

# Surah **Alaq** [96] [The Hanging Blood Clot] – Miracle Dream Tafseer

– Nouman Ali Khan

This Surah has a similar theme to the Previous Surah (surah at-Teen).

In the previous surah - Allah honored the human being by mentioning that man is created in the best form.

In this surah 'Alaq, Allah tells us how man rebels (yatgha) - even though he is given such high potential.

Parallels between surah at-Teen and 'Alaq:

In at-Teen: KhalaqNa al insan - We created Insan/man. - 1st person speech - signifies closeness (because in that surah, Allah tells how He made human in the best form.)

In this surah - aladhee khalafa al insan - He who created man. - 3rd person speech - signifies some distance (because in this surah, Allah tells us the lowly beginning of the human, and He will tell us how man rebels against Him and Allah's Messenger.)

- Iqra' wa rabbuk al Akram - Recite, and your Lord is the Most Generous (ayah 3) - Allah ascribes Nobility to Himself in this surah - Akram - the best Noble.

In the previous surah, the great Messengers' of Allah's nobility (kareem) as the best people of humanity was being described.

- In this surah, Allah tells us a little bit more how the human race is created in the best form / ahsani taqweem (a tafseer of the ayah from the previous surah).

The 'Aql [Intellect] hadeeth;

Cited by Raghīb al Isfahānī;

*Ma khalaqallahu khalqan akrama alayhi min al 'aql. (hadith)*  
"Allah did not create a creation more noble than the 'aql/intellect."

One of the things that makes the human so noble is the fact that Allah blessed him with an intellect.

Allah describes in this surah what the intellect allows man to do;

Use the pen.

Understand what Allah has taught man of what he did not know.

Activities of the intellect.

In the previous surah, Allah tells us we are created in the best fashion, and now He is telling us what humans can do - which no other animals can do perfectly. Your ability to learn and implement what Allah taught you.

- at-Teen - thumma radadnahu asfala safileen - Allah rejected him because he became the lowest of the low.

Alaq - Allah tells us how he became the lowest of the low. Allah tells us in this surah the psyche/mindset of the one who turns into the lowest of the low.

- towards the end of the surah at-Teen;

what kind of wretched person would lie against you (O Muhammad)?

Allah answers that in this surah by telling us about the wretched person (Abu Jahl) who lied against the message given to Prophet Muhammad.

- Last ayah of at-Teen. Allah tells us that He is the wisest of Judges.

In this surah ('alaq), Allah tells us that His judgment against the one who rebels and prevents His slaves from prayer. (ayah 15-16).

- Allah tells us that He is the Wisest of the Wise (ahkam al hakimeen) in the last ayah of at-Teen.

In the beginning of this surah, He tells us to recite Iqra' - the Qur'an, to recite His wise aayaat/verses, so that we benefit from His wisdom.

- Emaan and 'amilus-salihaat (at-Teen)

when you do good - your emaan increases.

And when you have emaan, doing good deeds increases it;  
'Alaq: wasjud waqtarib [last ayah] - prostrate and get closer (to Allah).

- This surah is specific, the previous was more general:

i.e. i: Allah's Messenger is specifically being spoken about here, before it was general.

ii: Allah told us He created the human in the best form (at-Teen). Now He tells us how He created with details (min 'alaq).

iii: Allah told us the human can go to the lowest of the low, now He tells us a specific example of how someone went low.

iv: what kind of person would reject you (O Muhammad) - at-Teen.  
Here the details of (Abu Jahl's) rejection are mentioned.

#### Introduction of the Surah:

Before the coming of Allah's final Messenger, the world was living in times of darkness and oppression. Prophet Jesus was the Messenger of Allah sent before to the Jews, which was about 600 years earlier before the declaration of Prophethood of Muhammad, the Messenger of Allah (sal Allah alaihi wasalam).

So for 600 years mankind is in darkness, when suddenly - Allah brings a light which will shine over the Earth and remove its darkness.

The reason why we mention this is because alot of scholars say that this is the first surah to be revealed (its first 5 aayaat). Although there are a few other scholars who say that surah Mudathir, or surah al Fatiha were the first surahs' to be revealed. But there is a way to reconcile all these opinions as we discuss the surah later on insha' Allah.

But generally most scholars say that the first 5-6 aayaat in this surah are the first to be revealed to Muhammad, the Messenger of Allah (sal Allah alaihi wasalam / peace and blessings upon him).

A long narration in Sahih al Bukhari and Muslim, where Aa'isha asked the Messenger of Allah how did revelation begin.

quote hadith:

The following was before seeing the Angel or knowing the Qur'an;

subh - just as he was sure the sun rised that day, thats how clear his dreams came true.

Khala - solitude

tahannafa - ward/wash sins off yourself (he wanted to remove the evils of society from himself).

He was alone and thinking, but what was he actually thinking about?

Who created me? What is the purpose of life?

Other scholars say; Allah's Messenger was already a human right activist [research Hilf ul Fudul - the Pact of Benefit].

This is proven through the statement of Khadija, who said to him; you help the orphan, oppressed, needy etc.

Allah's Messenger would wish that he could get rid of humanity's problems, because no matter how much he tried to support the oppressed - the corruption in society only increased.

