

Surah 96. Al-'Alaq

All · Surah 96. Al-'Alaq

<https://zeaun.com/quran?mode=all#surah-96>

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96. Al-'Alaq — The Clot العلق

Revelation order #1 · c. 610 CE · Makkah · 19 verses · early Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُرْأَنُ سَمِ رَبِّكَ لَدَى خَلَقَ	Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created	Read: In the name of thy Lord Who createth	Read in the name of thy Lord who creates -	Read in the Name of your Lord who created	c. 610 CE 2 notes
2	خَلَقَ لِلنَّاسِ مِنْ عَلَقٍ	Created man, out of a (mere) clot of congealed blood	Createth man from a clot	Creates man from a clot	created man from a clinging mass	c. 610 CE 2 notes
3		Proclaim! And thy Lord is Most Bountiful,	Read: And thy Lord is the Most Bounteous	Read and thy Lord is most Generous	Read, and your Lord is the most generous	c. 610 CE 2 notes
4	لَدَى عَلَّمَ بِ الْقَلَمِ	He Who taught (the use of) the pen,	Who teacheth by the pen	Who taught by the pen	who taught by the pen	c. 610 CE 2 notes
5	عَلَّمَ لِلنَّاسِ مَا لَمْ يَعْلَمْ	Taught man that which he knew not	Teacheth man that which he knew not	Taught man what he knew not	taught man what he did not know	c. 610 CE 1 note
6	كَلَّا إِنَّ لِلنَّاسِ لَيَطْغَىٰ	Nay, but man doth transgress all bounds	Nay, but verily man is rebelliou	Nay, man is surely inordinate	Indeed man becomes rebelliou	c. 610 CE 1 note
7		In that he looketh upon himself as self-sufficient	That he thinketh himself independent	Because he looks upon himself as self- sufficient	when he considers himself without need	c. 610 CE 1 note
8		Verily, to thy Lord is the return (of all)	Lo! unto thy Lord is the return	Surely to thy Lord is the return	Indeed to your Lord is the return	c. 610 CE 1 note
9	أَرَأَيْتَ لَدَىٰ يَنْهَىٰ	Seest thou one who forbids	Hast thou seen him who dissuadet	Hast thou seen him who forbid	Tell me, he who forbid	c. 610 CE 1 note
10	عَبْدًا إِذَا صَلَّىٰ	A votary when he (turns) to pray	A slave when he prayeth	A servant when he prays	a servant when he prays	c. 610 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
11		Seest thou if he is on (the road of) Guidance?	Hast thou seen if he relieth on the guidance (of Allah	Seest thou is he is on the right way	tell me, should he be on [true] guidance	c. 610 CE 1 note
12	أَوْ أَمَرَ بِالتَّقْوَىٰ	Or enjoins Righteousness	Or enjoineth piety	Or enjoins observance of duty	or bid [others] to Godwariness	c. 610 CE 1 note
13	أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ	Seest thou if he denies (Truth) and turns away	Hast thou seen if he denieth (Allah's guidance) and is froward	Seest thou if he denies and turns away	tell me, should he call him a liar and turn awa	c. 610 CE 1 note
14	أَلَمْ يَعْلَمِ يَٰٓأَنَّهُ لَـّٰهُ يَرَىٰ	Knoweth he not that God doth see	Is he then unaware that Allah seeth	Knows he not that Allah sees	—does he not know that Allah sees	c. 610 CE 1 note
15	كَلَّا لَئِنْ لَّمْ يَنْتَهِ لَنَسْفَقْهُ لَنَنْصِبْهُ لَصَاصِيَةً	Let him beware! If he desist not, We will drag him by the forelock,	Nay, but if he cease not We will seize him by the forelock	Nay, if he desist not, We will seize him by the forelock	No indeed! If he does not stop, We shall seize him by the forelock	c. 610 CE 2 notes
16	كُذِّبَتْ حَاطِئًا نَاصِيَةً	A lying, sinful forelock	The lying, sinful forelock	A lying, sinful forelock	a lying, sinful forelock	c. 610 CE 1 note
17	فَلْيَدْعُ نَادِيَهُ	Then, let him call (for help) to his council (of comrades)	Then let him call upon his henchmen	Then let him summon his council	Then let him call out his gang	c. 610 CE 1 note
18		We will call on the angels of punishment (to deal with him)	We will call the guards of hell	We will summon the braves of the army	We [too] shall call the keepers of hell	c. 610 CE 1 note
19		Day, heed him not: But bow down in adoration, and	Nay, Obey not thou him. But prostrate thyself, and	Nay! Obey him not, but prostrate thyself, and	No indeed! Do not obey him, but prostrate and draw near [to Allah]	c. 610 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		bring thyself the closer (to God)	draw near (unto Allah)	draw nigh (to Allah)		

