

Sûrat Al-Isrâ'
(The Journey by Night) XVII



*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] ^[1] Who took His slave (Muhammad صلى الله عليه وسلم) for a journey by night from *Al-Masjid-al-Harâm* (at Makkah) to *Al-Masjid-al-Aqsâ* (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad صلى الله عليه وسلم) of Our *Ayât* (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer^[2].

2. And We gave Mûsâ (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) *Wakil* (Protector, Lord or Disposer of your affairs).

3. "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave."

4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!

5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ
لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي
إِسْرَائِيلَ بِالْأَنْجَادِ وَأَمِن دُونِ وَكَيْلًا ﴿٢﴾

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ
عَبْدًا شَكُورًا ﴿٣﴾

وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ
فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَى
بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَلِ الدِّيَارِ وَكَانَ
وَعْدًا مَفْعُولًا ﴿٥﴾

[1] وقد روى طلحة بن عبيد الله أنه قال للنبي صلى الله عليه وسلم ما معنى سبحانه الله؟ قال تنزهه الله من كل سوء، (V.17:1)

[2] (V.17:1) Narrated Jâbir bin 'Abdullâh رضي الله عنهما that he heard Allâh's Messenger صلى الله عليه وسلم saying, "When the people of Quraish did not believe me [i.e. in the story of my *Isrâ'* — (Night Journey)], I stood up in Al-Hijr and Allâh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it." (*Sahih Al-Bukhari*, Vol.5, *Hadith* No.226).

6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

7. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.

8. [And We said in the Taurât (Torah)]: "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.

9. Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه وسلم), who work deeds of righteousness, that they shall have a great reward (Paradise).

10. And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell).

11. And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allâh! Curse him" and that one should not do, but one should be patient].

12. And We have appointed the night and the day as two *Ayât* (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.

ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ
بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوُوا وَجُوهَكُمْ
وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ
وَلِيَسْتَبْرُوا مَاعْلَوْا تَتَبِيرًا ﴿٧﴾

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدْتُمْ عَدَاوَةً
لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هُوَ أَقْوَمُ وَيَبَشِّرُ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ
أَن لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾

وَيَدْعُ الْإِنْسَانُ بِالسُّرُدِ عَلَيْهِ بِالْخَيْرِ
وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ لِّمَن حَمَلْنَا آيَةَ
الْيَلِّ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا
فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ
وَالْحِسَابَ وَكُلَّ شَيْءٍ فَضَّلْنَاهُ نَفْصِيلًا ﴿١٢﴾

13. And We have fastened every man's deeds^[1] to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَلْعَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ
يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

14. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).

مَنْ أَهْتَدَىٰ فَأِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا
يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا
مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾

16. And when We decide to destroy a town (population), We (first) send a definite order (to obey Allâh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا
فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾

17. And how many generations have We destroyed after Nûh (Noah)! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves.

وَكَمْ أَهْلَكْنَا مِنِّي الْقُرُونُ مِن بَعْدِ نُوحٍ ۖ وَكَفَىٰ بِرَبِّكَ
يَذُوبُ عِبَادَهُ ۖ خَيْرًا بَصِيرًا ﴿١٧﴾

18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (— far away from Allâh's Mercy).

مَنْ كَانَ يُرِيدِ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ
نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا
مَدْحُورًا ﴿١٨﴾

19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allâh's

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ

[1] (V. 17:13) Narrated Ibn Mas'ûd رضي الله عنه: A man asked the Prophet صلى الله عليه وسلم "What deeds are the best?" The Prophet صلى الله عليه وسلم said; (1) To perform the (daily compulsory) *Salât* (prayers) at their (early) stated fixed times; (2) To be good and dutiful to one's own parents (3) and to participate in *Jihâd* in Allâh's Cause." (Sahih Al-Bukhari, Vol.9, Hadith No.625).

Obedience) while he is a believer (in the Oneness of Allâh — Islâmic Monotheism) — then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allâh).

