



AL-ISRAA - THE NIGHT JOURNEY

AL ISRAA – THE PROPHET’S TOUR OF THE UNIVERSE
SUMMARY OF 2000 YEARS OF THE HISTORY OF BANI ISRAAIL
QUR’ANIC VERSION OF 10 COMMANDMENTS
CLOSENESS TO DIVINITY (ASCENSION) THROUGH DAILY SALAA, THE NIGHT PRAYER,
QUR’AN AND ASMAUL HUSNA

017

THE ATTRIBUTES OF ALLAH, HIS PRAISE AND DECLARING HIS PERFECTION
Qur’an revealed purposefully at the right occasion
Orders to Call upon Him through His Attributes and to Praise Him and Declare His Perfection



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Ayaat 106-111

PROPHET MUSA & THE BANI ISRAAIL
9 clear signs

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Ayaat 101-105

DEMANDS OF THE QURAYSH
Bring a fountain, a garden, a house of gold, angels.... Before we believe.

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Ayaat 90-100

SALAA, TAHAJJUD, THE QUR’AN
Times of salaa and the recitation of Qur’an at Fajr witnessed
Tahajjud (The night prayer) raises one’s status in the hereafter
The Qur’an a healing, mercy and a blessing

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Ayaat 78-89

DIVINE PRESENCE & PROTECTION AND THE DAY OF QIYAAMA
Similitude of protection in stormy seas
Every human being will be raised with their Imam and given their autobiography to read



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Slaves of Divinity protected from Shaytan

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Barrier between Qur’an and them
Speak the best of words

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QUR’ANIC VERSION OF THE 10 COMMANDMENTS AND WARNINGS

1. Obedience to the Creator
2. Kindness to Parents
3. Responsibility towards relations, the needy and the refugees
4. Don't be stingy or wasteful
5. Do not kill children for fear of poverty
6. Do not go near unlawful intimacy
7. Do not take a life
8. Protect the property of orphans
9. Do not speak without knowledge
10. Do not be arrogant



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Ayaat 23-39

PSYCHE OF THE HUMAN BEING
The human being wants instant gratification
Deeds like a bird around your neck which will become a book to read on Qiyaama
Deeds linked to the hereafter are immortal



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Ayaat 9-22

A SUMMARY OF THE HISTORY OF THE BANI ISRAAIL
Reference to their historical interaction with the Babylonians and Assyrians -

2

Ayaat 2-8

AL ISRAA – THE NIGHT JOURNEY
Israa and Mi'raj – the night journey of the Prophet to Masjidul Aqsa and a tour of the universe



1

Aya 1



SURATUL ISRAA

111 AYAAT - MAKKI



MUSABBIHAAT CRESCENT

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Al Israa
The Night Journey

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Al Hadeed
The Iron

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Al A'laa
The Most High

Chapters beginning
with declaration of
His perfection

FOCUS – DID YOU KNOW - BENEFITS

FOCUS



- Al Israa – The Prophet's tour of the universe
- Summary of 2000 years of the history of Bani Israail
- Qur'anic version of 10 commandments
- Closeness to Divinity (Ascension) through daily Salaa, the Night Prayer, Qur'an and Asma'ul Husna

DID YOU KNOW



Israa means a small portion of the night and refers to the journey from Makka to Jerusalem.

Mi'raj (Ascension) is mentioned in Sura Al Najm (53)

The chapter is also called Bani Israel because it mentions Jewish history.

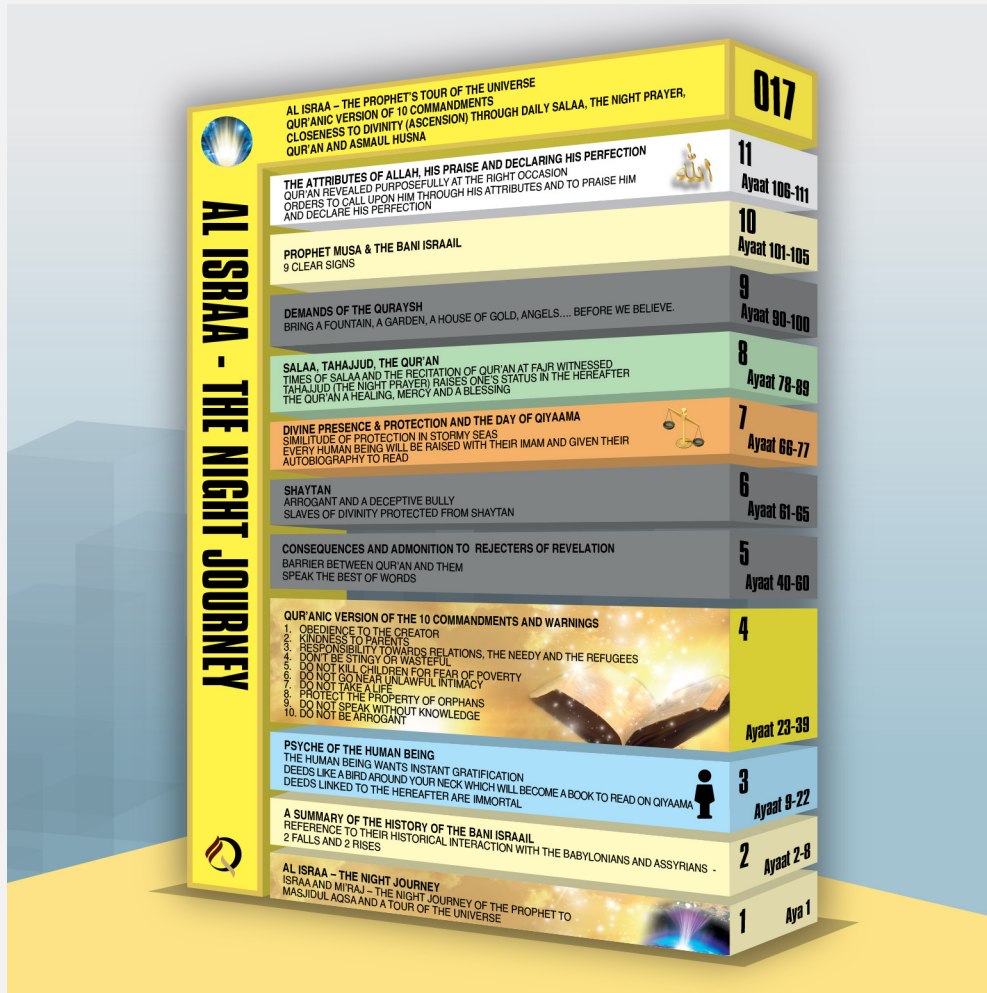
BENEFITS



- Written with saffron and water given to child having speech problems
- Reciter will not die without meeting Imam (pbuh)
- Last 2 ayaat protection against theft.



