafsir ul Jilani: {That is Allah} the One Essence, described with eternal, everlasting, and timeless attributes, manifesting through subtle and overpowering manifestations {your Lord} and nurturer, O heedless, destructive children and false reflections. {There is no deity} nor existence {except Him}, and He is {the Creator} and Manifestor of {everything} that appears from reflections and shadows. {So, worship Him}, for He alone is worthy of worship and return, and entrust all your affairs to Him how could they not entrust them to Him? {And He is} by His Essence, attributes, and names {over everything} in the universe and all contingent events {the Trustee}, directing and managing them as He wills according to His power and decree.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the One and Only, eternal and all-powerful, fully manifest in creation and control. It honours Prophet Muhammad ﷺ as the perfect Messenger instructing humanity to worship Allah alone. Spiritually, it teaches surrender, trust, and devotion, recognising Allah as the ultimate Guardian and Manager of all affairs.

Its Application: Muslims practise this verse by worshipping Allah alone, entrusting Him with all matters, seeking His guidance in daily life, and reflecting on His absolute power and management over all creation.

Du'a for Ummah: O Allah, help us worship You alone and entrust all our affairs to Your wisdom and power.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (103):
(Qur'an 6:103)**

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Laa tudrikuhul absaaru wa Huwa yudrikul absaara wa huwal Lateeful Khabeer

No vision can grasp Him, but His grasp is over all vision: He is above all comprehension yet is acquainted with all things.

Tafsir ul Jilani: And even though {the eyes cannot perceive Him} due to the fullness of His manifestation and majesty, {how can the eyes} grasp His light? {He} by His Essence {perceives} and sees {the eyes}, yet the perceiving of eyes cannot perceive Him. {And how can He be perceived?} {He is Allah, the Subtle, the All-Aware} exalted above comparison, reflection, imitation, or limitation. In summary, none truly sees Allah except Allah, and none speaks of Him except Him; everything perishes before His presence, and all return to Him, as a shadow returns to its Source of shade.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Subtle and All-Aware, whose majesty surpasses all perception. It honours Prophet Muhammad ﷺ, the Messenger guiding to recognition of Allah's transcendence. Spiritually, it teaches humility, awareness of divine subtlety, and that all creation ultimately depends on and returns to Allah alone.

Its Application: Muslims practise this verse by remembering Allah's incomparability, acknowledging His subtle awareness, reflecting on their dependence upon Him, and avoiding imagining or limiting His essence in thoughts or speech.

Du'a for Ummah: O Allah, deepen our understanding of Your majesty and keep us humble before Your infinite knowledge.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (104):
(Qur'an 6:104)**

قَدْ جَاءَكُمْ بَصَائِرٌ مِنْ رَبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ
Qad jaaa'akum basaaa'iru mir Rabbikum faman absara falinafsihee wa man
'amiya fa'alaihaa; wa maaa ana 'alaikum bihafeez

"Now have come to you, from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of) his own soul; if any will be blind, it will be to his own (harm): I am not (here) to watch over your doings."

Tafsir ul Jilani: {Indeed, there has come to you} and reached you, O those naturally endowed with the disposition of monotheism {clear insights} manifest signs and revelations {from your Lord}, the One who created you and brought you forth upon them. {So, whoever sees} and perceives them {benefits for himself}, and {whoever is blind} or conceals himself {it is upon him} the consequence returns to him. {And I am not over you a guardian} I am not a surveillant controller, but a warner and a conveyer; true preservation is in the Hand of Allah, and guidance or misguidance He bestows according to His power and will.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Creator and Guide, whose clear signs reach every soul. It honours Prophet Muhammad ﷺ, the perfect Messenger delivering divine insight. Spiritually, it teaches responsibility for recognizing truth, the consequences of heedlessness, and reliance upon Allah for preservation and guidance, while the Prophet serves only as a guide and warner.

Its Application: Muslims practise this verse by seeking, observing, and acting upon Allah's signs, remaining mindful of guidance and heedlessness, and entrusting their spiritual well-being and destiny to Allah alone.

Du'a for Ummah: O Allah, open our hearts to Your signs and guide us along the path of truth and benefit.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (105):
(Qur'an 6:105)**

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِيُقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

Wa kazaalika nusarriful Aayaati wa liyaqooloo darasta wa linubaiyinahoo
liqawminy ya'lamoon

Thus, do we explain the signs by various (symbols): that they may say, "You have taught (us) diligently," and that We may make the matter clear to those who know.

Tafsir ul Jilani: Then He, Glorified and Exalted, said: {And thus} like that which was mentioned {We circulate} and repeat {the signs} indicating Our Oneness, hoping they might take heed, yet they did not. {And} their ultimate intent is that they {say} to you, O most perfect Messenger ﷺ: “{You have studied} you learned these false ancient myths from the People of the Book.” {And} indeed, We do not circulate and repeat them except {to make it clear} to explain it toward the self-sufficient Oneness indicated by the circulation of the signs and their meanings {for a people who know}, who recognize the decisive proofs and radiant evidences of the One Wise Creator, yet they turn away from you and do not accept what you brought of the signs; leave them in their state.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Wise, whose signs are repeatedly manifested for reflection. It honours Prophet Muhammad ﷺ, the perfect Messenger delivering clear evidence of divine Oneness. Spiritually, it teaches perseverance in guidance, patience with those who reject truth, and reliance on Allah's wisdom in conveying undeniable proofs.

Its Application: Muslims practise this verse by reflecting on Allah's signs, sharing knowledge with patience, and leaving the heedless to their state while remaining firm in faith and understanding of divine Oneness.

Du'a for Ummah: O Allah, make us among those who recognize Your signs and act upon Your guidance with patience.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (106):
(Qur'an 6:106)**

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

Ittabi' maaa oohiya ilaika mir Rabbika laaa ilaaha illaa Huwa wa a'rid 'anil
mushrikeen

Follow what you are taught by inspiration from your Lord: there is no god but He: and turn aside from those who join gods with Allah.

Tafsir ul Jilani: {Follow} yourself {what has been revealed to you of} the Oneness of {your Lord}, affirming that {there is no deity} no existence {except Him, and turn away from the polytheists}, and leave them and their association after the truth of Oneness has been established and firmly set.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the One and Only, commanding obedience to His revealed guidance. It honours Prophet Muhammad ﷺ, the perfect Messenger entrusted with conveying Allah's message. Spiritually, it teaches steadfast adherence to divine monotheism, patience in leaving the polytheists to their devices, and prioritizing the establishment of truth.

Its Application: Muslims practise this verse by following the teachings of Allah, affirming His Oneness, avoiding engagement in or approval of polytheism, and focusing on personal faith and obedience.

Du'a for Ummah: O Allah, help us follow Your guidance and remain steadfast in Your Oneness while leaving falsehood behind.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (107):
(Qur'an 6:107)**

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

Wa law shaaa'al laahu maaa ashrakoo; wa maa ja'alnaaka 'alaim hafeezanw
wa maaa anta 'alaim biwakeel

If it had been Allah's plan, they would not have taken false gods: but We made you not one to watch over their doings, nor are you set over them to dispose of their affairs.

Tafsir ul Jilani: {And if Allah had willed} the Guide of His servants not to associate partners, {they would not have associated partners, and We did not make you over them a guardian} a controller but rather a warner and conveyor.

{**And you are not**} also {**over them a trustee**}, to intercede for them or manage their affairs.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Guiding, whose will determine the state of mankind. It honours Prophet Muhammad ﷺ, the perfect Messenger, clarifying his role as a warner and teacher rather than a controller. Spiritually, it teaches reliance on Allah's guidance, understanding the Prophet's role, and the limits of human influence over others' faith.

Its Application: Muslims practise this verse by following the Prophet's guidance, conveying truth to others with wisdom, and entrusting the ultimate guidance and outcome of people's hearts entirely to Allah.

Du'a for Ummah: O Allah, guide our hearts and make us convey Your truth wisely without overstepping Your will.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (108):
(Qur'an 6:108)**

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ
ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

Wa laa tasubbul lazeena yad'oona min doonil laahi fa yasubbul laaha 'adwam
bighairi 'ilm; kazaalika zaiyannaa likulli ummatin 'amalahum summa ilaa
Rabbihim marji'uhum fa yunabbi'uhum bimaa kaanoo ya'maloon

Reville not you those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus, have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.

Tafsir ul Jilani: {**And do not insult**} that is, do not mention with faults or reproaches, O believers in Oneness the idols {**which they invoke**} and worship {**besides Allah**}, for if you insult them and their gods, {**they would insult Allah**} out of extreme ignorance and pride, so you would become a cause for cursing Allah {**without knowledge**}. {**Thus**}, just as We adorned for every community {**their deeds**} and their gods, whether true or false; for {**every group rejoices in what they have**} [Al-Mu'minun: 53]. {**Then to their Lord is their return, and He will inform them of what they used to do**}, He will recompense them according to what they did of good and evil, belief and disbelief.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Knowing Judge, whose recompense is absolute. It

honours Prophet Muhammad ﷺ as the perfect Messenger, guiding believers to avoid causing harm through reactions to ignorance. Spiritually, it teaches patience, restraint, and reflection on the ultimate justice of Allah for all actions, preventing inadvertent sin.

Its Application: Muslims practise this verse by refraining from insulting others' false gods or beliefs, responding with wisdom, patience, and dignity, and leaving ultimate judgement to Allah while focusing on righteous deeds and sincere faith.

Du'a for Ummah: O Allah, guide our speech, protect us from injustice, and let our actions be pleasing in Your sight.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (109):
(Qur'an 6:109)**

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لِيُؤْمِنُوا بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ
أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ

Wa aqsamoo billaahi jahda aimaanihim la'in jaaa'at hum Aayatul la yu'minunna
bihaa; qul innamal Aayaatu 'indal laahi wa maa yush'irukum annahaaa izaa
jaa'at laa yu'minoon

They swear their strongest oaths by Allah, that if a (special) sign came to them, by it they would believe. Say: "Certainly (all) signs are in the power of Allah: but what will make you (Muslims) realise that (even) if (special) signs came, they will not believe."?

Tafsir ul Jilani: {And} in the height of their hypocrisy and mockery toward you, O most perfect Messenger ﷺ, ridiculing what you brought of the signs, {they swore by Allah with their strongest oaths} intensifying and confirming them mockingly {"If a sign comes to them, they will surely believe in it"}. {Say} to them, in words free from falsehood: {The signs} their revelation and descent {are only with Allah}, in His power, and there is nothing of them within my ability. {And it does not make you perceive} O believers seeking faith in these disbelievers {that when they come, they will not believe} at all, for Allah has sealed their hearts with disbelief and hypocrisy.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Powerful, whose authority over belief is absolute. It honours Prophet Muhammad ﷺ, the perfect Messenger, as a truthful conveyor of divine signs. Spiritually, it teaches patience with mockery, the limits of human influence on hardened hearts, and reliance on Allah for guidance, while recognizing the consequences of disbelief and hypocrisy.

Its Application: Muslims practise this verse by conveying truth patiently, not being disheartened by mockery, trusting Allah to guide hearts, and accepting that some may remain heedless despite clear signs.

Du'a for Ummah: O Allah, soften hearts to Your guidance and protect us from the arrogance and mockery of disbelievers.

**Juz Wa Idhaa Sami'ou (7) Surah Al An'aam (6) Ayat (110):
(Qur'an 6:110)**

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

Wa nuqallibu af'idatahum wa absaarahum kamaa lam yu'minoo biheee awwala
marratinw wa nazaruhum fee tughyaanihim ya'mahoon

We (too) shall turn to (confusion) their hearts and their eyes, even as they refused to believe in this in the first instance: We shall leave them in their trespasses, to wander in distraction.

Tafsir ul Jilani: {And} how could they believe in it, when {We turn their hearts} completely away from inclination toward the truth, {and their eyes} from perceiving its signs and evidences, {just as} We made their hearts such that {they did not believe in it} that is, in what came to them as truth {the first time} for there is no distinction in the truthfulness of the signs, whether proposed or not. {And We leave them} We grant them respite and leave them {in their transgression} that is, their misguided shadows, {to wander}, confused and wavering until We seize them and take vengeance.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Knowing, who controls hearts and perception according to His wisdom. It honours Prophet Muhammad ﷺ as the perfect Messenger, patient in conveying truth. Spiritually, it teaches the inevitability of divine decree, the consequences of persistent rejection of truth, and that ultimate justice belongs to Allah alone.

Its Application: Muslims practise this verse by striving to maintain open hearts and clear understanding of truth, avoiding arrogance or heedlessness, and leaving the guidance or misguidance of others to Allah's will.

Du'a for Ummah: O Allah, protect our hearts from being turned away from Your truth and guide us steadfastly in Your path.

Juz No. 8

وَلَوْ أَنَّنَا

Wa Law Annanaa

Surah No. 6

سُورَةُ الْأَنْعَامِ

مَكِّيَّةٌ

Surah Al An'aam
Makkiyyah

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (111):
(Qur'an 6:111)**

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا
أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

Wa law annanaa nazzal naaa ilaihimul malaaa'ikata wa kallamahumul mawtaa wa hasharnaa 'alaihim kulla shai'in qubulam maa kaanoo liyu'minooo illaaa ai yashaaa'al laahu wa laakinna aksarahum yajhaloon

Even if We did send unto them angels, and the dead did speak unto them, and We gathered together all things before their very eyes, they are not the ones to believe, unless it is in Allah's plan. But most of them ignore (the truth).

Tafsir ul Jilani: {And even if We had sent down to them the angels} as they proposed, {and the dead had spoken to them} from their graves and instructed them to believe, {and We had gathered before them everything face to face} group after group guiding them to faith, {they would not} believe, for Allah had sealed their hearts with disbelief in His prior knowledge, {to believe unless Allah willed} their faith also in His previous decree; {but most of them} that is, most of the people of the Fire {are ignorant} of Allah's decree and His will, so they wish for their belief.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah, the Most Majestic, by affirming His absolute power and perfect decree over hearts and events. It honours the Prophet Muhammad ﷺ by showing that even miracles beyond measure would not compel belief without Allah's will, proving his truthfulness and patience. Spiritually, it teaches surrender to Allah's wisdom and reliance upon His divine will.

Its Application: Muslims practice this verse daily by trusting Allah's decree, not despairing over others' guidance, striving sincerely in da'wah like the noble Prophet Muhammad ﷺ, and constantly asking Allah for steadfast faith, knowing guidance is only by His supreme will.

Du'a for Ummah: O Allah, by Your will, grant us sincere faith and keep our hearts firm upon Your guidance.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (112):
(Qur'an 6:112)**

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرَفَ الْقَوْلِ
غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا يَفْتَرُونَ

Wa kazaalika ja'alnaa likulli nabiyyin 'aduwwan Shayaateenal insi waljinni yoohee ba'duhum ilaa ba'din zukhrufal qawli ghurooraa; wa law shaaa'a Rabbuka maa fa'aloohu fazarhum wa maa yaftaroon

Likewise, did We make for every Messenger an enemy,- evil ones among men and jinns, inspiring each other with flowery discourses by way of deception. If your Lord had so planned, they would not have done it: so, leave them and their inventions alone.

Tafsir ul Jilani: {And thus} just as We made for you, O most perfect of Messengers ﷺ, an enemy {We have made for every Prophet} among the Prophets {an enemy} who opposes them: {devils from mankind and jinn} supporting and assisting one another; for {some of them inspire to others adorned speech} that is, its falsehoods and fabrications {as delusion} so that they may incite the weak among people to dispute with the Prophets and oppose them, and overcome them by deceiving one another. {And had your Lord willed} their faith, {they would not have done it} that is, this delusion and embellished, deceptive speech. In sum: {so leave them} and their disbelief, {and what they fabricate} and adorn through their delusion and embellishment.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnificently praises Allah, the All-Wise and All-Powerful, by affirming His supreme control over events and hearts. It deeply honours the Prophet Muhammad ﷺ, the most perfect of Messengers, by placing him in the noble line of Prophets who faced opposition with patience. Spiritually, it teaches steadfastness, detachment from falsehood, and reliance upon Allah's decree.

Its Application: Muslims practice this verse by remaining patient against opposition, rejecting deceptive speech, avoiding disputes rooted in falsehood, and trusting Allah's wisdom following the noble example of Prophet Muhammad ﷺ in steadfastness, dignity, and reliance upon his Lord.

Du'a for Ummah: O Allah, protect us from deception and keep us firm upon the truth of Your noble Messenger ﷺ.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (113):
(Qur'an 6:113)**

وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ

Wa litasghaaa ilaihi af'idatul lazeena laa yu'minoona bil Aakhirati wa liyardawhu wa liyaqtarifoo maa hum muqtarifoon

To such (deceit) let the hearts of those incline, who have no faith in the hereafter: let them delight in it, and let them earn from it what they may.

Tafsir ul Jilani: {And so that they may incline} and turn {toward it} the adorned false speech {the hearts of those who do not believe in the Hereafter, and so that they may be pleased with it} for themselves because their nature is disposed toward it, {and so that they may commit} and earn by means of it {what they are committing} and acquiring of false beliefs and sins.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah, the Most Wise and Most Just, whose decree governs hearts with perfect knowledge. It honours Prophet Muhammad ﷺ by showing that rejection of his message comes from corrupted hearts, not from any deficiency in his noble truth. Spiritually, it warns that loving falsehood leads to sin and distance from divine guidance.

Its Application: Muslims can practice this verse daily by purifying their hearts, seeking sincerity, guarding themselves from false influences, and constantly asking Allah for firmness upon truth, while reflecting on their intentions so their hearts incline only toward what pleases Allah and His noble Messenger ﷺ.

Du'a for Ummah: O Allah, keep our hearts firm upon truth and protect us from inclining toward falsehood.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (114):
(Qur'an 6:114)**

أَفَعَيَّرَ اللَّهُ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ
يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

Afaghairal laahi abtaghee hakamanw wa Huwal lazee anzala ilaikumul Kitaaba
mufassalaa; wallazeena atai naahumul Kitaaba ya'lamoona annahoo
munazzalum mir Rabbika bilhaqqi falaa takoonanna minal mumtareen

Say: "Shall I seek for judge other than Allah? - when He it is Who has sent unto you the Book, explained in detail." They know full well, to whom We have given the Book, that it has been sent down from your Lord in truth. Never be then of those who doubt.

Tafsir ul Jilani: Tell them: if they wish to reconcile and to seek judgment with you after their false attributions and deception have become clear to you, as a rebuke against them: {Shall I seek other than Allah} the One Independent in judgment and full authority {as a judge}, a just arbiter to decide between me and

you, O stubborn and arrogant opponents, {while He is the One Who has sent down to you the Book, detailed}, clarified, explained, and sufficient so that there is no need for seeking judgment or litigation elsewhere? {And those to whom We gave the Book} its knowledge, if they were fair and neither obstinate nor arrogant {know} with certainty, by the testimony of their own scriptures, {that it} the Qur'an {is sent down from your Lord} inseparably {with the truth}, without the slightest inclination toward falsehood; {so do not ever be} O most perfect of Messengers ﷺ {among the doubters} regarding their knowledge of the truth of the Qur'an and its agreement with their books, though they act arrogantly in distorting their scriptures and stubbornly claim to deny the Qur'an in injustice and transgression.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble text exalts Allah, the Most Majestic and Supreme, by affirming that He alone possesses absolute judgment and sovereign authority, perfect in justice and truth. It honours Prophet Muhammad ﷺ as the most perfect of Messengers, addressed directly by his Lord and entrusted with the final, detailed Revelation. Spiritually, it calls hearts to unwavering certainty, submission to Divine truth, and rejection of arrogance and distortion.

Its Application: Muslims can practise this verse daily by seeking Allah's judgment through the Qur'an in all matters, avoiding arrogance, upholding truth even against opposition, and strengthening certainty that the Qur'an is pure guidance from their Lord.

Du'a for Ummah: O Allah, make us firm upon Your truth and sincere in submitting to Your perfect judgment.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (115):
(Qur'an 6:115)**

وَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۗ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ

Wa tammam Kalimatu Rabbika sidqanw wa 'adlaa; laa mubaddila li Kalimaatih;
wa Huwas Samee'ul 'Aleem

**The word of your Lord does find its fulfilment in truth and in justice:
None can change His words: for He is the one who hears and knows all.**

Tafsir ul Jilani: {And the Word of your Lord has been perfected} it has reached completion, culmination, and the utmost limit in the clarification of the Word of Divine Oneness through your message, O most perfect of Messengers ﷺ, for you manifested and unveiled it in a manner unmatched by any of the prophets; indeed, the prophets made manifest the Oneness of Divine Attributes

and Actions, but not the Oneness of the Divine Essence, whereas you manifested it, as it is stated concerning you: {Whoever obeys the Messenger has indeed obeyed Allah} [An-Nisa': 80], and {Indeed, those who pledge allegiance to you are only pledging allegiance to Allah; the Hand of Allah is over their hands} [Al-Fath: 10]. And you said: "Whoever has seen me has seen the Truth." And you also said: "I saw my Lord on the night of the Mi'raj," and other reports and narrations indicating the essential Divine Oneness. Thus were the noble virtues of speech and character perfected {in truth and in justice}; and when it was completed and fulfilled, {there is none who can alter} nor change {His Words}, for the matter of messengership and prophethood was sealed and completed, and the door of revelation was closed; {and} after that it became manifest that {He is the All-Hearing} of His words, {the All-Knowing} of His affairs and His manifestations, as Allah wills.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This majestic text glorifies Allah, the Most Exalted and Perfect, by proclaiming that His Word is complete, unalterable, true, and just, and that He alone is the All-Hearing, the All-Knowing in absolute perfection. It honours Prophet Muhammad ﷺ as the most perfect of Messengers through whom the supreme clarification of Divine Oneness was manifested and by whom prophethood was sealed. Spiritually, it calls believers to revere the finality, truth, and justice of Divine revelation and to hold firm certainty in its perfection.

Its Application: Muslims practise this verse daily by upholding truth and justice in speech and character, following the Sunnah of the Prophet ﷺ, trusting that the Qur'an is complete and final guidance, and remaining firm in certainty that no word of Allah can ever be altered.

Du'a for Ummah: O Allah, perfect our faith in Your unchangeable Word and keep us steadfast upon truth and justice.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (116):
(Qur'an 6:116)**

وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۗ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

Wa in tuti' aksara man fil ardi yudillooka 'an sabeelil laah; iny yattabi'oona
illaz zanna wa in hum illaa yakhrusoon

Wert you to follow the common run of those on earth, they will lead you away from the way of Allah. They follow nothing but conjecture: they do nothing but lie.

Tafsir ul Jilani: {And} when you have truly realised, O most perfect of Messengers ﷺ, the station of witnessing and direct beholding, {if you obey most of those upon the earth, they will lead you astray from the path of Allah} the One uniquely singular in Essence, Attributes, and Names {they follow} nothing but conjecture; they pursue only corrupt assumption and futile illusion, and conjecture avails nothing against clear and manifest truth. {And they are} in their false assumptions and invalid delusions regarding beliefs and rulings {nothing but guessing}, mixing and obscuring matters even to themselves out of envy and stubborn opposition.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This exalted passage glorifies Allah, the Most Majestic and Perfect, by affirming that His Path alone is absolute truth, far above the conjecture of creation. It honours Prophet Muhammad ﷺ as the most perfect of Messengers, addressed by his Lord in the station of witnessing and safeguarded from deviation. Spiritually, it teaches detachment from majority error, sincerity in seeking Divine truth, and steadfast certainty in Allah's guidance.

Its Application: Muslims practise this verse daily by weighing opinions against the Qur'an and Sunnah, resisting social pressure that contradicts Divine guidance, seeking authentic knowledge, and purifying their hearts from envy and arrogance.

Du'a for Ummah: O Allah, keep us firm upon Your straight path and protect us from false conjecture.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (117):
(Qur'an 6:117)**

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Inna rabbaka Huwa a'lamu mai yadillu 'an sabeelihee wa Huwa a'lamu
bilmuhtadeen

**Your Lord knows best who strays from His way: He knows best who they
are that receive His guidance.**

Tafsir ul Jilani: {Indeed, your Lord He is most knowing of who strays from His path} among the people of blind imitation, {and He} also {is most knowing of the rightly guided} among the people of witnessing and spiritual unveiling; thus their deception and misguidance do not harm them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse magnifies Allah, the All-Knowing and All-Wise, whose perfect knowledge

encompasses the misguided and the guided without error or deficiency. It honours Prophet Muhammad ﷺ by addressing him directly, affirming that his Lord fully knows the reality of people's states. Spiritually, it teaches reliance upon Allah's perfect knowledge, freedom from anxiety over others' deviation, and trust that true guidance is known and preserved by Him.

Its Application: Muslims practise this verse daily by avoiding blind imitation, seeking sincere knowledge and spiritual clarity, trusting Allah's judgment over people's opinions, and striving to be among the truly guided rather than merely following the crowd.

Du'a for Ummah: O Allah, make us among the truly guided whom You know and protect us from straying from Your path.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (118):
(Qur'an 6:118)**

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ

Fakuloo mimmmaa zukirasmul laahi 'alaihi in kuntum bi Aayaatihee
mu'mineen

So eat of (meats) on which Allah's name has been pronounced, if you have faith in His signs.

Tafsir ul Jilani: And when you know, O believers, that guidance and misguidance are in the Hand of Allah, then do not follow the desires of a people who have gone astray by forbidding what is lawful and permitting what is unlawful. **{So eat}** that is, from the eight kinds and what resembles them **{of that upon which the Name of Allah has been mentioned}** at the time of its slaughter, considering it lawful and permitted for yourselves, **{if you truly believe in His signs}** and affirm and comply with His rulings.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse glorifies Allah, the Supreme Lawgiver, in Whose Hand alone lies guidance and misguidance and Who alone has the authority to declare what is lawful and unlawful. It honours the believers by addressing them directly and calling them to sincere faith and obedience. Spiritually, it teaches submission to Divine law, rejection of baseless cultural prohibitions, and conscious remembrance of Allah in daily sustenance.

Its Application: Muslims practise this verse daily by ensuring their food is lawful, mentioning Allah's Name, avoiding innovations in religion, and submitting wholeheartedly to His commands without following misguided trends.

Du'a for Ummah: O Allah, grant us lawful provision and make us sincere in obeying Your commands.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (119):
(Qur'an 6:119)**

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ
وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ

Wa maa lakum allaa ta'kuloo mimmaa zukirasmul laahi 'alaihi wa qad fassala
lakum maa harrama 'alaikum illaa mad turirtum ilaih; wa inna kaseeral la
yudilloona bi ahwaaa'ihim bighairi 'ilm; inna Rabbaka Huwa a'lamu
bilmu'tadeen

Why should you not eat of (meats) on which Allah's name has been pronounced, when He has explained to you in detail what is forbidden to you - except under compulsion of necessity? But many do mislead (men) by their appetites unchecked by knowledge. Your Lord knows best those who transgress.

Tafsir ul Jilani: {And what is the matter with you} what has occurred to you and what prevents you {that you do not eat from that upon which the Name of Allah has been mentioned}, while {He has already detailed for you} your Lord {what He has forbidden to you} in His saying: {Forbidden to you are carrion, blood...} [Al-Ma'idah: 3]. Therefore, you must not consume the unlawful {except what you are compelled to}, in which case only the amount necessary to remove dire need is permitted. {And indeed many} among the people {lead themselves astray and lead others astray} from among the weak by permitting what is forbidden and forbidding what is lawful without any legal proof, {through their vain desires} false and corrupt, {without knowledge} of what is with Allah; so do not follow them nor trace their path. {Indeed, your Lord} O most perfect of Messengers ﷺ {is most knowing of the transgressors}, those who exceed His limits by following their corrupt desires, and He will recompense them according to His perfect knowledge.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Wise and All-Knowing, by affirming His authority to legislate lawful and unlawful matters. It honours Prophet Muhammad ﷺ, addressing him as the perfect Messenger entrusted to guide believers. Spiritually, it teaches reliance on Allah's knowledge, rejection of corrupt imitation, and steadfast adherence to Divine guidance.

Its Application: Muslims practise this verse daily by consuming only lawful foods, remembering Allah's Name, avoiding innovations in religion, and resisting following corrupt or ignorant guidance.

Du'a for Ummah: O Allah, grant us lawful provision and protect us from following false desires.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (120):
(Qur'an 6:120)**

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۗ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَفْتَرُونَ

Wa zaroo zaahiral ismi wa baatinah; innal lazeena yaksiboonal ismaa sa
yujzawna bima kaanoo yaqtarifoon

**Eschew all sin, open or secret: those who earn sin will get due recompense
for their "earnings."**

Tafsir ul Jilani: {And leave}, O believers, {the apparent sin} committing it openly and being characterized by it {and its inner aspects} its effects and impressions upon the heart. {Indeed, those who earn sin} and incline toward it, taking delight in it, {will be recompensed} in the Hereafter {for what they used to commit}, according to the measure of their delight.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Just and All-Knowing, by affirming His perfect judgment in rewarding or punishing according to deeds. It honours Prophet Muhammad ﷺ by addressing believers under his guidance, calling them to moral vigilance and awareness. Spiritually, it teaches avoidance of both outward and inward sins and mindfulness of the heart.

Its Application: Muslims practise this verse daily by avoiding sinful actions, purifying their hearts, and reflecting on the consequences of delighting in wrongdoing.

Du'a for Ummah: O Allah, protect our hearts from sin and guide us to righteousness.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (121):
(Qur'an 6:121)**

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۖ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ
لِيُجَادِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

Wa laa ta'kuloo mimmaa lam yuzkaris mullaahi 'alaihi wa innahoo lafisiq; wa innash Shayaateena la yoohoona ilaaa awliyaaa'ihim liyujaadilookum wa in ata'tumoohum innakum lamushrikoon

Eat not of (meats) on which Allah's name has not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if you were to obey them, you would indeed be Pagans.

Tafsir ul Jilani: {And do not eat} from that {upon which the Name of Allah has not been mentioned} at the time of its slaughter, {and indeed it} your consumption of it {is transgression} against Allah's command, by following the desires of those astray from the path of truth through the whisperings of devils. Do not be heedless of their whispers, {and indeed the devils inspire} and whisper {to their allies} among the people of vain desires {to dispute with you}, O believers, in order to mislead you from the path of truth, especially regarding food and drink. {And if you obey them, indeed you will be associators}, for whoever obeys other than Allah has committed shirk with Him.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most High and All-Wise, by affirming His sole authority over lawful and unlawful matters and warning against transgression. It honours Prophet Muhammad ﷺ as the guide for believers, protecting them from following misguided desires. Spiritually, it teaches vigilance, obedience to Allah alone, and awareness of Satan's influence.

Its Application: Muslims practise this verse daily by consuming only what is lawful, remembering Allah's Name, rejecting misguided advice, and remaining steadfast against Satan's whispers.

Du'a for Ummah: O Allah, protect us from transgression and guide us to obey You alone.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (122):
(Qur'an 6:122)**

أَوْ مَن كَانَ مَيِّتًا فَأُحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ
مِنْهَا ۚ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ

Awa man kaana maitan fa ahyainaahu wa ja'alnaa lahoo noorany yamshee
bihee fin naasi kamamm masaluhoo fiz zulumaati laisa bikhaarijim minhaa;
kazaalika zuyyina lilkaafireena maa kaanoo ya'maloon

Can he who was dead, to whom We gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus, to those without faith their own deeds seem pleasing.