20. On each — these as well as those — We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.

21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.

22. Set not up with Allâh any other *ilâh* (god), (O man)! (This verse is addressed to Prophet Muhammad صلى الله عليه وسلم, but its implication is general to all mankind), or you will sit down reproved, forsaken (in the Hell-fire).

23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."

25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.

26. And give to the kinsman his due and to the *Miskin*^[1] (poor) and to the wayfarer.

فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

كَلَّا نُمِدُّ هُنُوًا وَهَنُوًا مِن عَطَاءِ رَبِّكَ وَمَا كَانَ

عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

أَنْظُرَ كَيْفَ فَضَّلْنَا بَعْضَهُم عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ

أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

لَا يَجْعَلُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقَعُدَ مَذْمُومًا

مُخَذَّلًا ﴿٢٢﴾

﴿٢٣﴾ وَفَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ

إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا

أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٍ وَلَا نَهْرُهُمَا

وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٤﴾

وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ

أَرْحَمُهُمَا كَارِيًّا نِصِيرًا ﴿٢٥﴾

رَبِّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَادِقِينَ

فَإِنَّهُ كَانَ لِلَّهِ يُرِيكُ غُفُورًا ﴿٢٦﴾

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ

وَلَا يَبْذُرْ بَذِيرًا ﴿٢٧﴾

[1] (V.17:26) See the footnote of (V.2:83).

But spend not wastefully (your wealth) in the manner of a spendthrift.^[1] (*Tafsir At-Tabarî*)

27. Verily, the spendthrifts are brothers of the *Shayâtîn* (devils), and the *Shaitân* (Devil-Satan) is ever ungrateful to his Lord.

28. And if you (O Muhammad صلى الله عليه وسلم) turn away from them (kindred, poor, wayfarer whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word (i.e. Allâh will give me and I shall give you).

29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.

30. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.

31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.

32. And come not near to unlawful sex. Verily, it is a *Fâhishah* (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allâh forgives him).

33. And do not kill anyone whose killing Allâh has forbidden, except for a just cause. And whoever is killed wrongfully (*Mazlûman* intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand *Qisâs*, — Law of Equality in punishment — or to

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

وَأَمَّا تَعْرِضْنَ عَنْهُمْ أَيَّامًا رَحِيمًا ۖ وَرَحْمَةٌ مِن رَّبِّكَ تَرْجُوهَا ۖ فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسِطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۖ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا يَمْلِكُنَّ أَزْوَاجَهُمْ وَإِيَّاكُمْ ۖ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾

وَلَا تَقْرَبُوا الزِّنَىٰ ۖ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا ۖ فَلَا يُسْرِفُ فِي الْقَتْلِ ۖ إِنَّهُ كَانَ مَنصُورًا ﴿٣٣﴾

[1] (V.17:26) You have to follow a middle course in your spendings - neither a miser nor a spendthrift, and not to be like those who spend in the disobedience of Allâh and His Messenger صلى الله عليه وسلم.

forgive, or to take *Diyah* (blood-money)]. But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer). Verily, he is helped (by the Islâmic law).^[1]

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant, will be questioned about.

35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.

36. And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.^[2] Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh).

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.

38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.

39. This is (part) of *Al-Hikmah* (wisdom, good manners and high character) which your Lord has revealed to you (O Muhammad صلى الله عليه وسلم). And set not up with Allâh any other *ilâh* (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allâh's Mercy).

40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ
أَشُدَّهُ، وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَاتِبٌ
مَسْئُولٌ ﴿٣٤﴾

وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ وَزِنُوا بِالْقِسْطِ السِّمْقِ
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ
وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

ذَلِكَ بِمَا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ
مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا ﴿٣٩﴾

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ
إِنثًا إِنَّكُمْ لتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

[1] (V.17:33):

a) See the footnote of (V.2:22).

b) See the footnote of (V.5:50).

[2] (V.17:36) e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard.

daughters? Verily you indeed utter an awful saying.

