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CHAPTER 63

AL-MUNAFIQOUN

(11 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 سيح اسم ربك الأعلى، و في صلاة الظهر بالجمعة و المنافقين، فإذا فعل ذلك فكأنما يعمل كعمل رسول الله (صلى الله عليه و آله)، و كان جزاؤه و ثوابه على الله الجنة».

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

from Abu Abdullah^{asws} having said: 'It is obligatory upon every Believer – if he was our^{asws} Shia – that he should recite during the night of the Friday (Thursday at night) with (Surah) Al-Jumma (Chapter 62), and **[87] Glorify the Name of your Lord, the Most High** (Chapter 87), and during the Midday Prayer (الظهر) with (Surah) Al-Jumma (Chapter 62) and Al-Munafiqoun (Chapter 63). So when he does that, it would be as if he has carried out what Rasool-Allah^{saww} had done, and his Recompense and his Reward upon Allah^{azwj} would be the Paradise'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة برىء من النفاق و الشرك في الدين، و إن قرئت على الدماميل أزلتها، و إن قرئت على الأوجاع الباطنة سكتتها».

And from Khawas Al Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (63) would be free from the hypocrisy and the doubt in the Religion. And if it is recited upon the boil, it would recede. And if it is recited upon the inner aches, it would settle down'.²

و قال رسول الله (صلى الله عليه و آله): «من قرأ هذه السورة برىء من الشرك و النفاق في الدين، و إن قرئت على عليل أو على وجيع شفاه الله تعالى».

And Rasool-Allah^{saww} said: 'The one who recites this Chapter (63) would be free from the polytheism (الشرك) and the hypocrisy in the Religion. And if it is recited upon the sick or upon a pain, Allah^{azwj} the High would Heal it'.³

و قال الصادق (عليه السلام): «من قرأها على الأرمم خفف الله عنه و أزاله، و من قرأها على الأوجاع الباطنة سكتتها، و تزول بقدرة الله تعالى».

¹ ثواب الأعمال: 118

² خواص القرآن

³ Tafseer Al Burhan – H 10748

And Al-Sadiq^{asws} said: 'The one who recites it upon the sore eyes, Allah^{azwj} would Soften it and Cure it. And the one who recites it upon the internal aches, they would settled down and eased by the Power of Allah^{azwj} the High'.⁴

VERSES 1 TO 3

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ {1} اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ {2} ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ {3}

[63:1] When the hypocrites come to you, they say: We testify that you are Rasool-Allah; and Allah knows that you are His Rasool, and Allah Testifies that the hypocrites are liars [63:2] They are making their oaths to be a cover, and thus turning away from Allah's Way; surely evil is that which they are doing [63:3] That is because they believe, and disbelieve, thus a seal is set upon their hearts so that they do not understand.

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

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

'Abu Al-Hassan^{asws} – in a Hadeeth –, said, 'when I asked, '(What about) **[63:3] That is because they believe, and disbelieve?**' He^{asws} said: 'Allah^{azwj} Blessed and High has Named those who did not follow His^{azwj} Rasool^{saww} regarding the Wilayah of his^{saww} successor^{asws} as 'hypocrites' (منافقين).

و جعل من جدد وصيه و إمامته كمن جدد محمدا و أنزل بذلك قرآنا، فقال: يا محمد إذا جاءك المنافقون بولاية وصيك قالوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ بولاية علي لكاذِبُونَ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَ السبيل هو الوصي إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ذَلِكَ بِأَنَّهُمْ آمَنُوا برسالتك و كَفَرُوا بولاية وصيك فَطُبِعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ».

And He^{azwj} Made the one who fought against his^{saww} successor^{asws}, and his^{asws} Imamate to be like the one who fought against Muhammad^{saww}, and with that He^{azwj} Revealed the Quran, so He^{azwj} Said: "O Muhammad^{saww}! **[63:1] When the hypocrites come to you, with the Wilayah of your^{saww} successor^{asws} they say: We testify that you are Rasool-Allah; and Allah knows that you are His Rasool, and Allah Testifies that the hypocrites with regards to the Wilayah of Ali^{asws} are liars [63:2] They are making their oaths to be a cover, and thus turning away from Allah's Way; and the Way is the successor^{asws} surely evil is that which they are doing [63:3] That is because they believe, in your^{saww} Prophethood (Risaalat) but disbelieve in the Wilayah of your^{saww} successor^{asws} thus a seal is set upon their hearts so that they do not understand.**

⁴ خواص القرآن: 10 «مخطوط»

