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CHAPTER 96

AL-ALAQ

(The Reading)

(19 VERSES)

VERSES 1- 19

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Alaq (96):

Sura Al-Alaq (19 verses) was revealed in Makkah and is considered the earliest portion of the Holy Quran revealed to Rasool Allah^{-saww}.¹ Abu Jafar^{-asws} (5th Imam) who said: Gabriel^{-as} descended upon Muhammad^{-saww} and said: O Muhammad^{-saww}, recite. He^{-saww} said: What should I^{-saww} recite? He^{-as} said: "Recite in the name of your Lord." He who created" meaning created your most ancient light (Al-Noor) before all things. The Imam^{-asws} said, when Abu Talib^{-asws} passed away, Abu Jahl and Al-Walid, may God's curse be upon them, called out, "Come and kill Muhammad, for the one who supported him has died." So Allah^{-azwj} Said, "Then let him call his assembly, and We will call the guards."²

MERITS

ابن بابويه: بإسناده، عن سليمان بن خالد، عن أبي عبد الله (عليه السلام) قال: «من قرأ في يومه أو ليلته: اقْرَأْ بِاسْمِ رَبِّكَ ثُمَّ مَاتَ فِي يَوْمِهِ أَوْ فِي لَيْلَتِهِ، مَاتَ شَهِيدًا، وَبَعَثَهُ اللَّهُ شَهِيدًا، وَأَحْيَاهُ شَهِيدًا، وَكَانَ كَمَنْ ضَرَبَ بِسَيْفِهِ فِي سَبِيلِ اللَّهِ تَعَالَى مَعَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)».

Ibn Babuwayh, by his chain from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who recites: **Read in the Name of your Lord Who Created! [96:1]** (Surah Al-Alaq) during his day or his night, then dies during his day or during his night, would have died as a martyr, and Allah^{-azwj} would Resurrect him as a martyr, and Revive him as a martyr, and he would be as if he had struck by his sword in the Way of Allah^{-azwj} along with the Rasool-Allah^{-saww}.³

و من (خواص القرآن): روي عن النبي (صلى الله عليه وآله)، أنه قال: «من قرأ هذه السورة، كتب الله له من الأجر كمثل ثواب من قرأ جزء المفصل، وكأجر من شهر سيفه في سبيل الله تعالى،

¹ تفسير القمي، ج2، ص: 430

² تفسير القمي، ج2، ص: 431

³ (ثواب الأعمال: 124).

And from Khawas Al-Quran —

It has been reported from the Prophet^{-saww} having said: 'One who recites this Chapter (Surah Al-Alaq), Allah^{-azwj} would Write for him the Recompense similar to the Rewards of the one who has recited a part of Al-Mufasssal (Chapters 47 & 50 & 110), and like the Rewards of the one who brandishes his sword in the Way of Allah^{-azwj}.

و من قرأها و هو راكب البحر سلمه الله تعالى من الغرق».

And the one who recites it while sailing in the sea, Allah^{-azwj} would Keep him safe from the drowning'.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ سَعْدِ الْإِسْكَافِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُعْطِيَ الطَّوَالَ مَكَانَ التَّوْرَةِ وَ أُعْطِيَ الْمِثْنَ مَكَانَ الْإِنْجِيلِ وَ أُعْطِيَ الْمَنَائِي مَكَانَ الزَّبُورِ وَ فَضِّلْتُ بِالْمُفَصَّلِ ثَمَانًا وَ سِتُونَ سُورَةً وَ هُوَ مُهَيِّمٌ عَلَى سَائِرِ الْكُتُبِ وَ التَّوْرَةُ لِمُوسَى وَ الْإِنْجِيلُ لِعِيسَى وَ الزَّبُورُ لِدَاوُدَ.

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Sa'ad Al Askaf who said,

'Rasool-Allah^{-saww} said: 'I^{-saww} have been Given the lengthy Chapters in place of the Torah, and I^{-saww} have been Given the (Chapter of) one hundred (Verses) in place of the Evangel, and I^{-saww} have been Given the Double (Surah Al-Fatiha) in place of the Psalms, and I^{-saww} have been Preferred with the detail of sixty eight Chapters, and these are the pre-dominant upon the rest of the Book; and the Torah is for Musa^{-as} and the Evangel is for Isa^{-as}, and the Psalms is for Dawood^{-as}'.⁵

و قال رسول الله (صلى الله عليه و آله): «من قرأها على باب مخزن، سلمه الله تعالى من كل آفة و سارق إلى أن يخرج ما فيه ماله».

And Rasool-Allah^{-saww} said: 'One who recites it upon the door of the storage, Allah^{-azwj} the Exalted would Keep it safe from every affliction and thief until its owner takes out whatever is in it'.⁶

و قال الصادق (عليه السلام): «من قرأها و هو متوجه في سفره كفي شره،

And Al-Sadiq^{-asws} said: 'One who recites, and is heading for a journey it would suffice him from its evil.

و من قرأها و هو راكب البحر سلم من ألمه بقدره الله تعالى».

And the one who recites it while he is sailing in the sea, he would be safe by the Power of Allah^{-azwj} the Exalted'.⁷

⁴ Tafseer Al Burhan – H 11748

⁵ Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 10

⁶ Tafseer Al Burhan – H 11749

⁷ (خواص القرآن: 14 «نحوه».)

Revelation Sequence

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ السَّرِيِّ عَنْ عَمِّهِ عَلِيِّ بْنِ السَّرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَوَّلُ مَا نَزَلَ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَقْرَأْ بِاسْمِ رَبِّكَ وَ آخِرُهُ إِذَا جَاءَ نَصْرُ اللَّهِ .

