

Ghuṭaif at Al-Jauf near Sabā; *Ya'ūq* was the idol of Ḥamdān, and *Nasr* was the idol of Ḥimyar, the branch of Dhil-Kalā'. The names (of the idols) formerly belonged to some pious men of the people of Nūh, and when they died, Satan inspired their people to (prepare) and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.

بَعْدُ. أَمَا وَدَّ فَكَانَتْ لِكَلْبٍ بَدْوَمَةَ  
الْجَنْدَلِ، وَأَمَا سُوعٌ فَكَانَتْ لِهَذِيلِ،  
وَأَمَا يَعُوْتُ فَكَانَتْ لِمُرَادٍ ثُمَّ لِبَنِي  
عُظَيْفٍ، بِالْجُرْفِ عِنْدَ سَبَأٍ، وَأَمَا  
يَعُوْفُ فَكَانَتْ لِهَمْدَانَ، وَأَمَا نَسْرُ  
فَكَانَتْ لِحَمِيرٍ، لَالِ ذِي الْكَلَاعِ.  
أَسْمَاءُ رِجَالٍ صَالِحِينَ مِنْ قَوْمِ نُوحٍ.  
فَلَمَّا هَلَكُوا أَوْحَى الشَّيْطَانُ إِلَى  
قَوْمِهِمْ أَنْ أَنْصِبُوا إِلَى مَجَالِسِهِمْ الَّتِي  
كَانُوا يَجْلِسُونَ أَنْصَاباً وَسَمُّوْهَا  
بِأَسْمَائِهِمْ، فَفَعَلُوا فَلَمْ تُعْبَدْ حَتَّى إِذَا  
هَلَكَ أَوْلَيْكَ وَتَسَخَّ الْعِلْمُ عُبِدَتْ.

(72) *SŪRAT AL-JINN* or  
*QUL-UḤYĀ ILAIYA* (The Jinn)

(٧٢) سُورَةُ (قُلْ أُوْحَىٰ إِلَيْنَا)

In the Name of Allāh, the Most Gracious,  
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ ابْنُ عَبَّاسٍ: ﴿لَيْدًا﴾:  
أَعْوَانًا.

(1) CHAPTER.

(١) بَابٌ:

4921. Narrated Ibn ‘Abbās رضي الله عنهما: Allāh’s Messenger ﷺ went out along with a group of his Companions towards ‘Ukāz market. At that time something intervened between the devils and the news of the heaven, and flames were fired upon them, so the devils returned. Their fellow-devils said, “What is wrong with you?” They said, “Something has intervened between us and the news of the heaven, and fires (flames) have been shot at us.” Their fellow-devils said, “Nothing has intervened between you

٤٩٢١ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي  
بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ  
عَبَّاسٍ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ فِي  
طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ  
عُكَاظٍ وَقَدْ جِئِلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ  
خَبْرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ  
فَرَجَعَتِ الشَّيَاطِينُ. فَقَالُوا: مَا لَكُمْ؟

and the news of the heaven, but an important event has happened. Therefore, travel all over the world, east and west, and try to find out what has happened.” And so they set out and travelled all over the world, east and west, looking for that thing which intervened between them and the news of the heaven. Those of the devils who had set out towards Tihāma, went to Allāh’s Messenger ﷺ at Nakhla (a place between Makkah and Tā’if) while he was on his way to ‘Ukāz market. (They met him) while he was offering the *Fajr* prayer with his Companions. When they heard the Qur’ān being recited (by Allāh’s Messenger ﷺ), they listened to it and said (to each other), “This is the thing which has intervened between you and the news of the heavens.” Then they returned to their people and said, “O our people! Verily We have heard a wonderful Recitation (the Qur’ān). It guides to the Right Path, and we have believed therein, and we shall never join (in worship), anything with our Lord (Allāh).”

Then Allāh عزَّ وجلَّ revealed to His Prophet (Sūrat Al-Jinn):

“Say (O Muḥammad ﷺ) ‘It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur’ān)...’” (V.72:1)

The statement of the jinn was revealed to him.