Direct context · Ayah 1 · c. 610 CE

bukhari · ungraded · Ṣaḥīḥ al-Bukhārī, Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), ḥadīth 4750

96:1

The commencement of (the Divine Inspirations to) Allah's Messenger () was in the form of true dreams. The Angel came to him and said, "Read! In the Name of your Lord Who has created all exists), has created man from a clot. Read! And your Lord is Most Generous, Who has taught (the writing) by the pen. (96.1-4)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، ح وَقَالَ اللَّيْثُ حَدَّثَنِي عُقَيْلٌ، قَالَ مُحَمَّدٌ أَخْبَرَنِي عُزْرَةُ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا. أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرُّؤْيَا الصَّادِقَةَ جَاءَهُ الْمَلَكُ فَقَالَ {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ }

Islamic: Ṣaḥīḥ al-Bukhārī, Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), ḥadīth 4750

APA: al-Bukhārī, M. I. (ca. 870). Ṣaḥīḥ al-Bukhārī (Book 65, Hadith 4750). <https://sunnah.com/bukhari:4750> [Compiler death era (AH 256 / 870 CE); not a modern first-edition imprint.]

bukhari · ungraded · Ṣaḥīḥ al-Bukhārī, Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), ḥadīth 4747

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(the wife of the Prophet) The commencement (of the Divine Inspiration) to Allah's Messenger () was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusions, so he used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay. He come back to (his wife) Khadija again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hira. An Angel came to him and asked him to read. Allah's Messenger () replied, "I do not know how to read." The Prophet () added, "Then the Angel held me (forcibly) and pressed me so hard that I felt distressed. Then he released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me for the second time till I felt distressed. He then released me and asked me to read, but again I replied. 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I got distressed, and then he released me and said, 'Read, in the Name of your Lord Who has created (all that exists), has created man out of a clot, Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen, has taught man that which he knew not."

(96.1-5). Then Allah's Messenger () returned with that experience; and the muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and...

حَدَّثَنَا يَحْيَى، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَعِيدُ بْنُ مَرْوَانَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، أَخْبَرَنَا أَبُو صَالِحٍ، سَلَمَوْنِي قَالَ حَدَّثَنِي عَبْدُ اللَّهِ، عَنْ يُونُسَ بْنِ يَزِيدَ، قَالَ أَخْبَرَنِي ابْنُ شِهَابٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، أَخْبَرَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِنْهُ فَلَقِيَ الصُّبْحُ، ثُمَّ حُبَبَ إِلَيْهِ الْخَلَاءُ فَكَانَ يَلْحَقُ بِغَارِ جِرَاءٍ فَيَتَحَنَّنُ فِيهِ - قَالَ وَالتَّحَنُّنُ التَّعَبُّدُ - اللَّيَالِي دَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ، وَيَتَرَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى حَدِيجَةَ فَيَتَرَوَّدُ بِمِثْلِهَا، حَتَّى فَجِئَهُ الْحَقُّ وَهُوَ فِي غَا...

Islamic: Ṣaḥīḥ al-Bukhārī, Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), ḥadīth 4747

APA: al-Bukhārī, M. I. (ca. 870). Ṣaḥīḥ al-Bukhārī (Book 65, Hadith 4747). <https://sunnah.com/bukhari:4747> [Compiler death era (AH 256 / 870 CE); not a modern first-edition imprint.]

