Surah 17 Surah Bani Isra'a'eel

BANIISRA'EEL

THE LINK BETWEEN SURAH BANI ISRAA'EEL AND SURAH NAHL

By Name: The fact that Allaah is the Controller and Helper can be appreciated from the manner in which the bee (Nahl) makes honey by Allaah's inspiration. Non-acceptance of this will affect the same plight and punishment suffered by the Bani Isra'a'eel when they were arrogant and caused corruption on earth.

By Content: Surah Nahl mentions how the Mushrikeen requested Allaah's punishment. When the Mushrikeen of Makkah dared Rasulullaah (saw) to afflict a punishment upon them, Allaah responded by afflicting them with a severe drought. This is mentioned in verse 112, where Allaah says, "Allaah gives the example of a town that was peaceful and tranquil..."

However, this punishment was not intended to annihilate them. Allaah later removed the drought, giving them the opportunity to appreciate His favour on them and to repent. However, instead of deriving a lesson from the punishment, they continued with their arrogant ways and requested a miracle to prove Rasulullaah (saw)'s truth.

With regard to this Allaah says, “The Kuffaar say, Why is some Aayah (a miracle of our choice) not sent to him (Rasulullaah) from his Rabb?” [Surah Ra'd verse 7]

Surah Bani Isra'a'eel now discusses one of the greatest miracles viz. the Mi'raaj. The message is clear: Any nation that refuses to believe in a miracle when they ask for one is always destroyed, just as the Thamud were destroyed after refusing to believe in the miraculous camel.

A SUMMARY OF THE SURAH

This Surah discusses the Mi'raaj, which serves as a proof of Towheed. The verses of the Surah explain that miracles are meant to warn people that they will be destroyed if they reject them.

The central theme of the Surah is Towheed, for which the miracle of Mi'raaj took place, is discussed in detail in the concluding verses of the Surah, where Allaah says, “Say, Call Allaah or call Ar Rahmaan. By whichever name (from his 99 names) you call to Him, (it makes no difference because) to Him alone belongs the most beautiful names.” He may be called by any name, as long as none other is summoned.

Allaah then teaches people how to pray to Him. He says, “Do not recite (the Qur'aan) loudly in your salah (so that you do not disturb others and not to cause the Mushrikeen to mock you), nor softly (so that your followers are able to hear and learn), but seek a path in between these (two extremes).” The reason for calling to Allaah only is then given when Allaah says, “Say, 'All praise is for Allaah, Who has not taken a child (has neither sons nor daughters), has no partner in kingdom and is not so weak that He requires an assistant. Declare His greatness in abundance.'” Only Allaah can be worshipped and relied on for help because only He has the above attributes.

This Surah contains ten verses pertaining to Towheed and five that concern miracles.
In the name of Allaah, the Most Compassionate, the Most Merciful.

1. Pure is that Being Who transported His slave (Rasulullaah ﷺ) by night from Masjidul Haraam (in Makkah) to Masjidul Aqsa (in Jerusalem), the vicinity (violation of which We have blessed (the area was the place of worship of all the Ambiyaa, many of whom are buried there; it is revered by Muslims as well as others and the area is well irrigated and fertile), to show him Our Aayaat. Undoubtedly, He is the All Hearing, the All Seeing. (This verse speaks of the miraculous journey of Rasulullaah ﷺ from the Masjidul Haraam to Masjidul Aqsa, a journey referred to as “Isra”. He was taken there on an animal known as Buraaq which was a long white animal that was longer than a donkey but smaller than a mule. It travelled extremely fast because every step of Buraaq reached as far as the eyes can see. At Masjidul Aqsa, Rasulullaah ﷺ led all the Ambiyaa$3>$*$ in salah. Thereafter, he was raised up to the heavens, a journey known as “Mi'raaj”. He was met by several Ambiyaa&>& in the seven heavens, all of whom welcomed him. He was also shown Jannah and Jahannam and many wonders of Allaah’s creation. He spoke to Allaah there and the five Fardh salah were given to him as a gift to the Ummah. He was then returned to Makkah. All this transpired in less than a single night and Rasulullaah ﷺ was taken to all these destinations in his physical body and in a conscious state.)