فَقَالُوا: حَيْلَ بَيْنَنَا وَبَيْنَ خَبْرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ. قَالَ: مَا حَالَ بَيْنَكُمْ وَبَيْنَ خَبْرِ السَّمَاءِ إِلَّا مَا حَدَّثْتُ، فَاصْرَبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا فَانظُرُوا مَا هَذَا الْأَمْرُ الَّذِي حَدَّثْتُ. فَانْطَلَقُوا فَصْرَبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا يَنْظُرُونَ مَا هَذَا الْأَمْرُ الَّذِي حَالَ بَيْنَهُمْ وَبَيْنَ خَبْرِ السَّمَاءِ. قَالَ: فَانْطَلَقَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ إِلَى رَسُولِ اللَّهِ ﷺ بِنَحْلَةَ وَهُوَ عَامِدٌ إِلَى سُوقِ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ. فَلَمَّا سَمِعُوا الْقُرْآنَ تَسَمَّعُوا لَهُ، فَقَالُوا: هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبْرِ السَّمَاءِ. فَهَذَاكَ رَجِعُوا إِلَى قَوْمِهِمْ فَقَالُوا: يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ. وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا﴾ ﴿٧٢﴾ وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى نَبِيِّهِ ﷺ ﴿قُلْ أُوْحَىٰ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ وَإِنَّمَا أُوْحِيَ إِلَيْهِ قَوْلُ الْحَقِّ﴾. [راجع: ٧٧٣]

### (73) SŪRAT AL-MUZZAMMIL (The One wrapped in Garments)

In the Name of Allāh, the Most Gracious,  
the Most Merciful.

### (٧٣) سورة المزمّل

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿وَبَتَّلٌ﴾:  
أَخْلَصُ. وَقَالَ الْحَسَنُ: ﴿أَنْكَالًا﴾:

فِيودَا. ﴿مُنْفِطِرٌ بِئِنَّ﴾: مُثْقَلَةٌ بِهِ.  
وَقَالَ ابْنُ عَبَّاسٍ: ﴿كَيْبًا مَّهِيلاً﴾:  
الرَّمْلُ السَّائِلُ. ﴿وَيَلَا﴾: شَدِيدًا.

(74) *SŪRAT AL-MUDDATHHIR*  
(The One Enveloped)

سورة المدثر (٧٤)

In the Name of Allāh, the Most Gracious,  
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ ابْنُ عَبَّاسٍ: ﴿عَسِيرٌ﴾:  
شَدِيدٌ. ﴿فَسَوْرَةٌ﴾: رَكْزُ النَّاسِ  
وَأَصْوَاتُهُمْ وَكُلُّ شَدِيدِ فَسْوْرَةٍ. وَقَالَ  
أَبُو هُرَيْرَةَ: الْقِسْوَرَةُ قِسُورُ الْأَسَدِ.  
الرَّكْزُ الصَّوْتُ ﴿مُسْتَنْفِرَةٌ﴾: نَافِرَةٌ  
مَدْعُورَةٌ.

(١) بَابٌ:

(1) CHAPTER.

4922. Narrated Yaḥyā bin Abī Kathīr: I asked Abū Salama bin ‘Abdur-Raḥmān about the first *Sūrah* revealed of the Qur’ān. He replied, “O you, (Muḥammad ﷺ) enveloped (in garments)! (*Al-Muddaththir* No. 74)” I said, “They say it was, ‘Read! In the Name of your Lord, Who has created,’ [i. e., *Sūrat Al-‘Alaq* (the Clot, No. 96)].” On that, Abū Salama said, “I asked Jābir bin ‘Abdullāh about that, saying the same as you have said, whereupon he said, ‘I will not tell you except what Allāh’s Messenger ﷺ had told us.’ Allāh’s Messenger ﷺ said, ‘I was in seclusion in the cave of Ḥirā’, and after I completed the limited period of my seclusion, I came down (from the cave) and heard a voice calling me. I looked to my right, but saw nothing, I looked to my left, but saw nothing, I looked to my front, but saw nothing, I looked to my

