

Beta version. Kindly [report](#) any error in this text (specify the surah and aya numbers).

Quran arabic text from Tanzil.info licensed under the Creative Commons BY-ND 3.0 Unported license.

Request: Sura 17 Aya 1 to 111

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا
حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ {1}

[Pooya/Ali Commentary 17:1]

This verse is about the physical ascension (*mi-raj*) of the Holy Prophet to the highest station in the heaven.

The mi-raj; is usually dated to the 27th night of the month of Rajab in the year before *hijrat*. While the Holy Prophet finished his night prayers in the house of his cousin, Ummi Hani, the sister of Ali ibn Abu Talib, the angel Jibra-il came to him with the invitation of the Lord of the worlds to have a journey to the highest heaven. Jibrail first took him to the Ka-bah (the Masjid al Haram) and from there he was taken to the farthest *masjid* in the heavens. Although *aqsa* means "the farthest" but most of the translators and commentators confuse this word with the name of Masjid al Aqsa in Jerusalem. Farthest is an adjective used to refer to the *masjid* in the most distant heaven. The distance between the Masjid al Haram and the Masjid al Aqsa in Jerusalem is not more than a few hundred miles which cannot be described as farthest. Moreover, the journey to Jerusalem was meaningless when the divine purpose was to show the Holy Prophet the wonders of the glory of the kingdom of Allah. If Allah had selected an earthly place to do this He could have chosen the Masjid al Hama.

According to the Ahl ul Bayt the *mi-raj* was a physical ascension, not a vision or dream in sleep or slumber, because even ordinary men see such things in their dreams. It was no doubt a spiritual realisation but attained by an actual journey. To bring the position of the Holy Prophet to the level of ordinary mortals, A-isha and Mu-awiyah had reported that the mi-raj; was only a vision. In view of what history and traditions say about the credibility of these two reporters, a large number of Sunni authorities have rejected their point of view and have accepted the fact that it was a physical ascension. Please refer to Aqa Puya's essay "Genuineness of the Holy Quran" to know about what is written about A-isha in Sahih Bukhari, and as for Mu-awiyah there are no two opinions about his hostility towards the Holy Prophet and his Ahl ul Bayt, and for his deceit, cunning and falsehood refer to At Tahrir: 4 and Muhammad: 22. Those who doubt the great miracle of the physical ascension of the Holy Prophet wrought by Allah should also doubt as to how Allah could create the universe out of nothing, or how He could make virgin Maryam give birth to Prophet Isa, or how could Isa preach the message of Allah from his cradle as a just born infant, or how could Allah split the sea to save Musa; and how could the several other miracles mentioned in the Quran take place if the doubters insist upon empirical justifications. The physical journey of the Holy Prophet to the arsh in the highest heaven known as mi-raj; is an unheard of wonder of the world since its beginnings and shall remain so to its end as the greatest miracle of the Almighty Lord of the worlds.

Among the celestial lights, where he received from Allah order for the five daily prayers, he saw his own name together with that of Ali inscribed in the *kalimah*.

"There is no god save Allah, Muhammad is His Prophet and Ali is His *wali*."

In the heaven Allah showed him Ali and said:

"O my Prophet Muhammad, I have given you Ali to be your vicegerent and successor. Peace be on you from your Lord, and His grace and His bounties."

Then all the secrets of creation and what happened in the world since its creation and what will take place were disclosed to the Holy Prophet. The Holy Prophet said:

"Peace from the Lord be on all the righteous servants of Allah, and peace be on all of you (O angels), and His grace and His bounties."

When the Holy Prophet returned to Makka from his journey, before he related his experience, Ali began to give every detail of his journey, which proves that in every single step the Holy Prophet had taken during his journey Ali was with him; and this is the reason on account of which the Holy Prophet said:

"I and Ali are of one and the same light."

In the bygone days ignorance might have prevented people to believe in the physical ascension of the Holy Prophet as the most beloved friend of Allah-*habiballah*, and his having attained the highest and the subtlest realisation of Allah's being, and seeing Ali face to face in the highest heaven, but there is no ground for the people of this age to deny it in the midst of advancement of science and technology, the step by step awareness of the laws, made by Allah, governing the operation of the universe, with the help of which man is exploring the so far unknown frontiers in the space.

Also refer to the commentary of An Najm: 8 and 9 and books of history for the event of *mi-raj*.

Aqa Mahdi Puya says:

The terms ascension and descension are used to explain the order of creation and the movement of cognitive self through the various spheres of finite beings to the absolute and from there coming down again through the various spheres of abstract and spiritual beings, of more comprehensive nature, to the lowest finite world. This journey is intellectual as well as visual.

The intellectual journey is experienced by all seekers of truth with the help of spiritual faculties, not bound by the physical senses. The visual journey begins from the highest point of the intellectual achievement, using it as a base, and proceeds upwards through the various spheres of the spiritual beings to higher and still higher levels till it reaches the absolute, and again comes down to its base. There was no prophet who did not have this visual experience of ascension and descension, and, as said in al Baqarah: 253, each had it in keeping with his potential, during sleep or wakefulness or in a state in between them, once in a lifetime or often times as the Holy Prophet had done. being the superior-most of them all. Not only the Holy Prophet but also his divinely commissioned successors (the Imams of the Ahl ul Bayt) who, in soul and body, were from him and 11e from them, and all of them were of one and the same divine light and origin, had the visual experience of ascension to the absolute many a time,

The Quran in verse 33 of Ar-Rahman says that man can cross the bounds of the heavens and the earth if he possesses the authority and has the power (knowledge of the laws enforced by Allah) to do so. Therefore the theories based on ignorance from the laws made by Allah should not

be given any importance when they are put forward to deny not only the physical ascension of the Holy Prophet but also all the miracles wrought by the prophets of Allah and His chosen representatives .

Besides Ali ibn abi Talib and the Imams of the Ahl ul Bayt, a great number of reliable companions and scholars such as Ibn Abbas, Ibn Masud, Jabir bin Abdullah Ansari, Hudhayfah and Ummi Hani have confirmed the disappearance of the Holy Prophet from his bed in the house of Ummi Hani. So far as the physical and the dimensional aspect of the journey is concerned, it was undoubtedly physical. There is no logical, reasonable and scientific argument to prove its impossibility. As the end of the ascension was the full realisation of the absolute, while passing the boundaries of physical realm, under the influence of divine light, his whole physical aspect was totally spiritualised and transcended the properties of substance and corporeality. It was a total transcendence of the Holy Prophet into a spiritual entity. Descension means his reappearance in his physical form. Only those who know and believe that he was a light, the first created being, and the last and final messenger of Allah can understand his ascension to the farthest stage where Allah's cognition is achieved in the highest realm of

creation, referred to in this verse as the *masjid al aqsa*, the environment of which is blessed by His signs shown to the Holy Prophet.

