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CHAPTER 63
AL-MUNAFIQOUN
(11 VERSES)
VERSES 1 - 11

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 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^{asws} having said: 'It is Obligatory upon every Momin – if he was our^{asws} 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^{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 الشك في الدين،

And from Khawas Al Quran –

It has been reported from the Prophet^{saww} 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 أزالتهما، و إن قرئت على الأوجاع الباطنة سكنتها».

And if it is recited upon the boil, it would recede. And if it is recited upon the inner aches, these would settle down'.²

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

¹ ثواب الأعمال: 118

² خواص القرآن

And Rasool-Allah^{saww} 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^{azwj} the Exalted would Heal it'.³

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

And Al-Sadiq^{asws} said: 'The one who recites it upon the sore eyes, Allah^{azwj} would Soften it and Cure it.

و من قرأها على الأوجاع الباطنة سكتتها، و نزول بقدره الله تعالى».

And the one who recites it upon the internal aches, they would settled down and eased by the Power of Allah^{azwj} the Exalted'.⁴

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]

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: ذلك بأنهم آمنوا ثم كفروا؟

³ Tafseer Al Burhan – H 10748

⁴ خواص القرآن: 10 «مخطوط»

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^{asws} Al-Maazy (7th Imam^{asws}) – 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^{asws} said: ‘Allah^{azwj} Blessed and Exalted Named ones who did not obey His^{azwj} Rasool^{saww} regarding the Wilayah of his^{saww} successor^{asws} as hypocrites.

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

And He^{azwj} Made the ones who denied his^{saww} successor^{asws} and his^{asws} Imamate as being like one who denied Muhammad^{saww}, and He^{azwj} Revealed Quran (Verses) for that, so He^{azwj} Said: “O Muhammad^{saww}!” **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^{asws} - are lying [63:1].**

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَ السَّبِيلِ هُوَ الْوَصِي 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^{azwj}, it is the successor^{asws}, **It is evil what they have been doing [63:2].**

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

That is because they believed then they disbelieved – in the Wilayah of your^{saww} successor^{asws}, 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^{asws} said: ‘He^{azwj} is Saying: “They are not understanding your^{saww} Prophet-hood”’.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؟

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

⁵ (Extract 1) الكافي 1: 91 / 358

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 lying?'

قال: «المنافقون حين قالوا لرسول الله (صلى الله عليه وآله) نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ فَأَنْزَلَ اللَّهُ عِزُّو جَلَّ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ كَاذِبُونَ».

He^{asws} said: 'The hypocrites, where they said to Rasool-Allah^{saww}: **We testify that you are a Rasool of Allah**' [63:1], so Allah^{azwj} 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]**'.⁶

VERSES 4 - 6

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ خُشُبٌ مُسْنَدَةٌ ۖ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۗ قَاتَلَهُمُ 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 لَوَّوْا 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}

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]

⁶ الإحتجاج: 329

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]: «وإذا قيل لهم تعالوا يستغفر لكم رسول الله؟ قال: «وإذا قيل لهم ارجعوا إلى ولاية علي، يستغفر لكم النبي من ذنوبكم لئلا رؤسهم قال الله و رأيتهم يصدون عن ولاية علي و هم مستكبرون عليه،

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^{asws} Al-Maazy (7th Imam^{asws}) – in a Hadeeth –, he (the narrator) said, ‘I said, ‘(What about): **Come! Rasool-Allah will seek Forgiveness for you’ [63:5]?’** 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 of your sins, they turn back they heads. Allah^{azwj} Said: ‘and you will see them blocking (others) – from the Wilayah of Ali^{asws}, and they are being arrogant [63:5] – upon it’.**

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

Then the Words from Allah^{azwj} Complimented His^{azwj} 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^{azwj} is Saying: “The ones who are unjust to your^{saww} successor^{asws},⁷

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: كَانَتْهُمْ خُشْبٌ مُسْنَدَةٌ يقول: «لا يسمعون و لا يعقلون،

Then Ali Bin Ibrahim said,

‘And in a report of Abu Al-Jaroud, from Abu Ja’far^{asws} regarding the Words of the Exalted: **It is as if they are planks propped up [63:4]:** ‘Allah^{azwj} is Saying: “They are neither hearing nor are they using their intellects”.