٤٩٢٢ - حَدَّثَنِي يَحْيَى: حَدَّثَنَا  
وَكَيْعٌ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ  
يَحْيَى ابْنِ أَبِي كَثِيرٍ: سَأَلْتُ أَبَا سَلَمَةَ  
بْنَ عَبْدِ الرَّحْمَنِ عَنْ أَوَّلِ مَا نَزَلَ مِنَ  
الْقُرْآنِ قَالَ: ﴿يَأْتِيهَا الْمَدَّثِرُ ﴿١﴾﴾ قُلْتُ:  
يَقُولُونَ ﴿أَفْرَأَ يَأْسِرُ رَبِّكَ الَّذِي عَلَّقَ ﴿١﴾﴾  
فَقَالَ أَبُو سَلَمَةَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ  
اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنْ ذَلِكَ وَقُلْتُ  
لَهُ مِثْلَ الَّذِي قُلْتُ، فَقَالَ جَابِرٌ: لَا  
أُحَدِّثُكَ إِلَّا مَا حَدَّثَنَا رَسُولُ اللَّهِ ﷺ،  
قَالَ: «جَاوَزْتُ بِحِرَاءَ فَلَمَّا فَضَيْتُ  
جِوَارِي هَبَطْتُ فَتَوَدَيْتُ فَنَظَرْتُ عَنْ  
يَمِينِي فَلَمْ أَرْ شَيْئًا، وَنَظَرْتُ عَنْ

back, but saw nothing. Then I looked up and saw something. So, I went to Khadija (the Prophet's wife) and told her to envelop me in garments and pour cold water on me. So they enveloped me and poured cold water on me.' Then, it was revealed:

O you (Muḥammad ﷺ) enveloped (in garments) Arise and warn and magnify your Lord (Allāh)!" (V.74:1-3)

(2) CHAPTER. The Statement of Allāh تعالى: "Arise and warn." (V.74:3)

4923. Narrated Jābir bin 'Abdullāh رضي الله عنه: The Prophet ﷺ said, "I was in a seclusion in the cave of Hira'..." (similar to the narration related by 'Alī bin Al-Mubārak, No. 4922).

(3) CHAPTER. The Statement of Allāh تعالى: "And magnify your Lord (Allāh)!" (V.74:3)

4924. Narrated Yahyā: I asked Abā Salama, "Which Sūrah of the Qur'an was revealed first?" He replied, "O you (Muhammad ﷺ), enveloped (in garments)! (Al-Muddaththir No. 74)." I said, "I have been informed that it was, 'Read! In the Name of your Lord! Who has created...'" (Sūrat Al-'Alaq No. 96)." Abū Salama said, "I asked Jābir, 'Which Sūrah of the Qur'an was revealed first?' He said, "O you (Muhammad ﷺ), enveloped (in

شمالى فَلَمْ أَرْ شَيْئًا، وَنَظَرْتُ أَمَامِي فَلَمْ أَرْ شَيْئًا، وَنَظَرْتُ خَلْفِي فَلَمْ أَرْ شَيْئًا. فَرَفَعْتُ رَأْسِي فَرَأَيْتُ شَيْئًا، فَأَتَيْتُ حَدِيحَةَ فَقُلْتُ: دَثُرُونِي وَصَبُّوا عَلَيَّ مَاءً بَارِدًا. قَالَ: فَدَثُرُونِي وَصَبُّوا عَلَيَّ مَاءً بَارِدًا، فَتَزَلَّتْ ﴿يَأَيُّهَا الْمَدِينَةُ﴾، فَرُفِعْتُ فَمَدَدْتُ رَأْسِي، وَرَبَّكَ فَكَبَّرْتُ﴾. [راجع: ٤]

(٢) بَابُ قَوْلِهِ ﴿رُفِعْتُ فَمَدَدْتُ رَأْسِي﴾

٤٩٢٣ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَغَيْرُهُ قَالَا: حَدَّثَنَا حَرْبُ بْنُ شَدَادٍ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «جَاوَزْتُ بِحِرَاءٍ». مِثْلَ حَدِيثِ عُثْمَانَ بْنِ عُمَرَ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ.

