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CHAPTER 96

AL-ALAQ

(19 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن سليمان بن خالد، عن أبي عبد الله (عليه السلام) قال: «من قرأ في يومه أو ليلته: اقرأ باسم ربك ثم مات في يومه أو في ليلته، مات شهيدا، وبعثه الله شهيدا، و أحياه شهيدا، و كان كمن ضرب بسيفه في سبيل الله تعالى مع رسول الله (صلى الله عليه و آله)».

Ibn Babuwayh, by his chain from Suleyman Bin Khalid,

from Abu Abdullah^{asws} having said: 'The one who recites 'اقرأ باسم ربك الذي خلق' [96:1] **Read in the name of your Lord** 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}'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة، كتب الله له من الأجر كمثّل ثواب من قرأ جزء المفصل، و كأجر من شهر سيفه في سبيل الله تعالى، و من قرأها و هو راكب البحر سلمه الله تعالى من الغرق».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter, Allah^{azwj} would Decree for him the Recompense similar to the Rewards of the one who has recited a part of Al-Mufassal (Chapters 47 & 50 & 110), and like the Rewards of the one who brandishes his sword in the Way of Allah^{azwj}. And the one who recites it whilst sailing in the sea, Allah^{azwj} would Keep him safe from the drowning'.²

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 مالكة».

And the Rasool-Allah^{saww} said: 'The one who recites it upon the door of the storage, Allah^{azwj} the High would Keep it safe from every affliction and thief until its owner takes out whatever is in it'.³

و قال الصادق (عليه السلام): «من قرأها و هو متوجه في سفره كفي شره، و من قرأها و هو راكب البحر سلم من ألمه بقدره الله تعالى».

¹ (ثواب الأعمال: 124).

² Tafseer Al Burhan – H 11748

³ Tafseer Al Burhan – H 11749

And Al-Sadiq^{asws} said: 'The one who recites, and is heading for a journey it would suffice him from its evil. And the one who recites it whilst he is sailing in the sea, he would be safe by the Power of Allah^{azwj} the High'.⁴

في عيون الاخبار باسناده إلى الحسين بن خالد قال: قال الرضا عليه السلام: سمعت ابي يحدث عن ابيه عليه السلام ان اول سورة نزلت بسم الله الرحمن الرحيم اقرأ باسم ربك وآخر سورة نزلت " إذا جاء نصر الله "

In Uyoon Al-Akhbar, by its chain going up to Al-Husayn Bin Khalid who said,

'Al-Reza^{asws} said: 'I^{asws} heard my^{asws} father^{asws} narrated from his^{asws} father^{asws}, that the first Chapter Revealed was ***In the Name of Allah^{azwj} the Beneficent, the Merciful, [96:1] Read in the name of your Lord Who created,*** and the last Chapter Revealed was ***[110:1] When there comes the help of Allah and the victory***.⁵

VERSES 1 – 19

اقرأ باسم ربك الذي خلق {1} خلق الإنسان من علق {2} اقرأ وربك الأكرم {3} الذي علم بالقلم {4} علم الإنسان ما لم يعلم {5} كلا إن الإنسان ليطغى {6} أن رآه استغنى {7} إن إلى ربك الرجعى {8} أرأيت الذي ينهاى {9} عبداً إذا صلى {10} أرأيت إن كان على الهدى {11} أو أمر بالتقوى {12} أرأيت إن كذب وتولى {13} ألم يعلم بأن الله يرى {14} كلا لئن لم ينته لنسفعا بالناصية {15} ناصية كاذبة خاطئة {16} فلنذغ ناديه {17} سندع الزبانية {18} كلا لا تطعه وأسجد واقترب {19}

[96:1] Read in the name of your Lord Who created. [96:2] He created man from a clot. [96:3] Read and your Lord is Most Honorable, [96:4] Who taught (to write) with the pen [96:5] Taught man what he knew not. [96:6] Nay! man is most surely inordinate, [96:7] Because he sees himself free from want. [96:8] Surely to your Lord is the return. [96:9] Have you seen him who forbids [96:10] A servant when he prays? [96:11] Have you considered if he were on the right way, [96:12] Or enjoined guarding (against evil)? [96:13] Have you considered if he gives the lie to the truth and turns (his) back? [96:14] Does he not know that Allah does see? [96:15] Nay! if he desist not, We would certainly smite his forehead, [96:16] A lying, sinful forehead [96:17] Then let him summon his council, [96:18] We too would summon the braves of the army. [96:19] Nay! obey him not, and make obeisance and draw nigh (to Allah).