قوله: يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ يعني كل صوت هم العدو فاحذرهم قاتلهم الله أني يؤفكون فلما نعتهم الله لرسوله و عرفه مساءهم إليه و إلى عشائهم فقالوا لهم: قد افتضحتم ويلكم

His^{azwj} Words **They reckon every cry as being against them** - Meaning every voice. **They are the enemy, therefore beware of them. Allah will Kill them. How deluded they are! [63:4].** 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!’

⁷ 91 /358 :1 الكافي (Extract 2)

فأتوا نبي الله يستغفر لكم فلووا رؤوسهم و زهدوا في الاستغفار، يقول الله: وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُؤُسَهُمْ».

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: **'Come! Rasool-Allah will seek Forgiveness for you', they turn back they heads [63:5].**⁸

العياشي: عن العباس بن هلال، عن أبي الحسن الرضا (عليه السلام)، قال: «إن الله تعالى قال لحمد (صلى الله عليه وآله): إِنَّ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ فاستغفر لهم مائة مرة ليغفر لهم فأنزل الله: سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ، و قال: وَ لَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَ لَا تُعْمِدْ عَلَى قَبْرِهِ فَلَمْ يَسْتَغْفِرْ لَهُمْ بَعْدَ ذَلِكَ، و لم يقم على قبر أحد منهم».

Al- Ayyashi, from Al- Abbas Bin Hilal,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'Allah^{azwj} Said to Muhammad^{saww}: **even if you seek Forgiveness for them seventy times, Allah will never Forgive them [9:80]** So (when requested) he^{saww} would sought Forgiveness for them (i.e.,) a hundred times. So Allah^{azwj} 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^{saww} never sought Forgiveness for them after that, and never stood at the grave of any one of them'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْبَيْهَقِيِّ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَلِيِّ قَالَ قُلْتُ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) إِنِّي سَمِعْتُ مِنْ سَلْمَانَ وَ الْمِقْدَادِ وَ أَبِي دَرٍّ شَيْئاً مِنْ تَفْسِيرِ الْقُرْآنِ وَ أَحَادِيثِ عَنْ نَبِيِّ اللَّهِ (صلى الله عليه وآله) غَيْرَ مَا فِي أَيْدِي النَّاسِ ثُمَّ سَمِعْتُ مِنْكَ تَصَدِيقَ مَا سَمِعْتُ مِنْهُمْ وَ رَأَيْتُ فِي أَيْدِي النَّاسِ أَشْيَاءَ كَثِيرَةً مِنْ تَفْسِيرِ الْقُرْآنِ وَ مِنَ الْأَحَادِيثِ عَنْ نَبِيِّ اللَّهِ (صلى الله عليه وآله) أَنْتُمْ تُخَالِفُونَهُمْ فِيهَا وَ تَزْعُمُونَ أَنَّ ذَلِكَ كُلَّهُ بَاطِلٌ أَ فَتَرَى النَّاسَ يَكْذِبُونَ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) مُتَعَمِّدِينَ وَ يُفَسِّرُونَ الْقُرْآنَ بِأَرَائِهِمْ

Ali Bin Ibrahim Bin Hashim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilaly who said,

'I said to Amir Al-Momineen^{asws}, 'I heard from Salman^{ra} and Al-Miqdad^{ra} and Abu Zarr^{ra}, something from the interpretation of the Quran and the Ahadeeth from the Prophet^{saww} of Allah^{azwj}, other than what is in the hands of the people. Then I heard from you^{asws} the ratification of what I had heard from them^{ra}; and I see a lot of things to be in the hands of the people, from the interpretation of the Quran and from the Ahadeeth from the Prophet^{saww} of Allah^{azwj}. You^{asws} are differing from them in it, and you^{asws} are claiming that, all of that (which they interpret) is false. So, are you^{asws}

⁸ تفسير القمي 2: 370

⁹ تفسير العياشي 2: 92 / 100

viewing that the people are lying upon Rasool-Allah^{saww} deliberately, and they are interpreting the Quran by their own opinions?’