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Muhammad Bin Al Hassan Al Sarriy, from his uncle Ali Bin Al Sariy,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The first of what was Revealed upon Rasool-Allah^{-saww} was ***In the Name of Allah-azwj the Beneficent, the Merciful, Read in the name of your Lord Who Created [96:1]*** and the last of it (Chapter Revealed) was ***When there comes the help of Allah and the victory’ [110:1]***.⁸

VERSES 1 - 5

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ {1}

Read in the Name of your Lord Who Created! [96:1]

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ {2}

He Created the human being from a clot [96:2]

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ {3}

Read, by your Lord, the most Benevolent [96:3]

الَّذِي عَلَّمَ بِالْقَلَمِ {4}

Who Taught by the Pen [96:4]

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ {5}

Taught the human being that which he did not know [96:5]

The first Revelation

فَلَمَّا اسْتَكْمَلَ أَرْبَعِينَ سَنَةً [و] نَظَرَ اللَّهُ عَزَّ وَ جَلَّ إِلَى قَلْبِهِ فَوَجَدَهُ أَفْضَلَ الْقُلُوبِ وَ أَجَلَّهَا، وَ أَطْوَعَهَا وَ أَحْشَعَهَا وَ أَحْضَعَهَا، أَدْنَى لِأَبْوَابِ السَّمَاءِ فَفُتِحَتْ، وَ مُحَمَّدٌ ص يَنْظُرُ إِلَيْهَا، وَ أَدْنَى لِلْمَلَائِكَةِ فَنَزَلُوا وَ مُحَمَّدٌ ص يَنْظُرُ إِلَيْهِمْ،

⁸ Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 5

(Imam Hassan Al-Askari^{-asws}) said: 'So when he^{-saww} (Rasool-Allah^{-saww}) was of complete forty years, and Allah^{-azwj} Mighty and Majestic Looked at his^{-saww} heart, He^{-azwj} Found it to be the most superior of the hearts, and its most sublime, and its most obedient, and its most humble, and its most submissive, He^{-azwj} Permitted the gateways of the sky, so they opened up, and Muhammad^{-saww} looked at them. And He^{-azwj} Permitted the Angels, so they descended and Muhammad^{-saww} looked at them.

وَأَمَرَ بِالرَّحْمَةِ فَأَنْزَلَتْ عَلَيْهِ مِنْ لَدُنْ سَاقِ الْعَرْشِ إِلَى رَأْسِ مُحَمَّدٍ وَغَمَرَتْهُ، وَنَظَرَ إِلَى جِبْرِئِيلِ الرُّوحِ الْأَمِينِ الْمُطَوَّقِ بِالنُّورِ، طَاوُسِ الْمَلَائِكَةِ هَبَطَ إِلَيْهِ، وَ أَخَذَ بِضَبْعِهِ وَ هَزَّ وَ قَالَ: يَا مُحَمَّدُ اقْرَأْ. قَالَ: وَ مَا أَقْرَأُ

And He^{-azwj} Commanded with the Mercy so it descended from the base of the Throne unto the head of Muhammad^{-saww} and deluged him^{-saww}. And he^{-saww} looked at Jibraeel^{-as} the Trustworthy Spirit encircled with the light, peacock of the Angels descending unto him^{-saww}, and he^{-as} grabbed his^{-saww} forearms and shook (them) and said, 'O Muhammad^{-saww}! Read!' He^{-saww} said: 'And what shall I^{-saww} read?'

قَالَ: يَا مُحَمَّدُ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ إِلَى قَوْلِهِ مَا لَمْ يَعْلَمْ ثُمَّ أَوْحَى [إِلَيْهِ] مَا أَوْحَى إِلَيْهِ رَبُّهُ عَزَّ وَ جَلَّ، ثُمَّ صَعِدَ إِلَى الْعُلُوِّ، وَ نَزَلَ مُحَمَّدٌ ص مِنَ الْجَبَلِ - وَ قَدْ غَشِيَهُ مِنْ تَعْظِيمِ جَلَالِ اللَّهِ، وَ وَرَدَ عَلَيْهِ مِنْ كِبَرِ شَأْنِهِ مَا رَكِبَهُ بِهِ الْحُمَى وَ النَّافِضُ.

He^{-as} said: 'O Muhammad^{-saww}! **Read in the name of your Lord Who Created [96:1] He created the human being from a clot [96:2]** – up to His^{-azwj} Words - **what he did not know [96:5]**. Then he^{-as} revealed unto him^{-saww} what his^{-saww} Lord^{-azwj} Mighty and Majestic Revealed, then he^{-as} ascended to the heights, and Muhammad^{-saww} descended from the mountain – and he^{-saww} had been overwhelmed from revering the Majesty of Allah^{-azwj}, then there came upon him^{-saww} from the importance of his^{-saww} occupation, he^{-saww} was affected by the fever and the chills.

يَقُولُ وَ قَدْ اسْتَدَّ عَلَيْهِ مَا يَخَافُهُ - مِنْ تَكْذِيبِ فُرَيْشٍ فِي خَبَرِهِ، وَ نَسْبَتِهِمْ إِثَاءً إِلَى الْجُنُونِ، [وَ أَنَّهُ] يَغْتَرِيهِ شَيْطَانٌ وَ كَانَ مِنْ أَوَّلِ أَمْرِ أَعْقَلَ خَلِيقَةِ اللَّهِ، وَ أَكْرَمُ بَرَائِنِهِ وَ أَبْعَضُ الْأَشْيَاءِ إِلَيْهِ الشَّيْطَانُ وَ أَفْعَالُ الْمَجَانِينِ وَ أَقْوَاهُمْ.