[راجع: ٤]

(٣) بَابُ قَوْلِهِ: ﴿وَرَبَّكَ فَكَبَّرْتُ﴾

[٣]

٤٩٢٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبُ بْنُ شَدَادٍ: حَدَّثَنَا يَحْيَى قَالَ: سَأَلْتُ أَبَا سَلَمَةَ: أَيُّ الْقُرْآنِ أَنْزَلَ أَوَّلُ؟ فَقَالَ: ﴿يَأَيُّهَا الْمَدِينَةُ﴾ فَقُلْتُ: أَنْشِئْتُ أَنَّهُ ﴿أَفْرَأَ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ فَقَالَ أَبُو سَلَمَةَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ: أَيُّ

garments)!" I said, "I have been told that it was 'Read! In the Name of your Lord, who has created.'" He said, "I will not tell you but what Allāh's Messenger ﷺ said. Allāh's Messenger ﷺ said, 'I was in seclusion in the cave of Hīrā' and when I completed the limited period of my seclusion, I came down till I reached the valley. I heard a voice calling me, so I looked in front of me, behind me, to my right, and to my left, and behold! I saw (an angel) sitting on a throne between the sky and the earth. So, I went to Khadija and told her to envelop me in garments and pour cold water on me. Then, it was revealed to me:

'O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! And magnify your Lord (Allāh)!'” (V.74:1-3)

#### (4) CHAPTER. “And purify your garments!” (V.74:4)

4925. Narrated Jābir bin ‘Abdullāh رضي الله عنه: I heard the Prophet ﷺ describing the period of pause of the Divine Revelation. He said in his talk, “While I was walking, I heard voices from the sky. I looked up, and behold! I saw the same angel who came to me in the cave of Hīrā', sitting on a chair between the sky and the earth. I was too much afraid of him (so I returned to my house) and said, 'Wrap me up, wrap me up in garments!' So they enveloped me. Then Allāh تعالى revealed:

'O you (Muhammad ﷺ) enveloped (in garments)! ... (up to) ... And keep away from *Ar-Rujz* (the idols)!' (This happened) before the *Ṣalāt* (prayers) became compulsory.”

الْقُرْآنِ أَنْزَلَ أَوْلُ؟ فَقَالَ: ﴿يَأْتِيهَا الْمَدِينَةُ﴾ ﴿فَقُلْتُ: نُبِّئْتُ أَنَّهُ ﴿أَقْرَأَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ ﴿فَقَالَ: لَا أُخْبِرُكَ إِلَّا بِمَا قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: «جَاوَزْتُ فِي جِرَاءٍ فَلَمَّا قَضَيْتُ جَوَارِي هَبَطْتُ فَاسْتَبَطَنْتُ الْوَادِي، فَتَوَدَّيْتُ فَنَظَرْتُ أَمَامِي وَخَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي فَإِذَا هُوَ جَالِسٌ عَلَى عَرْشٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ. فَاتَيْتُ خَدِيجَةَ فَقُلْتُ: دَثُرُونِي وَصُبُوا عَلَيَّ مَاءً بَارِدًا. وَأَنْزَلَ عَلَيَّ ﴿يَأْتِيهَا الْمَدِينَةُ﴾ ﴿فَرَأَيْتُهَا فَانذَرْتُ، وَرَبِّكَ فَكَبَّرْتُ﴾ ﴿[٣-١]».

[راجع : ٤]

(٤) بَابُ: ﴿وَيَأْتِيهَا الْمَدِينَةُ﴾ ﴿[٤]

٤٩٢٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ فَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ وَهُوَ يُحَدِّثُ عَنْ قُرْآنِ الْوَحْيِ فَقَالَ فِي حَدِيثِهِ: «فِينَا أَنَا أُمِّشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ رَأْسِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِجِرَاءٍ جَالِسٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَجَبَّئْتُ

مِنْهُ رُعبًا فَرَجَعْتُ فَقُلْتُ: زَمَلُونِي  
 زَمَلُونِي، فَذَثَرُونِي، فَأَنْزَلَ اللَّهُ تَعَالَى  
 ﴿يَأَيُّهَا الَّذِينَ آمَنُوا﴾ إِلَى ﴿وَالرُّجْزِ  
 فَاهْجُرُوا﴾ قَبْلَ أَنْ تُفْرَضَ الصَّلَاةُ  
 وَهِيَ الْأَوْثَانُ. [راجع: ٤]

(5) CHAPTER. "And keep away from *Ar-Rujz* (the idols)" (V.74:5)

It is said that 'Rujz' and 'Rijs' means punishment (i.e., the worshipping of idols that leads to punishment.)