41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'ân that they (the disbelievers) may take heed, but it increases them in naught save aversion.

42. Say (O Muhammad صلى الله عليه وسلم to these polytheists, pagans): "If there had been other *âlihah* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).

43. Glorified and Exalted be He! High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allâh, but He is Allâh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him).

44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

45. And when you (Muhammad صلى الله عليه وسلم) recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil^[1] (or screen their hearts, so they hear or understand it not).

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿١١﴾

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَأَبْتَقُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿١٢﴾

سُبْحٰنَهُ، وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿١٣﴾

تَسْبِيحٌ لِّهُ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ، وَلَكِنْ لَا تَفْقَهُونَ
تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿١٤﴾

وَإِذَا قَرَأْتَ الْقُرْآنَ فَاصْبِرْ لَهُ جَعَلْنَا لَكَ مِنْ بَيْنِ يَدَيْهِ
لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿١٥﴾

[1] (V.17:45) It is said in the Book of *Tafsîr (Imâm Qurtubî)* as regards this Verse (17:45): Narrated Sa'îd bin Jubair عنه رضي الله عنه "When the Sûrah No.111 (*Tabbat Yadâ*) was revealed, the wife of Abu Lahab came looking for the Prophet صلى الله عليه وسلم while Abu Bakr رضي الله عنه was sitting beside him. Abu Bakr said to the Prophet صلى الله عليه وسلم: "I wish if you get aside (or go away) as she is coming to us, she may harm you." The Prophet صلى الله عليه وسلم said: "There will be a screen set between me and her." So she did not see him. She said to Abu Bakr: "Your companion is saying poetry against me," Abu Bakr said: "By Allâh, he does not say poetry." She said: "Do you believe that?" Then she left. Abu Bakr said, "O Allâh's Messenger! She did not see you." The Prophet صلى الله عليه وسلم said: "An angel was screening me from her." [This *Hadîth* is quoted in *Musnad Abu Ya'la.*]

It is said that if the above Verse (17:45) is recited by a real believer (of Islâmic Monotheism) he will be screened from a disbeliever. (Allâh knows better). (*Tafsîr Al-Qurtubî*, Vol.10, Page 269).

46. And We have put coverings over their hearts lest they should understand it (the Qur'ân), and in their ears deafness. And when you make mention of your Lord Alone [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) Islâmic Monotheism (توحيد الله)] in the Qur'ân, they turn on their backs, fleeing in extreme dislike.

47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the *Zâlimûn* (polytheists and wrong-doers) say: "You follow none but a bewitched man."

48. See what examples they have put forward for you. So they have gone astray, and never can they find a way.

49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"

50. Say (O Muhammad صلى الله عليه وسلم) "Be you stones or iron,"

51. "Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"

52. On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!

53. And say to My slaves (i.e. the true believers of Islâmic Monotheism) that they should (only) say those words that are the best. (Because) *Shaitân* (Satan) verily, sows a state of conflict and disagreements among them. Surely, *Shaitân* (Satan) is to man a plain enemy.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ
وَقْرًا وَإِذَا ذُكِرْتِ رَبِّكَ فِي الْقُرْآنِ وَحْدَهُ، وَلَوْ
عَلَىٰ أَدْبُرِهِمْ نُفُورًا ﴿١٦﴾

مَنْ أَعْلَمَ بِمَا يَسْتَعْمُونَ بِهِ إِذْ يَسْتَعْمُونَ إِلَيْكَ
وَإِذْ هُمْ بِمَجْوَىٰ إِذْ يَقُولُ الْفٰكِرُونَ إِن تَلْبَعُونَ
إِلَّا رَجُلًا مَسْحُورًا ﴿١٧﴾

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا
فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿١٨﴾

وَقَالُوا آيَآءُ كُنَّا عِظَمًا وَرَفْنَا آيَآءَ نَا لَمَبْعُوثُونَ خَلْقًا
جَدِيدًا ﴿١٩﴾

﴿٢٠﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

أَوْ خَلْقًا مِمَّا يَكْفُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ
مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ
فَسَيُنْفِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ
مَنْ يُّهَوِّقُ عَلَيْنَا أَنْ يَكُونَ قَرِيبًا ﴿٢١﴾

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ، وَتَنْظُرُونَ
إِلَىٰ أَيْتَانِيهِمْ إِلَّا قَلِيلًا ﴿٢٢﴾

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ
يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ
عَدُوًّا مُّبِينًا ﴿٢٣﴾

54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad صلى الله عليه وسلم) as a guardian over them.