So Allah gave him a message which would provide a perfect guidance as a connection between Allah and His slave, and the perfect guidance between man and society.

An arabic saying; "A true compliment is what comes from the enemy."

Michael Hart; He was truly the only one successful in both the secular and religious sphere.

People who affect society as a whole:

Philosophers: These people attempt to provide solutions for humanity. I.e. Communists, Democrats etc. They say they came up with the ideas with their own thoughts. These people are usually arrogant.

Messengers: Solutions to better humanity, from God. These are the most noble and humble people.

1- The first intellect is the knowledge of the senses (5 senses).

2- Inferred knowledge - i.e. Seeing smoke probably means fire.

3 - Knowledge of the heart (in the Soul). Intuition, 6th sense, higher sense of awareness etc. I.e. Istikharah prayer, true dream etc.

3b: Revelation (wahy) comes to the Messengers' upon their hearts.

The philosophers do not have this type of knowledge.

'ala qalbika li takoona min al mu'mineen. (quran). - upon your heart so you may be of the believers.

## **Ayah 1:**

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Iqra/ bi-ismi rabbika allazhee khalaq

Recite in the name of your Lord who created -

iqra' bismi rabbika aladhee khalaq

This is one of the surahs' which begins with a command.

Allah's Messenger was in the Cave of Hira in seclusion, and suddenly Angel Jibreel comes and holds Allah's Messenger tightly and says "Iqra'!"

Allah's Messenger replied;

"maa ana bi qari" - which means - I am not a reader. Or it can also mean; What shall i recite?

Angel Jibreel again held him tightly and said; - Iqra!

Allah's Messenger replied the same words.

Angel Jibreel again said Iqra'!, and he held him so tightly that he thought he was about to die (this tight holding might have shown Allah's Messenger that he is not dreaming or imagining, but it is real).

So Allah's Messenger said;

fa maa dha aqra'? Then what shall i recite?

And Angel Jibreel recited the first 5 or 6 aayaat of surah 'Alaq. And these aayaat were preserved in the heart of Allah's Messenger. (ka anahu maqtooban 'ala qalbi)

The Messenger of Allah was really afraid, he went running home to his wife Khadija. He asked that a blanket be put over him and told her that he was afraid. Khadija then reassured him that he is not going to be harmed because he helps the weak, the orphan and the oppressed.

Iqra'! Read!

Allah is telling the masses who are unread to read. So the Arabs who were predominantly illiterate people became the leaders of the greatest civilization which encouraged the high class, and lower classes equally to become literate, and become the most knowledgeable of civilizations in the world.

We developed the modern universities. The PHD system in Universities today developed from the Ijaazah system of the Muslim past. The maths education spread amongst Muslims like no other. High academics and research developed into complex fields by Muslims, and was not just 'passed on from the Greeks' as some misinformed intellectuals are mistaken to believe. Rather, Muslims had over 1000 years of advanced civilization (from 700 CE - 1700 CE - ironically this part in history is ignored in Western timelines - which attempt to show the advance of mankind from Dark Ages to Light.)

The Qur'an which was not compiled in a collected Book form in the life of Allah's Messenger (it was memorized and written on different materials by his companions) - became the most influential Book in the World since it's time in history. It became the Mother of Books (Um ul Kitab), with it being the most discussed Book since it's time.

A book which would have thousands upon thousands of books around the different continents on the Earth, all quoting this one Book.

In the Christian [Catholic] tradition, one of the ways the altered Bible was allowed to be promoted was only through the Pope reading it to the masses. The normal people could not recite it, and the companions of Jesus who had the real Injeel would be burnt alive with their real Books.

The Protestant movement rebelled from this group and said the normal people should be able to read it too.

This is why the Protestant's have Bible Study and the Catholics do not.

The same is in other religions like Hinduism where the Brahmin's can only recite the holy book, and the lower castes cannot.

At the time of the sending of the Qur'an, reciting the holy books yourself was unheard of. "Do you want to connect directly to God yourself?" They made religious knowledge classified so that they could interpret it their own way without anyone questioning their ideas of wanting control.

They can't say 'whats your evidence?'

We were a culture which would read our books for ourselves without an official infallible authority except the Messenger of Allah himself.

The hindus had an official group of people who claimed to be infallible in their decision making;

Hindus had Pundits

Christians had Clergy (in the Vatican)

Pharoahs' of Egypt had the Pharoahs' who claimed to descend from the gods - implying they have the right to legislate and no-one can question their rules.

Islam came and told us that the only ones between us and Allah/God, are the humble Messengers who are telling you to read for yourselves, and to depend on Allah alone. This changed the entire understanding of religion.

Iqra' bismi Rabbika

Read..

bismi Rabbika:

Meaning, either;

1- Read the Name of your Master (i.e. bismillah ar-Rahman ar-Raheem)

2- Read what has been revealed to you from your Master.

Allah's Messenger would fulfill this command throughout his life (for the remaining 23yrs) since the Day he got this command. So he would recite the Qur'an revealed to him to the people.

3 - Read with the support (bi) / help of your Lord.

4- Read in the Name of your Master.

when you recite - you are making the people know that the Qur'an is Allah's words (by saying the basmallah at the beginning). It is not the words of Prophet Muhammad nor Angel Jibreel. So you are not rejecting the words of him, but you are rejecting the words of Allah, your Lord/Master.