فلما استكمل أربعين سنة - و - نظر الله عزوجل إلى قلبه فوجده أفضل القلوب وأجلها، وأطوعها وأخشعها وأخضعها، أذن لآبواب السماء ففتحت، ومحمد (صلى الله عليه وآله) ينظر إليها، وأذن للملائكة فنزلوا ومحمد (صلى الله عليه وآله) ينظر إليهم، وأمر بالرحمة فانزلت عليه من لدن ساق العرش إلى رأس محمد وغمرته، ونظر إلى جبرئيل الروح الامين المطوق بالنور، طاووس الملائكة هبط إليه، وأخذ بضبعه وهزه وقال: يا محمد اقرأ. قال: وما أقرأ؟

When he^{saww} had completed his^{saww} fortieth year, and Allah^{azwj} looked towards his^{saww} heart, He^{azwj} Saw it to be full of virtue and great and obedient and sincere and honest. He^{azwj} Gave Permission for the Gateways of the sky to be opened, and Muhammad^{saww} look towards it, and Gave Permission to the Angels to descend and Muhammad^{saww} saw them. He^{azwj} Ordered Mercy which descended towards him^{saww} from the leg of the Throne onto the head of Muhammad^{saww} and covered him^{saww}.

⁴ (خواص القرآن: 14 «نحوه».)

⁵ Tafseer Noor Al Saqalayn – CH 96 H 5

He^{saww} saw Jibraeel the Trustworthy Spirit, wearing a collar of light, descending towards him^{saww}, and after touching Prophet^{saww}'s arms said: 'Read!' He^{saww} asked: 'What shall I read?'

قال: يا محمد (اقرأ باسم ربك الذي خلق خلق الانسان من علق - إلى قوله - ما لم يعلم) ثم أوحى - إليه - ما أوحى إليه ربه عزوجل، ثم صعد إلى العلو، ونزل محمد (صلى الله عليه وآله) من الجبل وقد غشيه من تعظيم جلال الله، وورد عليه من كبير شأنه ماركبه به الحمى والنافض. يقول وقد اشتد عليه ما يخافه من تكذيب قريش في خبره، ونسبتهم إياه إلى الجنون، - وأنه - يعتريه شيطان وكان من أول أمره أعقل خليقة الله، وأكرم برياه وأبغض الأشياء إليه الشيطان وأفعال المجانين وأقوالهم.

Jibraeel^{as} said: 'O Muhammad^{saww}! **Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is Most Honorable, Who taught (to write) with the pen Taught man what he knew not** – (96:1 to 5) and then revealed to him^{saww} what his Lord had Revealed to him^{saww}, and then ascended towards the Heavens. Muhammad^{saww} came down from the mountain in a trance from the veneration of Magnificence of Allah^{azwj}, and around him^{saww} was great prestige and he^{saww} was in trepidation and feeling the impact of it. This condition was exasperated by the fear that the Qureish would falsify what had just been Revealed unto him^{saww} and consider him^{saww} to have gone mad and being under the influence of Satan^{la} although from the beginning he^{saww} was seen to be an honourable person and known to hate anything that was associated to Satan^{la} and the actions of the mad people and their speech.'⁶

علي بن إبراهيم، في معنى السورة، قوله: اقرأ باسم ربك، قال: اقرأ بسم الله الرحمن الرحيم الذي خلق الإنسان من علق، قال: من دم اقرأ وركب الأكرم الذي علم بالقلم يعني علم الإنسان الكتابة التي تتم بها أمور الدنيا في مشارق الأرض ومغاربها. ثم قال: كلاً إن الإنسان ليطغى أن رآه استغنى قال: إن الإنسان إذا استغنى يكفر ويطغى و ينكر إن إلى ربك الرجعى.

Ali Bin Ibrahim, regarding the meaning of the Chapter –

His^{azwj} Words [96:1] **Read in the name of your Lord**, he^{asws} said: 'Read in the Name of Allah^{azwj} the Beneficent, the Merciful **Who created [96:2] He created man from a clot**, he^{asws} said: 'From blood'. [96:3] **Read and your Lord is Most Honorable, [96:4] Who taught with the pen**, It Means that He^{azwj} Taught the humans, the writing by which the affairs of the world are completed, in the East of the earth and the West of it'. Then He^{azwj} Said: [96:6] **Nay! man is most surely inordinate, [96:7] Because he sees himself free from want**. He^{asws} said: 'When the human being (consider himself to be) needless, he disbelieves and tyrannises, and denies'. [96:8] **Surely to your Lord is the return**'.

قوله: أ رأيت الذي ينهى عبداً إذا صلى، قال: كان الوليد بن المغيرة ينهى الناس عن الصلاة، و أن يطاع الله و رسوله، فقال الله: أ رأيت الذي ينهى عبداً إذا صلى.

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

⁶ Tafseer Imam Hassan Al Askari^{asws} – S 78

قول الله عز و جل: أَرَأَيْتَ إِنْ كَذَّبَ وَ تَوَلَّى أَمْ لَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى كَلَّا لَئِنْ لَمْ يَنْتَه لِنَسْفَعًا بِالنَّاصِيَةِ أَي لِنَأْخِذْنَهُ بِالنَّاصِيَةِ، فنلقيه في النار.