Direct context • Ayah 2 • c. 610 CE

bukhari · ungraded · Ṣaḥīḥ al-Bukhārī, Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), ḥadīth 4750

96:2

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Direct context · Ayah 3 · c. 610 CE

bukhari · ungraded · Ṣaḥīḥ al-Bukhārī, Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), ḥadīth 4750

96:3

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96:3

(the wife of the Prophet) The commencement (of the Divine Inspiration) to Allah's Messenger () was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusions, so he used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay. He come back to (his wife) Khadija again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hira. An Angel came to him and asked him to read. Allah's Messenger () replied, "I do not know how to read." The Prophet () added, "Then the Angel held me (forcibly) and pressed me so hard that I felt distressed. Then he released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me for the second time till I felt distressed. He then released me and asked me to read, but again I replied. 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I got distressed, and then he released me and said, 'Read, in the Name of your Lord Who has created (all that exists), has created man out of a clot, Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen, has taught man that which he knew not." (96.1-5). Then Allah's Messenger () returned with that experience; and the muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and...

حَدَّثَنَا يَحْيَى، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَعِيدُ بْنُ مَرْوَانَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَزْمَةَ، أَخْبَرَنَا أَبُو صَالِحٍ، سَلَمَوْنَهُ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ، عَنْ يُونُسَ بْنِ يَزِيدَ، قَالَ أَخْبَرَنِي ابْنُ شِهَابٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، أَخْبَرَهُ أَنَّ عَائِشَةَ رَوْحَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبَبَ إِلَيْهِ الْخَلَاءُ فَكَانَ يَلْحَقُ بِغَارِ جِرَاءٍ فَيَتَحَنَّنُ فِيهِ - قَالَ وَالتَّحَنُّنُ التَّعَبُّدُ - اللَّيَالِيَ ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ، وَيَتَرَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى حَدِيجَةَ فَيَتَرَوَّدُ بِمِثْلِهَا، حَتَّى فَجِئَهُ الْحَقُّ وَهُوَ فِي غَا...

Islamic: Ṣaḥīḥ al-Bukhārī, Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), ḥadīth 4747

APA: al-Bukhārī, M. I. (ca. 870). Ṣaḥīḥ al-Bukhārī (Book 65, Hadith 4747). <https://sunnah.com/bukhari:4747> [Compiler death era (AH 256 / 870 CE); not a modern first-edition imprint.]

Direct context · Ayah 4 · c. 610 CE

bukhari · ungraded · Ṣaḥīḥ al-Bukhārī, Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), ḥadīth 4750

96:4

The commencement of (the Divine Inspirations to) Allah's Messenger () was in the form of true dreams. The Angel came to him and said, "Read! In the Name of your Lord Who has created all exists), has created man from a clot. Read! And your Lord is Most Generous, Who has taught (the writing) by the pen. (96.1-4)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الرَّهْرِيِّ، ح وَقَالَ اللَّيْثُ حَدَّثَنِي عُقَيْلٌ، قَالَ مُحَمَّدٌ أَخْبَرَنِي عُزُوهُ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا. أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرُّؤْيَا الصَّادِقَةَ جَاءَهُ الْمَلَكُ فَقَالَ {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ }

Islamic: Ṣaḥīḥ al-Bukhārī, Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), ḥadīth 4750

APA: al-Bukhārī, M. I. (ca. 870). Ṣaḥīḥ al-Bukhārī (Book 65, Hadith 4750). <https://sunnah.com/bukhari:4750> [Compiler death era (AH 256 / 870 CE); not a modern first-edition imprint.]

bukhari · ungraded · Ṣaḥīḥ al-Bukhārī, Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), ḥadīth 4747

96:4

(the wife of the Prophet) The commencement (of the Divine Inspiration) to Allah's Messenger () was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusions, so he used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay. He come back to (his wife) Khadija again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hira. An Angel came to him and asked him to read. Allah's Messenger () replied, "I do not know how to read." The Prophet () added, "Then the Angel held me (forcibly) and pressed me so hard that I felt distressed. Then he released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me for the second time till I felt distressed. He then released me and asked me to read, but again I replied. 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I got distressed, and then he released me and said, 'Read, in the Name of your Lord Who has created (all that exists), has created man out of a clot, Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen, has taught man that which he knew not.'" (96.1-5). Then Allah's Messenger () returned with that experience; and the muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and...