5 -

1- Allah spoke the Qur'an and recorded it in the Lawh al Mahfoodh (Book form)

2- Speech - Recited by Jibreel - to Allah's Messenger, who recited it to his companions.

3- Compiled as a Book (by his companions - by Uthman bin Affan and Zayd bin Thabit - the copy is preserved today in Topkapi Museum, Turkey).

A Book however, is different to speech. So Allah chose to reveal it in speech form.

Differences Between Speech and Book Format:

The way I speak is not the way I write.

You make mistakes in speech, but books are edited and grammatically edited for formality.

The Messenger is given the Book (of Qur'an from Lawh al Mahfoodh) in speech form. So Allah is telling His Messenger to Iqra' (Read) - just like he is reading/reciting off a book.

This is what shocked the 'Arabs. 'How can he speak so grammatically and perfectly without mistakes, and without reading from a Book?'

Even those who disbelieved had an argument that maybe he is getting it written down by somebody. But how could he read if he was illiterate?

(you did not read any books before this, nor did you write with your hand before this - ..yameenik (quran))

"it is He who sent a Messenger to the unlettered (Umiy).. " (surah jumu'a)

Umiy [= illiterate] - Mother - you do not know how to read or write, the same way you did not know the day you were born from your mother.

an-Nabiy al Umiy.. (quran).

wa ma yanttiku 'alal hawa (surah najm) - he does not speak of his own desire.

So Allah's Messenger does not recite for his own fame, but for Allah's sake.

Rabbika aladhee khalaq  
the Master who created

al Aloosi in Rooh al Ma'ani:

Allah attributed his Mastery/Lordship over His attribute of Creating, because of his acts - this establishes His authority over what He has made.

So whatever He does with it is His choice. He has full rights over it.

Created = He has full rights over you more than anyone else, since He owns you.

This is a continuous pattern in the Qur'an, creation is associated with Rabb (Master). [see Zukhruf etc.]

Allah's Messenger would be bullied by the people now for calling them against the polytheistic religion of their fathers to Allah's way. He had hardly any political power because he was an orphan, and his own uncles were his worst opponents, so even his powerful tribe could not support his message. All he was in the sight of people is that he is an honest businessman.



So Allah tells him; Read with the Name of your Master. So the people know that you are not saying they are your own words.

The Power will come from Allah, and know that Allah is the One who created them too.

aladhee khalaq - who created...

created what? It is mutlaqan = what He created is not specified, so it can refer to Him having created everything.

## Ayah 2:

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

*Khalaqa al-insana min AAalaq*

Created man from a clinging substance.

khalaqaq insan - created man. Allah has described that He has created everything, and even more specifically - the human.

min (from) 'alaq;

'alaq - 'aliqa - to cling and to hang off.

The sperm reaches the egg, and hangs off it. This is studied in modern embryology, and was not known at the time of Allah's Messenger in such detail.

'alaq - a clot of blood, more literally a piece of wet sticky fluid which hangs off something. Like mu'allaqa - that which hangs off.

That term is also used for marriage, when the husband has a wife but he isn't treating her fully like a wife. So she is stuck to you, but left Hanging on in the marriage.

Allah says;

We will show them our signs in the universe and in themselves until they are sure it is from us (quran/fussilat?)

hattaa yatabayina lahum ul haqq.

When Allah mentions the creation of the human being, He does that for 3 purposes.

nutfa amshaj

salsaal

teen

1 - Ressurrection. The One who can make you from a fluid can easily bring your body back to life.

2- This fluid which seemed worthless turns into such a complex being which has the potential to rule the entire world.

When things have high capabilities should do high levels of good purpose. This shows the higher purpose the human was made for.

3 - To humble the human. You were a liquid which was worthless and your parents wanted to wash it off their clothes quickly. So your high positioned job/looks/wealth/status should not make you feel so arrogant.

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### **Ayah 3:**

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

*Iqra' wa Rabukka al Akram*

Recite and your Master is the Most Noble.

So we see Allah describes the lowly origin of man, then He describes Himself as the Most Noble.

Karam in arabic is something which should be respected for what it is. So us being a lowly clot of blood is not honorable, but Allah is truly honorable. It is Allah who honored us.

karamna bani Adam (quran)

Iqra' - Allah's Messenger is being encouraged a second time to Read again. Allah is enobling His Messenger again by telling him to read. This is because Allah's Messenger will be insulted many times by the disbelievers, so he has to be reminded that he is reciting for Allah - who is the most Noble and honorable. And by Allah choosing him for the reciting of His message - He has honored him above the rest of mankind.

## **Ayah 4:**

الَّذِي عَلَّمَ بِالْقَلَمِ

*Alladhee AAallama bilqalam*

Who taught by the pen -

the One who taught by means of the Pen.

1- Hadith; awalu man khalaqallahu qalam, fa qaal Allahu uktub.

The first thing Allah created was the pen, and He told it to write...

2 - All knowledge we have in the world today is due to someone writing knowledge and passing it onto the later generations.

Allah has said Iqra' (Read) twice, and He has said 'Alam-ma (learn) twice. This is a strong emphasis on Reading and Learning and gaining knowledge for humanity.