He^{-saww} was saying, and it had intensified upon him^{-saww} what he^{-saww} feared upon from the belying of the Quraysh regarding his^{-saww} news, and their linking him^{-saww} to the insanity and that he^{-saww} was influenced by Satan^{-la}, and he^{-saww} was from the first time (beginning), an intellectual creature of Allah^{-azwj}, and most honourable of their righteous ones, and the most hated of the things to him^{-saww} was the Satan^{-la}, and the deeds of the insane and their speeches'.⁹

The Pen

الحسن بن أبي الحسن الديلمي: بإسناده إلى محمد بن الفضيل، عن أبي الحسن موسى (عليه السلام)، قال: سألت عن قول الله عز و جل: ن وَ الْقَلَمُ وَ مَا يَسْطُرُونَ: «فالنون اسم لرسول الله (صلى الله عليه و آله)، و القلم اسم لأمر المؤمنين (عليه السلام)

Al-Hassan Bin Abu Al-Hassan Al-Daylami, by his chain going up to Muhammad Bin Al-Fazeyl, who has narrated the following:

⁹ Tafseer Imam Hassan Al Askari^{-asws} – S 78 (Extract)

'I asked Abu Al-Hassan Musa^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Noon and the Pen, and what they will be writing! [68:1]**, he^{-asws} said: 'So the (letter) Noon is a name of the Rasool-Allah^{-saww}, and the Pen is a name of Amir Al-Momineen^{-asws}'.¹⁰

تفسير العياشي عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ قَالَ: كُنْتُ يَوْمًا مِنَ الْأَيَّامِ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ يَا عَبْدَ الرَّحِيمِ قُلْتُ لَبَيْكَ قَالَ قَوْلُ اللَّهِ إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ إِذْ قَالَ رَسُولُ اللَّهِ ص أَنَا الْمُنْذِرُ وَ عَلِيٌّ الْهَادِي مِنَ الْهَادِي الْيَوْمَ

Tafseer Al Ayyashi – From Abdul Raheem Al Qaseyr who said,

'One day from the days I was in the presence of Abu Ja'far^{-asws}. He^{-asws} said: 'O Abdul Raheem!' I said, 'At your^{-asws} service!' He^{-asws} said: 'Words of Allah^{-azwj}: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. Then Rasool-Allah^{-saww} said: 'I^{-saww} am the warner and Ali^{-asws} is the guide'. Who is the guide today?'

قَالَ فَسَكَتُ طَوِيلًا ثُمَّ رَفَعْتُ رَأْسِي فَقُلْتُ جَعَلْتُ فِدَاكَ هِيَ فِيكُمْ تَوَارَثُوهَا رَجُلًا فَرَجُلًا حَتَّى انْتَهَتْ إِلَيْكَ فَأَنْتَ جَعَلْتُ فِدَاكَ الْهَادِي

He (the narrator) said, 'I was silent for a long time. Then I raised my head and I said, 'May I be sacrificed for you^{-asws}! It is among you, being inherited by a man to a man until it ended up to you^{-asws}. So, you^{-asws}, may I be sacrificed for you^{-asws}, are the guidance'.

قَالَ صَدَقْتَ يَا عَبْدَ الرَّحِيمِ إِنَّ الْقُرْآنَ حَيٌّ لَا يَمُوتُ وَ الْآيَةُ حَيَّةٌ لَا تَمُوتُ فَلَوْ كَانَتِ الْآيَةُ إِذَا نَزَلَتْ فِي الْأَقْوَامِ مَاتُوا مَاتَتِ الْآيَةُ لَمَاتَ الْقُرْآنُ وَ لَكِنَّ هِيَ جَارِيَةٌ فِي الْبَاقِينَ كَمَا جَرَتْ فِي الْمَاضِينَ

He^{-asws} said: 'You speak the truth, O Abdul Rahman! The Quran is alive, will not be dying, and the Verses are alive, will not be dying. If the Verse, when it was Revealed regarding (a certain) people, (and) they died, so the Verse would have died, the Quran would die. But it flows in the remainder, just as it had flowed in the past'.

وَ قَالَ عَبْدُ الرَّحِيمِ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْقُرْآنَ حَيٌّ لَمْ يَمُتْ وَ إِنَّهُ يَجْرِي كَمَا يَجْرِي اللَّيْلُ وَ النَّهَارُ وَ كَمَا يَجْرِي الشَّمْسُ وَ الْقَمَرُ وَ يَجْرِي عَلَى آخِرِنَا كَمَا يَجْرِي عَلَى أَوَّلِنَا.

And Abdul Rahman said, 'Abu Abdullah^{-asws} said: 'The Quran is alive, not dead, and it flows just as the night and the day flows, and just as the sun and the moon flow, it flows upon our^{-asws} last one just as it had flowed upon our^{-asws} first one''.¹¹

VERSES 6 - 8

كَأَلَّا إِنَّ الْإِنْسَانَ لَيْطَعَى {6}

Nevertheless! Surely, the human being is rude (acts arrogantly) [96:6]

¹⁰ (تأويل الآيات 2: 710 / 1).

¹¹ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 20 H 21

أَنْ رَأَاهُ اسْتَغْنَى {7}

Because he sees himself as needless (self-sufficient) [96:7]

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ {8}

Surely to your Lord is the return [96:8]

الْإِنْسَانُ إِذَا اسْتَغْنَىٰ يَكْفُرُ وَ يُنْكِرُ «إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ» قَوْلُهُ «أَرَأَيْتَ الَّذِي يَنْهَىٰ عَبْدًا إِذَا صَلَّىٰ» كَانَ الْوَلِيدُ بْنُ الْمُغِيرَةِ يَنْهَى النَّاسَ عَنِ الصَّلَاةِ وَ أَنَّ يُطَاعَ اللَّهُ وَ رَسُولُهُ فَقَالَ «أَرَأَيْتَ الَّذِي يَنْهَىٰ عَبْدًا إِذَا صَلَّىٰ» قَالَ اللَّهُ تَعَالَى: «أَرَأَيْتَ إِنْ كَذَّبَ وَ تَوَلَّى أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ» ثُمَّ قَالَ «كَفَلَا لَئِنْ لَمْ يَنْتَه لَنَسْفَعًا بِالنَّاصِيَةِ»

(Tafseer e Qurmi): When a man becomes self-sufficient, he disbelieves, transgresses, and denies. **“Indeed, to your Lord is the return (96:8).”** His^{-azwj} statement, **“Have you seen the one who forbids a servant when he prays (96:9-10)?”** Al-Walid ibn Al-Mughirah used to forbid people from praying and from obeying Allah^{-azwj} and His Messenger^{-saww}. So, He^{-azwj} said, **“Have you seen the one who forbids a servant when he prays (96:13-14)?”** Allah^{-azwj} the Most High said, **“Have you seen if he denies and turns away (96:15)?”** Does he not know that Allah^{-azwj} sees him. Then He^{-azwj} said, “No! If he does not desist, We will surely seize him by the forelock.”