قَالَ فَأَقْبَلَ عَلَيَّ فَقَالَ قَدْ سَأَلْتَ فَافْتَهَمَ الْجَوَابَ إِنَّ فِي أَيْدِي النَّاسِ حَقًّا وَبَاطِلًا وَصِدْقًا وَكُذِبًا وَنَاسِحًا وَمُسْوَحًا وَعَامًّا وَخَاصًّا وَمُحْكَمًا وَمُتَشَابِهًا وَحِفْظًا وَوَهْمًا وَقَدْ كُذِبَ عَلَيَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى عَهْدِهِ حَتَّى قَامَ خَطِيبًا فَقَالَ أَيُّهَا النَّاسُ قَدْ كَثُرَتْ عَلَيَّ الْكُذَابَةُ فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَفْعَدَهُ مِنَ النَّارِ

He (Suleymn Bin Qays) said, ‘So Ali^{asws} turned to face me and he^{asws} said: ‘You have asked, therefore understand the answer. In the hands of the people there is right, and wrong, and truthfulness and lies, and Abrogating and Abrogated, and general and specific, and Decisive and Allegorical, and memorised and delusions. And (it was so) that Rasool-Allah^{saww} had been belied upon during his^{saww} era, to the extent that he^{saww} stood up and addressed, so he^{saww} said: ‘O you people! The people have lied a lot upon me^{saww}. So the one who lies upon me^{saww} deliberately, so let him assume his seat from the Fire’.

ثُمَّ كُذِبَ عَلَيْهِ مِنْ بَعْدِهِ وَإِنَّمَا أَتَاكُمْ الْحَدِيثُ مِنْ أَرْبَعَةٍ لَيْسَ لَهُمْ خَامِسٌ

Then he^{saww} was belied upon from after him^{saww}, and rather the Ahadeeth came to you all from four (types of people). There is not fifth (narrator) for them.

رَجُلٍ مُنَافِقٍ يُظَاهِرُ الْإِيمَانَ مُتَصَنِّعٍ بِالْإِسْلَامِ لَا يَتَأْتَمُّ وَلَا يَتَحَرَّجُ أَنْ يَكُذِبَ عَلَيَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) مُتَعَمِّدًا فَلَوْ عَلِمَ النَّاسُ أَنَّهُ مُنَافِقٌ كَذَّابٌ لَمْ يَقْبَلُوا مِنْهُ وَلَا يَصَدَّقُوهُ وَلَا كَنَّهُمْ قَالُوا هَذَا قَدْ صَحِبَ رَسُولَ اللَّهِ (صلى الله عليه وآله) وَرَأَاهُ وَسَمِعَ مِنْهُ وَأَخَذُوا عَنْهُ وَهُمْ لَا يَعْرِفُونَ حَالَهُ

A hypocrite man who manifested the *Eman* pretending with Al-Islam. Neither did he consider it a sin nor anything wrong with deliberately lying upon Rasool-Allah^{saww}. So, had the people known that he is a lying hypocrite, they would not have accepted from him and would not have believed in him. But, they said, ‘This one has accompanied Rasool-Allah^{saww}, and had seen him^{saww} and heard from him^{saww}’, and they took from him and there were not recognising his state.

وَقَدْ أَخْبَرَهُ اللَّهُ عَنِ الْمُنَافِقِينَ بِمَا أَخْبَرَهُ وَوَصَفَهُمْ بِمَا وَصَفَهُمْ فَقَالَ عَزَّ وَجَلَّ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ ثُمَّ بَقُوا بَعْدَهُ فَتَقَرَّبُوا إِلَى أَيْمَةِ الضَّلَالَةِ وَالدُّعَاةِ إِلَى النَّارِ بِالزُّورِ وَالْكَذِبِ وَالْبُهْتَانِ

And Allah^{azwj} had Informed about the hypocrites with what He^{azwj} Informed, and Described them with what He^{azwj} Described them. So He^{azwj} the Mighty and Majestic Said: **And when you see them, their bodies would amaze you, and if they speak, you will listen to their words [63:4].** Then they remained after him^{saww}, so they went closer to the leaders of misguidance and the inviters of the Fire with the false testimonies, and the lies, and the accusations.