Many a traditionists and commentators has dealt with his ascension at length in detail. A few points discussed by the great scholar Tabrasi in his commentary, *Majma-ul Bayan*, are stated below.

The physical ascension in the state of wakefulness has to be accepted. There is no doubt in it.

Some of the details given by the traditionists and commentators about what the Holy Prophet did and said during his ascension journey are not reasonable and in agreement with the articles of the faith. There is no room for any proper interpretation except that he visited the heavens, met all the prophets, saw paradise and hell, and fully comprehended the operation of the absolute omnipotent authority of Allah, but all that which is narrated about his talking to Allah seeing Him and sitting with Him on the *arsh* should be totally rejected because it is out-and-out anthropomorphism which is far from the glory and absoluteness of Allah.

Neither was his chest opened nor washed, because he was free from all evil (dirt), and if there was any spiritual dirt, washing with water would have not served the purpose. All this nonsense was evidently borrowed from anthropomorphist theories of the pagan and Christian creeds by the thoughtless narrators who thought that they should also attribute to their prophet all that which the others had done to their religious leaders.

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلاً {2}

[Pooya/Ali Commentary 17:2]

Aqa Mahdi Puya says:

Musa received the book (Tawrat) from Allah on a mountain. It was a miracle as the ascension of the Holy Prophet was a miracle. The object of both the miracles is to make known to the people that Allah is all-in-all, and He, as the omnipotent authority, controls all affairs.

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۗ إِنَّهُ كَانَ عَبْدًا شَكُورًا {3}

[Pooya/Ali Commentary 17:3]

Nuh was a grateful devotee of Allah. Bani Israil were the descendants of those faithful followers of Nuh who were saved in the ark with him when the great flood came, but instead of celebrating the praises of Allah they relapsed into idolatry, sin, and abominations.

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا {4}

[Pooya/Ali Commentary 17:4]

As said in verse 78 of al Ma-idah prophet Dawud and prophet Isa had cursed the Jews because they used to belie, persecute and even kill their prophets.

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ ۚ
وَكَانَ وَعْدًا مَفْعُولًا {5}

[Pooya/Ali Commentary 17:5]

Please refer to Jeremiah 25: 9 where it is stated that the Lord said:

"I will send for my servant Nebuchadrezzar king of Babylon. I will exterminate them and make them a thing of horror and derision, a scandal for ever."

In Jeremiah 52: 4 to 27 the annihilation of the Jews alongwith their king Zedekiah and his sons and the destruction of Jerusalem by the Babylonian Nebuchadrezzar in 586 B.C. is mentioned in detail. The Babylonians penetrated through their lands, their temple, and their homes, and carried away the Jews, men and women, into captivity.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَيْنَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا {6}

[Pooya/Ali Commentary 17:6]

The return of the Jews from the captivity was about 520 B.C. They started life afresh. They rebuilt their temple. They carried out various reforms and developed a new Judaism under the guidance of prophet Uzayr. Refer to Ezra 1: 1, 2 and 9 to 11; Ezra 2 :64 and 65.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا
وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا {7}

[Pooya/Ali Commentary 17:7]

The Jews again showed a stiff-necked resistance to Allah's message in the time of prophet Isa; and the inevitable doom followed in the complete and final destruction of the temple under Titus in 70 A.D, when they rejected the message of Isa. See Matthew 23: 37 to 39 and 24 I and 2.

The opening sentence of this verse lays down the cardinal principle of the religion of Islam-man has full freedom to do what he chooses to do, shouldering full responsibility of his actions. If he does good, he does it for himself; and if he does evil, he does it for himself. There is no compulsion or determinism-it is strictly followed by the followers of the school of Ahl ul Bayt. Also see

عَسَىٰ رُبُّكُمْ أَنْ يَرْحَمَكُمۥٓ ۖ وَإِنْ عُذْتُمْ عُدْنَا ۖ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا {8}

[Pooya/Ali Commentary 17:8]

Aqa Mahdi Puya says:

The misery of the Jews lasted from the destruction of Jerusalem by Titus to the establishment of their state in 1948. If they again make mischief in the world, there will be no respite for them. It is a prophecy.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا {9}

[Pooya/Ali Commentary 17:9]

Aqa Mahdi Puya say:

First the ascension of the Holy Prophet to the highest stage of the finite state, beyond which is nothing save absolute infinity, was stated, and then the partial book given to Musa was mentioned, and in this verse the Quran is introduced to man as the universal book of guidance, because it was revealed to a prophet who reached the highest perfection of *qaba qawsayni aw adna* (Najm: 9). Compared to all other books, sent down on other prophets whose ascension was upto lower stages, the Quran is the most comprehensive book of guidance and as perfect as the height to which the Lord of the worlds allowed His most beloved friend, the Holy Prophet, to ascend.

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا {10}

[Pooya/Ali Commentary 17:10]

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا {11}

[Pooya/Ali Commentary 17:11]

Aqa Mahdi Puya says:

This verse refers to the following situations:

- (i) Helplessness produces worry and anger. Losing the sense of equilibrium, sometimes man, in such a situation, feels disgusted and curses himself and his people as sincerely as he prays for good and blessings.
- (ii) Ignoring the ultimate consequences, sometimes, man prays for immediate gains and advantages .
- (iii) He also prays for forbidden things as he prays for lawful things.

In all such circumstances, if Allah accepts the prayers directed to Him, there will be unnecessary destruction, chaos and disorder, which He, as the most merciful and all-wise Lord, does not will.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ ۗ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۗ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا {12}

[Pooya/Ali Commentary 17:12]

Aqa Mahdi Puya says:

In haste what man desires is compared to the obscurity of night which passes away. The sign of the night is the moon which does not possess any light of its own but reflects the light of the sun. Also its appearance is not regular. The sign of the day is the sun which radiates its own light. Also its appearance is regular, because of which we regulate the calculation of time, even if it is measured by the moon's revolutions.

وَكُلِّإِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۗ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا {13}

[Pooya/Ali Commentary 17:13]

Every person is responsible for the deeds he has done. Refer to the commentary of verse 7 of this surah (second para).