He has also mentioned Qalam (the Pen), which signifies writing knowledge you have Learnt ('Alam-ma). This knowledge will then allow people to Read (Iqra') that knowledge to benefit themselves and humanity and future generations.

Allah swore by the Qalam [the Pen and what it writes] in surah Qalam (68:1). Which shows its greatness in the sight of Allah.

The pen is a means of preserving knowledge, and this is why He honors it, and He makes His angels preserve records of our actions through the use of the Pen.

hadith; man salaka tareeqan yaltamisu bihi 'ilmun sahala lahu Allahu tareeq al jannah (whoever takes up a path in which he is trying to gain knowledge, Allah will make the path to Paradise easy for him).

hadith 2: khayrukum man ta'alamul qur'an wa 'alamahu - the best of you are those who learn the Qur'an and teach it.

Learning the Qur'an is the Sunnah of Allah's Messenger. Teaching the Qur'an is not just the Sunnah of Allah's Messenger, but also Allah's Sunnah. ('alama ul qur'an - Surah Rahman).

Qalam - Allah alluded to the fact that Allah taught the human the Qur'an, but He guaranteed it will also be penned / documented.

## Ayah 5:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

AAallama al-insana ma lamyAAalam

He taught the human what he could not know/did not know.

Similar to the ayah:

Wa 'alamka ma lam kuntum ta'lam (quran) - He taught you that which you did not know.

The 3rd type of knowledge mentioned earlier could not be learnt through the intellect alone like Philosophers claim.

This knowledge was the Revelation (wahy).

Allah's Messenger was the first student of this knowledge, and then the teacher who conveyed it to mankind.

'ilm, qalam, iqra' - these are the last words you would associate with an illiterate person who cannot read or write.

This Ummah became so enlightened, that Europe [who fell into the Dark Ages] - had to travel to the Muslim world, to learn their own history (this is because Muslims had translated their history books into Arabic, but their own Christian priests had ordered the burning of their own books during the Dark Ages era in Europe).



tughyan - you know your limits but you purposely break past them.

tughyan ul maa' - water when it comes out of its limits and floods the land.

Allah is Merciful and honors the human, yet man rebels.

Rab - Master.

taghiy - someone who rebels - one who does not want an authority to place rules upon him.

This ayah gives insight to;

- why people don't want to accept Islam.

The ultimate result of ignorance is rebellion. The most rebellious of people are those who don't read, who don't have knowledge.

## Ayah 7:

أَنْ رَأَى اسْتَغْنَىٰ

an-ra'aahus-staghna

Because he sees himself self-sufficient.

the real phrase should be in an arabic sentence;

Li ar-ra'aahu istaghna

That he assumes that he is free from need.

He rebels because he thinks he doesn't need anyone.

Allah inspires the human to know fujooraha wa taqwaha (surah shams).

So when the human does bad, he knows its bad. But why does someone do something bad?

Because you think you're going to be punished.

If you were totally independent, you wouldn't think about anyone else but yourself.

So Allah is telling us that the root cause of human rebellion is because he thinks he is free of need, he does not need anyone / does not want anyone to place laws upon him. (astagha - mentioned in surah layl)

Ash-Sha'rawi: There are 2 types of laws;

Physical laws and Moral laws.

Physical laws: include gravity will pull you down onto Earth's surface, fire will burn you. Drive slowly because there is a sharp corner/bend etc. These laws people respect because we have to live with them.

Moral laws: include the enjoining of good and forbidding of evil, not harming the weak etc. These laws - people do not always respect because they do not see the consequence of their evil straightaway. This makes the person think he is free without consequence. The One who created both laws can punish you easily through the breaking of either of them.

Allah says:

in aladheena ya'kuloona.. Fi butoonihim naara. (those who eat the wealth of the orphan are placing fire in their stomachs). (quran surah nisa)

The person who eats the wealth of the orphan might think he is free because he can't feel fire in his stomach. But in the next life, he will be punished with that punishment.

Most people follow the physical laws, but who stops the moral laws (like having shame, modest and respect) from breaking? The next ayah;

## **Ayah 8:**

إِنِّإِلَىٰ رَبِّكَ الرَّجْعَىٰ

*Inna ila rabbika arrujAAa*

Indeed, to your Lord is the return.

surely to your Master is the return.

Until you're convinced that you have to return to someone Greater than you, that your deeds are written - then you will not stop your shamelessness.

There are some people - the masses - who will stop evil so they are removed from the punishment of the Hellfire, and the highest level are those who do good - solely for the pleasure of Allah.

The One who does not want to disappoint their Master, the same way you do not want to do something embarrassing, and someone records it and your parents watch that. Look how humiliated you would feel.

You would stop doing it - even if you want to - out of shame for that loved one.

Phase 3:-

This part will talk about Abu Jahl - who is being referred to in the upcoming aayaat.

Abu Jahl is different to two other disbelievers;

Abu Lahab  
Waleed ibn al Mugheera  
Abu Jahl

These 3 are the famous celebrities, and Abu Jahl is most liked and recognised by the polytheist Arabs in 'nobility.'

This is because Abu Lahab was a coward who did not participate in Badr out of fear of being killed.