NARRATIVE



The chapter takes its name from the first verse which refers to the night journey (Israa) of the Prophet from Makka to Jerusalem from where the ascension (Mi'raj) happened.

The chapter is also referred to as Bani Israel as verses 4-8 discuss their historical destruction.

The human being's need for instant gratification is followed by the Qur'anic version of the ten commandments.

A warning against Shaitan, and believers are instructed to pray the mandatory prayers and the night prayer.

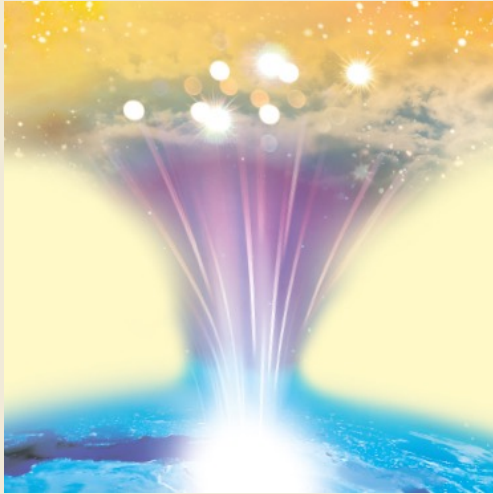
There is a brief account of the creation of Prophet Adam as well as Prophet Musa's confrontation with Firawn and deliverance of the children of Israil.

Finally, the chapter discusses various qualities of the Qur'an; its revelation in portions and the awesomeness of the effects of its message for those who follow it and an order to call upon Divinity through his attributes.



SECTIONS 1 – 3

SECTION 1 – AYA 1



AL ISRAA – THE NIGHT JOURNEY

Israa and Mi'raj – the night journey of the Prophet to Masjidul Aqsa and a tour of the universe.

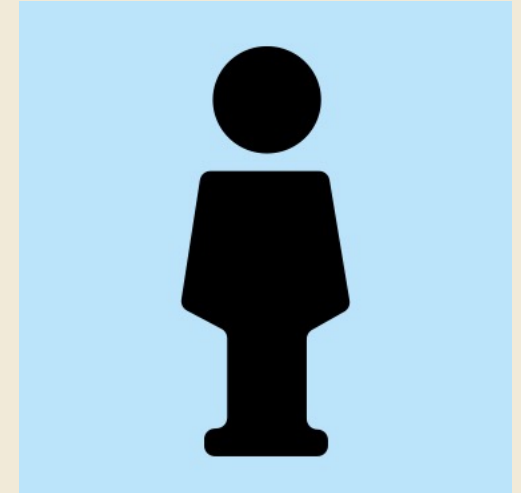
SECTION 2 – AYAAT 2 TO 8



A SUMMARY OF THE HISTORY OF THE BANI ISRAAIL

Reference to their historical interaction with the Babylonians and Assyrians - 2 falls and 2 rises.

SECTION 3 – AYAAT 9 TO 22



PSYCHE OF THE HUMAN BEING

- The human being wants instant gratification
- Deeds like a bird around your neck which will become a book to read on Qiyaama
- Deeds linked to the hereafter are immortal.



SECTIONS 4 – 6

SECTION 4 – AYAAT 23 TO 39



QUR'ANIC VERSION OF THE 10 COMMANDMENTS AND WARNINGS

Obedience to the Creator, Kindness to Parents, Responsibility towards relations, the needy and the refugees, Don't be stingy or wasteful, Do not kill children for fear of poverty, Do not go near unlawful intimacy, Do not take a life, Protect the property of orphans, Do not speak without knowledge, Do not be arrogant

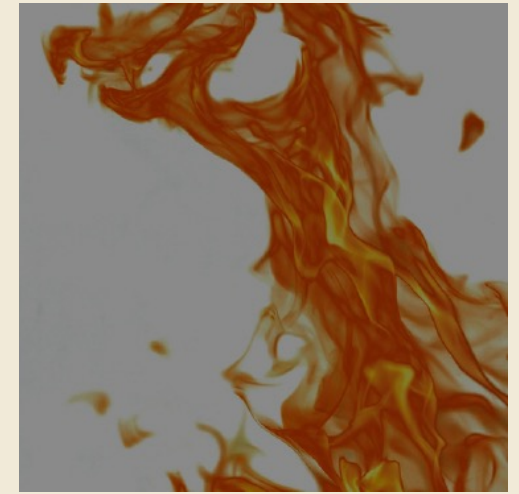
SECTION 5 – AYAAT 40 TO 60



CONSEQUENCES AND ADMONITION TO REJECTERS OF REVELATION

Barrier between Qur'an and them
Speak the best of words.

SECTION 6 – AYAAT 61 TO 65



SHAYTAN

Arrogant and a deceptive bully
Slaves of Divinity protected from
Shaytan



SECTIONS 7 – 9

SECTION 7 – AYAAT 66 TO 77



DIVINE PRESENCE & PROTECTION AND THE DAY OF QIYAMA

Similitude of protection in stormy seas.

Every human being will be raised with their Imam and given their autobiography to read.

SECTION 8 – AYAAT 78 TO 89



SALAA, TAHAJJUD, THE QUR'AN

Times of salaa and the recitation of Qur'an at Fajr witnessed Tahajjud (The night prayer) raises one's status in the hereafter
The Qur'an a healing, mercy and a blessing

SECTION 9 – AYAAT 90 TO 100



DEMANDS OF THE QURAYSH

Bring a fountain, a garden, a house of gold, angels.... Before we believe.



