

'Conquest of Makkah'

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Abbreviations:

saww: - Sa lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

‘Conquest of Makkah’

Summary:

During the month of Ramadhan of 8 A.H., the Quraysh of Makkah killed the allies of Muslims which violated the treaty of Hdaybiya.¹ As a result, the Rasool-Allah^{-saww} marched with 10,000 men on the 10th of the month of Ramadhan and camped a short distance from Makkah. The *Makkahns* sent a few spies, including Abu Sufyan, to find out the strength of the Muslim army. Upon observing the Muslim army, the Quraysh surrendered and Makkah fell in to the hands of Muslims. The Rasool-Allah^{-saww} told his^{-saww} army not to fight until someone attacked and to spare those who run away or stay inside their homes.

After the liberation of Makkah, Rasool-Allah^{-saww} performed Hajj of the Kabah in the month of Zil-Hajj (the 12th Islamic month). Imam Abu Ja'far^{-asws} (5th Imam^{-asws}) said, ‘the Rasool-Allah^{-saww} performed only one Hajj from Medina (after the fall of Makkah); however, the Rasool-Allah^{-saww} had performed Hajj many times with his companions while in Makkah.² Also in another Hadith, the Imam^{-asws} says: Rasool-Allah^{-saww} performed Hajj 20 times (in total).³

العدد القوية في يوم العشرين من رمضان سنة ثمان من الهجرة كان فتح مكة.

(The book) ‘Al-Adad Al-Qawiya’ – During the twentieth day of (the month of) Ramadhan of the year eight from the emigration was the conquest of Makkah’.⁴

تفسير العياشي عن داؤد بن سرحان عن أبي عبد الله ع قال: كان الفتح في سنة ثمان وبراءة في سنة تسع وحجّة الوداع في سنة عشر.¹
Tafseer Al-Ayyashi, from Dawood Bin Sirhan,

¹From Abu Abdullah^{-asws} having said: ‘The conquest was in the year eight, and disownment (Surah Al-Tawbah) was in the year nine, and the farewell Hajj was in the year ten’.

² Al-Kafi, Vol. 4, Ch. Hajj of Rasool Allah, h, 1.

³ Al-Kafi, Vol. 4, Ch. Hajj of Rasool Allah, h, 3.

⁴ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 26 H 3

Background to the Conquest of Makkah:

The following narration gives some details regarding the events leading to the conquest of Makkah.

ثم قال رحمه الله لما صالح رسول الله ص قريشا عام الحديبية كان في أشرطهم أنه من أحب أن يدخل في عهد رسول الله ص دخل فيه فدخلت خزاعة في عهد رسول الله ص و دخلت بنو بكر في عهد قريش و كان بين القبيلتين شر قديم

Then he said, ‘When Rasool-Allah^{-saww} reconciled with the Quraysh in the year of Al-Hudaybiya it was in their stipulated conditions that the one who loves to enter into a pact of Rasool-Allah^{-saww} can enter into it, so the (clan of) Khuza’a entered into a pact of Rasool-Allah^{-saww} and the clan of Bakr entered into a pact of the Quraysh, and there used to be ancient evil (enmity) between the two tribes.

ثم وقعت فيما بعد بين بني بكر و خزاعة مقاتلة و رفدت قريش بني بكر بالسلح و قاتل معهم من قريش من قاتل بالليل مستخفيا و كان ممن أعان بني بكر على خزاعة بنفسه عكرمة بن أبي جهل و سهيل بن عمرو

Then battles took place between the clans of Bakr and Khuza’a, and the Quraysh (of Makkah) supported the clan of Bakr with the weapons and fought (alongside them), and there were some who got killed from Quraysh the ones who fought at night, in concealment, and from the ones who had assisted the clan of Bakr against Khuza’a by himself was Ikrimah Bin Abu Jahl and Suheyl Bin Amro.

فركب عمرو بن سالم الخزاعي حتى قدم على رسول الله ص المدينة و كان ذلك مما هاج فتح مكة فوقف عليه و هو في المسجد بين ظهري القوم فقال

حلف أئينا و أبيه الأتلا

لا هم إني ناشد محمدا

و نقضوا ميثاقتك المؤكدا

إن قريشا أخلفوك الموعدا

و قتلونا ركعا و سجدا

Amro Bin Salim Al-Khuzaie rode until he arrived to Rasool-Allah^{-saww} at Al-Medina, and that was from what stirred the conquest of Makkah. He paused to him^{-saww} and he^{-saww} was in the Masjid in the midst of the people. He said, (a poem), ‘No worries I am appealing to Muhammad^{-saww}, our fathers and his^{-saww} father had sworn the positions, Quraysh has opposed you of the promise, and have broken your^{-saww} binding agreement, and they killed us in Ruku’u and Sajdah’.

