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# CHAPTER 63

## AL-MUNAFIQOUN

### (The Hypocrites)

### (11 VERSES)

### VERSES 1 - 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### Brief Introduction of Al-Munafiqoun (63):

Sura Al-Munafiqoun (11 verses) was revealed in Madinah.<sup>1</sup> Tafseer Al-Qummi - ***When the hypocrites come to you, they say, 'We testify that you are a Rasool of Allah'. And Allah Knows that you are indeed His Rasool, and Allah Testifies that the hypocrites are lying [63:1].*** He (Ali Bin Ibrahim) said, 'It (Surah Al-Munafiqoun) was Revealed during the military expedition of Al-Muraysi'e, and it is the military expedition against the clan of Mustaleeq during the year five from the Hijra.

And it so happened that Rassol-Allah<sup>-sawww</sup> went out to it. So when he<sup>-sawww</sup> was returning, he<sup>-sawww</sup> encamped at a well, and there was little water in it. And Anas Bin Sayyar was an ally of the Helpers, and Jahjah Bin Saeed Al-Ghafari was an employee of Umar Bin Al-Khattab.

So they gathered at the well, and the bucket of Ibn Sayar met the bucket of Jahjah. Ibn Sayar said, 'My bucket (was first)', and Jahjah said, 'My bucket (was)'. Jahjah struck his hand upon the face of Ibn Sayar. So he asked from the blood (money) from him. Ibn Sayar called for the (clan of) Al-Khazraj, and Jahjah called for Quraysh, and the people grabbed the weapons, and strife almost occurred.

Abdullah Bin Abayy (also) heard the call, so he said, 'What is this?' They informed him, and he was angered with intense anger, then said, 'I had disliked this journey. I am the most humble of the Arabs. I did not think that I would remain (alive) until I hear the like of this, and I would not happen to be in the presence of reproach'.

Then he turned towards his companions and he said, 'This is your doing. You have encamped them at your houses, and assisted them with your wealth, and exerted yourselves for them, and exposed your necks for the killing, and would widow your women, and orphan your children. And if you had expelled them, they would have been dependant upon others'.

<sup>1</sup> تفسير القمي، ج 2، ص: 368

Then he said, ***'When we return to Al-Medina, the honourable ones will expel the humble from it' [63:8]***. And Zayd Bin Arqan was among the group, and he was a young boy having reached adolescence. And Rasool-Allah<sup>-saww</sup> was in a shade of a tree during the time of intense midday heat, and in his<sup>-saww</sup> presence was a group of his<sup>-saww</sup> companions from the Emigrants and the Helpers.

Zayb Bin Arqan came over and informed him<sup>-saww</sup> of what Abdullah Bin Abayy had said, and Rasool-Allah<sup>-saww</sup> said: 'Perhaps you are mistaken, O boy?' He said, 'No, by Allah<sup>-azwj</sup>! I am not mistaken'. He<sup>-saww</sup> said: 'Perhaps you are angered upon him?' He said, 'No, by Allah<sup>-azwj</sup>! I am not angry upon him'. He<sup>-saww</sup> said: 'Perhaps they fooled you?' He said, 'No, by Allah<sup>-azwj</sup>!'

Rasool-Allah<sup>-saww</sup> said to Shaqran, his<sup>-saww</sup> slave: 'Prepare (the camel)!'. So he prepared his<sup>-saww</sup> ride, and he<sup>-saww</sup> rode, and the people had heard that, and they said, '(Normally) Rasool-Allah<sup>-saww</sup> does not tend to ride during this time!' The people departed, and he<sup>-saww</sup> met Saeed Bin Abada. He said, 'The greetings be unto you, O Rasool-Allah<sup>-saww</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings'. He<sup>-saww</sup> said: 'And upon you be the greetings'.

He said, '(Normally) you<sup>-saww</sup> do not tend to depart in the likes of this time?' He<sup>-saww</sup> said: 'O have you not heard the words your companions spoke?' He said, 'And which companion is there for us apart from you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>?' He<sup>-saww</sup> said: 'Abdullah Bin Abayy. He alleged that on return to Al-Medina, the honourable ones will expel the humble from it'. He said, 'O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> and your<sup>-saww</sup> companions are the honourable, and he and his companions are the humble'.

Rasool-Allah<sup>-saww</sup> travelled all of his<sup>-saww</sup> day not speaking to anyone. The (clan) of Al-Khazraj faced towards Abdullah Bin Abayy insulting him, but Abdullah Bin Abayy swore on oath that he did not say anything from that. They said, 'Then arise with us to go to Rasool-Allah<sup>-azwj</sup> until we apologise to him<sup>-saww</sup>. But he turned back his neck'.

When it was the night, Rasool-Allah<sup>-saww</sup> travelled his<sup>-saww</sup> night, all of it, and the day, and he<sup>-saww</sup> did not encamp except for the Salat. When it was the morning, Rasool-Allah<sup>-saww</sup> encamped, and his<sup>-saww</sup> companions (also) encamped, and the land had tested them from the vigilance (staying awake all night) which had hit them.

Then Abdullah Bin Abayy came to Rasool-Allah<sup>-saww</sup>, and Abdullah swore on oath that he had not said that, and testified, 'There is no god except Allah<sup>-azwj</sup> and you<sup>-saww</sup> are a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and Zayd has lied upon me'. But Rasool-Allah<sup>-saww</sup> turned away from him, and (the clan of) Al-Khazraj faced towards Zayd Bin Arqam insulting him and saying to him, 'You lied upon Abdullah, our chief!'

When Rasool-Allah<sup>-saww</sup> departed, Zayd was with him<sup>-saww</sup>, and he was saying, 'O Allah<sup>-azwj</sup>! You certainly know that I did not lie upon Abdullah Bin Abayy'. He had not travelled except a little until Rasool-Allah<sup>-saww</sup> was seized by what used to seize him<sup>-saww</sup> from the difficulties during the descent of the Revelation unto him<sup>-saww</sup>. So he<sup>-saww</sup> felt heavy to the extent that his<sup>-saww</sup> she-camel knelt from the heaviness of the Revelation.

Then there was cheerfulness from Rasool-Allah<sup>-saww</sup>, and he<sup>-saww</sup> was such that the perspiration was pouring from his<sup>-saww</sup> face. Then he<sup>-saww</sup> grabbed an ear of Zayd Bin Arqam and raised him from the saddle, then said: 'O boy! You words are true, and your heart grasped, and Allah<sup>-azwj</sup> Revealed Quran (Verses) regarding what you said'.

When he<sup>-saww</sup> encamped, he<sup>-saww</sup> gathered his<sup>-saww</sup> companions and read out to them Surah Al Munafiqeen: ***When the hypocrites come to you, they say, 'We testify that you are a Rasool of Allah'. And Allah Knows that you are indeed His Rasool, and Allah Testifies that the hypocrites are lying [63:1] They are taking their oaths as a shield, so they are blocking from the Way of Allah. It is evil what they have been doing [63:2] – up to His<sup>-azwj</sup> Words: but the hypocrites do not know [63:8].***

Thus, Abdullah Bin Abayy was exposed''<sup>2</sup>.

## MERITS

ابن بابويه: بإسناده، عن سيف بن عميرة، عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، قال: «الواجب على كل مؤمن – إذا كان لنا شيعة – أن يقرأ في ليلة الجمعة بالجمعة و سبح اسم ربك الأعلى، و في صلاة الظهر بالجمعة و المنافقين،

In Babuwayh, by his chain, from Sayf Bin Umeyra, from Mansour Bin Hazim:

Abu Abdullah<sup>-asws</sup> having said: 'It is Obligatory upon every Momin – if he was our<sup>-asws</sup> Shias – that he should recite during the night of the Friday (Thursday evening) with (Surah) Al-Jumm'a (Chapter 62), and: ***Glorify the Name of your Lord, the Most Exalted [87:1]*** (Surah Al-A'la), and during Al-Zohr Salat with (Surah) Al-Jumm'a (Chapter 62) and (Surah) Al-Munafiqeen (Chapter 63).