SECTIONS 10 – 11

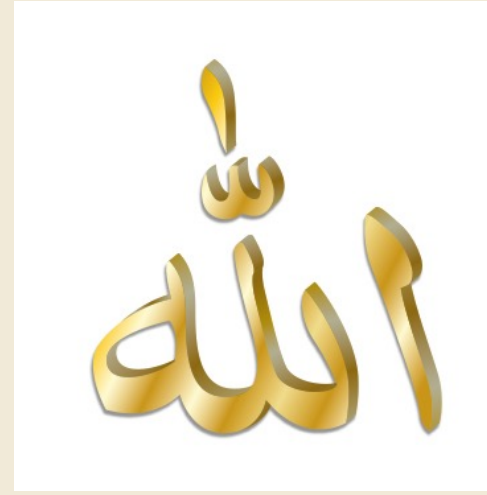
SECTION 10 – AYAAT 101 TO 105



PROPHET MUSA & THE BANI ISRAAIL

9 clear signs

SECTION 11 – AYAAT 106 TO 111



THE ATTRIBUTES OF ALLAH, HIS PRAISE AND DECLARING HIS PERFECTION

Qur'an revealed purposefully at
the right occasion

Orders to Call upon Him through
His attributes and to Praise Him
and Declare His Perfection



SECTION 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Merciful, the Most Compassionate.

Sura Al Israa



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SECTION 1 AYA 1

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى
الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

How perfect is the one who took his slave at night from the Masjid Al-Haram to the Masjid Al- Aqsa....

Asraa - To take at night

...that we have blessed its surroundings.

The land of Jerusalem is very lush, green and full of vegetation. In addition, Allah blessed it with Prophets and revelation.

For the purpose of showing him some of our miraculous signs. No doubt about it He is All Hearing and All Seeing.

Sura Al Israa



SECTION 2 AYA 2

وَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ
أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا

And we have given Musa the book and we have made it a guide for the sons of Israel....

The Tawrat was a guide for the sons of Israail.

They were asked not to take anyone but Allah as Wakeel.

Wakala: to put your trust in someone with a personal matter.

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SECTION 2 AYA 3

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

The offspring of those whom We bore with Nuh; surely he was a grateful servant.

Before Musa there was Prophet Nuh who was saved from the flood and his people were also saved from water – the flood. Water had been crossed before to save Bani Israel. When Musa crossed the water and Pharaoh drowned in that same water source.

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SECTION 2 AYA 4

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَآءِ فِي الْكِتَابِ لُتْفُسِدَنَّ فِي الْأَرْضِ
مَرَّتَيْنِ وَلِتَعْلُنَّ عُلوًّا كَبِيرًا

*We had declared to the Israelites that you are going to cause a lot of mischief in the land **twice**. You will have power and authority.*

Uluwwan - to be high and raise your head in rebellion, to gain great power

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SECTION 2 AYA 5

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ
الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا

When the first of those turns (rises) came, we appointed raised against you slaves we owned that possess power to make war (Babylonians) and they penetrated every house and that was a promise that was fulfilled

This war didn't happen on the battlefield. The war came to the city and the victims were civilians

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SECTION 2 AYA 6

ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ
وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

Then We returned for you the turn (second rise) against them and we aided you with assets, money and sons.

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SECTION 2 AYA 7

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ
لِیْسُوءُوا وُجُوهَكُمْ وَلِیَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِیُتَبِّرُوا مَا
عَلَوْا تَبْرِیرًا

If you have been good, you're good only for yourselves. And if you've been bad, that's only for yourself. When the second promise came, We appointed another army against you so that they may darken your faces (publicly humiliate you). They entered the masjid again like they entered it the first time. So that they may create other destruction and annihilate whatever civilisation was there.

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SECTION 2 AYA 8

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُمْ عُدنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ
حَصِيرًا

Maybe your master might show you mercy. But if you resort to your old behaviour, you will be punished again. It had happened twice before and it can happen again. We have made jahannam as a prison

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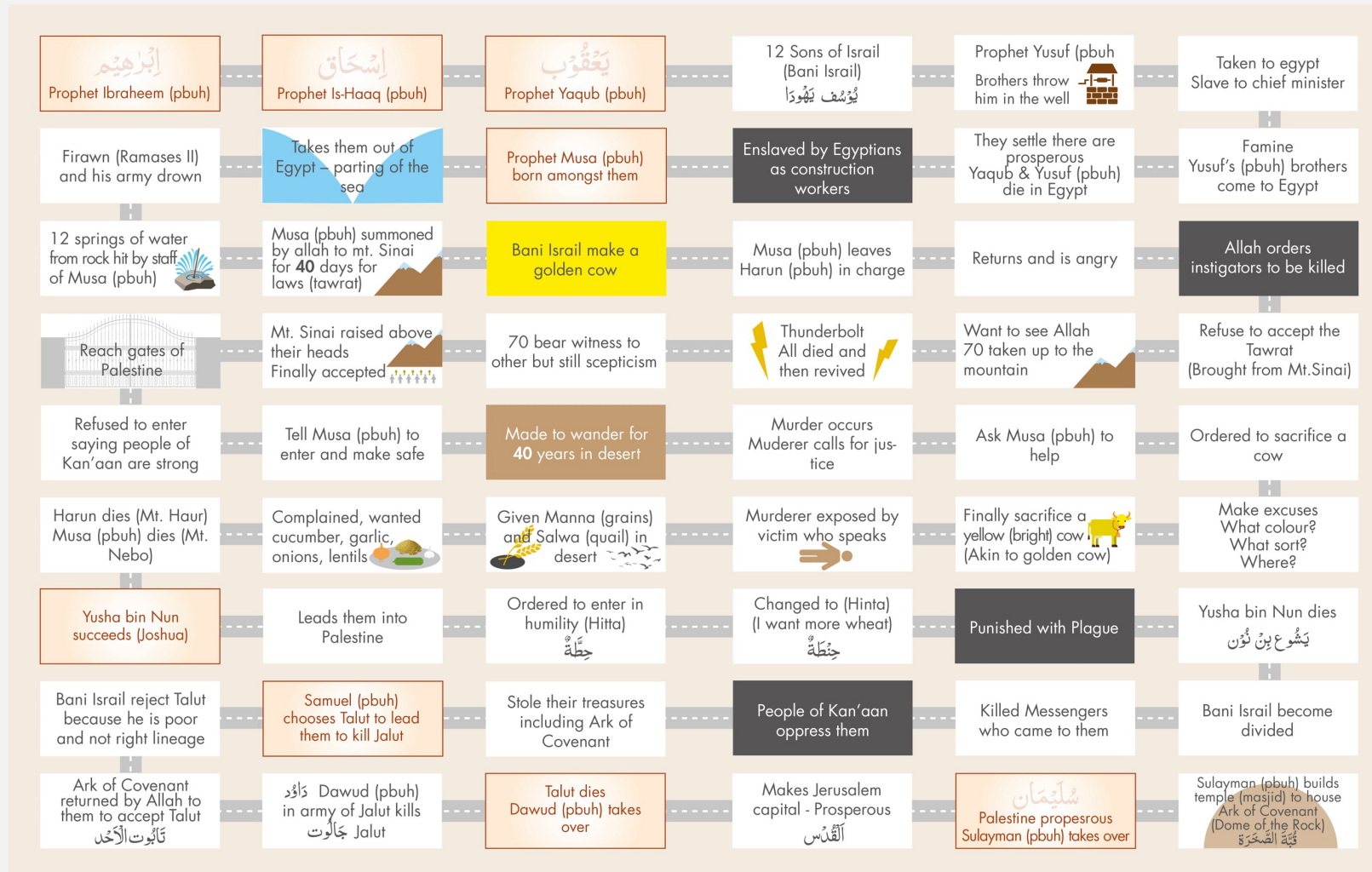
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TIMELINE OF THE BANI ISRAAIL