فقال رسول الله ص حسبك يا عمرو ثم قام فدخل دار ميمونة و قال اسكبي لي ماء فجعل يغتسل و هو يقول لا نصرت إن لم أنصر بني كعب و هم رهط عمرو بن سالم ثم خرج بدليل بن الوراق الخزاعي في نفر من خزاعة حتى قدموا على رسول الله ص فأخبروه بما أصيب منهم و مظاهرة قريش بني بكر عليهم

Rasool-Allah^{-saww} said: ‘It suffices you, O Amro’. Then he^{-saww} arose and entered the house of Maymuna and said: ‘Scoop out some water for me^{-saww}’, and he^{-saww} went on to wash and he^{-saww} was saying: ‘There is no victory if I^{-saww} do not support the clan of Ka’ab’, and they were a tribe of Amro Bin Salim. Then Badeel Bin Al-Warqa’a Al-Khuzaie came out among a

number from (clan of) Khuza'a until they arrived to Rasool-Allah^{-saww} and informed him^{-asws} with what had been injured (or killed) from them, and the backing of Quraysh to the clan of Bakr against them.

ثم انصرفوا راجعين إلى مكة و قد كان ص قال للناس كأنكم بأبي سفيان قد جاء ليشدد العقد و يزيد في المدة و سيلقى بديل بن ورقاء فلقوا أبا سفيان بعسفان و قد بعثته قريش إلى النبي ص ليشدد العقد فلما لقي أبو سفيان بديلا قال من أين أقبلت يا بديل قال سرت في هذا الساحل و في بطن هذا الوادي قال ما أتيت محمدا قال لا

Then they left returning to Makkah, and he^{-saww} had said to the people, 'It as if you are with Abu Sufyan who has come to tighten the agreement and increase in the term, and will be meeting Badeel Bin Warqa'a'. They met Abu Sufyan at Asfan and Quraysh had sent him to the Prophet^{-saww} in order to strengthen the agreement. When Abu Sufyan met Badeel, he said, 'Where are you coming from, O Badeel?' He said, 'I travelled in this desert and in the middle of this valley'. He said, 'You did not go to Muhammad^{-saww}?' He said, 'No'.

فلما راح بديل إلى مكة قال أبو سفيان لمن كان جاء من المدينة لقد علف بما النوى فعمد إلى مبرك ناقته فأخذ من بعرها ففتت فرأى فيه النوى فقال أحلف بالله لقد جاء بديل محمدا

When Badeel went to Makkah, Abu Sufyan said, 'If he had come from Al-Medina, then his fodder (for the camel) would have been its dates'. So he deliberated to the dung of his camel and took from it and separated it and saw the cores in it. He said, 'I swear by Allah^{-azwj}, Badeel has come from Muhammad^{-saww}'.

ثم خرج أبو سفيان حتى قدم على رسول الله ص فقال يا محمد احقن دم قومك و أجر بين قريش و زدنا في المدة فقال أ غدرتم يا أبا سفيان قال لا قال فنحن على ما كنا عليه فخرج فلقي أبا بكر فقال يا أبا بكر أجر بين قريش قال ويحك و أحد يجير على رسول الله ص ثم لقي عمر بن الخطاب فقال له مثل ذلك

Then Abu Sufyan went out until he arrived to Rasool-Allah^{-saww} and he said, 'O Muhammad^{-saww}! Save the blood of your^{-saww} people and between Quraysh and increase us in the term' (the treaty which was signed). He^{-saww} said: 'Have I^{-saww} betrayed you, O Abu Sufyan?' He^{-saww} said: 'Then we are upon what we have been upon'. He went out and met Abu Bakr and said, 'O Abu Bakr! Assist between Quraysh'. He said, 'Woe be unto you, and can anyone assist against Rasool-Allah^{-saww}?' Then he met Umar Bin Al-Khattab and he said to him similar to that.

ثم خرج فدخل على أم حبيبة فذهب ليجلس على الفراش فأهوت إلى الفراش فطوته فقال يا بنية أ رغبة بهذا الفراش عني فقالت نعم هذا فراش رسول الله ص ما كنت لتجلس عليه و أنت رجس مشترك ثم خرج فدخل على فاطمة فقال يا بنت سيد العرب تجيرين بين قريش و تزيدين في المدة فتكونين أكرم سيده في الناس

Then he went out and entered to see Umm Habeeba, and he went on to sit upon the rug but she folded it, so he said, 'O daughter! Are you more caring of this rug than me'. She said, 'Yes, this is a rug of Rasool-Allah^{-saww} and I will not let you sit upon it and you are an unclean Polytheist'. Then he went out and came to at the (door of Syeda) Fatima^{-asws} and said, 'O daughter^{-asws} of the chief of the Arabs! Assist between Quraysh and increase in the term and you^{-asws} will become the most honourable chieftess among the people'.