فَوَلَّوهُمْ الْأَعْمَالَ وَحَمَلُوهُمْ عَلَى رِقَابِ النَّاسِ وَأَكَلُوا بِهِمِ الدُّنْيَا وَإِنَّمَا النَّاسُ مَعَ الْمُلُوكِ وَالدُّنْيَا إِلَّا مَنْ عَصَمَ اللَّهُ فَهَذَا أَحَدُ الْأَرْبَعَةِ

Thus, they made them office-bearers and carried them upon ruling over the people, and they (the rulers) devoured the world through them, and rather, the people are (always) with the kings and the world except for the ones whom Allah^{azwj} Protects. So this is one of the four (types of narrators of Ahadeeth)'.¹⁰

وَ رَجُلٍ سَمِعَ مِنْ رَسُولِ اللَّهِ شَيْئًا لَمْ يَحْمِلْهُ عَلَىٰ وَجْهِهِ وَ وَهَمَ فِيهِ وَ لَمْ يَتَعَمَّدْ كَذِبًا فَهُوَ فِي يَدِهِ يَقُولُ بِهِ وَ يَعْمَلُ بِهِ وَ يَرَوِيهِ فَيَقُولُ أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَلَوْ عَلِمَ الْمُسْلِمُونَ أَنَّهُ وَهَمَ لَمْ يَقْبَلُوهُ وَ لَوْ عَلِمَ هُوَ أَنَّهُ وَهَمَ لَرَفَضَهُ

And a man who heard something from Rasool-Allah^{saww}, but did not preserve it's all aspect and them became uncertain about it, and he did not lie deliberately. So it was in his hands (and) he was speaking by it, and acting by it, and narrating with it, and he was saying, 'I heard it from Rasool-Allah^{saww}'. So, had the Muslims known that he was deluded, they would not have accepted it, and had he himself known that it was a delusion, he would have rejected it (himself).

وَ رَجُلٍ ثَالِثٍ سَمِعَ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) شَيْئًا أَمَرَ بِهِ ثُمَّ نَهَى عَنْهُ وَ هُوَ لَا يَعْلَمُ أَوْ سَمِعَهُ يَنْهَى عَنْ شَيْءٍ ثُمَّ أَمَرَ بِهِ وَ هُوَ لَا يَعْلَمُ فَحَفِظَ مَنْسُوحَهُ وَ لَمْ يَحْفَظِ النَّاسِخَ وَ لَوْ عَلِمَ أَنَّهُ مَنْسُوحٌ لَرَفَضَهُ وَ لَوْ عَلِمَ الْمُسْلِمُونَ إِذْ سَمِعُوهُ مِنْهُ أَنَّهُ مَنْسُوحٌ لَرَفَضُوهُ

And a third man who heard something from Rasool-Allah^{saww} he^{saww} had ordered with, then he^{saww} forbade from it, and he did not know (of the prohibition), or he heard him^{saww} forbidding from something, then he^{saww} ordered with it, and he did not know (of the order). Thus he preserved the Abrogated and did not preserve the Abrogating, and had he known that he^{saww} had Abrogated it, he would have rejected it (himself), and had the Muslims known that when he had heard from him^{saww}, it was actually Abrogated, they would have rejected it.