2. We granted Moosa ﷺ the Book (the Torah) and made it a (means of) guidance for the Bani Israa’eel (instructing them) “Do not take another besides Me as a helper.”

3. O the progeny of those whom We boarded (on the ark) with Nooh ﷺ! He was indeed a grateful slave. (So become like him and thank Allaah for all He has given you.)

4. We announced to the Bani Israa’eel in the Book (Torah), “You will certainly cause (much) corruption on earth twice and you will certainly engage in great tyranny (against other people).” (This verse could refer to several incidents in the history of the Bani Israa’eel, all of which fit the description given here. The same applies to the forthcoming verses. Please refer to the detailed books of Tafseer for the details.)

488
5. “When the promise of the first of the two (periods of corruption) comes, (then as punishment for this) We will send against you such slaves of Ours (your enemies) who will be great warmongers, and they will barge into homes (killing and destroying whatever they can without any concern for you). This is a promise that will be fulfilled.”

6. (Allah told them further,) “Thereafter We will restore your authority over them (over your enemies), reinforce you with wealth and children, and greatly multiply your numbers (so that you may have a large and powerful army).”

7. “If you do good (obey My commands), you will be doing good for yourselves and if you do evil, it will be to your detriment (because you will suffer the punishment for it). When the second promise (punishment) will come (We will again allow your enemies) to distort your faces (to disgrace you), to enter the Masjid (Masjidul Aqsa) as they entered the first time (without any respect), and to destroy everything they are able to.” (The power of the Bani Israeel will be destroyed forever.)

8. (Allah also told them,) “The time is near when your Rabb will have mercy on you (after the second punishment). However, if you repeat (your evil actions) We shall repeat (the way in which you were treated). We have made Jahannam a prison for the Kaafiroon.”

9. Surely this Qur’aan leads to a path that is straight (just and upright) and it conveys the good news to the Mu’mineen who do good deeds that they shall have a great reward.

10. …and (it also tells them) that We have prepared a painful punishment for those who do not believe in the Aakhirah.
11. (When experiencing hardship,) Man prays for evil (death) just as (fervently as) he prays for good (when he wants something good). Man (in general) was always hasty (he is prone to do things without thinking about the consequences).

12. We have made the night and the day two signs (that demonstrate Our might). We have darkened the sign of the night (allowing you to rest peacefully) and made the sign of the day bright so that you may seek Allaah's bounty (engage in earning your livelihood during the daylight) and (by the passing of days you may) know the count of years and (so that you may know how to make other types of) calculation (such as calculating weeks, months, years and generations and other periods). We have explained everything (to you) in (distinct) detail.

13. We have bound every person's (record of) actions on his neck (wherever a man may be, his every act is recorded). (Eventually, when he dies, this record is closed until finally) On the Day of Qiyaamah We shall take out for him a book (this record containing all his actions he carried out in this world) that he will see opened before him.

14. (It will then be said to him) “Read your book. Today you are enough (quite capable) to take stock of yourself (you can see your actions for yourself and you need no one else to question you).”

15. Whoever is rightly guided is guided for his own benefit (because he still enjoy the fruits of it) and whoever has strayed (from the truth) has gone astray only to his own detriment (to his own loss because he alone will suffer the punishment for his wrongdoing). No soul shall bear the burden of another (each person will suffer punishment for the sins s/he committed and not for the sins that others commit). (However, no person suffers punishment without prior warning because) We shall never punish (anyone) until We send a messenger (who informs him about the consequences of his actions).
16. When We intend to destroy any town, We command (through Our Ambiyaa) those of them who lead a life of luxury (to submit to Allaah and to fulfil the injunctions of Deen). (Failing to heed the command,) They then sin in the town (and influence the poorer people to do the same), because of which Our decree (punishment) becomes justified against them and We completely annihilate (destroy) them.

17. How many generations have We destroyed after Nooh? Your Rabb suffices as the Knower and Seer of the sins of His slaves. (He knows the wrong they do and exactly why they deserve punishment.)