فقلت جوارى جوار رسول الله ص فقال أ تأمرين ابنك أن يجيرا بين الناس قالت و الله ما بلغ ابناي أن يجيرا بين الناس و ما يجير على رسول الله ص أحد فقال يا أبا الحسن إني أرى الأمور قد اشتدت علي فانصحتني فقلت أنت شيخ قريش فقم على باب المسجد و أجر بين قريش ثم الحق بأرضك

She^{-asws} said, 'My^{-asws} proximity is the proximity of Rasool-Allah^{-sawww}'. He said, 'Can you^{-asws} instruct your^{-asws} two sons^{-asws} to assist between the people?' She^{-asws} said: 'By Allah^{-azwj}! My^{-asws} sons^{-asws} have not reached (maturity) to assist between the people, and no one will assist against Rasool-Allah^{-sawww}'. He said, 'O Abu Al-Hassan^{-asws}! I see the matters to have become difficult upon me, so advise me'. He^{-asws} said: 'You are a sheikh of Quraysh, so stand at the door of the Masjid and seek assistance between Quraysh, then join up with your land'.

قال و ترى ذلك مغنيا عني شيئا قال لا و الله ما أظن ذلك و لكن لا أجد لك غير ذلك فقام أبو سفيان في المسجد فقال يا أيها الناس إني قد أجزت بين قريش ثم ركب بعيره فانطلق فلما أن قدم على قريش قالوا ما وراك فأخبرهم بالقصة فقالوا و الله إن زاد ابن أبي طالب على أن لعب بك فما يغني عنا ما قلت قال لا و الله ما وجدت غير ذلك

He said, 'And do you^{-asws} see that availing me of anything?' He^{-asws} said: 'No, by Allah^{-azwj}! I^{-asws} do not think that, but I^{-asws} cannot find for you (anything) other than that'. Abu Sufyan stood up in the Masjid and said, 'O you people! I have sought assistance between the Quraysh!' Then he rode his camel and went. When he arrived to the Quraysh, they said, 'What is behind you?' He informed them the story. They said, 'By Allah^{-azwj}! The son^{-asws} of Abu Talib^{-asws} has increased playing with you, so it does not avail us from what you say'. He said, 'No, by Allah^{-azwj}, I do not find other than that'.

قال فأمر رسول الله بالجهاز لحرب مكة و أمر الناس بالتهيؤ و قال اللهم خذ العيون و الأخبار عن قريش حتى نبغتها في بلادها و كتب حاطب بن أبي بلعة إلى قريش فأتى رسول الله ص الخبر من السماء فبعث عليا ع و الزبير حتى أخذوا كتابه من المرأة و قد مضت هذه القصة في سورة الممتحنة.

He (the narrator) said, 'Rasool-Allah^{-sawww} ordered with the mobilisation for the war and ordered the people with the preparations and said: 'O Allah^{-azwj}! Seize the spied and the news from Quraysh until we surprise them in their city'; and Hatab Bin Abu Balta wrote to Quraysh, and the news came to Rasool-Allah^{-sawww} from the sky (Heavens), and he^{-sawww} sent Ali^{-asws} and Al-Zubeyr until they seized his letter from the woman, and this story has passed in Surah Al-Mumtahana.

ثم استخلف رسول الله ص أبا دهم الغفاري و خرج عامدا إلى مكة لعشر مضين من شهر رمضان سنة ثمان في عشرة آلاف من المسلمين و نحو من أربعمائة فارس و لم يتخلف من المهاجرين و الأنصار عنه أحد

Then Rasool-Allah^{-sawww} left behind Abu Daham Al-Ghafari (in charge) and went out deliberating to Makkah on the ten (days) passed from the Month of Ramazan of the year eight, among ten thousand from the Muslims and approximately four hundred horsemen, and no one from the Emigrants and the Helpers stayed behind from him^{-sawww}.