Tafsir ul Jilani: {Or is one} among you {dead} in ignorance and disbelief, {then We gave him life} through knowledge and faith, {and We made for him a light by which he walks among the people} a guiding, illuminating light. {Is he like} in description and condition {one whose example is} {in layers of darkness} the darkness of ignorance, disbelief, and disobedience and who believes {there is no escape from it}? Allah rescued him from the darkness of misguidance with the light of guidance, leading him to a straight path, Islam. {Thus} the adornment of faith for the believer {what they used to do was made appealing to the disbelievers}, from disbelief and disobedience.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Merciful and All-Knowing, by showing His power to revive hearts with knowledge, faith, and guidance. It honours Prophet Muhammad ﷺ as the light-bearing Messenger whose guidance leads people from darkness to the straight path. Spiritually, it teaches the transformative power of faith and the distinction between the enlightened believer and the deluded disbeliever.

Its Application: Muslims practise this verse daily by seeking knowledge and faith, following the Prophet ﷺ, spreading guidance, and avoiding paths of ignorance and disobedience.

Du'a for Ummah: O Allah, illuminate our hearts with Your light and guide us from darkness to faith.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (123):
(Qur'an 6:123)**

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَارَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۗ وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا
يَشْعُرُونَ

Wa kazaalika ja'alnaa fee kulli qaryatin akaabira mujrimeehaa liyamkuroo
feehaa wa maa yamkuroona illaa bi anfusihim wa maa yash'uroon

Thus, have We placed leaders in every town, its wicked men, to plot (and burrow) therein: but they only plot against their own souls, and they perceive it not.

Tafsir ul Jilani: {And thus} just as He placed in the midst of great towns and among their leaders those who commit grave crimes {We placed in every town} by Our decree {prominent ones} who were {its criminals} and its indulgent, {to plot therein} with all kinds of scheming and cunning to mislead the weak among the common people. {But their plotting} these schemers {is only against themselves}, for the consequences of their schemes return upon them, {and they perceive it not} due to the hardness of their hearts and the depth of their ignorance.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Wise and All-Knowing, by showing His supreme justice in letting schemers' plots rebound upon themselves. It honours Prophet Muhammad ﷺ as the Messenger through whom truth is clarified and misguidance exposed. Spiritually, it teaches reliance on Allah's wisdom, the futility of corrupt plotting, and awareness of Divine recompense.

Its Application: Muslims practise this verse daily by avoiding deceit, striving for honesty, trusting Allah's judgment, and not being led astray by the scheming of wrongdoers.

Du'a for Ummah: O Allah, protect us from deceit and make us upright in word and action.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (124):
(Qur'an 6:124)**

وَإِذَا جَاءَهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ
سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ

Wa izaa jaaa'athum Aayatun qaloo lan nu'mina hatta nu'taa misla maaa ootiya
Rusulul laah; Allahu a'alamu haisu yaj'alu Risaalatah; sa yuseebul lazeena
ajramoo saghaarun 'indal laahi wa 'azaabun shadeedum bimaa kaanoo
yamkuroon

When there comes to them a sign (from Allah), They say: "We shall not believe until we receive one (exactly) like those received by Allah's messengers." Allah knows best where (and how) to carry out His mission. Soon will the wicked be overtaken by humiliation before Allah, and a severe punishment, for all their plots.

Tafsir ul Jilani: {And} from the height of their ignorance and the depth of their hardness of heart, {when a sign} a guiding proof toward the path of righteousness {comes to them}, {they say}, out of extreme hatred and

stubbornness: {“We will not believe in it until we are given like what was given to those who claim to be the messengers of Allah”}, claiming that they are equal to them in humanity, superiority in leadership, and noble lineage, so how could they be granted what was given to them and not to us? Say to them, O most perfect of Messengers ﷺ: revelation and bestowal are in the Hand of Allah; He gives to whom He wills and withholds from whom He wills, for {Allah knows best where to place His message}, and for Him, leadership and lineage count not without His favour upon whom He chooses among His servants, according to their capability and preparedness, as He has decreed in His prior knowledge. {So do not grieve over them, nor be distressed by what they plot} [An-Naml: 70]. And they say, {“Those who have committed crimes will surely face humiliation”} for their arrogance in leadership and ignorance of lineage, {before Allah} when they are brought to account and recompense, {and} after their state and reckoning are exposed to them, {a severe punishment for what they used to plot}.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Wise and All-Knowing, by affirming that guidance, revelation, and provision are solely under His perfect authority, and that He recompenses all according to His knowledge and justice. It honours Prophet Muhammad ﷺ as the perfect Messenger, instructed to convey this Divine wisdom and remain steadfast despite the arrogance of others. Spiritually, it teaches reliance upon Allah, detachment from envy or social status, and trust in His perfect justice and timing.

Its Application: Muslims practise this verse daily by trusting Allah’s decree, avoiding envy or arrogance, following the Messenger ﷺ faithfully, and refraining from disputing or plotting like the arrogant.

Du’a for Ummah: O Allah, grant us trust in Your decree and protect us from envy and pride.

**Juz Wa Law Annanaa (8) Surah Al An’aam (6) Ayat (125):
(Qur’an 6:125)**

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا
كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ۗ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

Famai yuridil laahu ai yahdiyahoo yashrah sadrahoo lil islaami wa mai yurid ai yudillahoo yaj'al sadrahoo daiyiqan harajan ka annamaa yassa' 'adu fis samaaa'; kazaalika yaj'alul laahur rijsa 'alal lazeena laa yu'minoon

Those whom Allah (in His plan) wills to guide, He opens their breast to Islam; those whom He wills to leave straying,- He maketh their breast close and constricted, as if they had to climb up to the skies: thus does Allah (heap) the penalty on those who refuse to believe.

Tafsir ul Jilani: {And when the matter is in the Hand of Allah,} from Him alone, {whomever Allah intends to guide} to His Oneness, {He expands his chest} making it wide and spacious {for Islam} full trust, submission, and surrender to whatever Allah has decreed for him; and when he is content with Allah's decree, the truth fills him, enveloping him, freeing him from self-will, and sustaining him eternally. {And whomever He intends to misguide} from the breadth of His Oneness, {He makes his chest} that which could accommodate the truth {narrow} and {constrained}, exceedingly tight, overwhelmed by worldly concerns, until the earth itself feels confining to him and he longs to ascend to the realm of causes, {as if he were ascending into the heavens} seeking solutions beyond his reach from extreme need and compulsion. {Thus}, like one forced to ascend toward the heavens {Allah places the punishment} deprivation and failure in the Hereafter {upon the people who do not believe} in Allah's Oneness, His vast mercy, and His generosity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Merciful and All-Knowing, by affirming that guidance and misguidance are entirely under His sovereign control. It honours Prophet Muhammad ﷺ as the perfect Messenger through whom the Divine path and truth are explained. Spiritually, it teaches submission to Allah's will, reliance on His guidance, and awareness of the heart's receptivity to truth.

Its Application: Muslims practise this verse daily by seeking Allah's guidance sincerely, submitting to His decrees, expanding their hearts with knowledge and faith, and avoiding despair or reliance on worldly means alone.

Du'a for Ummah: O Allah, open our hearts to Your guidance and protect us from misguidance and constriction.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (126):
(Qur'an 6:126)**

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ

Wa haazaa siraatu Rabbika Mustaqeemaa; qad fassalnal Aayaati liqawminy
yazzakkaroon

This is the way of your Lord, leading straight: We have detailed the signs for those who receive admonition.

Tafsir ul Jilani: {And this} what We have revealed to you, O most perfect of Messengers ﷺ, of the clear Qur'an, guiding to knowledge and certainty {is the straight path of your Lord}, without any deviation, leading to His Oneness. {We have detailed} and made clear {the signs} in what We have revealed to you, {for a people who reflect}, taking admonition from them, remembering their origin from which they were created, and manifesting the principle of Divine Unity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Wise and Most High, by affirming that He alone has revealed the straight, unerring path leading to His Oneness. It honours Prophet Muhammad ﷺ as the perfect Messenger through whom Allah's guidance and the signs of Divine Unity are conveyed. Spiritually, it teaches reflection, remembrance of creation, and adherence to pure Tawhid.

Its Application: Muslims practise this verse daily by reflecting on the Qur'an, following the guidance of the Prophet ﷺ, remembering Allah's Oneness, and seeking certainty in faith.

Du'a for Ummah: O Allah, guide us on Your straight path and strengthen our hearts in Your Oneness.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (127):
(Qur'an 6:127)**

هُم دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ

Lahum daarus salaami 'inda Rabbihim wa huwa waliyyuhum bima kaanoo
ya'maloon

For them will be a home of peace in the presence of their Lord: He will be their friend, because they practised (righteousness).

Tafsir ul Jilani: {For them is the abode of peace} the station of complete trust and surrender {with their Lord} after they have realized His Oneness, {and He} by His Essence {is their Guardian} over all their affairs, {for what they used to do}, all the deeds they performed; for He is their Hearing, their Seeing, their Hand, their Foot, and all their faculties from which their deeds emanated, as stated in the sacred Hadith Qudsi, peace and blessings be upon its narrator.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Supreme and All-Powerful, by showing that He alone rewards, protects, and governs all actions. It honours Prophet Muhammad ﷺ as

the perfect Messenger through whom Allah's promise of peace and divine guardianship is conveyed. Spiritually, it teaches complete surrender to Allah, reliance on Him for all matters, and accountability in deeds.

Its Application: Muslims practise this verse daily by entrusting their lives and actions to Allah, performing deeds sincerely, and seeking His pleasure in all matters.

Du'a for Ummah: O Allah, grant us peace in this life and the Hereafter and be our Guardian in all we do.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (128):
(Qur'an 6:128)**

وَيَوْمَ يُحْشِرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا
اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا
شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

Wa yawma yahshuruhum jamee'ai yaa ma'sharal jinni qadistaksartum minal
insi wa qaala awliyaa'uhum minal insi Rabbanas tamta'a ba'dunaa biba'dinw wa
balaghnaaa ajalannal lazeee ajjalta lanaa; qaalan Naaru maswaakum
khaalideena feehaaa illaa maa shaaa'allaah; inna Rabbaka Hakeemun 'Aleem
Hakeemaa

One day will He gather them all together, (and say): "O you assembly of Jinns! Much (toll) did you take of men." Their friends amongst men will say: "Our Lord! we made profit from each other: but (alas!) we reached our term - which you Did appoint for us." He will say: "The Fire be your dwelling-place: you will dwell therein for ever, except as Allah wills." for your Lord is full of wisdom and knowledge.

Tafsir ul Jilani: {And} remember, O most perfect of Messengers ﷺ, {the Day He will gather them all} all those who were obligated in obedience and accountable for their deeds from both mankind and jinn and they will be called to account: {"O assembly of jinn"}, the devils, {you have led astray} you misled and corrupted many among mankind {and caused them to sin} by drawing them into disobedience, destruction, and neglect of Our commands, and by enticing them to follow their desires and passions. {And} after mankind hears this call, {their allies} the jinn leaders and their followers among humans {say, "Our Lord"}, O You who nurtured us with Your kindness and generosity, yet we disbelieved by following these misguiders; now that the truth has become clear and falsehood has vanished, we acknowledge what occurred between us and them: {each enjoyed the other} some in misleading and being misled,

contrary to what You commanded through Your Messengers, and some in loyalty and following. **{And now we have reached} {the term You set for us}** as conveyed by Your Messengers, so we come to You defeated and lost. **{He said}**, Glorified is He, from His majestic abode: “Now has ended the abode of trial, and the time of guidance is past. **{Fire is your abode}**, all of you your followers and those who followed you **{abiding therein eternally}**, except for what Allah wills for a time to save them from it, so that they do not become accustomed to its punishment. **{Indeed, your Lord is Wise}** in His actions and All-Knowing” concerning the measure of recompense for the sinners.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Wise and All-Powerful, by showing His perfect justice in recompense for every act, holding all accountable according to His knowledge. It honours Prophet Muhammad ﷺ as the perfect Messenger, entrusted with warning humanity and exposing the consequences of following misguiders. Spiritually, it teaches the inevitability of accountability, the futility of following evil, and the importance of sincere obedience.

Its Application: Muslims practise this verse daily by avoiding evil influences, following the Prophet ﷺ faithfully, and striving to align their actions with Allah’s commands to secure success in the Hereafter.

Du’a for Ummah: O Allah, protect us from misguiders and save us from the punishment of the Fire.

**Juz Wa Law Annanaa (8) Surah Al An’aam (6) Ayat (129):
(Qur’an 6:129)**

وَكَذَلِكَ نُؤَيِّ بِغَضِ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

Wa kazaalika nuwallee ba'daz zaalimeena ba'dam bima kaanoo yaksiboon

Thus, do we make the wrong-doers turn to each other, because of what they earn.

Tafsir ul Jilani: **{And thus}** like the statement of the allies among humans and jinn, **{“We make some of the wrongdoers}** among mankind **{leaders over others}**” **{so that they may be exposed}** **{for what they used to earn}**, in outward deeds, by misleading and deceiving one another.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Knowing and All-Wise, by showing that He exposes the schemes of the wrongdoers and ensures justice prevails. It honours Prophet Muhammad ﷺ as the perfect Messenger who conveys the truth and reveals the

consequences of corruption. Spiritually, it teaches awareness of deceit, the futility of injustice, and reliance on Allah's perfect judgment.

Its Application: Muslims practise this verse daily by avoiding wrongdoing, refraining from misleading others, and holding themselves accountable before Allah.

Du'a for Ummah: O Allah, let the wrongdoers realise their wrongdoings, protect us and guide us to justice and truth.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (130):
(Qur'an 6:130)**

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يُفَصِّحُونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ
هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَغَرَّبْنَاهُمْ حَيَاةَ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

Yaa ma'sharal jinni wal insi alam ya'tikum Rusulum minkum yaqussoona
'alaikum Aayaatee wa yunziroonakum liqaaa'a Yawmikum haazaa; qaloo
shahidnaa 'alaaa anfusinaa wa gharrat humul hayaatud dunyaa wa shahidooo
'alaa anfusihim annahum kaanoo kaafireen

"O you assembly of Jinns and men! came there not unto you messengers from amongst you, setting forth unto you My signs, and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith.

Tafsir ul Jilani: {O assembly of jinn and mankind}, exposed before all witnesses, {did not messengers come to you from among yourselves} humanity prevailing over jinn, since no prophet is sent from the jinn, only from humans to both realms {reciting to you My signs} and calling you to the Oneness of My Essence, Attributes, and Actions, {and warning you of the meeting of this Day of yours} the Day of Resurrection and recompense. {They said}, compelled and acknowledging: {"We bear witness against ourselves"}, O our Lord, for our crimes and disobedience after the matter became clear and the veil was lifted, making us deserving of punishment and retribution. {And} this is because {the life of this world deceived them}, so they paid no heed to what came to them from their Lord to guide them but denied and mocked it. {And} the outcome of their arrogance and stubbornness led them to {confess} {against themselves that they were disbelievers}, deserving of all kinds of punishment and torment.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Wise and All-Knowing, by showing His justice in

exposing all deniers and holding them accountable. It honours Prophet Muhammad ﷺ as the perfect Messenger who delivered Allah's guidance and warnings faithfully. Spiritually, it teaches acknowledgment of wrongdoing, the consequences of arrogance and heedlessness, and the importance of sincere submission to Allah.

Its Application: Muslims practise this verse daily by reflecting on Allah's signs, following the Prophet ﷺ, avoiding worldly deception, and confessing errors sincerely to Allah.

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

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (131):
(Qur'an 6:131)**

ذٰلِكَ اَنَّ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَّاَهْلُهَا غَافِلُوْنَ

Zaalika al lam yakkur Rabbuka muhlikal quraa bizulminw wa ahluhaa
ghaafiloon

**(The messengers were sent) thus, for your Lord would not destroy for
their wrong-doing men's habitations whilst their occupants were
unwarned.**

Tafsir ul Jilani: {That} the sending of messengers and the revelation of books {is so that they may take heed and be warned} referring to the sinners in their state, and the wisdom behind the sending: {that} indeed {your Lord would not destroy the towns by injustice}, not due to wrongdoing originating from Him, {while} {its people were heedless} of the path of truth, without guidance, admonition from a guiding Prophet, and the instruction of those among the believers who follow you.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Just and Most Merciful, by affirming that His actions are free from injustice and that His sending of messengers is rooted in wisdom and guidance. It honours Prophet Muhammad ﷺ as the perfect Messenger through whom sinners are warned and guided to the truth. Spiritually, it teaches reliance on divine wisdom, gratitude for guidance, and the necessity of heeding admonition.

Its Application: Muslims practise this verse daily by following the Prophet ﷺ, seeking knowledge and guidance, and remaining aware of Allah's justice and mercy.

Du'a for Ummah: O Allah, guide us to heed Your warnings and follow Your Messenger ﷺ faithfully.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (132):
(Qur'an 6:132)**

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا ۖ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ

Wa likullin darajaatum mimmaa 'amiloo; wa maa Rabbuka bighaafilin 'ammaa ya'maloon

To all are degrees (or ranks) according to their deeds: for your Lord is not unmindful of anything that they do.

Tafsir ul Jilani: {And} know, O most perfect of Messengers ﷺ, and remind them, {for each} of those under responsibility, {there are degrees} with Allah attained {from what they have done} through righteous deeds, {and your Lord} the One to Whom the consciences of His servants belong {is not unaware of what they do}, according to the obligations with which He charged them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Knowing and Just, by affirming that every deed is measured and rewarded, and nothing escapes His knowledge. It honours Prophet Muhammad ﷺ as the perfect Messenger who reminds people of their responsibilities and the consequences of their actions. Spiritually, it teaches awareness of accountability, striving for good deeds, and hope in Allah's precise justice.

Its Application: Muslims practise this verse daily by performing righteous actions, fulfilling obligations, and being mindful that Allah observes all deeds.

Du'a for Ummah: O Allah, grant us deeds that raise our ranks and accept our sincere efforts.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (133):
(Qur'an 6:133)**

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۗ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةٍ

قَوْمٍ آخَرِينَ

Wa Rabbukal ghaniyyu zur rahmah; iny yasha' yuz hibkum wa yastakhlif mim ba'dikum maa yashaaa'u kamaaa ansha akum min zurriyyati qawmin aakhareen

Your Lord is self-sufficient, full of Mercy: if it were His will, He could destroy you, and in your place appoint whom He will as your successors, even as He raised you up from the posterity of other people.

Tafsir ul Jilani: {And} indeed, the benefit of their deeds returns to them; for {your Lord} He is {Self-Sufficient} entirely independent of them and of their deeds, whether righteous or corrupt. Rather, He is {Full of Mercy} toward those who act according to their obligations, as a favour and grace, without any need for them or their deeds. {If He wills, He can remove you} O forgetful people who neglect His rights, His Oneness, and the obligations imposed upon you {and appoint after you whomever He wills} among those who act according to His commands, {just as He created you from the descendants of other peoples}, generation after generation, lineage after lineage, even though He shows mercy upon you and keeps you as a favour and bounty.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Sufficient, the Most Merciful, by showing that He is independent of creation yet favours them with guidance, mercy, and continuity. It honours Prophet Muhammad ﷺ as the perfect Messenger who reminds humans of Allah's grace, their responsibilities, and the transient nature of worldly life. Spiritually, it teaches humility, gratitude, and recognition that all life and opportunity are by Allah's will.

Its Application: Muslims practise this verse daily by fulfilling their duties sincerely, showing gratitude for Allah's mercy, and remembering that life and guidance are His gifts.

Du'a for Ummah: O Allah, keep us under Your mercy and guide us to act according to Your commands.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (134):
(Qur'an 6:134)**

إِنَّ مَا تُوْعَدُونَ لَآتٍ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ

Inna maa too'adoona la aatinw wa maaa antum bimul'jizeen

All that has been promised unto you will come to pass: nor can you frustrate it (in the least bit).

Tafsir ul Jilani: Say to them, O most perfect of Messengers ﷺ, as a warning to them: {"Indeed, what you are promised} O those accountable for deeds {is surely coming}, certain, fixed, and unavoidable. And know, according to what you have been charged with, {and you are not incapable} you are not powerless

to fulfill your obligations, so you will not be held accountable for neglect beyond your capacity, nor punished unjustly; for no soul is burdened beyond its ability.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Just and All-Powerful, by affirming that the promised recompense is certain and that His accountability is fair. It honours Prophet Muhammad ﷺ as the perfect Messenger who warns humans of their duties and the inevitability of the Day of Judgment. Spiritually, it teaches awareness of responsibility, reassurance in Allah's justice, and encouragement to fulfill obligations.

Its Application: Muslims practise this verse daily by performing duties within their ability, striving sincerely in worship and obedience, and trusting Allah's just measurement of their deeds.

Du'a for Ummah: O Allah, grant us strength to fulfill our duties and protect us from being burdened beyond our capacity.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (135):
(Qur'an 6:135)**

قُلْ يَا قَوْمِ اِعْمَلُوا عَلٰى مَكَانَتِكُمْ اِنِّىْ عَامِلٌۢ مَّا فَسَّوْفَ تَعْلَمُوْنَ مَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ اِنَّهٗ لَا
يُفْلِحُ الظَّالِمُوْنَ

Qul yaa qawmi' maloo 'alaa makaanatikum innee 'aamilun fasawfa ta'lamoona
man takoonu lahoon 'aaqibatud daar; innahoon laa yuflihuz zaalimoon

Say: "O my people! Do whatever you can: I will do (my part): soon will you know who it is whose end will be (best) in the Hereafter: certain it is that the wrong-doers will not prosper."

Tafsir ul Jilani: Say to them, O most perfect of Messengers ﷺ, in a manner of mercy and compassion, letting your warning flow freely: {"O my people, act} even in disobedience {according to your ability and capacity}. {Indeed, I am working} also in obedience with what Allah has enabled me and given me strength. {And you will soon know}, when the veils are lifted and the truth is revealed, {who will have the final outcome of this abode} the good end in this life and the Hereafter; who will attain it, us or you? {Indeed, the wrongdoers} those who exceed Allah's limits through their corrupt desires {will not succeed}.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Wise and Just, by showing that ultimate success belongs only to those guided by Him. It honours Prophet Muhammad ﷺ as the

perfect Messenger, demonstrating steadfastness in obedience and conveying truth with mercy. Spiritually, it teaches patience, reliance on Allah, and the certainty of justice and the consequences of one's actions.

Its Application: Muslims practise this verse daily by striving in obedience within their capacity, avoiding wrongdoing, and trusting in Allah's justice for ultimate success.

Du'a for Ummah: O Allah, guide us to succeed in this life and the Hereafter and protect us from wrongdoing.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (136):
(Qur'an 6:136)**

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِزْقِهِمْ وَهَذَا لِشُرَكَائِنَا ۗ فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ ۗ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ ۗ سَاءَ مَا يَحْكُمُونَ

Wa ja'aloo lillaahi mimmaa zara-a minal harsi walan'aami naseeban faqaaloo
haazaa lillaahi biza'mihim wa haaza lishurakaa'inaa fama kaana
lishurakaaa'ihim falaa yasilu ilal laahi wa maa kaana lillaahi fahuwa yasilu ilaa
shurakaaa'ihim; saaa'a maa yahkumoon

Out of what Allah has produced in abundance in tilth and in cattle, they assigned Him a share: they say, according to their fancies: "This is for Allah, and this" - for our "partners"! but the share of their "partners" reaches not Allah, whilst the share of Allah reaches their "partners" ! evil (and unjust) is their assignment!

Tafsir ul Jilani: {And} among their corrupt desires, they {assigned to Allah of what He created} what He produced and brought forth {from the crops and livestock a portion, and said, "This is for Allah"} claiming it for Him {and this is for our partners} their idols and intercessors. {But what was assigned to their partners} if it was good and pure {does not reach Allah} nor benefit Him. {And what was for Allah} if it was good {it reaches their partners} by their exchanging the good for the inferior portion that was for their partners. {Evil indeed is what they judge}, these ignorant ones, because their action and choice is preferring the inferior and despicable over the best and rightful.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Wise and Most High, by showing that nothing can be shared with Him or diverted to false deities; His rights are perfect and pure. It honours Prophet Muhammad ﷺ as the perfect Messenger, revealing the futility and error of idol worship and misguided human judgment. Spiritually, it teaches

recognition of true divine ownership, avoiding superstition, and adhering to Allah's commands with sincerity.

Its Application: Muslims practise this verse daily by giving what is lawful and pure to Allah, avoiding shirk, and ensuring their actions are sincere for His sake alone.

Du'a for Ummah: O Allah, accept our offerings and deeds sincerely for You alone, and protect us from false partners.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (137):
(Qur'an 6:137)**

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ۗ وَلَوْ
شَاءَ اللَّهُ مَا فَعَلُوهُ ۗ فَذَرُهُمْ وَمَا يَفْتَرُونَ

Wa kazaalika zaiyana likaseerim minal mushrikeena qatla awlaadihim
shurakaaa'uhum liyurdoohum wa liyalbisoo 'alaihim deenahum wa law shaaa'al
laahu maa fa'aloohu fazarhum wa maa yaftaroon

Even so, in the eyes of most of the pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: But leave alone them and their inventions.

Tafsir ul Jilani: It is reported that they used to dedicate portions of their crops and produce to Allah, then divert them to guests and the needy, giving a part to their idols and spending it on the custodians and servants of those idols. They would sacrifice at these offerings, but if they saw that what was assigned to Allah was better, they would exchange it for the inferior portion of their idols; if what was for their idols seemed better, they left it out of love for them. This was entirely a fabrication of their own, even if they falsely attributed it to their scriptures to promote and mislead. **{And thus}** like their division of offerings and charity **{He has adorned}** made beloved and appealing **{to many of the polytheists the killing of their children by their partners}**, their idols, whom they worship besides Allah, the devils. This adornment and beautification was only **{to destroy them}**, to mislead them from the path of truth, **{and to confuse}** to mix up **{their religion}**, which obligated them to obedience and submission so that they would stray from the path of Tawhid. **{And if Allah had willed}**, the Guide of His servants, **{they would not have done it}**, they would not have accepted what was adorned for them nor confused their religion. **{So, leave them and what they invent}**, disregard them and their falsehoods until We punish them and take retribution from them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Wise and All-Knowing, by showing that He alone guides and that human or devilish deception cannot succeed against His will. It honours Prophet Muhammad ﷺ as the perfect Messenger, warning humanity of the danger of idolatry and fabricated religious practices. Spiritually, it teaches discernment, avoidance of false innovations, and reliance on Allah's guidance.

Its Application: Muslims practise this verse daily by rejecting false practices, following the Prophet ﷺ sincerely, and trusting Allah's guidance in all acts of worship.

Du'a for Ummah: O Allah, protect us from falsehood, guide us to true worship, and keep us on the path of Tawhid.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (138):
(Qur'an 6:138)**

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْتُ حِجْرًا لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ
لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ ۖ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ

Wa qaaloo haaziheee an'aamunw wa harsun hijrun laa yat'amuhaaaa illaa man nashaaa'u biza'mihim wa an'aamun hurrimat zuhooruhaa wa an'aamul laa yazkuroonas mal laahi 'alaihaf tiraaa'an 'alaiyyh; sa yajzeehim bima kaanoo yaftaroon

And they say that such and such cattle and crops are taboo, and none should eat of them except those whom - so they say - We wish; further, there are cattle forbidden to yoke or burden, and cattle on which, (at slaughter), the name of Allah is not pronounced; - inventions against Allah's name: soon will He requite them for their inventions.

Tafsir ul Jilani: Among the things they invented of their own accord and falsely attributed to Allah and His Book, {they said, "These} the specific assigned {cattle and crops are forbidden; none may eat them except whom we wish"} the custodians and servants of idols, men but not women. This was only {by their claim}, corrupt, without any valid textual or rational evidence. {And} they also said: {"These cattle are forbidden to bear their backs"} pregnant, nursing, or untamed animals. {And} they said: {"These cattle are designated for trade, transport, or sacrifice} yet they do not {mention Allah's Name over them"} they do not use them for lawful acts like pilgrimage. All of these are inventions from their corrupt desires and false opinions, and {they invent lies against Him} Allah without any authority from Him. {Allah will

recompense them} and punish them {for what they used to invent}, because of their false claims against Him.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Wise and All-Knowing, by showing that He alone determines what is lawful and that false innovations and claims cannot prevail. It honours Prophet Muhammad ﷺ as the perfect Messenger, revealing the deception of false practices and the importance of following divine guidance. Spiritually, it teaches obedience to Allah, avoidance of innovation, and accountability for false claims.

Its Application: Muslims practise this verse daily by ensuring that all acts of worship and offerings are done sincerely for Allah, avoiding fabricated rules, and following authentic guidance.

Du'a for Ummah: O Allah, protect us from false innovations and guide us to act sincerely in obedience to You.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (139):
(Qur'an 6:139)**

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُنْ مَيْتَةً فَهُمْ فِيهِ
شُرَكَاءُ ۗ سَيَجْزِيهِمْ وَصْفَهُمْ ۗ إِنَّهُ حَكِيمٌ عَلِيمٌ

Wa qaaloo maa fee butooni haazihil an'aami khaalisatul lizukoorinaa wa muharramun 'alaaa azwaajinaa wa iny yakum maitatan fahum feehi shurakaaa'; sa yajzeehim wasfahum; innahoo Hakeemun 'Aleem

They say: "What is in the wombs of such and such cattle is specially reserved (for food) for our men and forbidden to our women; but if it is still-born, then all have share therein. For their (false) attribution (of superstitions to Allah), He will soon punish them: for He is full of wisdom and knowledge.

Tafsir ul Jilani: Among their false inventions and fabrications, they {said, "Whatever is in the wombs of these cattle} pregnant, nursing, or untamed animals {is exclusively for our males} and {forbidden to our wives}, leaving them no share. {And if it dies} if it comes out dead {they, males and females, share it alike}. {Allah will recompense them for their description} He will punish them for this false specification for this detailed fabrication against Him. {Indeed, He is Wise} in punishing the liars and {All-Knowing} according to the measure of their wrongdoing.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Wise and All-Knowing, by affirming that He alone judges and recompenses unjust fabrications. It honours Prophet Muhammad ﷺ as the perfect Messenger, exposing human falsehoods and guiding people to follow divine law. Spiritually, it teaches fairness, truthfulness, and accountability for fabrications against Allah.

Its Application: Muslims practise this verse daily by following Allah's commands regarding lawful provisions, avoiding invented restrictions, and ensuring justice in distribution.

Du'a for Ummah: O Allah, protect us from false inventions and grant us sincerity and justice in all our actions.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (140):
(Qur'an 6:140)**

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ ۗ قَدْ ضَلُّوا
وَمَا كَانُوا مُهْتَدِينَ

Qad khasiral lazeena qataloo awlaadahum safaham bighairi 'ilminw wa harramoo maa razaqahumul laahuf tiraaa'an 'alal laah; qad dalloo wa maa kaanoo muhtadeen.

Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah has provided for them, inventing (lies) against Allah. They have indeed gone astray and heeded no guidance.

Tafsir ul Jilani: {Indeed, lost} and utterly ruined are the Bedouins {who foolishly killed their children} in opposition to provision and sustenance, {without knowledge} of the consequences of their actions. There is no doubt that {the Provider for His servants is Allah}, not them. {And} they {forbade for themselves} what Allah had provided and permitted upon them the pregnant, nursing, and untamed cattle, attributing their prohibition {as a fabrication against Allah} a desire inclined toward falsehood. In summary, {they have gone astray} through these sins from the path of truth, {and they were not guided} to His Oneness, and no guidance or success is to be expected from them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Ultimate Provider and Judge, by emphasizing that He alone sustains His creation and punishes corruption. It honours Prophet Muhammad ﷺ as the perfect Messenger, conveying the consequences of disobedience and the importance of adhering to Allah's guidance. Spiritually, it teaches awareness of

divine provision, avoidance of harmful customs, and the necessity of following true guidance.