فإذا فعل ذلك فكأنما يعمل كعمل رسول الله (صلى الله عليه و آله)، و كان جزاؤه و ثوابه على الله الجنة».

So when he does that, it would be as if he has done like what Rasool-Allah<sup>-saww</sup> had done, and his Recompense and his Reward upon Allah<sup>-azwj</sup> would be the Paradise'.<sup>3</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة برىء من النفاق و الشك في الدين،

And from Khawas Al Quran –

It has been reported from the Prophet<sup>-saww</sup> having said: 'One who recites this Chapter (Surah Al-Munafiqeen) would be free from the hypocrisy and the doubt in the Religion.

و إن قرئت على الدماميل أزلتها، و إن قرئت على الأوجاع الباطنة سكنتها».

<sup>2</sup> Bihar Al-Anwaar – V 20, The book of our Prophet-saww, P 3 Ch 18 H 1

<sup>3</sup> ثواب الأعمال: 118

And if it is recited upon the boil, it would recede. And if it is recited upon the inner aches, these would settle down'.<sup>4</sup>

و قال رسول الله (صلى الله عليه و آله): «من قرأ هذه السورة برىء من الشرك و النفاق في الدين،

And Rasool-Allah<sup>-saww</sup> said: 'The one who recites this Chapter (Surah Al-Munafiqeen) would be free from the association (الشرك) and the hypocrisy in the Religion.

و إن قرئت على عليل أو على وجيع شفاه الله تعالى».

And if it is recited upon the sick or upon a pain, Allah<sup>-azwj</sup> the Exalted would Heal it'.<sup>5</sup>

و قال الصادق (عليه السلام): «من قرأها على الأرمم خفف الله عنه و أزاله،

And Al-Sadiq<sup>-asws</sup> said: 'The one who recites it upon the sore eyes, Allah<sup>-azwj</sup> would Soften it and Cure it.

و من قرأها على الأوجاع الباطنة سكتها، و نزول بقدرة الله تعالى».

And the one who recites it upon the internal aches, they would settled down and eased by the Power of Allah<sup>-azwj</sup> the Exalted'.<sup>6</sup>

### VERSES 1 - 3

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ۗ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ  
الْمُنَافِقِينَ لَكَاذِبُونَ {1}

**When the hypocrites come to you, they say, 'We testify that you are a Rasool of Allah'. And Allah Knows that you are indeed His Rasool, and Allah Testifies that the hypocrites are lying [63:1]**

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ ۗ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ {2}

**They are taking their oaths as a shield, so they are blocking from the Way of Allah. It is evil what they have been doing [63:2]**

<sup>4</sup> خواص القرآن

<sup>5</sup> Tafseer Al Burhan – H 10748

<sup>6</sup> خواص القرآن: 10 «مخطوط»

## ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ {3}

***That is because they believed then they disbelieved, so Allah Sealed upon their hearts, therefore they are not understanding [63:3]***

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام) - في حديث - قال: قلت: ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا؟

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of his companions, from Ibn Mahboub, from Muhammad Bin Al- Fazeyl, who has narrated:

‘Abu Al-Hassan<sup>-asws</sup> Al-Maazy (7<sup>th</sup> Imam<sup>-asws</sup>) – in a Hadeeth –, he (the narrator) said, ‘I said, ‘(What about): ***That is because they believed then they disbelieved [63:3]?***’

قال: «إن الله تبارك و تعالى سمى من لم يتبع رسوله في ولاية وصيه منافقين،

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Blessed and Exalted Named ones who did not obey His<sup>-azwj</sup> Rasool<sup>-saww</sup> regarding the Wilayah of his<sup>-saww</sup> successor<sup>-asws</sup> as hypocrites.

و جعل من جحد وصيه و إمامته كمن جحد محمدا و أنزل بذلك قرآنا، فقال: يا محمد إذا جاءك المُنَافِقُونَ بولاية وصيك قالوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَ اللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَ اللَّهُ يَشْهَدُ إِنَّ المُنَافِقِينَ بولاية علي لَكَاذِبُونَ

And He<sup>-azwj</sup> Made the ones who denied his<sup>-saww</sup> successor<sup>-asws</sup> and his<sup>-asws</sup> Imamate as being like one who denied Muhammad<sup>-saww</sup>, and He<sup>-azwj</sup> Revealed Quran (Verses) for that, so He<sup>-azwj</sup> Said: “O Muhammad<sup>-saww</sup>!” ***When the hypocrites come to you, they say, ‘We testify that you are a Rasool of Allah’. And Allah Knows that you are indeed His Rasool, and Allah Testifies that the hypocrites – regarding the Wilayah of Ali<sup>-asws</sup> - are lying [63:1].***

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَ السَّبِيلُ هُوَ الْوَصِيُّ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

***They are taking their oaths as a shield, so they are blocking from the Way of Allah [63:2] – and the Way of Allah<sup>-azwj</sup>, it is the successor<sup>-asws</sup>, It is evil what they have been doing [63:2].***

ذَلِكَ بِأَنَّهُمْ آمَنُوا بِرِسَالَتِكَ وَ كَفَرُوا بولاية وصيك فَطُبِعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ».

***That is because they believed then they disbelieved – in the Wilayah of your<sup>-saww</sup> successor<sup>-asws</sup>, so Allah Sealed upon their hearts, therefore they are not understanding [63:3].***

قلت: ما معنى لا يفقهون؟ قال: «يقول: لا يعقلون بنبوتك».

I said, ‘What is the meaning of ***‘they are not understanding [63:3]?’*** He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> is Saying: “They are not understanding your<sup>-saww</sup> Prophet-hood”’.<sup>7</sup>

(Extract 1) الكافي 1: 91 / 358<sup>7</sup>

الطبرسي في (الاحتجاج): عن أبي بصير، عن أبي جعفر محمد بن علي (عليه السلام)، قال له طاووس اليماني: أخبرني عن قوم شهدوا شهادة الحق و كانوا كاذبين؟

Al-Tabarsy, in Al-Ihtijaj, from Abu Baseer,

Tawoos Al-Yamani asked from Abu Ja'far<sup>-asws</sup> Bin Muhammad Bin Ali<sup>-asws</sup>, 'Inform me about the people who testified the true testimony, but they were lying?'

قال: «المنافقون حين قالوا لرسول الله (صلى الله عليه وآله) نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَ اللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَ اللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ».

He<sup>-asws</sup> said: 'The hypocrites, where they said to Rasool-Allah<sup>-saww</sup>: **We testify that you are a Rasool of Allah' [63:1]**, so Allah<sup>-azwj</sup> Mighty and Majestic Revealed: **When the hypocrites come to you, they say, 'We testify that you are a Rasool of Allah'. And Allah Knows that you are indeed His Rasool, and Allah Testifies that the hypocrites are lying [63:1]**'<sup>8</sup>.