(٥) بَابُ: ﴿وَالرُّجْزِ فَاهْجُرُوا﴾ [٥]  
 يُقَالُ: الرَّجْزُ وَالرَّجْسُ:  
 الْعَذَابُ.

4926. Narrated Jābir bin 'Abdullāh رضي الله عنه that he heard Allāh's Messenger ﷺ describing the period of pause of the Divine Revelation, and in his description he said, "While I was walking, I heard a voice from the sky. I looked up towards the sky, and behold! I saw the same angel who came to me in the cave of Hirā', sitting on a chair between the sky and the earth. I was so terrified by him that I fell down on the ground. Then I went to my wife and said, 'Envelop me in garments! Envelop me in garments!' They enveloped me, and then Allāh revealed:

'O you (Muḥammad ﷺ) enveloped in garments! Arise and warn... (up to) ... And keep away from *Ar-Rujz* (the idols).'

Abū Salama said: 'Rujz' means idols. After that, the Divine Revelation started coming strongly and more frequently.

٤٩٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
 يُوسُفَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ:  
 قَالَ ابْنُ شِهَابٍ: سَمِعْتُ أَبَا سَلَمَةَ  
 قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّهُ  
 سَمِعَ رَسُولَ اللَّهِ ﷺ يُحَدِّثُ عَنْ فِتْرَةِ  
 الْوَحْيِ: فَبَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ  
 صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصْرِي قِبَلَ  
 السَّمَاءِ فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي  
 بِحِرَاءِ قَاعِدٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ  
 وَالْأَرْضِ، فَجِئْتُ مِنْهُ حَتَّى هَوَيْتُ  
 إِلَى الْأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ:  
 زَمَلُونِي زَمَلُونِي، فَزَمَلُونِي، فَأَنْزَلَ اللَّهُ  
 تَعَالَى ﴿يَأَيُّهَا الَّذِينَ آمَنُوا﴾، قُرْ فَأَنْذِرُوا  
 إِلَى قَوْلِهِ: ﴿فَاهْجُرُوا﴾ - قَالَ أَبُو  
 سَلَمَةَ: وَالرُّجْزُ: الْأَوْثَانُ - ثُمَّ حَمِي  
 الْوَحْيُ وَتَابَعَهُ. [راجع: ٤]

(75) *SŪRAT AL-QIYĀMAH*  
(The Resurrection)

(٧٥) سورة القيامة

In the Name of Allāh, the Most Gracious,  
the Most Merciful.

بسم الله الرحمن الرحيم

(1) CHAPTER. The Statement of Allāh نَمَائِي:  
“Move not your tongue concerning (the  
Qur’ān, O Muḥammad ﷺ) to make haste  
therewith.” (V.75:16)

(١) **بَابٌ**: وَقَوْلُهُ: ﴿لَا تُحْرِكْ بِهِ

لِسَانَكَ لِتَعْجَلَ بِهِ﴾ [١٦]

وَقَالَ ابْنُ عَبَّاسٍ: ﴿يَتَجَرَّ أَمَاتُهُ﴾  
سَوْفَ أَتُوبُ، سَوْفَ أَعْمَلُ. ﴿لَا  
وَزَرَ﴾: لَا حِضْنَ. ﴿سُدَى﴾ هَمَلًا.