Its Application: Muslims practise this verse daily by trusting Allah as the Provider, avoiding prohibited innovations, and following His commands with sincerity.

Du'a for Ummah: O Allah, guide us to Your path, protect us from false prohibitions, and bless us with lawful sustenance.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (141):
(Qur'an 6:141)**

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَعَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ
مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ ۚ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ

Wa Huwal lazee ansha-a jannaatim ma'rooshaatinw wa ghaira ma'rooshaatinw
wan nakhla wazzar'a mukhtalifan ukuluhoo wazzaitoona warrum maana
mutashaabihanw wa ghaira mutashaabih; kuloo min samariheee izaana asmara
wa aatoo haqqahoo yawma hasaadihee wa laa tusrifoo; innahoo laa yuhibbul
musrifeen

**It is He Who produce gardens, with trellises and without, and dates, and
tilth with produce of all kinds, and olives and pomegranates, similar (in
kind) and different (in variety): eat of their fruit in their season, but
render the dues that are proper on the day that the harvest is gathered.
But waste not by excess: for Allah loves not the wasters.**

Tafsir ul Jilani: {And} how can you go astray from the path of truth, O ignorant and extravagant ones, when He, exalted is He, {is the One Who created} for your livelihood in the first existence {gardens} of vines, {trellised} elevated above the ground {and un-trellised} spread on the surface of the earth? {And} He also {created for you} the {palms and crops, each differing in its fruit} some complete, both ripe and dry {and the olives and pomegranates, similar in some respects} {and different in others} differing in shape and taste. {Eat of its fruit} the fruit of each mentioned type wherever you wish {when it bears fruit, and give its due right} give the due portion for Allah from it {on the day of its harvest} when it is realized and ready. {And do not be extravagant} in eating to the point that your hearts grow hard, with full awareness, {for indeed, He does not love the extravagant} He is not pleased with them nor with their deeds; for eating is only for sustaining the body and

strengthening the soul, and extravagance leads to neglect and corruption of divine wisdom.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Wise and Most Generous, by showing that He provides abundant sustenance and perfect provision for His creation. It honours Prophet Muhammad ﷺ as the perfect Messenger, guiding people to moderation and obedience in consumption. Spiritually, it teaches gratitude, moderation, and conscious recognition of Allah's blessings.

Its Application: Muslims practise this verse daily by eating moderately, giving Allah's due rights, avoiding waste, and being grateful for His provisions.

Du'a for Ummah: O Allah, help us to eat in moderation, give Your due rights, and protect us from extravagance and waste.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (142):
(Qur'an 6:142)**

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا ۚ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Wa minal an'aami hamoolatanw wa farshaa; kuloo mimmaa razaqakumul laahu wa laa tattabi'oo khutuwaatish Shaitaan; innahoo lakum 'aduwum Mubeen

Of the cattle are some for burden and some for meat: eat what Allah has provided for you and follow not the footsteps of Satan: for he is to you and avowed enemy.

Tafsir ul Jilani: {And} He also {created for you, from the cattle, those for carrying burdens} to bear your loads on the day of travel {and for riding} to be mounted, and {for you to use their wool, hair, and hides as coverings} under you on the day of settlement. {Eat of what Allah has provided you} and made lawful from them, {and do not follow} the {footsteps of Satan} nor heed his whispers in making the prohibited lawful or the lawful prohibited, do not follow your own desires, which are from the hosts of Satan. {Indeed, he is a clear enemy to you}, openly hostile, so avoid the seduction of his deceit.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Knowing Provider, by showing His perfect provision for human needs and sustenance. It honours Prophet Muhammad ﷺ as the perfect Messenger, guiding people to lawful use of resources and avoidance of Satan's misguidance. Spiritually, it teaches moderation, lawful consumption, and vigilance against temptation.

Its Application: Muslims practise this verse daily by using what Allah provides lawfully, avoiding extravagance and following guidance against Satan's temptations.

Du'a for Ummah: O Allah, help us consume Your provisions lawfully and protect us from extravagance and Satan's deception.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (143):
(Qur'an 6:143)**

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ ۗ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ
عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ ۗ نَّبِّئُونِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ

Samaaniyata azwaajim minad da'nisnaini wa minal ma'zis nain; qul 'aaazzaka
raini harrama amil unsaiyayni ammash tamalat 'alaihi arhaamul unsayayni
nabbi 'oonee bi'ilmin in kuntum saadiqeen

(Take) eight (head of cattle) in (four) pairs: of sheep a pair, and of goats a pair; say, has He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? Tell me with knowledge if you are truthful:

Tafsir ul Jilani: {And know, O believers, that Allah, exalted is He, has made lawful for you from the cattle} {eight pairs of the sheep the ram and the ewe, and whatever they bear} {and from the goats, two, the male and the female} likewise. {Say, O perfect Messenger, to those who claim prohibition as a mandatory rule and a source of grief:} {"Did He forbid the males or the females?"} the ram and the male goat, the ewe and the female goat. {As for what the wombs of the females contain} whether male or female {inform Me} tell Me, O claimants of prohibition, {with knowledge} with a transmitted text or proof {if you are truthful} in your claim of prohibition.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Wise and Lawgiver, by affirming His absolute authority over what is lawful and prohibited. It honours Prophet Muhammad ﷺ as the perfect Messenger, addressing false claims and guiding people to follow divine rulings. Spiritually, it teaches obedience, verification of knowledge, and trust in Allah's commands.

Its Application: Muslims practise this verse daily by consuming only what Allah has permitted, avoiding false prohibitions, and following clear guidance from the Qur'an and Sunnah.

Du'a for Ummah: O Allah, grant us knowledge, truthfulness, and adherence to what You have made lawful.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (144):
(Qur'an 6:144)**

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۗ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ
الْأُنثَيَيْنِ ۗ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمُ اللَّهُ بِهَذَا ۗ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ
بِغَيْرِ عِلْمٍ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Wa minal ibilis naini wa minal baqaris nain; qul 'aaazzakaraini harrama amil
unsayaini amdash tamalat 'alaihi arhaamul unsayaini am kuntum shuhadaaa'a
iz wassaakumul laahu bihaazaa; faman azlamu mimmanif taraa 'alal laahi
kazibal liyuddillan naasa bighairi 'ilm; innal laaha laa yahdil qawmaz
zaalimeen

Of camels a pair, and oxen a pair; say, has He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? - Were you present when Allah ordered you such a thing? But who does more wrong than one who invents a lie against Allah, to lead astray men without knowledge? For Allah guides not people who do wrong.

Tafsir ul Jilani: {And} also your Lord has made lawful for you, O believers, {from the camels, two, and from the cattle, two}. {Say, “Did He forbid the males or the females? Or does it concern what the wombs of the females contain?”} nothing from them nor what is in their wombs, whether male or female, is forbidden. {Or do you, O claimants, say that you} {were witnesses} present and attentive {when Allah instructed you} when Allah enjoined this prohibition, which was not conveyed by a Prophet nor revealed in a book {so you claim presence before Him, O fabricators,} expelled and rejected from His honoured presence. And no delusions of your souls or whispers of devils or vain imaginings can justify your falsehood against Allah. {So who is more unjust than one who invents a lie against Allah} to mislead people from the path of truth {without knowledge} without any revealed text from Allah, but purely from their own devices, to confuse and mislead the weak. {Indeed, Allah} Who observes the intents of the corrupters {does not guide the wrongdoers} to the path of His monotheism, {the people who fabricate against Him such falsehoods}.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah as the All-Knowing, Supreme Judge, who alone defines what is

lawful and prohibited. It honours Prophet Muhammad ﷺ as the perfect Messenger, exposing false claims and guiding believers to obey Allah alone. Spiritually, it teaches vigilance, truthfulness, and rejection of baseless innovation.

Its Application: Muslims can practise this daily by following only Allah's commands, avoiding invented prohibitions, and verifying claims with the Qur'an and Sunnah.

Du'a for Ummah: O Allah, keep us from falsehood, guide us to Your truth, and protect us from misleading whispers.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (145):
(Qur'an 6:145)**

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ
لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ
رَحِيمٌ

Qul laaa ajidu fee maaa oohiya ilaiya muharraman 'alaa taa'iminy yat'amuhoo
illaaa ai yakoono maitatan aw damam masfoohan aw lahma khinzeerin fa
innahoo rijsun aw fisqan uhilla lighairil laahi bih; famanid turra ghaira baa
ghinw wa laa 'aadin fa inna Rabbaka Ghafoorur Raheem

Say: "I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine,- for it is an abomination - or, what is impious, (meat) on which a name has been invoked, other than Allah's". But (even so), if a person is forced by necessity, without wilful disobedience, nor transgressing due limits,- your Lord is Oft-forgiving, Most Merciful.

Tafsir ul Jilani: {Say}, O perfect Messenger ﷺ, according to what We have revealed to you: {"I do not find in what has been revealed to me"} in the Qur'an, which encompasses the rulings of previous scriptures {anything forbidden} as food by Allah {for one who wishes to eat it}, but I find everything lawful; the default of all things is permissibility, {except what is dead} having died by itself without proper slaughter {or blood poured forth} flowing or separated from flesh {or the flesh of swine, for indeed it is impure} and does not accept zakah at all {or that which is slaughtered} {in disobedience} by being dedicated to other than Allah at the time of slaughter, such as in the name of idols or otherwise. Everything beyond these exceptions is lawful. {And whoever is compelled} in a state of necessity to consume

these exceptions **{while not transgressing}** unjustly exceeding the limits of Islam **{and not exceeding bounds}** committing no excess beyond filling hunger, **{then indeed your Lord is Forgiving}** to them for what they consume out of necessity, **{Merciful}**, and does not hold them accountable; but had they avoided it without necessity and perished, they would be sinful, for it would be a violation of Allah’s law and His facilitation.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah as the All-Knowing, Merciful, and Just, showing His wisdom in permitting lawful provisions and exceptions. It honours Prophet Muhammad ﷺ as the ultimate guide revealing clear rulings, protecting believers from confusion. Spiritually, it teaches moderation, trust in Allah’s mercy, and adherence to divine law.

Its Application: Muslims can practice this by eating only what Allah has permitted, avoiding unlawful food, and trusting His mercy in necessity.

Du’a for Ummah: O Allah, grant us lawful sustenance and forgive us in times of unavoidable need.

**Juz Wa Law Annanaa (8) Surah Al An’aam (6) Ayat (146):
(Qur’an 6:146)**

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا
حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَاهُمْ بِبَعْثِهِمْ وَإِنَّا لَصَادِقُونَ

Wa 'alal lazeena haadoo harramnaa kulla zee zufurinw wa minal baqari
walghanami harramnaa 'alaim shuhoo mahumaaa illaa maa hamalat
zuhooruhumaaa awil hawaayaaa aw makhtalata bi'azm; zaalika jazainaahum
bibaghyihim wa innaa la saadiqoon

For those who followed the Jewish Law, We forbade every (animal) with undivided hoof, and We forbade them that fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their wilful disobedience: for We are true (in Our ordinances).

Tafsir ul Jilani: **{And}** if they ask you, O perfect Messenger ﷺ, about what was forbidden to past nations, say to them on Our behalf: **{“For those who were Jews, We forbade every creature with a claw or hoof}** that could accompany it, **{and of the cattle and sheep, We forbade them their fat, except what their backs carried}** the shoulder fats and kidney fats **{or what their intestines bore}** i.e., the entrails **{or what was mixed with bone}**, such as the haunch.

{**This**} refers to the prohibition of these items, even though the original state of things is permissibility and absolute lawfulness, because {**We punished them for their transgression**} and injustice, and for exceeding Our limits without a revelation from Us; {**and indeed We are truthful**} in all that We revealed to you of words, reports, promises, and warnings.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah as the Just, All-Knowing, and Truthful, showing His wisdom in setting lawful and forbidden distinctions. It honours Prophet Muhammad ﷺ as the Messenger conveying these divine rulings faithfully. Spiritually, it teaches obedience, respect for divine law, and accountability for transgression.

Its Application: Muslims can practice this by respecting Allah's prohibitions, avoiding what is unlawful, and following guidance without innovation.

Du'a for Ummah: O Allah, help us obey Your commands and avoid what You have forbidden, sincerely and faithfully.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (147):
(Qur'an 6:147)**

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

Fa in kazzabooka faqur Rabbukum zoo rahmatinw waasi'atinw wa laa yuraddu
ba'suhoo 'anil qawmil mujrimeen

If they accuse you of falsehood, say: "Your Lord is full of mercy all-embracing; but from people in guilt never will His wrath be turned back.

Tafsir ul Jilani: {**So if they deny you**} and stubbornly oppose you regarding what We have recited to you, {**then say**} to them, with pure sincerity of counsel in accordance with the rank of Prophethood: {**Your Lord is Possessor of vast mercy**} He grants you respite upon what you are upon and expands for you according to the requirement of His mercy and beauty {**and**} despite that reality, {**His punishment is not turned back**} and His might according to the requirement of His protective jealousy, zeal, and majesty {**from the criminal people**} those who committed crimes against Allah by departing from the requirements of His rulings sent down upon the tongues of His Messengers.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnificently praises Allah, the Most Glorious and Exalted, by proclaiming His vast mercy, majestic beauty, irresistible might, and supreme authority. It honours the noble Prophet Muhammad ﷺ by affirming his exalted rank of Prophethood

and his sincere counsel. Spiritually, it teaches hope in Allah's boundless mercy alongside awe of His justice and accountability.

Its Application: Muslims practice this verse by remaining patient when rejected, giving sincere advice with prophetic character, hoping in Allah's immense mercy, fearing His just punishment, obeying His rulings, and avoiding sin while remembering both His beauty and His majesty in daily life.

Du'a for Ummah: O Allah, envelop us in Your vast mercy and protect us from Your just punishment.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (148):
(Qur'an 6:148)**

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ ۚ كَذَلِكَ كَذَّبَ
الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا ۗ قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا ۗ إِن تَتَّبِعُونَ إِلَّا الظَّنَّ
وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ

Sayaqoolul lazeena ashtrakoo law shaaa'al laahu maaa ashraknaa wa laaa
aabaaa'unaa wa laa harramnaa min shai'; kazaalika kazzabal lazeena min
qablihim hattaa zaaqoo ba'sanaa; qul hal 'indakum min 'ilmin fatukh rijoohu
lanaa in tattabi'oona illaz zanna wa in antum illaa takhhrusoon

Those who give partners (to Allah) will say: "If Allah had wished, we should not have given partners to Him nor would our fathers; nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of Our wrath. Say: "Have you any (certain) knowledge? If so, produce it before us. You follow nothing but conjecture: you do nothing but lie."

Tafsir ul Jilani: {Those who associate partners will say} by way of denial and rejection of what you have brought: and {if Allah had willed} regarding what you narrate from Him and claim in relation to us {we would not have associated partners} even though He is capable of all that He wills, {nor} would {our forefathers} have associated partners either, {nor would we have forbidden anything} from what you have permitted to be forbidden on His behalf in relation to us; rather, these are nothing but fabrications you invent from yourself. {Likewise} in the manner of their denial of you with such false ravings, {those who passed before them} denied their Prophets {until they tasted Our punishment} which We sent down upon them and eradicated them for their denial. And if you wish to bind them and silence them, {say} to them in questioning: {Do you have any knowledge} explicit transmission and clear

proof brought from Allah **{that you can produce for us}** and manifest so that we may follow and accept it? If they do not produce it, then say to them: **{You follow}** that is, you follow **{nothing but conjecture}** which avails nothing against the truth, **{and you are nothing but fabricating lies}**, inventing against Allah in slander and dispute; so turn away from them and leave their argumentation and address.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most High, by affirming His absolute will, perfect power, just punishment, and ultimate authority over truth. It honours the noble Prophet Muhammad ﷺ by defending his divine mission and exposing the falsehood of those who reject him. Spiritually, it teaches reliance on revealed knowledge, rejection of baseless conjecture, and certainty in divine justice.

Its Application: Muslims practice this verse by grounding beliefs in authentic revelation, avoiding excuses for sin, rejecting baseless assumptions, seeking clear knowledge before speaking, trusting Allah's perfect will, and remaining steadfast upon truth without engaging in fruitless argumentation.

Du'a for Ummah: O Allah, grant us true knowledge and protect us from false conjecture and misguidance.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (149):
(Qur'an 6:149)**

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ۖ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

Qul falillaahil hujjatul baalighatu falaw shaaa'a lahadaakum ajma'een

Say: "With Allah is the argument that reaches home: if it had been His will, He could indeed have guided you all."

Tafsir ul Jilani: {Say} O most perfect of Messengers ﷺ after they have been bound by proof and silenced: **{To Allah belongs the decisive proof}** the clear and manifest argument **{reaching its utmost completion}**; **{so if He had willed}** your guidance, **{He would have guided you all}** He would have made His proof fully clear to you and granted you success to accept it; but His will did not attach to guiding you, thus you persisted and acted arrogantly. And when they did not awaken after the presentation of Allah's proof to them, they continued obstinately upon blind imitation of their scholars.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah, the Most Majestic and Most High, by affirming that to Him alone belongs the perfect, overwhelming, and conclusive proof, and that guidance rests

entirely within His sovereign will. It honours the noble Prophet Muhammad ﷺ as the most perfect of Messengers entrusted to proclaim this divine truth. Spiritually, it teaches humility before Allah's decree and submission to His decisive wisdom.

Its Application: Muslims practice this verse by submitting to Allah's clear guidance, avoiding arrogance, seeking sincere understanding, abandoning blind imitation without evidence, and recognizing that true guidance is a gift from Allah alone, granted to hearts that humbly accept His decisive proof.

Du'a for Ummah: O Allah, grant us guidance and humble our hearts before Your perfect proof.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (150):
(Qur'an 6:150)**

قُلْ هَلْ مَشَاهِدًا كُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ ۚ وَلَا تَتَّبِعْ
أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ

Qul halumma shuhadaaa'akumul lazeena yash hadoona annal laaha harrama
haazaa fa in shahidoo falaa tashhad ma'ahum; wa laa tattabi' ahwaaa'al lazeena
kazzaboo bi Aayaatinaa wallazeena laa yu'minoona bil Aakhirati wa hum bi
Rabbihim ya'diloon

Say: "Bring forward your witnesses to prove that Allah did forbid so and so." If they bring such witnesses, be not you amongst them: Nor follow you the vain desires of such as treat our signs as falsehoods, and such as believe not in the Hereafter: for they hold others as equal with their Guardian-Lord.

Tafsir ul Jilani: {Say} to them, O most perfect of Messengers ﷺ: {Bring forth your witnesses} that is, present your learned men {who testify that Allah has forbidden} in His Book {this} namely what you have claimed to be unlawful. {Then if they testify} after appearing, fabricating lies against the Book of Allah, {do not testify} O most perfect of Messengers ﷺ {with them} and do not accept their testimony, {nor follow the desires of those who deny Our signs} and attribute to them what they are free from. And know, O most perfect of Messengers ﷺ, that {those who do not believe in the Hereafter} nor in recompense and reward at all, and who feel no concern for such false fabrications, {and they} out of the extremity of their ignorance {set up equals to their Lord} associating partners and assigning rivals to Him Exalted is He far above what the wrongdoers say, in supreme exaltation.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnificently glorifies Allah, the Most Exalted, by affirming His transcendence above false attributions and all partners. It honours the noble Prophet Muhammad ﷺ, the most perfect of Messengers, by commanding him to stand firmly upon divine truth and reject fabricated testimony. Spiritually, it teaches purity of belief, rejection of desires, and reverence for Allah's absolute oneness.

Its Application: Muslims practice this verse by verifying religious claims with authentic revelation, refusing to follow desires over truth, rejecting innovations, believing firmly in the Hereafter, and guarding pure Tawheed by never attributing partners, equals, or false rulings to Allah, the Most High.

Du'a for Ummah: O Allah, keep us firm upon Your Oneness and protect us from falsehood and desire.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (151):
(Qur'an 6:151)**

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ وَلَا تَقْتُلُوا
أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۚ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۚ وَلَا
تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

Qul ta'aalaw atlu maa harrama Rabbukum 'alaikum allaa tushrikoo bihee shai'anw wa bilwaalidaini ihsaanaw wa laa taqtuloo awlaadukum min imlaaq; nahnu narzuqukum wa iyyaahum wa laa taqrabul fawaahisha maa zahara minhaa wa maa batana wa laa taqtulun nafs alatee harramal laahu illaa bilhaqq; zaalikum wassaakum bihee la'allakum ta'qiloon

Say: "Come, I will rehearse what Allah has (really) prohibited you from":
Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want;- We provide sustenance for you and for them;- come not nigh to shameful deeds. Whether open or secret; take not life, which Allah has made sacred, except by way of justice and law: thus does He command you, that you may learn wisdom.

Tafsir ul Jilani: {Say} to them, O most perfect of Messengers ﷺ, in accordance with the compassion of Prophethood: {Come} O you who wander in the desert of misguidance, {I will recite} and repeat to you {what your Lord has forbidden to you} in your worldly life the first of them and the greatest: {that you do not associate anything with Him} from His created things; for He is One, Self-Sufficient, Unique, Single none besides Him has true existence to share or resemble Him; {and} that you show {excellence to parents} who are the nearest causes of your coming into being, offering them nothing but

{kindness} in return for their care and nurturing of you; {and} that you {do not kill your children} unjustly out of {fear of poverty} and need, for {We provide for you and for them}; and that you {do not approach immoralities} the shameful deeds, {whether apparent or hidden}; and {do not kill the soul which Allah has forbidden except by right} such as legal retribution, execution of the apostate, stoning of the married adulterer, and other prohibitions for which the Sacred Law has permitted action when they fall under what is made lawful and commanded. {That} which has been mentioned in detail is what {He has enjoined upon you so that you may reason}, hoping that you may be rightly guided to His Oneness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This majestic verse glorifies Allah, the Most Exalted, by declaring His absolute Oneness, His perfect self-sufficiency, His lordship in providing sustenance, and His supreme authority in legislating life and death. It honours the noble Prophet Muhammad ﷺ as the compassionate guide who calls humanity with mercy. Spiritually, it lays the foundation of Tawheed, moral purity, justice, and divine wisdom.

Its Application: Muslims live this verse by preserving pure Tawheed, honouring parents with excellence, trusting Allah for provision, protecting life, avoiding open and hidden sins, and submitting to divine law with understanding seeking guidance through reflection upon Allah's sacred commands.

Du'a for Ummah: O Allah, guide us to Your Oneness and grant us obedience to Your sacred commands.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (152):
(Qur'an 6:152)**

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا
نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَبِعَهْدِ اللَّهِ أَوْفُوا ۗ ذَلِكُمْ وَصَّاكُم
بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

Wa laa taqraboo maalal yateemi illaa billatee hiyaa ahsanu hattaa yablugha
ashuddahoo wa awful kaila walmeezaana bilqisti laa nukallifu nafsan illaa
wus'ahaa wa iza qultum fa'diloo wa law kaana zaa qurbaa wa bi 'ahdil laahi
awfoo; zaalikum wassaakum bihee la'allakum tazakkaroon

And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice;- no burden do We place on any soul, but that which it can bear;- whenever you speak, speak justly, even if a near relative is concerned; and fulfil the covenant of Allah: thus does He command you, that you may remember.

Tafsir ul Jilani: {And} among the prohibitions which the Truth has forbidden you is that {**you do not approach the wealth of the orphan**} nor dispose of it {**except in a manner that is best**} for the orphan and most protective of his interest, through growth and preservation of his property {**until he reaches maturity**} he becomes capable of sound legal conduct; then it is handed over to him after testing and examination. {And} among them also is that you do not diminish or cheat in measure and weight, but {**give full measure and weight with justice**} and do not reduce them; even if maintaining them is extremely difficult, you must exert your utmost ability to establish fairness as much as possible and what is beyond your capacity, {**We do not burden a soul except with its capacity**} and you are excused therein. {And} among them is that you do not incline unjustly in judgments; {**when you speak**} and judge between disputants, {**then be just**} in judgment {**even if**} the one judged for or against {**is a close relative**} from among your kin. And upon you, O judges, is that you do not exceed in rulings beyond what Allah has decreed, but {**fulfill the covenant of Allah**} the All-Wise, the All-Knowing, and act according to His ruling. {That} which has been mentioned is what {**Allah has enjoined upon you so that you may remember**}, hoping that you may take heed, O you who turn toward His Oneness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse glorifies Allah, the Most Just, the All-Wise, by declaring His perfect justice, boundless wisdom, and merciful consideration of human capacity. It honours the noble Prophet Muhammad ﷺ as the trustworthy conveyor of divine law. Spiritually, it establishes integrity, social justice, trust, and faithful fulfillment of Allah's sacred covenant in every aspect of life.

Its Application: Muslims live this verse by safeguarding trusts, especially orphan wealth, conducting business honestly, measuring and weighing fairly, judging without bias, honouring commitments to Allah, and striving for justice even against personal interest remembering Allah's watchful knowledge.

Du'a for Ummah: O Allah, grant us justice, honesty, and faithfulness to Your covenant.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (153):
(Qur'an 6:153)**

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ
لَعَلَّكُمْ تَتَّقُونَ

Wa annna haazaa Siraatee mustaqeeman fattabi'oohu wa laa tattabi'us subula fatafarraqa bikum 'an sabeelih; zaalikum wassaakum bihee la'allakum tattaqoon

Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus does He command you, that you may be righteous.

Tafsir ul Jilani: {And} know, O you who incline toward My Oneness, {that this} namely what has been mentioned in this surah of commands, prohibitions, unlawful and lawful matters, rulings, subtle indications, and etiquettes of conduct {is My path} leading to My Oneness, {straight} upright without deviation or crookedness; {so follow it} that you may attain success upon it, {and do not follow the various paths} the divided and differing ways, {lest they separate you} and cause you to stray {from His path} the path of His essential Oneness. {That} namely following the paths of Tawheed is what {Allah has enjoined upon you so that you may become righteous}, hoping that thereby you guard yourselves against corrupt desires and false opinions that mislead from the path of truth and His Divine Oneness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This majestic verse glorifies Allah, the Most High, by declaring that the straight path belongs solely to Him and leads to His Divine Oneness, reflecting His supreme wisdom and mercy in legislating guidance. It honours the noble Prophet Muhammad ﷺ as the faithful guide to that straight path. Spiritually, it calls hearts to unity, steadfastness, and reverent consciousness of Allah.

Its Application: Muslims live this verse by adhering strictly to the Qur'an and authentic Sunnah, avoiding sectarian deviation, rejecting corrupt desires, seeking knowledge with sincerity, remaining united upon Tawheed, and constantly evaluating their path to ensure it aligns with Allah's straight way.

Du'a for Ummah: O Allah, keep us firm upon Your straight path and protect us from deviation.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (154):
(Qur'an 6:154)**

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ
بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ

Summa aatainaa Moosal Kitaaba tammaaman 'alal lazeee ahsana wa tafseelal
likulli shai'inw wa hudanw wa rahmatal la'allahum biliqaaa'i Rabbihim
yu'minoon

Moreover, We gave Musah the Book, completing (Our favour) to those who would do right, and explaining all things in detail,- and a guide and a mercy, that they might believe in the meeting with their Lord.

Tafsir ul Jilani: {Then} know that We {gave} from the station of Our generosity {Musah the Book} complete meaning the Torah clarifying the path of truth {as a completion upon the one who excelled} in its explanation and clarification; {and} therein We also made {detailed explanation of all things} from created matters and corruptions related to the world of dominion and visible existence; {and guidance} consisting of knowledges and realities connected to the unseen realm of the spiritual kingdom; {and mercy} through unveilings and witnessing that remove attachments altogether and free souls from all other-than-Him entirely; {so that they might believe in the meeting with their Lord}, hoping that they may realize the rank of certainty first knowledge of certainty, then vision of certainty, then ultimate truth of certainty.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse glorifies Allah, the Most Generous and All-Wise, by declaring that He bestowed the Torah as complete guidance, detailed wisdom, spiritual illumination, and mercy. It honours His great Prophet Musa (peace be upon him) as the chosen recipient of divine revelation. Spiritually, it calls humanity to ascend through degrees of certainty toward true meeting with their Lord.

Its Application: Muslims practice this verse by valuing revelation as complete guidance, seeking sacred knowledge deeply, purifying the heart from attachments, increasing certainty through reflection and worship, and living with conscious preparation for the meeting with Allah, the Most High.

Du'a for Ummah: O Allah, grant us true certainty and prepare us for meeting You.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (155):
(Qur'an 6:155)**

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

Wa haazaa Kitaabun anzalnaahu Mubaarakun fattabi'oohu wattaqoo la'al lakum turhamoon

And this is a Book which We have revealed as a blessing: so follow it and be righteous, that you may receive mercy:

Tafsir ul Jilani: {And this} the Qur'an {is a Book We have sent down} completing the objectives of the previous scriptures and reviving its wisdom and rulings; {blessed} abundant in goodness and benefit for whoever believes in it and affirms it as true; {so follow it} O you who turn toward the Divine Oneness, comply with all its commands and avoid all its prohibitions; {and be mindful} of denying it or casting doubt upon it and upon the one to whom it was revealed; {so that you may receive mercy} and thereby discover and attain the vast expanse of Tawheed.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This exalted verse glorifies Allah, the Most High, by declaring that He revealed the Qur'an as a blessed, life-giving, and perfect completion of prior revelation. It honours the noble Prophet Muhammad ﷺ, the chosen recipient of this majestic Book. Spiritually, it calls humanity to obedience, reverence for revelation, and pursuit of divine mercy through Tawheed.

Its Application: Muslims live this verse by reading the Qur'an daily, implementing its commands, avoiding its prohibitions, defending its honour, loving the Messenger ﷺ to whom it was revealed, and seeking Allah's mercy through sincere adherence to its guidance.

Du'a for Ummah: O Allah, make the Qur'an our guide and grant us Your mercy through it.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (156):
(Qur'an 6:156)**

أَنْ تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَيَّ طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ

An taqooloo inna maaa unzilal Kitaabu 'alaa taaa'ifataini min qablinaa wa in kunnaa 'an diraasatihim laghaafileen

Lest you should say: "The Book was sent down to two Peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study:"

Tafsir ul Jilani: We sent down the Qur'an after the Torah and the Gospel even though most rulings of the divine books are shared lest {you say}, O people, {the Book was only sent down to two groups before us} the Jews and the Christians and in their language and upon their tongues, so you excuse yourselves from accepting the divine rulings, saying: {and indeed we were unaware of their study} their recitation and learning due to our ignorance of their language, {truly heedless}.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse glorifies Allah, the Most Just and Most Wise, by showing that He perfected His proof upon humanity through sending the Qur'an in clarity, leaving no excuse for denial. It honours the noble Prophet Muhammad ﷺ, upon whom the final revelation descended as universal guidance. Spiritually, it establishes accountability, removes excuses, and affirms divine justice.

Its Application: Muslims live this verse by valuing the Qur'an as a direct, clear guidance in their own language, removing excuses for ignorance, studying it sincerely, acting upon its rulings, and recognizing their accountability before Allah for accepting or rejecting its truth.