قلت: ما معنى لا يفقهون؟ قال: «يقول: لا يعقلون بنبوتك». [قلت]: وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ؟ قَالَ: «وَ إِذَا قِيلَ لَهُمْ ارْجِعُوا إِلَى وَايَةِ عَلِيٍّ، يَسْتَغْفِرْ لَكُمْ النَّبِيُّ مِنْ ذُنُوبِكُمْ لَوْوَا رُؤُسَهُمْ قَالَ اللَّهُ وَ رَأَيْتَهُمْ يَصُدُّونَ عَنْ وَايَةِ عَلِيٍّ وَ هُمْ مُسْتَكْبِرُونَ عَلَيْهِ،

I said, 'What is the Meaning of **they do not understand?**' He^{asws} said: 'Allah^{azwj} is Saying: "They do not understand your^{saww} Prophet-hood". I said, '(What about) **[63:5] And when it is said to them: Come, Rasool Allah will ask Forgiveness for you?**' He^{asws} said: 'And when it is said to them, return to the Wilayah of Ali^{asws}, the Prophet^{saww} would seek Forgiveness for you for your sins **they turn back their heads**. And Allah^{azwj} Said **and you may see them turning away** from the Wilayah of Ali^{asws} **while they are big with arrogance** against him^{asws}.

ثم عطف القول من الله بمعرفة 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^{azwj} Complimented His^{azwj} Recognition of them **[63:6] It is Alike to 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 transgressing people.** Allah^{azwj} is Saying: "The ones who oppress your^{saww} successor^{asws},⁵

الطبرسي في (الاحتجاج): عن أبي بصير، عن أبي جعفر محمد بن علي (عليه السلام)، قال له طاوس اليماني: أخبرني عن قوم شهدوا شهادة الحق و كانوا كاذبين؟ قال: «المنافقون حين قالوا لرسول الله (صلى الله عليه و آله) تَشْهَدُ إِنَّكَ لِرَسُولِ اللَّهِ فَأَنْزَلَ اللَّهُ عِزًّا وَ جَلًّا إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لِرَسُولِ اللَّهِ وَ اللَّهُ يَعْلَمُ إِنَّكَ لِرَسُولِهِ وَ اللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ».

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

Tawoos Al-Yamani asked from Abu Ja'far^{asws} Bin Muhammad Bin Ali^{asws}, 'Inform me about the people who testified the true testimony, but they were liars?' He^{asws} said: 'The hypocrites – where they said to Rasool-Allah^{saww} **We testify that you are Rasool-Allah**. So Allah^{azwj} Mighty and Majestic Revealed **[63:1] When the hypocrites come to you, they say: We testify that you are Rasool-Allah; and Allah knows that you are His Rasool, and Allah Testifies that the hypocrites are liars**'.⁶

VERSES 4 & 5

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنْهُمْ خَشْبٌ مُسَدَّدَةٌ يَحْسَبُونَ كُلَّ صِخْرَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتِلْتَهُمُ اللَّهُ أَنْى يُؤَفِّكُونَ {4} وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ {5}

[63:4] And when you see them, their persons would please you, and If they speak, you will listen to their speech; They are like planks of wood clad with garments; they think every cry to be against them. They are the enemy, therefore beware of them; Allah will Destroy them; how they are deluded? [63:5] And when it is said to them: Come, the Messenger of Allah will ask

⁵ الكافي 1: 91 / 358

⁶ الاحتجاج: 329

forgiveness for you, they turn back their heads and you may see them turning away while they are big with arrogance.

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: كَانَتْهُمْ خُشْبٌ مُسَدَّةٌ يَقُولُ: «لَا يَسْمَعُونَ و لَا يَعْقِلُونَ، قوله: يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ يعني كل صوت هُمُ الْعَدُوُّ فَاحْذَرُوهُمْ فَاتْلَهُمُ اللَّهُ أُنَى يُؤَفِّكُونَ فَلَمَّا نَعْتَمَهُمُ اللَّهُ لِرَسُولِهِ و عَرَفَهُ مَسَاءَتَهُمْ إِلَيْهِ و إِلَى عَشَائِرِهِمْ فَقَالُوا لَهُمْ: قَدْ افْتَضَحْتُمْ وِلكم فأتوا نبي الله يستغفر لكم فلما رؤوسهم و زهدوا في الاستغفار، يقول الله: و إِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُؤُسَهُمْ».

Then Al-i Bin Ibrahim said,

‘And in a report of Abu Al-Jaroud, from Abu Ja’far^{asws} regarding the Words of the High **They are like planks of wood clad with garments**, (has narrated that) Allah^{azwj} is Saying: “They are neither hearing nor are they understanding”. His^{azwj} Words **they think every cry to be against them**. Meaning every voice (of their) **They are the enemy, therefore beware of them; Allah will Destroy them; how they are deluded?** So when Allah^{azwj} Described their intentions to His^{azwj} Rasool^{saww}, and Made him^{saww} to understand their plans against him^{saww}, and of their families, so (some of) them said to (some of) them, ‘You have been exposed, woe be unto you!’ So they came to the Prophet^{saww} of Allah^{azwj} that he^{saww} should forgive them, but (then) they turned back their head and abstained from seeking the forgiveness. Allah^{azwj} Said [63:5] **And when it is said to them: Come, the Messenger of Allah will ask forgiveness for you, they turn back their heads**.⁷

VERSE 6

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

[63:6] It is Alike to 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 transgressing people.