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to Dâwûd (David) We gave the Zabûr (Psalms).

56. Say (O Muhammad صلى الله عليه وسلم): "Call upon those — besides Him — whom you pretend [to be gods like angels, 'Îsâ (Jesus), 'Uzair (Ezra), and others.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person."

57. Those whom they call upon [like 'Îsâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they ['Îsâ (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!

58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees)^[1]

59. And nothing stops Us from sending the *Ayât* (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَسْأَلُ رَحْمَتَكُمْ أَوْ إِنْ يَسْأَلُ
يُعَذِّبُكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكَيْلًا ﴿٥٤﴾

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا
بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَمَا آتَيْنَا دَاوُدَ زُورًا ﴿٥٥﴾

فَلْيَادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ
كُفَّ الضَّرَّ عَنْكُمْ وَلَا خَوَّيَلَا ﴿٥٦﴾

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمْ
الْوَسِيلَةَ أَهْمُ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ
عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ
الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ
فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ
بِهَا الْآلُوتُونَ وَمَا آتَيْنَاهُمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا
بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

[1] (V.17:58) It is said by 'Abdullâh bin Mas'ûd رضى الله عنه "If the people of a town indulge in illegal sexual intercourse and practise *Ribâ* (usury of all kinds), Allâh permits its destruction." (*Tafsîr Al- Qurtubi*).

60. And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of *Al-Isrâ'*¹¹) but a trial for mankind, and (likewise) the accursed tree (*Zaqqûm*, mentioned) in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.

61. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated themselves except *Iblis* (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"

62. [*Iblis* (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"

63. (Allâh) said: "Go, and whosoever of them follows you, surely Hell will be the recompense of you (all) — an ample recompense.

64. "And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways — usury, or by committing illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit.

65. "Verily, My slaves (i.e. the true believers of Islâmic Monotheism) — you have no authority over them. And All-Sufficient is your Lord as a Guardian."

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا
الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلاَّ فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ
الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحَوِّفُهُمْ فَمَا يَزِيدُهُمْ
إِلاَّ طُغْيَانًا كَبِيرًا ﴿٦٠﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا
إِلاَّ إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

قَالَ أَرَأَيْتَ إِنَّكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ
أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَأُحْتَسِبَنَّ
ذُرِّيَّتَهُ إِلاَّ قَلِيلًا ﴿٦٢﴾

قَالَ أَذْهَبَ فَمَنْ يَبْعَكَ مَنِهْمًا فَإِنَّ جَهَنَّمَ
جَزَاءٌ وَكَفْرًا مَوْفُورًا ﴿٦٣﴾

وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ
عَلَيْهِمْ بِخَيْلِكَ وَرَجْلِكَ وَشَارِكِهِمْ فِي الْأَمْوَالِ
وَالْأَوْلَادِ وَعَدَّهُمْ وَمَا يَعْبُدُهُمُ الشَّيْطَانُ
إِلاَّ غُرُورًا ﴿٦٤﴾

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى
بِرَبِّكَ وَكِيلًا ﴿٦٥﴾

¹¹ (V.17:60) See footnote of (V.53:12) *Al-Mi'râj*.

66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly He is Ever Most Merciful towards you.

67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful^[1].

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no *Wakil* (guardian — one to guard you from the torment).

69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us.