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا {14}

[Pooya/Ali Commentary 17:14] (see commentary for verse 13)

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ
وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا {15}

[Pooya/Ali Commentary 17:15] (see commentary for verse 13)

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا
تَدْمِيرًا {16}

[Pooya/Ali Commentary 17:16]

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا {17}

[Pooya/Ali Commentary 17:17]

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا
مَذْمُومًا مَدْحُورًا {18}

[Pooya/Ali Commentary 17:18]

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا {19}

[Pooya/Ali Commentary 17:19]

كُلًّا نُمِدُّ هُنُوًا ۖ وَهُنُوًا ۖ مِنْ عَطَاءِ رَبِّكَ ۗ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا {20}

[Pooya/Ali Commentary 17:20]

انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۗ وَلَآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا {21}

[Pooya/Ali Commentary 17:21]

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولًا {22}

[Pooya/Ali Commentary 17:22]

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا يُبَلِّغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا {23}

[Pooya/Ali Commentary 17:23]

In these verses we have been commanded to honour our parents, be kind to them and show humility before them. This command is bracketed with the command to worship the one true Allah. Our spiritual advancement is tested by our behaviour towards our parents. We cannot expect Allah's forgiveness if we are rude to those who brought us up.

Aqa Mahdi Puya says:

In verses 23 to 39 instructions have been given to regulate, harmonise and refine the human society so as to eradicate *sharr* (evil) and establish *khayr* (good) among the individuals in a community. They are turned into a source of wisdom revealed to the Holy Prophet in verse 39, and then the belief in the absolute unity of Allah (monotheism) is mentioned which implies and carries in it all the virtues stated here and elsewhere in the Quran.

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا {24}

[Pooya/Ali Commentary 17:24] (see commentary for verse 23)

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا {25}

[Pooya/Ali Commentary 17:25] (see commentary for verse 23)

وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ تَبْذِيرًا {26}

[Pooya/Ali Commentary 17:26]

Refer to the commentary of Anfal: 41 and Nahl: 90.

Bazaz, Abu Yula, Abu Hatim and Ibn Marduwayh relate on the authority of Abu Sa-id Khudhri that as soon as this verse was revealed the Holy Prophet at once gave the garden of Fadak to his daughter, Bibi Fatimah Zahra.

Ibn Jarir reports that once Imam Ali bin Husayn al Zayn al Abidin said to a Syrian:

"We are the near of kin referred to in this verse."

Aqa Mahdi Puya says:

As stated above, after the revelation of this verse, the Holy Prophet gave the garden of Fadak to Bibi Fatimah.

Abd ibn Salih, a courtier, had reported that Mamun al Rashid wrote a letter to Abdullah ibn Musa to know his opinion about the issue of Fadak. Ibn Musa quoted the above noted tradition.

Then Mamun returned the land of Fadak to the children of Bibi Fatimah. The land the Jews left without a heir was distributed by the Holy Prophet, as commanded by Allah (see Anfal: 1), with the consent of the *ansar*, among the *muhajirin* who had abandoned their properties in Makka and were almost living on dole. Many gardens and tracts of land, Bibi Fatimah inherited from her mother, Bibi Khadijah, were in and around Makka. Through this verse Allah directed the Holy Prophet to give Bibi Fatimah her due rights. So he gave her the garden of Fadak in fulfilment of her share as a *muhajir* and also included his own share in it. During the lifetime of the Holy Prophet the land of Fadak was in the active possession of Bibi Fatimah, but after the departure of the Holy Prophet from this world, the first caliph seized the land. The evidence of Ali, Hasan and Husayn and her own was rejected, notwithstanding their truthfulness made known to the people by Allah through Ali Imran: 61 and Ahzab: 33. Her claim as the inheritor of the Holy Prophet was also rejected. Sahih Muslim and Sahih Bukhari inform us that Umar used to point out Ali and Abbas as those who branded him and his predecessor as usurpers and liars in connection with the property of Fadak, and neither Ali nor Abbas ever denied it. Bibi Fatimah, after this incident, never talked to Abu Bakr and Umar, and asked Ali not to allow them to attend her funeral prayers and burial. The confiscated property of Fadak was never used for the well-being of the people nor for the maintenance of the Muslim army.

Every Umayyid ruler treated the garden of Fadak as his personal property, except Umar ibn Abdul Aziz who, after making a thorough examination of the case, returned it to the Ahl ul Bayt. The Abbasi rulers again took it away from the Ahl ul Bayt and used it as their property, till Mamun al Rashid again conducted a thorough inquiry by a special court of jurists before which a follower of the Ahl ul Bayt advocated their case and the state attorney opposed his arguments. At the end Mamun wrote the judgement in the form of a royal edict, awarding the land to the Ahl ul Bayt, summary of which has been recorded by Balazuri in his famous book Futuhul Buldan. Ibn Abi Hadid has also given a brief account of the arguments, for and against, in his commentary of the Nahj al Balagha. Bibi Fatimah herself gave the strongest arguments in her favour in her address to the then ruling party. For full details refer to the "Biography of Bibi Fatimah Zahra", published by Peermahomed Ebrahim Trust.

إِنَّ الْمُبَدِّلِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا {27}

[Pooya/Ali Commentary 17:27]

وَأَمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا {28}

[Pooya/Ali Commentary 17:28]

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا {29}

[Pooya/Ali Commentary 17:29]

Do not be so lavish as to make yourself destitute, nor is it the characteristic of a true believer to keep back what Allah has given him from those who have a right to his help. Be moderate.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا {30}

[Pooya/Ali Commentary 17:30]

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۗ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۗ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا {31}

[Pooya/Ali Commentary 17:31]

Refer to the commentary of Anam: 138, 141 and 152.

وَلَا تَقْرَبُوا الزِّنَا ۗ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا {32}

[Pooya/Ali Commentary 17:32]

The Arabic word zina denotes the sexual intercourse between a man and a woman, whether married or not, who do not stand to each other in the relation of husband and wife. The words are not "commit not adultery", but "approach not adultery" or "go not near to adultery", thus preventing all ways and paths that could lead to it, because it destroys the basis of the family; it works against the interests of children born or to be born and cuts asunder permanently the bonds of society. No religion or creed has so emphatically and comprehensively forbidden zina as Islam has done.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ ۗ إِنَّهُ كَانَ مَنْصُورًا {33}

[Pooya/Ali Commentary 17:33]

Refer to the commentary of al Baqarah: 178 and 179.