## VERSES 4 - 6

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ ۖ كَأَنَّهم خُشْبٌ مُسْنَدَةٌ ۖ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۖ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۖ قَاتِلْهُمْ اللَّهُ ۖ أَنَّى يُؤْفَكُونَ {4}

**And when you see them, their bodies would amaze you, and if they speak, you will listen to their words. It is as if they are planks propped up. They reckon every cry as being against them. They are the enemy, therefore beware of them. Allah will Kill them. How deluded they are! [63:4]**

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ {5}

**And when it is said to them: 'Come! Rasool-Allah will seek Forgiveness for you', they turn back they heads, and you will see them blocking (others), and they are being arrogant [63:5]**

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ ۖ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {6}

<sup>8</sup> الاحتجاج: 329

***It is same upon them, whether you seek Forgiveness for them or do not seek Forgiveness for them, Allah will never Forgive them; surely Allah does not Guide the mischief-making people [63:6]***

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام) - في حديث - قال: قلت: [قلت]: وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ؟ قَالَ: «وَ إِذَا قِيلَ لَهُمْ ارْجِعُوا إِلَى وِلَايَةِ عَلِيٍّ، يَسْتَغْفِرْ لَكُمْ النَّبِيُّ مِنْ ذُنُوبِكُمْ لَوْوَا رُؤُسَهُمْ قَالَ اللَّهُ وَ رَأَيْتُهُمْ يَصُدُّونَ عَنْ وِلَايَةِ عَلِيٍّ وَ هُمْ مُسْتَكْبِرُونَ عَلَيْهِ،

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of his companions, from Ibn Mahboub, from Muhammad Bin Al- Fazeyl, who has narrated:

(The above Hadeeth continues . . .) ‘Abu Al-Hassan<sup>-asws</sup> Al-Maazy (7<sup>th</sup> Imam<sup>-asws</sup>) – in a Hadeeth –, he (the narrator) said, ‘I said, ‘(What about): ***Come! Rasool-Allah will seek Forgiveness for you***’ [63:5]?’ He<sup>-asws</sup> said: ‘***And when it is said to them: - return to the Wilayah of Ali<sup>-asws</sup>, the Prophet<sup>-saww</sup> would seek Forgiveness for you of your sins, they turn back they heads. Allah<sup>-azwj</sup> Said: ‘and you will see them blocking (others) – from the Wilayah of Ali<sup>-asws</sup>, and they are being arrogant [63:5] – upon it’.***

ثم عطف القول من الله بمعرفته بهم فقال: سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ يقول: الظالمين لوصيك».

Then the Words from Allah<sup>-azwj</sup> Complimented His<sup>-azwj</sup> Recognition of them: ***It is same upon them, whether you seek Forgiveness for them or do not seek Forgiveness for them, Allah will never Forgive them; surely, Allah does not Guide the mischief-making people [63:6].*** Allah<sup>-azwj</sup> is Saying: “The ones who are unjust to your<sup>-saww</sup> successor<sup>-asws</sup>’<sup>9</sup>.

العباشي: عن العباس بن هلال، عن أبي الحسن الرضا (عليه السلام)، قال: «إِنَّ اللَّهَ تَعَالَى قَالَ لِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ): إِنَّ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ فَاسْتَغْفَرَ لَهُمْ مِائَةَ مَرَّةٍ لِيَغْفِرَ لَهُمْ فَأَنْزَلَ اللَّهُ: سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ، وَ قَالَ: وَ لَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَ لَا تَقُمْ عَلَى قَبْرِهِ فَلَمْ يَسْتَغْفِرْ لَهُمْ بَعْدَ ذَلِكَ، وَ لَمْ يَقُمْ عَلَى قَبْرِ أَحَدٍ مِنْهُمْ».

Al- Ayyashi, from Al- Abbas Bin Hilal,

‘From Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Said to Muhammad<sup>-saww</sup>: ***even if you seek Forgiveness for them seventy times, Allah will never Forgive them [9:80]*** So (when requested) he<sup>-saww</sup> would sought Forgiveness for them (i.e.,) a hundred times. So Allah<sup>-azwj</sup> Revealed: ***It is same upon them, whether you seek Forgiveness for them or do not seek Forgiveness for them, Allah will never Forgive them; surely Allah does not Guide the mischief-making people [63:6]***, and Said: ***And do not pray Salat upon anyone of them who dies, ever, and do not stand by his grave [9:84]***. So he<sup>-saww</sup> never sought Forgiveness for them after that, and never stood at the grave of any one of them’.<sup>10</sup>

<sup>9</sup> الكافي 1: 358 / 91

تفسير العياشي 2: 100 / 92



## VERSES 7 &amp; 8

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا ۚ وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ  
وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ {7}

**They are those who are saying, ‘Do not spend upon ones in the presence of Rasool-Allah until they disband’. And for Allah are the treasures of the skies and the earth, but the hypocrites do not understand [63:7]**

عَلِيُّ بْنُ الْجَعْدِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنِ الْحُسَيْنِ عَنِ ابْنِ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي [بْن] سَلُولٍ كَانَ يَتَنَحَّى مِنَ النَّبِيِّ ص مَعَ الْمُنَافِقِينَ فِي نَاحِيَةٍ مِنَ الْعَسْكَرِ لِيُخَوِّضُوا فِي أَمْرِ رَسُولِ اللَّهِ ص فِي غَزْوَةِ حُنَيْنٍ فَلَمَّا أَقْبَلَ رَاجِعًا إِلَى الْمَدِينَةِ رَأَى جَقَالًا وَهُوَ مُسْلِمٌ لَطَمَ لِلْحَمَقَاءِ وَهُوَ مُنَافِقٌ

Ali Bin Al Ja'ad, from Shuba, from Qatadah, from Al-Husayn, from Ibn Abbas,

Abdullah Bin Ubay Bin Saloul used to isolate away from the Prophet<sup>-saww</sup> with the hypocrites in a corner from the army to engage in the matter of Rasool-Allah<sup>-saww</sup> during the battle of Hunayn. When he came back returning to Al-Medina, he saw a bare footed one, and he was a Muslim lamenting for the foolish, and he was a hypocrite.

فَغَضِبَ ابْنُ أَبِي [بْن] سَلُولٍ وَ قَالَ لَوْ كَفَفْتُمْ إِطْعَامَ هَؤُلَاءِ لَتَفَرَّقُوا عَنْهُ يَغِي عَنِ النَّبِيِّ ص وَ اللَّهُ لَعَنَ رَجَعَنَا مِنْ غَزْوَتِنَا هَذِهِ إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ يَغِي نَفْسَهُ وَ النَّبِيُّ ص

Ibn Ubay Bin Saloul was angered and he said, ‘If you were to refrain from feeding them, they would disperse away from him<sup>-saww</sup>!’ – meaning away from the Prophet<sup>-saww</sup>. ‘By Allah<sup>-azwj</sup>! If we were to return from this battle of ours to Al-Medina, the honourable one would expel the humiliated one from it’ – meaning himself and the Prophet<sup>-saww</sup>.

فَأَخْبَرَ زَيْدُ بْنُ أَرْقَمَ النَّبِيَّ ص بِمَا لَهُ فَأَتَى ابْنُ أَبِي [بْن] سَلُولٍ فِي أَشْرَافِ الْأَنْصَارِ إِلَى النَّبِيِّ ص يَغْدُرُونَهُ وَ يُكَذِّبُونَ زَيْدًا فَاسْتَحْيَا زَيْدٌ فَكَفَّ عَنْ إِثْنَانِ رَسُولِ اللَّهِ ص

Zayd Bin Arqam informed the Prophet<sup>-saww</sup> with his words. Ibn Ubay Bin Saloul came among nobles of the Helpers, to the Prophet<sup>-saww</sup>. They offered his excuses and belying Zayd. Zayd was embarrassed, so he refrained from going to Rasool-Allah<sup>-saww</sup>.

فَنَزَلَ هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا ۚ وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَ الْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ يَقُولُونَ لَعَنَ رَجَعَنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ يَغِي وَ الْقُوَّةُ وَ الْقُدْرَةُ لِأَمِيرِ الْمُؤْمِنِينَ وَ أَصْحَابِهِ عَلَى الْمُنَافِقِينَ

So, it was Revealed: **They are those who are saying, ‘Do not spend upon ones in the presence of Rasool-Allah until they disband’. And for Allah are the treasures of the skies and the earth, but the hypocrites do not understand [63:7] They are saying, ‘When we return to Al-Medina, the honourable ones will expel the humble from it’. And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8]** – meaning, and the strength and the power is for Amir Al-Momineen<sup>-asws</sup> and his<sup>-asws</sup> companions against the hypocrites.