Abu Jahl encouraged harm against Allah's Messenger and also fought against Allah's Messenger in war, and got killed in Badr as a result. So when he was dying, he said to Abdullah ibn Mas'ud - "Cut me here on the neck, so when they see my severed neck, they know it was a tribal leader who got killed." He had a lot of arrogance and pride within himself.

He was very generous, Abu Lahab was very cheap.

Waleed ibn al Mugheerah was in between. He was a strategist, and he thought that he could make the Messenger of Allah compromise in his message.

This is discussed in surah Qalam and Mudathir.

Abu Lahab was mentioned in Surah Lahab/Masad.

Abu Jahl was mentioned in this surah.

Allah's Messenger prayed that Allah guides one of the two 'Amr's (Umar bin al Khattab, or Amr bin Hisham [Abu Jahl]). This means that Allah's Messenger saw something good in him, and if he did become Muslim - he would bring a lot of good and honor to the Muslims. Out of the two; Umar bin al Khattab became Muslim.

The words in the hadith signify; if he (Abu Jahl) had accepted Islam, he could have been like 'Umar in his greatness and benefit (of being the 2nd best man after the Prophets' of Allah).

Allah said in surah at-Teen:



inna khalaqna al insan fee ahsani taqweem

thuma radadnahu asfali safileen.

Abu Jahl was made in a perfect form, with characteristics of the greatest people on Earth (loyalty, manhood, strength, honour, perseverance etc.) however - he was rejected to the lowest of the low for using all these great characteristics for disbelief / polytheism and oppression.

Abu Jahl actually liked the message of Allah's Messenger.

It's reported in the Seerah of Ibn Is-haq that; Akhnas bin Shuraiq, Abu Jahl and Abu Sufyan bin Harb (al Umawi) [before he became Muslim] approached the apartment of Allah's Messenger during the night.

Allah's Messenger was reciting the Qur'an in Tahajjud / Qiyam al Layl (the Night prayer) - and all of them went secretly to listen to it.

Then they sneaked back, and caught each other - what are you doing they asked each other? They gradually all admitted they were secretly listening to the Qur'an.

They promised they would not come back, but surprisingly the next night they caught each other secretly again.

This happened again the following night the day after.

They finally promised not to come here again, otherwise the youth might find out and the honour of their tribe will be discredited (since Banu Umayyah [the tribe of Abu Jahl and Abu Sufyan] always competed for power with Banu Hashim [the tribe of Prophet Muhammad].)

So Akhnas bin Shuraiq later on asks Abu Sufyan what he thinks about the Qur'an. Abu Sufyan tells that he believes its the truth. So they go to Abu Jahl and ask him what he thinks about the Qur'an, so Abu Jahl replies;

"Ofcourse it's the truth. We're Banu 'Aamir (from Banu Umayyah), whenever they fight, we fight, whenever they're generous, whenever they do good, we do good.

Now one of their people have these words (the Qur'an), we will never get words like this.

If we accept him as a Messenger, Banu 'Aamir loses forever.

He had the exact same characteristics as 'Umar, but what destroyed him? Arrogance. Just like Iblees/shaytan's arrogance destroyed him.

Both 'Umar and 'Amr (Abu Jahl) had nationalism and tribalism before Islam. The main difference however is that Abu Jahl had an Ego which prevented him.

People are able to get rid of their nationalism, however - it is harder to remove the Ego

personally, and requires effort to humble yourself to a truth.

We find many examples;

He was sitting in the Haram (Masjid al Haram in Makkah). He saw Allah's Messenger praying there because he was commanded to do so by Allah. [he did not pray towards the Ka'bah, rather he prayed in the direction of Bayt al Maqdis (Masjid al Aqsa in Jerusalem) - following the example of the earlier Prophets'.]

Abu Jahl sends one of the thugs from his group, the worst among them - 'Uqba, who went to get camel intestines and place them on the back of Allah's Messenger whilst he was in prostration/sajdah.

It is so heavy that Allah's Messenger cannot raise himself from sajdah/prostration. Abdullah ibn Mas'ud - who is narrating the hadith - says he was so scared to do anything to help (he was of the low class in Makkah society then) - so Fatima, the daughter of Allah's Messenger came - and she was only a child - to remove the intestines off the back of her father (sal Allah alayhi wasalam).

There were 7 of them thugs.

Allah's Messenger then got up and prayed against them;

Allahumma alayka bi Quraysh. (Oh Allah, it is upon you [to deal] with the Quraysh)..

Then he named them one by one.

And those were the exact 7 people who were killed brutally in Badr, including Abu Jahl himself.

At another time, Abu Jahl saw Allah's Messenger standing in prayer. Abu Jahl told 'Uqba to get a shawl/cloth, and pull it around the Messenger of Allah's neck so he would choke, maybe even till death.

Another time, Abu Jahl said to Allah's Messenger; "If i see you praying here again, I will stand on your neck and crush it."

A few days later, Allah's Messenger is praying again at the Haram. Abu Jahl is with his thugs again. And if he doesn't do anything now, his thugs will ask him why he isn't fulfilling his threat. So Abu Jahl approaches Allah's Messenger and is about to stand on his neck (while he is in sajdah/prostration). Suddenly he raises his hands like he is trying to push something away, and begins to walk backwards out of fear.

