

Surah Bani Israel

سورة بني اسرائيل

Surah Bani Israil

Introduction:

This Surah was revealed one year before the migration to Madinah on the occasion of Miraj, during the last period of the prophet's SAW residence at Makkah.

This Surah concentrates on some important moral and spiritual principles. It emphasizes that human beings always need divine guidance. Without the guidance of Allah, humans end up in evil, sin and misery. Human beings must have good relations with each other and live in a society built on the principles of faith, justice and morality. The Surah talks about the evils of pride and arrogance and urges human beings to reflect on Allah's signs and be humble before Him in prayers.

Sections:

1. Isra' journey of the Prophet to Jerusalem.
2. Human beings are hasty. Reward and punishment all have their time.
3. Moral and spiritual principles are emphasized - Worship of Allah and respect of parents.
4. Moral principles - children's rights, decency, right of life, orphans' property, honesty in dealings, humbleness.
5. Tawhid is the basic message of the Qur'an.
6. Gentleness is enjoined.
7. Satan's pride against man and his pledge to mislead human beings.
8. Every one will be brought on the Day of Judgement with his/her own deeds.
9. Emphasis on prayers, and on the reading of the Qur'an.
10. The Qur'an is inimitable.
11. Non-believers have lame arguments against accepting the Prophets.
12. The attitude of Pharaoh towards Prophet Moses and the signs that he showed.

The Surah takes the name 'al-Isra' from the first Ayat of the Surah. "Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa". The Isra in 'al-Isra wal-Mi'raj' – is the first part of the journey which took place from Makkah to Jerusalem – the 'Mir'aj' being the ascension from Jerusalem to the Heavens.

The surah is also referred as 'Bani Israel' – Children of Israel.

Contents: Verses 23 to 39

1.Only Worship Allah Almighty	6.Killing children on fear of poverty
2.Children must respect their parents	7.Forbiddance of Adultery
.Children must be kind to their parents	8. Unjust killing and Authority of retaliation
.Children must address them with respectful words	9. Cautions in handling the property of Orphans
. Children must serve their parents in a responsible manner	10.Fulfillment of commitments and Implementation of contracts.
3. Rights of relatives, needy and wayfarer(traveler)and Speak to them with kindness.	11.Just Measurements in transactions
4. Prohibition of spending wastefully	12.Base your opinions on sound knowledge
5. Moderation in spending	13.Don't be arrogant

Two commands in these verses:

1. Belief in the Oneness of Allah SWT (Huqooqullah)
2. Respect and Obey your Parents (Huqooq-ul-Ibaad)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا يُبَلِّغَنَّ عَنْكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (٢٣) اخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (٢٤)

Your Lord has decreed that you worship none but Him, and do good to parents. If any one of them or both of them reach old age, do not say to them: uff (a word or expression of anger or contempt) and do not scold them, and address them with respectful word.(23)

and submit yourself before them in humility out of compassion, and say, “My Lord, be merciful to them as they have brought me up in my childhood.”(24)

Explanation:

1. Belief in the Oneness of Allah SWT (Tauheed):

Allah commands us to worship Him alone, with no partner or associate. Tawheed is the core of all things Islam. Accepting Allah as the One and Only God means that we accept our obligations toward Him. When we know Tawheed, then we focus on listening to Allah’s commands. That brings us closer to Him, which should be the ultimate aim of every Muslim.

Impacts of Tauheed:

- 1.It gives freedom from the slavery of human beings.
2. Morals and bravery are developed.
3. Tauheed reduces bad qualities and uplifts good ones.
- 4.It creates an attitude of peace and contentment.
5. Tauheed makes us tolerant and open-minded.

2.Respect and Obey Parents:

Imam al-Qurtubi says that, in this verse (23), Allah Ta'ala has made it necessary (wajib) to respect and treat parents well by combining it with the command to worship Him. This is similar to what has been said in Surah Luqman where the inevitable need to thank Him has been combined with the need to thank one's parents. ان اشكر لى ولوالديك Be grateful to Me, and to your parents - 31:14)

This proves that, after the obligation of worshipping the most exalted Allah, obeying parents is most important and being grateful to parents like being grateful to Allah SWT is wajib. (necessary)

Merits of obeying and serving parents:

There are many Hadiths which speak about honoring one's parents, such as the Hadith narrated through a number of chains of narration from Anas and others, which states that the Prophet ﷺ climbed up on the Minbar, and then said, **Amin, Amin, Amin**. It was said, "O Messenger of Allah, why did you say **Amin**." He said:

Jibril came to me and said, • "O Muhammad, he is doomed who hears you mentioned and does not say Salla upon you." He said, "Say Amin," so I said Amin. Then he said, • "He is doomed who sees the month of Ramadan come and go, and he has not been forgiven." He said, "Say Amin," so I said Amin. 82 Then he said, • "He is doomed who grows up and both his parents or one of them are still alive, and they do not cause him to enter Paradise." He said, "Say Amin," so I said **Amin**.

In another Hadith:

Imam Ahmad reported from Abu Hurayrah that the Prophet ﷺ said:

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.

Another Hadith:

In the Musnad of Imam Ahmed, Tirmidhi, Ibn Mijah and Mustadrak Hiikim, it has been reported on sound authority from Hazrat Abu Dardah RA that the Holy Prophet ﷺ said, **"A father is the main gate of Jannah. Now it is up to you to preserve or waste it."**

According to a report from Hazrat Abdullah Bin Umar RA, the Holy Prophet ﷺ said, **"The pleasure of Allah is in the pleasure of a father and the displeasure of Allah in the displeasure of a father."** (Mustadrak Hakim)

The punishment for depriving parents of their rights comes - much before Akhirah - right here in this world too as mentioned in few narrations reported by Imam Al Baihaqi in Shobul Iman.

رَّبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا (٢٥)

Your Lord knows best what is in your hearts. If you are righteous, then He is Most-Forgiving for those who turn to Him in repentance.

Sayed bin Jubair said: "This refers to a man who said something that he did not think would be offensive to his parents."

According to another report: "He did not mean anything bad by that."

Shu`bah narrated from Yahya bin Sayed from Sayed bin Al-Musayyib;

"This refers to those who commit sin then repent, and commit sin then repent."

Three Commands in these Verses:

3. Rights of relatives, needy and wayfarer(traveler)and
Speak to them with kindness.
4. Prohibition of spending wastefully.
5. Moderation in spending

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَسِيرَ وَالْأَسْفَلَ وَلَا تَبْذِرْ تَبْذِيرًا (٢٦) إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (٢٧)

وَأِمَّا تَعْرِضْ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا (٢٨) وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا (٢٩)

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا (٣٠)

Give the relative his right, and the needy and the wayfarer. And do not squander recklessly.

Surely, squanderers are brothers of satans, and the Satan is very ungrateful to his Lord.

And if you turn away from them looking for a bounty from your Lord you are expecting, then speak to them in polite words. And do not keep your hand tied to your neck, nor extend it to the full extent, lest you should be sitting reproached, empty-handed. Indeed, your Lord expands sustenance for whomsoever He wills, and constricts (for whomsoever He wills). Surely, He is All-Aware of His servants, All-Seeing.

Explanation:

Rights of Relatives, Needy and Wayfarer:

In the present verses, the rights of common relatives have been taken up with the guideline that a relative should be given his or her right. The least degree in which this could be done is to share with them the graces of good social living and treat them well. And if they are needy, helping them financially - in accordance with one's personal capacity.

If people needing help come to you and you have nothing to give to them, and for that reason you are compelled to turn away from them, even then, this act of turning away or excusing yourself should not be with an attitude that could be insulting for the addressee.

In a hadith Prophet ﷺ said:

مَنْ أَحَبَّ أَنْ يَبْسُطَ لَهُ فِي رِزْقِهِ وَيَنْسَأَ لَهُ فِي أَجَلِهِ، فَلْيَصِلْ رَحِمَهُ۔

Whoever would like to see his provision expanded and his life extended, let him maintain his ties of kinship.

"The Messenger of Allah said:

"There is no day when a person wakes up but two angels come down from heaven. One of them says, 'O Allah, compensate the one who gives (in charity),' and the other one says, 'O Allah, destroy the one who withholds.'"

Prohibition of spending wastefully:

When Allah commands spending, He forbids extravagance. Spending should be moderate. The Qur'an expresses the sense of spending wastefully through two words:

(1) Tabdhir تَبْذِيرٌ (translated as 'squandering recklessly.'