Du'a for Ummah: O Allah, remove all excuses from our hearts and guide us through Your Qur'an.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (157):
(Qur'an 6:157)**

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ ۖ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى
وَرَحْمَةً ۖ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَن آيَاتِنَا
سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ

Aw taqooloo law annanaa unzila 'alainal kitaabu lakunnaaa ahdaa minhum;
faqad jaaa'akum baiyinatun mir Rabbikum wa hudanw wa rahmah; faman
azlamu mimman kazzaba bi Aayaatil laahi wa sadafa 'anhaa; sanajzil lazeena
yasdifoona 'an Aayaatinaa sooo'al 'azaabi bima kaanoo yasdifoon

Or lest you should say: "If the Book had only been sent down to us, we should have followed its guidance better than they." Now then has come unto you a clear (sign) from your Lord,- and a guide and a mercy: then who could do more wrong than one who rejects Allah's signs, and turns away therefrom? In good time shall We requite those who turn away from Our signs, with a dreadful penalty, for their turning away.

Tafsir ul Jilani: {Or} that you may say, sighing and wishing: {If only the Book had been sent down upon us} as it was sent to them, {we would have been more guided than they} due to the sharpness of our minds and purity of our hearts. But when Allah, Glorious and Exalted, knew of your readiness, {indeed a clear proof has come to you} from your Lord, who nurtured you with capacities and potential for Tawheed, showing it clearly, revealing it even to those hidden from the certainties of knowledge; {and guidance} leading them to the rank of visual certainty; {and mercy} protecting your identity from the

eyes of your insight and enriching you in the reality of truth. In summary: if you had obeyed according to it, your knowledge would have become actual sight, and your sight truth. **{So who is more unjust than the one who denies the signs of Allah}** after hearing their descriptions and special qualities from Allah, **{and turns away}** obstinately and arrogantly from them? Allah **{will recompense}** in His name the avenger **{those who turn away from Our signs}** with **{a grievous punishment}** for what they **{were rejecting}** arrogantly refusing to accept them without any definitive proof, whether rational or textual

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Wise and All-Knowing, by demonstrating His justice and mercy in sending clear guidance suited to humanity's capacities. It honours the noble Prophet Muhammad ﷺ as the bearer of this final, perfect revelation. Spiritually, it emphasizes readiness of heart, sincere acceptance of divine proof, and warning against arrogance and denial.

Its Application: Muslims apply this verse by sincerely seeking understanding of the Qur'an, embracing its guidance, submitting without pride, reflecting on Allah's mercy, and avoiding arrogance or rejection of His clear signs.

Du'a for Ummah: O Allah, make us receptive to Your guidance and protect us from denial and arrogance.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (158):
(Qur'an 6:158)**

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا حَيْرًا قُلِ انْتَضِرُوا إِنَّا مُنْتَظِرُونَ

Hal yanzuroona illaaa an ta'tiyahumul malaaa'ikatu aw ya'tiya Rabbuka aw ya'tiya ba'du Aayaati Rabbik; yawma ya'tee ba'du Aayaati Rabbika laa yanfa'u nafsana eemaanuhaa lam takun aamanat min qablu aw kasabat fee eemaanihaa khairaa; qulin taziroo innaa muntaziroon

Are they waiting to see if the angels come to them, or your Lord (Himself), or certain of the signs of your Lord! the day that certain of the signs of your Lord do come, no good will it do to a soul to believe in them then if it believed not before nor earned righteousness through its faith. Say: "Wait you: we too are waiting."

Tafsir ul Jilani: **{Do they await}** what they procrastinate and delay concerning faith **{except that the angels come to them}** the angels of punishment as they

came to past nations, to compel them to it, **{or that your Lord comes}** they stubbornly demand the coming of your Lord, as the Jews demanded when they said: **{Show us Allah openly}** [An-Nisa: 153], **{or that some of the signs of your Lord come}** indicating the fulfillment of the first creation, called the signs of the Hour. In summary: **{The day when some of the signs of your Lord come, no soul's faith will benefit it}** because it is then compelled to Him, and faith will not profit during punishment or compulsion; for faith is an act of volitional and proof-based worship. **{It did not believe before}** a soul that did not believe before the manifestation of compulsion **{or}** did not **{earn any good in its faith}** accepted by Allah. **{Say}** to those who await in mockery: **{Wait}** for what you imagine and suppose; **{indeed, We are waiting}** until the appointed time and the coming of punishment upon you for your disbelief and shirk.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Wise and Most Just, by showing that faith must be voluntary and sincere, not compelled. It honours the noble Prophet Muhammad ﷺ by affirming his guidance and exposing those who mock or delay submission. Spiritually, it emphasizes the necessity of sincere, timely belief and warns of inevitable divine accountability for procrastination and arrogance.

Its Application: Muslims apply this verse by believing sincerely without delay, submitting voluntarily to Allah's guidance, avoiding procrastination in faith and worship, and preparing for accountability, knowing that coerced belief carries no reward with Allah.

Du'a for Ummah: O Allah, make our faith sincere and steadfast before any trial or compulsion reaches us.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (159):
(Qur'an 6:159)**

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ؕ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ

Innal lazeena farraqoo deenahum wa kaanoo shiya'allasta minhum fee shaiyy';
innamaaa amruhum ilallaahi summa yunabbi'uhum bimaa kaanoo yaf'aloon

As for those who divide their religion and break up into sects, you have no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did.

Tafsir ul Jilani: Then Allah, Glorious and Exalted, said: **{Indeed, those who divide their religion}** which leads to His Divine Oneness without dispute or deviation **{and become sects}** they split into differing, partisan, and biased

groups. As the Prophet Muhammad ﷺ said: “The Jews divided into seventy-one sects, all of them in the Hellfire except one which is saved, and the Christians divided into seventy-two sects, all of them in the Hellfire except one which is saved, and my Ummah will divide into seventy-three sects, all of them in the Hellfire except one.” **{You are not}** O most perfect of Messengers ﷺ, **{of them}** in their way or reform, **{in anything}**; rather, **{their affair is only to Allah}** when they dispute and gather toward Him. **{Then He will inform them}** and make them aware **{of what they used to do}** in the first creation, which is the abode of trial.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most High, by affirming His ultimate authority over all divided groups and His perfect justice. It honours the noble Prophet Muhammad ﷺ by clarifying that he is not responsible for sectarian disputes. Spiritually, it teaches that human division and partisan behaviour are accountable before Allah, who alone judges actions in the world of trial.

Its Application: Muslims practice this verse by maintaining unity upon authentic Tawheed, avoiding partisan divisions, following the Qur’an and Sunnah, and leaving disputes in matters of guidance to Allah’s judgment, focusing instead on sincere worship and righteous conduct.

Du’a for Ummah: O Allah, keep us united upon Your guidance and protect us from division and sectarianism.

**Juz Wa Law Annanaa (8) Surah Al An’aam (6) Ayat (160):
(Qur’an 6:160)**

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ
Man jaaa'a bilhasanati falahoo 'ashru amsaalihaa wa man jaaa'a bissaiyi'ati
falaa yujzaaa illaa mislahaa wa hum laa yuzlamoon

He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them.

Tafsir ul Jilani: **{Whoever brings a good deed}** therein, **{for him}** according to Allah’s grace, **{is ten times its like}** in reward, as an act of generosity and recompense; **{and whoever brings an evil deed}** therein, **{will not be recompensed except its like}** according to Allah’s justice. **{And they}** concerning the recompense of evil, **{will not be wronged}** for no injustice occurs on that Day.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Just and Most Generous, by revealing His perfect balance of mercy and justice in rewarding good deeds and punishing evil. It honours the noble Prophet Muhammad ﷺ as the bearer of this divine guidance. Spiritually, it emphasizes accountability, encourages virtuous action, and reassures that no soul will be treated unjustly.

Its Application: Muslims apply this verse by performing good deeds sincerely for Allah, avoiding evil, trusting in His just recompense, and striving to multiply goodness in thought, word, and action, knowing that Allah rewards fairly and mercifully.

Du'a for Ummah: O Allah, grant us abundant good deeds and protect us from evil, rewarding us with Your perfect justice.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (161):
(Qur'an 6:161)**

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قَيْمًا مِثْلَ مَا كَانَتْ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ
Qul innanee hadaane Rabbeee ilaa Siraatim Mustaqeemin deenan qiyamam
Millata Ibraaheema haneefaa; wa maa kaana minal mushrikeen

Say: "Verily, my Lord has guided me to a way that is straight,- a religion of right,- the path (trod) by Abraham the true in Faith, and he (certainly) joined not gods with Allah."

Tafsir ul Jilani: {Say} O most perfect of Messengers ﷺ, sent to all creation: {Indeed, I} though I am a human like you {have been guided by my Lord} who nurtured me with all forms of gentleness and generosity, {to a straight path} leading to His Divine Oneness, and He granted me from His grace {a firm religion} upright and established, {the religion of Abraham, inclining toward truth} turning away from false religions and corrupt opinions; {and I was never among the polytheists} at any time.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most High, for granting perfect guidance and a straight, upright religion, reflecting His infinite grace and wisdom. It honours the noble Prophet Muhammad ﷺ as the exemplary Messenger guided to the pure path of Abraham. Spiritually, it teaches submission to divine guidance, adherence to monotheism, and rejection of all forms of polytheism and falsehood.

Its Application: Muslims live this verse by following the straight path of Tawheed, emulating Prophet Muhammad ﷺ in obedience, practicing the pure

faith of Abraham, avoiding all forms of shirk, and maintaining integrity in belief and action.

Du'a for Ummah: O Allah, guide us to Your straight path and keep us firm in pure monotheism.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (162):
(Qur'an 6:162)**

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Qul inna Salaatee wa nusukee wa mahyaaya wa mamaatee lillaahi Rabbil
'aalameen

**Say: "Truly, my prayer and my service of sacrifice, my life and my death,
are (all) for Allah, the Cherisher of the Worlds:**

Tafsir ul Jilani: {Say} O most perfect of Messengers ﷺ, manifesting the Divine Oneness and entrusting all your affairs what has passed upon you and what has appeared from you to your Lord: **{Indeed, my prayer}** that is, my inclination of all my limbs and organs **{and}** all **{my acts of worship}** which bring me closer to Allah and serve as my means of approach, **{and}** in summary, all the **{essentials of my life and my death}** are sincerely **{for Allah}** the One, the Self-Sufficient, the Controller of His dominion and kingship, by His will and choice, for He is **{the Lord of the worlds}**.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most High and Sovereign of all worlds, by highlighting total devotion and submission. It honours the noble Prophet Muhammad ﷺ as the perfect exemplar whose every act of life, death, worship, and prayer is solely for Allah. Spiritually, it teaches sincere worship, absolute dedication, and recognition of Allah's authority over all existence.

Its Application: Muslims live this verse by dedicating all acts of worship, daily routines, and life decisions to Allah, performing prayers and deeds sincerely, seeking nearness to Him, and maintaining constant awareness of His Lordship over all creation.

Du'a for Ummah: O Allah, accept all our deeds and lives for Your sake alone and make us sincere in worship.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (163):
(Qur'an 6:163)**

لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

No partner has He: this am I commanded, and I am the first of those who bow to His will.

Tafsir ul Jilani: {He has no partner} none disputes with Him, nor any equal competes with Him; nothing truly exists besides Him. {And with that} total entrustment and sincerity {I am commanded} to proclaim His Oneness, {and I am the first of the Muslims} the foremost in recognizing and manifesting Divine Oneness openly.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the One and Only, whose sovereignty and uniqueness are absolute, beyond any rival or equal. It honours the noble Prophet Muhammad ﷺ as the foremost Muslim, devoted to pure monotheism. Spiritually, it teaches complete sincerity, submission, and exclusive worship of Allah, exemplifying total Tawheed in belief, words, and deeds.

Its Application: Muslims live this verse by dedicating all worship solely to Allah, avoiding any form of association, being sincere in prayer and obedience, and striving to manifest Tawheed in every aspect of life.

Du'a for Ummah: O Allah, make us steadfast in Your Oneness and sincere in worship, free from all partners or rivals.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (164):
(Qur'an 6:164)**

قُلْ أَغْيَرَ اللَّهُ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

Qul aghairal laahi abghee Rabbanw wa Huwa Rabbu kulli shaiyy'; wa laa taksibu kullu nafsin illaa 'alaihaa; wa laa taziru waaziratunw wizra ukhrraa; summa ilaa Rabbikum marji'ukum fa yunabbi'ukum bima kuntum feehi takhtalifoon

Say: "Shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist)? Every soul draws the field of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein you disputed."

Tafsir ul Jilani: {Say} O most perfect of Messengers ﷺ, confronting those who oppose you in the path of Divine Oneness and argue by asserting partners to Him, expecting your approval of their shirk {**Other than Allah**} the One, Unique in His essence {**do I seek**} or take as {**Lord**} and Sustainer? {**And indeed He**} by His essence, names, and attributes {**is the Lord of all things**} and their Creator, bringing them into existence from nonexistence. {**And**} when you speak to them with the word of truth, they oppose and falsify; {**no soul earns**} any crime or sin {**except**} that it bears {**its own burden**}, and {**no bearer of burden**} bears the burden of another; each is responsible for what it earned whether good or evil. {**Then**} after the completion of the first creation, {**to your Lord is your return**} like a shadow returning to its Owner {**and He will inform you of what you used to differ in**} distinguishing truth from falsehood, guidance from misguidance, care from calamity, and reward from punishment.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Lord of all, the Unique, the Creator, and the Ultimate Judge. It honours the noble Prophet Muhammad ﷺ as the truthful Messenger confronting shirk and guiding to Tawheed. Spiritually, it teaches accountability for every soul's deeds, the impossibility of transferring guilt, and the certainty of ultimate return to Allah for final judgment and guidance.

Its Application: Muslims live this verse by affirming pure monotheism, avoiding shirk, taking full responsibility for their actions, acting righteously, and seeking guidance from Allah, knowing that every deed will be judged and recompensed by Him alone.

Du'a for Ummah: O Allah, keep us firm in Tawheed and make us accountable only for our own righteous deeds.

**Juz Wa Law Annanaa (8) Surah Al An'aam (6) Ayat (165):
(Qur'an 6:165)**

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوكُمْ فِي مَا آتَاكُمْ ۗ
إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

Wa Huwal lazee ja'alakum khalaaa'ifal ardi wa rafa'a ba'dakum fawqa ba'din darajaatil liyabluwakum fee maaa aataakum; inna Rabbaka saree'ul 'iqaabi wa innahoo la Ghafoorur Raheem

It is He Who has made you (His) agents, inheritors of the earth: He has raised you in ranks, some above others: that He may try you in the gifts

He has given you: for your Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful.

Tafsir ul Jilani: {And} how can they deny the Oneness of the Truth and His sovereignty over you, when He, Glorious and Exalted, {is He who made you successors on the earth} heirs capable of manifesting all His attributes {and raised some of you above others in degrees} in bearing His qualities and exhibiting His noble ethics, {to test you} and examine {in what He has given you} of capacities and potential, whether you will employ them for the purpose for which you were created or not. {Indeed, your Lord} O most perfect of Messengers ﷺ, {is swift in punishment} for misuse of innate gifts in matters not relevant to Him, {and indeed He} is also {Forgiving} for those who awaken and seek forgiveness, {Merciful} toward those who repent and seek guidance.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most High, as the Creator and Supreme Judge, who grants ranks and capacities to test humanity. It honours the noble Prophet Muhammad ﷺ as the guide and exemplar of rightful conduct. Spiritually, it teaches accountability, the significance of using one's gifts for Allah's purpose, and the balance of divine justice and mercy.

Its Application: Muslims practice this verse by using their abilities, knowledge, and opportunities to serve Allah, striving to fulfill their purpose, avoiding misuse, seeking forgiveness for mistakes, and cultivating mindfulness of Allah's swift justice and encompassing mercy.

Du'a for Ummah: O Allah, help us use Your blessings rightly, forgive our faults, and grant us Your mercy always.

Conclusion of Surah Al An'aam:

O you who turn toward the Truth, seeking the path of His Oneness, may Allah grant success to your endeavor and guide you to your goal: detach and free yourself from the demands of carnal desires, bodily pleasures, and illusory or imagined whims, and direct the spiritual faculties within you to their Source. Follow the traces of the chosen Prophet Muhammad ﷺ, whom Allah selected above all His messengers and prophets, sending him as the manifestation of Divine Oneness. He was granted a comprehensive Book encompassing all the benefits of previous scriptures, with additions they lacked, fully clarifying the path to complete monotheism. After his sending, no further major guide is required; as Allah said: [Al-Ma'idah: 3]. The Prophet ﷺ said: "I was sent to perfect noble character." After his mission and the revelation of the Book, the seeker of Divine Oneness must adhere fully to the Prophet ﷺ, emulating his

teachings in all aspects, with complete trust and certainty, free from doubts, whims, or misleading suggestions from devils of desire such as pride, ostentation, or seeking reputation. In sum, one must approach Divine Oneness through voluntary annihilation of the ego, setting aside the necessities and impulses of worldly life, until one attains the station of intimacy with Allah, embodying His noble character, aided by His guidance and attraction. When your inner and outer self are purified from distractions, you achieve certainty of your Lord, witnessing Him directly, and it becomes rightful to say: **{Indeed, my prayer, my rites of worship, my life, and my death are for Allah, the Lord of the worlds; He has no partner}** [Al-An‘am: 162–163]. **{Our Lord, grant us mercy from Yourself, and prepare for us our affairs rightly}** [Al-Kahf: 10].

التفسير

الجامع

Juz No. 8

وَ لَوْ أَنَّنَا

Wa Law Annanaa

Surah No. 7

سُورَةُ الْأَعْرَافِ

مَكِّيَّةٌ

Surah Al A'raaf
Makkiyyah

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (1):
(Qur'an 7:1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

المص

Alif-Laam-Meem-Swaad

Alif-Laam-Meem-Swaad

Tafsir ul Jilani: {Alif Lam Mim Sad} O complete and perfected human, worthy of perfecting creation, honoured and supported for guiding them to the Oneness of the Essence, the Attributes, and the Actions; truthful and pure in yourself from the impurities of the people of deviation and misguidance these are the subtle and manifest traces and signs, fitting to be sought for guidance and discovered by the people of spiritual taste and perfection, sanctified from the blemishes of doubts and the darkness of illusions, pure from the confusions of intellects and the conjectures of dreams, suitable to be perceived with insight and taken as proof for affirming the Oneness of the All-Knowing, the All-Aware, the Most Holy, the Source of Peace.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse magnificently exalts Allah, the Most High, the All-Knowing, the Most Holy, affirming His absolute Oneness in Essence, Attributes, and Actions. It profoundly honours Prophet Muhammad ﷺ as the perfected, purified, and divinely supported guide, manifesting his supreme rank and sacred trust. Spiritually, it teaches that revelation illuminates hearts, dispels doubts, refines intellects, and leads seekers to sincere witness of Allah's transcendent unity.

Its Application: Muslims practice this verse daily by purifying intentions, strengthening certainty in Allah's Oneness, following Prophet Muhammad ﷺ faithfully, reflecting on divine signs, and seeking beneficial knowledge that removes doubts and deepens spiritual insight.

Du'a for Ummah: O Allah, purify our hearts and guide us to Your perfect Oneness through Your noble Messenger.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (2):
(Qur'an 7:2)

كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي سَدْرِكَ حَرَجٌ مِنْهُ لِتُنذِرَ بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ

Kitaabun unzila ilaika falaa yakun fee sadrika harajum minhu litunzira bihee
wa zikraa lilmu'mineen

A Book revealed unto you,- So let your heart be oppressed no more by any difficulty on that account, that with it you might warn (the erring) and teach the Believers).

Tafsir ul Jilani: {A Book} encompassing all the benefits, rulings, and indications of the revealed books, speaking of all conditions occurring in the first and the last existence; {sent down to you} O guide of the misguided, as a strengthening for you and as a promotion of what you were commanded with; {so let there not be in your chest any distress} constriction and hardship arising {from it} that is, from spreading it and conveying it out of fear of enemies rather, it was only sent down to you {that you may warn by it} that is, by its warnings and admonitions how many have strayed from the path of truth and turned away from it in ignorance and stubbornness; {and} that you may remind, through its promises and glad tidings, those who are granted success in remembering the original abode and the true home; for it is {a reminder for the believers}, those certain of the Oneness of the Truth and turning to Him with sincere resolve.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This majestic verse glorifies Allah, the Most High, whose perfect Book encompasses all wisdom, rulings, and realities of both worlds. It honours Prophet Muhammad ﷺ as the divinely strengthened guide of the misguided, entrusted with fearless proclamation and noble warning. Spiritually, it teaches that the Qur'an awakens hearts, distinguishes truth from stubborn falsehood, and nurtures certainty in Allah's absolute Oneness for sincere believers.

Its Application: Muslims live this verse daily by studying and conveying the Qur'an courageously, warning with wisdom, giving glad tidings with mercy, fearing none but Allah, and renewing sincere resolve toward Him and the eternal home.

Du'a for Ummah: O Allah, strengthen us to convey Your Book with courage and sincere resolve.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (3):
(Qur'an 7:3)**

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مَن دُونِهِ أُولَئِكَ قَلِيلًا مَّا تَذَكَّرُونَ

Ittabi'oo maaa unzila 'ilaikum mir Rabbikum wa laa tattabi'oo min dooniheee
awliyaaa'a; qaleelam maa tazakkaroon

Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is you remember of admonition.

Tafsir ul Jilani: {Follow} O believers who are turning toward Tawhid **{what has been sent down to you from your Lord}** upon the tongue of your Prophet **{and do not follow}** after his sending and his call **{besides Him}** Glorified is He **{allies}** whom you take as patrons and to whom you turn in your affairs from among jinn and mankind; for he is the Seal of Prophethood, so it is upon you to follow him, even though **{little indeed}** only a small faction **{do you remember}** and take admonition from his reminder and exhortation, lest you be inclined by the desires of your souls for status, wealth, and leadership which lead to placing yourselves above the Qur'an and your peers.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse exalts Allah, the Most High and Glorified, as the sole Lord whose revelation alone deserves absolute obedience and whose authority transcends all false allies. It honours Prophet Muhammad ﷺ as the Seal of Prophethood, the final and divinely appointed guide whose command must be followed above all others. Spiritually, it warns that true remembrance protects believers from ego, pride, and worldly ambition, anchoring hearts firmly to the Qur'an and sincere Tawhid.

Its Application: Muslims practice this verse daily by prioritizing the Qur'an and Sunnah over desires, rejecting un-Islamic influences, renewing sincere Tawhid, resisting pride and worldly ambition, and faithfully following Prophet Muhammad ﷺ in belief, worship, and character.

Du'a for Ummah: O Allah, keep us steadfast upon Your revelation and sincere in following Your noble Messenger.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (4):
(Qur'an 7:4)**

وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ

Wa kam min qaryatin ahlaknaahaa fajaaa'ahaa ba'sunaa bayaatan aw hum qaaa'iloon

How many towns have We destroyed (for their sins)? Our punishment took them on a sudden by night or while they slept for their afternoon rest.

Tafsir ul Jilani: {And} upon you is that you not be deceived by it, but remember **{how many}** numerous **{of}** the people of **{a town}** possessing insolence and

luxury {**We destroyed it**} by sending down Our overpowering might upon it, until they deserved destruction because of their disbelief and wrongdoing {**so Our punishment came to it**} Our irresistible might {**by night**} while they were asleep in the slumber of arrogance and heedlessness {**or while they were resting at midday**}, enjoying comfort and presence in indulgence.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This mighty verse glorifies Allah, the Most High, whose overwhelming power and perfect justice manifest in seizing arrogant nations without hindrance. It indirectly honours Prophet Muhammad ﷺ as the truthful warner conveying these divine realities with mercy and sincerity. Spiritually, it awakens hearts from heedlessness, warning against pride, luxury, and injustice, and calling believers to humility before Allah's supreme majesty.

Its Application: Muslims practice this verse daily by avoiding arrogance, remembering Allah's justice, repenting from wrongdoing, living humbly despite blessings, and remaining vigilant against heedlessness in comfort and prosperity.

Du'a for Ummah: O Allah, protect us from arrogance and save us from heedlessness and sudden punishment.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (5):
(Qur'an 7:5)**

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأُسْنَاهُمْ إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ

Famaa kaana da'waahum iz jaaa'ahum ba'sunaa illaaa an qaalooo innaa kunnaa
zaalimeen

**When (thus) Our punishment took them, no cry did they utter but this:
"Indeed we did wrong."**

Tafsir ul Jilani: {**So their call**} that is, their supplication and pleading {**when Our punishment came to them**} that is, when Our overpowering might appeared against them {**was nothing but that they said**} humbly, drawing near, confessing: {**Indeed, we were wrongdoers**}; yet after they admitted their injustice / wrong and were compelled in desperation, We did not regard their admission and confession.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This awe-inspiring verse glorifies Allah, the Most High, whose irresistible justice manifests when His decree unfolds and whose perfect wisdom renders forced confessions futile after defiance. It honours Prophet Muhammad ﷺ as the truthful warner conveying this solemn reality before consequences descend. Spiritually,

it teaches that sincere repentance must precede accountability, for regret at the moment of punishment cannot replace humble obedience to Allah, the Most Just.

Its Application: Muslims practice this verse daily by repenting before wrongdoing hardens, responding to warnings sincerely, seeking forgiveness constantly, and living consciously before Allah's perfect justice overtakes heedlessness.

Du'a for Ummah: O Allah, grant us sincere repentance before regret overtakes us.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (6):
(Qur'an 7:6)**

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ

Falanas 'alannal lazeena ursila ilaihim wa lanas 'alannal mursaleen

Then shall we question those to whom Our message was sent and those by whom We sent it.

Tafsir ul Jilani: {So We shall surely question} We shall certainly examine and make manifest in the later existence their conditions which they were upon in the first existence first {those to whom messengers were sent} regarding what they did with them when they called them to Our obedience and submission; {and} after what appeared from them became evident, {We shall surely question} secondly concerning their condition from {the messengers}, those conveying to them Our commands and prohibitions, about their acceptance, denial, and affirmation, after what appeared from them also became evident.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This majestic verse glorifies Allah, the Most High, whose perfect justice and all-encompassing knowledge will question both nations and messengers with absolute fairness on the Day of Resurrection. It honours Prophet Muhammad ﷺ and all noble messengers as truthful conveyors of divine commands, whose mission will be vindicated before Allah, the Supreme Judge. Spiritually, it awakens hearts to accountability, reminding every soul that actions, responses, and intentions will be openly manifested before Allah's majestic court.

Its Application: Muslims practice this verse daily by living with awareness of accountability, obeying Allah sincerely, honouring the message of Prophet Muhammad ﷺ, responding faithfully to guidance, and preparing truthful answers for the Day they stand before their Lord.

Du'a for Ummah: O Allah, grant us truthful answers on the Day we are questioned before You.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (7):
(Qur'an 7:7)**

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ ۖ وَمَا كُنَّا غَائِبِينَ

Falanaqussanna 'alaihim bi'ilminw wa maa kunnaa ghaaa'ibeen

And verily, We shall recount their whole story with knowledge, for We were never absent (at any time or place).

Tafsir ul Jilani: {So We shall surely recount to them} all their conditions and deeds that proceeded from them in detail {with knowledge} from which nothing of their actions escapes; {and} how could anything of their deeds depart from the scope of Our knowledge, when {We were not absent} from them, but ever present with them, witnessing all their states.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This majestic verse glorifies Allah, the Most High, whose perfect and all-encompassing knowledge leaves nothing hidden, and whose supreme awareness witnesses every action openly and secretly. It honours Prophet Muhammad ﷺ as the truthful conveyor of this awe-inspiring reality of divine accountability. Spiritually, it instills muraqabah constant awareness that Allah is ever-present purifying intentions and urging sincere obedience before His majestic gaze.

Its Application: Muslims practice this verse daily by remembering that Allah sees all deeds, correcting intentions, avoiding hidden sins, increasing sincere worship, and living with constant awareness of His nearness and perfect knowledge.

Du'a for Ummah: O Allah, make us ever mindful of Your perfect knowledge and constant presence.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (8):
(Qur'an 7:8)**

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۖ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Walwaznu Yawma'izinil haqq; faman saqulat mawaa zeenuhoo fa-ulaaa'ika humul muflihoon

The balance that day will be true (to nicety): those whose scale (of good) will be heavy, will prosper:

Tafsir ul Jilani: {**And the balance**} set for evaluating the deeds of the servants {**that Day**} that is, the time when hidden secrets are revealed and veils are lifted {**the Truth**} that is, the established and verified reality; so that sinners have no argument with Allah. {**So, whoever's scales are heavy**} with abundant righteous deeds and plentiful goodness and charity, {**those**} are the fortunate and purified ones, {**they are the successful**}, the ones attaining the greatest reward and the highest rank.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse glorifies Allah, the Most High, as the ultimate Judge whose justice is perfect and absolute, establishing the scales of deeds with fairness. It honours Prophet Muhammad ﷺ as the trustworthy conveyor of this divine truth, guiding believers toward righteous action. Spiritually, it teaches that every deed counts, and abundant goodness leads to success, purifying the soul and elevating one's rank before Allah.

Its Application: Muslims practice this verse daily by performing righteous deeds, giving charity, avoiding sins, balancing actions with accountability, and striving to increase goodness and obedience to Allah.

Du'a for Ummah: O Allah, make our deeds heavy with goodness and grant us true success.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (9):
(Qur'an 7:9)**

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

Wa man khaffat mawaazeenuhoo fa ulaaa'ikal lazeena khasirooo anfusahum
bimaa kaanoo bi Aayaatinaa yazlimoon

Those whose scale will be light, will be their souls in perdition, for that they wrongfully treated Our signs.

Tafsir ul Jilani: {**And whoever's scales are light**} due to few good deeds and abundant sins, {**those**} the wretched, doomed ones are {**the ones who have lost their souls**} and gained nothing for them in the abode of trial, {**because of what they were**} that is, due to what they were {**regarding Our signs**} indicating Our Oneness, {**wronging**} by denying them unjustly and with hostility.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This solemn verse glorifies Allah, the Most High, as the perfectly Just, whose signs clearly guide to His Oneness and whose judgment is absolute. It honours Prophet

Muhammad ﷺ as the divinely appointed warner, conveying Allah's warnings with truth. Spiritually, it reminds believers that negligence in good deeds and denial of divine guidance leads to ultimate loss, emphasizing accountability and awareness of one's spiritual state.

Its Application: Muslims practice this verse daily by avoiding sins, acknowledging and acting upon Allah's signs, increasing good deeds, and sincerely following Prophet Muhammad ﷺ to safeguard their souls.

Du'a for Ummah: O Allah, protect our souls from loss and guide us to act upon Your signs.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (10):
(Qur'an 7:10)**

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ

Wa laqad makkannaakum fil ardi wa ja'alnaa lakum feehaa ma'aayish;
qaleelam maa tashkuroon

It is We Who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life: small are the thanks that you give!

Tafsir ul Jilani: {And} from the utmost of Our generosity and kindness toward you, O children of Adam, indeed We {have firmly established you in} a dwelling {on the earth and made for you therein livelihoods} suitable provisions so that you may live in comfort and enjoy them gratefully for Our blessings, directing them toward what We created them for; yet despite the great bounty and immense kindness, {little indeed} that is, very few of you {give thanks} for Our favours, rather most of you deny them and misdirect them according to your corrupt desires.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Merciful, for His immense generosity in granting humans a stable dwelling, livelihoods, and countless blessings. It honours Prophet Muhammad ﷺ as the guide teaching gratitude and the proper use of Allah's gifts. Spiritually, it reminds hearts to recognize divine favours, act rightly, avoid corruption, and remain grateful for the sustenance and ease provided by Allah.