4927. Narrated Ibn ‘Abbās رضي الله عنهما:  
The Prophet ﷺ used to move his tongue  
when the Divine Revelation was being  
revealed to him. [Sufyān, a subnarrator,  
demonstrated (how the Prophet ﷺ used to  
move his lips) and added, “In order to  
memorize it.”] So Allāh revealed:

٤٩٢٧ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا

سُفْيَانُ: حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ

وَكَانَ ثِقَةً، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ

ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ

النَّبِيُّ ﷺ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ حَرَّكَ

بِهِ لِسَانَهُ - وَوَصَفَ سُفْيَانُ - يُرِيدُ أَنْ

يَحْفَظَهُ فَأَنْزَلَ اللَّهُ ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ

لِتَعْجَلَ بِهِ﴾ [١٦]. [راجع: ٥]

“Move not your tongue concerning (the  
Qur’ān, O Muḥammad ﷺ) to make haste  
therewith.” (V.75:16)

**بَابٌ** ﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقَوْلَهُ﴾ [١٧]

CHAPTER. “It is for Us to collect it and to  
give you (O Muḥammad ﷺ), the ability to  
recite it (the Qur’ān).” (V.75:17)

٤٩٢٨ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ

مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ مُوسَى بْنِ

أَبِي عَائِشَةَ: أَنَّهُ سَأَلَ سَعِيدَ بْنَ جُبَيْرٍ

عَنْ قَوْلِهِ تَعَالَى: ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ﴾

قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: كَانَ يُحْرِكُ

شَفَتَيْهِ إِذَا نُزِلَ عَلَيْهِ، فَقِيلَ لَهُ: ﴿لَا

تُحْرِكْ بِهِ لِسَانَكَ﴾ يَخْشَى أَنْ يَتَفَلَّتَ مِنْهُ

﴿إِنَّ عَلَيْنَا جَمْعَهُ﴾ أَنْ نَجْمَعَهُ فِي

صَدْرِكَ ﴿وَقَوْلَهُ﴾ أَنْ تَقْرَأَهُ ﴿وَإِذَا

4928. Narrated Mūsa bin Abī ‘Āishah that  
he asked Sa’īd bin Jubair regarding (the  
Statement of Allāh), “Move not your tongue  
concerning (the Qur’ān, O Muḥammad ﷺ)  
to make haste therewith.” He said, “Ibn  
‘Abbās said that the Prophet ﷺ used to move  
his lips when the Divine Revelation was being  
revealed to him. So the Prophet ﷺ was  
ordered not to move his tongue, which he  
used to do, lest some words should escape his  
memory. ‘It is for Us to collect it’ means, ‘We  
will collect it in your chest;’ and ‘the ability to  
recite it’ means, ‘We will make you recite it.’  
But when We have recited it (i.e., when it

has been revealed to you), follow its recital; it is for Us to explain it and make it clear,' (i.e., We will explain it through your tongue)."

(2) CHAPTER. "And when We have recited it to you [O Muhammad ﷺ through Jibril (Gabriel)], then follow its (the Qur'an's) recital." (V.75:18)

And Ibn 'Abbās said: "We have recited it" means "We have explained it." "Follow its recital" means, "Act on its order."

4929. Narrated Ibn 'Abbās رضي الله عنهما (as regards) Allāh's Statement — "Move not your tongue concerning (the Qur'an, O Muḥammad ﷺ) to make haste therewith." (V.75:16):

When Jibril (Gabriel) descended with the Divine Revelation to Allāh's Messenger ﷺ, he (Allāh's Messenger ﷺ) moved his tongue and lips, and that state used to be very hard for him, and that movement indicated that he was being inspired Divinely. So, Allāh revealed in *Sūrat Al-Qiyāmah* which begins with: "I swear by the Day of Resurrection..." (V.75:16)

The Verses "Move not your tongue concerning (the Qur'an, O Muḥammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muḥammad ﷺ) the ability to recite it (the Qur'an)." (V.75:16,17):

Ibn 'Abbās added: "It is for Us to collect it, and to give you the ability to recite it (the Qur'an)," means, "When We have revealed it, listen." "Then it is for Us to explain it," means, "It is for Us (Allāh) to explain it through your tongue." So whenever Jibril (Gabriel) came to Allāh's Messenger ﷺ, he would keep quiet (and listen), and when the angel left, the Prophet ﷺ would recite that revelation as Allāh promised him.