فَأَخَذَ رَسُولُ اللَّهِ يَدَ زَيْدٍ وَ عَزَّهَا وَ قَالَ أَتُبَشِّرُ يَا صَادِقُ فَقَدْ صَدَّقَ اللَّهُ حَدِيثَكَ وَ أَكْذَبَ صَاحِبَكَ الْمُنَافِقَ

Rasool-Allah<sup>-saww</sup> grabbed a hand of Zayd and was gentle with it and said: 'Receive glad tidings, O truthful one, for Allah<sup>-azwj</sup> has Ratified your narration and has Belied your companion, the hypocrite!'

وَ هُوَ الْمَوْئِي عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَ عَجَبَ لِمَنْ يُقَاسُ بِمَنْ لَمْ يَصُبَّ بِمُحْجَمَةٍ مِنْ دَمٍ فِي جَاهِلِيَّةٍ أَوْ إِسْلَامٍ مَعَ مَنْ عَلِمَ أَنَّهُ قَتَلَ فِي يَوْمٍ بَدْرٍ خَسَاءً وَ ثَلَاثِينَ مُبَارَزاً دُونَ الْجُرْحَى عَلَى قَوْلِ الْعَامَّةِ

And it is reported from Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>: 'I<sup>-asws</sup> am surprised at the one who compares who did not pour a drop of blood, with the one<sup>-asws</sup> who knew that he<sup>-asws</sup> would be fighting thirty-five duels on the day of Badr, besides the injuries, upon the words of the general Muslims'.

وَ هُوَ الْوَلِيدُ بْنُ عُتْبَةَ وَ الْعَاصُ بْنُ سَعِيدٍ وَ الْعَاصُ وَ طُعْمَةُ بْنُ عَدِيٍّ وَ نَوْفَلُ بْنُ حُوَيْلِدٍ وَ زُرْعَةُ بْنُ الْأَسْوَدِ وَ الْحَارِثُ بْنُ زُرْعَةَ وَ النَّضْرُ بْنُ الْحَارِثِ وَ عَبْدِ الدَّارِ وَ عُمَيْرُ بْنُ عُثْمَانَ بْنِ كَعْبٍ عَمُّ طَلْحَةَ وَ عُثْمَانُ وَ مَالِكُ [مَالِك] أَخُو طَلْحَةَ وَ مَسْعُودُ بْنُ أَبِي أُمَيَّةَ بْنِ الْمُغَيْرَةِ وَ قَيْسُ بْنُ الْفَاكِهَةِ بْنِ الْمُغَيْرَةِ

And they (ones Ali<sup>-asws</sup> duelled) are Al-Waleed Bin Utba, and Al-Aas Bin Saeed Bin Al-Aas, and Tu'ma Bin Aday Bin Nowfal, and Hanzala Bin Abu Sufyan, and Nowfal, and Zam'a Bin Al Aswad, and Al Haris Bin Zam'a, and Al Nazr Bin Al Haris Bin Abd Al Dar, and Umeyr Bin Usman Bin Ka'ab uncle of Talha, and Usman, and Malik brother of Talha, and Masoud Bin Abu Umayya Bin Al Mugheira, and Qays Bin Al-Fakiha Bin Al-Mugheira;

وَ أَبُو الْقَيْسِ بْنُ الْوَلِيدِ بْنِ الْمُغَيْرَةِ وَ عَمْرُو بْنُ مَخْزُومٍ وَ الْمُنْذِرُ بْنُ أَبِي رِفَاعَةَ وَ مُنْبَهُ بْنُ الْحُجَّاجِ السَّهْمِيِّ وَ الْعَاصُ بْنُ مُنْبِهِ وَ عُلْفَمَةُ بْنُ كَلْدَةَ وَ أَبُو الْعَاصِ بْنُ قَيْسِ بْنِ عَدِيٍّ وَ مُعَاوِيَةُ بْنُ الْمُغَيْرَةِ بْنِ أَبِي الْعَاصِ وَ لَوْذَانُ بْنُ رَبِيعَةَ وَ عَبْدُ اللَّهِ بْنُ الْمُنْذِرِ بْنِ أَبِي رِفَاعَةَ وَ مَسْعُودُ بْنُ أُمَيَّةَ بْنِ الْمُغَيْرَةِ وَ الْحَاجِبُ بْنُ السَّائِبِ بْنِ عُوَيْمِرٍ

And Abu Al Qays Bin Al Waleed Bin Al-Mugheira, and Amro Bin Makhzum, and Al Munzir Bin Abu Rifa'at, and Munbah Bin Al Hajjaj Al Sahmy, and Al Aas Bin Munabbih, and Alqamah Bin Kaladah, and Abu Al Aas Bin Qays Bin Aday, and Muawiya Bin Al Mughiera Bin Abu Al Aas, and Lawzan Bin Rabie, and Abdullah Bin Al Munzir Bin Abu Rifa'at, and Masoud Bin Umayyah Bin Al Mugheira, from Al Hajib Bin Al Sa'aib Bin Uweymir;

وَ أَوْسُ بْنُ الْمُغَيْرَةِ بْنِ لَوْذَانَ وَ زَيْدُ بْنُ مُلَيْصٍ وَ عَاصِمُ بْنُ أَبِي عَوْفٍ وَ سَعِيدُ بْنُ وَهَبٍ وَ مُعَاوِيَةُ بْنُ عَامِرٍ بْنِ عَبْدِ الْقَيْسِ - وَ عَبْدُ اللَّهِ بْنُ جَمِيلٍ بْنُ زُهَيْرٍ وَ السَّائِبُ بْنُ سَعِيدِ بْنِ مَالِكٍ وَ أَبُو الْحَكَمِ بْنُ الْأَخْنَسِ وَ هِشَامُ بْنُ أَبِي أُمَيَّةَ وَ يُقَالُ قَتَلَ بِضْعَةً وَ أَرْبَعِينَ رَجُلًا

And Aws Bin Al Mugheira Bin Lawzan, and Zayd Bin Muleys, and Aasim Bin Abu Awf, and Saeed Bin Wahab, and Muawiya Bin Aamir Bin Abdul Qays, and Abdullah Bin Jameel Bin Zuheyr, and Al Sa'aib Bin Saeed Bin Malik, and Abu Al Hakam Bin Al Akhnas, and Hisham Bin Abu Umayya. And it is said he<sup>-asws</sup> killed some forty men.

وَقَتَلَ ع فِي يَوْمِ أُحُدٍ كَبْشَ الْكُتَيْبَةِ طَلْحَةَ بْنَ أَبِي طَلْحَةَ وَ ابْنَهُ أَبَا سَعِيدٍ وَ إِخْوَتَهُ خَالِدًا وَ مَخْلَدًا وَ كَلْدَةَ وَ الْمَحَالِسَ وَ عَبْدَ الرَّحْمَنِ بْنَ حُمَيْدٍ بْنَ زُهْرَةَ -  
وَ الْحَكَمَ بْنَ الْأَخْنَسِ بْنَ شَرِيْقِ الثَّقَفِيِّ وَ الْوَلِيدَ بْنَ أَرْطَاةَ وَ أُمَيَّةَ بْنَ أَبِي حَذِيْفَةَ وَ أَرْطَاةَ بْنَ شَرْجِيلٍ وَ هِشَامَ بْنَ أُمَيَّةَ وَ مَسَافِعَ [مَسَافِعًا] وَ عَمْرُو بْنَ  
عَبْدِ اللَّهِ الْجُمَحِيِّ