Its Application: Muslims practice this verse daily by expressing gratitude for Allah's blessings, using resources responsibly, avoiding corruption, and following Prophet Muhammad ﷺ guidance in all actions.

Du'a for Ummah: O Allah, make us among those who are truly grateful for Your abundant blessings.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (11):
(Qur'an 7:11)**

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَمْ يَكُنْ مِنَ
السَّاجِدِينَ

Wa laqad khalaqnaakum summa sawwarnaakum summa qulnaa lilmaalaaa'ikatis
judoo li Aadama fa-sajadoo illaaa Ibleesa lam yakum minas saajideen

**It is We Who created you and gave you shape; then We bade the angels
prostrate to Adam, and they prostrate; not so Iblis; He refused to be of
those who prostrate.**

Tafsir ul Jilani: {And} from the universality of Our existence also, indeed We {created you} that is, We determined your forms and revealed your identities from the concealment of nonexistence, {then We fashioned you} that is, We adorned you with Our forms and created you with Our attributes, {then We said to the angels} the guardians engrossed in beholding Our beauty: {Prostrate} humble yourselves, show submission {to Adam} fashioned in Our image, as glorification of Us and honour for him; for he is a manifest mirror reflecting all Our Names and Attributes, and guiding you to the Oneness of Our Essence. After witnessing the traces of all Our Attributes and Names in him, {they prostrated} all of them in humility {except Iblis} who is the head of the spies of wicked souls {was not among the prostrators} even though he was from their ranks when they were commanded, yet he refused to prostrate.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This magnificent verse glorifies Allah, the Most High, for His creative power and perfect attributes, showing His beauty reflected in creation. It honours Prophet Muhammad ﷺ as the messenger who teaches the recognition of Allah's greatness and the necessity of humility. Spiritually, it demonstrates the significance of obedience, submission to divine command, the danger of arrogance, and the reflection of divine attributes in creation for guidance toward Allah's Oneness.

Its Application: Muslims practice this verse daily by submitting humbly to Allah, avoiding arrogance, reflecting on divine creation, and following Prophet Muhammad ﷺ in obedience and sincerity.

Du'a for Ummah: O Allah, grant us humility and obedience, and protect us from the arrogance of Iblis.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (12):
(Qur'an 7:12)**

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ
Qaala maa mana'aka allaa tasjudaa iz amartuka qaala ana khairum minhu
khalaqtanee min naarinw wa khalaqtahoo min teen

(Allah) said: "What prevented you from prostrating when I commanded you?" He said: "I am better than he: You Did create me from fire, and him from clay."

Tafsir ul Jilani: {He said} Glorified is He, revealing what was established in His knowledge and what was hidden of the wicked nature of Iblis: {What prevented you} O Iblis, {from prostrating} to My vicegerent, {when I commanded you} along with your companions? {He said} Iblis replied according to his false ego and corrupt desire: {I am better than him} and superior, {You created me from fire} luminous, {and You created him from clay} dark and dense, and it is not fitting for the excellent to humble themselves before the inferior.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most High, as the All-Knowing, who exposes the hidden arrogance and corruption of Iblis. It honours Prophet Muhammad ﷺ as the teacher of divine truth and the warning of the consequences of pride. Spiritually, it reminds hearts that arrogance and self-exaltation oppose obedience, while true recognition of Allah's wisdom and creation fosters humility and submission.

Its Application: Muslims practice this verse daily by rejecting pride, obeying Allah's commands sincerely, reflecting on their origin, and following Prophet Muhammad ﷺ in humility and submission.

Du'a for Ummah: O Allah, protect us from arrogance and grant us sincere humility before You.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (13):
(Qur'an 7:13)**

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ
Qaala fahbit minhaa famaa yakoonu laka an tatakabbara feehaa fakhruj innaka
minas saaghireen

(Allah) said: "Get you down from this: it is not for you to be arrogant here: get out, for you are of the meanest (of creatures)."

Tafsir ul Jilani: When he disobeyed the obligatory command and failed to perceive its inner secret, which is the Oneness of the Essence; for the command was prostration to the comprehensive manifestation and perfect shadow, directing toward the singular Divine Essence and the true God manifested therein, Allah, Exalted, expelled him from the arena of His glorious presence, saying **{Go down}** O accursed outcast **{from it}** from the realm of majestic Oneness that demands complete humility, rejecting all attachment to others absolutely; **{for it is not}** permissible or correct **{for you to be arrogant therein}** claiming superiority and favour arising from your false ego; **{so depart}** from it, expelled and humiliated, **{indeed you}** wherever you were and wherever you are, **{are of the lowly}**, the humbled and deprived, indeed you are the cause of the lowliness of all other abased ones.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most High, for His perfect justice, wisdom, and majesty in commanding submission to His Oneness and expelling arrogance. It honours Prophet Muhammad ﷺ as the exemplar of humility and obedience to divine command. Spiritually, it teaches that true elevation comes only through submission to Allah, while pride and self-exaltation lead to expulsion, disgrace, and spiritual ruin.

Its Application: Muslims practice this verse daily by humbling themselves before Allah, rejecting pride and ego, obeying His commands sincerely, and following Prophet Muhammad ﷺ in humility and submission.

Du'a for Ummah: O Allah, grant us humility and protect us from arrogance and spiritual downfall.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (14):
(Qur'an 7:14)**

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

Qaala anzirnee ilaa Yawmi yub'ason

He said: "Give me respite till the day they are raised up."

Tafsir ul Jilani: Then, when Iblis despaired of being obeyed and was barred from the arena of glorious presence due to his refusal to prostrate to Adam, **{He said}** seeking vengeance against Adam and pleading to his Lord: **{Grant me respite}** that is, “Delay me, O my Lord, concerning them, that I may mislead and tempt them **{until the Day they are resurrected}**”.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most High, as the All-Knowing and All-Powerful, whose justice bars arrogance and disobedience from His majestic presence. It honours Prophet Muhammad ﷺ as the truthful guide warning believers of Iblis's plots. Spiritually, it teaches vigilance against deception, the subtlety of evil, and the necessity of sincere obedience to Allah alone.

Its Application: Muslims practice this verse daily by seeking protection from Shaytan, following Allah's commands, being mindful of temptation, and obeying Prophet Muhammad ﷺ in all matters.

Du'a for Ummah: O Allah, protect us from Iblis and guide us steadfastly to Your obedience.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (15):
(Qur'an 7:15)**

قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ

Qaala innaka minal munzareen

(Allah) said: "Be you among those who have respite."

Tafsir ul Jilani: {He said} Glorified is He manifesting the secret we previously mentioned in Surah Al-Baqarah: **{Indeed, you are among those reprieved}** among them so that the one who is right may be distinguished from the one who is false, and the rightly guided from the one who is astray.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah's supreme wisdom and mercy in granting respite, showing His perfect justice and knowledge of hearts. It honours the message brought by Prophet Muhammad, guiding truth from falsehood. Spiritually, it reminds believers that divine testing reveals sincerity and that Allah's decree unfolds with profound wisdom.

Its Application: Muslims can reflect on Allah's wisdom, remain patient during trials, follow the guidance taught by Prophet Muhammad, and strive to be among the truthful whose faith becomes evident through obedience, sincerity, and trust in Allah.

Du'a for Ummah: O Allah, bring us among the truthful whose faith becomes evident through obedience, sincerity, and trust in You.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (16):
(Qur'an 7:16)

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

Qaala fabimaaa aghway tanee la aq'udanna lahum Siraatakal Mustaqeem

He said: "Because you have thrown me out of the way, lo! I will lie in wait for them on your straight way:

Tafsir ul Jilani: {He said: So because You have led me astray} : because You have distanced me and expelled me on account of them, {I will surely sit in wait} and firmly remain {for them} to mislead and lead them astray {on Your Straight Path}, : upon Your religion and Your way that leads them to affirm Your Oneness. I will misguide them and whisper to them with various kinds of whisperings: some with immorality and oppression, some with showing off and seeking reputation, and some with corrupt temptations of imagined and illusory pleasures; in summary, I will whisper to them and divert them through various schemes away from the path of Your Oneness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah's absolute authority, wisdom, and justice in allowing trials that reveal sincerity. It honours the guidance conveyed by Prophet Muhammad ﷺ, through which the Straight Path is known. Spiritually, it warns believers about Shaytan's whispers and calls them to rely upon Allah, protect their faith, and remain sincere upon Tawhid.

Its Application: Muslims can apply this verse by seeking Allah's protection from Shaytan daily, maintaining sincere worship, avoiding showing off, holding firmly to the Straight Path taught by Prophet Muhammad ﷺ, and remembering that temptations are tests that strengthen faith and reliance upon Allah.

Du'a for Ummah: O Allah, protect us from Shaytan's whispers and keep us firm upon Your Straight Path.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (17):
(Qur'an 7:17)

ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۗ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

Summa la aatiyannahum mim baini aideehim wa min khalfihim wa 'an aimaanihim wa 'an shamaaa'ilihim wa laa tajidu aksarahum shaakireen

"Then will I assault them from before them and behind them, from their right and their left: Nor wilt you find, in most of them, gratitude (for your mercies)."

Tafsir ul Jilani: {Then} after I cast my whispering into their souls {I will surely come to them from} all their directions {from before them} I will mislead them with sins that occur from in front of them {and from behind them} : with sins that occur from behind them {and} also {from their right sides and from their left sides and} in summary: I will subjugate them and surround them with my misguidance and whispering until {You will not find} O One Who grants honour to every humbled one and guides every seeker of proof {most of them grateful} after they return to You in gratitude, directing what You gave them of blessings to what You commanded them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah Most High by acknowledging His supreme authority and perfect wisdom over His servants. It honours the noble Messenger Prophet Muhammad ﷺ by affirming the truth he conveyed about human trials. Spiritually, it warns believers about surrounding temptations and urges sincere gratitude and obedience.

Its Application: Muslims can apply this verse daily by being vigilant against sins from every direction, remembering Allah constantly, using blessings in obedience, seeking protection from whispers, and renewing gratitude through worship, repentance, and mindful choices throughout the day.

Du'a for Ummah: O Allah, protect us from misguidance, surround us with guidance, and make us among those truly grateful for Your blessings.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (18):
(Qur'an 7:18)**

قَالَ اخْرُجْ مِنْهَا مَذْذُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ

Qaalakhruj minhaa maz'oomam madhooraa; laman tabi'aka minhum la
amla'anna Jahannama minkum ajma'een

(Allah) said: "Get out from this, disgraced and expelled. If any of them follow you,- Hell will I fill with you all."

Tafsir ul Jilani: {Then} when the Truth expelled him, distanced him, and granted him respite as a trial for His servants {He said}, Glorified is He: {Get out} O rejected and expelled one {from it}: from the realm of the people of tawhid {disgraced} bearing blame {and driven away} expelled and deserving

of curse. Do with them what you wish, yet by Allah {**whoever among them follows you**} after I manifested them upon My form, honoured them with My honour above all My creation, breathed into them from My spirit, manifested to them with all My Names and Attributes, sent to them My prophets and My Messenger, and revealed to them My books to clarify the path of My Oneness; I will certainly drive them away from the honour of My presence and remove them from the garden of My joy. And know, O children of Adam {**I will surely fill Hell**} with distance and abandonment {**with all of you**} if you follow My enemy and your enemy, so you must avoid his snares.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah, the Most Majestic and Just, showing His absolute authority, wisdom, and mercy in guiding humanity. It honours the noble mission conveyed through Prophet Muhammad ﷺ, affirming the truth of divine warning and guidance. Spiritually, it reminds believers of dignity granted by Allah and the danger of following Satan.

Its Application: Muslims practice this verse by remembering their honour from Allah, avoiding Satan's traps, following divine guidance, using blessings obediently, and seeking forgiveness while remaining grateful and mindful in daily actions and decisions.

Du'a for Ummah: O Allah, keep us away from Satan's path and make us among Your grateful and obedient servants always.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (19):
(Qur'an 7:19)

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ
الظَّالِمِينَ

Wa yaaa Aadamus kun anta wa zawjukal Jannata fakulaa min haisu shi'tumaa
wa laa taqrabaa haazihish shajarata fatakoona minaz zaalimeen

"O Adam! dwell you and your wife in the Garden, and enjoy (its good things) as you wish: but approach not this tree, or you run into harm and transgression."

Tafsir ul Jilani: {**And**} after He, Glorified is He, expelled Iblis when he refused to prostrate, He said to Adam as a test, trial, and counsel to preserve his rank: {**O Adam**} the honoured one to whom prostration was made {**dwell, you**} by following the intellect granted to you from the universal intellect {**and your spouse**} by following the soul bestowed upon her from the universal soul {**in the**

Garden} which is the abode of the people of tawhid and the dwelling of those devoted and purified among the people of arrival who attained the honour of acceptance {so eat} from it and enjoy its spiritual delights from its realities, knowledges, witnessing, and unveilings abundantly {from wherever you both wish but do not approach this tree} which is among the nourishments of your souls and inclinations of your identities {lest you become} by approaching and partaking of it {among the wrongdoers} who go beyond the requirement of Our command and judgment and deserve Our expulsion and displeasure.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Exalted and Wise, for His noble command, mercy, and perfect testing of humanity. It honours the truthful guidance conveyed through Prophet Muhammad ﷺ, confirming the dignity granted by Allah to humankind. Spiritually, it teaches obedience, restraint, and awareness of divine boundaries.

Its Application: Muslims apply this verse daily by obeying Allah's commands, controlling desires, using intellect wisely, avoiding prohibited matters, and seeking closeness to Allah through gratitude, remembrance, and disciplined choices in everyday life.

Du'a for Ummah: O Allah, grant us obedience, wisdom, and protection from wrongdoing, and keep us within Your guidance always.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (20):
(Qur'an 7:20)**

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ
هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ

Fawaswasa lahumash Shaitaanu liyubdiya lahumaa maa wooriya 'anhumaa min saw aatihimaa wa qaala maa nahaakumaa Rabbukumaa 'an haazihish shajarati illaaa an takoonaa malakaini aw takoonaa minal khaalideen

Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before): he said: "Your Lord only forbade you this tree, lest you should become angels or such beings as live for ever."

Tafsir ul Jilani: {So Satan whispered to them both} : he caused them to feel temptation concerning the matter of the tree, although the whispering also occurred according to the implications of the precise divine wisdom, after the Truth, Glorified is He, had advised them and forbidden them from it; his aim was only to remove from them the garment of protection and piety {so that he

might reveal} that is: make apparent **{to them what had been concealed}** that is: what had been covered and hidden **{from them of their private parts}** which are among the implications of their human nature and their false inclinations **{and}** after he infused them with the whispering **{he said}** in the manner of sympathy, advice, and wishing good: **{your Lord did not forbid you from this tree}** the blessed and purifying one that would remove from you the traces of your human nature **{except}** out of dislike **{that you should become angels}** by partaking of it **{or that you should become among the everlasting}** therein.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah, the Most Wise and Most Merciful, whose perfect command and wisdom guide humanity. It honours the truthful message conveyed by Prophet Muhammad ﷺ, affirming the reality of trials and vigilance. Spiritually, it warns believers about deception and calls them to sincere obedience and awareness.

Its Application: Muslims practice this verse daily by seeking refuge in Allah from Satan, verifying intentions, resisting temptations, following divine guidance, and strengthening Taqwa through remembrance, prayer, and careful choices in daily life.

Du'a for Ummah: O Allah, protect us from Satan's whispers and grant us sincerity, awareness, and steadfast obedience to You always.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (21):
(Qur'an 7:21)**

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ

Wa qasamahumaaa innee lakumaa laminan naasiheen

And he swore to them both, that he was their sincere adviser.

Tafsir ul Jilani: **{And}** after he advised them, showed them sympathy, and they heard from him what they heard **{he swore to them both}** : he hastened to swear an oath, confirming and promoting his statement to them, saying: **{Indeed, I am to you both among the sincere advisers}** those who show concern and desire your good.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah, the Most Exalted and All-Wise, whose perfect knowledge exposes deception and guides His servants. It honours the noble truth conveyed by Prophet Muhammad ﷺ about Satan's plots. Spiritually, it reminds believers that not every claim of advice is sincere and that true safety lies in obedience to Allah.

Its Application: Muslims can practice this verse daily by verifying advice with Allah's guidance, avoiding doubtful influences, remembering Satan's deception, strengthening faith, and seeking protection through remembrance, Qur'an recitation, and sincere obedience in everyday decisions.

Du'a for Ummah: O Allah, protect us from deception and guide us to follow only sincere guidance and truth.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (22):
(Qur'an 7:22)**

فَدَلَّاهُمَا بِغُرُورٍ ۖ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ط
وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلُّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ

Fadallaahumaa bighuroor; falammaa zaaqash shajarata badat lahumaa saw
aatuhumaa wa tafiqaa yakhsifaani 'alaihimaa minw waraqil jannati wa
naadaahumaa Rabbuhumaaa alam anhakumaa 'an tilkumash shajarati wa aqul
lakumaaa innash Shaitaana lakumaa 'aduwwum Mubeen

So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?"

Tafsir ul Jilani: {So he brought them down} : he caused them to fall from the heights of honour to the depths of humiliation {by deception} with which he deceived them as a form of revenge {then when} they heard his words and accepted his deception {they tasted the tree} hoping for the honour and permanence he had enticed them with, and after they tasted from it {their private parts became apparent to them} their nakedness appeared, for the garment of piety and the clothing of protection had been removed from them {and} after their covering was removed and their nakedness appeared {they began} they started {fastening together} attaching and placing {upon themselves from the leaves of} the trees of {the Garden} it is said it was the fig tree, and it is said the vine {and} after what appeared from them had appeared {their Lord called to them} reproaching and admonishing: {Did I not forbid you} O you who transgressed and exceeded {from that tree and tell you that Satan is to you a clear enemy} openly showing enmity so why did you not listen to His word and instead follow his command? Then when they heard from their Lord what they heard.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Majestic, whose command is truth and whose wisdom is perfect in warning and guidance. It honours the noble message conveyed by Prophet Muhammad ﷺ about repentance and trials. Spiritually, it teaches humility, awareness of sin, and returning sincerely to Allah.

Its Application: Muslims apply this verse daily by avoiding deception, remembering Allah's commands, repenting quickly after mistakes, guarding modesty, and strengthening Taqwa through prayer, remembrance, and obedience in daily life.

Du'a for Ummah: O Allah, forgive our mistakes, protect us from deception, and keep us steadfast upon Your guidance always.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (23):
(Qur'an 7:23)**

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Qaalaa Rabbanaa zalamnaaa anfusanaa wa illam taghfir lanaa wa tarhamnaa
lanakoonanna minal khaasireen

They said: "Our Lord! We have wronged our own souls: If you forgive us not and bestow not upon us Your Mercy, we shall certainly be lost."

Tafsir ul Jilani: {They both said} humbly, submissively, and admitting their slip: {Our Lord} O the One who nurtured us upon honour by the requirement of Your grace and generosity {We have wronged ourselves} by following an enemy {And if You do not forgive us} do not overlook us {and} do not {have mercy upon us} by Your grace {we will surely be among the losers} a tremendous loss.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah for His boundless mercy and lordship. It honours the Prophet Muhammad (peace and blessings be upon him) by reflecting the Qur'anic guidance he conveyed faithfully. Its spiritual teaches humility, repentance, and hope in Allah's forgiveness.

Its Application: Muslims can practice this verse daily by admitting mistakes, turning sincerely to Allah in du'a, seeking forgiveness often, and showing humility, remembering dependence on Allah's mercy in every action.

Du'a for Ummah: O Allah forgive us, have mercy on us, and protect us from being among the losers.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (24):
(Qur'an 7:24)

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

Qaalah bitoo ba'dukum liba'din aduwwunw wa lakum fil ardi mustaqarrunw wa mataa'un ilaaheen

(Allah) said: "Get you down. With enmity between yourselves. On earth will be your dwelling-place and your means of livelihood,- for a time."

Tafsir ul Jilani: {Then when what occurred from them occurred by the whispering of their enemy, the Exalted commanded their removal from the abode of joy to the abode of trial and delusion; where {He said: Descend} come down and fall, O you who transgressed beyond Our limits, in origin and branch, follower and followed, from the station of honour and the rank of release and abstraction free from all attachments and restrictions to the place of becoming and decay, and the dwelling of wrongdoing and obstinacy; for {some of you} in the abode of the world, which is the stage of testing and trial {will be enemies to others} forever, and the dispute among you will never cease at all {and for you} O disputing ones {on the earth} : the pasture of nature {is a settlement} a place of residence {and enjoyment} enjoyment of its pleasures and desires {until a time}, : until the end of your appointed terms and the cessation of your outcomes.}

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah, the Most High, for His perfect wisdom, command, and justice in guiding creation. It honours the Prophet Muhammad (peace and blessings be upon him) who conveyed the Qur'an faithfully. Its spiritual teaches awareness of worldly trials, humility before Allah, and striving for His guidance.

Its Application: Muslims can apply this verse daily by remembering life is a test, avoiding hostility and injustice, controlling desires, and seeking Allah's guidance while preparing sincerely for the Hereafter.

Du'a for Ummah: O Allah guide us, protect us from enmity and delusion, and grant us a righteous end.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (25):
(Qur'an 7:25)

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

Qaala feehaa tahyawna wa feehaa tamootoona wa minhaa tukhrajoon

He said: "Therein shall you live, and therein shall you die; but from it shall you be taken out (at last)."

Tafsir ul Jilani: {Then when they became confused and disturbed regarding their affair and the corruption of their condition, {He said} the Exalted, alerting them: {In it} : in the earth of nature {you will live} with natural life {and} also {in it you will die} with natural death {and from it} also {you will be brought out} for the recompense of what you earned of good and evil, drawing near and goodness, and distancing in your natural life which is the abode of trial and the field of reward and recompense if good, then good, and if evil, then evil.}

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most High, for His supreme authority over life, death, and resurrection. It honours the Prophet Muhammad (peace and blessings be upon him) who faithfully conveyed this noble Qur'anic guidance. Its spiritual meaning calls hearts to accountability, sincerity in deeds, and hope in Allah's just reward.

Its Application: Muslims can practice this verse daily by remembering resurrection, doing good deeds sincerely, avoiding sins, and living responsibly knowing every action will be judged by Allah.

Du'a for Ummah: O Allah grant us righteous deeds and a good return when we are brought out to You.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (26):
(Qur'an 7:26)**

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا ۖ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۗ ذَٰلِكَ مِنْ
آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

Yaa Banee Aadama qad anzalnaa 'alaikum libaasany yuwaaree saw aatikum
wa reeshanw wa libaasut taqwaa zaalika khair; zaalika min Aayaatil laahi
la'allahum yaz zakkaron

O you Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness,- that is the best. Such are among the Signs of Allah, that they may receive admonition!

Tafsir ul Jilani: {Then the Exalted said, calling you in the station of favour and the enumeration of blessings and beneficence; so that you may continue

thanking His blessings and remain in obedience to Him after what occurred from you of disbelief and leaving the requirement of His command and prohibition: {O children of Adam} created upon the natural disposition of succession and representation {We have sent down} from the station of Our generosity {upon you clothing} a managing intellect {that covers} and conceals by its management {your nakedness} the implications of your humanity and animal nature {and} also We granted you from Our great kindness {adornment} knowledge and realities by which We beautify you and distinguish you from all creatures, and by which We appoint you as successors among creation {but the clothing of piety} from the prohibitions of Allah and avoiding what He forbade is better for you and most fitting for your nature, so you must wear it and protect yourselves with it from what does not suit your rank and nature {that} : piety {is better} for you if you wish to reach the rank of tawhid for which you were created {that} : what is mentioned {is from the signs of Allah} showing His independence in His divinity and lordship; He sent it down {so that they may remember} hoping they remember His blessings, recognize the Giver, and realize His oneness.}

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah, the Most Merciful and Generous, for His great blessings and guidance. It honours the Prophet Muhammad ﷺ who faithfully conveyed the Qur'an. Its spiritual meaning teaches gratitude, modesty, and living with piety while recognizing Allah's signs and oneness.

Its Application: Muslims can practice this verse daily by thanking Allah, maintaining modesty in dress and behaviour, seeking knowledge, avoiding sins, and strengthening piety in intentions and actions throughout their lives.

Du'a for Ummah: O Allah, clothe us with piety and gratitude and guide us to live in obedience to You always.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (27):
(Qur'an 7:27)**

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا
سَوْآتِهِمَا ۗ إِنَّهُ يَرَائِكُمْ ۖ هُوَ وَقَبِيلُهُ مَن حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا
يُؤْمِنُونَ

Yaa Bane Aadama laa yaftinannakumush Shaitaanu kamaaa akhraja
abawaikum minal Jannati yanzi'u 'anhumaa libaasahumaa liyuriyahumaa saw
aatihimaaa; innahoo yaraakum huwa wa qabeeluhoo min haisu laa
tarawnahum; innaa ja'alnash Shayaateena awliyaaa'a lillazeena laa yu'minoon

O you Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where you cannot see them: We made the evil ones friends (only) to those without faith.

Tafsir ul Jilani: {Then He called them and advised them again by His saying: {O children of Adam} the requirement of your succession and representation is that {let not Satan tempt you} : let him not cast you suddenly into error and misguidance through whispering {just as he brought your parents} through temptation and deception {out of Paradise} which is the abode of joy, and by his whispering caused them to descend to the earth which is the place of corruption and the origin of evils when {he removed from them their clothing} : he caused its removal when he deceived and enticed them to approach what was forbidden {so that he might show them their nakedness} as a revenge against them. Therefore you, O children, must avoid his dangers, seek refuge in Allah from all his deceptions, and take Him as protection and guardian so that you may be saved from the whispers of the devils of desires that mislead. Do not be heedless of him, for {indeed he} always {sees you} and watches you, {he} Satan himself {and his tribe} his forces that command evil see you out of pure enmity {from where you do not see them} because they are settled within your souls that are within you, misleading and deceiving you in the form of guidance and direction. Therefore, oppose the desires of your souls, avoid their wishes and cravings, and at the same time humble yourselves toward Us and seek refuge in Us, {indeed We have made} according to Our perfect wisdom {the devils allies} given authority {over those who do not believe} in Our oneness and exclusive authority.}

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Wise and Protecting Lord, for His guidance and warning to humanity. It honours the noble Prophet Muhammad (peace and blessings be upon him) who faithfully conveyed these divine warnings. Its spiritual meaning calls believers to vigilance, resisting Satan, and seeking Allah's protection.

Its Application: Muslims apply this verse daily by remembering Satan's plots, seeking refuge in Allah often, controlling desires, following the guidance brought by the Prophet Muhammad (peace and blessings be upon him), and staying mindful of Allah in private and public actions.

Du'a for Ummah: O Allah protect us from Satan, guide our hearts, and keep us firm upon Your obedience and truth.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (28):
(Qur'an 7:28)

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Wa izaa fa'aloo faahishatan qaloo wajadnaa 'alaihaaa aabaaa'ana wallaahu amaranaa bihaa; qul innal laaha laa ya'muru bilfahshaaa'i a-taqooloona 'alal laahi maa laa ta'lamoona

When they do aught that is shameful, they say: "We found our fathers doing so"; and "Allah commanded us thus": Say: "Nay, Allah never commands what is shameful: do you say of Allah what you know not?"

Tafsir ul Jilani: {And when they commit} : when those disbelievers, through the whisperings of devils, commit **{an indecent deed}** an act that is blameworthy, ugly, and extremely immoral, **{they say}** in reply: **{we found our forefathers upon it}**, and they also say: **{and Allah commanded us to do it}** in what was sent down to us through the tongue of our Prophet ﷺ . **{Say}** O most perfect of the Messengers ﷺ , **{indeed Allah}** the Guide of His servants **{does not command indecency; do you say}** O fabricators **{about Allah what you do not know}**, something unfitting for His Majesty.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Most Exalted and Perfect, affirming that He never commands indecency and exposing lies against Him. It honours the noble Messenger Muhammad ﷺ as the truthful bearer of revelation. Spiritually, it teaches sincerity, truthfulness, and attributing only purity and wisdom to Allah.

Its Application: Muslims apply this verse by checking actions against authentic teachings, avoiding immoral practices, not justifying wrong traditions, and following Allah's guidance conveyed through His Messenger with honesty, knowledge, and reverence.

Du'a for Ummah: O Allah, keep us truthful about You and guide us to purity, knowledge, and obedience always.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (29):
(Qur'an 7:29)

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ
تَعُودُونَ

Qul amara Rabbee bilqisti wa aqemoo wujoohakum 'inda kulli masjidin
wad'oohu mukhliseena lahud deen; kamaa bada akum ta'oodoon

Say: "My Lord has commanded justice; and that you set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall you return."

Tafsir ul Jilani: {Say: my Lord has commanded} by virtue of His grace and justice upon those whom He has commanded among His sincere servants {with justice} balanced justice in all His commands without inclining to either excess or deficiency {and} upon you, O believers, that you {set} and keep firm {your faces} by which your inclinations and directions turn toward the truth without turning to anything else {at every place of prostration} and station where you humble yourselves and turn toward Him {and} in summary {call upon Him} and turn to Him while remaining upright in it {making the religion sincere for Him} obedience and submission without any mixture of others whatsoever, and know, O shadows, {just as He began you} Allah created you and brought you forth from the concealment of non-existence by extending His shade and spreading His light upon you {you will return} to Him by the withdrawal of the shade and its folding back into your first origin.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Majestic and Perfect, who commands pure justice and sincere devotion. It honours the noble Messenger Muhammad ﷺ as the one conveying this divine guidance. Spiritually, it reminds hearts that life begins by Allah's power and returns to Him, urging sincerity, humility, and upright worship.

Its Application: Muslims practice this verse by worshipping Allah with sincerity, maintaining justice in dealings, turning their hearts to Him in every prayer place, correcting intentions, and remembering that their return is to Allah, which strengthens humility and consistent obedience.

Du'a for Ummah: O Allah, grant us justice, sincere worship, and a pure return to You.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (30):
(Qur'an 7:30)**

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ

Fareeqan hadaa wa fareeqan haqqa 'alaihitud dalaalah; innahumut takhazush Shayaateena awliyaaa'a min doonil laahi wa yahsaboona annahum muhtadoon

Some He has guided: Others have (by their choice) deserved the loss of their way; in that they took the evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance.

Tafsir ul Jilani: {A group} among you {He guided} by the granting of success from Allah to their beginning and their return {and a group} went astray and erred for that reason {deservedly} and firmly {misguidance became established upon them} in the hidden place of the divine decree; and how would misguidance not be fitting and surrounding them {indeed they} out of the extremity of their heedlessness {took the devils as allies} as objects of devotion {instead of Allah} the One who is unique in His Essence {and they think} because of this taking {that they are guided} to the path of salvation, but rather they are misguided and wandering.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah, the Most Wise and Just, who guides whom He wills with perfect knowledge and leaves astray those who turn away. It honours the noble Messenger Muhammad ﷺ who faithfully conveys this warning. Spiritually, it teaches vigilance, sincerity, and relying upon Allah's guidance rather than deceptive influences.

Its Application: Muslims apply this verse by seeking Allah's guidance daily, avoiding influences that lead to wrongdoing, examining intentions, and following authentic teachings brought by the Messenger Muhammad ﷺ with humility and awareness.

Du'a for Ummah: O Allah, guide us among the rightly guided and protect us from misguidance and deception.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (31):
(Qur'an 7:31)**

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Yaa Bannee Adama khuzoo zeenatakum 'inda kulli masjidinw wa kuloo
washraboo wa laa tusrifoo; innahoo laa yuhibbul musrifeen

O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loves not the wasters.