حَدَّثَنَا يَحْيَى، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَعِيدُ بْنُ مَرْوَانَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَزْمَةَ، أَخْبَرَنَا أَبُو صَالِحٍ، سَلَمَوَيْهِ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ، عَنْ يُونُسَ بْنِ يَزِيدَ، قَالَ أَخْبَرَنِي ابْنُ شِهَابٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، أَخْبَرَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرُّؤْيَا الصَّادِقَةَ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِنْهُ قَلْبِ الصُّبْحِ، ثُمَّ حُبَبَ إِلَيْهِ الْخَلَاءُ فَكَانَ يَلْحَقُ بِغَارِ جِرَاءٍ فَيَتَحَنَّنُ فِيهِ - قَالَ وَالتَّحَنُّنُ التَّعَبُّدُ - اللَّيَالِي دَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ، وَيَتَرَوَّدُ لِدَلِكْ، ثُمَّ يَرْجِعُ إِلَى حَدِيجَةَ فَيَتَرَوَّدُ بِمِثْلِهَا، حَتَّى فَجِئَهُ الْحَقُّ وَهُوَ فِي عَا...

Islamic: Ṣaḥīḥ al-Bukhārī, Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), ḥadīth 4747

APA: al-Bukhārī, M. I. (ca. 870). Ṣaḥīḥ al-Bukhārī (Book 65, Hadith 4747). <https://sunnah.com/bukhari:4747> [Compiler death era (AH 256 / 870 CE); not a modern first-edition imprint.]

Direct context · Ayah 5 · c. 610 CE

bukhari · ungraded · Ṣaḥīḥ al-Bukhārī, Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), ḥadīth 4747

96:5

(the wife of the Prophet) The commencement (of the Divine Inspiration) to Allah's Messenger () was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusions, so he used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay. He come back to (his wife) Khadija again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hira. An Angel came to him and asked him to read. Allah's Messenger () replied, "I do not know how to read." The Prophet () added, "Then the Angel held me (forcibly) and pressed me so hard that I felt distressed. Then he released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me for the second time till I felt distressed. He then released me and asked me to read, but again I replied. 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I got distressed, and then he released me and said, 'Read, in the Name of your Lord Who has created (all that exists), has created man out of a clot, Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen, has taught man that which he knew not.'" (96.1-5). Then Allah's Messenger () returned with that experience; and the muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and...

حَدَّثَنَا يَحْيَى، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَعِيدُ بْنُ مَرْوَانَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، أَخْبَرَنَا أَبُو صَالِحٍ، سَلَمَوْنَهُ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ، عَنْ يُونُسَ بْنِ يَزِيدَ، قَالَ أَخْبَرَنِي ابْنُ شِهَابٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، أَخْبَرَهُ أَنَّ عَائِشَةَ رَوْحَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ أَوَّلَ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِبَ إِلَيْهِ الْخَلَاءُ فَكَانَ يَلْحَقُ بِعَارِ جِرَاءٍ فَيَتَحَنَّنُ فِيهِ - قَالَ وَالتَّحَنُّنُ التَّعَبُّدُ - اللَّيَالِي دَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ، وَيَتَرَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى حَدِيجَةَ فَيَتَرَوَّدُ بِمِثْلِهَا، حَتَّى فَجِئَهُ الْحَقُّ وَهُوَ فِي عَا...

Islamic: Ṣaḥīḥ al-Bukhārī, Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), ḥadīth 4747

APA: al-Bukhārī, M. I. (ca. 870). Ṣaḥīḥ al-Bukhārī (Book 65, Hadith 4747). <https://sunnah.com/bukhari:4747> [Compiler death era (AH 256 / 870 CE); not a modern first-edition imprint.]