And he<sup>-asws</sup> killed on the day of Ohad, the battering ram of the battalion, Talha Bin Abu Talha and his son Abu Saeed, and his brothers Khalid, and Makhlad, and Kaladah, and Al Mahalis, and Abdul Rahman Bin Humeyd Bin Zuhra – and al Hakam Bin Al Akhnas Bin Shareek Al Saqady, and Al Waleed Bin Al Artah, and Umayya Bin Abu Huzeyfa, and Artah Bin Sharjeel, and Hisham Bin Umayya, and Masafie, and Amro Bin Abdullah Al Jumhy;

وَ بِشْرَ بْنَ مَالِكٍ الْمَغَافِرِيِّ وَ صَوَابَ [صَوَابًا] مَوْلَى عَبْدِ الدَّارِ وَ أَبَا حَذِيْفَةَ بْنَ الْمُغَيْرَةِ وَ قَاسِطَ بْنَ شَرْيْحِ الْعَبْدَرِيِّ وَ الْمُغَيْرَةَ بْنَ الْمُغَيْرَةِ - سِوَى مَنْ قَتَلَهُمْ  
بَعْدَ مَا هَزَمَهُمْ وَ لَا إِشْكَالَ فِي هَزِيمَةِ عُمَرَ وَ عُثْمَانَ وَ إِنَّمَا الْإِشْكَالُ فِي أَبِي بَكْرٍ هَلْ ثَبَتَ إِلَى وَقْتِ الْفَرَجِ أَوْ ائْتَرَمَ

And Bishr Bin Malik Al Maghafiry, and Sawab a slave of Abd Al Dar, and Abu Huzeyfa Bin Al Mugheira, and Qasit Bin Shureyh Al Abdary, and Al Mugheira Bin Al Mugheira – besides the ones he<sup>-asws</sup> killed after defeating them, and there is no doubt regarding the defeat of Umar and Usman, and rather the doubt is regarding Abu Bakr whether he was steadfast up to the time of relief or was defeated.

وَ قَتَلَ ع يَوْمَ الْأَحْزَابِ عَمْرُو بْنَ عَبْدِ وَدٍّ وَ وَلَدَهُ وَ نَوْفَلَ بْنَ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ وَ مُنَبِّهَ بْنَ عُثْمَانَ الْعَبْدَرِيِّ وَ هُبَيْرَةَ بْنَ أَبِي هُبَيْرَةَ الْمَخْرُومِيَّ وَ هَاجَتِ  
الرِّيَاحُ وَ ائْتَرَمَ الْكُفَّارُ

And on the day of Al-Ahzaab he<sup>-asws</sup> killed Amro Bin Abd Wudd, and his son, and Nowfal Bin Abdullah Bin Al Mugheira, and Munabbah Bin usman, and Al Abdary, and Hubeyra Bin Abu Hubeyra Al Makhzumi, and the wind blew (storm) and defeated the Kafirs.

وَ قَتَلَ ع يَوْمَ حُنَيْنٍ أَرْبَعِينَ رَجُلًا وَ فَارِسُهُمْ أَبُو جَرْوَلٍ وَ إِنَّهُ قَدَّهُ عَظِيمًا يَنْصُفْنِي بِصُرَّةٍ فِي الْحَوْدَةِ وَ الْعِمَامَةِ وَ الْجَوْشَنِ وَ الْبَدَنِ إِلَى الْقُرْبُوسِ وَ قَدِ احْتَلَفُوا  
فِي اسْمِهِ

And on the day of Hunayn he<sup>-asws</sup> killed forty men and their knight Abu Jarwal, and he<sup>-asws</sup> cut him in two halves by a strike in the helmet, and the turban, and the shoulder, and the body up to the saddle bow, and they are differing regarding his name.

وَ وَقَفَ ع يَوْمَ حُنَيْنٍ فِي وَسْطِ أَرْبَعَةٍ وَ عَشْرِينَ أَلْفَ ضَارِبِ سَيْفٍ إِلَى أَنْ ظَهَرَ الْمَدَدُ مِنَ السَّمَاءِ

And he<sup>-asws</sup> stood on the day of Hunayn in the midst of twenty-four thousand swordsmen until Allah<sup>-azwj</sup> Manifested the help from the sky.

وَ فِي غَزَاةِ السَّلْسِلَةِ قَتَلَ السَّبْعَةَ الْأَشْدَاءَ وَ كَانَ أَشَدُّهُمْ أَجْرَهُمْ وَ هُوَ سَعِيدُ بْنُ مَالِكٍ الْعِجْلِيُّ

And in the battle of Zat Al Salasil, he<sup>-asws</sup> killed seven mighty ones, and the mightiest of them was their last one, and he is Saeed Bin Malik Al Ijali.

وَ فِي بَنِي النَّضِيرِ قَتَلَ أَحَدَ عَشَرَ مِنْهُمْ غُرُورًا

And in (the battle against) the clan of Nazeer he<sup>-asws</sup> killed eleven of them in a surprise attack.

و فِي بَنِي قُرَيْظَةَ ضَرَبَ أَغْنَاقَ رُؤَسَاءِ الْيَهُودِ مِثْلَ حَيٍّ بْنِ أَحْطَبٍ وَ كَعْبِ بْنِ الْأَشْرَفِ

And in (the battle against) the clan of Qureyza he<sup>-asws</sup> struck off the necks of the Jewish chiefs like Huyay Bin Akhtab, and Ka'ab Bin Al Ashraf.

و فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ قَتَلَ مَالِكًا وَ ابْنَهُ الْفَائِقَ

And in the battle against the clan of Al Mustaliq, he<sup>-asws</sup> killed Malik and his son Al Fa'iq.

كَانَتْ لِعَلِيٍّ عَ ضَرِبَتَانِ إِذَا تَطَاوَلَ قَدْ وَ إِذَا تَقَاصَرَ قَطٌّ وَ إِذَا اعْتَزَّضَ قَطٌّ وَ إِذَا أَتَى حِصْنًا هَدَّ

There were two strikes for Ali<sup>-asws</sup>, when he<sup>-asws</sup> elongated he<sup>-asws</sup> cut lengthwise, and when he<sup>-asws</sup> shortened, he<sup>-asws</sup> made a cut. And they said his<sup>-asws</sup> strike were one fatal strike when he<sup>-asws</sup> elongated, and when the enemy defended, he<sup>-asws</sup> made a cut, and when he (enemy) was fortified, he collapsed.

وَ قَالُوا كَانَتْ ضَرِبَاتُهُ مُبْتَكِرَاتٍ لَا عَوْنًا يُقَالُ ضَرْبُهُ بِكَرٍّ أَيْ فَاطِغَةٍ لَا تُنْتَى وَ الْعَوْنُ الَّذِي وَقَعَتْ مُحْتَلِسَةً فَأُخْوَجَتْ إِلَى الْمُعَاوَدَةِ وَ يُقَالُ إِنَّهُ كَانَ يُؤَفِّعُهَا عَلَى شِدَّةٍ فِي الشِّدَّةِ لَمْ يَسْبِقْهُ إِلَى مِثْلِهَا بَطْلٌ زَعَمَتِ الْفَرَسُ

And they said, 'His<sup>-asws</sup> strikes were fatal without assistance. His<sup>-asws</sup> strike was fatal, i.e. cutting, not (need for) a second, and the assistance is which falls light so was needy to the repeating. And it is said he<sup>-asws</sup> was inflicting upon intensity in the intensity, no hero preceded him<sup>-asws</sup> to its like, claimed by any knight.

أَنَّ أَصُولَ الضَّرْبِ سِتَّةٌ وَ كُلُّهَا مَأْخُودَةٌ عَنْهُ وَ هِيَ عَلَوِيَّةٌ وَ سِفْلِيَّةٌ وَ غَلَبَةٌ وَ مَالَةٌ وَ حَالَةٌ [جَالَةٌ] وَ جَرَاهَامٌ [جَرَاهَامٌ].

