

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

6th Juz

Overview of The 6th Juz



Overview of Surah al-Ma'idah

- Madani Surah revealed towards the end of the Prophet's life.
- Consists of 16 rukus and 120 verses.
- Primarily focuses on societal laws and governance.

Breakdown of Themes and Messages

Ruku 21 (Verse 148-152)

- Allah dislikes for one to expose the sins of another, except in the case of an oppressor. (Verse 148)
- True Islam entails accepting all the commands of Allah, rather than selectively choosing those that suit personal desires. (Verses 150-152)

Breakdown of Themes and Messages

Ruku 22 (Verse 153-162)

- Many from the 'People of the Book' engaged in bad actions, including:
 - Asking futile questions.
 - Requesting to see Allah in this world.
 - Worshipping a calf despite receiving correct teachings.
 - Breaking promises.
 - Rejecting the verses and commands of Allah.
 - Unlawfully killing prophets.
 - Claiming their hearts were closed to understanding.
 - Slandering the mother of Isa (AS).
 - Fabricating lies about killing Isa (AS).
 - Oppressing people and preventing others from accepting the truth.
 - Engaging in interest dealings and usurping wealth. (Verses 153-161)
- In contrast, the righteous believers bring Imaan, establish prayers, give charity, believe in divine scriptures, and accept the Last Day. (Verse 162)

Breakdown of Themes and Messages

Ruku 23 (Verse 163-169)

- Wahy (divine revelation) was sent to many prophets before Muhammad (SAW), who warned of Allah's punishment and conveyed blessings for the righteous. (Verses 163-165)
- Those whose disbelief is sealed will not be guided to goodness; their abode is Jahannam. (Verse 169)
- The 'People of the Book' are warned not to transgress their religion to the extent of uttering falsehoods and adopting corrupt beliefs. (Verse 171)

Ruku 24 (Verse 172-176)

- Prophets never claimed divinity; assuming them to be gods is an incorrect belief. (Verse 172)
- Those who follow the teachings of Allah will live in His mercy and grace. (Verses 173-175)
- The chapter concludes with a detailed verse regarding Islamic inheritance laws. (Verse 176)

Breakdown of Themes and Messages

Ruku 1 (Verse 1-3)

- Fulfill all promises, whether made to Allah or fellow humans. (Verse 1)
- Ensure all consumption is permissible. (Verse 2)
- Help one another in good, avoid assisting in sin. (Verse 2)
- Proper slaughtering methods must be observed. (Verse 3)
- Allah has completed the fundamental teachings of Islam. (Verse 3)

Ruku 2 (Verse 6-11)

- Importance of external and internal purity through ablution and Salah. (Verse 6)
- Uphold justice in testimony. (Verse 8)
- Remember Allah's favors, including His protection from enemy attacks. (Verse 11)

Breakdown of Themes and Messages

Ruku 3 (Verse 12-19)

- Banu Israeel's failure to fulfill their promise led to:
 - Divine curse and deprivation of mercy.
 - Hardening of hearts, preventing them from accepting the truth.
 - Distortion of divine scriptures.
 - Forgetting Allah's guidance.
 - Internal enmity. (Verse 13-14)
- Some claimed Isa (AS) was Allah, but Allah has power over him and his mother. (Verse 17)
- The 'People of the Book' falsely assumed that their status alone would protect them from Hell, but closeness to Allah depends on deeds. (Verse 18)
- Prophet Muhammad (SAW) was sent after a long break in prophethood. (Verse 19)

Ruku 4 (Verse 20-26)

- Musa (AS) reminded Banu Israeel of Allah's favors, including sending prophets and kings. (Verse 20)
- Banu Israeel refused to enter the sacred land due to cowardice, saying, "You and your Lord go and fight." (Verse 24)
- As a result, they were punished to wander the desert for forty years. (Verse 26)

Breakdown of Themes and Messages

Ruku 5 (Verse 27-31)

- Allah accepts sacrifices only from those with Taqwa, as shown in the story of Adam's sons. (Verse 27)
- The righteous brother chose not to retaliate against the aggressor. (Verse 28)
- The aggressor killed his brother but was unsure what to do with the body; Allah sent a crow to teach him about burial. (Verses 30-31)

Ruku 6 (Verse 36-41)

- Ransom cannot save anyone from punishment in the Hereafter. (Verse 36)
- Islamic laws regarding robbery. (Verse 38)
- Prophet Muhammad (SAW) should not feel distressed by the opposition's words. (Verse 41)