70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibât* (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imâm* [their Prophets, or their

رَبِّكُمْ الَّذِي يُرِيكُمْ لَكُمْ أَلْفَاكًا فِي الْبَحْرِ
لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾

وَإِذَا مَسَّكُمُ الضَّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهًا
فَلَمَّا بَجَّكَرُوا إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كُفُورًا ﴿٦٧﴾

أَفَأَمِنْتُمْ أَنْ يُخَسِّفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ
عَلَيْكُمْ حَاصِبًا نَعْلَمْ لَا يُجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ
عَلَيْكُمْ فَاِصْفًا مِنْ أَلْبَحْرِ فِيُغْرِقْكُمْ بِمَا كَفَرْتُمْ
ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْهِ نَبِيًّا ﴿٦٩﴾

﴿٧٠﴾ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَجَعَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ
رِزْقًا لَهُمْ مِنْ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧١﴾

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْبِهِمْ فَمَنْ أُوِّيَ

[1] (V.17:67) Ibn Kathir in his Book of *Tafsir* as regards this Verse (17:67) said: 'Ikrimah bin Abî Jahl fled from Allâh's Messenger صلى الله عليه وسلم (at the time) when Makkah was conquered. He rode over the (Red) Sea to cross over to Ethiopia, but (as they proceeded), a heavy stormy wind overtook their boat, and huge waves came to them from all sides, and they thought that they are encircled therein. The people of the boat said to one another: "None can save you except Allâh (the Only True God of the heavens and earth). So invoke (call upon) Him (Allâh) (by making your Faith pure for Him Alone and none else) to deliver you safe (from drowning)." 'Ikrimah said to himself, 'By Allâh if none can benefit in the sea except Allâh (Alone) then no doubt none can benefit over the land except Allâh (Alone). O Allâh! I promise You that if You delivered me safe from this, I will go and put my hands in the hands of (Prophet) Muhammad and surely I will find him full of pity, kindness and mercy.' So they were delivered safe (by Allâh), and returned to their sea-shore and came out of the sea. 'Ikrimah then proceeded to Allâh's Messenger, Muhammad صلى الله عليه وسلم (narrated his story), embraced Islâm (just as he promised Allâh), and became a perfect Muslim.' (*Tafsir Ibn Kathir*).

records of good and bad deeds, or their Holy Books like the Qur'ân, the Taurât (Torah), the Injeel (Gospel), the leaders whom the people followed in this world.]. So whoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

72. And whoever is blind in this world (i.e., does not see Allâh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.

73. Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) unto you (O Muhammad صلى الله عليه وسلم), to fabricate something other than it against Us, and then they would certainly have taken you a *Khalîl* (an intimate friend)!

74. And had We not made you stand firm, you would nearly have inclined to them a little.

75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

76. And verily they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while.

77. (This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad صلى الله عليه وسلم), and you will not find any alteration in Our *Sunnah* (rule or way).

78. Perform *As-Salât* (*Iqamât-as-Salât*)^[1] from mid-day till the darkness of the night (i.e. the *Zuhr*, '*Asr*, *Maghrib*, and '*Ishâ*' prayers), and recite the Qur'ân in the early

كَتَبَهُ بِرَيْبِيسِيْنِهِ فَأَوْلَتْجَاك يَقْرَهُونَ
كَتَبْتَهُمْ وَلَا يَظْلُمُونَ فِتْيَالًا ﴿٧١﴾

وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ
وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

وَإِنْ كَادُوا لَيَفْتِنُوكَ عَنِ الذِّى أَوْحَيْنَا
إِلَيْكَ لِنُفِثِرِي عَلَيْكَ غَيْبَةً
وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا ﴿٧٣﴾

وَلَوْلَا أَنْ تُبَدِّلَنَّاكَ لَقَدْ كُنْتَ تَرْكَبُ الْيَهُمَّ
شَيْئًا قَلِيلًا ﴿٧٤﴾

إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ
ثُمَّ لَأَجْعِدَنَّكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

وَإِنْ كَادُوا لَيَسْتَفْرِزُوْكَ مِنَ الْأَرْضِ
لِيُخْرِجُوْكَ مِنْهَا وَإِذَا لَا يَلْبَثُوْكَ خَلْفَكَ
إِلَّا قَلِيلًا ﴿٧٦﴾

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا
وَلَا يَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

أَقِمِ الصَّلَاةَ لِذِكْرِ الشَّمْسِ إِلَى عَسْفِ النَّيْلِ
وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَتْ
مَشْهُودًا ﴿٧٨﴾

[1] (V.17:78) See the glossary.

dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night)^[1].