Tafsir ul Jilani: {O children of Adam} created upon the adornment of piety and the garment of safety {take your adornment} with which Allah has adorned you from realities, knowledge, unveilings, and witnessing {at every place of prostration} and station where you turn your faces toward the truth that faces the Truth {and} do not neglect the matter of your mounts, which are your souls and identities, lest you invalidate the work of Allah or ruin His house; rather {eat} an amount that removes hunger {and drink} an amount that removes thirst {and do not be excessive} in them to the point that it strengthens the animalistic powers {indeed He} Glorified is He {does not love the excessive} and He is not pleased with their action, because their excess in eating and drinking diverts them from the inclination for which they were created; for overeating deadens the heart, diminishes the human disposition, and increases animalistic powers.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Pure and Wise, who lovingly guides humanity to balanced living and dignified worship. It honours the noble Messenger Muhammad ﷺ who conveyed this guidance perfectly. Spiritually, it teaches moderation, purity of heart, mindful worship, and nurturing the soul above worldly excess.

Its Application: Muslims live this verse by dressing modestly for prayer, approaching worship with dignity, eating and drinking moderately, caring for body and soul responsibly, and remembering that balance and self-control strengthen the heart and devotion to Allah.

Du'a for Ummah: O Allah, adorn us with piety, grant moderation, and keep our hearts alive in sincere worship.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (32):
(Qur'an 7:32)**

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ
الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Qul man harrama zeenat Allahil latee akhraja li'ibaadihee wattaiyibaati minar rizq; qul hiya lillazeena aamanoo fil hayaatid dunyaa khaalisatany Yawmal Qiyaamah; kazaalika nufassilul Aayaati li qawminy ya'lamoon

Say: Who has forbidden the beautiful (gifts) of Allah, which He has produced for His servants, and the things, clean and pure, (which He has provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus, do We explain the signs in detail for those who understand.

Tafsir ul Jilani: {Say} O most perfect of the Messengers ﷺ to those veiled among the people of outward appearances, deprived of spiritual provision and prevented from turning toward Divine Oneness in this existence: **{Who has forbidden the adornment of Allah which He has brought forth}** and manifested **{for His servants}** the sincere ones from among the offspring of creation through the manifestations of the Names and Attributes **{and the good things of provision}** that are spiritual provision and delights of the soul? **{Say}** to them: **{It is}** granted **{for those who believe}** in Divine Oneness **{in the life of this world}** and the first existence while they are still mixed with human forces and animal impurities **{exclusively}** for them **{on the Day of Resurrection}** without any mixture of impurity when they have removed the cloak of false identities and empty distinctions **{Thus We explain the signs}** that indicate Our Oneness **{for a people who know}**, who affirm with faith and turn toward unveiling and direct witnessing.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Generous and Majestic, whose blessings and wisdom are perfect and pure. It honours the noble Prophet Muhammad ﷺ, the most perfect of messengers, who faithfully conveys Allah's guidance. Spiritually, it teaches gratitude, recognition of divine gifts, sincere faith in Allah's Oneness, and striving for inner purification.

Its Application: Muslims practice this verse by appreciating lawful blessings, thanking Allah for His favours, strengthening belief in Divine Oneness, avoiding pride in worldly adornment, and seeking spiritual growth through sincere worship, knowledge, remembrance, and righteous actions daily.

Du'a for Ummah: O Allah, grant us gratitude for Your blessings and sincere faith in Your Oneness always.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (33):
(Qur'an 7:33)**

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا
لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Qul innamaa harrama Rabbiyal fawaahisha maa zahara minhaa wa maa batana
wal isma walbaghya bighairil haqqi wa an tushrikoo billaahi maa lam yunazzil
bihee sultaananw wa an taqooloo 'alal laahi maa laa ta'lamoon

**Say: the things that my Lord has indeed forbidden are: shameful deeds,
whether open or secret; sins and trespasses against truth or reason;**

assigning of partners to Allah, for which He has given no authority; and saying things about Allah of which you have no knowledge.

Tafsir ul Jilani: {Say} O most perfect of the Messengers ﷺ, the Guardian over the affairs of the servants: {Indeed my Lord has forbidden} all indecencies, the vile acts originating from foolish desires {what appears of them} such as injustice, false testimony, slandering the chaste, backbiting, gossip, and other evils revealed by tongues and hands {and what is concealed} of indecencies arising from private parts {and} in summary: all that causes {sin} necessitating punishment and retribution {and rebellion} wars against rulers and the Muslim community {without right} lacking lawful permission {and} the gravest of prohibitions, most deserving of retribution: {that you associate others with Allah} who is Unique in His Essence {or that you say about Allah} falsehood and disputes {what you do not know} neither through reason nor revelation.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Majestic and Just, forbidding all indecency and falsehood. It honours the noble Prophet Muhammad ﷺ, the most perfect of Messengers ﷺ, as the trustworthy guide delivering Allah's commands. Spiritually, it teaches reverence, avoidance of sin, sincerity in worship, and recognition of Allah's absolute Oneness and supreme authority.

Its Application: Muslims practice this verse by avoiding sinful deeds, speaking truthfully, honouring others, obeying lawful authority, maintaining chastity, worshipping Allah alone, and refraining from false claims about Allah, thereby nurturing piety and moral integrity daily.

Du'a for Ummah: O Allah, protect us from indecency, falsehood, and associating partners, and guide us to Your truth always.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (34):
(Qur'an 7:34)**

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

Wa likulli ummatin ajalun fa iza' jaaa'a ajaluhum laa yasta' khirroona saa'atanw
wa laa yastaqdimoon

To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation).

Tafsir ul Jilani: {And} know that {for every community} among the rebellious and misguided nations {there is a fixed term} decreed by Allah for their

destruction and ruin. **{So, when their term comes}** the appointed and certain time, **{they will not be able to delay it by an hour, nor will they advance it}**, they cannot seek postponement according to their desires, nor can they hasten it to save themselves from harm. Their matter comes inevitably at its appointed time, without any possibility of delay or advancement, demonstrating Allah's perfect power and firm wisdom.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Almighty and All-Wise, who ordains the fate of all nations with perfect justice. It honours the noble Prophet Muhammad ﷺ as the faithful conveyor of divine decree. Spiritually, it teaches reliance on Allah's timing, acceptance of His wisdom, and awareness of the inevitability of divine justice.

Its Application: Muslims apply this verse by trusting Allah's wisdom, accepting His decrees patiently, avoiding rebellion, making righteous choices, and remembering that all events occur by His perfect plan, strengthening faith and submission in daily life.

Du'a for Ummah: O Allah, grant us patience, trust in Your timing, and guidance to obey Your decrees always.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (35):
(Qur'an 7:35)**

يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي ۖ فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ

Yaa Bane Aadama immaa ya'tiyannakum Rusulum minkum yaqussoona
'alaikum Ayaatee famanit taqaa wa aslaha falaa khawfun 'alaihim wa laa hum
yahzagoon

O you Children of Adam! whenever there come to you messengers from amongst you, rehearsing My signs unto you,- those who are righteous and mend (their lives),- on them shall be no fear nor shall they grieve.

Tafsir ul Jilani: **{O children of Adam}** who are complete, receptive to guidance, and ready for the flood of the perfection of Divine Oneness: **{Indeed there will come to you}** they will come and be sent to you, **{messengers from among yourselves}** of your own kind and lineage; for they are the closest to sincerely advise you, the most suitable to attract your hearts, and the most compassionate toward you compared to outsiders when they **{relate to you My signs}** revealed from Me, indicating the unity of My Essence. You must believe in them and in what they bring from Me, the commands and prohibitions. **{So**

whoever fears Allah among you through His prohibitions via His messengers and signs **{and reforms}** purifies his deeds sincerely for Allah without expectation of reward, **{then there is no fear upon them}** neither in this first existence nor the Hereafter **{nor will they grieve}** over a bad outcome or abode.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Compassionate and All-Wise, who sends guidance through chosen messengers. It honours the noble Prophet Muhammad ﷺ, the perfect of messengers ﷺ, as the sincere guide of hearts. Spiritually, it teaches faith in divine guidance, sincerity in worship, fear of Allah, and reassurance in the protection and mercy of Allah.

Its Application: Muslims practice this verse by believing in Allah's messengers, obeying His commands, avoiding sins, performing righteous deeds sincerely for Allah, and trusting that sincere piety protects them from fear and grief in this world and the Hereafter.

Du'a for Ummah: O Allah, grant us sincerity, guidance through Your messengers, and protection from fear and grief always.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (36):
(Qur'an 7:36)**

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Wallazeena kazzaboo bi Aayaatinaa wastakbaroo 'an haaa ulaaa'ika Ashaabun
naari hum feehaa khaalidoon

But those who reject Our signs and treat them with arrogance,- they are companions of the Fire, to dwell therein (for ever).

Tafsir ul Jilani: **{And those who deny Our signs}** revealed to Our messengers **{and are arrogant toward them}** with pride and obstinacy **{they}** the deniers and the arrogant, **{are the companions of the Fire}** prepared as a recompense for the forsaken in error **{they will abide therein forever}**, from which there is absolutely no escape. We seek refuge in You from Your wrath, O Possessor of Strength and Firmness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Almighty, Just, and All-Powerful, who holds the arrogant accountable. It honours the noble Prophet Muhammad ﷺ, the truthful conveyor of Allah's guidance. Spiritually, it teaches humility, obedience, fear of Allah, and recognition that denial and arrogance against divine revelation lead to eternal loss.

Its Application: Muslims apply this verse by believing in Allah's signs, obeying His commands, humbling themselves, avoiding pride and denial, and following the Messenger ﷺ sincerely to remain on the path of guidance and protection.

Du'a for Ummah: O Allah, protect us from arrogance and disbelief, and grant us guidance, humility, and steadfastness always.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (37):
(Qur'an 7:37)**

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ أُولَٰئِكَ يَنَالُهُمُ نَصِيبُهُم مِّنَ الْكِتَابِ ۗ حَتَّىٰ
إِذَا جَاءَهُمْ رَسُولُنَا يُتَوَفَّوهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِن دُونِ اللَّهِ ۗ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ
أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

Faman azlamu mimmanif taraa 'alal laahi kazziban aw kazzaba bi Aayaatih;
ulaaa'ika yanaaluhum naseebuhum minal Kitaab; hatta izaa jaaa'at hum
rusulunaa yatawaf fawnahum qaaloo aina maa kuntum tad'oonaa min doonil
laahi qaaloo dalloo 'annaa wa shahidoo 'alaaa anfusihim annahum kaanoo
kaafireen

Who is more unjust than one who invents a lie against Allah or rejects His Signs? For such, their portion appointed must reach them from the Book (of decrees): until, when our messengers (of death) arrive and take their souls, they say: "Where are the things that you used to invoke besides Allah?" They will reply, "They have left us in the lurch," And they will bear witness against themselves, that they had rejected Allah.

Tafsir ul Jilani: And after Our messengers were sent and the scriptures revealed, {who is more unjust than one who invents falsehood against Allah} attributing to Him what did not originate from Him, as lies and fabrication, {or denies His signs} revealed by Him, out of obstinacy and arrogance. {They} the fabricators and deniers, {will receive their share of the Book} from what is recorded on the Preserved Tablet, established for punishment and retribution for great crimes, {until Our messengers come to them} Our appointed angels, {who take their souls} to account for the sinners. {They will say} the angels will rebuke them: {Where are those you used to call} and worship {besides Allah} the false gods you believed could intercede? {They will say} humbly and in distress: {They have abandoned us} they disappeared from us after misleading us from the path of truth, {and bear witness against themselves that they were} during their lifetime {disbelievers} lost and misguided.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Just and All-Knowing, who punishes falsehood and denial. It honours the noble Prophet Muhammad ﷺ, the perfect messenger conveying divine truth. Spiritually, it teaches accountability, humility, recognition of Allah's authority, and the inevitability of facing the consequences of denying His signs.

Its Application: Muslims practice this verse by believing in Allah's revelations, avoiding false claims, worshipping Allah alone, acknowledging His signs, and following the Messenger ﷺ sincerely to ensure truthfulness and protection from misguidance and punishment.

Du'a for Ummah: O Allah, protect us from falsehood, guide us to Your truth, and save us from misguidance and punishment.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (38):
(Qur'an 7:38)**

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا دَارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأَوْلَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ وَلَكِنْ لَا تَعْلَمُونَ

Qaalad khuloo fee umamin qad khalat min qablikum minal jinni wal insi fin naari kullamaa dakhalat ummatul la'anat ukhtahaa hattaana izad daarakoo feehaa jamee'an qaalat ukhraahum li oolaahum Rabbanna haaa u'laaa'i adalloonaa fa aatihim 'azaaban di'fam minan naari qaala likullin di'funw wa laakil laa ta'lamoona

He will say: "Enter you in the company of the peoples who passed away before you - men and jinns, - into the Fire." Every time a new people enters, it curses its sister-people (that went before), until they follow each other, all into the Fire. Said the last about the first: "Our Lord! it is these that misled us: so, give them a double penalty in the Fire." He will say: "Doubled for all" : but this you do not understand.

Tafsir ul Jilani: {He said} Glorified is He, from behind the canopies of Might and Majesty according to His justice: {Enter} O misguided deniers, {among} the groups of {rebellious nations} who have perished {before you} in disbelief and error, like you, {among the jinn and mankind in the Fire} prepared for the punishment of sinful, misguiding disbelievers. After the obligatory command from Him was issued, they were gathered. {Whenever a nation enters} the Fire of perdition, {its sister nation} that misled it is cursed. {Until when they all are gathered} together, {the later ones} will say to the earlier: {Our Lord} these

misguided ones **{led us}** astray from Your path by placing misleading ways among us, so we followed them. **{So give them}** now and send upon them **{double the punishment of the Fire}** like ours, because they are both misguided and misguiders. **{He said}** Glorified is He, according to His justice: **{For each}** of you, O followers and your leaders, **{double}** of the Fire; as for the leaders, it is for their misguidance and misleading, and for the followers, it is for their imitation of these misguiders, not of the prophets, **{but you do not know}** your own and their due recompense.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Just, Mighty, and Majestic, who administers recompense according to perfect justice. It honours the noble Prophet Muhammad ﷺ, the true guide, as the standard of truth. Spiritually, it teaches the consequences of misguidance, accountability, and that following bad leaders rather than divine guidance leads to multiplied punishment.

Its Application: Muslims apply this verse by following the guidance of Allah and the Messenger ﷺ, avoiding misleading people, resisting sinful trends, and choosing truth over imitation, ensuring actions align with divine instructions to protect themselves spiritually.

Du'a for Ummah: O Allah, protect us from misguidance and false leaders, and guide us firmly on Your straight path always.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (39):
(Qur'an 7:39)**

وَقَالَتْ أُولَاهُمْ لِأَحْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ

Wa qaalat oolaahum li ukhraahum fama kaana lakum 'alainaa min fadlin
fazooqul azaaba bimaa kuntum taksiboon

Then the first will say to the last: "See then! No advantage have you over us; so taste you of the penalty for all that you did !"

Tafsir ul Jilani: **{And}** after hearing from one another what was heard, **{said the earlier ones to the later ones}** "Indeed, you and we are equal in error." **{So you have no superiority over us}** to merit any reduction of punishment. **{So taste the punishment for what you used to earn}**, just as We taste according to what We earn.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Just and All-Knowing, who ensures every soul receives recompense according to its deeds. It honours the noble Prophet Muhammad ﷺ, the truthful conveyor of Allah's warning. Spiritually, it teaches accountability,

equality in consequences for wrongdoing, and that one cannot escape the results of their choices.

Its Application: Muslims apply this verse by being mindful of their deeds, avoiding sin, striving for righteousness, and following the Messenger ﷺ sincerely, knowing that every action carries consequences in this life and the Hereafter.

Du'a for Ummah: O Allah, protect us from our sins, grant us guidance, and save us from the consequences of our misdeeds.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (40):
(Qur'an 7:40)**

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ
الْجَمَلُ فِي سَمِّ الْخَيْاطِ ۚ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ

Innal lazeena kazzaboo bi Aayaatinaa wastakbaroo 'anhaa laa tufattahu lahum
abwaabus samaaa'i wa laa yadkhuloonal jannata hattaa yalijal jamalu fee
sammil khiyaat; wa kazaalika najzil mujrimeen

To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle: Such is Our reward for those in sin.

Tafsir ul Jilani: Then He, Glorified is He, said: {Indeed, those who deny Our signs} indicating Our Oneness {and are arrogant toward them} and do not believe in them out of pride and obstinacy, {the gates of the heavens} the emanations and openings from the sky of Names and Attributes, {will not be opened for them} until they are revealed to the unity of the Essence, {and they will not enter Paradise} the domain of Oneness, {until the camel enters the eye of the needle} that is, their entry into the domain of Oneness is as impossible as a camel passing through the eye of a needle, an even greater impossibility. {And thus We recompense the criminals}, those who are removed from the sphere of the glory of Oneness by the crimes of their false desires.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Majestic and All-Powerful, who prevents the arrogant and deniers from attaining His nearness. It honours the noble Prophet Muhammad ﷺ, the trustworthy guide of divine truth. Spiritually, it teaches humility, recognition of Allah's absolute Oneness, and that denial and arrogance make access to divine reward impossible.

Its Application: Muslims practice this verse by humbling themselves, believing in Allah's signs, avoiding arrogance, following the Messenger ﷺ sincerely, and striving for inner purification to attain closeness to Allah's guidance and the path of Oneness.

Du'a for Ummah: O Allah, protect us from arrogance and disbelief, and grant us sincerity, humility, and access to Your nearness.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (41):
(Qur'an 7:41)

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ

Lahum min jahannama mihaadunw wa min fawqihim ghawaash; wa kazaalika najziz zaalimeen

For them there is Hell, as a couch (below) and folds and folds of covering above: such is Our requital of those who do wrong.

Tafsir ul Jilani: {For them from Hell} is the place of existence, {a bed} upon which they burn in the fire of their corrupt desires, {and from above them coverings of fire} over them, representing the pride of wealth, status, and false claims of virtue and perfection. {And thus We recompense the wrongdoers} those who exceed the limits of Allah by following their souls immersed in sensual, imaginary, and illusory pleasures.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Just and Mighty, who punishes wrongdoing and excess. It honours the noble Prophet Muhammad ﷺ, the truthful guide of Allah's law. Spiritually, it teaches accountability, the consequences of following corrupt desires, and that indulgence in false pleasures leads to divine recompense and suffering.

Its Application: Muslims apply this verse by avoiding sinful excess, resisting vain desires, practicing self-restraint, following the Messenger ﷺ sincerely, and striving for moderation and righteousness to remain within Allah's guidance.

Du'a for Ummah: O Allah, protect us from wrongdoing, corrupt desires, and false pride, and guide us to Your mercy always.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (42):
(Qur'an 7:42)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

Wallazeena aamanoo wa 'amilus saalihaati laa nukallifu nafsan illaa wus'ahaaa
ulaaa'ika Ashaabul jannati hum feehaa khaalidoon

But those who believe and work righteousness,- no burden do We place on any soul, but that which it can bear, they will be Companions of the Garden, therein to dwell (for ever).

Tafsir ul Jilani: Then He, Glorified is He, according to His established way of following warning with promise, said: {**And those who believe**} in the Oneness of Allah {**and do righteous deeds**} that draw them near to Him according to their readiness, capability, and the measure of their effort and ability; {**We do not burden any soul except according to its capacity**} {**they are**} the fortunate who exert their efforts in the path of submission and annihilation in Allah's will, {**the companions of Paradise**} prepared for the devoted, established in the station of satisfaction with what has befallen them in divine decree. {**They will abide therein forever**} as Allah wills; for there is no power or might except through Allah.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Generous, Just, and Mighty, who rewards the faithful and righteous. It honours the noble Prophet Muhammad ﷺ, the perfect guide conveying divine promise. Spiritually, it teaches faith in Allah, perseverance in righteous deeds, reliance on divine wisdom, and that sincere effort leads to eternal reward and closeness to Allah.

Its Application: Muslims apply this verse by believing in Allah's Oneness, performing righteous deeds sincerely, exerting effort within their capacity, following the Messenger ﷺ faithfully, and accepting divine decree with contentment to attain Paradise.

Du'a for Ummah: O Allah, grant us faith, guide our deeds, and make us among the companions of Paradise forever.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (43):
(Qur'an 7:43)**

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ ۖ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ۖ لَقَدْ جَاءَتْ رَسُولُ رَبِّنَا بِالْحَقِّ ۖ وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

Wa naza'naa maa fee sudoorihim min ghillin tajree min tahtihimul anhaaru wa qaalul hamdu lillaahil lazee hadaanaa lihaaza wa maa kunna linahtadiya law laaa ann hadaana laahu laqad jaaa'at Rusulu Rabbinaa bilhaqq; wa noodoo an tilkumul jannatu ooristumoohaa bima kuntum ta'maloon

And We shall remove from their hearts any lurking sense of injury;- beneath them will be rivers flowing;- and they shall say: "Praise be to Allah, who has guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah: indeed it was the truth, that the messengers of our Lord brought unto us." And they shall hear the cry: "Behold! the garden before you! You have been made its inheritors, for your deeds (of righteousness)."

Tafsir ul Jilani: {And} after they entered the Paradise of Oneness, {We removed what was in their hearts of resentment} symbolizing duality and selfishness; {and rivers flowed beneath them} streams of knowledge and truths derived from the ocean of Unity. {And} after they were unveiled through the annihilation of their false identities and attained the eternal Divine presence, {they said} with readiness, acknowledging Allah's favour: {Praise be to Allah who guided us to this} He brought us to the station of satisfaction, honour of eternal existence, and divine meeting. {And we would not have been guided} by ourselves if we had remained in the council of false identities and narrow attachments, {were it not that Allah guided us} through His grace, generosity, and mercy. When they were established in the station of witnessing, they swore by Allah: {Indeed the messengers of our Lord have come} with truth, consistent with reality in all they brought. {And} after attaining the station of gratitude and recognizing the truth, {they were called} from behind the canopies of Might and Splendor: {This is Paradise} the Divine Oneness, {which you have inherited} and been established within, {for what you used to do}, in accordance with Allah's commands, prohibitions, guidance of His messengers, and reminders of His scriptures.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Generous and Most Wise, who purifies hearts and grants eternal reward. It honours the noble Prophet Muhammad ﷺ, the perfect guide leading to divine truth. Spiritually, it teaches gratitude, annihilation of selfishness, acknowledgment of Allah's guidance, and that sincere deeds and following divine guidance lead to eternal inheritance in Paradise.

Its Application: Muslims practice this verse by purifying their hearts from selfishness, following Allah's guidance and the Messenger ﷺ sincerely, performing righteous deeds, expressing gratitude, and striving for inner realization of divine truth to attain spiritual Paradise.

Du'a for Ummah: O Allah, guide our hearts, purify our souls, and grant us Your Paradise through sincere deeds and obedience.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (44):
(Qur'an 7:44)**

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ
رَبُّكُمْ حَقًّا قَالُوا نَعَمْ ۖ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

Wa naadaa Ashaabul jannati ashaaban Naari an qad wajadnaa maa wa'adannaa
Rabbunaa haqqan fahal wajattum maa wa'ada Rabbukum haqqan qaaloo na'am;
fa azzana mu'azzinum bainahum al la'natul laahi 'alaz zaalimeen

The Companions of the Garden will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true: Have you also found Your Lord's promises true?" They shall say, "Yes"; but a crier shall proclaim between them: "The curse of Allah is on the wrongdoers

Tafsir ul Jilani: {And} after the people of Paradise were established in Paradise and the people of the Fire in the Fire, {the companions of Paradise called out to the companions of the Fire} to expose them before all witnesses: {"We have found what our Lord promised us} of promises and glad tidings conveyed through the messengers and His scriptures {to be true} with certainty, after verifying it by knowledge and direct witnessing in the past. {So have you found} O those confined in the prison of possibility and the Fire of deprivation, {what your Lord promised you} of warnings and severe admonitions conveyed through the messengers and books, {to be true} in reality?" {They said} regretfully and constrained by their state: {"Yes} we have indeed experienced what we denied and realized what we falsified." After this exchange occurred, {there was proclaimed} by a {crier} calling from behind the canopies of Majesty: {"Indeed, the curse of Allah} His rejection and abhorrence descend firmly {upon the wrongdoers}.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Truthful and All-Powerful, whose promises and warnings are always fulfilled. It honours the noble Prophet Muhammad ﷺ, the truthful conveyor of Allah's promises. Spiritually, it teaches that divine justice is inevitable, truth prevails, and the righteous are rewarded while wrongdoers face Allah's confirmed punishment.

Its Application: Muslims practice this verse by believing firmly in Allah's promises and warnings, following the Messenger ﷺ sincerely, avoiding wrongdoing, and striving for righteous deeds to ensure they attain reward and protection from divine punishment.

Du'a for Ummah: O Allah, grant us Your promise, protect us from wrongdoing, and admit us to Paradise with the righteous.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (45):
(Qur'an 7:45)**

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ

Allazeena yasuddoona 'an sabeelil laahi wa yabghoo nahaa 'iwajanw wa hum
bil Aakhirati kaafiroon

"Those who would hinder (men) from the path of Allah and would seek in it something crooked: they were those who denied the Hereafter."

Tafsir ul Jilani: {Those who turn away} divert and deviate {from the way of Allah} the path leading to His Oneness, {and seek it crookedly} they pursue it with falsehood and error, {while they disbelieve in the Hereafter}, denying and rejecting its reality.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Wise and All-Knowing, who guides the straight path to His Oneness. It honours the noble Prophet Muhammad ﷺ, the perfect guide showing the true way. Spiritually, it teaches that deviation, falsification of divine guidance, and denial of the Hereafter lead to misguidance and rejection of Allah's truth.

Its Application: Muslims apply this verse by following the straight path of Allah, obeying His commands, sincerely following the Messenger ﷺ, avoiding deception or distortion of guidance, and preparing for the Hereafter with faith and righteous deeds.

Du'a for Ummah: O Allah, guide us on Your straight path, protect us from deviation, and make us sincere in faith and deeds.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (46):
(Qur'an 7:46)**

وَبَيْنَهُمَا حِجَابٌ ۖ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۖ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ
سَلَامٌ عَلَيْكُمْ ۖ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ

Wa bainahumaa hijaab; wa 'alal A'raafi rijaalun ya'rifoona kullam
biseemaahum; wa naadaw Ashaabal jannati an salaamun 'alaikum; lam
yadkhuloohaa wa hum yatma'oon

Between them shall be a veil, and on the heights will be men who would know everyone by his marks: they will call out to the Companions of the Garden, "peace on you": they will not have entered, but they will have an assurance (thereof).

Tafsir ul Jilani: {And between them} between the believers established in the bliss of Paradise, honoured with the privilege of meeting the Most Merciful, and the disbelievers confined in the prison of possibility, burning in the fire of deprivation and loss, {is a barrier} whose reality none can perceive except the All-Knowing, {and on the heights} the intermediary place, {are men} of the righteous, {who know each of them} by their marks, by their faces that incline toward truth or falsehood, while they remain in nearness within the intermediary realm, neither to these nor to those. {And they call} to the people of the heights: {"Peace be upon you,} congratulations to you, enjoy what you are bestowed with, {you did not enter it while you hoped for it}, a gift of Allah's grace, mercy, and generosity.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Merciful and All-Knowing, who distinguishes between the righteous and wrongdoers. It honours the noble Prophet Muhammad ﷺ, the guide of truth. Spiritually, it teaches recognition of divine justice, the existence of intermediary realms, and Allah's grace in rewarding the faithful even before they fully attain it.

Its Application: Muslims apply this verse by striving for righteousness, following Allah's guidance and the Messenger ﷺ sincerely, seeking nearness to Allah, and cultivating patience and hope for His mercy and reward in both worlds.

Du'a for Ummah: O Allah, grant us nearness to You, mercy, and Paradise, and protect us from loss and misguidance.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (47):
(Qur'an 7:47)**

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

Wa izaa surifat absaaruhum tilqaaa'a Ashaabin Naari qaaloo Rabbanaa laa
taj'alnaa ma'al qawmiz zaalimeen

When their eyes shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers."

Tafsir ul Jilani: {And when their eyes are turned} they behold in the intermediary realm, {towards the companions of the Fire, they say} humbly and in fear: {"Our Lord,} and if any shortcomings came from us, {do not place us} by Your grace {with the wrongdoing people}, those who transgress Your limits with complete obstinacy and persistence.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Merciful and Just, who grants believers awareness and safety from the fate of wrongdoers. It honours the noble Prophet Muhammad ﷺ, the guide to the straight path. Spiritually, it teaches humility, seeking Allah's protection, and distancing oneself from the consequences of persistent injustice and sin.

Its Application: Muslims apply this verse by sincerely seeking Allah's protection, avoiding persistent wrongdoing, following the Messenger ﷺ faithfully, reflecting on consequences of sin, and striving to remain among the righteous in both behaviour and belief.

Du'a for Ummah: O Allah, protect us from wrongdoing, grant us mercy, and do not place us among the wrongdoers.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (48):
(Qur'an 7:48)**

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ
تَسْتَكْبِرُونَ

Wa naadaaa Ashaabul a'raafi rijaalany ya'rifoonaahum biseemaahum qaaloo
maaa aghnaa 'ankum jam'ukum wa maa kuntum tastakbiroon

The men on the heights will call to certain men whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways?"

Tafsir ul Jilani: {And the companions of the heights called out} in rebuke and admonition, {men} of their former arrogant associates, whom they {recognized by their marks} faces reflecting falsehood in wealth, status, leadership, or worldly superiority. {They said} to them, mockingly: {"What did your gathering avail you} your wealth and associations, {and how did your arrogance benefit you} against the punishment of Allah today?

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Just and Mighty, who exposes arrogance and false pride. It honours the noble Prophet Muhammad ﷺ, the truthful guide revealing

the consequences of worldly pride. Spiritually, it teaches humility, the futility of arrogance, and the certainty of divine justice over those who rely on wealth or status rather than Allah.

Its Application: Muslims practice this verse by abandoning pride and arrogance, remaining humble, following the Messenger ﷺ sincerely, avoiding reliance on worldly status, and recognizing that true success comes only from obedience to Allah and righteous deeds.

Du'a for Ummah: O Allah, protect us from pride and arrogance, and make us humble, sincere, and guided in all our deeds.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (49):
(Qur'an 7:49)**

أَهْوَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۚ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ

A haaa'ulaaa'il lazeena aqsamtum laa yanaaluhumul laahu bi rahmah; udkhulul
Jannata laa khawfun 'alaikum wa laaa antum tahzanoon

"Behold! are these not the men whom you swore that Allah with His Mercy would never bless? Enter you the Garden: no fear shall be on you, nor shall you grieve."

Tafsir ul Jilani: "Look, O fools, {these} who are luxuriating and enjoying themselves in the place of honour and empowerment, {are those whom you swore} in the first life that {Allah's mercy would never reach them} in the Hereafter. How favourably He accepted them, granting them grace and bounty from the Truth: {Enter Paradise} the abode of security and peace. {No fear shall be upon you} once you enter it, {nor shall you grieve} at all for anything lost or delayed.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Merciful, who grants Paradise even to those whom the arrogant considered unreachable. It honours the noble Prophet Muhammad ﷺ, the guide of truth in all domains. Spiritually, it teaches divine grace, the futility of arrogance, and that Allah's mercy surpasses human expectations, granting eternal peace and security to the faithful.