When Abd al Rahman ibn Muljim, the assassin of Imam Ali ibn Abi Talib, was arrested and brought before him, he directed the people not to molest him in any way and said that he would himself decide his case if he lived, otherwise, as he hit him only once with the sword he should also be hit by a sword only once.

The Quran says that the murderer of even an ordinary person cannot be let off, because Allah has made life sacred, therefore the murderers (of eleven Imams and Bibi Fatimah) who were never put to trial for their unpardonable and heinous crimes, shall be dealt with by the living Imam Al Mahdi Al Qa-im under the authority given to him by Allah.

Bibi Fatimah was killed by the door of her house when, kicked from outside with full force, it fell on her. It also killed the child (Muhsin) she was carrying in her womb.

Imam Ali, Bibi Zaynab and Imam Ali bin Husayn were assassinated. Imam Husayn along with his 72 friends, relatives and children were killed in Karbala. Imam Muhammad bin Ali. Imam Jafar bin Muhammad, Imam Musa bin Jafar, Imam Ali bin Musa, Imam Muhammad bin Ali, Imam Ali bin Muhammad and Imam Hasan bin Ali were killed by poisoning.

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ
مَسْئُولًا {34}

[Pooya/Ali Commentary 17:34]

Refer to the commentary of al Baqarah: 220; Nisa: 2 and 127, and Anam: 15'.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا {35}

[Pooya/Ali Commentary 17:35]

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ
مَسْئُولًا {36}

[Pooya/Ali Commentary 17:36]

Idle curiosity and gossip lead us to pry into evil. We must only hear the things for which there are good and strong reasons to believe true, we must see things which are good and instructive, and entertain only those feelings or ideas which are spiritually profitable to us. We shall be called to account for the exercise of every faculty that has been given to us.

Once Imam Hasan bin Ali asked the Holy Prophet:

"Grandfather! Is it true that you have described some of your companions as your hearing, your sight and your heart?"

The Holy Prophet replied:

"Yes. I said it in the sense that they have heard, seen and known what I have said about my Ahl ul Bayt, yet they will ignore all this and will pay no attention to what they heard, saw and knew about them. Certainly they will be questioned on the day of reckoning."

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا {37}

[Pooya/Ali Commentary 17:37]

Insolence, or arrogance, or undue elation at our powers or capacities in a pompous and conceited manner, is the first step to many evils.

كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا {38}

[Pooya/Ali Commentary 17:38]

Refer to Aqa Mahdi Puya's note in the commentary of verses 23 to 25 of this surah. The worship and love of Allah embraces the love of man and inspires us to help our fellow-creatures.

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۖ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا
مَدْحُورًا {39}

[Pooya/Ali Commentary 17:39] (see commentary for verse 38)

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا {40}

[Pooya/Ali Commentary 17:40]

Refer to the commentary of Nisa: 117 and Nahl : 57 to 59.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا {41}

[Pooya/Ali Commentary 17:41]

Aqa Mahdi Puya says:

Things are explained in the Quran from all points of view, individual and collective, by means of stories, parables, figures of speech, and by way of categorical commands. The purpose of the presenting the signs and arguments is to stimulate reaction. A few pay heed, but a large number turn away. As verse 20 of this surah says the grace of Allah is bestowed freely on all irrespective of their reaction .

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَعَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا {42}

[Pooya/Ali Commentary 17:42]

There is only one true God. If the minor gods of the polytheists are endowed with any power at all, they would have surely endeavoured to seek out a way to the Lord of the *arsh-to* contend with Allah and to execute their own will.

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُقُولُونَ ۚ عُلُوقًا كَبِيرًا {43}

[Pooya/Ali Commentary 17:43] (see commentary for verse 42)

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۗ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا {44}

[Pooya/Ali Commentary 17:44]

"He is Allah in the heavens and the earth" says verse 2 of Anam. All creation, animate and inanimate, sings Allah's praises and celebrates His glory-animate with consciousness, and inanimate in the evidence which is manifested in the undisturbed and continuous working of every system in perfect harmony in the universe. Also see Jumu-ah: 1. All nature bears witness to His unity, sovereignty, wisdom, justice and goodness.

Aqa Mahdi Puya says:

"But you do not understand their glorification" implies that there is something which is beyond the grasp of every being. Every being, in the order of existence, is more or less, endowed with some degree of life or consciousness, therefore the animate and inanimate should be understood in terms of the level of their awareness. The Imams of the Ahl ul Bayt say that the Quran refers to the fact that all men do not understand it.

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا {45}

[Pooya/Ali Commentary 17:45]

Aqa Mahdi Puya says:

There were spiritual barriers between the Holy Prophet and the disbelievers, because, inspite of what is stated in the preceding verse, they cut themselves off from the true nature and therefore were isolated from the messenger of Allah. The hidden veil, put by Allah between the Holy Prophet and them, sometimes made them unable to see him even when he was standing before them, while they were seeing other things.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۗ وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ
وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا {46}

[Pooya/Ali Commentary 17:46]

Refer to the commentary of al Baqarah: 7; Araf: 179 and Nahl: 108.

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنَّا تَتَّبِعُونَ
إِلَّا رَجُلًا مَسْحُورًا {47}

[Pooya/Ali Commentary 17:47]

Aqa Mahdi Puya says:

The all conquering force of the Holy Prophet's words and deeds used to stupefy the disbelievers to such a degree that in helplessness they began to describe him as a man bewitched. They were simply unable to cope with the excellence of his character and the revelations revealed to him.

It is surprising that even some Muslims have fabricated a few traditions which report that he was enchanted by the Jews.

انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا {48}

[Pooya/Ali Commentary 17:48] (see commentary for verse 47)

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أَوَّاهًا لَمُبْعُوثُونَ خَلَقًا جَدِيدًا {49}

[Pooya/Ali Commentary 17:49]

The disbelievers do not realise that Allah who created them once out of nothing can create them again, with conscious memories of the life they lived in this world, in order to render to Him an account of their deeds.

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا {50}

[Pooya/Ali Commentary 17:50]

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ
فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰ أَن يَكُونَ قَرِيبًا {51}

[Pooya/Ali Commentary 17:51]

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا {52}

[Pooya/Ali Commentary 17:52]

Every one, whether believer or disbeliever, will glorify Allah on the day of resurrection. Firawn in his last moments, engulfed by the mounting waves of the sea, said: "I believe that there is no god but He, in whom the children of Israil believe, and I am of the Muslims." It was of no avail. He was punished. Likewise the disbelievers shall praise Allah on the day of resurrection but will be punished.