A miracle by Amir Al-Momineen^{-asws}

وَلَقَدْ أَصْبَحَ رَسُولُ اللَّهِ ص يَوْمًا - وَ قَدْ غَصَّ مَجْلِسُهُ بِأَهْلِهِ، ثُمَّ قَالَ رَسُولُ اللَّهِ ص: فَأَيُّكُمْ الْيَوْمَ نَفَعَ بِجَاهِهِ أَخَاهُ الْمُؤْمِنُ فَقَالَ عَلِيٌّ ع: أَنَا. قَالَ: صَنَعْتَ مَاذَا قَالَ: مَرَرْتُ بِعَمَّارِ بْنِ يَاسِرٍ وَ قَدْ لَازَمَهُ بَعْضُ الْيَهُودِ فِي ثَلَاثِينَ دِرْهَمًا كَانَتْ لَهُ عَلَيْهِ فَقَالَ عَمَّارٌ: يَا أَخَا رَسُولِ اللَّهِ ص هَذَا يُلَازِمُنِي وَ لَا يُرِيدُ إِلَّا أَذَايَ وَ إِذْلَالِي لِمَحَبَّتِي لَكُمْ أَهْلَ الْبَيْتِ، فَخَلَصَنِي مِنْهُ بِجَاهِكَ.

One day Rasool-Allah^{-saww} came and his^{-saww} gathering had crammed with its people, then Rasool-Allah^{-saww} said: ‘So which of you today benefitted by his virtue, his Momin brother?’ So Ali^{-asws} said: ‘I^{-asws} did’. He^{-saww} said: ‘What is that which you^{-asws} did?’ He^{-asws} said: ‘I^{-asws} passed by Ammar Bin Yasser^{-as} and one of the Jews was pressing him regarding thirty Dirhams which were for him upon him. So Ammar said, ‘O brother^{-asws} of Rasool-Allah^{-saww}! This one is pressing me and is not intending except to harm me and humiliate me due to my love for you^{-asws}, the People^{-asws} of the Household. Therefore, finish me off from him^{-asws} by your^{-asws} virtue’.

فَأَرَدْتُ أَنْ أَكَلِمَ لَهُ الْيَهُودِيَّ. فَقَالَ: يَا أَخَا رَسُولِ اللَّهِ إِنَّكَ أَجَلٌ فِي قَلْبِي وَ عَيْنِي - مِنْ أَنْ أَتَذَلَّكَ لِهَذَا الْكَافِرِ وَ لَكِنْ اسْتَفْعَ لِي إِلَى مَنْ لَا يُرْذَلُكَ عَنْ طَلِبَةٍ، وَ لَوْ أَرَدْتُ جَمِيعَ جَوَانِبِ الْعَالَمِ - أَنْ يُصَيِّرَهَا كَأَطْرَافِ السُّفْرَةِ [فَعَلَّ] فَاسْأَلُهُ أَنْ يُعِينَنِي عَلَى أَذَاءِ دَنِيَّةٍ، وَ يُعِينَنِي عَنِ الْإِسْتِغْنَاءِ.

So I^{-asws} intended to speak to the Jew for him, and he (Ammar) said, ‘O brother^{-asws} of Rasool-Allah^{-saww}! You^{-asws} are more majestic in my heart and my eyes than that I should exert you^{-asws} for this Kafir, but intercede for me to the One Who^{-azwj} would not Return you^{-asws} from your^{-asws} seeking; and if you^{-asws} were to intend the entire sides of the world to

become like the sides of the yellow (gold), He^{-azwj} would Do so. So ask Him^{-azwj} to Assist me upon the paying off of my debts, and make me needless from the borrowing’.

فَقُلْتُ: اللَّهُمَّ افْعَلْ ذَلِكَ بِهِ، ثُمَّ قُلْتُ لَهُ: اضْرِبْ يَدَكَ إِلَى مَا بَيْنَ يَدَيْكَ مِنْ شَيْءٍ «حَجَرٍ أَوْ مَدَرٍ» فَإِنَّ اللَّهَ يُقَلِّبُهُ لَكَ ذَهَبًا يُرِيدُ أَنْ يَضْرِبَ يَدَهُ، فَتَنَاولَ حَجَرًا فِيهِ أَمْنَانٌ فَتَحَوَّلَ فِي يَدِهِ ذَهَبًا.

So I^{-asws} said: ‘O Allah^{-azwj}! Do that for him!’ Then I^{-asws} said to him: ‘Strike with your hand upon whatever is in front of you, from anything from a stone or mud, so Allah^{-azwj} would Transform it for you as pure gold’. So he struck his hand and grabbed a stone which was ‘Amnaan’ (Two Ratls – 812gms.), and it transformed into his hand as gold.

ثُمَّ أَقْبَلَ عَلَى الْيَهُودِيِّ فَقَالَ: وَكَمْ دَيْنُكَ قَالَ: ثَلَاثُونَ دِرْهَمًا. فَقَالَ: كَمْ قِيمَتُهَا مِنَ الذَّهَبِ قَالَ: ثَلَاثَةُ دِينَارٍ.

Then he turned towards the Jews and he said, ‘And how much is your debt?’ He said, ‘Thirty Dirhams’. So he said, ‘How much is its value in gold?’ He said, ‘Three Dinars’.