79. And in some parts of the night (also) offer the *Salât* (prayer) with it (i.e. recite the Qur'ân in the prayer), as an additional prayer (*Tahajjud* optional prayer — *Nawâfil*) for you (O Muhammad صلى الله عليه وسلم). It may be that your Lord will raise you to *Maqâm Mahmûd* (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.)^[2].

80. And say (O Muhammad صلى الله عليه وسلم): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).

81. And say: "Truth (i.e. Islâmic Monotheism or this Qur'ân or *Jihâd* against polytheists) has come and *Bâtil* (falsehood,

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ
أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ
صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَّصِيرًا ﴿٨٠﴾

وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

[1] (V.17:78):

Narrated Abu Salâmah bin 'Abdur-Rahmân: Abu Hurairah رضى الله عنه said, "I heard Allâh's Messenger صلى الله عليه وسلم saying, 'The reward of a *Salât* (prayer) in congregation is twenty-five times superior in degrees to that of a *Salât* (prayer) offered by a person alone. The angels of the night and the angels of the day gather at the time of *Fajr* prayer."

Abu Hurairah then added, "Recite the Holy Book if you wish, for 'Verily, the recitation of the Qur'ân in the early dawn (*Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)' (V.17:78)". (*Sahih Al-Bukhari*, Vol.1, *Hadith* No. 621).

[2] (V.17:79)

A). Narrated Ibn 'Umar رضى الله عنهما: "On the Day of Resurrection the people will fall on their knees and every nation will follow their Prophet and they will say, 'O so-and-so! Intercede (for us with Allâh)', till (the right of) of intercession will be given to the Prophet (Muhammad صلى الله عليه وسلم) and that will be the day when Allâh will raise him to *Maqâm Mahmûd* (a station of praise and glory i.e. the honour of intercession on the Day of Resurrection)". (*Sahih Al-Bukhari*, Vol. 6, *Hadith* No. 242)

B). Narrated Jâbir bin 'Abdullâh رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Whoever, after listening to the *Adhân* (call for the prayer) says, 'O Allâh, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad *Al-Wasîlah* and *Al-Fadîlah*' and raise him to *Maqâm Mahmûd*, which You have promised him,' will be granted my intercession for him on the Day of Resurrection." (*Sahih Al-Bukhari*, Vol.6, *Hadith* No. 243).

Al-Wasîlah* is the highest position in Paradise which is granted to the Prophet صلى الله عليه وسلم particularly; *Al-Fadîlah is the extra degree of honour which is bestowed on him above all creation.

i.e. Satan or polytheism) has vanished. Surely *Bâtîl* is ever bound to vanish.”

82. And We send down of the Qur’ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the *Zâlimûn* (polytheists and wrong-doers) nothing but loss.

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَاءً مَّشِيًّا وَرَحْمَةً لِّلْمُؤْمِنِينَ
وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away from the Right Path). And when evil touches him, he is in great despair.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِنَا وَوَإِذَا مَسَّهُ
الشَّرُّ كَانُ يَتُوسَّسًا ﴿٨٣﴾

84. Say (O Muhammad صلى الله عليه وسلم to mankind): “Each one does according to *Shakilatîhi* (i.e. his way or his religion or his intentions.), and your Lord knows best of him whose path (religion) is right.”

فَلِكُلِّ سَبِيلٍ مَّا كَانُوا عَلَيْهِ وَرَبُّكُمْ أَعْلَمُ
بِمَن هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٤﴾

85. And they ask you (O Muhammad صلى الله عليه وسلم) concerning the *Rûh* (the Spirit); Say: “The *Rûh* (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.”