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ
لِلْإِنْسَانِ عَدُوًّا مُّبِينًا {53}

[Pooya/Ali Commentary 17:53]

Some early Muslims of Makka were losing patience with the mocking behaviour of the Makkan infidels and so they asked the Holy Prophet to retaliate, at the least, verbally. Then came this verse.

رَبُّكُمْ أَعْلَمُ بِكُمْ ۗ إِنَّ يَشَأْ يَرْحَمَكُمْ أَوْ إِن يَشَأْ يُعَذِّبِكُمْ ۚ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا {54}

[Pooya/Ali Commentary 17:54]

As the "mercy unto the worlds" the Holy Prophet was concerned about the fate of the disbelievers, but according to the will and plan of Allah all human beings enjoy full freedom to choose between good and evil, therefore, on the part of the Holy Prophet, it was enough that he conveyed to them the message of Allah and invited them to the right path. It is Allah who grants mercy to whom He wills and punishes whom He wills.

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۗ وَآتَيْنَا
دَاوُودَ زُبُورًا {55}

[Pooya/Ali Commentary 17:55]

Refer to the commentary of al Baqarah: 253 and Nisa: 163.

Imam Jafar bin Muhammad as Sadiq said that Nuh, Ibrahim, Musa, Isa and the Holy Prophet were the five most distinguished messengers of Allah.

The Holy Prophet said:

"Allah has exalted His prophets over the angels and exalted me over all the prophets. After me, O Ali, you and your divinely chosen progeny (Imams of the Ahl ul Bayt) are the most exalted. The angels are our servants." (Umdatul Bayan).

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفِ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا {56}

[Pooya/Ali Commentary 17:56]

In addition to the false gods worshipped by the pagans, there were some who worshipped the angels as the daughters of God; and Uzayr and Isa are worshipped by the Jews and the Christians respectively as the sons of God.

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ
إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا {57}

[Pooya/Ali Commentary 17:57]

Aqa Mahdi Puya says:

It is futile to worship prophets, angels and heroes, inspite of the fact that they are good and holy and near to Allah, because even they seek means of access or approach (*wasilah*) to Allah.

Some schools of thought view that obedience itself is the *wasilah*, but verse 35 of al Ma-idah (see its commentary) does not agree with this point of view, as the believers are asked to seek *wasilah* besides *taqwa*, therefore obedience cannot be *wasilah*. The Quran and the Ahl ul Bayt teach us that the Holy Prophet's blessings and his prayer for forgiveness is a means of access or approach to Allah besides man's own deeds, because the Holy Prophet is the first and the foremost in the order of submission to and worship of Allah, being the seal of the prophets, and the superior-most among them. There are traditions, accepted by those scholars who do not follow the Ahl ul Bayt, which report that the companions of the Holy Prophet used to seek his prayers as the means of approach to Allah.

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَٰلِكَ فِي
الْكِتَابِ مَسْطُورًا {58}

[Pooya/Ali Commentary 17:58]

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا
بِهَا ۚ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا {59}

[Pooya/Ali Commentary 17:59]

Aqa Mahdi Puya says:

The infidels did not demand the miraculous signs (also mentioned in several verses of Al An-am and Al Furqan) to remove their doubts but to challenge the Holy Prophet in order to side-track the issue of worshipping only Allah and rejecting their false gods. In the same manner the ancient people (refer to the verses of Al Araf and Hud pertaining to Nuh, Shu-ayb, Salih and Musa) showed their aversion to the true teachings of their messengers and challenged them to bring down the wrath of Allah on them. They were punished and destroyed. The Holy Prophet's mission was universal. It was not confined to any particular community, place and time. Allah did not want to inflict perdition in response to the challenge of a few ignorant people on the whole human race. So the Holy Prophet did not resort to such a destructive course during his ministry except at the time of *mubahilah* when Allah commanded him to take the decisive step, but the Christians declined to accept the challenge (see commentary of Ali Imran: 61). The Quran clearly says that threats cannot be like the convincing signs with which every messenger of Allah was sent among his people to prove his divine messengership.

To prove that the interpretation of *ayat* (signs) as communication or message exclusively is not true, the example of she-camel, sent to the Thamud in the days of prophet Salih, has been given (see commentary of Araf: 73 to 79).

See the commentary of al Baqarah: 118 and 243 to know that it is a malicious attempt to deny the powers of the Holy Prophet when some translators interpret the verse as "We have not given you the power" .

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۗ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ
وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۗ وَنُحُوفُهُمْ ۗ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا {60}

[Pooya/Ali Commentary 17:60]

Aqa Mahdi Puya says:

The purpose of the revelation of this verse is to give comfort and encouragement to the believers in order to neutralise the effects of the disheartening events which had already happened, or were expected to happen. Allah encompasses the people. Such insignificant events do not affect His all-embracing authority and omnipotence. The dream or vision does not refer to *miraj* (refer to the commentary of verse I of this surah) because it was neither a disheartening event nor a trial for his *ummah*. It was a highest honour and glory bestowed on His *habib* (most beloved friend). The cursed tree also does not refer to *zaqqam* (Saffat: 62 to 65; Dukhan: 43 to 46 and Waqi-ah: 52) because hell and its contents are not cursed but are means made by Allah to punish the wicked. There is no authentic tradition to support that either the vision refers to the conquest of Makka (Fat-h: 27) or the battle of Badr (Anfal: 43). According to the Ahl ul Bayt it refers to the dream (monkeys sitting on the Holy Prophet's pulpit) which Allah showed to him about a tribe (Bani Umayyah) from among his followers who had destroyed the spirit of Islam after him; that was a time of trial for the true believers. The Holy Prophet saw in his dream that like those Jews who did not believe and were cursed by Dawud and Isa (Ma-idah: 78 and 79) his followers would also deviate from the right path. but would not be able to harm the true faith

because his Ahl ul Bayt would be there to safeguard the religion of Allah from the mischief of the deviating monkeys.

The cursed tree may refer to the evil tree mentioned in Ibrahim: 26.

It is also a warning to the mischief-makers, but they pay no heed, and on the contrary they boldly transgress more and more.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا {61}

[Pooya/Ali Commentary 17:61]

Refer to the commentary of al Baqarah: 30 to 38; Araf: 11 to 18 and Hijr: 28 to 42.

