

QURANIC AYAHS OF SURAH ISRA'

(Ayah 23-30)

Ayah #23

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالِ الَّذِينَ إِذَا مَا بَلَغَ عِنْدَكَ
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا
كَرِيمًا

- And your Lord has decreed that worship none but Him. And that 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 honor

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AYAH #24

وَأَخْفَضْنَا لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

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 small."

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MAIN THEMES

- Tauheed
- Status of parents & their rights

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Rights of Parents

- To obey their commands, if they are not against commands of Allah & His Prophet
- To serve them (Physically, Financially etc.)
- To spare your time for them
- Not to make them angry by your words or actions
- Not to hurt their feelings & expectations
- Not to utter words of disrespect for them
- To pray for them in their lives and after their death
- To do good to their relatives & friends

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Key Words

Meaning of “عِبَادَةُ”

- ✓ Derived from “**Ibadat**” which means total slavery of Allah

Meaning of “إِحْسَانًا”

- ✓ Good treatment & being dutiful

Meaning of “يَبْلُغَنَّ”

- ✓ Derived from “**بلوغ**” which means to reach or attain

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Continuation...

Meaning of “الْكِبَرُ”

- ✓ Old age

Meaning of أَفَّ (Uff)

- ✓ Any word or expression of **DISRESPECT** is known as أَفَّ (Uff)

Meaning of “لَا تُهْرَ”

- ✓ Derived from “ن • ر” which means to rebuke

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REFERENCES

QURANIC QUOTATION

‘We have enjoined on man kindness to his parents.’

([Surah Ahqaf Ayah 15](#))

HADITH QUOTATION

“He is doomed, he is doomed, he is doomed, the man whose parents, one or both of them, reach old age while he is alive and he does not enter Paradise [by serving them] ”

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HADITH QUOTATIONS

- ✓“The pleasure of the Lord is attached with the pleasure of the father, and the Lord’s wrath with the father’s wrath.”
- ✓‘Allah has forbidden you to disobey your mothers.’
- ✓“They are your Paradise OR your Hell”
- ✓“Paradise is beneath the foot steps of mothers”

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Ayah #25

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا

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.

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Main Theme

- Allah’s knowledge about humans’ inner-selves and about their intentions behind their actions
- Allah’s mercifulness for true repenters

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INTERPRETATION

- In the **first part** of Ayah, Allah told us about His powers that nothing in the universe is hidden for Him. This point is basically related to the Belief of **TAUHEED**.
- In the **second part** of ayah, Allah told us that ones who are righteous deserve the mercy and forgiveness from Him. And Allah is most forgiving for those who turn to Him and ask Him for pardon. It is an easy way to get the pleasure of Allah and the success in the hereafter.

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About Whom This Ayah is Revealed?

FIRST INTERPRETATION

The Ayah is **CONNECTED** to the previous Ayah since:

- Sa'id bin Jubayr said: "This Ayah refers to the one who said something that he did not think would be offensive to his parents [but it was]."

SECOND INTERPRETATION

The Ayah is **NOT CONNECTED** to the previous Ayah since:

- This Ayah refers to one who commits any sin then repents, and again commits sin then repents."

Reference

❖ QURANIC QUOTATION

- ❖ "Surely, Allah loves those who are most turning to Him in repentance and loves those who keep themselves pure".

([Surah Al Baqarah Ayah 222](#))

HADITH QUOTATION

- ❖ "Surely, every human being is at fault and the best of them are those who are most turning to Him in repentance". ([Tirmizi](#))
- ❖ "Success for one who found maximum **Istighfaar** in his book of deeds". ([Ibne Majah](#))

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AYAH #26

وَأَبِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

And give to the kindred his due and to the **Miskin** [poor] and to the wayfarer. But spend not [your wealth] wastefully in the manner of a spendthrift .

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AYAH #27

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

Verily, spendthrifts are brothers of the *Shayatin* [devils], and the *Shaitan* [Devil – Satan] is ever ungrateful to his Lord.

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AYAH #28

وَإِذَا تُغْرِضَنَّ عَنْهُمْ آيَاتُكَ رَحْمَةً مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا

And if you (O Muhammad!) turn away from them [kindred, poor, wayfarer, etc. 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. whenever Allah will give me and I will surely give you from it]

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MAIN THEME

✓ These Ayahs contain **FIVE** commandments.