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SECTION 3 AYA 9

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

No doubt about it this Quran it guides to that which is more upright and congratulate those that truly believe - those who actually do good deeds will have a great compensation

The Bani Israail used to say that faith was enough but the Qur'an asks for its manifestation in action (good deeds)

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SECTION 3 AYA 10

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

And as for those that don't believe in the hereafter (accountability), We have prepared a specific painful punishment.

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SECTION 3 AYA 11

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا

The human being calls to good while he is actually calling to evil.

He rushes to judgement.

He calls to good but he doesn't know that he's calling to bad.

He's quick to judge. He rushes to judgement

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SECTION 3 AYA 12

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ
مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ
شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا

We have made the night and day two miraculous signs. Then we erased the sign of the night in a way that no trace of it remains. And we made the miracle of the day as a means for you to see clearly so that you may pursue the blessing from your Rabb (to be able to go earn a living) and so that you may learn the count of years and calculation and everything we have explained very thoroughly.

Sura Al Israa



SECTION 3 AYA 13

وَكُلِّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ^{صَلِّ} وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ
مَنْشُورًا

And every single person we have hanged his bird on his neck. We will bring out for him on the Day of Resurrection a book that he will find wide open.

A bird in traditional Arabic represented destiny. Here the context is there will be a birds eye view of every deed (its intention, action and consequence will all be visible)

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SECTION 3 AYA 14

إِقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

Read your own book. You are enough to take the full account.

You yourself are enough today as an auditor against yourself. All you have to do is read. You wrote it.

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SECTION 3 AYA 15

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ
وَازِرَةً وِزْرَ أُخْرَىٰ ۚ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ۚ

Whoever holds on to guidance, he does so for himself. And whoever gets lost, then it is for his own disadvantage. No carrier of burden is going to carry the load of anyone else. And We would never punish until We appoint a messenger .

We are responsible for our actions. Messengers were not appointed to carry the burdens of the human beings but to make one understand ones own burdens.
Every nation that got punished was sent a messenger

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SECTION 3 AYA 16

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا
الْقَوْلُ فَدَمَّرْنَا هَا تَدْمِيرًا

And whenever we intended to destroy a town we command the affluent ones (to obey Allah). But they create corruption and the consequence is destruction.

When Allah wants to destroy a town, He commands the affluent ones to bet Him but they end up making laws that serve only themselves. Hatred takes over and the society destroys itself.

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SECTION 3 AYA 17

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ^{قُلْ} وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ
خَبِيرًا بَصِيرًا

How many generations have We destroyed since Nuh. And your Rabb is enough (as a witness) when it comes to the sins of His slaves, He has All Knowledge and is All Seeing .

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SECTION 3 AYA 18

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ
جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا

Whoever desires the immediate (instant gratification) - We rush it for him what We will to whom We intend. Then We have made for him Hell, which he will be banished to.

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SECTION 3 AYA 19

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ
مَشْكُورًا

But whoever desires the Hereafter (one who has made Janna his goal) and strives for it while he is a believer - it is those whose effort is appreciated [by Allah].

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SECTION 3 AYA 20

كُلَّا نُمِدُّهُمَا بِزَمْنٍ وَأَعِزُّهُمَا بِرَحْمَةٍ مِّنْ عِزِّ رَبِّكَ وَمَا كَانَ عِزُّ رَبِّكَ لَمَحْظُورًا

Every one of these groups: those who work for worldly gratification and those who who work towards the hereafter. We extend our gift to them and We do not restrict it.

Both groups are given the gift of time.

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SECTION 3 AYA 21

ج
أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ
تَفْضِيلًا

Contemplate how we have given preference to some over others And the hereafter is even greater in terms of rank and preference.

Sura Al Israa



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SECTION 3 AYA 22

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُومًا

Don't associate anyone with Allah worthy of worship or obedience. Then you will end up being condemned and deceived

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SECTION 4 AYA 23

وَقَضَىٰ رَبُّكَ ^ج أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا
كَرِيمًا

And Your Rabb declared that you will not be enslaved to none but Him. . And when it comes to both your parents, you will show the best of behaviours. If one or both of them reach old age, then don't even say uff to them. And speak to them with the greatest respect.*

*Uff is an expression of frustration.

If one has accepted Allah as his Rabb, then the first manifestation of this acceptance is to display the best of behaviours towards r parents.