قَالَ عَمَّارٌ: اللَّهُمَّ بَجَاهِ مَنْ بَجَاهِهِ - قَلْبَتِ هَذَا الْحَجَرَ ذَهَبًا، لَيْتَ لِي هَذَا الذَّهَبَ لِأَفْصِلَ قَدْرَ حَقِّي. فَأَلَانَهُ اللَّهُ عَزَّ وَجَلَّ لَهُ، فَفَصَلَ لَهُ ثَلَاثَةَ مَنَاقِيلَ، وَ أَعْطَاهُ.

Ammar said, ‘O Allah^{-azwj}! By the virtue of the one^{-asws} by whose virtue, You^{-azwj} Transformed this rock into gold, Soften this gold for me so I can break a (piece of the) measurement of his right’. So Allah^{-azwj} Mighty and Majestic Softened it for him, and he broke of this three *Misqals* (6.2 gms x 3) and gave it to him.

ثُمَّ جَعَلَ يَنْظُرُ إِلَيْهِ وَ قَالَ: اللَّهُمَّ إِنِّي سَمِعْتُكَ تَقُولُ كَلَامًا إِنَّ الْإِنْسَانَ لَيَطْغَى أَنْ رَآهُ اسْتَغْنَى وَ لَا أُرِيدُ غِنًى يُطْغِيَنِي. اللَّهُمَّ فَأَعِدْ هَذَا الذَّهَبَ حَجَرًا - بَجَاهِ مَنْ جَعَلْتَهُ ذَهَبًا بَعْدَ أَنْ كَانَ حَجَرًا. فَعَادَ حَجَرًا فَرَمَاهُ مِنْ يَدِهِ، وَ قَالَ: حَسْبِيَ مِنَ الدُّنْيَا وَ الْآخِرَةِ مُوَالَاتِي لَكَ - يَا أَخَا رَسُولِ اللَّهِ ص.

Then he went on looking at him, and he said, ‘O Allah^{-azwj}! I heard You^{-azwj} Saying: **Never! Surely the human being is inordinate [96:6] Because he sees himself as needless [96:7]**, and I do not want riches making me transgress. O Allah^{-azwj}! Return this gold as a rock, by the virtue of the one^{-asws} whom You^{-azwj} Made it to be as gold after it having been a rock’. So, it returned to be as a rock, and he threw it from his hand and said, ‘It suffices me from the world and the Hereafter, my friendship for you^{-asws} – O brother^{-asws} of Rasool-Allah^{-saww}!’

[فَقَالَ رَسُولُ اللَّهِ ص:] فَتَعَجَّبَتْ مَلَائِكَةُ السَّمَاوَاتِ وَ الْأَرْضِ مِنْ فِعْلِهِ، وَ عَجَّتْ إِلَى اللَّهِ تَعَالَى بِالنَّعَاءِ عَلَيْهِ، فَصَلَّوْا اللَّهُ مِنْ فَوْقِ عَرْشِهِ تَتَوَالَى عَلَيْهِ.

So Rasool-Allah^{-saww} said: ‘The Angels of the sky and the earth were astounded from his deed, and they raised their voices to Allah^{-azwj} the Exalted with the praise upon him. So Allah^{-azwj} Sent *Salawat* from above His^{-azwj} Throne to come upon him.

قَالَ ص: فَأَبَشِرْ يَا أَبَا الْيُفْطَانِ فَإِنَّكَ أَخُو عَلِيٍّ فِي دِيَانَتِهِ، وَ مِنْ أَفْضَلِ أَهْلِ وَلَايَتِهِ وَ مِنَ الْمَقْتُولِينَ فِي حَبِيْبِهِ، تَقْتُلُكَ الْفِتْنَةُ الْبَاغِيَّةُ، وَ آخِرُ زَادِكَ مِنَ الدُّنْيَا صَبَاحٌ مِنْ لَيْلٍ وَ تَلْحَقُ رُوحُكَ بِأَرْوَاحِ مُحَمَّدٍ وَ آلِهِ الْقَاضِيَيْنِ، فَأَنْتَ مِنْ خِيَارِ شِيعَتِي.

He^{-saww} said: ‘Receive glad tidings, O Abu Al-Yaqzan, for you are a brother of Ali^{-asws} in his^{-asws} Religion, and from the meritorious ones of his^{-asws} *Wilayah*, and from the ones to be killed in

his^{-asws} love. The rebellious group would kill you, and the last of your provision from the world would be a Sa'a of milk, and your soul would join with the souls of Muhammad^{-saww} and his^{-saww} superior Progeny^{-asws}, for you are from the best of my^{-saww} Shias'.¹²

VERSES 9 & 10

أَرَأَيْتَ الَّذِي يَنْهَى {9}

Have you seen the one who forbids [96:9]

عَبْدًا إِذَا صَلَّى {10}

A servant when he prays Salat? [96:10]

Offering Salat before its time is Bidah (as is recited these by some Muslims)

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن إسماعيل القمي، عن علي بن الحكم، عن سيف بن عميرة، رفعه، قال: «مر أمير المؤمنين (عليه السلام) برجل يصلي الضحى في مسجد الكوفة، فغمز جنبه بالدرّة، و قال: نحرّت صلاة الأوابين نحرّك الله. قال: فأترکہا؟» قال- فقال: أَرَأَيْتَ الَّذِي يَنْهَى عَبْدًا إِذَا صَلَّى».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Ismail Al Qummy, from Ali Bin Al Hakam, from Sayf Bin Ameyra, raising it, said,

'Amir Al-Momineen^{-asws} by a man who was praying the forenoon Salat in Masjid Al-Kufa. So he^{-asws} pressed his side with the whip and said: 'You slaughtered the Salat of: **the penitent [17:25]**, may Allah^{-azwj} Slaughter you!' He said, 'So, shall I leave it?' He^{-asws} said: '**Have you seen the one who forbids [96:9] A servant when he prays Salat? [96:10]**'.