✓ THREE of them are related to the rights of human beings which are following:

- (a) Rights of relatives
- (b) Rights of needy people
- (c) Rights of wayfarer

(4) To forbid **Tabzeer** (Spend wastefully)

(5) How to reject a needy, when you have nothing to give

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RIGHTS OF RELATIVES

- The terms employed in Quran & Sunnah for our relationship with relatives are:

QARABAT & SILA (RAHMI)

MEANING OF QARABAT & SILA (RAHMI)

QARABAT means "to be close with something or someone"

SILA RAHMI means "to join the womb"

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CIRCLES OF QARABAT:

- **Qarabat** has some circles:
- Brothers and sisters.
- Brothers and sisters of father & mother.
- Children of uncles and aunties (Cousins)
- Relatives by relationship of in-laws

RIGHTS

- To help them financially, if they deserve
- To visit them especially when they are sick
- To serve them if they need it
- To protect their wealth & honour
- To be aware of their conditions

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QUOTATIONS

QUOTATION FROM QURAN

“Verily, Allah enjoins *Al-Adl* [i.e. justice and] and *Al-Ihsan* [i.e. being patient in performing your duties to Allah, in accordance with Quran & *Sunnah*], and giving (help) to kith and kin [friends & relatives]”

(Surah An-Nahl Ayah 90)

QUOTATION FROM HADITH

- (1) “The one who breaks himself of his relatives, shall not enter paradise”

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RIGHTS OF THE NEEDY

WHO IS A MISKEEN?

According to *Hadith*:

“**Miskeen** is not one who comes begging and moves **away by one or two morsels but the real Miskeen** is one who is needy but does not express his need to the people”

RIGHTS OF THE NEEDY

To help them by wealth if they are needy in fact & you have enough to give them

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RIGHTS OF A WAYFARER

- To protect his life, honour & goods.
- To help him by wealth if he deserves it.
 - To guide him to the right path.

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DIFFERENCE BETWEEN TABZEER & ISRAF

Tabzeer:-

- To spend without any requirement (wastefully) is called as Tabzeer and it is **forbidden**.

Israf:

- To spend more than requirement and it is also forbidden in Islam.
- **Mubazzireen** are called as brothers of Satan because Satan is ungrateful to Allah as Allah gave him wealth of knowledge and wisdom but he spent it all in disobedience of Allah.
- In the same way squanderers spend their wealth in disobedience of Allah.

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HOW TO REJECT A NEEDY?

- Islam teaches us that if we don't have enough to give a needy, we must not be rude to him or must not repulse him instead we should be polite and merciful to them.

STATEMENT OF QURAN

Allah has said.

"And as for the *beggar*, do not *scold* him"

(Surah Ad-Duha Ayah 10)

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AYAH #29

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

- "And let not your hand be tied (like a miser) to your neck, nor overextend it (like a spendthrift), so that you become blameworthy and in severe poverty"

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MAIN THEME

- One should neither be spending miserly nor extravagantly because both are extremes

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WHEN THESE AYAHS WERE REVEALED ?

A boy came to the Holy Prophet and said, "**My mother asks of you a shirt.**" At that time, the Holy Prophet had no shirt except the one that was on his blessed body. He told the boy, "**Come some other time when I would have enough means to respond to what your mother is asking for.**"

The boy went back home, returned and said, "**My mother says that you kindly give her the very shirt you have on your blessed body.**" Hearing this, the Holy Prophet took his shirt off and let him have it. His body was left bare. Came the time for Salah. Hazrat Bilal came and called the Adhan. But, when the holy Prophet did not come out as usual, people were worried. When some of them went in, they saw that he was sitting bare-bodied without the shirt. Thereupon, this verse was revealed.

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INTERPRETATION

FIRST INTERPRETATION

The Ayah is **confined** to money matters only. Thus, it means that one should neither be **miser** in spending money nor **extravagant**.

SECOND INTERPRETATION

The Ayah is **common** to every matter of life. Thus, it means that one should not be extremist in doing something and in not doing something.

Key Words

- (مَلُومٌ) means **blameworthy**. This word refers to the miserliness as then people whose sustenance is the responsibility of the miser, will reproach him and he will become blameworthy
- (مَحْسُورٌ) means **empty-handed**. This word refers to one who is a spendthrift. Thus it means that one should not exaggerate in spending to the extent that he himself becomes an indigent. If so, he will turn empty-handed, defeated and regretful.

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Important Note

- The life of Holy Prophet and his blessed Companions tell us that the prohibition contained in this verse is for those **who cannot bear the hardships of poverty and hunger** and those who would start to regret after spending that they would have been better off if they had not spent in the way of Allah.
- If so, this attitude would ruin the good they had done in the past by spending money in the way of Allah.

Quranic Quotation

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

TRANSLATION

"And eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance)"

(Al-Araf Ayah 31)

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AYAH# 30

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

“Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His servants”

MAIN THEME

- Provision of sustenance is totally in control of Allah

LESSON OF THE AYAH

- Helping the poor by alms-giving should not make an alms-giver considering himself the actual provider. The actual provider is only Allah who controls the system of sustenance. For instance, **Story of Hazrat Suleman**

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HADITH QUOTATIONS (1)

TRANSLATION:

“Wealth never decreases because of Sadaqah (charity). Allah never increases a servant who gives in charity except in honour, and whoever is humble for the sake of Allah, Allah will raise him in status”

HADITH QUOTATIONS (2)

مَا عَالَ مِنْ اقْتَصَدَ

TRANSLATION:

“One who spends economically will never be a beggar”

الِاِقْتِصَادُ فِي النِّفْقَةِ نِصْفُ الْمَعِيشَةِ

TRANSLATION:

“Moderation in expenditures is half of the solutions of sustenance”

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