Its Application: Muslims apply this verse by trusting Allah's mercy, avoiding arrogance, following the Messenger ﷺ sincerely, striving for righteous deeds, and placing hope in Allah's grace rather than worldly assumptions or judgments.

Du'a for Ummah: O Allah, grant us Your mercy, admit us to Paradise, and protect us from grief and loss forever.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (50):
(Qur'an 7:50)

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ۗ قَالُوا إِنَّ اللَّهَ
حَرَّمَهُمَا عَلَى الْكَافِرِينَ

Wa naadaaa Ashaabun Naari Ashaabal jannati an afeedoo 'alainaa minal maaa'i
aw mimma razaqakumul laah; qaloo innal laaha harrama humaa 'alal
kaafireen

The Companions of the Fire will call to the Companions of the Garden:
"Pour down to us water or anything that Allah does provide for your
sustenance." They will say: "Both these things has Allah forbidden to
those who rejected Him."

Tafsir ul Jilani: {And the companions of the Fire called out to the companions of Paradise} wishing from them, in regret: {"Pour upon us} a portion {of the water} which is the cause of your true life and eternal subsistence, {or from what Allah has provided you} of spiritual provision." {They said} in response, inspired by Allah: {"Indeed, Allah} the All-Knowing of His servants' dispositions, {has forbidden them for the disbelievers}.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Knowing and Almighty, who grants eternal sustenance to the faithful. It honours the noble Prophet Muhammad ﷺ, the guide to spiritual truth and the "criteria" between good and bad. Spiritually, it teaches the distinction between believers and disbelievers, the exclusivity of Allah's blessings, and the consequences of denial and misguidance.

Its Application: Muslims apply this verse by seeking Allah's blessings sincerely, following the Messenger ﷺ faithfully, refraining from envy, valuing spiritual provision over worldly desires, and striving for eternal reward through obedience and righteous deeds.

Du'a for Ummah: O Allah, grant us Your blessings, protect us from denial, and make us deserving of Your eternal mercy and provision.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (51):
(Qur'an 7:51)

الَّذِينَ اتَّخَذُوا دِينَهُمْ هَوًىٰ وَلَعِبًا ۖ وَغَرَّتُهُمُ الْحَيَاةُ الدُّنْيَا ۗ فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَٰذَا
وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ

Allazeenat takhazoo deenahum lahwana wa la'i-banw wa gharrat humul hayaatud dunyaa; fal Yawma nannsaahum kamaa nasoo liqaaa'a Yawmihim haazaa wa maa kaanoo bi aayaatinaa yajhadoo

"Such as took their religion to be mere amusement and play and were deceived by the life of the world." That day shall We forget (leave) them as they forgot the meeting of this day of theirs, and as they were wont to reject Our signs.

Tafsir ul Jilani: {Those who have taken their religion} the true cause of life in their worldly, illusory existence {as amusement and play} diverting themselves and denying what was sent to them and revealed through the scriptures to clarify it, {and} it is only that {the worldly life deceived them} with its adornments of bodily pleasures and soul's desires, causing them to forget the covenants and pacts made with Us at the beginning of their creation. {So today} when their innermost secrets are unveiled and veils lifted {We forget them} and pay no attention to them, {just as they forgot} at the first life, {to meet this Day} in the Hereafter, when warnings conveyed by messengers and scriptures reach them, {and as} they {denied Our signs}, refusing and persisting, thus doomed to be forsaken in the Fire and forgetful.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Wise and All-Knowing, who exposes the consequences of heedlessness and denial. It honours the noble Prophet Muhammad ﷺ, the perfect guide conveying divine truth. Spiritually, it teaches that worldly distractions blind humans to Allah's guidance, lead to denial of His signs, and result in spiritual ruin and loss of divine remembrance.

Its Application: Muslims practice this verse by prioritizing Allah's guidance over worldly pleasures, following the Messenger ﷺ sincerely, remembering Allah, adhering to His commands, and avoiding indulgence in distractions that cause neglect of divine obligations.

Du'a for Ummah: O Allah, protect us from being deceived by worldly life, and guide us to sincerely follow Your path always.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (52):
(Qur'an 7:52)**

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

Wa laqad ji'naahum bi Kitaabin fassalnaahu 'alaa 'ilmin hudanw wa rahmatal liqawminy-yu'minoon

For We had certainly sent unto them a Book, based on knowledge, which We explained in detail,- a guide and a mercy to all who believe.

Tafsir ul Jilani: {And} how could they not abide in the Fire? {Indeed, We have brought them a Book} clarifying all conditions of both lives, {and We have detailed it} that is, We explained its meanings and set forth its beliefs and rulings clearly, {with knowledge} present with Us, so nothing in its explanation escapes Our knowledge. We detailed and clarified it {to be guidance} leading them to Our Oneness, {and mercy} sincerely for them, freeing them from the prison of nature, {for a people who believe} in it and its reality.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the All-Knowing and Most Merciful, who provides clear guidance through His Book. It honours the noble Prophet Muhammad ﷺ, the perfect messenger conveying Allah's knowledge. Spiritually, it teaches that Allah's revelation is a precise guide and a source of mercy for believers, leading them to unity, faith, and liberation from worldly and spiritual ignorance.

Its Application: Muslims practice this verse by sincerely reading, understanding, and following Allah's guidance in the Book, adhering to the Messenger ﷺ, and applying its teachings to achieve true faith, guidance, and spiritual mercy.

Du'a for Ummah: O Allah, grant us understanding of Your Book, guide us to Your Oneness, and shower Your mercy upon us.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (53):
(Qur'an 7:53)**

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ
فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ
عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

Hal yanzuroona illaa ta'weelah; yawma ya'tee ta'weeluhoo yaqoolul lazeena nasooHu min qablu qad jaaa'at Rusulu Rabbinaa bilhaqq; fahal lanaa min shufa'aaa'a fa yashfa'oo lanaaa aw nuraddu fana'mala ghairal lazee kunnaa na'mal; qad khasirooo anfusahum wa dalla 'anhum maa kaanoo yaftaroon

Do they just wait for the final fulfilment of the event? On the day the event is finally fulfilled, those who disregarded it before will say: "The messengers of our Lord did indeed bring true (tidings). Have we no intercessors now to intercede on our behalf? Or could we be sent back?"

then should we behave differently from our behaviour in the past." In fact, they will have lost their souls, and the things they invented will leave them in the lurch.

Tafsir ul Jilani: And after they believed in it and in all the conditions of the first and other life, {they ask} what do these believers await {except its interpretation} that is, the ultimate result and consequence after they have submitted in reality. {On the Day its interpretation comes, those who forgot it} and cast it behind their backs will say: {"Previously, Our Lord's messengers had come} conveying {the truth} consistent with reality, yet we denied them out of obstinacy and defiance. {So today, do we have} any intercessors to plead for us {or be returned} by their intercession to undo our deeds, {so that we might do other than what we used to do} in days of heedlessness?" Yet they {lost themselves} through disbelief, polytheism, and worship of other than Allah, {and} nevertheless, {what they used to fabricate} of apparent intercession for their partners {is concealed from them} in their time of need.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Wise and Just, who exposes the futility of disbelief and false hopes. It honours the noble Prophet Muhammad ﷺ, the true guide of humanity and warner to those heedless. Spiritually, it teaches accountability, the reality of consequences, the futility of polytheism, and that true intercession comes only through Allah, not imagined worldly supports.

Its Application: Muslims practice this verse by sincerely following Allah's guidance and the Messenger ﷺ, avoiding shirk and false reliance, reflecting on past deeds, and seeking Allah's mercy and true intercession through obedience and righteous action.

Du'a for Ummah: O Allah, protect us from disbelief and false reliance, and grant us Your mercy and rightful intercession always.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (54):
(Qur'an 7:54)**

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ
النَّهَارَ يُطَلِّبُهُ حَيْثُ مَا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسْحَرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ
رَبُّ الْعَالَمِينَ

Inna Rabbakumul laahul lazee khalaqas samaawaati wal arda fee sittati
ayyaamin summas tawaa 'alal 'arshi yughshil lailan nahaara yatlu buhoo

haseesanw washshamsa walqamara wannujooma musakharaatim bi amrih; alaa
lahul khalqu wal-amr; tabaarakal laahu Rabbul 'aalameen

Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draws the night as a veil over the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!

Tafsir ul Jilani: And how do you not awaken and perceive, O beings, moulded on the nature of Oneness and the Self revealed in the horizons with independence: **{Indeed, your Lord is Allah, who created}** and manifested **{the heavens and the earth}** and all that is between them from the hidden nonexistence through the extension of His Names and Attributes over them, **{in six days}** periods and stages indicating His encompassing of all directions. **{Then He established Himself upon the Throne}** over the thrones of manifestations and existent components, free from direction, spatial limitation, or dependence organizing the components by the motion of the orbits such that **{He covers the night over the day}** even though the day **{pursues it}** swiftly, **{and He made the sun, the moon, and the stars subservient by His command}** to move wherever He willed. **{Do you not perceive, O lost and consumed shadows, that}** **{to Him}** belongs, by the grasp of His power, **{creation}** existence and manifestation and **{command}** independent governance and management. In sum: **{Blessed is Allah, the Lord of the worlds}**, exalted in His divinity beyond comprehension and elevated in His lordship above manifestation, partnership, similitude, or comparison.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Supreme Creator, Lord of all existence, sovereign over all movements, celestial bodies, and creation. It honours the noble Prophet Muhammad ﷺ, the perfect guide to recognizing divine Oneness. Spiritually, it teaches humans to awaken to Allah's majesty, perceive His absolute power, and acknowledge that all control and creation belong solely to Him.

Its Application: Muslims practice this verse by reflecting on Allah's creation, obeying His commands, respecting the laws of nature and the universe, following the Messenger ﷺ, and recognizing His sovereignty in every aspect of life.

Du'a for Ummah: O Allah, awaken our hearts to Your majesty, grant us understanding of Your power, and guide us in all matters.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (55):
(Qur'an 7:55)

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

Ud'oo Rabbakum tadarru'anw wa khufyah; innahoo laa yuhibbul mu'tadeen

Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds.

Tafsir ul Jilani: {Call upon} O you moulded on the nature of Oneness, {your Lord} who is unique in nurturing and manifesting you, {humbly} with submissive hearts {and secretly} concealed, fearful, and reverent from the depths of the heart, not merely uttered on the tongue, {for He does not love the transgressors} those who exceed bounds, show off, or are insincere in their supplication, for He knows their state and is self-sufficient, making their asking unnecessary.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Merciful, who alone hears and responds to sincere prayer. It honours the noble Prophet Muhammad ﷺ, the guide teaching true devotion. Spiritually, it emphasizes heartfelt humility, inner sincerity in prayer, avoidance of arrogance, and reliance solely on Allah's knowledge and mercy rather than ostentation or exaggeration.

Its Application: Muslims practice this verse by praying to Allah sincerely, humbly, and privately, avoiding ostentation or exaggeration, following the Messenger ﷺ guidance, and relying on Allah's mercy and knowledge rather than performing for show.

Du'a for Ummah: O Allah, accept our humble and sincere prayers, protect us from arrogance, and guide our hearts to You always.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (56):
(Qur'an 7:56)

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Wa laa tufsidoo fil ardi ba'da islaahihaa wad'oohu khawfanw wa tama'aa; inna rahmatal laahi qareebum minal muhsineen

Do no mischief on the earth, after it has been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.

Tafsir ul Jilani: {And} you must {not cause corruption on the earth} which is the domain of creation and mischief, {after it has been set right} through the sending of messengers and the revelation of scriptures. {And call upon Him} Glorified is He if you seek refuge and communion with Him, {in fear and hope} fearful of His retribution and domination, hopeful for His acceptance, bounty, and grace. {Indeed, the mercy of Allah} the Respondent to the distressed is {near to the doers of good}, those who worship Allah as if they see Him, standing before Him in awe and humility, yet hopeful and seeking His generosity and provision.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Merciful and Just, who governs creation and responds to the righteous. It honours the noble Prophet Muhammad ﷺ, the perfect guide for obedience throughout our lives. Spiritually, it teaches balance between fear and hope in devotion, avoiding corruption, seeking Allah sincerely, and aligning actions with His mercy and guidance.

Its Application: Muslims implement this verse by maintaining justice and peace on earth, praying to Allah sincerely with humility and hope, avoiding mischief, and following the Messenger ﷺ example of worship and moral conduct.

Du'a for Ummah: O Allah, guide us to do good, protect us from corruption, and accept our worship with mercy and grace.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (57):
(Qur'an 7:57)**

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ
فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۗ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لِعَلَّكُمْ تَذَكَّرُونَ

Wa Huwal lazee yursilur riyaaha bushram baina yadai rahmatihee hattaana izaana
aqallat sahaaban siqaalan suqnaahu libaladim maiyitin fa annzalnaa bihil
maaa'a fa akhrajnaa bihee minn kullis samaraat; kazaalika nukhrijul mawtaa
la'allakum tazakkaroon

It is He Who sends the winds like heralds of glad tidings, going before His mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind

of harvest therewith: thus shall We raise up the dead: perchance you may remember.

Tafsir ul Jilani: {And} how could His mercy not be near to the believers who do good? {He is the One who sends the winds} stirring them {as glad tidings} before His mercy, {until, when they carry} and gather accumulated vapours, {they become} {heavy clouds} {laden} with water portions. {We drive them} with utmost care {to a dead land} dry for revival and greenery. {Then We send down} with it {the water} that gives life, {and bring forth with it} {every kind of fruit}. Likewise, just as We produce fruits in a dead land with water, We send the spiritual water of divine knowledge to revive the dead hearts, guiding the souls of the veiled and ignorant by the winds of prophetic inspiration, producing rivers of truths and certainty, so that {We bring forth the dead} in the Hereafter, {that you may remember}

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Merciful and Life-Giver, whose mercy revives both lands and hearts. It honours the noble Prophet Muhammad ﷺ, whose spiritual winds convey knowledge and guidance. Spiritually, it demonstrates Allah's ability to transform lifelessness into life, illustrating divine wisdom, resurrection, and awakening of the believer's soul through His mercy and prophetic guidance.

Its Application: Muslims can implement this verse by seeking Allah's knowledge, reflecting on His mercy, nurturing their hearts with righteous actions, and following the Prophet ﷺ teachings to revive their souls and guide others spiritually.

Du'a for Ummah: O Allah, send Your mercy and guidance to our hearts, revive our souls, and grant us understanding and certainty.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (58):
(Qur'an 7:58)**

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ بِإِذْنِ رَبِّهِ ۖ وَالَّذِي خَبثَ لَا يَخْرِجُ إِلَّا نَكِدًا ۗ كَذَلِكَ نُصَرِّفُ الْآيَاتِ
لِقَوْمٍ يَشْكُرُونَ

Walbaladut taiyibu yakhruju nabaatuhoo bi-izni Rabbihee wallazee khabusa laa yakhruju illaa nakidaa; kazaalika nusarriful Aayaati liqawminy yashkuroon

From the land that is clean and good, by the will of its Cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do we explain the signs by various (symbols) to those who are grateful.

Tafsir ul Jilani: {And} after We have driven the waters of Our generosity to the dead lands, {the good land} noble in growth, gentle in soil, and receptive to cultivation {its vegetation comes forth by the permission of its Lord}, by His granting of success and nurturing it grows well, beneficial and abundant according to its natural readiness. {But the land that is bad} in soil and weak in receptivity, like barren or salty ground, {its vegetation does not come forth} despite the flowing of gentle waters upon it {except scant and harmful}, like souls immersed in heedlessness and misguidance upon whom the waters of wisdom and knowledge flowing from the tongues of the messengers have little effect because of their corrupted nature and weak receptivity. {Thus do We vary} and repeat {the signs} indicating Our independent dominion over creation and the unseen realm {for a people who are grateful}, who thank Our blessings, reflect upon Our favours, and take lessons from them until they become absorbed in witnessing Our beauty.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Generous Lord, whose grace brings life and guidance to receptive hearts. It honours the noble Prophet Muhammad ﷺ, whose message nurtures souls like rain upon fertile land. Spiritually, it teaches that hearts purified by gratitude receive divine wisdom, while corrupted hearts fail to benefit from guidance.

Its Application: Muslims practice this verse by purifying their hearts, showing gratitude to Allah, seeking knowledge, and following the Prophet ﷺ so their hearts become fertile and receptive to guidance and beneficial actions.

Du'a for Ummah: O Allah, make our hearts fertile for Your guidance, grant us gratitude, and let our deeds grow beneficial.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (59):
(Qur'an 7:59)**

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّي غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ

Laqad arsalnaa noohan ilaa qawmihee faqaala yaa qawmi' budul laaha maa lakum min ilaahin ghairuhoo inneee akhaafu 'alaikum 'azaaba Yawmin 'Azeem

We sent Nuh to his people. He said: "O my people! worship Allah! you have no other god but Him. I fear for you the punishment of a dreadful day!"

Tafsir ul Jilani: Then He, Glorified is He, indicated the differences in readiness and the variation of receptivity by detailing the nations destroyed through the death of stubbornness and ignorance due to the corruption of their nature, saying with an oath: By Allah, **{We indeed sent}** Our messenger Nuh **{to his people}** after they insisted and deviated from the path of truth by inclining toward false desires and corrupt opinions. **{So he said}** to them, offering sincere counsel out of compassion: **{O my people, worship Allah}** O those immersed in heedlessness the One unique in divinity, singular in lordship, and deserving of worship; and know that **{you have no deity}** worthy of worship **{other than Him}** who can save you from His punishment if you do not worship and affirm His oneness. **{Indeed, I}** after revelation was sent to me from Him to guide you and alert you to His Oneness **{fear for you the punishment of a tremendous Day}**, which is the Day of the Flood in the first life and the Day of Resurrection in the next.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage praises Allah, the Majestic and All-Wise, who sends guidance through His chosen messengers. It honours the noble Prophet Muhammad ﷺ, whose mission continues the call to pure worship of Allah alone. Spiritually, it shows that sincere warning and mercy aim to awaken hearts from heedlessness toward divine truth.

Its Application: Muslims practice this verse by worshipping Allah alone, avoiding false desires, listening to the guidance of the Prophet ﷺ, and reminding others with compassion and sincerity about accountability before Allah.

Du'a for Ummah: O Allah, keep us firm upon Your worship and save us from the punishment of the great Day.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (60):
(Qur'an 7:60)**

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ

Qaalal mala-u min qaw miheee innaa lanaraaka fee dalaalim Mubeen

The leaders of his people said: "Ah! we see you evidently wandering (in mind)."

Tafsir ul Jilani: And after they heard his statement, **{the chiefs}** the nobles **{from his people said}**: O Nuh, **{indeed we see you in clear error}**, obvious and apparent; you command us to abandon the worship of established gods and call us to a single deity whom you claim and have invented from yourself.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the True Lord whose Oneness is denied only by arrogance and ignorance. It honours the noble Prophet Muhammad ﷺ, who, like earlier messengers, conveyed truth despite rejection. Spiritually, it reveals how pride blinds hearts from recognizing divine guidance and sincere prophetic counsel.

Its Application: Muslims apply this verse by remaining steadfast upon worship of Allah alone, patiently facing criticism, and following the Prophet ﷺ while inviting others to truth with wisdom and humility.

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

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (61):
(Qur'an 7:61)**

قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ

Qaala yaa qawmi laisa bee dalaalatunw wa laakinnee Rasoolum mir Rabbil
'aalameen

He said: "O my people! No wandering is there in my (mind): on the contrary I am a messenger from the Lord and Cherisher of the worlds!"

Tafsir ul Jilani: {He said} again, according to the compassion of prophethood, hoping they might become aware: {O my people, there is no error in me} as you have claimed out of your ignorance; {rather, I am a messenger} guiding you, sent {from the Lord of the worlds}, the One who created you and nurtured you with various forms of care so that you may acknowledge His lordship and affirm His Oneness.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Lord of the worlds, whose wisdom sends guidance through chosen messengers. It honours the noble Prophet Muhammad ﷺ, whose mission mirrors the truthfulness and mercy of earlier prophets. Spiritually, it teaches humility before divine guidance and recognition of Allah's nurturing lordship.

Its Application: Muslims apply this verse by trusting Allah's guidance, respecting the message of the Prophet ﷺ, and responding to truth with humility rather than pride or denial.

Du'a for Ummah: O Allah, help us recognize Your guidance and accept the truth with humble hearts.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (62):
(Qur'an 7:62)**

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

Uballighukum Risaalaati Rabbee wa ansahu lakum wa a'lamu minal laahi maa
laa ta'lamoon

**"I but fulfil towards you the duties of my Lord's mission: Sincere is my
advice to you, and I know from Allah something that you know not.**

Tafsir ul Jilani: And indeed I have come to you {conveying to you the messages of my Lord and advising you sincerely} through His signs so that you may attain from Him the greatest reward and the highest rank through my guidance and direction. {And} do not weaken me nor attribute ignorance and foolishness to me; indeed {I know from Allah}, through His granting of success, His revelation, and His drawing near, {what you do not know}.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the All-Knowing who reveals guidance and grants wisdom to His chosen servants. It honours the noble Prophet Muhammad ﷺ, whose blessed mission is sincere counsel and delivery of Allah's message. Spiritually, it highlights trust in divine knowledge and the mercy within prophetic guidance.

Its Application: Muslims practice this verse by learning Allah's message, accepting sincere advice, following the Prophet ﷺ, and conveying goodness and truth to others with honesty and compassion.

Du'a for Ummah: O Allah, grant us understanding of Your guidance and make us sincere followers of Your message.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (63):
(Qur'an 7:63)**

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ

Awa 'ajibtum an jaaa'akum zikrum mir Rabbikum 'alaa rajulim minkum
liyunzirakum wa litattaqoo wa la'allakum turhamoon

**"Do you wonder that there has come to you a message from your Lord,
through a man of your own people, to warn you,- so that you may fear
Allah and haply receive His Mercy?"**

Tafsir ul Jilani: {Do you wonder} that {a reminder} an admonition and guidance {has come to you from your Lord} upon {the tongue of a man from

among you to warn you} against disbelief, sins, and the evil consequences of both, **{and so that you may become mindful}** and avoid the prohibitions of Allah because of his warning and admonition, **{and that perhaps you may receive mercy}** by fulfilling His commands and leaving what He has forbidden, out of His care and grace.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse praises Allah, the Most Merciful, who sends reminders for humanity's guidance and salvation. It honours the noble Prophet Muhammad ﷺ, whose blessed role is to warn, guide, and call people to righteousness. Spiritually, it teaches that divine reminders are mercy meant to awaken hearts toward obedience and awareness of Allah.

Its Application: Muslims apply this verse by listening to reminders, avoiding sins, obeying Allah's commands, and following the guidance of the Prophet ﷺ with humility and awareness.

Du'a for Ummah: O Allah, make us heed Your reminders and grant us mercy through obedience and mindfulness.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (64):
(Qur'an 7:64)**

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ

Fakazzaboohu fa anjai naahu wallazeena ma'ahoo fil fulki wa aghraqnal
lazeena kazzaboo bi Aayaatinaa; innahum kaanoo qawman 'ameen

But they rejected him, and We delivered him, and those with him, in the Ark: but We overwhelmed in the flood those who rejected Our signs. They were indeed a blind people!

Tafsir ul Jilani: **{So they denied him}** after weakening him and attributing error to him, and We took revenge upon them and seized them with the flood. **{So We saved him and}** the believers **{who were with him}** while they were secure **{in the Ark, and We drowned those who denied Our signs}** revealed to Our messenger. **{Indeed, they were a people blind}**, not perceiving the signs of Allah that indicate His Oneness because of the blindness of their hearts, their corruption, and their deep immersion in heedless misguidance.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse exalts Allah, the Just and All-Powerful, who saves the faithful and punishes denial. It honours the noble Prophet Muhammad ﷺ, whose mission continues the call to believe in Allah's signs. Spiritually, it warns that blindness of the heart leads to ruin, while faith brings divine protection.

Its Application: Muslims practice this verse by believing in Allah's signs, following the guidance of the Prophet ﷺ, and avoiding stubborn denial so their hearts remain spiritually aware and protected by Allah.

Du'a for Ummah: O Allah, open our hearts to Your signs and save us from blindness and misguidance.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (65):
(Qur'an 7:65)**

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَٰهٍ غَيْرُهُ ۚ أَفَلَا تَتَّقُونَ

Wa ilaa 'aadin akhaahum Hoodaa; qaala yaa qawmi' budul laaha maa lakum
min ilaahin ghairuh; afalaa tattaqoon

To the 'Ad people, (We sent) Hud, one of their (own) brethren: He said: O my people! worship Allah! you have no other god but Him will you not fear (Allah)?"

Tafsir ul Jilani: {And} We also sent {to} the people {of 'Aad} when they departed from the bond of faith and the ties of piety {their brother Hud} whom He related to them through brotherhood due to the perfection of compassion and abundance of affection {he said} calling them and attributing them to himself so that they might accept his words and comply with what he brought from his Lord: {O my people, worship Allah} the Manifest, the Originator who brought you forth from the concealment of nonexistence and nurtured you with every form of gentleness and generosity, and believe with certainty that {you have no deity} creator and sustainer {other than Him} therefore it is upon you to worship Him in faith and to act upon what He sent to His Prophets until you realize the station of true oneness. Do you deny the Oneness of the True One and worship besides Him false deities? {Will you not then fear} His overwhelming might and His seizing?

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse magnificently praises Allah, the Most Majestic and Exalted, as the sole Creator, Sustainer, and True Deity worthy of all worship and reverent fear. It honours Prophet Muhammad ﷺ, the Seal of the Prophets, by reflecting the same sacred call to pure monotheism he conveyed with perfect truthfulness and mercy. Spiritually, it summons hearts to sincere devotion, conscious reverence, and unwavering recognition of Divine Oneness.

Its Application: Muslims practice this verse daily by affirming sincere monotheism, rejecting all forms of hidden or open idolatry, obeying Allah in actions and beliefs, fearing His accountability, nurturing gratitude for His

blessings, and following the guidance brought by O most perfect of the Messengers ﷺ in worship, character, and steadfast faith.

Du'a for Ummah: O Allah make us sincere worshippers who fear You alone and uphold true monotheism always.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (66):
(Qur'an 7:66)**

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ

Qaalal mala ul lazeena kafaroo min qawmiheee innaa lanaraaka fee
safaahatinw wa innaa la nazunnuka minal kaazibeen

The leaders of the Unbelievers among his people said: "Ah! we see you are an imbecile!" and "We think you are a liar!"

Tafsir ul Jilani: When they heard from him what they heard, {he said} the chiefs {the eminent ones who disbelieved among his people} for some of the nobles believed in him, such as Marthad ibn Sa'd {Indeed we see you in foolishness} great foolishness in the call to guidance and refinement, {and indeed we think you} in claiming the message and prophethood {are among the liars}

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse powerfully praises Allah, the Most Exalted and All-Wise, by showing how His divine truth stands firm despite arrogant rejection. It honours Prophet Muhammad ﷺ, the most perfect of Messengers ﷺ, by reflecting how earlier Prophets were falsely accused, just as he ﷺ endured denial with patience and dignity. Spiritually, it teaches steadfastness upon truth, trust in Allah's supreme wisdom, and resilience when facing mockery for faith.

Its Application: Muslims apply this verse daily by remaining firm upon truth, avoiding arrogance, supporting sincere callers to righteousness, rejecting mockery of faith, and showing patience and dignity when misunderstood, remembering that opposition never diminishes divine truth nor the honour granted by Allah to His chosen Prophets.

Du'a for Ummah: O Allah grant us steadfast hearts upon truth and protect us from arrogance and denial.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (67):
(Qur'an 7:67)**

قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ

Qaala yaa qawmi laisa bee safaahatunw wa laakinnee Rasoolum mir Rabbil
'aalameen

He said: "O my people! I am no imbecile, but (I am) a messenger from the Lord and Cherisher of the worlds!"

Tafsir ul Jilani: {He said, O my people} do not consider me foolish; for {there is no foolishness in me, but I am a Messenger} sent to you to guide you {from the Lord of the worlds}

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse exalts Allah, the Lord of Majesty and Perfection, as the Lord of the worlds whose authority, wisdom, and mercy encompass all creation. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, by reflecting the noble defence of truth made by every Messenger, affirming their purity from falsehood and their Divine commission. Spiritually, it calls hearts to humility before revelation, certainty in Divine guidance, and reverence for those chosen by Allah to convey His message.

Its Application: Muslims practice this verse daily by trusting Divine revelation over public opinion, defending truth with wisdom and calmness, respecting and loving Prophet Muhammad ﷺ, seeking knowledge from authentic guidance, and remembering that true honour lies in serving the Lord of the worlds alone.

Du'a for Ummah: O Allah make us firm upon Your guidance and devoted to Your Messenger ﷺ.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (68):
(Qur'an 7:68)**

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ

Uballighukum Risaalaati Rabbee wa ana lakum naasihun ameen

"I but fulfil towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser."

Tafsir ul Jilani: I have come to you {conveying to you the messages of my Lord, and I am to you a sincere and trustworthy adviser}, so it is upon you to take heed of my counsel and to embody what I have advised you through the inspiration and revelation of Allah, that you may be among the company of believing and certain ones.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This noble verse magnificently praises Allah, the Most High, by affirming that all revelation, wisdom, and guidance flow solely from Him, the Lord of Majesty and Perfection. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, by highlighting the noble qualities of sincerity and

trustworthiness that define every true Messenger. Spiritually, it calls hearts to accept Divine guidance with certainty, to trust the Messenger's integrity, and to respond obediently to revelation.

Its Application: Muslims apply this verse daily by seeking authentic knowledge, valuing sincere advice, embodying trustworthiness in character, sharing guidance with wisdom, and aligning actions with revelation brought by Prophet Muhammad ﷺ, striving to be among the believers who possess firm conviction.

Du'a for Ummah: O Allah make us sincere, trustworthy, and steadfast upon Your revealed guidance.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (69):
(Qur'an 7:69)**

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ ۖ وَادْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ
بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً ۖ فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ

Awa 'ajibtum an jaaa'akum zikrum mir Rabbikum 'alaa rajulim minkum
liyunzirakum; wazkurooo iz ja'alakum khulafaaa'a mim ba'di qawmi noohinw
wa zaadakum filkhalqi bastatan fazkurooo aalaaa'al laahi la'allakum tuflihoon

"Do you wonder that there has come to you a message from your Lord through a man of your own people, to warn you? call in remembrance that He made you inheritors after the people of Nuh and gave you a stature tall among the nations. Call in remembrance the benefits (you have received) from Allah: that so you may prosper."

Tafsir ul Jilani: {Do} you deny and reject my command and guidance {and are you amazed} at your persistence in error and misguidance that {there has come to you} for the rectification of your condition {a reminder} of majesty and admonition {from your Lord upon a man from among you to warn you} against what leads you astray and misguides you as a grace and favour upon you? {And} do not deem such matters unlikely from Allah nor deny them; rather {remember} His blessings upon you {when He made you successors after the people of Nuh} and caused you to inherit their land, homes, and wealth {and increased you} thereby {in stature and strength in creation} in superiority and elevation. {So remember} O you who are enriched by the blessings of Allah {the favours of Allah} abundantly bestowed upon you and be grateful for them {that you may succeed}, attaining from Him the honour of pleasure and willing submission.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This majestic verse glorifies Allah, the Most High and Most Generous, by proclaiming His boundless favours, sovereign power, and gracious guidance sent as a mercy to humanity. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, by affirming the noble pattern of revelation delivered through a man chosen from among his people with wisdom and compassion. Spiritually, it awakens hearts to gratitude, humility, and reverent awareness that Divine reminders are gifts leading to true success and the pleasure of Allah.