The origins of the strike are six, and all of these are taken from him (as.), and these are – the high, and the low, and the overcoming, and the inclining, and the drifting, and the aggravated”<sup>11</sup>.

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۚ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ {8}

***They are saying, 'When we return to Al-Medina, the honourable ones will expel the humble from it'. And for Allah is the Honour, and for His Rasool, and for the Momineen, but the hypocrites do not know [63:8]***

قال: حدثنا أبو القاسم العلوي [ قال: حدثنا فرات ] معنا: عن زيد بن أرقم قال: كنا مع رسول الله صلى الله عليه وآله وسلم في سفر قال: فسمعت عن عبد الله بن أبي بن السلول يقول: والله (لئن رجعنا إلى المدينة ليخرجن الاعز منها الاذل).

<sup>11</sup> Bihar Al-Anwaar – V 41, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 106 H 2 c

Furaat said, 'Abu Al- Qasim Al- Alawi narrated to us, from Zayd bin Arqam who said,

'I was with Rasool-Allah<sup>-saww</sup> during a journey, so I heard Abdullah Bin Ubayy Bin Al-Saloul saying, 'By Allah<sup>-azwj</sup>! ***'When we return to Al Medina, the honourable ones will expel the humble from it' [63:8]***'.

قال [ زيد بن أرقم. ب ]: فجئت إلى رسول الله صلى الله عليه وآله وسلم فأخبرته [ عن ذلك. ر ] فأنزل الله تعالى سورة المنافقين [ ر: هذه السورة ] من أولها إلى آخرها وأنزل عذري وتصديقي.

Zayd bin Arqam said, 'So I came to Rasool-Allah<sup>-saww</sup> and informed him<sup>-saww</sup> about that. So Allah<sup>-azwj</sup> the Exalted Revealed Surah Al-Munafiqoun from its beginning to its end, and Revealed my (valid) excuse and my truthfulness'.<sup>12</sup>

*Please see the detailed background in the appendix*

## Honour of the Momin

محمد بن يعقوب: عن محمد بن الحسين، عن إبراهيم بن إسحاق الأحمر، عن عبد الله بن حماد الأنصاري، عن عبد الله بن سنان، عن أبي الحسن الأحمسي، عن أبي عبد الله (عليه السلام)، قال: «إن الله عز وجل فوض إلى المؤمن أموره كلها، ولم يفوض إليه أن يكون ذليلاً، أما تسمع قول الله عز وجل يقول: وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ، فلمؤمن يكون عزيزاً ولا يكون ذليلاً». ثم قال: «إن المؤمن أعز من الجبل، أن الجبل يستقل منه بالمعاول، والمؤمن لا يستقل من دينه شيء».

Muhammad Bin Yaqoub, from Muhammad Bin Al- Husayn, from Ibrahim Bin Is'haq Al-Ahmar, from Abdullah Bin Hamaad Al-Ansary, from Abdullah Bin Sinan, from Abu Al-Hassan Al-Ahmasy,

'Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic Authorised to the Momin, All of his affairs, but did not Authorise for him to be humiliated'. Then he<sup>-asws</sup> said: 'Surely, the Momin is mightier than the mountain. One can take pieces of the mountain out from it with a pick axe, but (as for) the Momin, you cannot take anything out from his Religion'.<sup>13</sup>

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة، قال: قال أبو عبد الله (عليه السلام): «إن الله عز وجل فوض إلى المؤمن أموره كلها، ولم يفوض إليه أن يذل نفسه، ألم تسمع لقول الله عز وجل: وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ، فالمؤمن ينبغي أن يكون عزيزاً ولا يكون ذليلاً، يعزه الله بالإيمان والإسلام».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at who said,

'Abu Abdullah<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Authorised to the Momin All of his affairs, but did not Authorise that he should humiliate himself. Have you not heard the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***And for Allah is the Honour, and for His Rasool, and for the Momineen [63:8]***? So it is befitting for the Momin that he should become honourable, and does not become humiliated. Allah<sup>-azwj</sup> has Honoured him with the faith and Al-Islam'.<sup>14</sup>

<sup>12</sup> Tafseer Furaat Al Kufy – H 632 - 1

<sup>13</sup> الكافي 5: 63 / 1

<sup>14</sup> الكافي 5: 63 / 2

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن داود الرقي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لا ينبغي للمؤمن أن يذل نفسه». قيل له: وكيف يذل نفسه؟ قال: «يتعرض لما لا يطيق».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al- Hassan Bin Mahboub, from Dawood Al- Raqy who said:

'I heard Abu Abdullah<sup>-asws</sup> saying: 'It is not befitting for the Momin that he should humiliate himself'. It was said to him<sup>-asws</sup>, 'And how does he humiliate himself?' He<sup>-asws</sup> said: 'He exposes himself to more than what he can tolerate/handle/accomplish'.<sup>15</sup>

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر، قال: قال أبو عبد الله (عليه السلام): «لا ينبغي للمؤمن أن يذل نفسه»، قلت: بماذا يذل نفسه؟ قال: «يدخل فيما لا يقدر عليه».

And from him (Yaqoub Kulayni), from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Al- Mufazzal Bin Umar who said:

'Abu Abdullah<sup>-asws</sup> said: 'It does not befit for the Momin to humiliate himself'. I said, 'With what does he humiliate himself?' He<sup>-asws</sup> said: 'He enters in what he does not have the ability for'.<sup>16</sup>

### Honour of the Imams<sup>-asws</sup>

محمد بن العباس: عن أبي الأزر، عن الزبير بن بكار، عن بعض أصحابه، قال: قال رجل للحسن (عليه السلام): إن فيك كبرا، فقال: «كلا، الكبر لله وحده، و لكن في عزة، قال الله عز و جل: وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ».

Muhammad Bin Al-Abbas, from Abu Al-Azhar, from Al-Zubeyr Bin Bakaar, from some of his companions who said,

'A man said to Al-Hassan<sup>-asws</sup>, 'There is greatness in you<sup>-asws</sup>'. He<sup>-asws</sup> said: 'Never! The greatness is for Allah<sup>-azwj</sup> the One. But, in me<sup>-asws</sup>, there is honour. Allah<sup>-azwj</sup> Mighty and Majestic Says: **And for Allah is the Honour, and for His Rasool, and for the Momineen [63:8]**'.<sup>17</sup>

الزحشري في (ربيع الأبرار): قيل للحسن بن علي (عليهما السلام): فيك عظمة، قال: «لا، بل في عزة، قال الله سبحانه و تعالى: وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ».

Al- Zamakhshary, in Rabi Al-Abraar –

'It was said to Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, 'In you<sup>-asws</sup> there is magnificence'. He<sup>-asws</sup> said: 'No! But, in me<sup>-asws</sup> there is honour. Allah<sup>-azwj</sup>, Glorious and Exalted Says: **and to Allah belongs the Honour and to His Rasool and to the Believers And for Allah is the Honour, and for His Rasool, and for the Momineen [63:8]**'.<sup>18</sup>

<sup>15</sup> الكافي 5: 63 / 4

<sup>16</sup> الكافي 5: 64 / 5

<sup>17</sup> تأويل الآيات 2: 695 / 2

<sup>18</sup> ربيع الأبرار 3: 177.

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يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ  
الْخَاسِرُونَ {9}

**O you those who believe! Neither let you wealth nor your children divert you away from the Zikr of Allah, and one who does that, so those, they would be the losers [63:9]**

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَّ أَحَدَكُمْ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ  
فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ {10}

**And spend from what We Graced from before the death comes to one of you, so he would be saying, 'Lord! If only You could Delay me to a near term so I can give charity and become from the righteous ones!' [63:10]**

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {11}

**And never Respites a soul when its term comes, and Allah is Aware of what you are doing [63:11]**

ابن بابويه في (الفتاوى): مرسل عن الصادق (عليه السلام)، قال: سئل عن قول الله عز و جل: فَأَصَّدَّقْ وَأَكُنْ مِنَ الصَّالِحِينَ، قال: «فَأَصَّدَّقْ من الصدقة وَأَكُنْ مِنَ الصَّالِحِينَ أي أحج».