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي
وَمَا أُوتِيتُمْ مِنْ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

86. And if We willed, We could surely take away that which We have revealed to you (i.e. this Qur’ân). Then you would find no protector for you against Us in that respect.

وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ
ثُمَّ لَآتِيكَ بِهِ عَالِيًا وَكَيْلًا ﴿٨٦﴾

87. Except as a Mercy from your Lord. Verily His Grace unto you (O Muhammad صلى الله عليه وسلم) is ever great.

إِلَّا رَحْمَةً مِن رَّبِّكَ إِن فَضَّلْنَاكَ عَلَيْكَ
كَبِيرًا ﴿٨٧﴾

88. Say: “If the mankind and the jinn were together to produce the like of this Qur’ân, they could not produce the like thereof, even if they helped one another.”

قُلْ لَئِن جُمِعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا
بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانُوا
بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

89. And indeed We have fully explained to mankind, in this Qur’ân, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ
فَإِن أَكْثَرُ النَّاسِ إِلَّا كُمْرًا ﴿٨٩﴾

90. And they say: “We shall not believe in you (O Muhammad صلى الله عليه وسلم), until you cause a spring to gush forth from the earth for us;

وَقَالُوا لَنُؤْمِنُ بِكَ حَتَّىٰ تَنْفُجَ لَنَا مِنَ الْأَرْضِ
يَنْبُوعًا ﴿٩٠﴾

91. "Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly;

92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face;

93. "Or you have a house of *Zukhruf* (like silver and pure gold), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad صلى الله عليه وسلم): "Glorified (and Exalted) be my Lord [(Allâh) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?"

94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?"

95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

96. Say: "Sufficient is Allâh for a witness between me and you. Verily He is Ever the All-Knower, the All-Seer of His slaves."

97. And he whom Allâh guides, he is led aright; but he whom He sends astray, for such you will find no *Auliya'* (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces,^[1] blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.

أَتَكُونُ لَكَ حِنَّةً مِّنْ نَّحِيلٍ وَعَنِيبٍ
فَتَفَجِّرَ الْأَنْهَارَ حُلَّالَهَا تَفَجِيرًا ﴿١١﴾

أَوْ تَشْقِطُ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا
أَوْ تَأْتِي بِلِلَّهِ وَالْمَلَائِكَةِ فَيَلَا ﴿١٢﴾

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ أَوْ تَرْقُبُ فِي السَّمَاءِ
وَلَنْ نُؤْمِنَ لِرِيقِكَ حَتَّى تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ
فَلَسُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿١٣﴾

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ
إِلَّا أَنْ قَالُوا أَلَمْ يَأْتِ اللَّهُ بِبَشَرٍ رَسُولًا ﴿١٤﴾

قُلْ لَوْ كُنَّا فِي الْأَرْضِ مَلَائِكَةً يَّمشُونَ
مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ
مَلَكًَا رَسُولًا ﴿١٥﴾

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٦﴾

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ
لَهُمْ أَوْلِيَاءَ مِن دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ
عَلَىٰ وُجُوهِهِمْ عَمِيًّا وَيُعَاوَمُهُمْ جَهَنَّمَ
كَمَا خَبَتَ رِدْدَتُهُمْ سُورًا ﴿١٧﴾

[1] (V.17:97) Narrated Anas bin Mâlik رضى الله عنه: A man said, "O Allâh's Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?" He صلى الله عليه وسلم said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatâdah, a subnarrator, said: "Yes, by the Power of Our Lord!") (Sahih Al-Bukhari, Vol. 6, Hadith No. 283).

98. That is their recompense, because they denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

99. See they not that Allâh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the *Zâlimûn* (polytheists and wrong-doers) refuse (the truth — the Message of Islâmic Monotheism, and accept nothing) but disbelief.

100. Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord (wealth, money, provision.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"

101. And indeed We gave Mûsâ (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Mûsâ (Moses)! I think you are indeed bewitched."