Aqa Mahdi Puya says:

With reference to the preceding verse it is implied in this verse that the mischief and deviation of the apostates, after the Holy Prophet, is comparable to the satanic arrogance and disbelief.

Man in his origin is free from all defects as asserted in At Tin :4- "We have created man in the best of moulds". The evil and deviation crept into the children of Adam through satanic agency. Therefore the concept of original sin introduced by the Christian Church is untenable.

Several verses of the Quran assert that those who deviate from the right path in lure of the worldly gains are not human beings at all; they are animals or even worse.

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَنَا عَلَيَّ لَئِنِ أَخَّرْتَنَا إِلَىٰ يَوْمِ الْقِيَامَةِ لَأُحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا {62}

[Pooya/Ali Commentary 17:62] (see commentary for verse 61)

قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا {63}

[Pooya/Ali Commentary 17:63] (see commentary for verse 61)

وَاسْتَفْزِرُ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي
الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا {64}

[Pooya/Ali Commentary 17:64] (see commentary for verse 61)

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا {65}

[Pooya/Ali Commentary 17:65] (see commentary for verse 61)

رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ۚ إِنَّهُ كَانَ بِكُمْ رَحِيمًا {66}

[Pooya/Ali Commentary 17:66]

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا ۚ فَلَمَّا نَجَّكُم إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ الْإِنْسَانُ كَفُورًا {67}

[Pooya/Ali Commentary 17:67]

Refer to the commentary of Yunus: 22 and 23.

Man is safe neither on land nor at sea except by the grace and mercy of Allah. After the day of resurrection, when the judgement is passed, His grace and mercy will not shelter the wicked, therefore those who disbelieved in Allah and worked as the agents of Shaytan will find no escape from His wrath. In this world also if He wills He overpowers the evil-doers with chastisement wherever they are.

أَفَأَمِنْتُمْ أَنْ يُخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا {68}

[Pooya/Ali Commentary 17:68] (see commentary for verse 67)

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ۗ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا {69}

[Pooya/Ali Commentary 17:69] (see commentary for verse 67)

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا {70}

[Pooya/Ali Commentary 17:70]

Aqa Mahdi Puya says:

Allah has honoured the children of Adam (human beings) above other creatures (refer to verses 60 to 69). It is a trial, result of which will be seen by all on the day of judgement as described in the next verse .

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۗ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظَلَمُونَ
فَتِيلاً {71}

[Pooya/Ali Commentary 17:71]

The book mentioned here is the record of deeds every individual will carry with him or her on the day of judgement. It will be visible to all. All human beings will appear with the guides (*imams*) they followed in their lives in the world, to give account of their deeds and faith. Blessed are they who follow the true guides (*imams*) of the Ahl ul Bayt, chosen by Allah and appointed by the Holy Prophet. The Holy Prophet said:

"Verily I am the *Imam* among you. After me, Ali will be your *Imam*. After him, his sons in his progeny will be your *Imams*. Whosoever remains attached with them shall be saved and shall obtain salvation. Those who disassociate themselves from them shall go astray and will certainly be lost."

So, either follow the thoroughly purified (Ahzab:33) Imams of the Ahl ul Bayt who are the fountain-head of guidance, mercy and wisdom, so that you go before your Lord on the day of judgement with them as your Imams, or run after those who themselves were in need of guidance.

"Is then He who guides to the truth more worthy to be followed, or he who cannot find the right path unless he is guided? What ails you? How (ill) you judge?" (Yunus: 35)

The above verse is also applicable to those whom He chose as guides to preserve and show His right path to mankind in every age and clime.

"Is he who walks grovelling upon his face more rightly guided or he who walks uprightly on the right path?" (Mulk: 22)

Please refer to the commentary of al Baqarah: 2 and 124 to understand the following verse and know who are the true Imams chosen and appointed by Allah.

"We have gathered all things in a manifest Imam " (Ya Sin: 12)

"Verily we have shown man the right way. Let him (now) be grateful (follow the right way) or be ungrateful (reject it)." (Dahr: 3).

Aqa Mahdi Puya says:

Commentators have variously interpreted the word *imam* as under:

- (i) Scripture.
- (ii) Prophet.
- (iii) Leaders in every age.
- (iv) Record of deeds.

(v) Mother.

The first three are better than the last two.

The scripture and the prophet on whom it was revealed are not separable. To follow a scripture means to follow the prophet who brought it to the people. Moreover both of them together take their true followers to salvation. Nowhere in the Quran or in the traditions it is stated that they may also lead their followers to hell, but it is said that there are two types of Imams-"We appointed Imams, from among them, to guide (mankind) by our command (Sajdah: 24); and "We made them Imams who invite to the fire (Qasas: 41). The Imams mentioned in Sajdah: 24, like the prophets, are not separable from the scripture, as declared by the Holy Prophet in *hadith al thaqalayn* (see page 6). They are his Ahl ul Bayt.

The Holy Prophet said:

"Whosoever dies without recognising the Imam of his age dies the death of a pagan."

After making it clear that there will be an Imam from his progeny in every age, he gave the number of Imams as twelve, neither more nor less. In fact it was a covenant Allah made with Ibrahim that among his descendants there would be twelve princes (Imams) in the progeny of Ismail. See commentary of Al Baqarah: 124.

This verse says that all human beings in groups shall be called with their respective Imams. The identity of the true Imams will be their inseparability with the scripture and the Holy Prophet- they will lead to eternal salvation. Those who opposed these Imams in their lifetime and installed themselves as the leaders or rulers without any divine authority shall be the leaders mentioned in Qasas: 41 who will lead their followers to hell because they opposed the book, the Holy Prophet and Allah.

On the day of resurrection the people will be divided in the following groups:

- (i) Those who are most excellent and nearest to Allah.
- (ii) *Ashab ul maymanah*-the followers of the book of Allah, the Holy Prophet and the Imams of his Ahl ul Bayt, the most excellent and nearest to Allah.
- (iii) *Ashab ul mash-amah*-the opponents of the first and the second groups.

Refer to the opening verses of al waqi-ah.

Also refer to the commentary of al Baqarah: 143; Nisa: 41 ; Hud: 18 and 98; and Nahl: 84 and 89.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا {72}

Blindness, in this verse, means "not seeing the light and going farther and farther away from the right path." Those whose hearts are not filled with the light of true belief in Allah shall be deprived of seeing the light of salvation and bliss.