The Words of Allah^{azwj} Mighty and Majestic: **[96:13] Have you considered if he gives the lie to the truth and turns (his) back? [96:14] Does he not know that Allah does see? [96:15] Nay! if he desist not, We would certainly smite his forehead, i.e. he will be Grabbed by the forehead and flung into the Fire’.**

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

His^{azwj} Words: **[96:17] Then let him summon his council, he^{asws} said: ‘When Abu Talib^{as} 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^{as} who used to help him^{saww} has died!’ So Allah^{azwj} said: [96:17] Then let him summon his council, [96:18] We too would summon the braves of the army (Al-Zabaniyya – Angels of Hell). He^{asws} said: ‘So if he calls for the killing of Rasool-Allah^{saww}, We would also Call Al-Zabaniyya’.**

ثم قال: كَلَّا لَا تُطْعَمُهُ وَ اسْجُدْ وَ اقْتَرِبْ أَي لَا يَطِيعُونَ لِمَا دَعَاهُمْ إِلَيْهِ، لَأَنَّ رَسُولَ اللَّهِ (صلى الله عليه و آله) أَجَارَهُ مَطْعَمَ بِنِ عَدِي بِنِ نَوْفَلِ بِنِ عَبْدِ مَنَافٍ وَ لَمْ يَجْسُرْ عَلَيْهِ أَحَدٌ.

Then He^{azwj} Said: **[96:19] Nay! obey him not, and make obeisance and draw nigh, i.e. Do not obey him to what he is calling you all to, because Rasool-Allah^{saww} was protected by Mat’am Bin Udayy Bin Mowfal Bin Abd Manaaf, and no one else was capable of it’.**⁷

11754 / [4]- محمد بن يعقوب: عن علي بن محمد، عن سهل بن زياد، عن الوشاء، قال: سمعت الرضا (عليه السلام) يقول: «أقرب ما يكون العبد من الله عز و جل و هو ساجد، و ذلك قوله عز و جل: وَ اسْجُدْ وَ اقْتَرِبْ».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Al-Washa who said,

‘I heard Al-Reza^{asws} saying: ‘The closest that the servant gets to Allah^{azwj} Mighty and Majestic is whilst he is in prostration, and that is the Statement of the Mighty and Majetic **[96:19] and make obeisance and draw nigh’.**⁸

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, so Ali^{asws} said: ‘What is this Prayer?’ He said, ‘Shall I leave it, O Amir-ul-Momineen^{asws}?’ Ali^{asws} said: ‘And I^{asws} should become the one who prevented a servant from Praying?’⁹

⁷ (تفسير القمي 2: 430)

⁸ (الكافي 3: 264 / 3.)

⁹ Tafseer Noor Al Saqalayn – CH 96 H 10

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 يصلى قبل العيد - أو قال النبي - فقال رجل: يا أمير المؤمنين الا تنهى ان يصلوا قبل خروج الامام؟ فقال: لا اريد ان انهى عبدا إذا صلى، ولكننا نحدثهم بما شهدنا من النبي أو كما قال.

And it has been reported from Ali^{asws} that he^{asws} went out on the Day of Eid, so he^{asws} saw a person Praying. He^{asws} said: 'O you people! We have witnessed the Rasool Allah^{saww} on a day like this, not a single person Prayed before the Eid – or (before) the Prophet^{saww} said -. So the man said, 'O Amir-ul-Momineen^{asws}! Are you^{asws} preventing me from Praying before the coming of the Imam?' He^{asws} said: 'I^{asws} do not want to prevent a servant from Praying, but I^{asws} am narrating to them what we have witnessed from the Prophet^{saww}, or what he^{saww} had said'.

قال ابن عباس لما اتى أبو جهل رسول الله صلى الله عليه وآله انتهره رسول الله صلى الله عليه وآله فقال أبو جهل: انتتهرنى يا محمد فوالله لقد علمت ما بها احد اكثر ناديا منى فأنزل الله سبحانه فليدع ناديه.

Ibn Abbas said,

'When Abu Jahl came to Rasool-Allah^{saww}, the 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 more than I can'. So Allah^{azwj} the Glorious Revealed **[96:17] Then let him summon his council**.¹⁰

في غوالى اللئالى وروى في الحديث انه لما نزل قوله تعالى: " واسجدوا واقتراب " 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 اثبتت على نفسك.

In 'Gawaaly Al-La'aly',

and it has been reported in the Hadeeth that when the Words of the High were Revealed **[96:19] and make obeisance and draw nigh**, the Prophet^{saww} prostrated and said in his^{saww} prostration: 'I^{saww} seek refuge with Allah^{azwj} by Your^{azwj} Pleasure, from Your^{azwj} Anger, 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'.¹¹

¹⁰ Tafseer Noor Al Saqalayn – Ch 96 H 12

¹¹ Tafseer Noor Al Saqalayn – CH 96 H 20