18. Whoever desires the pleasures of this world, We shall speedily grant (him/her) whatever We will (not necessarily what s/he wills) for whoever We will (and not for everyone who wills it) in this very world, and then We will appoint Jahannam for him. He will enter it admonished (condemned) and rejected.

19. (On the other hand,) Whoever desires the Aakhirah and exerts (strives) himself for it as he ought to and is a Mu'min, then such are the people whose deeds will be appreciated (by Allaah and He will reward them abundantly).

20. We grant to all (to both groups), to these (those who desire the Aakhirah) and to those (those who desire the world) from the grace (bounty) of your Rabb (in this world). The grace (bounty) of your Rabb is not restricted (Allaah gives to everyone without His treasures being depleted).

21. See how We have favoured (preferred) some over others (by giving some more and others less). Without doubt the Aakhirah is greater (than this world) in ranks (status) and greater in favours, (It is therefore those with greater status and greater favours in the Aakhirah who will truly be fortunate, not those who have more status and wealth in this world.)

22. Do not take on (believe in) any Ilaah together with Allaah, for then you will be reproached (condemned to Jahannam) and without help (against Allaah's punishment).
23. Your Rabb has commanded that you worship only Him and that you treat your parents kindly. If any one of the two (of your parents), or both of them reaches old age with you, (especially) then do not even tell them “Oof!” (or anything else that may cause them hurt) and do not rebuke them (even though they may be at fault). (Always) Speak gently to them. (Never raise your voice when speaking to them, speak with respect and never speak to them harshly.)

24. Lower for them the wings of humility (always be humble and soft-hearted towards them) out of compassion (kindness) and say, "O my Rabb! Show mercy to them (my parents) as they had raised me when I was young." (Just as parents are merciful towards their children when their children are little and depend on them, the children should also show mercy towards their parents when their parents grow old and depend on them.)

25. Your Rabb knows best what is in your (souls) hearts. (He knows your intentions when you care for you parents). If you are righteous (obedient to Allaah and your parents) then surely He is Most Forgiving to those who turn to Him (Allaah will forgive those who sincerely repent for their sins).

26. Give the relative his right (maintain good relations with relatives), as well as (give the rights to) the poor and the traveller (assist them in their need). And do not be extravagant (do not be wasteful).

27. Without doubt, the extravagant ones (those who waste) are the brothers of the Shaytaateen (because they behave just like the Shaytaateen). And Shaytaan (Iblees) was ever ungrateful to his Rabb. (Whereas Allaah gave Iblees the bounty of intelligence, he was ungrateful by using it to disobey Allaah's command. Muslims should avoid behaving in this manner. They should therefore use the bounty of wealth in ways that please Allaah and not against His commands.)

28. Should you have to avoid them (your relatives, the poor or travellers because you have nothing to give them) seek mercy (kindness) from your Rabb that you expect (to receive at some time, so that you will
29. Do not keep your hand fastened to your neck (do not be stingy with your wealth), nor spread it wide open (do not spend so excessively that you are left in poverty), otherwise you will be reproached and empty handed. (Moderation in spending is therefore essential.)

30. Verily your Rabb increases and decreases the provisions of whoever He wills. Indeed He is Informed and Watching over His slaves (and therefore knows who is most deserving).

31. Do not kill your children out of fear of poverty (by aborting unborn children fearing that you will be unable to support them). We (alone) shall provide for them and for you (you therefore need not fear for their provisions). Killing them is indeed a grave sin.

32. And do not even draw (go)near to fornication (do not indulge in anything that may lead to it). It is truly an indecent (shameless) act and the worst of ways (because it leads to immorality and illegitimate children in society and also leads to Jahannam).

33. And do not kill a soul that Allaah has forbidden except with a warrant (such as a penalty for a crime). Whoever is killed unjustly, then verily We have granted authority to his heir (to have the murderer executed), so let him not transgress in execution (by executing someone else, executing without sufficient evidence or harming the murderer before his execution). Indeed he (the heir of the murdered person) shall be assisted (by Allaah when he does not transgress).