العياشي: عن العباس بن هلال، عن أبي الحسن الرضا (عليه السلام)، قال: «إن الله تعالى قال لمحمد (صلى الله عليه و آله): إِنَّ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ فَاسْتَغْفِرْ لَهُمْ مِائَةَ مَرَّةٍ لِيَغْفِرَ لَهُمْ فَأَنْزَلَ اللَّهُ: سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ، و قَالَ: و لَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا و لَا تَقُمْ عَلَى قَبْرِهِ فَلَمَّ يَسْتَغْفِرْ لَهُمْ بَعْدَ ذَلِكَ، و لَمْ يَقُمْ عَلَى قَبْرِ أَحَدٍ مِنْهُمْ».

Al- Ayyashi, from Al- Abbas Bin Hilal,

from Abu Al-Hassan Al-Reza^{asws} having said: ‘Allah^{azwj} Said to Muhammad^{saww} [9:80] **even if you ask forgiveness for them seventy times, Allah will not Forgive them** So (when requested) he^{saww} would sought forgiveness for them (i.e.,) a hundred times. So Allah^{azwj} Revealed [63:6] **It is Alike to 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 transgressing people**, and Said [9:84] **And never offer prayer for any one of them who dies and do not stand by**

⁷ تفسير القمي 2: 370

his grave. So he^{saww} never sought Forgiveness for them after that, and never stood at the grave of any one of them.⁸

VERSES 7 & 8

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدِ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ۗ وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ {7} يَقُولُونَ لِنِجْمِنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعَزُّ مِنْهَا الْأَذَلُّ ۗ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ {8}

[63:7] They are the ones who are saying: Do not spend upon those who are with Rasool-Allah until they are wiped out. And Allah's are the Treasures of the skies and the earth, but the hypocrites do not understand. [63:8] They say: When we return to Medina, the honourable will surely drive out the humble from there; and to Allah belongs the Honour and to His Rasool and to the Believers, but the hypocrites do not know.

قال: حدثنا أبو القاسم العلوي [قال: حدثنا فراءت] 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). 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.

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

'I was with Rasool-Allah^{saww} during a journey, so I heard Abdullah Bin Ubayy Bin Al-Saloul saying, 'By Allah^{azwj}! **[63:8] When we return to Medina, the honourable will surely drive out the humble from there**'. Zayd bin Arqam said, 'So I came to Rasool-Allah^{saww} and informed him^{saww} about that. So Allah^{azwj} the High Revealed Surah Al-Munafiqoun (Chapter 63) from its beginning to its end, and Revealed excuses and ratifications'.⁹

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، و لم يفوض إليه أن يكون ذليلاً، أما تسمع قول الله عز وجل يقول: وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ، فلمؤمن يكون عزيزاً و لا يكون ذليلاً». ثم قال: «إن المؤمن أعز من الجبل، أن الجبل يستقل منه بالمعاول، و المؤمن 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^{asws} having said: 'Allah^{azwj} Mighty and Majestic Authorised to the Believer, All of his affairs, but did not Authorise for him to be humiliated'. Then he^{asws} said: 'Surely, the Believer is mightier than the mountain. One can take pieces of the mountain out from it with a pick axe, but (as for) the Believer, you cannot take anything out from his Religion'.¹⁰

⁸ تفسير العياشي 2: 92 / 100

⁹ Tafseer Furaat Al Kufy – H 632 - 1

¹⁰ الكافي 5: 1 / 63

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: **وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ**، 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^{asws} said: 'Allah^{azwj} Mighty and Majestic Authorised to the Believer All of his affairs, but did not Authorise that he should humiliate himself. Have you not heard the Words of Allah^{azwj} Mighty and Majestic **and to Allah belongs the Honour and to His Rasool and to the Believers?** So it is befitting for the Believer that he should become honourable, and does not become humiliated. Allah^{azwj} has Honoured him with the faith and Al-Islam'.¹¹

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^{asws} saying: 'It is not befitting for the Believer that he should humiliate himself'. It was said to him^{asws}, 'And how does he humiliate himself?' He^{asws} said: 'He exposes himself to more than what he can tolerate/handle/accomplish'.¹²

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 KhAl-id, from his father, from Muhammad Bin Sinan, from Al- MufazzAl- Bin Umar who said:

'Abu Abdullah^{asws} said: 'It does not befit for the Believer to humiliate himself'. I said, 'With what does he humiliate himself?' He^{asws} said: 'He enters in what he does not have the ability for'.¹³

محمد بن العباس: عن أبي الأزهر، عن الزبير بن بكار، عن بعض أصحابه، قال: قال رجل للحسن (عليه السلام): إن فيك كبراً، فقال: «كلا، الكبر لله وحده، ولكن في عزة، قال الله عز وجل: **وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ**».