His thugs ask him what he's doing, and he tells them that he has seen a ditch full of fire, and a terrifying creature - and I moved back.

Ayah 9-10 of this surah were revealed concerning these events.

### **Ayah 9:**

أَرَأَيْتَ الَّذِي يَنْهَى

*Araayta allathee yanha*

Have you seen the one who forbids

### **Ayah 10:**

عَبْدًا إِذَا صَلَّى

*AAabdan idha salla*

A servant when he prays?

Did you see the one who dared to forbid a magnificent slave when he prays?

'abd in the Qur'an when referring to Allah's Messenger refers to Allah honoring His Messenger as the perfect slave and worshipper of Allah.

al Alooosi: The one praying is Allah's Messenger and the one forbidding the prayer is the cursed (la'een) - Abu Jahl.

### **Ayah 11:**

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ

*Araayta in kana AAala alhuda*

Have you seen if he is upon guidance

ra'aa - "i see" - i understand with insight.

ara'ayt - did you 'see' - if he had (Abu Jahl) been committed to guidance.

'ala - upon = committed.

Allah's Messenger did used to think - if Abu Jahl did become committed to guidance. That is why he prayed to Allah for his or 'Umar's guidance.

## **Ayah 12:**

أَوْ أَمَرَ بِالتَّقْوَىٰ

*aw 'amar-ra bit-taqwa*

or commands with God consciousness/fear of God/Allah.

Did you 'see' - if he had commanded (people) with fear and awareness of Allah?  
But rather he made himself the lowest of the low instead, enjoining the people to evil.

## **Ayah 13:**

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ

*Araayta in kadhdhaba watawalla*

Have you seen if he denies and turns away -

Did you see if he chose to lie against you and turned away.  
If he had turned good, how much benefit he would bring good.  
If he turned bad, how much destruction he would have brought upon himself.

ara'ayt - Did you see.. This show's the great insight of Allah's Messenger, and it also encourages the Muslims to have insight and think about the consequences of peoples; belief and disbelief, good/bad etc.

Ara'aahu astaghna - he sees himself self sufficient.

## **Ayah 14:**

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرِي

*Alam yaAAalam bi-anna Allaha yara*

Does he not know that Allah sees?

alam ya'lam bi ana Allaha yaraa - does not know that Allah is watching him.

He thinks he is violating the Messenger alone, but Allah is watching his actions. Even polytheists believe in a Main God. But Abu Jahl is so evil, he has even ignored that Allah/a God is watching him.

This is the attitude of someone who has become so evil; so the victim might say; for God's sake! So the criminal who is extremely evil will not even think twice about the plea of this person to fear God.

Maryam when approached by a man (Angel Jibreel in human form to give her the good news of a son - 'Eesa/Jesus) - she said; 'Aoodhu bir-Rahman in taqiyya (i seek protection with the Merciful (Allah) if you fear Him).

Relation between Knowledge (first passage) and the Arrogant Denier (second passage.)

iqra', qalam.

ignorant, arrogant, rebellion, all these are attributes used to describe the denier.

What we learn is that knowledge should bring humility / humbleness.

Shaykh Waliyullah ad-Dhahabi: When a tree has more fruits, its branches come down.

More fruits of knowledge should make you lower yourself like the branches.

ina ma yakhsha' allah min 'ibadihee 'ulama (quran) - those who have humbleness to Allah (out of fear of Him) - are the 'ulama [people of knowledge]

Knowledge should bring you humility.

Rejection of this knowledge in effect will make you arrogant.

When you humble yourself for Allah's sake - He raises you in ranks.

If you put yourself up in rebellion and arrogance - Allah humiliates you.

This is a profound reality.

Finally - the rejectors Ignorance is shown, when Allah says;

A lam ya'lam - does he not know?

So Allah honors the believers by hinting that they are those who are taught by Him. And He humiliates the rejector disbelievers, saying a lam ya'lam - Does he not know..?

This shows that knowledge of Allah is true knowledge, and those who do not know who Allah is are truly ignorant.

Finished Alaq2 0.29.00

Part 1 Summarised:

The first word revealed in the Qur'an is Iqra' (Read). 'Alam-ma, and qalam (pen) is also mentioned, signifying learning and writing.

This is Central theme of the first passage of this Surah.

Allah has taught knowledge 'maa lam ya'lam' - that he (man) did not know. So what kind of person would refuse to learn this type of knowledge?  
Allah tells us who this type of person is in ayahs' 6 and 7.

Who would turn away from such a treasure of knowledge? The human himself attempts to rebel. Why? Because knowledge causes the human to submit, but this person is rebellious, thinking himself self-sufficient.

Allah said in the 1st ayah; Iqra' bismi Rabbik.. Which means that the Master/Rabb is the Owner, so you have to submit as a slave.

So now the human rebels. He has (istighna). If I have lived life without the guidance, then why do I need it now? He thinks he doesn't need the guidance.

So Allah replies to that mindset; surely to your Master is the return - Ayah 8.

Everytime the 3rd person is mentioned in this surah - it addresses other than Allah's Messenger.

Everytime the 2nd person is mentioned - Allah's Messenger is mostly being referred to. Except in one ayah (ayah 8) - where the human is being spoken to.