Sura Al Israa



SECTION 4 AYA 24

وَإِخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ
ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

And lower for them the wings of powerlessness in mercy. And say "Rabb! show mercy to both of them the way they raised me when i was small (from infancy).

"lowering wings of mercy" is used when a bird protects its nest.

Here the protection is of parents by their child.

At the end of the aya the dua to Allah is that He may show mercy to both his parents the same way they took care of him from infancy.

Sura Al Israa



SECTION 4 AYA 25

ج
رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ
فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا

Your Rabb knows what is within yourselves. If you are righteous [in intention] - then indeed He is Ever Returning (Awaabeen) and All Forgiving.*

*Awwaba is to return from a long journey

Awwaab is a person who went on the road to sin and when he looks back, he realises he is so far away that he may never be able to get back.

For those who have messed up their relationships with their parents, He is saying there is light at the end of the tunnel if one turns back to amend the relationship for Allah is All Forgiving,

Sura Al Israa



SECTION 4 AYA 26

وَاتِذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

And give the relative (the ones closest to you) his right, and the one in financial need and the traveler, and do not waste (tabzheeraa)*

One should give individual attention to every single family member

*Bazhzhara - to take a seed and throw it.

It's used to describe a person who is irresponsible in his spending - reminding him that there are those who need to be taken care of rather than wrongful wastage,

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SECTION 4 AYA 27

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ^{صَلِّ} وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

*Those who irresponsibly spend and waste reckless spend are the siblings of shayateen.
And certainly shaytan has always been excessively disobedient to his Rabb.*

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SECTION 4 AYA 28

وَأَمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ
تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

*If you have to turn them away because of your own seeking of mercy from your Rabb,
then speak to them gently.*

If one cannot help, then let them down gently giving the asker hope and explaining
that you are in a similar situation of need.

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SECTION 4 AYA 29

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ
الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

Don't put your hand as if it is tied to your neck. And don't extend it as far as you can go thus becoming blameworthy and regretful

Don't be stingy (tying hands to the neck implies an inability to reach into ones pocket) and don't be wasteful (extending out to all transactions)...

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SECTION 4 AYA 30

ج
إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنََّّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

*Indeed, your Rabb extends provision to whoever He wants and holds back.
Certainly He is Ever Concerned and All Seeing about His servants*

The aya relates to helping others. We do our part in helping but ultimately it is Divinity who gives or holds back.

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SECTION 4 AYA 31

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ
وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

*And do not kill your children for fear of poverty. We provide for them and for you.
Indeed, their killing is a great sin.*

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SECTION 4 AYA 32

وَلَا تَقْرَبُوا الزَّيْنَا ^{صَلِّ} إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Do not go near unlawful intimacy. It is shameless and an evil path

Don't go near 'zina' means to find a respectable way to conduct a relationship in order to respect social boundaries.

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SECTION 4 AYA 33

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ^{قُلْ} وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا
لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

Don't kill any individual that Allah has sanctified except with just right. Whoever has been killed wrongfully, then We have given authority for his guardian and his family and he shouldn't exceed the limits. Certainly he will be helped (by the justice of law)...

Do not take a life unlawfully. And if that happens then the family of the victim have a right to decide the recompense and/or punishment for the criminal.

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SECTION 4 AYA 34

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا
بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

And do not go near the wealth of an orphan, except in the way that is best, until he reaches maturity. And fulfil the promise. No doubt the promise will be asked about.

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SECTION 4 AYA 35

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ
الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in results.

Engage in honest business practices

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SECTION 4 AYA 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ
كَانَ عَنْهُ مَسْئُولًا

Don't follow that which you have no direct knowledge of. Your hearing, your sight and your heart will all be questioned.

One of the messages of this aya is not to be led by emotions in our behaviours.
Everything will be questioned.

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SECTION 4 AYA 37

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ
الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا

Don't walk around arrogantly on the earth. You will neither crack the earth nor reach the heights of the mountains.

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SECTION 4 AYA 38

كُلُّ ذٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا

Don't walk around arrogantly on the earth. You will neither crack the earth nor reach the heights of the mountains.

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SECTION 4 AYA 39

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ
فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا

That is, a piece of the wisdom Allah has revealed to you and don't associate anyone as a god besides Allah or you will be cast into jahannam, blameworthy and banished.

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SECTION 5 AYA 40

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا
إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا

What! has then your Rabb preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.

So what you hate for yourself, you give that to Allah.

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SECTION 5 AYA 41

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا

And certainly We have repeated (warnings) in this Quran that they may be mindful, but it does not add save to their aversion.

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SECTION 5 AYA 42

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا

Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Rabb of power.

Where there are multiple gods there is almost always a clash. Here Allah says if there were multiple gods they would have wanted the 'Arsh ... that is they would have wanted His position

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SECTION 5 AYA 43

سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا

Glory be to Him and exalted be He above what they say.

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SECTION 5 AYA 44

ج
تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا
يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

The seven heavens declare His perfection and the earth (too), and those who are in them; and there is not a single thing but declares His perfection with His praise, but you cannot comprehend their declaration of His Perfection ; surely He is Forbearing, Forgiving.

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SECTION 5 AYA 45

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا

And when you recite the Quran, We place between you and those who do not believe in the hereafter a hidden barrier (Hijaaban Mastooraa)*

Hijaab: a barrier - a means by which something is obstructed, blocks view or denies access.

Mastoor: from satara which means to cover.

Difference between "hijaab" and "satar" is that "satar" doesn't completely cover. It almost entirely covers.

Sura Al Israa



SECTION 5 AYA 46

ج
وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ
رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا

And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Rabb in the Quran they turn their backs in aversion.

In other words there is a seal on their hearts, and a blockage in their listening....

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SECTION 5 AYA 47

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ
الظَّالِمُونَ إِنَّكَ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا

We know best what they listen to when they listen to you, and when they meet secretly, when the unjust say: You follow only a man possessed of magic.

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SECTION 5 AYA 48

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

See what they liken you to! So they have gone astray and cannot find the way.