وَ آخَرَ رَابِعٍ لَمْ يَكْذِبْ عَلَىٰ رَسُولِ اللَّهِ (صلى الله عليه وآله) مُبْغِضٍ لِلْكَذِبِ خَوْفًا مِنَ اللَّهِ وَ تَعْظِيمًا لِرَسُولِ اللَّهِ (صلى الله عليه وآله) عَلَيْهِ وَآلِهِ (لَمْ يَنْسَهُ بَلْ حَفِظَ مَا سَمِعَ عَلَىٰ وَجْهِهِ فَجَاءَ بِهِ كَمَا سَمِعَ لَمْ يَزِدْ فِيهِ وَ لَمْ يَنْقُصْ مِنْهُ وَ عَلِمَ النَّاسِخَ مِنَ الْمَنْسُوحِ فَعَمِلَ بِالنَّاسِخِ وَ رَفَضَ الْمَنْسُوحَ

And the fourth (type of narrator) did not lie upon Rasool-Allah^{saww}, hated the lie out of fear of Allah^{azwj} and reverence (respect) to Rasool-Allah^{saww}. He did not forget, and he did preserve whatever he heard upon its (correct) aspect. So he came with it just as he had heard, and he did not increase in it and did not reduce from it, and he knew the Abrogating from the Abrogated (orders), thus he acted by the Abrogating and rejected the Abrogated".¹⁰

¹⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 1 (Extract)

أن يكون ذليلاً، أما تسمع قول الله عز و جل 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 Momin, All of his affairs, but did not Authorise for him to be humiliated'. Then he^{asws} 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'.¹²

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 و جل فوض إلى المؤمن أموره كلها، و لم يفوض إليه أن يذل نفسه، ألم تسمع لقول الله عز و جل: وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ، فالمؤمن ينبغي أن يكون عزيزاً و لا يكون ذليلاً، يعزه الله بالإيمان و الإسلام».

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 Momin 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 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^{azwj} has Honoured him with the faith and Al-Islam'.¹³

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: و كيف 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 Momin 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'.¹⁴

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:

¹² الكافي 5: 63 / 1

¹³ الكافي 5: 63 / 2

¹⁴ الكافي 5: 63 / 4

'Abu Abdullah^{asws} said: 'It does not befit for the Momin 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'.¹⁵

Honour of the Imams^{asws}

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، 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^{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 for Allah is the Honour, and for His Rasool, and for the Momineen [63:8]**.¹⁶

الزبخشري 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 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]**.¹⁷

VERSES 9 - 11

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 weal 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]

¹⁵ الكافي 5 / 64 : 5

¹⁶ تأويل الآيات 2 / 695 : 2

¹⁷ ربيع الأبرار 3 : 177 .

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَّ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنُ 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 أَجَلُهَا ۗ 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 وَ أَكُنْ مِنَ الصَّالِحِينَ، قال: «فَأَصَّدَّقْ من الصدقة وَ أَكُنْ مِنَ الصَّالِحِينَ أَي أَحج».

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 I can give charity and become from the righteous ones!' [63:10]**. He^{asws} said: '(فَأَصَّدَّقْ)' is from the charity; **and become from the righteous ones** - i.e., (perform) the Hajj'.¹⁸

الطبرسي: عن ابن عباس، قال: ما من أحد يموت و كان له مال فلم يؤد زكاته، و أطاق فلم يحج، إلا سأل الله الرجعة عن الموت،

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 Hajj, except that he would ask Allah^{azwj} to return the death from him'.

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.

They said, 'O Ibn Abbas! Fear Allah^{azwj}. But rather, we see that this is the Kafir who will ask for the return?' He said, 'I am reciting to you the Quran'. Then he recited this Verse up to His^{azwj} Words: **and become from the righteous ones!' [63:10]**.

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

¹⁸ من لا يحضره الفقيه 2: 142 / 618

And that has been reported from Abu Abdullah^{asws}.¹⁹

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 نَفْساً 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^{asws} regarding the Words of the Exalted: ***And never Respites a soul when its term comes [63:11].*** He^{asws} said: 'Surely in the Presence of Allah^{azwj} there is a Suspended Book. He^{azwj} Brings forward from it whatsoever He^{azwj} so Desires, and Delays whatsoever He^{azwj} so Desires.