34. And approach not the wealth of the orphan only in a manner that is best until he comes of age (Never misuse the wealth of orphans in your care while they are underage and unable to use their
money. However, when they come of age and are capable of managing their own finances, their wealth should be given to them. And fulfil the pledge (pledges made with people as well as pledges made with Allaah). Certainly, questioning shall take place (on the Day of Qiyaamah) with regard to pledges (and people will be taken to task for breaking their pledges).

35. Measure in full when you measure (goods for people) and weigh with proper scales (so that others are not cheated). This is best and better in the final outcome (because it leads to mutual trust and rules out disputes).

36. And do not pursue what you have no knowledge about (do not comment on subjects you have no knowledge about or speak about something that has not been verified). Indeed questioning (on the Day of Qiyaamah) shall take place with regard to (what) the ears (heard), (what) the eyes (saw) and (what thoughts and wrong beliefs) the hearts (harboured).

37. And do not walk haughtily (proudly) on earth (strutting with your heads in the air). You can certainly not tear the earth open (with your strutting), nor can you reach the height of the mountains (by lifting your heads in the air). This proud manner of walking is therefore futile because you cannot achieve anything by it.

38. The evil of all of these (acts mentioned above) is detestable (cause displeasure) to your Rabb (so avoid them).

39. These (advice and guidance) are from the matters of wisdom that your Rabb has revealed to you (O Muhammad ﷺ). Do not ascribe to Allaah any other Uaah, for then you will be cast into Jahannam, reproached (condemned) and rejected.

40. (Referring to the belief of the Mushrikeen that the angels are Allaah’s daughters, Allaah says,) Has your Rabb chosen sons only for you (because you love to have sons) and taken the angels as His daughters? You are surely making a preposterous statement (a huge blunder by choosing for Allaah what you dislike for yourselves although you regard Him to be your Rabb).
41. Verily We have explained (matters in many different ways) in the Qur’an so that they (the Mushrikeen) may take heed (think and become Muslims). However, it (the explanations given in the Qur’an) only increased their resentment (for the truth because they refuse to shift their positions and do not want to accept the truth).

42. Say, “If there were other Aaliha (other deities controlling affairs) with Allaah as they (the Mushrikeen) claim, then they (the other deities) must have surely sought an inroad to attack the Owner of the Arsh (of Allaah).” (If they had found a route to Allaah and to rule with Him, there would certainly be disputes because no two can think alike. Had such disputes arisen, the system of the universe would not have functioned so perfectly as we see it because while one god would want something, another would want something else and two opposing events cannot take place simultaneously. If ever there were to be a fight between the gods, the most powerful would have defeated the others, meaning that He is the One Supreme.)

43. Allaah is Pure, Exalted and extremely high above what they say (no god of the Mushrikeen can ever match Allaah in any attribute).

44. The seven heavens and earth together with whatever is within them (all of creation) glorify Him. There is nothing that does not glorify His praises, but you do not understand their glorification (even matter that seems inanimate to us humans glorifies Allaah without us realising it). Undoubtedly He is Most Forbearing, Most Forgiving.

45. When you (O Muhammad ﷺ) recite the Qur’an, We place a veiling barrier between yourself and those who do not believe in the Aakhirah (so that they can cause you no harm).

46. And We place a veil on their hearts lest they should understand it (the Qur’an), and
a prop in their ears (so that they do not accept the Qur’an to be from Allah). (This is because) When you mention only (the attributes of) your Rabb in the Qur’an (without mentioning any attributes of the gods that the Mushrikeen worship), they turn on their heels in aversion (in resentment).

47. (O Rasulullah ﷺ) We know best what they (the Kuffaar) listen to when they attentively listen to you (only so that they can mock you) and (We know best what they discuss) when they whisper (conspire) in secrecy saying (to those who follow Rasulullah ﷺ), “You are merely following a bewitched man (affected by magic).

48. Look how they call you names (such as a bewitched man, a poet, a magician, etc)! (The fact of the matter is that) They (and not you) have gone astray (are misled) and will not find the way (back to the truth). Therefore, to substantiate their false positions, they use every means to discredit Rasulullah ﷺ.

49. They (the Kuffaar mockingly) say, “Is it that when we turn into bones and pieces (when our bodies decompose after death), we will be resurrected (raised) as a new creation?”