Its Application: Muslims live this verse daily by recognizing Allah's blessings, expressing gratitude through worship and obedience, avoiding arrogance over strength or status, accepting sincere reminders, and following the guidance conveyed by Prophet Muhammad ﷺ with humility, thankfulness, and conscious pursuit of Allah's pleasure.

Du'a for Ummah: O Allah make us grateful for Your favours and grant us true success and Your pleasure.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (70):
(Qur'an 7:70)**

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ۖ فَآتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

Qaalooo aji'tanaa lina'budal laaha wahdahoo wa nazara maa kaana ya'budu
aabaaa'unaa fa'tinaa bimaa ta'idunaaa in kunta minas saadiqeen

They said: "Come you to us, that we may worship Allah alone, and give up the cult of our fathers? bring us what you threaten us with, if so be that you tell the truth!"

Tafsir ul Jilani: Then, when he exceeded in advising them and guiding them and exerted his utmost effort in delivering the message and conveying it, {**they said**} in response, showing the height of their hardness and the extreme of their hostility, questioning reproachfully: {**Did you come to us**} O you liar and foolish one, {**to make us worship Allah**} whom you claim is {**Alone**} with no partner and no deity besides Him, {**and abandon what our forefathers used to worship**} of gods? So go yourself and your God, for we do not believe in you or in Him at all. And if you wish, {**then bring us what you promise us**} of punishment and torment {**if you are among the truthful**} in your claim.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Exalted, as the Only True Deity, deserving exclusive worship, while demonstrating His wisdom in sending reminders to correct misguided hearts. It honours Prophet Muhammad ﷺ, O most perfect of the

Messengers ﷺ, by showing his patience, perseverance, and steadfastness in conveying the truth despite hostility and mockery. Spiritually, it teaches believers the importance of steadfastness, sincere guidance, and reliance upon Allah's promise of justice.

Its Application: Muslims practice this verse daily by patiently sharing truth, rejecting falsehood, remaining steadfast under mockery, obeying Allah alone, following Prophet Muhammad ﷺ in conveying guidance, and trusting Allah's ultimate justice and wisdom.

Du'a for Ummah: O Allah grant us patience, steadfastness, and belief in Your ultimate justice.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (71):
(Qur'an 7:71)**

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا
نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۖ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

Qaala qad waqa'a alaikum mir Rabbikum rijsunw wa ghadab, atujaadiloonanee fee asmaaa'in sammaitumoohaaa antum wa aabaaa'ukum maa nazzalal laahu bihaa min sultaan; fantaziroom innee ma'akum minal muntazireen

He said: "Punishment and wrath have already come upon you from your Lord: dispute you with me over names which you have devised - you and your fathers,- without authority from Allah? then wait: I am amongst you, also waiting."

Tafsir ul Jilani: Then, when he despaired of their guidance and reform, {he said, "A severe punishment} has certainly fallen {upon you from your Lord, a torment} that will compel you, {and wrath} descending from Him to wipe you out completely. {Do you dispute with Me} O those upon whom Allah's anger rests, {concerning names} of things {that you and your forefathers have named} as deities you worship alongside Allah, although {Allah has sent down no authority} or proof to justify worship of these vain and false idols? And after the truth appeared, you did not accept it, O excessive ones. {So wait} for the coming of the punishment; {indeed, I am among the waiters with you}.

It is narrated that they used to worship idols: when Hud was sent to them, they denied him and persisted obstinately in their vain images. Allah withheld rain from them for three years until they were exhausted. Their custom, when calamity struck, was to turn to the Sacred House, seeking nearness to it for relief from Allah. They prepared themselves, including Qail ibn 'Anz and Marthad ibn Sa'd, along with seventy of their chiefs, who at that time were the giants of

Mecca, descendants of ‘Amliq ibn Lawudh ibn Sam ibn Nuh. Their leader was Mu‘awiyah ibn Bakr. When they arrived at him in apparent Mecca, he welcomed them generously, and they stayed with him for a month before heading to the House to pray. Marthad said: “By Allah, they will not be given rain by your prayers, but if you obey your Prophet and repent to Allah, you will receive rain.” They said to Mu‘awiyah: “Hold back Marthad from coming with us to Mecca, for he has followed Hud’s religion and abandoned ours.” So they detained him, then entered Mecca. Qail said: “O Allah, grant rain as you willed to grant it to them.” Allah then raised three clouds: white, red, and black. A caller from the side of the sky said: “Choose, O Qail, for yourself and your people from them.” He said: “I choose the black cloud because it has the most water.” It poured upon ‘Aad from the valley of Al-Mughayth. They rejoiced at it and hastened its descent, thinking it to be ordinary rain. But what they hastened was a wind carrying a severe punishment, which came to them barren and destroyed them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse magnificently praises Allah, the Most High and All-Powerful, as the sovereign Judge whose justice, wrath, and authority are absolute over all creation. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, by showing the steadfastness and patience of Prophets in confronting persistent disbelief and idolatry. Spiritually, it reminds believers that rejecting Divine guidance brings inevitable consequences, emphasizing obedience, humility, and awareness of Allah’s ultimate power.

Its Application: Muslims apply this verse daily by avoiding idol worship, adhering to pure monotheism, obeying Allah, following Prophet Muhammad ﷺ with patience, learning from past nations’ mistakes, and being mindful of accountability in their faith and actions.

Du’a for Ummah: O Allah protect us from disbelief and punishment and guide us always to You.

**Juz Wa Law Annanaa (8) Surah Al A’raaf (7) Ayat (72):
(Qur’an 7:72)**

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ وَمَا كَانُوا مُؤْمِنِينَ

Fa anjainahu wallazeena ma'ahoo birahmatim minnaa wa qata'naa daabiral
lazeena kazzaboo bi Aayaatinaa wa maa kaanoo mu'mineen

We saved him and those who adhered to him. By Our mercy, and We cut off the roots of those who rejected Our signs and did not believe.

Tafsir ul Jilani: {So We saved him} Hud {and those who} believed {with him by a mercy} sent {from Us} because of their faith and obedience, {and We

destroyed the remnant of those who denied Our signs} by completely annihilating them, {and they} were {not believers} in Our Prophet and Our Book, nor was it within their capacity to believe.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Merciful and All-Powerful, by showing His absolute justice in rewarding the faithful and punishing the obstinate. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, by reflecting the truth of divine protection for those who follow guidance. Spiritually, it teaches reliance on Allah, obedience to His commands, and awareness that faith leads to mercy while rejection leads to destruction.

Its Application: Muslims live this verse daily by sincerely believing, following the guidance of Prophet Muhammad ﷺ, adhering to Allah's commands, helping others towards faith, and trusting in His mercy and justice.

Du'a for Ummah: O Allah protect us and grant us mercy for our faith and obedience.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (73):
(Qur'an 7:73)**

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ
أَلِيمٌ

Wa ilaa Samooda akhaahum Saalihaa; qaala yaa qawmi' budul laaha maa
lakum min ilaahin ghairuhoo qad jaaa'atkum baiyinatun mir Rabbikum
haazihee naaqatul laahi lakum Aayatan fazarooohaa ta'kul fee ardil laahi wa laa
tamassooohaa bisooo'in fa ya'khuzakum 'azaabun aleem

To the Thamud people (We sent) Salih, one of their own brethren: He said: "O my people! worship Allah: you have no other god but Him. Now has come unto you a clear (Sign) from your Lord! This she-camel of Allah is a Sign unto you: So leave her to graze in Allah's earth, and let her come to no harm, or you shall be seized with a grievous punishment.

Tafsir ul Jilani: {And} We also sent {to Thamud their brother Salih, who said, "O my people, worship Allah; you have no deity besides Him. A clear sign} has come to you {from your Lord this is the she-camel of Allah} made manifest {as a sign} proving the truth of my claim. {So leave her to eat in Allah's land} as He willed, {and} it is incumbent upon you {not to touch her with harm}, and if you harm her, {a painful punishment} will seize you, a

severe and devastating torment. Therefore, you must preserve her so that punishment does not descend upon you.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Exalted and All-Powerful, by showing His ability to send clear and miraculous signs as guidance and warning. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, by reflecting the consistent pattern of Prophets delivering Allah's guidance and miracles as proof of truth. Spiritually, it teaches obedience, reverence for Divine commands, and awareness that disobedience leads to severe consequences, while following guidance brings protection and mercy.

Its Application: Muslims practice this verse daily by obeying Allah's commands, respecting His signs and creations, following Prophet Muhammad ﷺ in obedience and humility, avoiding harm to what Allah has made sacred, and heeding warnings with mindfulness and faith.

Du'a for Ummah: O Allah grant us obedience, protect us from Your punishment, and guide our hearts.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (74):
(Qur'an 7:74)**

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا
وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا ۖ فَادْكُرُوا آيَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

Wazkuroo iz ja'alakum khulafaaa'a mim ba'di 'Aadinw wa bawwa akum fil ardi
tattakhizoona min suhoolihaa qusooranw wa tanhitoonal jibaala buyootan
fazkurooo aalaaa'al laahi wa laa ta'saw fil ardi mufsideen

"And remember how He made you inheritors after the 'Ad people and gave you habitations in the land: you build for yourselves palaces and castles in (open) plains, and carve out homes in the mountains; so bring to remembrance the benefits (you have received) from Allah, and refrain from evil and mischief on the earth."

Tafsir ul Jilani: {And remember} O you who enjoy the blessings of Allah upon you, especially {when He made you successors after 'Aad and settled you in the land} granting you strength, homeland, and abundance in the land where they once lived, while {you take from its plains} building materials for bricks and mortar, and construct {lofty palaces} to dwell in in comfort, {and carve} with pickaxes {the mountains} into {houses} to store your possessions. {So remember the favours of Allah} continually bestowed upon you, and be grateful for them, so He may increase and sustain them for you. {And do not

cause corruption} in the land through arrogance over wealth, children, or possessions.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Generous and All-Powerful, by emphasizing His abundant favours in granting land, prosperity, and skills to humans. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, by highlighting the divine instruction to remember Allah's blessings and use them responsibly. Spiritually, it reminds believers to cultivate gratitude, humility, and conscientious stewardship of resources to avoid corruption and heed Allah's guidance.

Its Application: Muslims practice this verse daily by being grateful for Allah's blessings, using wealth and resources responsibly, avoiding pride and arrogance, following Prophet Muhammad ﷺ in ethical conduct, and maintaining humility and righteousness in all actions.

Du'a for Ummah: O Allah make us grateful, humble, and protect us from corruption and arrogance.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (75):
(Qur'an 7:75)**

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضِعُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا
مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ

Qaalal mala ul lazeenas takbaroo min qawmihee lillazeenas tud'ifoo liman
aamana minhum ata'lamoona anna Saaliham mursalum mir Rabbih; qaalooo
innaa bimaaa ursila bihee mu'minoon

The leaders of the arrogant party among his people said to those who were reckoned powerless - those among them who believed: "know you indeed that Salih is a messenger from his Lord?" They said: "We do indeed believe in the revelation which has been sent through him."

Tafsir ul Jilani: When they heard from him what they heard, {**the chiefs who were arrogant**} concerning faith and following him, {**said to those who were oppressed**} among them and humiliated, {**“Do you know**} for certain, O foolish believers, {**that Salih is a messenger from his Lord**} who claimed His Oneness and independence in divinity and lordship?” {**They said**} – the sincere believers, pure in their faith and safe in their convictions, to emphasize and affirm: {**“Indeed, we are believers**} in all that he has been sent with {**from his Lord**”}, certain and assured.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most High and All-Knowing, by demonstrating His power in sending guidance and truth even amid mockery and arrogance. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, by illustrating the steadfastness of true believers who recognize and confirm the message of Allah despite opposition. Spiritually, it teaches conviction, firm faith, and trust in Divine guidance, affirming that sincere belief prevails over doubt and derision.

Its Application: Muslims practice this verse daily by affirming faith in Allah's messengers, supporting truth even under ridicule, following Prophet Muhammad ﷺ with certainty, and nurturing sincere belief and conviction in all Divine guidance.

Du'a for Ummah: O Allah strengthen our faith, make us steadfast believers, and protect us always.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (76):
(Qur'an 7:76)**

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ

Qaalal lazeenas takbaroo innaa billazee aamanntum bihee kaafiroon

The Arrogant party said: "For our part, we reject what you believe in."

Tafsir ul Jilani: {He said} the chiefs {who were arrogant} in obstinacy and pride: {"Indeed, we utterly reject that which you have believed} by following Salih; {we are disbelievers}", denying and opposing it.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most High and All-Powerful, by showing His wisdom in allowing the obstinate to persist in rejection despite clear guidance. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, by illustrating the consistent opposition faced by all true Messengers and the patience required in conveying the truth. Spiritually, it teaches steadfastness, reliance on Allah's justice, and recognition that denial does not diminish divine truth.

Its Application: Muslims practice this verse daily by remaining firm in faith, following Prophet Muhammad ﷺ sincerely, rejecting falsehood, and trusting in Allah's judgment rather than human denial.

Du'a for Ummah: O Allah make us firm in faith, protect us from rejection and disbelief, and guide our hearts always.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (77):
(Qur'an 7:77)

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ

Fa'aqarun naaqata wa'ataw 'an amri Rabbihim wa qaaloo yaa Saalihu' tinaa
bimaa ta'idunaaa in kunta minal mursaleen

Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying: "O Salih! bring about your threats, if you are a messenger (of Allah)!"

Tafsir ul Jilani: Then, when they disbelieved and denied, persisting in their obstinacy, {they hamstrung} meaning {they slaughtered the she-camel} which was a sign of Allah upon them and a trust from Allah in their care. He had instructed them not to harm her, yet they destroyed her out of stubbornness. {And they rebelled against the command of their Lord} out of arrogance. {And they said} to their Prophet, in pride and mockery: {"O Salih,} the liar and claimant, {bring upon us what you threaten} of punishment, {if you are indeed} among {the messengers}". When they committed what they did and spoke as they spoke, they deserved the punishment that had been promised to them.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Exalted and All-Powerful, by demonstrating His justice and wisdom in sending signs and enforcing consequences for persistent disobedience. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, by reflecting the pattern of truthfulness and patience shown by all Prophets despite mockery and denial. Spiritually, it teaches that deliberate rejection of divine guidance, arrogance, and harm to sacred trusts brings inevitable consequences, highlighting the importance of obedience, humility, and mindfulness of Allah's commands.

Its Application: Muslims practice this verse daily by respecting Allah's commands, protecting what is sacred, avoiding arrogance, following Prophet Muhammad ﷺ in patience and obedience, and understanding that disobedience brings accountability.

Du'a for Ummah: O Allah protect us from arrogance, disobedience, and punishment, and guide our hearts always.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (78):
(Qur'an 7:78)

فَأَخَذْتَهُمُ الرِّجْفَةَ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ

So the earthquake took them unawares, and they lay prostrate in their homes in the morning!

Tafsir ul Jilani: {Then the earthquake seized them} the overwhelming shout, {and they became in their homes motionless} that each of them was frozen in place, unable to move.

It is narrated that they were living in the homes of ‘Aad, enjoying luxury and comfort, until Allah multiplied them and extended their lives. Their long lifespans led them to carve houses from the mountains to store their possessions and build lofty palaces on the plains. They grew complacent in their ways and caused corruption on the earth in many forms, excessively worshipping idols. Then Allah sent Salih to them, from among their noble ones, calling them to faith and the Oneness of Allah. They asked him for a sign. He asked: “Do you want a sign?” They said: “Bring it out with us to our festival, so that we may call upon your god and follow whoever responds.” He went with them; they called upon their idols but received no answer. Then their leader, Jund‘a ibn ‘Amr, pointed to a solitary rock called Al-Ka’iba and said to Salih: “Bring out from this rock a hollow she-camel and her calf; if it emerges, we will believe you and follow you.” Salih (as) took a covenant from them that they would believe if the she-camel came forth. He prayed to his Lord, and the rock split open, producing a hollow she-camel as described, under their observation. She then bore a calf of the same type. Jund‘a and a group believed, while the others, including Duwar ibn ‘Amr, Al-Khabbab (keeper of their idols), and Rabab ibn Sumghir (their priest), refused. The she-camel grazed on the trees and drank from the waterhole in a precise manner: she did not lift her head until she drank all the water, and then water would replenish, so they could draw as much as they wished to fill their vessels. In summer, she rested in the valley’s heights, and their livestock would flee from her; in winter, she grazed in the valley bottom, and their animals fled to the heights. This troubled them, and they resolved to kill her. The act was encouraged by Umm Ghanam and Sadaqat, daughter of Al-Mukhtar. They hamstrung the she-camel and divided her meat among themselves. Then her calf split a mountain called Qarrah, dividing it into three parts, and Salih (as) said: “Catch the calf, perhaps the punishment will be lifted from you.” But they could not seize it, and the rock opened after its separation, and the calf entered into it.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This verse glorifies Allah, the Most Powerful and All-Wise, by showing His absolute authority to punish the disobedient and enforce justice. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, by illustrating the outcome of disbelief despite clear signs given by the Prophets. Spiritually, it teaches that

deliberate rejection of divine guidance and corruption on earth leads to severe consequences.

Its Application: Muslims apply this verse daily by obeying Allah's commands, avoiding disobedience, following Prophet Muhammad ﷺ sincerely, and remembering that divine justice is inevitable.

Du'a for Ummah: O Allah protect us from punishment, guide us, and make us steadfast in faith.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (79):
(Qur'an 7:79)**

فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ

Fa tawalla 'anhum wa qaala yaa qawmi laqad ablaghtukum Risaalata Rabbee
wa nasahtu lakum wa laakil laa tuhibboonan naasiheen

So Salih left them, saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but you love not good counsellors!"

Tafsir ul Jilani: Salih (as) said: "Tomorrow your faces will turn yellow, the day after tomorrow red, and on the third day black, then punishment will befall you." When they saw the signs, they intended to kill him, but Allah saved him to the land of Palestine. On the morning of the fourth day, when they were covered in skins, a loud shout came from the sky, and their hearts cracked, and they perished. **{Then he turned away}** and Salih, peace be upon him, turned away **{from them}** after the clear signs of Allah's punishment and the indications of retribution appeared, **{and he said}** sorrowfully and regretfully as he departed: **{O my people}** "You have certainly conveyed the message of my Lord, and I exerted my utmost effort in guiding you, **{and I advised you}** out of compassion so that the promised punishment would not reach you, **{but}** you are an arrogant and obstinate people, **{and you do not love the sincere adviser}**". Thus, the punishment he warned of befell them because of their rejection of what they were commanded.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Exalted and All-Powerful, by demonstrating His perfect authority, justice, and mercy in warning the disobedient. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, by illustrating the perseverance of Prophets in delivering Allah's guidance despite rejection. Spiritually, it teaches obedience, humility, and the consequences of arrogance and disobedience.

Its Application: Muslims can practice this verse daily by following Allah's commands, accepting sincere advice, avoiding arrogance, being humble, and adhering to the teachings of Prophet Muhammad ﷺ to prevent punishment and earn Allah's pleasure.

Du'a for Ummah: O Allah protect us from arrogance and disobedience and guide us always.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (80):
(Qur'an 7:80)**

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ

Wa Lootan iz qaala liqawmiheee ata'toonal faahishata maa sabaqakum bihaa
min ahadim minal 'aalameen

We also (sent) Lut: He said to his people: "Do you commit lewdness such as no people in creation (ever) committed before you?"

Tafsir ul Jilani: {And} We sent {Lut}; remember {when he said to his people}, who were excessive in committing the shameful act and persisting in the vile habit, by way of rebuke and reprimand: {Do you commit} and practice {the immorality} that has reached the utmost degree of ugliness and disgrace, while {no one from among the worlds has preceded you in it}? Rather, you invented it from the wickedness of your souls and the corruption / mischief of your corrupt nature.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most High and Most Just, by showing His perfect knowledge of hidden sins and His authority to rebuke corruption. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, by reflecting the noble mission shared by all Prophets in warning against immorality and guiding humanity to purity. Spiritually, it teaches that moral corruption begins in the soul and that innovation in sin leads to divine accountability.

Its Application: Muslims practice this verse daily by guarding their modesty, avoiding all forms of immorality, purifying their hearts, upholding divine limits, and following the noble guidance of Prophet Muhammad ﷺ in conduct and character.

Du'a for Ummah: O Allah purify our hearts and protect us from immorality and corruption.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (81):
(Qur'an 7:81)

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

Innakum lata'toonar rijaala shahwatam min doonin nisaaa'; bal antumqawmum musrifoon

"For you practise your lusts on men in preference to women : you are indeed a people transgressing beyond bounds."

Tafsir ul Jilani: {Indeed you}, O you who transgress the limits of Allah and the demands of His wisdom, {**approach men with desire**}, you take pleasure and lust in approaching them, {**instead of women**}, even though wisdom requires approaching them; this is due to your ignorance of its ugliness and vileness. {**Rather, you are a people who exceed all bounds**} in corruption and in departing from divine wisdom by following your false desires.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage exalts Allah, the Most Wise and Most Pure, by affirming His perfect wisdom in creation and His just boundaries for human conduct. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, as the final bearer of the same moral truth upheld by the Prophets before him. Spiritually, it teaches that following unchecked desires leads to excess, corruption, and deviation from divine wisdom.

Its Application: Muslims practice this verse daily by controlling desires, preserving modesty, respecting Allah's limits, seeking lawful means, and following the pure guidance of Prophet Muhammad ﷺ in all aspects of life.

Du'a for Ummah: O Allah guide our desires within Your lawful limits and keep us firm upon purity.

Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (82):
(Qur'an 7:82)

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أَنَاسٌ يَتَطَهَّرُونَ

Wa maa kaana jawaaba qawmihee illaa an qaaloo akhrijoohum min qaryatikum innahum unaasuny yatatahharoon

And his people gave no answer but this: they said, "Drive them out of your city: these are indeed men who want to be clean and pure!"

Tafsir ul Jilani: {And the answer of his people}, when they heard what they heard from him, {was nothing except that they said}, arrogantly, indignantly, and persistently, {Expel them from your town}, Lut and those who believed with him; {indeed they are people who seek to purify themselves}, claiming to keep themselves pure from impurities and to avoid immoral acts, so they are not fit to remain among us.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Just and All-Seeing, by exposing the arrogance of those who mock purity and resist truth. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, as the noble heir of the Prophets who endured rejection while upholding righteousness. Spiritually, it teaches that corruption resents purity and that steadfastness upon truth brings divine honour.

Its Application: Muslims practice this verse daily by remaining firm upon purity, not being ashamed of righteousness, avoiding immoral environments, and following the steadfast example of Prophet Muhammad ﷺ despite opposition.

Du'a for Ummah: O Allah keep us firm upon purity and protect us from arrogance and corruption.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (83):
(Qur'an 7:83)**

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ

Fa anjainahu wa ahlahoo illam ra atahoo kaanat minal ghaabireen

But we saved him and his family, except his wife: she was of those who legged behind.

Tafsir ul Jilani: Then when they did not refrain at his words, but instead increased in persistence and hostility, We seized them for their wrong deeds and excess. {So We saved him and his family}, those who believed in him, from what struck them, {except his wife}, because she concealed disbelief; therefore {she was among those who remained behind}, among those destroyed by the overpowering decree of Allah.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Mighty and Most Just, by manifesting His decisive justice in saving the believers and destroying the defiant. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, as inheritor of the steadfast

mission of the Prophets who trusted Allah amidst rejection. Spiritually, it teaches that faith saves, hidden disbelief destroys, and divine justice never fails.

Its Application: Muslims practice this verse daily by remaining sincere in faith, avoiding hypocrisy, supporting righteousness, and trusting Allah's justice while following the guidance of Prophet Muhammad ﷺ.

Du'a for Ummah: O Allah grant us sincere faith and save us from hypocrisy and destruction.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (84):
(Qur'an 7:84)**

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا عَادَ فَاَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

Wa 'amtarnaa 'alaihim mataran fanzur kaifa kaana aaqibatul mujrimeen

And we rained down on them a shower (of brimstone): Then see what was the end of those who indulged in sin and crime!

Tafsir ul Jilani: {And} after We seized them, {We rained upon them a rain}, a rain of stones of baked clay, and by it We completely destroyed them. {So observe}, O you who reflect and see, {how was the end of the criminals}, those who persisted in great crimes despite the sending of Messengers guiding them to the path of salvation and strongly warning them against the evils they were committing in the most emphatic manner.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Majestic and Supreme in Justice, by revealing His decisive punishment against relentless criminals and His mercy in sending clear warnings beforehand. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, as the final Warner who continues the noble mission of guiding humanity away from destruction. Spiritually, it teaches accountability, the certainty of consequences, and the necessity of heeding divine guidance before regret overtakes the soul.

Its Application: Muslims practice this verse daily by reflecting on past destructions, fearing persistent sin, responding to divine warnings, seeking repentance, and following the clear guidance of Prophet Muhammad ﷺ with sincerity and humility.

Du'a for Ummah: O Allah protect us from persistence in sin and grant us sincere repentance.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (85):
(Qur'an 7:85)**

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَٰهِ غَيْرُهُ ۗ قَدْ جَاءتُكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۗ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۗ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ

Wa ilaa Madyana akhaahum Shu'aybaa; qaala yaa qawmi' budul laaha maa lakum min ilaahin ghairuhoo qad jaaa'atkum baiyinatun mir Rabbikum fa awful kaila walmeezaana wa laa tabkhasun naasa ashyaah'ahum wa laa tufsidoo fil ardi ba'da islaahihaa; zaalikum khairul lakum in kuntum mu'mineen

To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O my people! worship Allah; You have no other god but Him. Now has come unto you a clear (Sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if you have Faith.

Tafsir ul Jilani: {And} We also sent {to} the people of {Madyan}, who were the town of Shuayb, peace be upon him, {their brother} and cousin {Shuayb}, peace be upon him, when they exceeded in giving short measure and causing loss. {He said} to them, calling with compassion and sincere advice: {O my people, worship Allah}, the One alone, independent in divinity, and know that {you have no deity} worthy of worship {other than Him}, and that {there has come to you a clear proof} great and awesome {from your Lord}, who nurtured you with various kinds of kindness and generosity, indicating justice and fairness in outward dealings so that through them you may attain inward balance and divine justice. {So give full measure}, give its full due, {and establish the weight}, and in summary, {do not deprive people of their things}, do not diminish any of their rights, {and} you must {not cause corruption} at all {in the earth}, which was established for justice and righteousness, especially {after its reformation}, after We set its affairs right by sending Messengers and revealing Books. {That} is justice, righteousness, and obedience to commands {better for you if you are believers}, certain of Allah's justice and His straight path.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Just, the Most Wise, and the Lord of perfect justice, by affirming that He alone deserves worship and that He establishes fairness through revelation and guidance. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, as the final establisher of divine justice and moral

balance among humanity. Spiritually, it teaches that true faith requires justice in worship, honesty in dealings, and reform rather than corruption.

Its Application: Muslims practice this verse daily by worshipping Allah alone, being honest in business, giving full measure and weight, avoiding injustice, and upholding reform according to the guidance of Prophet Muhammad ﷺ.

Du'a for Ummah: O Allah make us just in worship and dealings and firm upon Your straight path.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (86):
(Qur'an 7:86)**

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُوهَا عِوَجًا ۗ وَادْكُرُوا
إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ ۗ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

Wa laa taq'udoo bikulli siraatin too'idoona wa tasuddoona 'an sabeelil laahi
man aamana bihee wa tabghoonahaa 'iwajaa; waz kurooo iz kuntum qaleelan
fakassarakum wanzuroo kaifa kaana 'aaqibatul mufsideen

**"And squat not on every road, breathing threats, hindering from the path
of Allah those who believe in Him, and seeking in it something crooked;
But remember how you were little, and He gave you increase. And hold in
your mind's eye what was the end of those who did mischief.**

Tafsir ul Jilani: And you must turn toward the path of truth with firm resolve, {and do not sit} lying in wait {on every path}, every false way and doctrine, while you are {threatening} and frightening people from following the path of truth, {and hindering from the way of Allah} the weak {those who believe in Him} by casting doubts and false concessions into their hearts; and in summary, {seeking it crooked}, you try to attribute deviation and distortion to the path of truth and the straight way so that people may turn away from it. You must not incline toward violating the command and prohibition of Allah. {And remember} His blessings upon you {when you were few} in number and strength {then He increased you} in power and made you manifest; so be grateful for His blessings that they may continue and increase, and do not deny them. {And observe how was the end of the corrupters}, those who denied the blessings of the Truth among the destroyed nations, and take lesson from their condition and final outcome.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Lord of Majesty and Perfect Guidance, by affirming that His path alone is straight and that His blessings increase whom He wills. It honours

Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, as the supreme guide who calls humanity firmly to truth despite opposition. Spiritually, it teaches steadfastness, gratitude, rejection of doubt, and reflection upon the fate of corrupt nations.

Its Application: Muslims practice this verse daily by holding firmly to truth, avoiding spreading doubts, encouraging others toward faith, remaining grateful for blessings, and following the upright guidance of Prophet Muhammad ﷺ.

Du'a for Ummah: O Allah keep us firm on Your straight path and protect us from deviation.

**Juz Wa Law Annanaa (8) Surah Al A'raaf (7) Ayat (87):
(Qur'an 7:87)**

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا ۗ
وَهُوَ خَيْرُ الْحَاكِمِينَ

Wa In kaana taaa'ifatul minkum aamanoo billazee ursiltu bihee wa taaa'ifatul lam yu'minoo fasbiroo hatta yahkumul laahu bainanaa; wa Huwa khairul haakimeen

"And if there is a party among you who believes in the message with which I have been sent, and a party which does not believe, hold yourselves in patience until Allah does decide between us: for He is the best to decide.

Tafsir ul Jilani: {And if a group of you believes in that with which I was sent}, in truth and justice both outward and inward, {and a group does not believe}, out of obstinacy and arrogance, {then be patient} and wait {until Allah judges} according to His perfect justice {between us}, between the two parties, granting victory to those who believed and overpowering those who disbelieved and were arrogant. {And He} glorified be He in His essence, {is the best of judges}, ruling according to His precise wisdom founded upon true justice.

In praise of Allah ﷻ and Rasulullaah ﷺ with spiritual touch: This passage glorifies Allah, the Most Just and Most Wise, by affirming His ultimate authority to judge fairly between believers and disbelievers. It honours Prophet Muhammad ﷺ, O most perfect of the Messengers ﷺ, as the patient and steadfast guide who delivers Allah's message while awaiting His judgment. Spiritually, it teaches patience, trust in divine justice, and the ultimate triumph of truth over arrogance.

Its Application: Muslims practice this verse daily by being patient, trusting Allah's justice, avoiding arrogance, supporting truth, and following the guidance of Prophet Muhammad ﷺ in trials.

Du'a for Ummah: O Allah grant us patience and judge us with Your perfect justice always.

Lessons From Juz 7 and Juz 8:

Juz 7 and 8 of the Quran offer profound lessons for spiritual and moral growth. They emphasize the importance of patience and steadfastness in the face of trials, urging believers to trust in Allah's wisdom. These sections highlight accountability, warning against arrogance, hypocrisy, and neglect of duty. The stories of past prophets illustrate divine guidance, the consequences of rejecting truth, and the value of sincere faith. Believers are encouraged to uphold justice, act with humility, show gratitude, and seek righteousness. Overall, these Juz remind us to align our actions with faith, strengthen character, and cultivate spiritual resilience.

اللَّهُ وَرَسُولُهُ أَعْلَمُ

Allah and His Apostle (ﷺ) know best.