فقال أبو عبد الله (عليه السلام): «و كفى بإنكار علي (عليه السلام) نهيًا».

So Abu Abdullah^{-asws} said: 'And it suffices by the denial of Ali^{-asws} for its forbiddance''¹³

في مَنْ لَا يَحْضُرُهُ الْفَقِيهَ رَوَى عَبْدُ الْوَاحِدِ بْنُ الْمُخْتَارِ الْأَنْصَارِيُّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ صَلَاةِ الضُّحَى؟ فَقَالَ: أَوَّلُ مَنْ صَلَّاهَا قَوْمُكَ، إِنَّهُمْ كَانُوا مِنَ الْغَافِلِينَ فَيُصَلُّونَهَا وَ لَمْ يُصَلِّهَا رَسُولُ اللَّهِ.

In (the book) Man La Yahzar Al Faqih – 'It is reported by Abdul Wahid Bin Al Mukhtar Al Ansary,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Salat Al-Zoha (Salat before midday), so he^{-asws} said: 'The first one to pray it were your people. They were from

¹² Tafseer Imam Hassan Al Askari^{asws} – S 44

¹³ الكافي 3: 452 / 8.

the heedless ones, so they prayed it (before Zuhar Salat), and Rasool-Allah^{-saww} did not pray it”.¹⁴

وقال: ان عليا عليه السلام مر على رجل وهو يصليها، فقال على عليه السلام ما هذه الصلوة ؟ قال: ادعها يا أمير المؤمنين ؟ فقال على عليه السلام: اكون انهي عبدا إذا صلى ؟.

And said, ‘Ali^{-asws} passed by a man whilst he was Praying (before midday salat time), so Ali^{-asws} said: ‘What is this Salat?’ He said, ‘Shall I leave it, O Amir Al-Momineen^{-asws}?’ Ali^{-asws} said: ‘And should I^{-asws} become the one who prevented a servant from praying Salat?’¹⁵

وقد روى عن على عليه السلام انه خرج في يوم عيد فرأى أناسا يصلون فقال: يا أيها الناس قد شهدنا نبي الله صلى الله عليه وآله في مثل هذا اليوم فلم يكن أحد يصلي قبل العيد - أو قال النبي -

And it has been reported from Ali^{-asws} that he^{-asws} went out on the Day of Eid, and he^{-asws} saw a person praying Salat. He^{-asws} said: ‘O you people! We have witnessed Rasool Allah^{-saww} on a day like this, not a single person prayed before the Eid – or (before) the Prophet^{-saww} said’ -

فقال رجل: يا أمير المؤمنين الا تنهى ان يصلوا قبل خروج الامام ؟

So the man said, ‘O Amir Al-Momineen^{-asws}! Are you^{-asws} preventing me from praying before the coming of the prayer leader?’

فقال: لا اريد ان انهي عبدا إذا صلى، ولكننا نحدثهم بما شهدنا من النبي أو كما قال.

He^{-asws} said: ‘I^{-asws} do not want to prevent a servant from praying Salat, but I^{-asws} am narrating to them what we have witnessed from the Prophet^{-saww}, or what he^{-saww} had said’.¹⁶

علي بن إبراهيم، في معنى السورة، قوله: قوله: أَرَأَيْتَ الَّذِي يَنْهَى عَبْدًا إِذَا صَلَّى، قال: كان الوليد بن المغيرة ينهى الناس عن الصلاة، و أن يطاع الله و رسوله، فقال الله: أَرَأَيْتَ الَّذِي يَنْهَى عَبْدًا إِذَا صَلَّى.

Ali Bin Ibrahim, regarding the meaning of the Chapter –

His^{-azwj} Words: **Have you seen the one who forbids [96:9] A servant when he prays Salat? [96:10]**, he said: ‘Al-Waleed Bin Al-Mugheira used to prevent the people from praying Salat and obeying Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. So Allah^{-azwj} Said: **Have you seen the one who forbids [96:9] A servant when he prays Salat? [96:10]**’.¹⁷

VERSES 11 - 18

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى {11}

¹⁴ H 9 – تفسير نور الثقلين، ج5، ص: 610

¹⁵ Tafseer Noor Al Saqalayn – CH 96 H 10

¹⁶ (تفسير القمي 2: 430)

¹⁷ (تفسير القمي 2: 430)

Have you seen if he (Abu Jahl) were upon the Guidance [96:11]

أَوْ أَمَرَ بِالتَّقْوَى {12}

Or enjoined the piety? [96:12]

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى {13}

Have you seen when he lies and turning around (from good)? [96:13]

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى {14}

Does he not know that Allah Sees? [96:14]

كَأَلَّا لَعْنُ لَمْ يَنْتَه لِنَسْفَعًا بِالنَّاصِيَةِ {15}

Never! If he does not desist, We would Smite his forehead [96:15]

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ {16}

Being a forehead of a lying sinner [96:16]

فَلْيَدْعُ نَادِيَهُ {17}

So let him call (whoever can help) [96:17]

سَنَدْعُ الزَّبَانِيَةَ {18}

We would be Calling (instead the Angels of Hell) [96:18]

قال ابن عباس لما اتى أبو جهل رسول الله صلى الله عليه وآله انتهزه رسول الله صلى الله عليه وآله فقال أبو جهل: انتهرنى يا محمد فوالله لقد علمت ما بما احدث اكثرت ناديا منى فأنزل الله سبحانه فليدع ناديه.