Allah is saying - Look how they talk about you

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SECTION 5 AYA 49

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أَلَيْسَ لِمَبْعُوثُونَ خَلْقًا جَدِيدًا

And they say: What! when we shall have become bones and decayed particles, shall we then certainly be raised up, being a new creation?

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SECTION 5 AYA 50

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

Say: Become stones or iron,

Resurrection has been explained well before. Here they are not even told to become earth as that has a potential of life.

Stones and iron have no potential to raise life

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SECTION 5 AYA 51

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ الَّذِي
فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ
عَسَىٰ أَن يَكُونَ قَرِيبًا

Or some other creature of those which are too hard (to receive life) in your minds! But they will say: Who will return us? Say: Who created you at first. Still they will shake their heads at you and say: When will it be? Say: Perhaps it is near.

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SECTION 5 AYA 52

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا

*On the day when He will call all of you , then you will try to obey Him, by praising Him,
and you will think that you lived for only a little time (on the earth)*

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SECTION 5 AYA 53

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ
الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا

And say to My servants (that) they speak that which is better; surely the Shaitan creates friction among them; surely the Shaitan is an open enemy to the human being.

Using the right language is a sign of one connected to Allah. Communication is not only about words but perception and how they are received. Here the admonition is to always use better words.

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SECTION 5 AYA 54

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ يَرْحَمُكُمْ أَوْ إِنَّ يَشَاءُ يُعَذِّبُكُمْ وَمَا
أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا

Your Lord knows you best; He will have mercy on you if He pleases, or He will punish you if He pleases; and We have not sent you as being responsible of them.

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SECTION 5 AYA 55

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ
عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا

And your Rabb knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others, and to Dawud We gave the Zaboor.

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SECTION 5 AYA 56

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ
كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا

Say: Call on those whom you assert besides Him, so they shall not control the removal of distress from you nor change your situation .

Sura Al Israa



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SECTION 5 AYA 57

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ
وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

*Those whom they call upon, themselves seek the means of access to their Rabb—
whoever of them is nearest - and they hope for His mercy and fear His punishment;
surely the punishment of your Rabb is a thing to be wary of.*

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SECTION 5 AYA 58

وَأِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا
شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

*And there is not a town but We will destroy it before the day of resurrection or
punish it with a severe punishment; this is written in the Divine record*

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SECTION 5 AYA 59

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ
النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا

And nothing could have prevented Us that We should send signs except that the earlier ones rejected them; and We gave to Thamood the she-camel-- a manifest sign-- but on her account they did injustice, and We do not send signs but to make human beings God conscious.

The Quraysh were asking for visible miraculous signs. Here Allah answers saying the she camel was clearly visible but they still rejected it.

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SECTION 5 AYA 60

وَاذْقُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا
فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا
طُغْيَانًا كَبِيرًا

And when We said to you: Surely your Rabb encompasses human beings; and We did not make the vision which We showed you but a trial for human beings and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their rebellion.

The cursed tree referred to is the tree of Zaqqoom found in the entrance of Jahannam. The connotation is that they will not believe in Israa just as they do not believe in accountability.

Sura Al Israa



SECTION 6 AYA 61

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ
قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا

And when We said to the angels: Prostrate to Adam; they prostrated, but Iblis (did not). He said: Shall I prostrate to him whom You hast created of dust?

A transition into the story of Shaytan. Aya 60 ends with rebellion and here Allah points out the cause of rebelliousness. Disobedience to the Creator and arrogance. By extension the arrogance of the Quraysh is highlighted.

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SECTION 6 AYA 62

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتِ عَلَيَّ لِيُئِنَّ أَخَرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ
لَا تُحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا

He said: Tell me, is this he whom You have honored above me? If You should respite me to the day of resurrection, I will most certainly cause his progeny to perish (la'ahtanikunna) except a few.*

Ihtinaak - when swarms of insects destroy crops. Iblees uses it to describe what he will do to the good of humankind ... he will eat away all of the good they have in them so they will be worthless.

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SECTION 6 AYA 63

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا

He said: Be gone! for whoever of them will follow you, then surely jahannam is your compensation

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SECTION 6 AYA 64

وَاسْتَفْزِزْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمُ بِخَيْلِكَ
وَرَجْلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ وَمَا يَعِدُهُمُ
الشَّيْطَانُ إِلَّا غُرُورًا

And whomsoever you make slip (make weak) with your intimidating (words) voice, and collect against them your forces - whether riding and on foot, and share with them in wealth and children, and promise all kind of things ; and the Shaitan only makes deceiving promises.

Sura Al Israa



SECTION 6 AYA 65

ج
إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا

Surely (as for) My servants, you have no authority over them; and your Rabb is sufficient as a Protector.

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SECTION 7 AYA 66

رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا
مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا

Your Rabb is He Who pushes the ships for you in the sea that you may seek of His favours; surely He is ever Merciful to you.

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SECTION 7 AYA 67

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا فَلَمَّا نَجَّاهُمْ إِلَى
الْبَرِّ أَغْرَضْنَاهُمْ وَكَانَ الْإِنْسَانُ كَفُورًا

And when distress afflicts you in the sea, all the false gods you used to call are forgotten and you call on Him; but when He brings you safe to the land, you turn aside; and the human being is extremely ungrateful.

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SECTION 7 AYA 68

أَفَأَمِنْتُمْ أَنْ يُخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ
حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا

What! Do you then feel secure that He will not cause a tract of land to engulf you or send on you a show of stones? Then you shall not find a protector for yourselves.

A rhetorical question is asked..

So you were in the sea and in trouble and He saved you and brought you to the safety of the land. So do you feel safe now?

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SECTION 7 AYA 69

أَمْ أَمِنْتُمْ أَنْ يُعِيدَ كُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ
الرَّيْحِ فَيُغْرِقَكُمْ بِهِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا

*Or, do you feel secure that He will (not) take you back into (the sea) another time, then
send on you a fierce winds and thus drown you on account of your ungratefulness?
Then you shall not find any helper against Us in the matter.*

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SECTION 7 AYA 70

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

*And surely We have honoured the children of Adam, and We carry them in the land
and the sea, and We have given them of the good things, and We have given
preference to them over most of those whom We have created.*

The more we learn about nature and all creation we realise the preference Allah has
given us over all of them

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SECTION 7 AYA 71

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ^{صلى} فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ
يَقْرَأُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا

Remember) the day when We will call every people with their Imam; then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with at all unjustly.