قَرَأْتَهُ ﴿قَالَ﴾ يَقُولُ: أَنْزَلَ عَلَيْهِ ﴿فَالْتَجَّ قُرْآنَهُ، ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٦﴾﴾ أَنْ نُبَيِّنَهُ عَلَى لِسَانِكَ. [راجع: ٥]

(٢) بَابُ ﴿فَإِذَا قَرَأْتَهُ فَالْتَجَّ قُرْآنَهُ ﴿١٧﴾﴾ [١٨]

قَالَ ابْنُ عَبَّاسٍ: ﴿قَرَأْتَهُ﴾: بَيَّنَّاهُ. ﴿فَالْتَجَّ﴾: اعْمَلْ بِهِ.

٤٩٢٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

حَدَّثَنَا جَرِيرٌ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْمَلَ بِهِ﴾ ﴿١٦﴾ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَزَلَ جِبْرِيلُ عَلَيْهِ بِالْوَحْيِ وَكَانَ مِمَّا يُحْرِكُ بِهِ لِسَانَهُ وَشَفْتَيْهِ فَيَسْتَدُّ عَلَيْهِ وَكَانَ يُعْرِفُ مِنْهُ. فَأَنْزَلَ اللَّهُ الْآيَةَ الَّتِي فِي لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْمَلَ بِهِ﴾ ﴿١٦﴾، إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ قَالَ: عَلَيْنَا أَنْ نَجْمَعَهُ فِي صَدْرِكَ وَقُرْآنَهُ، ﴿فَإِذَا قَرَأْتَهُ فَالْتَجَّ قُرْآنَهُ﴾ ﴿١٧﴾: فَإِذَا أَنْزَلْنَاهُ فَاسْتَمِعْ ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ ﴿١٦﴾ عَلَيْنَا أَنْ نُبَيِّنَهُ بِلِسَانِكَ. قَالَ: فَكَانَ إِذَا أَنَاهُ جِبْرِيلُ أَطْرَقَ فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللَّهُ. ﴿أَنْزَلَكَ لَكَ فَأَوْكَ﴾ ﴿٢٢﴾ تَوَعَّدُ.

[راجع: ٥]

(76) *SŪRAT INSĀN or AD-DAHR*  
(The Man or the Time)

(٧٦) **سورة** (هَلْ أَتَى عَلَى الْإِنْسَانِ)

In the Name of Allāh, the Most Gracious,  
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُقَالُ: مَعْنَاهُ أَتَى عَلَى الْإِنْسَانِ،  
وَ«هَلْ» تَكُونُ جَحْدًا وَتَكُونُ خَبْرًا.  
وَهَذَا مِنَ الْخَبْرِ، يَقُولُ: كَانَ شَيْئًا  
فَلَمْ يَكُنْ مَذْكُورًا، وَذَلِكَ مِنْ جِهِنِ  
حَلَقَهُ مِنْ طِينٍ إِلَى أَنْ يُنْفَخَ فِيهِ  
الرُّوحُ. ﴿أَمْشِجُ﴾: الْأَخْلَاطُ، مَاءُ  
الْمَرْأَةِ وَمَاءُ الرَّجُلِ، الدَّمُ وَالْعَلَقَةُ.  
وَيُقَالُ إِذَا خُلِطَ: مَشِجَّ، كَقَوْلِكَ:  
خَلِيطٌ، وَمَمْشُوجٌ مِثْلُ مَخْلُوطٍ.