102. [Mûsâ (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences i.e. proofs of Allâh's Oneness and His Omnipotence.). And I think you are, indeed, O Fir'aun (Pharaoh) doomed to destruction (away from all good)!"

103. So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.

104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ [*Îsâ* (Jesus), son of Maryam (Mary) عليها السلام] on the earth], We shall bring you altogether as mixed crowd (gathered out of various nations). (*Tafsir Al-Qurtubi*).

105. And with truth We have sent it down (i.e. the Qur'ân), and with truth it has descended. And We have sent you (O

ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا
أءَاذَا كُنَّا عِظْمًا وَرَفْتًا أءَنَا الْمَبْعُوثُونَ خَلْقًا
جَدِيدًا ﴿١٨﴾

﴿١٨﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ
لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ
إِلَّا الْكُفُورًا ﴿١٩﴾

قُلْ لَوْ أَنْتُمْ تَعْلَمُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا
لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَشُورًا ﴿٢٠﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ قَسَل
بَنِي إِسْرَائِيلَ بِهَا إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ
إِنِّي لَأَظُنُّكَ يَا مَوْسَىٰ مَسْحُورًا ﴿٢١﴾

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ
وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ
يَفْرَعُونَ مُشْجُورًا ﴿٢٢﴾

فَأَرَادَ أَنْ يَنْتَفِرَهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ
مَعَهُ جَمِيعًا ﴿٢٣﴾

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جُنَّبَاكُمْ لَعَلَّكُمْ تَلْمِظُونَ ﴿٢٤﴾

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ
إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٢٥﴾

Muhammad (صلى الله عليه وسلم) as nothing but a bearer of glad tidings (of Paradise for those who follow your Message of Islâmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islâmic Monotheism)^[1].

106. And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years).

107. Say (O Muhammad صلى الله عليه وسلم to them): "Believe in it (the Qur'ân) or do not believe (in it). Verily those who were given knowledge before it (the Jews and the Christians like 'Abdullâh bin Salâm and Salmân Al-Farisî), when it is recited to them, fall down on their faces in humble prostration."

108. And they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled."

109. And they fall down on their faces weeping and it increases their humility.

110. Say (O Muhammad صلى الله عليه وسلم): "Invoke Allâh or invoke the Most Gracious (Allâh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your *Salât* (prayer) neither aloud nor in a low voice, but follow a way between.

111. And say: "All the praises and thanks be to Allâh, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a *Walî* (helper, protector or supporter). And magnify Him with all magnificence, [*Allâhu-Akbar* (Allâh is the Most Great)]."

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى حَكْمٍ
وَنَزَّلْنَاهُ نَزْئِيلًا ﴿١٠٦﴾

قُلْ ءَامِنُوا بِهِ ءَوْ لَا تُؤْمِنُوا إِنَّا لِلَّذِينَ ءُوتُوا الْعِلْمَ مِن قَبْلِهِ
إِذْ أُنزِلَتْ عَلَيْهِمْ يَجْرُونَ لِلآذْقَانِ سُجَّدًا ﴿١٠٧﴾

وَيَقُولُونَ سُبْحٰنَ رَبِّنَا إِن كَان وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾

وَيَخْرُجُونَ لِلآذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ
خُشُوعًا ﴿١٠٩﴾

قُلْ اذْعُوا لِلّٰهٖ اَوْ اذْعُوا الرَّحْمٰنَ اَيًّا مَا تَدْعُو اَفَلَا
اَلْاَسْمَاءُ الْحُسْنٰى وَلَا يَجْهَرُ بِصَلَاتِكَ
وَلَا يَخَافُهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيلًا ﴿١١٠﴾

وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ
فِى الْمَلِكِ وَلَمْ يَكُن لَّهُ مَوْلًى مِّنَ الدَّلِّ وَكَبْرَةٌ تَكْبِيرًا ﴿١١١﴾

[1] (V.17:105)

a) See the footnote of (V.3:85).

b) See the footnote of (V.4:80).