50. Say (to them), “You may (even) become stones or iron...

51. ...or any other creation that seems appealing in your hearts (even if you wish to turn into things that seem lifeless, more lifeless than decomposed bone and flesh, Allah will still resurrect you after death).” Soon they will say, “Who will resurrect us?” Say, “He Who created you the first time (from nothing can certainly create you again from your decomposed matter).” They will then nod their heads to you saying, “When will it (resurrection) be?” Say, “It will probably occur very shortly (therefore you have very little time to prepare).”

52. The day when He will call you (from your graves when an angel will blow the trumpet), you shall respond by praising Him and (because of your fear and the great length of the Day of Qiyaamah) you will
think that you stayed only for a little while (in the world and in your graves).

53. Tell My bondsmen (servants) that they should speak what is good (to Muslim and Kaafir alike). Undoubtedly Shaytaan will (make every attempt to) create friction (trouble) between them (especially by what they will say to each other). Indeed Shaytaan is an open enemy to man (and will spare no effort to lead man to Jahannam by causing them to fight each other).

54. Your Rabb knows you best. (Because He knows you best) He may show mercy towards you if He wills (if you deserve His mercy) and if He wills He may punish you (if you deserve punishment). We have not sent you (O Muhammad ﷺ) as a warder (a guard) over them. (Since even Rasulullah ﷺ was no warder to force people to do anything, we common people are certainly no better. We should therefore always speak kindly to others and not be harsh with them even though they do wrong.)

55. Your Rabb knows best who is in the heavens and the earth (and therefore knows best who deserves what). (In accordance with this knowledge,;) We have favoured some Ambiyaa above others (knowing who deserves more honour. Consequently, We made Ibraheem ﷺ Our friend, Muhammad ﷺ the best and most beloved) and granted Dawood ﷺ the Zaboor.

56. Say (to the Mushrikeen), “Call on those that you consider (as gods) besides Allaah (when you are in difficulty). (When you do this, you will discover that) They are unable to remove difficulties from you, nor can they shift (it away from you).”

57. Those (gods) that the Mushrikeen call upon (whom they worship, such as Nabi Isa ﷺ and the angels) also seek a means to approach their Rabb, (vying with each other to see) who of them shall be closest and they (also) aspire for His mercy while fearing His punishment (How can they be worshipped when they themselves worship Allaah?). (Therefore, worship Allaah Only and forsake all gods because) The punishment of your Rabb (for those who commit Shirk) is frightening indeed.
58. We shall destroy every town before the Day of Qiyaamah (thereby punishing the Kuffaar) or (if not, We shall) severely punish it (punish the Kuffaar of these towns in the Aakhirah). This has been recorded in the Book (the "Looxul Mahfooth").

59. The only factor that prevented Us from sending Aayaat (miracles that people requested) was that the former people had rejected them. (We therefore did not allow people to see miracles when We knew that they would reject them because punishment immediately overtakes people who reject miracles that they themselves ask for). We granted the (pregnant) camel (that came out from a rock) to the (nation of) Thamud as an eye-opener (by which they could believe that Saadith was Allah's Nabi, but they treated it unjustly/they still did not believe him and killed the camel. Thereafter, they were all destroyed). We send Aayaat only as warnings (to convince people to accept Imaan).

60. (O Rasulullaah, remember the time) When We told you that (the knowledge of) your Rabb surrounds people (Allaah knows the past, present and future behaviour of people). We only made the sight (of Jannah, Jannaham and everything else in the heavens) that We showed you (during your journey of Mi'raaj) and the accursed tree (Zaqqoom) mentioned in the Qur'aan (in Surah 37, verses 62-66 and Surah 56, verses 52, 53) as trials for the people (to see which of them will believe you and who will not. There were therefore those who did not believe that Rasulullaah went on Mi'raaj and those who argued that a tree cannot grow in the fire of Jannaham). We (continuously) warn them (against kufr), but it (the warnings) only increases their rebellion (insolence/tremendously) (and then they even start mocking).