Ruku 7 (Verse 44-49)

- Tawheed and guidance were in the Torah, but some leaders distorted it for worldly gain. (Verse 44)
- Retaliation should match the harm done; forgiveness is superior. (Verse 45)
- The Quran confirms previous scriptures and must be followed. (Verse 46-48)
- Every religion had different rulings, but fundamental beliefs remained the same. (Verse 48)

Breakdown of Themes and Messages

Ruku 8 (Verse 51-55)

- Stay away from those who oppose Islam. (Verse 51)
- Hypocrites align with Islam's opponents out of fear. (Verse 52)
- If current Muslims neglect their duties, Allah will replace them with a better nation. (Verse 54)
- True friends should be those devoted to Allah, His Messenger, and Salah. (Verse 55)

Ruku 9 (Verse 57-66)

- Avoid those who mock Islam, including Salah and the Adhan. (Verse 57-58)
- Disbelievers face punishments, including being deprived of mercy. (Verse 60)
- The Jews falsely claimed Allah's hands were tied, but in reality, He bestows abundance. (Verse 64)
- Following divine books leads to blessings. (Verse 66)

Breakdown of Themes and Messages

Ruku 10 (Verse 67-77)

- The Prophet's duty was to convey the message, not to force acceptance. (Verse 67)
- Those who accept Islam and do good will receive Allah's bounties. (Verse 69)
- Christians had different beliefs about Isa (AS), including considering him divine. (Verse 72-73)
- Isa (AS) and Maryam (AS) were human and dependent on sustenance. (Verse 75)
- Do not exaggerate in religion by elevating prophets to divine status. (Verse 77)

Ruku 11 (Verse 78-82)

- Banu Israeel faced divine curses for rejecting prophets and persisting in sin. (Verse 78-79)
- Christians are more open to dialogue compared to the Jews, as the Jews also rejected Isa (AS). (Verse 82)

Tafseer of Surah Al-Nisa- 148

Impermissibility to Utter Evil in Public



لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ
وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

Translation

Allah does not like the saying of evil words openly except from anyone wronged. And Allah is All-Hearing, All-Knowing.

Explanation & Themes

Why Publicising Evil is Not Allowed

Sharing evil can be harmful and is usually not allowed. However, in some cases, it may be necessary.

When Publicising Evil is Wrong

1. Making Evil Entertaining – Spreading stories about crime or wrongdoing just for fun, like in movies or books, can encourage others to copy bad behaviour.
2. Gossip – Talking about people's personal lives in a harmful way serves no good purpose and only causes pain.
3. Slander – Spreading lies to damage someone's reputation is serious and can be punished by law.

When Publicising Evil is Allowed

1. By Authorities – Officials can expose wrongdoing to prevent injustice.
2. By Ordinary People – If done sincerely to support justice or help someone who has been wronged, it is acceptable.

However, if the motive is personal or harmful, it is not allowed. People who have suffered injustice have the right to speak out.

Lessons from this Verse

The Dangers of Harmful Speech

A society should uphold good morals, as careless words and rumours can cause great harm. Even one harmful statement can weaken values, traditions, and trust. If people do not control their speech and fear God, bad language can spread, leading to:

- Loss of trust between people.
- Making wrongdoing seem normal.
- Encouraging immoral behaviour.

When harmful speech becomes common, people stop rejecting it. They no longer try to correct it, making it seem acceptable.

The Injustice of False Accusations

Spreading false rumours is a serious injustice. It harms individuals and society by:

- Treating innocent people as guilty.
- Creating mistrust and corruption in society.
- Weakening moral values and encouraging bad behaviour.

False accusations create chaos. People lose respect for one another and find it hard to trust anyone.

Lessons from this Verse

The Exception: Speaking Out Against Injustice

Islam discourages foul language but makes an exception for those who have been wronged. They are allowed to speak out against the wrongdoer to:

- Seek justice.
- Expose wrongdoing.
- Prevent further harm to others.

However, this right is limited to the victim and must be directed only at the wrongdoer. It is not a licence for slander or defamation. Islam protects people's dignity unless they have harmed others.

Balancing Justice and Morality

Islam teaches a balance between:

- Justice – Holding wrongdoers accountable.
- Morality – Avoiding unnecessary harm through foul speech.

The Qur'an states: "God hears all and knows all." (Verse 148) This reminds us that God is aware of every word and intention, and true justice is always under His judgment.

Tafseer of Verse Surah Al-Ma'idah 3- The Verse of the Completion of the Religion.



أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Translation

This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.

