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## CHAPTER 106

### QURAYSH

#### (4 VERSES)

#### VERSES 1 - 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من أكثر من قراءة (لإيلف قريش) بعثه الله يوم القيامة على مركب من مراكب الجنة حتى يقعد على موائد النور يوم القيامة».

Ibn Babuwayh, by his chain from Abu Baseer,

Abu Abdullah<sup>asws</sup> has said: 'The one who frequents in reciting: **For the protection of Quraysh [106:1]** (Surah Quraysh) will be resurrected by Allah<sup>azwj</sup> on the Day of Judgement on a ride from the rides of the Paradise until he would be seated at the tables of Light on the Day of Judgement'.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله من الأجر كمن طاف حول الكعبة و اعتكف في المسجد الحرام،

And from Khawaas Al Quran –

It has been reported from the Prophet<sup>saww</sup> having said: 'One who recites this Chapter (Surah Quraysh), would be Given by Allah<sup>azwj</sup> the Rewards of the one who has performed Tawaaf of the Kabah and observed the *I'tikaaf* (seclusion) in the Sacred Masjid.

و إذا قرئت على طعام يخاف منه كان فيه الشفاء، و لم يؤذ آكله أبداً».

And if you it is recited over food that you are scared from, there would be a healing in it, and would not harm the eater ever'.<sup>2</sup>

و قال رسول الله (صلى الله عليه و آله): «من قرأها على طعام لم ير فيه سوء أبداً».

And Rasool-Allah<sup>saww</sup> said: 'The one who recites it upon the food, would never see evil in it ever'.<sup>3</sup>

<sup>1</sup> (ثواب الأعمال: 126).

<sup>2</sup> Tafseer Al Burhan – H 11913

و قال الصادق (عليه السلام): «إذا قرئت على طعام يخاف منه كان شفاء من كل داء، و إذا قرأتها على ماء ثم رش الماء على من أشغل قلبه بالمرض و لا يدري ما سببه يصرفه الله عنه».

And Al-Sadiq<sup>asws</sup> said: 'When it (Surah Quraysh) is recited upon food one fears from, it would be a healing from every illness. And when it is recited upon water, then the water is sprinkled upon one whose heart is pre-occupied with the sickness and he does not know what the cause of it is, Allah<sup>azwj</sup> would Turn it away from him".<sup>4</sup>

## VERSES 1 - 4

لَا يَلَا فِ قُرَيْشٍ {1}

**For the protection of Quraysh [106:1]**

إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ {2}

**Their protection of trading caravans of the winter and the summer [106:2]**

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ {3}

**So let them worship Lord of this House (Kabah) [106:3]**

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ {4}

**Who Feeds them from hunger and Secures them from fear [106:4]**

علي بن إبراهيم، قال: نزلت في قريش، لأنه كان معاشهم من الرحلتين: رحلة في الشتاء إلى اليمن، و رحلة في الصيف إلى الشام، و كانوا يحملون من مكة الأدم و اللب، و ما يقع من ناحية البحر من الفلفل و غيره، فيشترون بالشام الثياب و الدرملك و الحبوب، و كانوا يتألفون في طريقهم، و يثبتون في الخروج في كل خرقة رئيسا من رؤساء قريش، و كان معاشهم من ذلك،

Ali Bin Ibrahim (Tafseer Qummi),

'It was Revealed regarding the Quraysh, because their livelihood used to be from two journeys – a journey during the winter to Al-Yemen, and a journey during the Summer to Syria. And they used to carry from Makkah, the walnuts and almonds and whatever was found near the sea from the peppers etc., and they would be buying clothes and white flour and grain. And they used to unite over this whenever

<sup>3</sup> Tafseer Al Burhan – H 11914

<sup>4</sup> خواص القرآن: 16 «نحوه».

they went out along with the heads of the Quraysh, and their livelihood was from that.

فلما بعث الله رسوله (صلى الله عليه وآله) استغنوا عن ذلك، لأن الناس وفدوا على رسول الله (صلى الله عليه وآله) و حجوا إلى البيت، فقال الله: فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ فَلَا يَحْتاجُونَ أَنْ يذهبوا إلى الشام وَ آمَنَهُمْ مِنْ خَوْفٍ يعني خوف الطريق.

So when Allah<sup>azwj</sup> Sent His<sup>azwj</sup> Rasool<sup>saww</sup>, they became needless from that, because the people came to the Rasool-Allah<sup>saww</sup> and performed the Hajj of the House (Kabah). So Allah<sup>azwj</sup> Said: **So let them worship Lord of this House (Kabah) [106:3] Who Feeds them from hunger [106:4]**, and they are (no longer) need to go to Syria, **and Secures them from fear [106:4]** - Meaning the fear of the road (being attacked by bandits etc.).<sup>5</sup>

وروى العياشي باسناده عن المفضل بن صالح عن أبي عبد الله عليه السلام قال: سمعته يقول: لا تجمع بين سورتين في ركعة واحدة الا الضحى والم نشرح، والم تر كيف ولايلاف قريش.