Direct context · Ayah 6 · c. 610 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنُتْهِكْ عَنْ هَذَا؟ أَلَمْ أَنُتْهِكْ عَنْ هَذَا؟ أَلَمْ أَنُتْهِكْ عَنْ هَذَا؟ فَرَبَّرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِيهَا تَادِ أَكْثَرَ مَنِّي، فَأَنْزَلَ اللَّهُ { فَلْيَذُغْ تَادِيَهُ ١٧ } . فَقَالَ ابْنُ عَبَّاسٍ: قَوْلُ اللَّهِ لَوْ دَعَا تَادِيَهُ لَأَخَذْتُهُ رَبَانِيَّةَ اللَّهِ. واللفظ للترمذي: ٣٣٤٩.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَقِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَطْهَرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأَعْقِرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللَّهِ - وَهُوَ يُصَلِّي، رَعِمَ لَيْطًا عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجَنَّهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقَبَتِهِ، وَيَبْقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقًا مِنْ تَارٍ وَهُوْلًا وَأَجْنَحَةً. فَقَالَ رَسُولُ اللَّهِ - : « لَوْ دَتَا مِنِّي لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ غُصُوا غُصُوا ». قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ - لَا تَذَرِي فِي ... حَدِيثِ أَبِي هُرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَلَّا إِنَّ لِلنَّاسِ لَيْطًا

Islamic: Asbāb al-nuzūl on Qur'ān 96:8

APA: Asbāb al-nuzūl tradition (n.d.). (96:8).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَقِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَطْهَرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأَعْقِرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللَّهِ - وَهُوَ يُصَلِّي، رَعِمَ لَيْطًا عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجَنَّهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقَبَتِهِ، وَيَبْقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقًا مِنْ تَارٍ وَهُوْلًا وَأَجْنَحَةً. فَقَالَ رَسُولُ اللَّهِ - : « لَوْ دَتَا مِنِّي لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ غُصُوا غُصُوا ». قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ - لَا تَذَرِي فِي ... حَدِيثِ أَبِي هُرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَلَّا إِنَّ لِلنَّاسِ لَيْطًا

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا يَهَا تَادِ أَكْثَرَ مِنِّي، فَأَنْزَلَ اللَّهُ { فَلْيَذُغْ تَادِيَهُ ١٧ } . فَقَالَ ابْنُ عَبَّاسٍ: قَوْلَاللهِ لَوْ دَعَا تَادِيَهُ لَأَخَذْتُهُ رَبَائِيَةَ اللَّهِ. واللفظ للترمذي: ٣٣٤٩.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَقِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَطْهَرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأَعْقِرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللَّهِ - وَهُوَ يُصَلِّي، رَعِمَ لَيْطًا عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجَنَّهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقَبَتِهِ، وَيَبْقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقًا مِنْ تَارٍ وَهُوْلًا وَأَجْنَحَةً. فَقَالَ رَسُولُ اللَّهِ - : « لَوْ دَتَا مِنِّي لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ غُصُوا غُصُوا ». قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ - لَا تَذَرِي فِي ... حَدِيثِ أَبِي هُرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَلَّا إِنَّ لِلنَّاسِ لَيْطًا

Islamic: Asbāb al-nuzūl on Qur'ān 96:9

APA: Asbāb al-nuzūl tradition (n.d.). (96:9).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَقِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَطْهَرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأَعْقِرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللَّهِ - وَهُوَ يُصَلِّي، رَعِمَ لَيْطًا عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجَنَّهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقَبَتِهِ، وَيَبْقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقًا مِنْ تَارٍ وَهُوْلًا وَأَجْنَحَةً. فَقَالَ رَسُولُ اللَّهِ - : « لَوْ دَتَا مِنِّي لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ غُصُوا غُصُوا ». قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ - لَا تَذَرِي فِي ... حَدِيثِ أَبِي هُرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَلَّا إِنَّ لِلنَّاسِ لَيْطًا