فإذا كان ليلة القدر أنزل الله فيها كل شيء يكون إلى ليلة مثلها، فذلك قوله تعالى: وَ لَنْ يُؤَخَّرَ اللَّهُ نَفْساً إِذَا جَاءَ أَجْلُهَا إِذَا أَنْزَلَهُ وَ كَتَبَهُ كِتَابَ السَّمَاوَاتِ ، وَ هُوَ الَّذِي لَا يُؤَخَّرُهُ».

So when it is the Night of Pre-determination (ليلة القدر), Allah^{azwj} Sends down during it everything which is to take place up to a Night similar to it. These are His^{azwj} 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'.²⁰

¹⁹ مجمع البيان 10: 445

²⁰ تفسير القمي 2: 370

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.

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

And it so happened that Rassol-Allah^{saww} went out to it. So when he^{saww} was returning, he^{saww} 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 الأعرز منها الأذل، وكان في القوم زيد بن أرقم، وكان غلاما قد راهق، وكان رسول الله (صلى الله عليه و آله) في ظل شجرة، في وقت الهجرة، وعندة 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^{saww} was in a shade of a tree during the time of intense midday heat, and in his^{saww} presence was a group of his^{saww} 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 والله ما وهمت، فقال: «فلعلك غضبت عليه؟» قال: لا والله ما غضبت عليه، قال: «فلعله سفه عليك؟» فقال: لا والله.

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

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

Rasool-Allah^{saww} said to Shaqran, his^{saww} slave: ‘Prepare (the camel)!’ So he prepared his^{saww} ride, and he^{saww} rode, and the people had heard that, and they said, ‘(Normally) Rasool-Allah^{saww} does not tend to ride during this time!’ So the people departed, and he^{saww} met Saeed Bin Abada. He said, ‘The greetings be unto you, O Rasool-Allah^{saww}, and Mercy of Allah^{azwj} and His^{azwj} Blessings’. He^{saww} 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 الأعرز منها الأذل» فقال: يا رسول الله، أنت و أصحابك الأعرز، و هو و أصحابه الأذل.

He said, ‘(Normally) you^{saww} do not tend to depart in the likes of this time?’ He^{saww} said: ‘O have you not heard the words your companions spoke?’ He said, ‘And which companion is there for us apart from you^{saww}, O Rasool-Allah^{saww}?’ He^{saww} 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^{saww}! You^{saww} and your^{saww} 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 يعذلون، فحلف عبد الله بن أبي أنه لم يقل شيئا من ذلك، فقالوا: فقم بنا إلى رسول الله (صلى الله عليه و آله) حتى نعتذر إليه، فلوى عنقه،

So Rasool-Allah^{saww} travelled all of his^{saww} 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^{azwj} until we apologise to him^{saww}. 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^{saww} travelled his^{saww} night, all of it, and the day, and he^{saww} did not encamp except for the Salat. So when it was the morning, Rasool-Allah^{saww} encamped, and his^{saww} 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^{saww}, and Abdullah swore on oath that he had not said that, and testified, 'There is no god except Allah^{azwj} and you^{saww} are a Rasool^{saww} of Allah^{azwj}, and Zayd has lied upon me'. But Rasool-Allah^{saww} 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 أي 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^{saww} departed, Zayd was with him^{saww}, and he was saying, 'O Allah^{azwj}! You certainly know that I did not lie upon Abdullah Bin Abayy'. So he had not travelled except a little until Rasool-Allah^{saww} was seized by what used to seize him^{saww} from the difficulties during the descent of the Revelation unto him^{saww}. So he^{saww} felt heavy to the extent that his^{saww} 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^{saww}, and he^{saww} was such that the perspiration was pouring from his^{saww} face. Then he^{saww} 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^{azwj} 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 يُشْهَدُ 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^{saww} encamped, he^{saww} gathered his^{saww} 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^{azwj} Words: but the hypocrites do not know [63:8].***

ففضح الله عبد الله بن أبي.

Thus Abdullah Bin Abayy was exposed'.²¹

²¹ تفسير القمي 2: 370