(2) Israf : اسراف : **extravagance**. The prohibition of tabdhir is already clear in verse 26 here. The prohibition of Israf has its proof in the verse of Surah Araf (and do not be extravagant - 733). Some commentators say that both words are synonymous.

Any spending in sin or disobedience or a wrong occasion or place is called Tabdhir and Israf. There are others who refine it by saying that tabdhir is spending in sin or on some totally unsuitable occasion or place, while Israf is spending beyond the level of need on an occasion where it is permissible to spend. Therefore, tabdhir is emphatically worse than Israf. Al-Mubadhdhirin (the squanderers) were called brothers to Shaitan and his cohorts.

Moderation in spending:

In this verse, the Holy Prophet ﷺ is the direct addressee while the entire Muslim ummah is being addressed through him. The purpose is to teach a just and moderate course in spending which does not prevent one from helping others nor does it end up in a lot of trouble for him.

Sixth Command:

6.Prohibition of killing children for fear of poverty.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا لَكُمْ تَرْزُقُوهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا (٣١)

Do not kill your children for fear of poverty. We provide sustenance to them and to you, too. Killing them is a great sin indeed.

Explanation:

The sixth injunction appearing here is to correct a cruel custom prevailing among the people of Arabs of Jahiliyyah. During that period of time, some people used to kill their children, particularly daughters, at birth in fear of having to face the expenses. This Ayah indicates that Allah is more compassionate towards His servants than a father to his child, because He forbids killing children just as He enjoins parents to take care of their children in matters of inheritance.

In a Hadith, the Holy Prophet has been reported to have said, "انما تنصرون وترزقون بضعفائكم" which means: '**It is because of the poor and weak among you that you are provided by Allah with your sustenance.**' This tells us that parents who support their family get, whatever they do, for the sake of weak women and children alone.

Seventh Command:

7. Forbiddance of Adultery.

وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا (٣٢)

Do not even go close to fornication. It is indeed a shameful act, and an evil way to follow-

Explanation:

There are two reasons as to why it has been forbidden:

- (1) This is a shame, gross and immodest. Whoever is denuded of modesty is denuded of human nobility itself and is rendered incapable of distinguishing the good from the bad. This is more concisely said in a Hadith:

إذا فاتك الحياء، فافعل ما شئت.

When goes your sense of shame (that could become a barrier against evil), so then, you will do what you will.

- (2) It generates limitless social disorder the consequences of which sometimes destroy whole groups of people.

In a Hadith: Holy Prophet ﷺ said that **“when fornication is widespread in a nation, they will be afflicted by droughts and when bribery becomes common among them, they will suffer great fear.”** (At Targib Wat Tarhib)

It has been reported that the Holy Prophet ﷺ said,

"A fornicator when fornicating is not a believer. A thief when stealing is not a believer. And a drunkard while drinking is not a believer." (Sahih Bhukhari and Muslim)

Its explanation, as it appears in the report of Abu Dawood, says: At the time those committing such crimes are practically involved in it, 'Iman' (faith) leaves their heart and comes out, and when they turn away from it, 'Iman' returns back in. (Mazhari)

Eight Command:

8.Unjust killing and Authority of Retaliation

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا (٣٣)

Do not kill any person the life of whom is sanctified by Allah, except for a just reason. And whoever is killed unjustly, we have invested his heir with authority (of equal retaliation), but he must not cross the limit in the matter of killing. Surely, he will be helped.

Explanation:

This eighth injunction is about the prohibition of killing unjustly. Virtually all groups, religions and sects of the world take it to be a grave crime (سكين جرم). In Hadith, the Holy Prophet ﷺ said, "The destruction of the entire world is lighter in the sight of Allah than the unjust killing of a believer."

Who has the right to take Qisas?

It has been said in this verse that this is the right of the wali (legal heir) of the person killed. In the absence of a lineal wali, the head of the Islamic government will have this right. Therefore, in Islamic juristic terminology, the former is called real and the later, legal.

Injustice is not answered by injustice, but by justice: So, be just even when punishing criminals. During the days of the Jahiliyah, it was common practice of the Arabs that, in retaliation of a person killed, they would avenge him by killing anyone they could lay their hands on from among the family or friends of the killer.