﴿سَلَسِيلاً وَأَغْلَلَ﴾ وَلَمْ يُجْزِرِ  
بَعْضُهُمْ. مُسْتَطِيرًا: مُمْتَدًّا، الْبَلَاءُ.  
وَالْقَمْطَرِيرُ: الشَّدِيدُ، يُقَالُ: يَوْمٌ  
قَمْطَرِيرٌ وَيَوْمٌ قُمَاطِرٌ، وَالْعَبُوسُ  
وَالْقَمْطَرِيرُ وَالْقُمَاطِرُ، وَالْعَصِيبُ أَشَدُّ  
مَا يَكُونُ مِنَ الْآيَامِ فِي الْبَلَاءِ. وَقَالَ  
الْحَسَنُ: النَّصْرَةُ فِي الْوَجْهِ، وَالسَّرُورُ  
فِي الْقَلْبِ. وَقَالَ ابْنُ عَبَّاسٍ:  
﴿الْأَرَايِكُ﴾: السَّرْرُ. وَقَالَ مُقَاتِلٌ:  
السَّرْرُ: الْحِجَالُ مِنَ الدَّرِّ وَالْيَأْفُوتِ.  
وَقَالَ الْبَرَاءُ: ﴿وَدُلَّتْ قُطُوفُهَا﴾:  
يَقْطِفُونَ كَيْفَ شَاؤُوا. وَقَالَ مُجَاهِدٌ:  
﴿سَلَسِيلاً﴾: حَدِيدُ الْجِرْيَةِ. وَقَالَ  
مَعْمَرٌ: ﴿أَسْرَهُمْ﴾: شِدَّةُ الْخَلْقِ، وَكُلُّ  
شَيْءٍ شَدَّدْتَهُ مِنْ قَتَبٍ فَهُوَ مَأْسُورٌ.

(77) *SŪRAT AL-MURSALĀT*  
(Those sent forth)

## (٧٧) سورة (الْمُرْسَلَاتِ)

In the Name of Allāh, the Most Gracious,  
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(جُمَالَاتُ): حِبَالٌ. وَقَالَ  
مُجَاهِدٌ: ﴿وَأَرْكُوعًا﴾: صَلُّوْا. ﴿لَا  
يَرْكُوعُونَ﴾: لَا يُصَلُّونَ، وَسُئِلَ ابْنُ  
عَبَّاسٍ: ﴿لَا يَطْفُونَ﴾، «وَاللَّهُ رَبَّنَا مَا  
كُنَّا مُشْرِكِينَ»، «الْيَوْمَ نَخْتِمُ عَلَى  
أَفْوَاهِهِمْ» فَقَالَ: إِنَّهُ ذُو أَلْوَانٍ، مَرَّةً  
يَنْطَفُونَ، وَمَرَّةً يُخْتَمُ عَلَيْهِمْ.

## (1) CHAPTER.

## (١) بَابٌ:

4930. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: We were with the Prophet ﷺ when *Sūrat* (starting with) *Wal-Mursalāt* was revealed to him. While we were receiving it from his mouth, a snake suddenly came and we ran to kill it, but it outstripped us and entered its hole quickly. Allāh’s Messenger ﷺ said, “It has escaped your evil, and you, too, have escaped its evil.”

٤٩٣٠ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا  
عَبِيدُ اللَّهِ، عَنِ إِسْرَائِيلَ، عَنِ مَنصُورٍ،  
عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ  
اللَّهِ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ  
ﷺ وَأُنزِلَتْ عَلَيْهِ وَالْمُرْسَلَاتِ، وَإِنَّا  
لِنَتَلَقَّهَا مِنْ فِيهِ فَخَرَجَتْ حَيَّةً  
فَابْتَدَرْنَا فَسَبَقْتَنَا فَدَخَلَتْ جُحْرَهَا.  
فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَقِيَتْ شَرَكُمْ  
كَمَا وَقِيْتُمْ شَرَّهَا». [راجع: ١٨٣٠]

4931. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: While we were with Allāh’s Messenger ﷺ in a cave, *Sūrat* (starting with) *Wal-Mursalāt* was revealed to him and we received it directly from his mouth as soon as he had received the Revelation. Suddenly, a snake came out and Allāh’s Messenger ﷺ said, “Get at it and kill it!” We ran to kill it but it outstripped us. Allāh’s Messenger ﷺ said, “It has escaped your evil as you, too, have escaped its.”

٤٩٣١ - حَدَّثَنَا عَبْدُ بِنُ عَبْدِ  
اللَّهِ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، عَنِ  
إِسْرَائِيلَ، عَنِ مَنصُورٍ بِهَذَا. وَعَنْ  
إِسْرَائِيلَ، عَنِ الْأَعْمَشِ، عَنِ  
إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ اللَّهِ  
مِثْلَهُ. وَتَابَعَهُ أُسُودُ بْنُ عَامِرٍ، عَنِ  
إِسْرَائِيلَ. وَقَالَ حَفْصُ وَأَبُو مُعَاوِيَةَ