61. (Remember the time) When We (created Aadam and) told the angels, "Prostrate to Aadam!" they all prostrated except Iblees. He said, "Should I prostrate to one whom You have created from mud (whenI have been created from fire, which is superior to mud)?"

62. He (Iblees) said, “Are You telling me that this is the being whom You have (most)honoured above me (I cannot accept this)? If You grant me (a little) respite (time to live) until the Day of Qiyaamah, I will surely gain control of his (Aadam's) progeny (and lead them astray) except for a few individuals (Whom You protect from me).”
63. (Accepting his request for life until Qiyamah,) He (Allah) said, “Go (from here)! Whoever of them (mankind) will follow you, then Jahannam will definitely be ample punishment for them.”

64. “Fool (misled) as many of them as you can with your voice (with music and everything else that calls them to sin), attack them with your cavalry and infantry (with all your might) and promise them long lives and that there will be no resurrection.”

The promises that Shaytaan makes are only deceptive (a delusion to mislead you, so do not fall for them).

65. (Allah told Iblees further) “Indeed you will have no control over My (chosen; bondsmen (because I shall protect them from your guile).” Your Rabb suffices as a Protector (with Allah as Protector, no one else’s needed).

66. Your Rabb is He Who causes (drives) the ships to move with you so that you may seek from His bounty (sustenance). Indeed He is Most Merciful to you (by creating all the means of livelihood for you).

67. When any adversity afflicts you at sea, all those (gods) that you call (to for help) besides Him are lost to you (on this occasion, and then you call to Allah for help). (However) When He rescues you (from drowning and brings you safely) to land, you turn away (from worshipping Him and again start worshipping your [false gods]). Man was ever ungrateful (for Allah’s favours to him).

68. Do you feel secure (fearless) against Him causing you to sink in the end of earth? Or (do you feel secure against Him) unleashing a storm that rains stones on you, after which you shall not find a protector (to save you from it)?
69. Or do you feel secure against Him returning you to (the sea) and then sending a severe windstorm to (against) you (which will sink your vessels)? Then you will be drowned because of your kufr (not because of any injustice from Us) and you will not find any avenger (to pursue) against Us (because there will be no wrong to redress and none has power against Us).

70. It is indeed true that We have granted honour to the children of Aadam (by granting him superior intelligence, an eloquent tongue, a beautiful appearance and much more). (In addition to all the favours We have blessed man with,) We carried him on land (on animals and other means of transport) and sea (on sea-faring vessels), provided him with pure sustenance and granted him great superiority over many of Our creation. (Whereas the best of mankind are better than the best of other creation, there are many who are worse than Allaah’s other creation.)

71. (Do not forget) The day when We will call every person by his Imaam (by his Nabi and his record of deeds). As for those who will be given their books (the records of their deeds) in their right hands, they will be the ones who will read their books and will not be oppressed in the least (they will not be deprived of the reward of any good act).

72. Whoever is blind (to the way to guidance and salvation) in this world will be blind in the Aakhirah (unable to see the way to Jannah) and will be even more astray (in the Aakhirah because unlike the situation in this world where there is a possibility of repenting, there will be no chance for repentance in the Aakhirah).

73. (Referring to the request of the Mushrikeen that Rasulullaah should remove some poor Sahabah from his company before they could associate with him, Allaah says,) They had almost come close to turning you away from that which We have revealed to you (not to drive the sincere Muslims away from your company) so that you may attribute something different to Us. (If you had done what they requested and driven the poor Muslims away,) They (the Mushrikeen) would (surely) then have taken you as a friend.
74. If We had not kept you firm (by saving you from wrongdoing), you could have (possibly) inclined slightly towards them (because of their persistence and convincing manners).

75. In that case (had you acceded to their requests,) We would have let you taste double punishment in this life and after death. Then you would not have found any assistant for you (to help you) against Us.

76. They (the Mushrikeen of Makkah) were close to uprooting (forcefully expelling) you from this land (Makkah) to remove you from it. (However, Allaah commanded Rasulullaah ﷺ to leave by himself.) If this had happened (if they had forcefully driven Rasulullaah ﷺ away from Makkah), only a few of them would have remained behind you (because Allaah's punishment would have destroyed them).