The Amazing Circumstances of This Revelation

This verse was revealed on a truly special occasion.

- It was the Day of Arafah, the most important day of the year.
- It fell on a Friday, a day full of blessings.
- The location was Arafat, near Mount of Mercy (Jabal ar-Rahmah), where Allah's mercy descends abundantly.
- The time was after Asr, a moment of great blessing—especially on Fridays, when prayers are more likely to be accepted. Since it was also the Day of Arafah, the chances were even greater.

This was the largest gathering of Muslims for Hajj, with around 150,000 noble Sahabah (may Allah be pleased with them all) present. Among them was Prophet Muhammad ﷺ, the mercy to all worlds, seated on his she-camel Adba', performing Wuquf in Arafat—one of the most important acts of Hajj.

Amidst all these blessings, this verse was revealed to the Prophet ﷺ.

Explanation & Themes

Umar's Realisation

When the verse "This day, I have perfected your religion for you..." (Al-Ma'idah 5:3) was revealed on the Day of Arafah (9th Dhul-Hijjah), during Hajj, Umar R.A. wept.

The Prophet ﷺ asked, "What makes you cry?"

Umar replied, "What makes me cry is that our religion has been perfected. Since nothing remains perfect forever, I fear it will begin to decline."

The Prophet ﷺ confirmed, "You have spoken the truth." (Tafsir al-Tabri)

Story of Umar and the Jewish Man

A Jewish man once told Umar bin Al-Khattab in your Book that all Muslims recite. If it had been revealed to us, we would have celebrated that day."

Umar asked, "Which verse?"

The man recited: "This day, I have perfected your religion for you and completed My favour upon you..." Umar R.A. responded, "By Allah! I know exactly when and where it was revealed. It was the evening of the Day of Arafah, on a Friday."

Explanation & Themes

Ibn Abbas R.A. mentioned that this was one of the last verses of the Qur'an, with no legal rulings revealed after it—only verses of encouragement and persuasion. After its revelation, the Prophet ﷺ lived for approximately 81 days, passing away in Rabi' al-Awwal in the 11th year after Hijrah.

Lessons from this Verse

Islam is Complete and Perfect

Allah has perfected Islam, meaning no new prophet or religious laws will come after Prophet Muhammad (ﷺ).

Prophet Muhammad (ﷺ) is the Final Messenger

His teachings are authentic, timeless, and free from contradictions. What he declared lawful or unlawful remains unchanged forever.

The Qur'an's Final Legal Verse

This verse marked the completion of divine legislation, with no further legal rulings revealed afterward.

Gratitude for Allah's Blessing

This verse reminds us of the greatest gift to Muslims: a complete, preserved religion that needs no additions or changes.

Tafseer of Verse Surah Al-Ma'idah 8- Be Just!



يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ
وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا
أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Translation

Believers, be steadfast in your devotion to God, bearing witness to the truth in all equity.

Never allow your hatred of any people to lead you away from justice.

Be just, this is closer to righteousness.

And remain God-fearing. Surely, God is aware of all that you do.

Explanation & Themes

Justice Even Towards Enemies

Earlier in this surah, Allah commanded believers not to let their hatred for those who had blocked them from the Sacred Mosque in Makkah lead to aggression. This required patience and self-control. Now, they are given an even greater challenge: their dislike must not stop them from being just.

- The first stage was avoiding aggression—a passive form of restraint.
- The second stage is much harder, as it requires active justice, even towards those they dislike.

Allah acknowledges this difficulty and gives guidance: “Believers, be steadfast in your devotion to God...” The instruction ends with: “Remain God-fearing. Surely, God is fully aware of all that you do.” This shows that reaching such a high moral standard is only possible through:

- A strong connection with Allah.
- Fearing Him alone.
- Remembering that He knows our deepest thoughts.

Lessons from this Verse

Being Just in Difficult Scenarios

Doing justice and acting righteously in a favourable or neutral setting is commendable, but the true test lies in upholding justice even towards those who hate you or whom you dislike. Yet, this is exactly what the higher moral standard demands.

Islam's Unique Standard of Justice

Islam upholds justice for all, even enemies, because justice is a duty towards Allah, free from personal bias. This makes Islam a universal system of fairness.

When Muslims followed Allah's commands, true justice was upheld throughout history. A powerful example is Salahudeen Ayyubi in 1187, when he retook Jerusalem. Unlike the Crusaders' massacre in 1099, Salahudeen showed mercy and justice:

- He ensured safety for all, including Christians and Jews.
- He allowed them to stay or leave peacefully.
- He even paid ransoms to free the poor.