APA: Asbāb al-nuzūl tradition (n.d.). (96:11).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَقِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَطْهَرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأَعْقِرَنَّ وَجْهَهُ فِي الثَّرَابِ، قَالَ: فَأَتَى رَسُولَ اللَّهِ وَهُوَ يُصَلِّي، رَعِمَ لَيْطًا عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجَنَّهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَتِهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقًا مِنْ تَارٍ وَهُوْلًا وَأَجْنَحَةً. فَقَالَ رَسُولُ اللَّهِ: «لَوْ دَتَا مِنِّي لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ غُصُوا غُصُوا». قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ - لَا تَذَرِي فِي... حَدِيثِ أَبِي هُرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَلَّا إِنَّ لِلنَّاسِ لَيْطًا

عَنْ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَأَنْزَلَ اللَّهُ { فَلْيَدْعُ نَادِيَهُ ۖ ۝ ١٧ } . فَقَالَ ابْنُ عَبَّاسٍ: قَوْلُهُ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ رَبَّانِيَهُ اللَّهُ. واللفظ للترمذي: ٣٣٤٩.

Direct context • Ayah 12 • c. 610 CE

Asbab al-Nuzul dataset • ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَقِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَطْهَرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأَعْقِرَنَّ وَجْهَهُ فِي الثَّرَابِ، قَالَ: فَأَتَى رَسُولَ اللَّهِ وَهُوَ يُصَلِّي، رَعِمَ لَيْطًا عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجَنَّهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَتِهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقًا مِنْ تَارٍ وَهُوْلًا وَأَجْنَحَةً. فَقَالَ رَسُولُ اللَّهِ: «لَوْ دَتَا مِنِّي لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ غُصُوا غُصُوا». قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ - لَا تَذَرِي فِي... حَدِيثِ أَبِي هُرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَلَّا إِنَّ لِلنَّاسِ لَيْطًا

Islamic: Asbāb al-nuzūl on Qur'ān 96:12

APA: Asbāb al-nuzūl tradition (n.d.). (96:12).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَقِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَطْهَرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأَعْقِرَنَّ وَجْهَهُ فِي الثَّرَابِ، قَالَ: فَأَتَى رَسُولَ اللَّهِ وَهُوَ يُصَلِّي، رَعِمَ لَيْطًا عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجَنَّهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَتِهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقًا مِنْ تَارٍ وَهُوْلًا وَأَجْنَحَةً. فَقَالَ رَسُولُ اللَّهِ: «لَوْ دَتَا مِنِّي لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ غُصُوا غُصُوا». قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ - لَا تَذَرِي فِي... حَدِيثِ أَبِي هُرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَلَّا إِنَّ لِلنَّاسِ لَيْطًا

عَنْ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَأَنْزَلَ اللَّهُ { فَلْيَدْعُ نَادِيَهُ ۖ ۝ ١٧ } . فَقَالَ ابْنُ عَبَّاسٍ: قَوْلُهُ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ رَبَّانِيَهُ اللَّهُ. واللفظ للترمذي: ٣٣٤٩.

Direct context • Ayah 13 • c. 610 CE

Asbab al-Nuzul dataset • ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَقِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَطْهَرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأَعْقِرَنَّ وَجْهَهُ فِي الثَّرَابِ، قَالَ: فَأَتَى رَسُولَ اللَّهِ وَهُوَ يُصَلِّي، رَعِمَ لَيْطًا عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجَنَّهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَتِهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقًا مِنْ تَارٍ وَهُوْلًا وَأَجْنَحَةً. فَقَالَ رَسُولُ اللَّهِ: «لَوْ دَتَا مِنِّي لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ غُصُوا غُصُوا». قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ - لَا تَذَرِي فِي... حَدِيثِ أَبِي هُرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَلَّا إِنَّ لِلنَّاسِ لَيْطًا