77. This (practice of destroying those who forcefully expelled their Rusul) was Our practice with Our Rusul that We sent before you. You will not find any change in Our practices (in our ways and methods of working).

78. Establish salaah from the decline of the sun (after midday or after sunset) until the darkness of the night (referring to the Zuhr, Asr, Maghrib and Isha salaahs), as well as the Fajr salaah. Indeed the Fajr salaah is attended (by the angels). (Rasulullaah ﷺ said that the angels of the day and the night alternate each day. They all gather during the time of the Fajr and Asr salaahs. When the angels who were with man during the night ascend to Allaah, He asks them in what condition they had left His slaves. They reply that they left them while they were performing salaah and they found them the day before while performing salaah. [Bukhari])

79. In a portion of the night perform the Tahajjud salaah that is an extra (salaah) for you. Soon your Rabb will accord to you (O Muhammad ﷺ) the “Maqaam Mahmood” (The Maqaam Mahmood is an exalted position that only Rasulullaah ﷺ will occupy on the Day of Qiyaamah. This position will be the envy of all creation. It will allow him to intercede on behalf of the entire creation).
80. (When making Hijrah to Madinah, Rasulullah was commanded to) Say, “O my Rabb! Allow me to enter a pleasant (righteous) place (Madinah), allow me to leave (Makkah) pleasantly and grant me such authority from Yourself that is coupled with (Your) assistance (so that I may be able to overcome all my enemies).”

81. Say, “The truth (Imaan, Islaam) has arrived and falsehood (kufr, Shirk) has disappeared. Indeed, falsehood was bound to disappear.” (Rasulullah recited this verse as he broke the idols in the Kabah after conquering Makkah.)

82. We have revealed such a Qur’aan that is a cure (from physical and spiritual diseases) and mercy for the Mu’mineen. (However) It only increases the loss of the oppressors (the Kuffaar are plunged further into kufr each time they hear the Qur’aan because they reject everything they hear).
87. ...unless (Allah chooses not to take it away, for this will then be) with the mercy of your Rabb. Indeed His grace (bounties) on you has been tremendous.

88. Say, “If mankind and the Jinn combine to (try to) produce something similar to this Qur’aan, they would not be able to produce anything like it even if they assist each other.”

89. Verily We have fully explained every type of subject matter to mankind in this Qur’aan. However, most people (the Kuffaar) have chosen not to accept (remain ungrateful).

90. They (the Kuffaar) say (to Rasulullah ﷺ), “We shall never believe in you until you cause a spring (fountain) to gush forth for us from the earth...

91. ...“Or (until) you have a special orchard of dates and grapes, amid which you cause rivers to flow strongly.”

92. ...“Or (until) you drop the sky upon us in fragments (pieces) as you claim (will happen to us if we reject), or (until) you bring (Allah and the) angels before our very eyes (to prove that you are a true Nabi).”

93. ...“Or (until) you have a house of gold or you ascend to the sky. And we will never be convinced of your ascension until you send to us a (divine) book that we can read.” Say, “My Rabb is Pure! I am but a human (mortal) and a Rasool (How can you expect me to do all of this by myself? Only Allah can make this happen if He wills).”
94. The only factor that prevented people from accepting Imaan when guidance came to them was that they said, “Has Allaah sent a human as a Rasool?” (All the Ambiyaan ﷺ were humans because they preached to humans.)

95. Say (in reply to them), “If there were angels walking (very) peacefully on earth, We would have sent to them an angel from the skies as a Rasool (However, since there are humans on earth, We have sent a human because he can best relate to them).”

96. Say (O Rasulullaah ﷺ), “Allaah is enough as Witness between myself and you (it is enough for Him to know that I am true). Verily He is Informed (aware) and Watchful of His slaves.”

97. He is rightly guided whom Allaah guides (grants understanding). You shall never find any allies (helpers) besides Allaah for (the guidance of) those whom He sends astray. On the Day of Qiyaamah We shall raise them (those gone astray) on their faces, (and they will be) blind, dumb and deaf. Their abode shall be Jahannam. Each time (the intensity of the fire) abates (lessens), We will increase its intensity (so that their punishment should not be lessened).