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^{asws}, 'There is greatness in you^{asws}'. He^{asws} said: 'Never! The greatness is for Allah^{azwj} the One. But, in me^{asws}, there is honour. Allah^{azwj} Mighty and Majestic Says **and to Allah belongs the Honour and to His Rasool and to the Believers**'.¹⁴

¹¹ الكافي 5: 2/63

¹² الكافي 5: 4/63

¹³ الكافي 5: 5/64

¹⁴ تأويل الآيات 2: 2/695

الزمخشري 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^{asws} Bin Ali^{asws}, 'In you^{asws} there is magnificence'. He^{asws} said: 'No! But, in me^{asws} there is honour. Allah^{azwj}, Glorious and High Says **and to Allah belongs the Honour and to His Rasool and to the Believers**'.¹⁵

VERSES 9 TO 11

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ {9} وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنُ مِنَ الصَّالِحِينَ {10} وَلَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {11}

[63:9] O you who believe! Do not let your wealth, or your children, divert you from the Remembrance of Allah; and whoever does that, these are the losers. [63:10] And spend out of what We have given you before death comes to one of you, so that he would be saying: My Lord! If only You had Delayed it for me to a near future, so that I would have given charity and been of the righteous ones? [63:11] And Allah never respites a soul when its appointed term has come, and Allah is Aware of what you are doing

ابن بابويه في (الفتية): مرسل عن الصادق (عليه السلام)، قال: سئل عن قول الله عز و جل: فَأَصَّدَّقَ وَ أَكُنْ مِنَ الصَّالِحِينَ، قال: «فَأَصَّدَّقَ مِنَ الصَّدَقَةِ وَ أَكُنْ مِنَ الصَّالِحِينَ أَي أَحَجَّ».

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

Al-Sadiq^{asws}. He^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic **so that I would have given charity and been of the righteous ones**. He^{asws} said: ' (فَأَصَّدَّقَ) is from the charity. And **and been of the righteous ones** i.e., (perform) the Pilgrimage'.¹⁶

الطبرسي: عن ابن عباس، قال: ما من أحد يموت و كان له مال فلم يؤد زكاته، و أطلق فلم يحج، إلا سأل الله الرجعة عن الموت، قالوا: يا ابن عباس اتق الله، إنما نرى هذا الكافر يسأل الرجعة؟ فقال: أنا أقرأ عليكم قرآنا، ثم قرأ هذه الآية إلى قوله تعالى: مِنَ الصَّالِحِينَ

Al-Tabarsy, from Ibn Abbas who said:

'There is no one who dies and he had wealth from which he had not paid Zakat, and had (financial) capability but did not perform the Pilgrimage, except that he would ask Allah^{azwj} to return the death from him'. They said, 'O Ibn Abbas! Fear Allah^{azwj}. But rather, we see that this is the infidel who will ask for the return?' So he said, 'I am reciting to you the Quran'. Then he recited this Verse up to His^{azwj} Words **of the righteous ones**'.

. و روي ذلك عن أبي عبد الله (عليه السلام).

¹⁵ ربيع الأبرار 3: 177.

¹⁶ من لا يحضره الفقيه 2: 618 / 142

And that has been reported from Abu Abdullah^{asws} (as well).¹⁷

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 خارجة، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ لَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا قَالَ: «إن عند الله كتباً موقوفة يقدم منها ما يشاء و يؤخر ما يشاء، فإذا كان ليلة القدر أنزل الله فيها كل شيء يكون إلى ليلة مثلها، فذلك قوله تعالى: وَ لَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا إِذَا أَنْزَلَهُ وَ كَتَبَهُ كِتَابَ السَّمَاوَاتِ ، وَ هُوَ الَّذِي لَا يُؤَخِّرُهُ».

Al-i 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^{asws} regarding the Words of the High **[63:11] And Allah never respites a soul when its appointed term has come.** He^{asws} said: ‘Surely in the Presence of Allah^{azwj} there is a Suspended Book. From it precedes whatsoever He^{azwj} so Desires, and Delays whatsoever He^{azwj} so Desires. So when it is the Night of Measurement (ليلة القدر) Allah^{azwj} Sends down during it everything which is to take place up to a Night similar to it. So that is in His^{azwj} Words **[63:11] And Allah never respites a soul when its appointed term has come.** When it Comes down, and it is Written in the Book of the Heavens, and this is what is not Delayed’.¹⁸

¹⁷ مجمع البيان 10: 445

¹⁸ تفسير القمي 2: 370