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SECTION 7 AYA 72

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

And whoever is blind in this, he shall (also) be blind in the hereafter; and more lost from the way.

If one cannot see the signs of the Creator all around, then there is a permanent blindness.

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SECTION 7 AYA 73

وَاِنْ كَادُوْا لَيَفْتِنُوْكَ عَنِ الَّذِيْٓ اَوْحَيْنَاۤ اِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُۥ ۚ وَاِذَا
لَا تَخَذُوْكَ خَلِيْلًا

And surely they wish you turn you away from that which We have revealed to you, that you should make up something against Us, and then they would certainly have taken you for a friend.

It's almost as though they want to put you on trial and attack you to get you away from what We have revealed to you and change the revelation to become their friend.

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SECTION 7 AYA 74

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا

And had it not been that We had made you firm , you would have possibly been near to incline to them a little;

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SECTION 7 AYA 75

إِذَا لَذُقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا

In that case We would certainly have made you to taste a double (punishment) in this life and a double (punishment) after death, then you would not have found any helper against Us.

The hypothetical case is stated to emphasise the awesomeness of revelation and the Prophet (pbuh)

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SECTION 7 AYA 76

وَأِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا
وَإِذَا لَا يَلْبَثُونَ خِلافَكَ إِلَّا قَلِيلًا

*And surely they tried to unsettle you from the land that they might expel you from it,
and in that case they will not remain behind you but a little.*

These ayaat were revealed before the hijra. Abu Jahl died within 2 years of Hijra (migration to Madina) and the conquest of Makka was 8 years after that when the Quraysh lost their hold on Make.

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SECTION 7 AYA 77

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا

*This is the course with regard to those of Our messengers whom We sent before you,
and you shall not find a change in Our course.*

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SECTION 8 AYA 78

أَقِمِ الصَّلَاةَ لَدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ
الْفَجْرِ كَانَ مَشْهُودًا

Establish Salaa from the declining of the sun till the darkest part of the night and the morning recitation; surely the morning recitation is witnessed.

There is a narration that states there is a change of shift in angels at Fair and so the recitation at Fajr is witnessed doubly.

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SECTION 8 AYA 79

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا لَّحْمُودًا

*And during a part of the night, pray Tahajjud beyond what is your responsibility;
maybe your Rabb will raise you to an elevated station.*

Salatut Tahajjud also known as Salatul Layl or Shab prayers

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SECTION 8 AYA 80

وَقُلْ رَبِّ ادْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ
وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

And say: My Rabb! make me to enter a true entrance (of respect) , and cause me to go out in a good way (with respect) , and grant me from You an authority that assists...

The concern of the Prophet was in leaving Makka. He wished to leave with nobility and the assistance was for the mission as ordained by Divinity.

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SECTION 8 AYA 81

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).

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SECTION 8 AYA 82

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا
خَسَارًا

*And We reveal of the Quran that which is a healing and a mercy to those who believe,
and it adds only to the loss of the unjust.*

The Quran didn't just come down to make falsehood vanish...
It is a cure for what is in the chest.

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SECTION 8 AYA 82

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

*And We reveal of the Quran that which is a healing and a mercy to those who believe,
and it adds only to the loss of the unjust.*

The Quran didn't just come down to make falsehood vanish...
It is a cure for what is in the chest.

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SECTION 8 AYA 83

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا
مَسَّهُ الشَّرُّ كَانَ يَئُوسًا

If we bestowed a human being with a favour, he will ignore it as if it is not a favour and he becomes distant, turns to his side in pride. And when harm touches him he becomes extremely depressed.

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SECTION 8 AYA 84

قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا

Say: Every one acts according to his manner (Shaakila); but your Rabb best knows who is best guided in the path.*

*Shaakila - From 'shakil' which is a form or shape.

Each human being has his own capabilities and limitations within which he can work.

One's personality will dominate and it is a responsibility to discover one's own shaakila...

Imam Ali (pbuh) says - "One who has recognised himself will *recognise his Rabb*"

Sura Al Israa



SECTION 8 AYA 85

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ^{صَلِّ} قُلِ الرُّوحُ مِنْ أَمْرِ
رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

*And they ask you about the Rooh. Say: The Rooh is one of the commands of my Lord,
and you are not given out of knowledge but a little.*

The greatest mystery is the human beings psyche and here Allah says we have been
given very little knowledge of it

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SECTION 8 AYA 86

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا

And if We please, We should certainly take away that which We have revealed to you (The Qur'an) , then you would not find for it any protector against Us.

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SECTION 8 AYA 87

ج
إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

But on account of mercy from your Rabb— surely His grace to you is abundant.

The revelation of the Qur'an is nothing but a mercy from

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SECTION 8 AYA 88

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا
يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say: If human beings and jinn should combine together to bring the like of this Qur'an, they could not bring the like of it, though some of them were collaborating with the others.

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SECTION 8 AYA 89

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ
فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

And certainly We have presented in this Quran every kind of example, but most human beings are insistent on disbelieving and refuse to consider an alternative

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SECTION 9 AYA 90

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا

And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us.

They are so stuck on covering up the truth that they make ludicrous demands.
Spring water from the ground thats bubbling out is a yanbu'aa, a crazy bubbling spring of water

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SECTION 9 AYA 91

أَوْ تَكُونُ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا

Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out.

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SECTION 9 AYA 92

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا
أَوْ تَأْتِي بِلَهِ اللَّهِ وَالْمَلَائِكَةِ قَبِيلًا

Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us).

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SECTION 9 AYA 93

أَوْ يَكُونْ لَكَ بَيْتٌ مِنْ زُخْرٍ أَوْ تَرْقِيَ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ
لِرُقِيِّكَ حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا نَقْرُوهُ قُلْ سُبْحَانَ رَبِّي هَلْ
كُنْتُ إِلَّا بَشَرًا رَسُولًا

Or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book which we may read. Say: How perfect is my Rabb; and I am but a mortal messenger?