Ibn Babuwayh, in Al-Faqeeh, in a chain:

Al-Sadiq<sup>-asws</sup>. He<sup>-asws</sup> was asked about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **so I can give charity and become from the righteous ones!** [63:10]. He<sup>-asws</sup> said: 'فَأَصَّدَّقْ' is from the charity; **and become from the righteous ones** - i.e., (perform) the Hajj'.<sup>19</sup>

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن يحيى الحلبي، عن هارون بن خازجة، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا قال: «إن عند الله كتباً موقوفة يقدم منها ما يشاء و يؤخر ما يشاء».

Ali Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Haroun Bin Kharjat, from Abu Baseer, who has said:

'Abu Ja'far<sup>-asws</sup> regarding the Words of the Exalted: **And never Respites a soul when its term comes [63:11]**. He<sup>-asws</sup> said: 'Surely in the Presence of Allah<sup>-azwj</sup> there is a Suspended Book. He<sup>-</sup>

<sup>19</sup> من لا يحضره الفقيه 2: 618 / 142

azwj Brings forward from it whatsoever He<sup>-azwj</sup> so Desires, and Delays whatsoever He<sup>-azwj</sup> so Desires.

فإذا كان ليلة القدر أنزل الله فيها كل شيء يكون إلى ليلة مثلها، فذلك قوله تعالى: وَ لَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا إِذَا أَنْزَلَ وَ كَتَبَهُ كِتَابَ السَّمَاوَاتِ ، وَ هُوَ الَّذِي لَا يُؤَخِّرُهُ».

So when it is the Night of Pre-determination (ليلة القدر), Allah<sup>-azwj</sup> Sends down during it everything which is to take place up to a Night similar to it. These are His<sup>-azwj</sup> Words: ***And never Respites a soul when its term comes [63:11]***. When it Comes down, and it is Written in the Book of the skies, and this is what is not Delayed'.<sup>20</sup>

فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن هارون بن خازجة عن أبي بصير عن أبي جعفر ع في قول الله وَ لَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا قَالَ إِنَّ عِنْدَ اللَّهِ كُتُبًا مَوْفُوتَةً يُقَدِّمُ مِنْهَا مَا يَشَاءُ وَ يُؤَخِّرُ فَإِذَا كَانَ لَيْلَةُ الْقَدْرِ أَنْزَلَ اللَّهُ فِيهَا كُلَّ شَيْءٍ يَكُونُ إِلَى لَيْلَةٍ مِثْلِهَا وَ ذَلِكَ قَوْلُهُ لَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا إِذَا أَنْزَلَ وَ كَتَبَهُ كِتَابَ السَّمَاوَاتِ وَ هُوَ الَّذِي لَا يُؤَخِّرُهُ.

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Ibn Suweyd, from Yahya Al Halby, from Haroun Bin Kharjat, from Abu Baseer,

'From Abu Ja'far<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup>: ***And never Respites a soul when its term comes, [63:11]***, he<sup>-asws</sup> said: 'There is a timed Book with Allah<sup>-azwj</sup>. He<sup>-azwj</sup> Brings forward whatever He<sup>-azwj</sup> so Desires, and Delays. So, whenever it was the Night of Pre-determination, Allah<sup>-azwj</sup> Reveals during it everything that is to happen up to the Night like it (next year), and these are His<sup>-azwj</sup> Words: ***And never Respites a soul when its term comes, [63:11]***, when it descends, and the recorders of the skies record it, and it is which is not delayed''.<sup>21</sup>

## Appendix

### Background Hadeeth

علي بن إبراهيم، قال: نزلت في غزاة المريسيع، و هي غزاة بني المصطلق في سنة خمس من الهجرة،

Ali Bin Ibrahim said,

'It (Surah Al-Munafiqoun) was Revealed during the military expedition of Al-Muraysi'e, and it is the military expedition against the clan of Mustaleeq during the year five from the Hijra.

وكان رسول الله (صلى الله عليه و آله) خرج إليها، فلما رجع منها نزل على بئر، و كان الماء قليلاً فيها، و كان أنس بن سيار حليف الأنصار، و كان جهجاه بن سعيد الغفاري أجيراً لعمر بن الخطاب،

<sup>20</sup> تفسير القمي 2: 370

<sup>21</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 13



And it so happened that Rassol-Allah<sup>-saww</sup> went out to it. So when he<sup>-saww</sup> was returning, he<sup>-saww</sup> encamped at a well, and there was little water in it. And Anas Bin Sayyar was an ally of the Helpers, and Jahjah Bin Saeed al Ghafari was an employee of Umar Bin Al-Khattab.

فاجتمعوا على البئر، فتعلق دلو [ابن] سيار بدلو جهجاه، فقال [ابن] سيار: دلوي و قال: جهجاه دلوي، فضرب جهجاه يده على وجه [ابن] سيار، فسال منه الدم، فنادى [ابن] سيار بالخزرج، و نادى جهجاه بقريش، و أخذ الناس السلاح، و كاد أن تقع الفتنة،

So they gathered at the well, and the bucket of Ibn Sayar met the bucket of Jahjah. Ibn Sayar said, 'My bucket (was first)', and Jahjah said, 'My bucket (was)'. Jahjah struck his hand upon the face of Ibn Sayar. So, he asked from the blood (money) from him. Ibn Sayar called for the (clan of) Al-Khazraj, and Jahjah called for Quraysh, and the people grabbed the weapons, and strife almost occurred.

فسمع عبد الله بن أبي النداء، فقال: ما هذا؟ فأخبروه بالخبر، فغضب غضبا شديدا، ثم قال: قد كنت كارها لهذا المسير، إني لأذل العرب، ما ظننت أني أبقى إلى أن أسمع مثل هذا فلا يكون عند تغيير.

Abdullah Bin Abayy (also) heard the call, so he said, 'What is this?' They informed him, and he was angered with intense anger, then said, 'I had disliked this journey. I am the most humble of the Arabs. I did not think that I would remain (alive) until I hear the like of this, and I would not happen to be in the presence of reproach'.

ثم أقبل على أصحابه، فقال: هذا عملكم، أنزلتموهم منازلكم، و واسيتموهم بأموالكم، و وقيتموهم بأنفسكم، و أبرزتم نخوركم إلى القتل، فأرمل نساؤكم و أيتم صبيانكم، و لو أخرجتموهم لكانوا عيالا على غيركم،

Then he turned towards his companions and he said, 'This is your doing. You have encamped them at your houses, and assisted them with your wealth, and exerted yourselves for them, and exposed your necks for the killing, and would widow your women, and orphan your children. And if you had expelled them, they would have been dependants upon others'.

ثم قال: لئن رجعنا إلى المدينة ليخرجن الأعز منها الأذل، و كان في القوم زيد بن أرقم، و كان غلاما قد راهق، و كان رسول الله (صلى الله عليه و آله) في ظل شجرة، في وقت الهجرة، و عنده قوم من أصحابه من المهاجرين و الأنصار،

Then he said, '**When we return to Al-Medina, the honourable ones will expel the humble from it**' [63:8]. And Zayd Bin Arqan was among the group, and he was a young boy having reached adolescence. And Rasool-Allah<sup>-saww</sup> was in a shade of a tree during the time of intense midday heat, and in his<sup>-saww</sup> presence was a group of his<sup>-saww</sup> companions from the Emigrants and the Helpers.