His conduct proved that in Islam, justice and compassion must prevail—even in victory.

Tafseer of Verse Surah Al- Ma'idah

27,28,29,30,31-

The Story of Habil & Qabil



وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ
أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ
قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

Translation

Unbelievers indeed are they who say: “God is the Christ, son of Mary.” Say: Who could have prevailed with God in any way had it been His will to destroy the Christ, son of Mary, and his mother, and everyone on earth?

To God belongs the kingdom of the heavens and the earth and all that is between them.

He creates what He wills and God has power over all things.

Story of Habil & Qabil

Both Habil and Qabil, the sons of Prophet Adam A.S. were asked to present offerings to Allah. Allah accepted Habil's offering but rejected Qabil's.

Qabil, consumed by jealousy and anger, threatened to kill Habil. Habil remained patient, reminding Qabil that killing is a grave sin. However, Qabil ignored his brother's advice and committed the first murder in human history.

After killing his brother, Qabil did not know what to do with the body. Allah sent a crow that scratched the ground, showing him how to bury Habil. This made Qabil realise his wrongdoing and feel deep regret.

Lessons from this Verse

Deeds Are Accepted Only with Sincerity and Taqwa

The story of Habil and Qabil teaches that deeds are only accepted with Taqwa. Without it, worship and actions hold no value.

The righteous predecessors deeply understood this:

- Sayyiduna ‘Amir ibn ‘Abdullah wept on his deathbed, fearing whether any of his worship had been accepted.
- Sayyiduna ‘Abdullah ibn Mas‘ud said, “If I knew even one deed was accepted, I would treasure it more than a world full of gold.”
- Sayyiduna Abu ad-Darda’ stated, “If just one prayer was accepted, it would be more valuable than the whole world.”
- ‘Umar ibn ‘Abd al-‘Aziz wrote: “Without Taqwa, no deed is accepted. Many speak about Taqwa, but few truly practice it.”

Lessons from this Verse

Jealousy Leads to Hatred and Violence

Qabil became envious when Allah accepted Habil's sacrifice but rejected his own. Instead of improving himself, he allowed jealousy to consume him, leading to the first murder in human history.

Righteousness, Not Jealousy, Brings Success

Habil reminded Qabil that Allah accepts only from the righteous. Instead of resenting others' success, we should focus on improving our own sincerity and efforts. "Indeed, Allah only accepts from the righteous."

Regret Does Not Erase the Consequences of Jealousy

After killing his brother, Qabil regretted his actions, but he could not undo his crime. This shows that jealousy-driven actions often lead to irreversible damage, and regret alone is not enough to fix what has been done.

How to Overcome Jealousy

The story of Habil and Qabil teaches us that instead of being envious, we should:

- Acknowledge our shortcomings and work towards self-improvement.
- Be content with what Allah has given us and trust His wisdom.
- Celebrate others' success instead of resenting them.
- Seek Allah's help to purify our hearts from jealousy.

Tafseer of Verse Surah Al-Ma'idah

35-

The Importance of Striving in
Allah's Cause for True Success

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ
وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

Translation

O you who believe, be mindful of God, seek ways to come closer to Him
and strive for His cause, so that you may prosper.

Explanation & Themes

Seeking a Means to Allah (Wasilah)

Allah commands believers: "And seek a means of nearness to Him."

Wasilah refers to anything that brings a person closer to Allah, including:

- Acts of Worship – Prayer, fasting, charity, and recitation of the Qur'an.
- Righteous Deeds – Helping others, sincerity in faith, and good character.
- Dua (Supplication) – Asking for Allah's mercy and guidance.
- Following the Prophet Muhammad (ﷺ) – Adhering to his teachings and Sunnah.

Lessons from this Verse

Effort and Struggle in the Path of Allah

Allah commands: "Strive in His cause.", highlighting that faith requires action and dedication.

This striving includes:

- Personal Struggle (Jihad an-Nafs) – Overcoming desires, sins, and distractions that hinder spiritual growth.
- Spreading and Defending the Truth – Conveying Islam with wisdom and standing firm against falsehood.
- Helping the Oppressed – Upholding justice, supporting the weak, and fighting against injustice.

True Success Comes from Effort in Allah's Way

Allah says: "So that you may be successful.", teaching that real success is not in wealth or power but in earning Allah's pleasure and eternal reward.

Worldly success is temporary, but striving in Allah's cause guarantees success in both this life and the Hereafter.