

SURATUL'ALAQ (96)

The *Suratul'alaq*, being a subsidiary of and forming a complement to the *Suratutteen*, expands on its fifth verse. Man rises with guidance and knowledge and falls without them. The *Suratutteen* stresses guidance and the *Suratul'alaq* stresses knowledge from the first verse to the fifth verse. The Surah stresses the acquisition of knowledge by reading and writing __ reading in the name of Allah, the Creator, the Most Generous, Who imparts all knowledge to man by the pen. It is the Magna Carta of free and universal dissemination of knowledge and education for all and the declaration of the sanctity of the pen. Guidance coupled with knowledge raises man mentally and morally. Without them, he declines mentally and morally and exceeds all the proper bounds as the sixth verse shows and then, he dispenses with the guidance. If he acquired knowledge aright, it would lead him to guidance. But he does not do so. Hence, he goes on degenerating. Short of knowledge and guidance, he stoops to bestiality, cruelty, crime, and persecution. He has no regard for guidance and fearing Him to guard himself against evils. He is blind to them. Such a character has been portrayed from the eighth verse to the thirteenth verse and it is the image of the leadership of the Makkan polytheists. Such a man disregards the Resurrection pointed out in the eighth verse and swayed by arrogance, does not even realize that Allah is watching him, as mentioned in the fourteenth verse. The Surah, finally, threatens him from the fifteenth verse to the eighteenth verse and exhorts the Messenger to disregard him and continue praying to Allah, prostrating himself to Him and drawing closer to Him.

SURATUL'ALAQ

In the name of ALLAH, the Most Gracious, the Most Merciful

1. Read in the name of your *Rabb* Who creates,
2. Creates man from an embryo.
3. Read and your *Rabb*, the Most Magnanimous,
4. Who teaches, by the pen,
5. Teaches man what he does not know.
6. Not at all, man, certainly, exceeds the proper bounds in sinning
7. Because he looks on himself as self-sufficient.
8. Indeed, to your *Rabb* is to be the return (of all of you).
9. Do you see (the man) who hinders
10. A servant (the Messenger), when he prays (to Allah)?
11. What do you think if he (the Messenger) is following the guidance
12. Or he enjoins fearing Him / guarding against evils?
13. What do you think if he (the person hindering) belies and denies (the guidance) and turns away (rejects it)?
14. Does he not know that Allah is watching (him)?

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَاطِفٍ ﴿٦﴾

إِنَّ رَأَاهُ أَهْأَسْتَقَفٍ ﴿٧﴾

إِنَّا إِلَىٰ رَبِّكَ الرَّجِعُ ﴿٨﴾

أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾

عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾

أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْمَدَىٰ ﴿١١﴾

أَوْ أَمَرَ بِالْتَّقْوَىٰ ﴿١٢﴾

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾

15. Not at all, If he does not cease, We will drag him by the tresses of his forehead,

كَلَّا لَئِنْ لَّمْ يَنْتَهِ لَنَنْفَعُنَّكَ بِأَلْسِنَةِ ۝١٥

16. A forehead, lying, sinning.

نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ۝١٦

17. Let him, then, call the group of his supporters (for help).

فَلْيَدْعُ نَادِيَهُ ۝١٧

18. We will, soon, call (summon) the angels of punishment.

سَنَدْعُ الزَّبَانَةَ ۝١٨

19. Not at all, do not listen to him and keep prostrating yourself (to Allah) and drawing (further) close (to Him). ﴿١٩﴾

كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