This psychological technique is really powerful because in the aayaat/verses before, 3rd person is being used (ayah 6-7 ), until suddenly 2nd person is used - to shock the person and make them realise that the 3rd person was actually being referred to as them. I.e. Man transgresses, thinking he is self sufficient (the human naturally will blame someone else for their evil, but suddenly).. to YOUR Master is the return. (the person realises that Allah is talking about you as being of them people too).

2 areas have been discussed in this Surah:

- 1- Importance of Knowledge
- 2- What type of person turns away from this knowledge.

Upcoming part:

3- When you don't accept this knowledge - you're ignorant. So what does your ignorance lead you to doing?

So the remaining aayaat in this surah are discussing Abu Jahl.

It's interesting because Jahl means Ignorance [Abu Jahl = the one of Ignorance]. So they are the aayaat of knowledge before, and now they are discussing his ignorance.

Abu Jahl was called Abul Hakam (the one of Wisdom) by the Arabs, however - due to his rejection of the true knowledge of Allah - Allah's Messenger named him Abu Jahl. And that's what he has been remembered by through history.

Abu Jahl would harm Allah's Messenger by telling the worst of them to throw camel entrails/intestines on the back of Allah's Messenger whilst he was praying in the Haram in Makkah. He would also attempt to choke Allah's Messenger by standing on his neck in prayer, and he even once intended to throw a boulder ontop of Allah's Messenger while he was praying. His murder attempts however were not successful, and the praise is for Allah. (quote Ibn Kathir tafseer).

Part 4: - The Consequences of Rejecting the Knowledge:

kal-laa - No!

if he (3rd person is used for tab'eed - distancing). Allah distances His self from Abu Jahl, and warns Abu Jahl by giving reassurance to His Messenger. So now, Allah is talking to His Messenger.

Ayah 5: Taught man which he knew not.

The criminal needs to know that Allah is watching. The only reason he does crimes is because he thinks he can escape security cameras etc. The only thing that would prevent him from his crimes is knowing that someone more powerful is watching him.

alam ya'lam bi anAllaha yaara - does he not know that Allah is watching? (ayah 14)

The one who is engrossed in sins, Muslim or nonMuslim. What needs to be repeated to them over and over again till it impacts their heart? "Don't you know that Allah is watching?"

When you do something indecent, and someone tells you that your dad was watching, or that your boss was watching. How do you react? You're regretful aren't you?

alam ya'lam bi anAllaha yaraa? (ayah 14).

Even that knowledge he (Abu Jahl) rejects.

## **Ayah 15:**

كَلَّا لَئِن لَّمْ يَنْتَه لَنَسْفَعًا بِالنَّاصِيَةِ

*Kalla la-in lam yantahi lanasfaAAanbinnasiya*



No! If he does not desist, We will surely drag him by the forelock -

kal-laa - No!

if he dares to continue, still doesn't stop..

(la in - tawqeed and ighra (warning))

la Nasfa'an bin-naasiyah.

We will certainly Grab him and drag him by the forelock.

naasiyah - forelock - the area of hair above your forehead.

Normally animals are grabbed by the forelock, from the front, when the master is angry with the animal.

We will grab by the forelock

Allah did not say la nasfa'ana HU bin-naasiyah (We will grab HIM by the forelock).

Rather - We will grab by the forelock.

Its understood, Abu Jahl is not worth mentioning in the same sentence of Allah's mention.

This forelock was the place of 2 things:

1 - Your pride and dignity. (people would wear emblems or turbans on this part of the head as a sign of honour).

2- the Mind and knowledge.

Abu Jahl was astray from Islam due to the 2 above reasons;

Ignorance and Arrogance. His ignorance to the message, and his arrogance which led to his rejection of it.

Allah will grab him by by his lying, sinful forelock.

there is an ayah of Sajda (prostration) later on in the surah. What do you put down in sajdah? Your forehead, especially the forelock area.

So in the end of the surah, Allah is telling his Messenger to put his head down (in prostration) for closeness to Allah, and even if Abu Jahl does not put his head down - then in the end, his

head will be dragged down into the hellfire. You will be brought down to your humility; either in this life or the next.

Tribe of Tay'a defined the word Naasiya - The block of hair in front of the head.

Surah Rahman - nawasi is used to refer to the the same definition.

If he doesn't stop - Then We will for sure punish him. (the first part is an 'if' - the second part is a surety - for sure he will be punished). You decide.

Nasfa'an - Safa'a - to grab something and pull something out so hard that it comes out of its roots.

Imagine your forelock hair being pulled out like that. Extremely painful.

afa man yamshee mukib-ban 'alaa wajhihee ahdaa (surah mulk).

Some Qur'an commentators say; People on Judgment will be dragged by their foreheads, others will be walking upright (the guided ones of this life). We ask Allah to make us of the upright ones, ameen.

Abu Jahl - when he threatened Allah's Messenger, he said;

"You make salah here one more time, I will crush your neck".

And the next time, he see's Allah's Messenger praying there again.

Keep in mind Abu Jahl was a big strong guy. And he had his thug companions with him too. Allah's Messenger not listening to him was a sign of dishonour for Abu Jahl.

So Abu Jahl was about to step forward when suddenly, he started to walk backwards out of fear.