Ibn Abbas said,

'When Abu Jahl came to Rasool-Allah^{-saww}, Rasool-Allah^{-saww} scolded him. So, Abu Jahl said, 'You^{-saww} are scolding me, O Muhammad^{-saww}! By Allah^{-azwj}, you^{-saww} know that there is no

one who can call upon more (soldiers) than I can'. So Allah^{-azwj} the Glorious Revealed: ***So let him call a calling [96:17]***.¹⁸

علي بن إبراهيم، في معنى السورة، قوله:

Ali Bin Ibrahim, regarding the meaning of the Chapter –

قوله: فَلْيَدْعُ نَادِيَهُ قَالَ: لما مات أبو طالب، نادى أبو جهل و الوليد عليهما لعائن الله: هلموا فاقتلوا محمدا، فقد مات الذي كان ينصره، فقال الله: فَلْيَدْعُ نَادِيَهُ سَنَدْعُ الزَّبَانِيَةَ، قال: كما دعا إلى قتل رسول الله (صلى الله عليه و آله)، نحن أيضا ندعو الزبانية.

His^{-azwj} Words: ***So let him call a calling [96:17]***, he^{-asws} said: 'When Abu Talib^{-asws} passed away, Abu Jahl and Al-Waleed, may Curses of Allah^{-azwj} be upon them both, called out, 'Come and kill Muhammad^{-saww}, for the one^{-asws} who used to help him^{-saww} has died!'

So Allah^{-azwj} said: ***So let him call a calling [96:17] We would be Calling the Angels of Hell [96:18]***. He said: 'So if he calls for the killing of Rasool-Allah^{-saww}, We^{-azwj} would also Call the Angels of Hell'.¹⁹

VERSE 19

كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ {19}

Nevertheless! Do not heed him (Abu Jahl), and do Sajdah and draw closer (to Allah) [96:19]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْوَشَّاءِ قَالَ سَمِعْتُ الرِّضَا يَقُولُ أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ هُوَ سَاجِدٌ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ اسْجُدْ وَ اقْتَرِبْ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Al Washha who said,

'I heard Al-Reza^{-asws} saying: 'The servant cannot happen to be (any) closer to Allah^{-azwj} Mighty and Majestic than when he is performing *Sajdah*, and these are the Words of the Mighty and Majestic: ***and do Sajdah and draw closer [96:19]***'.²⁰

في غوالي اللئالي وروى في الحديث انه لما نزل قوله تعالى: " واسجدوا واقترّب " سجد النبي صلى الله عليه وآله فقال في سجوده: اعوذ بالله برضاك من سخطك وبما فاتك من عقوبتك واعوذ بك منك حتى لا أحصى ثناء عليك انت كما اثنيت على نفسك.

In (the book) Gawaaly Al-La'aly,

And it has been reported in the Hadeeth that when the Words of the Exalted were Revealed: ***and do Sajdah and draw closer [96:19]***, the Prophet^{-saww} did Sajdah and said in his^{-saww} Sajdah: 'I^{-saww} seek refuge with Allah^{-azwj} by Your^{-azwj} Pleasure, from Your^{-azwj} Anger,

¹⁸ Tafseer Noor Al Saqalayn – Ch 96 H 12

¹⁹ (تفسير القمي 2: 430)

²⁰ Al Kafi V 3 – The Book of Salāt CH 1 H 3

by what has been forgotten from Your^{-azwj} Punishment. And I^{-saww} seek refuge with You^{-azwj}, from You^{-azwj} to the extent that I^{-saww} have no count of Your^{-azwj} Praise. You^{-azwj} are as You^{-azwj} have Praised Yourself^{-azwj} to be'.²¹

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا قُرَأَتْ شَيْئًا مِنَ الْعَزَائِمِ الَّتِي يُسْجَدُ فِيهَا فَلَا تُكَبِّرُ قَبْلَ سُجُودِكَ وَ لَكِنْ تُكَبِّرُ حِينَ تَرْفَعُ رَأْسَكَ

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Whenever you recite anything from the determined (Verses) in which there is a Sajdah, (to be performed), so do not exclaim Takbeer before your Sajdah, but, exclaim Takbeer when you raise your head.

وَالْعَزَائِمُ أَرْبَعُ حَمِ السَّجْدَةُ وَ تَنْزِيلُ وَ النَّجْمُ وَ اقْرَأْ بِاسْمِ رَبِّكَ .

And the determined (Verses of Sajdah) are four – Ha Meem Sajdah (Chapter 32:15), and Tanzeel (Chapter 41:38), and Al-Najm (Chapter 53:62), and *Iqra Bi Ism Rabbik* (Chapter 96:19).²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ قَالَ قَالَ إِذَا قُرِئَ شَيْءٌ مِنَ الْعَزَائِمِ الْأَرْبَعِ فَسَمِعْتُهَا فَاسْجُدْ وَ إِنْ كُنْتَ عَلَى غَيْرِ وَضوءٍ وَ إِنْ كُنْتَ جُنْبًا وَ إِنْ كَانَتْ الْمَرْأَةُ لَا تُصَلِّي وَ سَائِرُ الْقُرْآنِ أَنْتَ فِيهِ بِالْخِيَارِ إِنْ شِئْتَ سَجَدْتَ وَ إِنْ شِئْتَ لَمْ تَسْجُدْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

'He^{-asws} said: 'When something from the four determined Verses (32:15, or 41:38, or 53:62 or 96:19) is recited, so perform Sajdah, and even though you might be without an ablution, and even if you were with a sexual impurity, and even if you were a woman not praying Salat (due to menstruation etc.); and the rest of the Quran, you are with the choice therein, if you so desire to, you perform Sajdah, and if you so desire to, you do not perform Sajdah'.²³

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنْ صَلَّيْتَ مَعَ قَوْمٍ فَقَرَأَ الْإِمَامُ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ أَوْ شَيْئًا مِنَ الْعَزَائِمِ وَ فَرَعَ مِنْ قِرَائَتِهِ وَ لَمْ يَسْجُدْ فَأَوْقُمْ لِمَاءً وَ الْحَائِضُ تَسْجُدُ إِذَا سَمِعَتِ السَّجْدَةَ .