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SECTION 9 AYA 94

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى إِلَّا أَنْ قَالُوا
أَبْعَثَ اللَّهُ بَشَرًا رَسُولًا

And nothing prevented people from believing when the guidance came to them except that they said: What! has Allah raised up a human messenger?

When the messenger says I'm just a human, they protest at his humanness.

Their issue was in following Divine rules

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SECTION 9 AYA 95

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ
السَّمَاءِ مَلَكًا رَسُولًا

Say: Had there been in the earth angels walking about casually then , We would certainly have sent down an angel from the sky as a messenger.

But then they would have protested that this was an angel

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SECTION 9 AYA 96

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا^ج

Say: Allah is enough as a witness between me and you; surely He is Aware of His servants, He is All Seeing.

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SECTION 9 AYA 97

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۚ
وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۚ مَأْوَاهُمْ
جَهَنَّمُ ۚ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

And whomsoever Allah guides, he is the follower of the right way, and whomsoever He causes to be misled, you shall not find for him guardians besides Him; and We will gather them together on the day of resurrection on their faces, blind, dumb and deaf; their final place is jahannam; whenever it dies down We will add to their burning.

Sura Al Israa



SECTION 9 AYA 98

ذٰلِكَ جَزَاؤُهُمْ بِاَنَّهُمْ كَفَرُوْا بِآيَاتِنَا وَقَالُوْا اِذَا كُنَّا عِظَامًا وَرُفَاتًا اِنَّا
لَمَبْعُوْثُوْنَ خُلُقًا جَدِيْدًا

This is their compensation because they disbelieved in Our signs and said What! when we shall have become bones and decayed particles, shall we then indeed be raised up into a new creation?

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SECTION 9 AYA 99

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ
مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا

Do they not consider that Allah, Who created the heavens and the earth, is able to create their like, and He has appointed for them a deadline about which there is no doubt? But the unjust continue denying.

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SECTION 9 AYA 100

قُلْ لَوْ أَنُّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ
خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا

Say: Even if you controlled the treasures of the mercy of my Rabb, then you would withhold it from fear of spending, and the human being is very stingy.

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SECTION 10 AYA 101

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَاسْأَلُ بَنِي إِسْرَآئِيلَ إِذْ جَاءَهُمْ
فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَى مَسْحُورًا

And certainly We gave Musa nine clear signs; so ask the children of Israel. When he came to them, Firawn said to him: Most surely I see you O Musa as a man of magic .

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SECTION 10 AYA 102

قَالَ لَقَدْ عَلِمْتُ مَا أُنْزِلَ هُوَ إِلَّا رَّبُّ السَّمَاوَاتِ وَالْأَرْضِ بِصَآئِرٍ
وَإِنِّي لَأُظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا

He (Musa) said: Truly you know that none but the Rabb of the heavens and the earth has sent down these as clear proof and most surely I believe you, O Firawn, are as good as dead.

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SECTION 10 AYA 103

فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا

So he desired to chase them out of the earth, but We drowned him and those with him all together;

Firawn wanted to chase the Bani Israail and Prophet Musa from the land, so we drowned him and whoever was with him all together.

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SECTION 10 AYA 104

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَآئِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ
جِئْنَا بِكُمْ لَفِيفًا

And then we said to him and the Bani Israail - settle in the land when the final promise arrives we will bring you multitudes of tribes and people all together.

Lafeef are a group of people that belong to different families that come together.

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SECTION 10 AYA 105

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ^{قُلْ} وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

And with truth have We revealed it, and with truth did it come; and We have not sent you but as the giver of good news and as a warner.

The commandment was issued that this book will come down with purpose and the entire delivery will be done purposefully

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SECTION 11 AYA 106

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكُتٍّ وَنَزَّلْنَاهُ تَنْزِيلًا

And it is a Quran which We have revealed in portions so that you may read it to the people by slow degrees, and We have revealed it, revealing in portions.

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SECTION 11 AYA 107

قُلْ أٰمِنُوْا بِهٖ اَوْ لَا تُوْمِنُوْا ^ج اِنَّ الَّذِيْنَ اُوْتُوا الْعِلْمَ مِنْ قَبْلِهٖ
اِذَا يُتْلٰى عَلَيْهِمْ يَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًا

Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their chins, prostrating when it is recited to them.

Falling in prostration on the chins indicates becoming overwhelmed by the revelation.

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SECTION 11 AYA 108

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنَّا كُنَّا وَعْدُ رَبِّنَا لَمَفْعُولًا

And they say: Perfect is our Rabb! most surely the promise of our Rabb was to be fulfilled.

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SECTION 11 AYA 109

وَيَخْرُونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

And they fall down on their chins (overwhelmed) weeping, and it adds to their humility.

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SECTION 11 AYA 110

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَا
تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

Say: Call upon Allah or call upon the Rahmaan (the incredibly Merciful) ; whichever you call upon, He has the best names; and do not say your prayer with a very raised voice nor be overtly low voiced with regard to it, and find a way between the two .

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SECTION 11 AYA 111

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ
يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبْرُهُ تَكْبِيرًا

And say: (All) praise is for Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has no friend to assist because weakness; and declare His greatness magnifying (Him).

This aya proclaims Tawheed - the concept of the Oneness of Allah

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SELECTED AYAAT



- 17:1 MI'RAJ
- 17:9 GUIDANCE OF QUR'AN
- 17:11 HASTINESS OF HUMAN BEINGS
- 17:13 ONE'S ACTIONS DICTATE ONE'S DESTINY
- 17:23 PARENTS
- 17:24 O MY LORD! HAVE COMPASSION ON THEM (PARENTS), AS THEY BROUGHT ME UP (WHEN I WAS) LITTLE.
- 17:79 TAHAJJUD (SHAB)
- 17:82 QUR'AN A HEALING AND MERCY
- 17:109 MUSTAHAB SAJDA
- 17:110 ASMAAUL HUSNA