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَقِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَطْهَرِكُمْ، قَالَ: قِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأَعْقِرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللَّهِ وَهُوَ يُصَلِّي، رَعِمَ لَيْطًا عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجَنَّهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقَبَتِهِ، وَيَنْقِي يَدَيْهِ، قَالَ: قِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخُنْدَقًا مِنْ تَارٍ وَهُوْلًا وَأَجْنَحَةً. فَقَالَ رَسُولُ اللَّهِ: «لَوْ دَتَا مِنِّي لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ عُصُوا عُصُوا». قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ - لَا تَذَرِي فِي... حَدِيثِ أَبِي هُرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَلَّا إِنَّ لِلنَّاسِ لَيْطًا

Islamic: Asbāb al-nuzūl on Qur'ān 96:15

APA: Asbāb al-nuzūl tradition (n.d.). (96:15).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَقِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَطْهَرِكُمْ، قَالَ: قِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأَعْقِرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللَّهِ وَهُوَ يُصَلِّي، رَعِمَ لَيْطًا عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجَنَّهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقَبَتِهِ، وَيَنْقِي يَدَيْهِ، قَالَ: قِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخُنْدَقًا مِنْ تَارٍ وَهُوْلًا وَأَجْنَحَةً. فَقَالَ رَسُولُ اللَّهِ: «لَوْ دَتَا مِنِّي لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ عُصُوا عُصُوا». قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ - لَا تَذَرِي فِي... حَدِيثِ أَبِي هُرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَلَّا إِنَّ لِلنَّاسِ لَيْطًا

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا يَهَا نَادٍ أَكْثَرُ مِنِّي، فَأَنْزَلَ اللَّهُ { فَلْيَذْغُ نَادِيَهُ ١٧ } ١٨. فَقَالَ ابْنُ عَبَّاسٍ: قَوْلَالهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ رَبَانِيَةَ اللَّهِ. واللفظ للترمذي: ٣٣٤٩.

bukhari · ungraded · Ṣaḥīḥ al-Bukhārī, Interpretation of Dreams, ḥadīth 6724

96:15

The commencement of the Divine Inspiration to Allah's Messenger () was in the form of good righteous (true) dreams in his sleep. He never had a dream but that it came true like bright day light. He used to go in seclusion (the cave of) Hira where he used to worship (Allah Alone) continuously for many (days) nights. He used to take with him the journey food for that (stay) and then come back to (his wife) Khadija to take his food like-wise again for another period to stay, till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him in it and asked him to read. The Prophet () replied, "I do not know how to read." (The Prophet () added), "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, "I do not know how to read," whereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, "I do not know how to read (or, what shall I read?)." Thereupon he caught me for the third time and pressed me and then released me and said, "Read: In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read and Your Lord is Most Generous...up to..... ..that which he knew not." (96.15) Then Allah's Messenger () returned with the Inspiration, his neck muscles twitching with terror till he entered upon Khadija and said, "Cover me! Cover me!" They covered him till his fear was over and then he said, "O Khadija, what is wrong with m...

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ،.. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، قَالَ الزُّهْرِيُّ فَأَخْبَرَنِي عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّهَا قَالَتْ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ، فَكَانَ

يَأْتِي جِرَاءَ قَيْتَحَتْ فِيهِ - وَهُوَ التَّعَبُ - اللَّيَالِي دَوَاتِ الْعَدَدِ، وَبَتَرَوُدُ لِدَلِكْ ثُمَّ يَرْجِعُ إِلَى حَدِيَجَةِ قُتْرَوُدُهُ لِمِثْلِهَا، حَتَّى فَجِنَهُ الْحَقُّ وَهُوَ فِي عَارِ جِرَاءِ فَجَاءَهُ الْمَلَكُ فِيهِ فَقَالَ اقْرَأْ. فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " قُلْتُ مَا أَتَا بِقَارِيٍّ فَأَخَذَنِي فَعَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي. فَقَالَ اق...