Ninth and Tenth Command:

9. Cautions in handling the property of Orphans.

10. Fulfillment of commitments and Implementation of contracts.

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا (٣٤)

Do not go near the property of an orphan, except in a manner that is good, until he comes to his maturity. And fulfill the covenant. Surely, the covenant shall be asked about (on the Day of Reckoning).

Explanation:

The **ninth injunction** given in the first verse (34) concerns the protection of properties owned by orphans and the observation of caution in their handling. Laying emphasis on it, it was said: 'And do not go (even)

near the property of orphans.' It means that there should be no free use of their property counter to the provisions of the Shari'ah or the interest and advantage of the children. Those who are charged with the protection and management of the properties of orphans are duty-bound to observe utmost caution therein.

The **tenth injunction** enjoins the fulfillment of the covenant. There are two forms of the covenant.

The first form has two aspects to it: (1) Between Allah and His servant, like the covenant of the servant in eternity that Allah is their Lord. This covenant necessarily results in obedience to His injunctions and the seeking of His pleasure. This is a covenant every human being has made in eternity irrespective of whether he or she is a believer or a disbeliever.

(2) The second covenant is the covenant of a believer made through shahadah or professing of the kalimah: لا اله الا الله (there is no god but Allah) the outcome of which is a perfect following of Divine injunctions and the seeking of His pleasure.

The second form of the covenant takes effect between human beings themselves. This includes all treaties, pacts, agreements, pledges and contracts - political, commercial, or transactional - that are made between individuals or groups or institutions all over the world.

At the end of this verse, it was said: إِنَّ الْعَهْدَ كَانَ مَسْئُولًا (Surely, the covenant shall be asked about). It means: 'On the day of Qayamah, the questions shall be asked about the fulfillment or non-fulfillment of the covenant.'

Eleventh Command:

11. Just Measurements in transactions.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (٣٥)

And give full measure when you measure, and weigh with a straight balance. That is fair, and better at the end.

Explanation:

The eleventh injunction enjoins fulfillment of weights and measures in transactions of buying and selling and forbids any short measuring. Full details appear in Surah Mutaaffifin.

Respected jurists of Islam say that the outcome of the injunction against shortening weights and measures is that It is haram (unlawful) to give less than whatever is the due of whoever it may be. Therefore, it is also included therein that an employee curtails the assigned duty entrusted with him or gives a time that is less than what should actually be given to it, or that a worker fails to deliver what is due on him.

Twelfth Command:

12. Base your opinions on sound knowledge.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا (٣٦)

And do not follow a thing about which you have no knowledge. Surely, the ear, the eye and the heart - each one of them shall be interrogated about.

Explanation:

The twelfth injunction forbids doing something without having become certain about it. This verse prohibits a person from relating any news that is uncertain and unverified. Allah SWT says in Surah Hujurat, “Verily, some assumptions are a sin.”

ان السمع والبصر والفؤاد كل اولئك كان عنه مسئولا-

It means that the ear will be asked as to what did it keep hearing throughout its life. The eye will be asked as to what did it keep seeing throughout its life. The heart will be asked as to what did it keep cooking in its chambers and what was it that it believed in throughout its life.

Thirteenth Command:

13. Don't be arrogant.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا (٣٧)

Do not walk on the earth in haughty style. You can neither tear the earth apart, nor can you match the mountains in height.

Explanation:

It means that one should not walk in a way that shows arrogance, pride and exultation, for this is an idiotic act.

It is as if one would like to tear the earth apart just by walking on it. something not in his power to accomplish.

Or, as if by walking with a challenging gait (چال), he would like to rise much higher, but the mountains of Allah rise far higher than him.

In reality, arrogance as such is a major sin that can afflict human heart mortally.

In a hadith Prophet ﷺ said:

“Not to enter Paradise is he who has arrogance in his heart even to the measure of a particle” (Maarif ul Quran)

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا (٣٨) ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا (٣٩)

That which is evil, of all these, is detestable in the sight of your Lord—This is part of the Wisdom your Lord has revealed to you. And do not set up any other god along with Allah, lest you should be thrown into Jahannam, reproached, rejected.

A gist of Torah in fifteen verses

Hazrat Abdullah Ibn-e- Abbas RA said that the commandments of the entire Torah have been reduced to fifteen verses of Surah Bani Israel. (*Tafseer Mazhari*)