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَنا إِلَيْكَ لِتَفْتَرِي عَلَيْنَا غَيْرَهُ ۗ وَإِذَا لَا تَأْخُذُوكَ حَلِيلًا {73}

[Pooya/Ali Commentary 17:73]

Some of the pagans of Banu Saqif had pressed the Holy Prophet to allow them certain privileges as the terms of their submission to him; one of them was to allow them to worship their idols for one more year after which they would give up idolatry and become Muslims.

Another version says that some of the pagans proposed to make him the absolute monarch of Arabia and offered him some of the most beautiful girls of the land in wedlock if he agreed to forsake his mission. The Holy Prophet replied:

"If you put the sun in my right hand and the moon in my left hand I will not give up my mission, even if you threaten to kill me, or really kill me, until the truth prevails."

وَلَوْلَا أَنْ تَبَتَّنَا لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا {74}

[Pooya/Ali Commentary 17:74]

Allah made the Holy Prophet sinless (*ma-sum*), so there was no chance of his inclining to the pagans even a little. It has been asserted by the first sentence of verse 74. These verses are addressed to his followers through him.

إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا {75}

[Pooya/Ali Commentary 17:75] (see commentary for verse 74)

وَإِنْ كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۗ وَإِذَا لَا يَلْبَثُونَ خِلاَفَكَ إِلَّا قَلِيلًا {76}

[Pooya/Ali Commentary 17:76]

The enemies of the Holy Prophet tried to frighten him away from their midst, so that they could expel him and keep him out, but Allah's plan was different. By persecuting him they dug their own graves. The Holy Prophet migrated from Makka to Madina and came back to annihilate the enemies of Allah for ever.

It may also refer to the event known as "interdict of Shub Abu Talib" (see commentary of Bara-at: 113).

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا ۗ وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا {77}

[Pooya/Ali Commentary 17:77] (see commentary for verse 76)

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ

مَشْهُودًا {78}

[Pooya/Ali Commentary 17:78]

This verse contains the command for the five obligatory prayers, viz., the four from the declination of the sun from the meridian to the fullest darkness of the night; and the early morning prayer, *Fajr*. The four afternoon prayers are- Zuhr, immediately after the sun begins to decline from the meridian; Asr in the late afternoon; Maghrib, immediately after sunset; and Isha, after the glow of sunset has disappeared and full darkness of the night has set in.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا {79}

[Pooya/Ali Commentary 17:79]

Tahajjud is a prayer prayed after midnight but before dawn. Although *tahajjud* is an optional prayer, but it is considered "nearest to obligatory (*wajib*) prayer."

The Holy Prophet said:

"On the day of judgement I will be in "*maqaman mahmuda*" (a station of praise and glory) from where I will seek forgiveness for the sinners from the Lord who does what He wills."

Aqa Mahdi Puya says:

As a means may but when the nominative of this verb is Allah, it becomes a certainty.

Maqaman mahmuda implies such distinction which no other created being shares. All commentators agree that it is because of this authority of intercession the Holy Prophet will be given the standard of praise and glory (*liwa-i hamd*) under which all the prophets and angels will stand together.

Ahmad bin Hambal says:

"The Holy Prophet said: 'O Ali, I and you will have the honour to address them. You will hold my standard under which all the prophets will gather'."

The Holy Prophet will be the first and the foremost intercessor whose intercession will be accepted by Allah.

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا

نَصِيرًا {80}

[Pooya/Ali Commentary 17:80]

Aqa Mahdi Puya says:

The most appropriate interpretation is to take it in a very wide sense so as to mean-to seek Allah's help in all movements, thoughts and feelings. As commanded by the Imams of Ahl ul Bayt every believer should also pray to Allah in these words.

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا {81}

[Pooya/Ali Commentary 17:81]

This verse declares the established authority of Islam over all false creeds and religions. It is also a prophecy that one day falsehood shall be wiped out for ever, when the living Imam Al Mahdi Al Qa-im will come back and take full control of the whole world.

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۖ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا {82}

[Pooya/Ali Commentary 17:82]

Refer to the commentary of Yunus: 47.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ ۗ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يُتُوسًّا {83}

[Pooya/Ali Commentary 17:83]

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا {84}

[Pooya/Ali Commentary 17:84]

Refer to the commentary of al Baqarah: 256.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۗ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا {85}

[Pooya/Ali Commentary 17:85]

Aqa Mahdi Puya says:

Ruh has been used in the Quran in various meanings:

- (i) The life or spirit breathed into Adam (Hijra: 29).
- (ii) The life in every conscious being.
- (iii) Isa is a word of Allah and a spirit (proceeding) from Him. (Nisa: 171).
- (iv) The Quran as mentioned in Shura: 52.
- (v) The spirit which comes down in the night of *qadr* with the angels (Quran: 4).
- (vi) The spirit which will stand with the angels on the day of resurrection. (Naba: 38)
- (vii) The holy ghost (Ma-idah: 11).
- (viii) The spirit sent to Maryam which appeared before her as a man. (Maryam: 17).

Besides the Quranic use, the word spirit was in vogue among the pagans of Arabia, India, Europe, Africa and other places, attributing to the spirit all the aspects and happenings they could not explain in terms of cause and effect. The reference here is not particular but to that which is unseen and immeasurable but present in human body as an active agent which gives awareness to man, not obtainable through observation and experiment, or produces extraordinary happenings in human society and other physical realms .

The ancient philosophers had diverse opinions about the spirit in its general sense and did not have a clear definition. They were not sure whether it is created or uncreated. Some Indian and Greek schools of thought expounded the idea that both spirit and matter are uncreated, therefore the existence of a third agent, who controls these two as God, was a disputed issue among them. They also disputed whether there is one spirit manifesting in various ways in the nature, or every individual or every species has a spirit of its own; and whether it is an undimensional conscious entity influencing the dimensional relation, or it is also dimensional but not having the characteristics of matter-a very fine ethereal objective reality.

The issue has been dealt with by the various schools of thought in Islam by relying, more or less, on the theories of Greek, Indian and Persian philosophers. According to some commentators the answer is evasive because Allah says in this verse that the spirit is a matter of concern for Allah only and human knowledge is not sufficient to understand it. Some commentators say that the answer is there because as an outcome of Allah's command spirit should be treated as created, and its nature is all-pervading like the nature of the divine command, assuming appropriate form and character in every stage and every realm, sometimes dimensional and sometimes undimensional. In other words the spirit, the active agent in the universe and in the order of creation, is the outcome of the divine will, not conditioned by any particular character or limitation, like the radiation coming from its source, which is not conditioned at all by the character of the ground on which it falls, but the reflection or the effect produced by the radiation is conditioned by the character of the ground, material or non-material. It is from this viewpoint the spirit has been termed by the scholars as material or non-material.