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'If you are praying *Salāt* with a group of people and the prayer leader recites: **Read in the Name of your Lord Who Created!**

²¹ Tafseer Noor Al Saqalayn – CH 96 H 20

²² Al Kafi V 3 – The Book of Salāt CH 22 H 1

²³ Al Kafi V 3 – The Book of Salāt CH 22 H 2

[96:1] (Surah Al Alaq), or something from the Determined Verses and is free from reciting it, and did not perform *Sajdah*, so indicate (a *Sajdah*) with a gesture; and the menstruating woman should perform *Sajdah* when she hears the *Sajdah* (Verse)'.²⁴

²⁴ Al Kafi V 3 – The Book of Salât CH 22 H 4

Appendix: Teaching by the Pen (Amir Al-Momineen^{-asws})

علي بن إبراهيم، قال: حدثنا أحمد بن محمد الشيباني، قال: حدثنا محمد بن أحمد، قال: حدثنا إسحاق بن محمد، قال: حدثنا محمد بن علي، قال: حدثنا عثمان بن يوسف، عن عبد الله بن كيسان، عن أبي جعفر (عليه السلام)، قال: «نزل جبرئيل على محمد (صلى الله عليه و آله)، فقال: يا محمد، اقرأ، قال: و ما أقرأ؟

Ali Bin Ibrahim said, 'It was narrated to us by Ahmad Bin Muhammad Al Shaybani, from Muhammad Bin Ahmad, from Is'gaq Bin Muhammad, from Muhammad Bin Ali, from Usman Bin Yusuf, from Abdullah Bin Kaysan,

'From Abu Ja'far^{-asws} having said: 'Jibraeel^{-as} descended unto Muhammad^{-saww} and he^{-as} said: 'O Muhammad^{-saww}! Read!' He^{-saww} said: 'And what shall I^{-saww} read?'

قال: اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ يعني خلق نورك الأقدم قبل الأشياء

He^{-as} said: '**Read in the name of your Lord Who Created [96:1]** – meaning Created your^{-saww} Light, the most ancient, before the (Creation of) the things.

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ يعني خلقك من نطفة، و شق منك عليا،

He created the human being from a clot [96:2] – from a seed, and Derived Ali^{-asws} from you^{-saww}.

اقْرَأْ وَ رَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ يعني علم علي بن أبي طالب

Read, by your Lord, the most Benevolent [96:3] Who Taught by the Pen [96:4] – Taught by Ali^{-asws} Bin Abu Talib^{-asws}.

عَلَّمَ الْإِنْسَانَ علم عليا من الكتابة لك ما لم يَعْلَمْ قبل ذلك».

Taught the human being - knowledge of Ali^{-asws} from the writing for you^{-saww}, **what he did not know [96:5]**, what he (the human being) did not know before that".²⁵

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلى علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، عن الصادق (عليه السلام)، في تفسير الحروف المقطعة في القرآن، قال: «و أما النون فهو نهر في الجنة، قال الله عز و جل: اجمد فجمد، فصار مدادا،

Ibn Babuwayh said, 'Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany narrated to us, regarding what he wrote to the hands of Ali Bin Ahmad Al-Baghdady Al-Waraq, from Ma'az Bin Al-Masny Al-Anbary, from Abdullah Bin Asma, from Juweiriya, from Sufyan Bin Saeed Al-Sowry, who has said:

'Al-Sadiq^{-asws}, regarding the interpretation of the Abbreviated Letters in the Quran, having said: 'And as for the (Letter) Noon, so it is a river in the Paradise. Allah^{-azwj} Mighty and Majestic Said: "Freeze!" So it froze becoming ink.

²⁵ تفسير القمي 2: 430.

ثم قال عز وجل للقلم: اكتب فسطر القلم في اللوح المحفوظ ما كان وما هو كائن إلى يوم القيامة،

Then the Mighty and Majestic Said to the Pen: "Write!" So the pen wrote in the Guarded Tablet, whatever had transpired and whatever would be transpiring up to the Day of Judgement.

فالمداد مداد من نور، والقلم قلم من نور، واللوحة لوح من نور».

The Ink was the Ink of Light, and the Pen was a Pen of Light, and the Tablet was a Tablet of Light’.

قال سفيان: فقلت له: يا بن رسول الله، بين [لي] أمر اللوح والقلم والمداد فصل بيان، و علمني مما علمك الله؟

Sufyan said, ‘So I said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! Can you^{-asws} explain to me the matter of the Tablet, and the Pen, and the Ink, in a detailed explanation, and teach me from what Allah^{-azwj} has Taught you^{-asws}?’

فقال: «يا بن سعيد، لو لا أنك أهل للجواب ما أجبتك، فنون ملك يؤدي إلى القلم و هو ملك، و القلم يؤدي إلى اللوح و هو ملك، و اللوح يؤدي إلى إسماعيل، و إسماعيل يؤدي إلى ميكائيل، و ميكائيل يؤدي إلى جبرئيل، و جبرئيل يؤدي إلى الأنبياء و الرسل (صلوات الله عليهم)».

So he^{-asws} said: ‘O Bin Saeed! Had you not been deserving of the answer, I^{-asws} would not have answered you. An Angel leads to the Pen, and it is an Angel. And the Pen leads to the Tablet and it is an Angel. And the Tablet leads to Israfeel^{-as} and Israfeel^{-as} leads to Mikaeel^{-as}, and Mikaeel^{-as} leads to Jibrael^{-as}, and Jibrael^{-as} leads to the Prophets^{-as} and the Rasools^{-as}’.

قال: ثم قال [لي]: «قم- يا سفيان- فلا نأمن عليك».

He (the narrator) said, ‘Then he^{-asws} said: ‘Arise O Sufyan! We^{-asws} cannot entrust it to you (any more than this much)’²⁶.

²⁶ (معاني الأخبار: 23: 1)