فجاء زيد فأخبره بما قال عبد الله بن أبي، فقال رسول الله (صلى الله عليه و آله): «لعلك وهمت يا غلام؟» فقال: لا و الله ما وهمت، فقال: «فلعلك غضبت عليه؟» قال: لا و الله ما غضبت عليه، قال: «فلعله سفه عليك؟» فقال: لا و الله.

So Zayb Bin Arqan came over and informed him<sup>-saww</sup> of what Abdullah Bin Abayy had said, and Rasool-Allah<sup>-saww</sup> said: 'Perhaps you are mistaken, O boy?' He said, 'No, by Allah<sup>-azwj</sup>! I am not mistaken'. He<sup>-saww</sup> said: 'Perhaps you are angered upon him?' He said, 'No, by Allah<sup>-azwj</sup>! I am not angry upon him'. He<sup>-saww</sup> said: 'Perhaps they fooled you?' He said, 'No, by Allah<sup>-azwj</sup>!'

فقال رسول الله (صلى الله عليه و آله) لشقران مولاه: «أحذج» فأحذج راحلته و ركب، و تسمع الناس بذلك، فقالوا: ما كان رسول الله (صلى الله عليه و آله) ليرحل في مثل هذا الوقت، فرحل الناس و لحقه سعد بن عباد، فقال: السلام عليك يا رسول الله و رحمة الله و بركاته، فقال: «و عليك السلام».

Rasool-Allah<sup>-saww</sup> said to Shaqran, his<sup>-saww</sup> slave: 'Prepare (the camel)!'. So he prepared his<sup>-saww</sup> ride, and he<sup>-saww</sup> rode, and the people had heard that, and they said, '(Normally) Rasool-Allah<sup>-saww</sup> does not tend to ride during this time!' So the people departed, and he<sup>-saww</sup> met Saeed Bin Abada. He said, 'The greetings be unto you, O Rasool-Allah<sup>-saww</sup>', and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings'. He<sup>-saww</sup> said: 'And upon you be the greetings'.

فقال: ما كنت لترحل في مثل هذا الوقت؟ فقال: «أو ما سمعت قولاً قاله صاحبكم؟» قال: و أي صاحب لنا غيرك يا رسول الله؟ قال: «عبد الله بن أبي، زعم أنه إن رجع إلى المدينة ليخرجن الأعز منها الأذل» فقال: يا رسول الله، أنت و أصحابك الأعز، و هو و أصحابه الأذل.

He said, '(Normally) you<sup>-saww</sup> do not tend to depart in the likes of this time?' He<sup>-saww</sup> said: 'O have you not heard the words your companions spoke?' He said, 'And which companion is there for us apart from you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>?' He<sup>-saww</sup> said: 'Abdullah Bin Abayy. He alleged that on return to Al-Medina, the honourable ones will expel the humble from it'. He said, 'O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> and your<sup>-saww</sup> companions are the honourable, and he and his companions are the humble'.

فسار رسول الله (صلى الله عليه و آله) يومه كله لا يكلمه أحد، فأقبلت الخزرج على عبد الله بن أبي يعذلونه، فحلف عبد الله بن أبي أنه لم يقل شيئاً من ذلك، فقالوا: فقم بنا إلى رسول الله (صلى الله عليه و آله) حتى نعتذر إليه، فلوى عنقه،

So Rasool-Allah<sup>-saww</sup> travelled all of his<sup>-saww</sup> day not speaking to anyone. The (clan) of Al-Khazraj faced towards Abdullah Bin Abayy insulting him, but Abdullah Bin Abayy swore on oath that he did not say anything from that. They said, 'Then arise with us to go to Rasool-Allah<sup>-azwj</sup> until we apologise to him<sup>-saww</sup>. But he turned back his neck'.

فلما جن الليل سار رسول الله (صلى الله عليه و آله) ليله كله و النهار، فلم ينزلوا إلا للصلاة، فلما كان من الغد نزل رسول الله (صلى الله عليه و آله) و نزل أصحابه، و قد أمهدهم الأرض من السهر الذي أصابهم،

So when it was the night, Rasool-Allah<sup>-saww</sup> travelled his<sup>-saww</sup> night, all of it, and the day, and he<sup>-saww</sup> did not encamp except for the Salat. So when it was the morning, Rasool-Allah<sup>-saww</sup> encamped, and his<sup>-saww</sup> companions (also) encamped, and the land had tested them from the vigilance (staying awake all night) which had hit them.

فجاء عبد الله بن أبي إلى رسول الله (صلى الله عليه و آله)، فحلف عبد الله أنه لم يقل ذلك، و أنه ليشهد أن لا إله إلا الله و أنك لرسول الله، و أن زيدا قد كذب علي، فقبل رسول الله (صلى الله عليه و آله) منه، و أقبلت الخزرج على زيد بن أرقم يشتمونه و يقولون له: كذبت على عبد الله سيدنا.

Then Abdullah Bin Abayy came to Rasool-Allah<sup>-saww</sup>, and Abdullah swore on oath that he had not said that, and testified, 'There is no god except Allah<sup>-azwj</sup> and you<sup>-saww</sup> are a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and Zayd has lied upon me'. But Rasool-Allah<sup>-saww</sup> turned away from him, and (the clan of) Al-Khazraj faced towards Zayd Bin Arqam insulting him and saying to him, 'You lied upon Abdullah, our chief!'

فلما رحل رسول الله (صلى الله عليه و آله) كان زيد معه يقول: اللهم إنك لتعلم أنني لم أكذب على عبد الله بن أبي، فما سار إلا قليلا حتى أخذ رسول الله (صلى الله عليه و آله) ما كان يأخذه من البرحاء عند نزول الوحي عليه، فثقل حتى كادت ناقته أن تبرك من ثقل الوحي،

So when Rasool-Allah<sup>-saww</sup> departed, Zayd was with him<sup>-saww</sup>, and he was saying, 'O Allah<sup>-azwj</sup>! You certainly know that I did not lie upon Abdullah Bin Abayy'. So he had not travelled except a little until Rasool-Allah<sup>-saww</sup> was seized by what used to seize him<sup>-saww</sup> from the difficulties during the descent of the Revelation unto him<sup>-saww</sup>. So he<sup>-saww</sup> felt heavy to the extent that his<sup>-saww</sup> she-camel almost collapsed from the heaviness of the Revelation.

فسري عن رسول الله (صلى الله عليه و آله) و هو يسكب العرق عن وجهه، ثم أخذ بإذن زيد بن أرقم، فرفعه من الرحل، ثم قال: «يا غلام، صدق قولك، و وعى قلبك، و أنزل الله فيما قلت قرآنا».

Then there was cheerfulness from Rasool-Allah<sup>-saww</sup>, and he<sup>-saww</sup> was such that the perspiration was pouring from his<sup>-saww</sup> face. Then he<sup>-saww</sup> grabbed an ear of Zayd Bin Arqam and raised him from the saddle, then said: 'O boy! Your words are true, and your heart grasped, and Allah<sup>-azwj</sup> Revealed Quran (Verses) regarding what you said'.

فلما نزل، جمع أصحابه و قرأ عليهم سورة المنافقين: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَ اللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَ اللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ إِلَى قَوْلِهِ تَعَالَى: وَ لَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

So when he<sup>-saww</sup> encamped, he<sup>-saww</sup> gathered his<sup>-saww</sup> companions and read out to them Surah Al-Munafiqeen: ***When the hypocrites come to you, they say, 'We testify that you are a Rasool of Allah'. And Allah Knows that you are indeed His Rasool, and Allah Testifies that the hypocrites are lying [63:1] They are taking their oaths as a shield, so they are blocking from the Way of Allah. It is evil what they have been doing [63:2] – up to His<sup>-azwj</sup> Words: but the hypocrites do not know [63:8].***

ففضح الله عبد الله بن أبي.

Thus, Abdullah Bin Abayy was exposed'.<sup>22</sup>

تفسير القمي 2: 370<sup>22</sup>