And it has been reported by Al Ayyashi by his chains from Al Mufazzal Bin Salih,

Abu Abdullah<sup>asws</sup> said, 'I heard him<sup>asws</sup> saying: 'Two should be no joining between two Surahs in one Cylce (of Salat) except for: **(I Swear) by the clarity [93:1]** (Surah Al Zoha), and: **Did We not Expand your chest for you? [94:1]** (Surah Al-Inshirah), and: **Did you not see how [105:1]** (Surah Al-Feel), and: **For the protection of Quraysh [106:1]** (Surah Quraysh)".<sup>6</sup>

وعن ابن العباس عن احدهما عليهم السلام قال: "الم تر كيف فعل ربك " و " لايلاف قريش " سورة واحدة.

And from Abu Al Abbas,

(It has been narrated) from one of the two (5<sup>th</sup> Or 6<sup>th</sup> Imam<sup>asws</sup>) having said: '**Did you not see how your Lord Dealt [105:1]** (Surah Al Feel) and: **For the protection of Quraysh [106:1]** (Surah Quraysh), is one Surah'.<sup>7</sup>

وَ أَمَّا السَّنِينُ وَ نَقْصُ مِنَ الثَّمَرَاتِ - فَإِنَّ رَسُولَ اللَّهِ ص دَعَا عَلَى مُضَرَ فَقَالَ: «اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كِسْفِ يُونُسَ».

(Imam Hassan Al-Askari<sup>asws</sup> said): 'And as for the years and the lack of fruits (harvest) – so Rasool-Allah<sup>saww</sup> supplicated against (the clan of) Muzar, and he<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Intensify Your<sup>azwj</sup> Trampling upon (the clan of) Muzar and Make it to be upon them the years like the years of Yusuf<sup>as</sup>.

<sup>5</sup> (تفسير القمّي 2: 444)

<sup>6</sup> Tafseer Noor Al Saqalayn – CH 106 H 3

<sup>7</sup> Tafseer Noor Al Saqalayn – CH 106 H 4

فَانْتَابَهُمُ اللَّهُ بِالْمُحْطِ وَالْجُوعِ، فَكَانَ الطَّعَامُ يُجْلَبُ إِلَيْهِمْ مِنْ كُلِّ نَاحِيَةٍ، فَإِذَا اشْتَرَوْهُ وَ قَبِضُوهُ لَمْ يَصِلُوا بِهِ إِلَى بُيُوتِهِمْ - حَتَّى يَسْسُوسَ وَ يُنْتِنَ وَ يَفْسُدَ،

So Allah<sup>azwj</sup> Afflicted them with the drought and the hunger, and it became such that the foodstuff would be brought to them from every area, and when they bought it and would take possession of it, they could not arrive with it to their houses – until it would rot, and stink, and spoil.

فَيَذْهَبَ أَمْوَالُهُمْ، وَ لَا يُجْعَلُ لَهُمْ فِي الطَّعَامِ نَفْعٌ حَتَّى أَضْرَّ بِهِمُ الْأَزْمُ وَ الْجُوعُ الشَّدِيدُ الْعَظِيمُ حَتَّى أَكَلُوا الْكِلَابَ الْمَيْتَةَ، وَ أَخْرَفُوا عِظَامَ الْمَوْتَى فَأَكَلُوهَا، وَ حَتَّى نَبَشُوا عَنْ قُبُورِ الْمَوْتَى فَأَكَلُوهُمْ، وَ حَتَّى رُبَّمَا أَكَلَتِ الْمَرْأَةُ طِفْلَهَا،

So their wealth was gone, and there did not happen to be any benefit for them in the foodstuff until they were harmed in the crisis, and the hunger became severe, great, to the extent that they were eating the dead dogs, and they would burn the bones of the deceased and eat them, and to the extent that they would exhume the dead ones from their graves and eat them, and to the extent that sometimes the woman ate her child.

إِلَى أَنْ مَشَى جَمَاعَةٌ مِنْ رُؤَسَاءِ قُرَيْشٍ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا: يَا مُحَمَّدُ هَبْكَ عَادَيْتِ الرَّجَالَ، فَمَا بَالُ النِّسَاءِ وَ الصَّبْيَانِ وَ الْبَهَائِمِ

(It went on like this) until a group of the chiefs of Quraysh walked over to Rasool-Allah<sup>saww</sup> and they said, ‘We concur that the men are your<sup>saww</sup> enemies, but what is the case (fault) of the women, and the children, and the animals?’

فَقَالَ رَسُولُ اللَّهِ ص: أَنْتُمْ بِهَذَا مُعَاقِبُونَ، وَ أَطْفَالُكُمْ وَ حَيَوَانَاتُكُمْ [بِهَذَا] غَيْرُ مُعَاقَبَةٍ بَلْ هِيَ مُعَوَّضَةٌ بِجَمِيعِ الْمَنَافِعِ - حِينَ يَشَاءُ رَبُّنَا فِي الدُّنْيَا وَ الْآخِرَةِ، وَ سَوْفَ يُعَوِّضُهَا اللَّهُ تَعَالَى عَمَّا أَصَابَهُمْ.