Islamic: Ṣaḥīḥ al-Bukhārī, Interpretation of Dreams, ḥadīth 6724

APA: al-Bukhārī, M. I. (ca. 870). Ṣaḥīḥ al-Bukhārī (Book 91, Hadith 6724). <https://sunnah.com/bukhari:6724> [Compiler death era (AH 256 / 870 CE); not a modern first-edition imprint.]

Direct context • Ayah 16 • c. 610 CE

Asbab al-Nuzul dataset • ungraded

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَقِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَطْهَرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأَعْقِرَنَّ وَجْهَهُ فِي الثَّرَابِ، قَالَ: فَأَتَى رَسُولَ اللَّهِ - وَهُوَ يُصَلِّي، رَعَمَ لَيْطًا عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِنَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقَبَتِهِ، وَيَبْقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقًا مِنْ تَارٍ وَهُوْلًا وَأَجِنَحَةً. فَقَالَ رَسُولُ اللَّهِ - : « لَوْ دَتَا مِنِّي لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ عُصُوا عُصُوا ». قَالَ: فَأَثَرَلَ اللَّهُ عَزَّ وَجَلَّ - لَا تَذَرِي فِي ... حَدِيثِ أَبِي هُرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَلَّا إِنَّ الْإِنْسَانَ لَيْطٌ

Islamic: Asbāb al-nuzūl on Qur'ān 96:16

APA: Asbāb al-nuzūl tradition (n.d.). (96:16).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَقِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَطْهَرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأَعْقِرَنَّ وَجْهَهُ فِي الثَّرَابِ، قَالَ: فَأَتَى رَسُولَ اللَّهِ - وَهُوَ يُصَلِّي، رَعَمَ لَيْطًا عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِنَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقَبَتِهِ، وَيَبْقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقًا مِنْ تَارٍ وَهُوْلًا وَأَجِنَحَةً. فَقَالَ رَسُولُ اللَّهِ - : « لَوْ دَتَا مِنِّي لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ عُصُوا عُصُوا ». قَالَ: فَأَثَرَلَ اللَّهُ عَزَّ وَجَلَّ - لَا تَذَرِي فِي ... حَدِيثِ أَبِي هُرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَلَّا إِنَّ الْإِنْسَانَ لَيْطٌ

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنُفَكْ عَنْ هَذَا؟ أَلَمْ أَنُفَكْ عَنْ هَذَا؟ أَلَمْ أَنُفَكْ عَنْ هَذَا؟ أَلَمْ أَنُفَكْ عَنْ هَذَا؟ فَتَرَبَّه، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا يَهَا تَارِدٌ أَكْثَرُ مِنِّي، فَأَثَرَلَ اللَّهُ { قَلْبِدُغٌ تَارِدَةٌ ١٧ } . فَقَالَ ابْنُ عَبَّاسٍ: قَوْلُهُ لَوْ دَعَا تَارِدَةً لَأَخَذْتُهُ رَبَائِيهِ اللَّهُ. وَاللَّفْظُ لِلتَّرْمِذِيِّ: ٣٣٤٩.

Direct context • Ayah 17 • c. 610 CE

Asbab al-Nuzul dataset • ungraded

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَقِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَطْهَرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأَعْقِرَنَّ وَجْهَهُ فِي الثَّرَابِ، قَالَ: فَأَتَى رَسُولَ اللَّهِ - وَهُوَ يُصَلِّي، رَعَمَ لَيْطًا عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِنَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقَبَتِهِ، وَيَبْقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقًا مِنْ تَارٍ وَهُوْلًا وَأَجِنَحَةً. فَقَالَ رَسُولُ اللَّهِ - : « لَوْ دَتَا مِنِّي لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ عُصُوا عُصُوا ». قَالَ: فَأَثَرَلَ اللَّهُ عَزَّ وَجَلَّ - لَا تَذَرِي فِي ... حَدِيثِ أَبِي هُرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَلَّا إِنَّ الْإِنْسَانَ لَيْطٌ

Asbab al-Nuzul dataset · ungraded

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