What proceeds from Allah is undimensional and non-material, which, when produces effect in material beings, becomes material; and, when produces effect in non-material realm, becomes non-material. The factor responsible for animal function is termed "spirit", and the mind itself is termed "spirit" because it produces effects and reflections known as knowledge; and what proceeds from Allah to give knowledge and awareness to human mind is also "spirit". Any effect or reflection produced by the agencies other than material factors, can be termed as spirit, or angels, or the hand of Allah. This is the interpretation of this verse in view of the traditions narrated from the Holy Prophet and his Ahl ul Bayt. Human knowledge is not sufficient to understand the true nature of "spirit".

وَلَعِنَ شَيْئًا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا {86}

[Pooya/Ali Commentary 17:86]

Even the revealed book of Allah is the outcome of His command (Shura: 52.), and if He wills He will take it away.

إِلَّا رَحْمَةً مِنْ رَبِّكَ ۗ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا {87}

[Pooya/Ali Commentary 17:87]

The Holy Prophet as the "mercy from the Lord" can alone plead for the continuation of the blessings of the Lord so that his followers may find guidance from the revealed book of Allah, otherwise He may withdraw it as said in the preceding verse.

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا {88}

[Pooya/Ali Commentary 17:88]

Refer to the commentary of al Baqarah: 23; Yunus: 38 and Hud: 13.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا {89}

[Pooya/Ali Commentary 17:89] (see commentary for verse 88)

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا {90}

[Pooya/Ali Commentary 17:90]

Refer to al Baqarah: 55 and 60; Nisa: 153 and Anam: 7,8,9 and 35 to know about the true nature of the desire of the unbelievers, like Jews, for witnessing miracles.

Miracles are shown by the prophets of Allah when Allah wills. Refer to the commentary of al Baqarah: 118 and 243. Miracles greater than any that the ignorant unbelievers could think were before them. The Holy Prophet, his Ahl ul Bayt and the Quran were such miracles, and they are the everlasting miracles that endure through all ages. The Quran (and the Ahl ul Bayt-refer to *hadith al thaqalayn* on page 6, and commentary of Rad: 43 and Shura: 17) are the witnesses between the Holy Prophet and the people.

Refer to the commentary of verse 49 of this surah for the raising up of people as a new creation, but the unjust ungratefully refuse to accept it. Refer to Rad: 43 and al Baqarah: 18 for verse 97.

The denial of the life of hereafter is the cause of the disbelievers' attitude towards the messengers of Allah. See commentary of Araf: 103 to 145 to know similarities between the Holy Prophet and Prophet Musa. After comparing the repulsive attitude of the unbelievers with Firawn and his people, Allah vouchsafe the truth of the Quran and the success of the Holy Prophet's mission and assures the Holy Prophet that whether or not the unbelievers accept the truth, the people gifted with knowledge (see commentary of Ali Imran: 7; Nisa: 162) will submit to it with utmost devotional humility.

This surah ends with the glory and praise of Allah and the assertion of His unity.

أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلالَهَا تَفْجِيرًا {91}

[Pooya/Ali Commentary 17:91] (see commentary for verse 90)

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمَتْ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بِلِلِّ مِنَ السَّمَاءِ وَالْمَلَائِكَةِ قَبِيلًا {92}

[Pooya/Ali Commentary 17:92] (see commentary for verse 90)

أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرَفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ ۗ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا {93}

[Pooya/Ali Commentary 17:93] (see commentary for verse 90)

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا {94}

[Pooya/Ali Commentary 17:94] (see commentary for verse 90)

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا {95}

[Pooya/Ali Commentary 17:95] (see commentary for verse 90)

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا {96}

[Pooya/Ali Commentary 17:96] (see commentary for verse 90)

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۗ وَنَحْشُرُهُمْ يَوْمَ
الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيًّا ۖ وَبُكْمًا وَصُمًّا ۖ مَأْوَاهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا {97}

[Pooya/Ali Commentary 17:97] (see commentary for verse 90)

ذَلِكَ جَزَاءُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا إِذَا كُنَّا عِظَامًا وَرِفَاتًا إِنَّا لَمَبْعُوثُونَ خَلْقًا
جَدِيدًا {98}

[Pooya/Ali Commentary 17:98] (see commentary for verse 90)

أُولَٰئِكَ يَرَوْنَ أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ
أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا {99}

[Pooya/Ali Commentary 17:99] (see commentary for verse 90)

قُلْ لَوْ أَنَّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ الْإِنْفَاقِ ۗ وَكَانَ الْإِنْسَانُ
قَتُورًا {100}

[Pooya/Ali Commentary 17:100] (see commentary for verse 90)

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ ۖ فَاسْتَأْذَنَ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي
لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا {101}

[Pooya/Ali Commentary 17:101] (see commentary for verse 90)

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بِصَائِرٍ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ
مَثْبُورًا {102}

[Pooya/Ali Commentary 17:102] (see commentary for verse 90)

فَأَرَادَ أَنْ يَنْتَفِرَهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا {103}

[Pooya/Ali Commentary 17:103] (see commentary for verse 90)

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا {104}

[Pooya/Ali Commentary 17:104] (see commentary for verse 90)

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۗ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا {105}

[Pooya/Ali Commentary 17:105] (see commentary for verse 90)

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا {106}

[Pooya/Ali Commentary 17:106] (see commentary for verse 90)

قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۗ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ
سُجَّدًا {107}

[Pooya/Ali Commentary 17:107] (see commentary for verse 90)

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا {108}

[Pooya/Ali Commentary 17:108] (see commentary for verse 90)

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۗ {109}

[Pooya/Ali Commentary 17:109] (see commentary for verse 90)

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۗ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا
تُخَافَتْ بِهَا وَابْتَغَ بَيْنَ ذَلِكَ سَبِيلًا {110}

[Pooya/Ali Commentary 17:110] (see commentary for verse 90)

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا ۖ وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ ۖ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنْ
الدُّلِّ ۗ وَكَبَّرَهُ تَكْبِيرًا {111}

[Pooya/Ali Commentary 17:111] (see commentary for verse 90)