98. This is their punishment because they rejected (denied) Our Aayaat and said (with ridicule), “Will we be resurrected as a new creation when we have become bones and fragments (broken pieces)?”

99. Do they not see that the same Allaah Who created the heavens and the earth is capable of creating the likes of them (who are much smaller than the heavens and earth)? He has appointed for them a term (the time of their deaths and Qiyaamah) about which there is no doubt. The oppressors (Kuffaar) refuse to do anything but commit kufr (thereby continuously showing ingratitude to Allaah).
100. Say, “If you people were in control of the treasures of my Rabb's mercy (sustenance and good), you would hold back (from giving anything to anyone) for fear of spending (lest you be left with nothing). (This is because) Man was ever miserly.”

101. Indeed We granted Moosa (pbuh) nine clear Aayaat (to prove to the people that he was Allah's Rasool. These were his staff, his shining hand, the drought which affected the people of Fir'oun, shortages in their produce, the flood, the locusts, the frogs and the blood (see verses 107 to 133 of Surah 7)), so ask the Bani Israa'eel when he came to them and Fir'oun said to him, “O Moosa! I really think that you are bewitched (and therefore have a disturbed mind).”

102. He (Moosa pbuh) replied, “You know very well that only the Rabb of the heavens and the earth revealed these (Aayaat) as eye-openers (for you and your people to realise that He is Allah). And, O Fir'oun, I really think that you will be destroyed (if you do not mend your ways).”

103. So he (Fir'oun) intended to annihilate them (Moosa pbuh, Haaroon (pbuh) and the Bani Israa'eel) from the face of the earth, but We drowned him and all those with him.

104. Thereafter (after Fir'oun and his army were drowned), We said to the Bani Israa'eel, “Live (peacefully) in the land. When the promise of the Aakhirah (Qiyaamah) comes, We shall gather you all together (However, the Mu'mineen will soon be separated from the Kuffaar and each will head for their different destinations).”

105. (Just as Moosa (pbuh) was given many miracles, Rasulullaah (saw) was given the greatest and everlasting miracle, which is the Qur'aan.) We have revealed it (the Qur'aan) with the truth, and with the truth did it come. We have sent you (O Muhammad (saw)) only as a carrier (bearer) of good news (of Jannah for the Mu'mineen) and a Warner (to the Kuffaar that they will enter Jahannam).
106. We have divided the Qur’aan (into Surahs and verses) so that you (O Muhammad ﷺ) may recite it steadily (at intervals) to the people (so that they may understand and learn it) and We have revealed it gradually (over a period of approximately 22 years, 2 months, 22 days).

107. (However, despite the truth of the Qur’aan and the fact that it has been revealed and structured to facilitate easy understanding, many people still refuse to believe in it. You cannot force them to believe. Therefore,) Say (to them), “Believe it or do not believe (but prepare to face the consequences). Verily, those who were granted knowledge before this (the Jews and Christians before the coming of Rasulullaahu ﷺ believe that the Qur’aan is from and Allaah and they revere it so much that they fall prostrate on their chins (faces) when it is recited to them...”

108. ...and they say, ‘Pure is our Rabb (He never breaks promises) ! Without doubt, the promise of our Rabb has surely come to pass (Allaah promised us in our scriptures that He would reveal the Qur’aan to Muhammad and He has done this).’"

109. They fall weeping (excessively) on their chins and it (the Qur’aan) increases their humility (their submission to Allaah). (One who recites or hears this verse being recited should perform Sajdah.)

110. Say, “Call Allaah or call Ar Rahmaan. By whichever name (from his 99 names) you call to Him, (it makes no difference because) to Him belongs the most beautiful names. Do not recite (the Qur’aan) loudly in your salaaah (so that you do not disturb others and not to cause the Mushrikeen to mock you), nor softly (so that your followers are able to hear and learn), but seek a path in between these (two extremes).”

111. Say, “All praise is for Allaah, Who has not taken a child (has neither sons nor daughters), has no partner in kingdom and is not so weak that He requires an assistant. Declare His greatness in abundance.”