The people asked him what he was doing. He said he had seen a ditch and something scary that was about to rip him apart.

kazm-ditch

Allah's Messenger said to Abu Jahl; bi ma tuhadithoonee? (what? Are you going to talk to me like that?).

Allah's Messenger was strengthened because Allah had given him these aayaat of reassurance.

So Allah said;

## Ayah 16:

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ

*Nasiyatin kathibatin khati-a*

A lying, sinning forelock.

Kaadhibah - lying.

He knew the Qur'an was true, but he kept on lying against it for untrue reasons (i.e. Pride and arrogance against the Messenger and the Message).

So even after Abu Jahl has attempted to harm the Messenger, the Messenger is not apologetic. Rather, this message actually humiliates Abu Jahl, labelling him a liar - a sign of humiliation amongst the Arabs.

So Allah is exposing to us that Abu Jahl knew in his heart that the Qur'an is from Allah, but he rejected it (lied against it) due to his tribal pride. This is why Allah calls his forelock a lying forelock.

akhnas bin shuraiq, abu sufyan, and abu jahl. They would all secretly go out at night and hear Allah's Messenger hear the Qur'an in Tahajjud/Qiyam al Layl (the night prayer). Then Abu Jahl admitted that he knew it was miraculouss, but he couldn't accept it - otherwise Banu 'Amr would be lower than Banu Hashim (the family tribe of Allah's Messenger) forever.

So Allah calls it a lying forelock.

khaati'ah - makes mistakes.

khata - mistake whose consequences you do not know.

He rejected the message and harmed the Messenger. He doesn't know the consequences of all that. 'What's the big deal?' kind of attitude.

The consequences really are the hellfire and an extremely painful punishment awaiting him.

## **Ayah 17:**

فَلْيَدْعُ نَادِيَهُ

*FalyadAAu nadiyah*

Then let him call his associates;

fal nad'u naadiyah  
Let him call his gang.

naadiyah - nadi - public place where there are many listeners.

So Allah is telling His Messenger to say these words;  
Bring your entire gang.

Now remember that the disbelievers don't believe Allah is saying these words; they think one man, Allah's Messenger is saying these words. It's an open challenge;

fal nad'u naadiyah  
Let him call upon his helpers.

Abu Jahl had alot of strong men in his gang who were experienced in war. All of them against one man who has no army.

## **Ayah 18:**

سَدْعُ الزَّبَانِيَةِ

sanad'u az-zabaaniyah:

We will call the angels of Hell.

zibniya - security guard. Zabaaniyah is the plural = security Guards.

zabana - to protect / guard something with force. I.e. Prison guards. So if something rebels, it will be attacked.

Really Soon We will call our security guards.

Security, soldiers.

Gangsters / thugs (of Abu Jahl), against a military security (of Allah).

And we know this did happen, when we look at the example when Abu Jahl tried to put a boulder or step on the neck of Allah's Messenger - then Allah's angels were about to crush him until he backed off out of extreme fear.

### *Tafsir al-Jalalayn*

سندع الزبانية ( الملائكة الغلاظ الشداد لإهلاكه كما في الحديث "" لو دعا نادية لأخذته الزبانية عيانا )

*We shall call the Zabāniya, the grim stern angels to destroy him, as [stated] in the hadīth, 'Had he called his council [of henchmen] together, the Zabāniya would have seized him right before his own eyes!'*

1 - knowledge

- who rejects knowledge

- behaviour

- consequences

- finally, the disbelievers animosity is a distraction to their work. Demoralising. So Allah disrefards Abu Jahl and says:

## Ayah 19:

كَلَّا لَا تُطِيعَهُ وَأَسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

*Kalla la tutiAAhu wasjud waqtarib*

No! Do not obey him. But prostrate and draw near [to Allah ].

kal-laa - no, not at all. Completely disregard it (this is what kal-laa implies). Leave Abu Jahl.

laa tutti'hu - don't succumb to him (his pressure.)

itta'a - follow / pay attention / to succumb / to yield to.

waSjud - make Sajdah (prostration). Don't be like Abu Jahl who will be dragged into hellfire in a sajdah position. Rather, prostrate and humble yourself in this life..

waQtarib - and you come close (qareeb - closeness) - to Allah.

Ayah 5 - taught man which he knew not.

The human could never have known how to get close to God except through the guidance which He sent.

There are people like this throughout history, they want to thank God, but they don't know how. So they made their own philosophies.

Even some Arabs would want this truth in the times of ignorance, so some would take their clothes off and dance around the Ka'ba, thinking they're getting closer to Allah.

People through history want to know what pleases God, and Allah is teaching us how to get close to Him.

He has taught insaan (man) that which he did not know.

And prostrate and get close (to Him).

It becomes obvious that Allah is being referred to because He Himself is the teacher.

beginning command - read iqra'

end - come close - also a command.

The 2 ends of the surah are related to the salah/prayer;

iqra' - recite Qur'an in salah. Beginning of surah.

end of surah - when do you prostrate? In salah.

You recite Qur'an when you are at your height (the ayah is at positioned at the top.) when you prostrate, you are at your lowest position (the last ayah commanding sajdah is positioned at the bottom.)

Beginning - read - gain knowledge.

End - Wasjud waqtarib - prostrate and gain closeness - worship is based on knowledge. Worship is done when you gain knowledge and understanding.