So Rasool-Allah<sup>saww</sup> said: ‘You (men) are being Punished with this, and your children and your animals are not being Punished with this, but it is instead (offset) with the entirety of the benefits – wherever our Lord<sup>azwj</sup> so Desires, in the world and the Hereafter, and soon Allah<sup>azwj</sup> the Exalted would Offset it from what has hit them’.

ثُمَّ عَفَا عَنْ مُضَرَ وَ قَالَ: «اللَّهُمَّ افْرِجْ عَنْهُمْ» فَعَادَ إِلَيْهِمُ الْخِصْبُ وَ الدَّعَّةُ وَ الرَّفَاهِيَةُ.

Then he<sup>saww</sup> pardoned (the clan of) Muzar and said ‘O Allah<sup>azwj</sup>! Relieve them!’ So there returned unto them, the fertility (productivity of the land), and the well-being, and the prosperity.

فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فِيهِمْ يُعَدِّدُ (عَلَيْهِمْ نِعْمَةً): فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ. الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَ أَمَنَهُمْ مِنْ خَوْفٍ.

And that is in the Words of the Mighty and Majestic, Recounting His<sup>azwj</sup> Bounties upon them: **So let them worship the Lord of this House (Kabah) [106:3] Who Feeds them from the hunger and Secures them from the fear [106:4].<sup>8</sup>**

ابن شهر آشوب: روي أن النبي (صلى الله عليه و آله) قال: «اللهم العن رعلا و ذكوان، ألهم اشدد وطأتك على مضر، اللهم اجعل سنينهم كسني يوسف».

Ibn Shehr Ashub –

It has been reported from the Prophet<sup>saww</sup> having said: ‘Our Allah<sup>azwj</sup>! Curse Ra’ala and Zakwaan! O Allah<sup>azwj</sup>! Intensify Your<sup>azwj</sup> Crushing upon (the tribe of) Muzar! O Allah<sup>azwj</sup>! Make their years to be like the years of (drought of) Yusuf<sup>as!</sup>’

ففي الخبر أن الرجل منهم كان يلقي صاحبه فلا يمكنه الدنو، فإذا دنا منه لا يبصره من شدة دخان الجوع، و كان يجلب إليهم من كل ناحية، فإذا اشتروه و قبضوه لم يصلوا به إلى بيوتهم حتى يتسوس و ينتن، فأكلوا الكلاب الميتة و الجيف و الجلود، و نبشوا القبور، و أحرقوا عظام الموتى فأكلوها، و أكلت المرأة طفلها،

It is in the Hadeeth that the man among them will be meeting his companion and will not be able to approach him. And if he approaches him, will not be able to visualise him due to the intensity of the smoke and the hunger, which will come to them from all directions. And if they were to buy (food) and capture it, they will not reach with it to their houses until it decays and rots away. So they will eat the dead dogs, and the carcasses, and the skins, and they will be digging up the graves and burn the bones of the dead in order to eat these, and the woman will eat her young child.

و كان الدخان يتراكم بين السماء و الأرض، و ذلك قوله تعالى: فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ.

And the smoke would be seen from the sky to the earth, and these are His<sup>azwj</sup> Words: **So watch out for the day the sky would come with evident smoke [44:10] Overwhelming the people. (They would say), ‘This is a painful Punishment! [44:11].**

فقال أبو سفيان و رؤساء قريش: يا محمد، أ تأمرنا بصلة الرحم، فأدرك قومك فقد هلكوا فدعا لهم،

So Abu Sufyan and the elders of the Quraysh said, ‘O Muhammad<sup>saww</sup>! You<sup>saww</sup> are ordering us for maintaining the ties of kinship, but I see you<sup>saww</sup> that your<sup>saww</sup> people have perished, so supplicate for them’.

و ذلك قوله تعالى: رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ، فقال الله تعالى: إِنَّا كَاشِفُوا الْعَذَابَ قَلِيلًا إِنَّكُمْ عَائِدُونَ، فعاد إليهم الخصب و الدعة، و هو قوله تعالى: فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَ أَمَنَهُمْ مِنْ خَوْفٍ.

<sup>8</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 287

And these are the Words of the Exalted: ***Our Lord! Remove the Punishment from us, we are Momineen!*** [44:12]. So Allah<sup>azwj</sup> the Exalted Said: ***We would be Removing the Punishment a little, (but) you will be returning (to evil)*** [44:15], so there would return to them their richness, and their complacency, and these are the Words of the Exalted: ***So let them worship Lord of this House (Kabah)*** [106:3] ***Who Feeds them from hunger and Secures them from fear*** [106:4].<sup>9</sup>

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<sup>9</sup> المناقب 1: 82 و 107 «نحوه»، البحار 16: 411 / 1.