و قد كان أبو سفيان بن الحارث بن عبد المطلب و عبد الله بن أمية بن المغيرة قد لقيا رسول الله ص ببنق العقاب فيما بين مكة و المدينة فالتمسا الدخول عليه فلم يأذن لهما فكلمته أم سلمة فيهما فقلت يا رسول الله ابن عمك و ابن عمتك و صهرك

And it had been so that Abu Sufyan Bin Al-Haris Bin Abd Al-Muttalib and Abdullah Bin Amiya Bin Al-Mugheira had both met Rasool-Allah^{-sawww} Neyq Al-Aqaab in what is between Makkah

and Al-Medina and they sought the entry to see him^{-saww}. But he^{-saww} did not permit for them and Umm Salma^{-ra} spoke to him^{-saww} regarding them and said, ‘O Rasool-Allah^{-saww}! A son of your^{-saww} uncle and a son of your aunt and your^{-saww} in-law’.

قال لا حاجة لي فيهما أما ابن عمي فهو الذي هتك عرضي و أما ابن عمتي و صهري فهو الذي قال لي بمكة ما قال

He^{-saww} said: ‘There is no need for me^{-asws} regarding them both. As for the son of my^{-saww} uncle, he is the one who violated my^{-saww} honour, and as for the son of my aunt and my in-law, he is the one who said to me^{-saww} at Makkah what he said’.

بني له فقال و الله ليأذن لي أو لأخذن بيد بني هذا ثم لنذهبن في الأرض حتى نموت عطشا و جوعا فلما بلغ ذلك رسول الله ص رق لهما فأذن لهما فدخل عليه فأسلما

He (the narrator) said, ‘When the news came out to them with that, and with Abu Sufyan a son of his, he said, ‘By Allah^{-azwj}! Either he^{-saww} will permit for me or I shall grab the hand of this son of mine, then we shall go in the land until we die of thirst and hunger’. When that reached Rasool-Allah^{-saww}, he^{-saww} felt pity to them and permitted them. They entered to see him^{-saww}, and greeted.

قال فلما خرج الخبر إليهما بذلك و مع أبي سفيان فلما نزل رسول الله ص مر الظهران و قد غمت الأخبار عن قريش فلا يأتيهم عن رسول الله ص خبر خرج في تلك الليلة أبو سفيان بن حرب و حكيم بن حزام و بديل بن ورقاء يتجسسون الأخبار و قد قال العباس للبيد يا سوء صباح قريش و الله لئن بغتها رسول الله ص في بلادها فدخل مكة عنوة إنه لهلاك قريش إلى آخر الدهر

He (the narrator) said, ‘When the news came out to them with that and with Abu Sufyan, when Rasool-Allah^{-saww} had descended at Mar Al-Zahran and the news was hidden from Quraysh and no news came out from Rasool-Allah^{-saww} during that night, Abu Sufyan Bin Harb and Hakeem Bin Hazam and Badeel Bin Warqa investigated the news, and Al-Abbas had said to Labeed, ‘O evil morning of Quraysh! By Allah^{-azwj}, if Rasool-Allah^{-saww} were to surprise them in their city and enters Makkah forcibly, it would be the destruction of Quraysh up to the end of times’.

فخرج العباس على بغلة رسول الله ص و قال أخرج إلى الأراك لعلي أرى حطابا أو صاحب لبن أو داخلا يدخل مكة فيخبرهم بمكان رسول الله ص فيأتونه و يستأمنونه قال العباس فو الله إني لأطوف في الأراك ألتمس ما خرجت له إذ سمعت صوت أبي سفيان و حكيم بن حزام و بديل بن ورقاء و سمعت أبا سفيان يقول و الله ما رأيت كالיום قط نيرانا

Al-Abbas came out upon a mule to Rasool-Allah^{-saww} and said, ‘I have come out to Al-Arak perhaps I would see a woodcutter or a milkman or an entering one to enter Makkah. So, he informed them of the place of Rasool-Allah^{-saww}, so they could come to him^{-saww} and get security from him^{-saww}. Al-Abbas said, ‘By Allah^{-azwj}, I was circling around in Al-Arak seeking what to bring to him^{-saww} when I heard the voices of Abu Sufyan and Hakeem Bin Hazam and Badeel Bin Warqa, and I heard Abu Sufyan saying, ‘By Allah^{-azwj}, I have not seen fires on any day like today at all’.

فقال بديل هذه نيران خراقة فقال أبو سفيان خراقة ألأم من ذلك قال فعرفت صوته فقلت يا أبا حنظلة يعني أبا سفيان فقال أبو الفضل فقلت نعم قال لبيك فذاك أبي و أمي ما وراك فقلت هذا رسول الله ص وراك قد جاء بما لا قبل لكم به بعشرة آلاف من المسلمين

Badeel said, ‘There are fires of (clan of) Khuza’a’. Abu Sufyan said, ‘Khuza’a are lower than that’. He said, ‘So I recognised his voice and I said, ‘O Abu Hanzala!’ – meaning Abu Sufyan’. He said, ‘Abu Al-Fazl’. I said, ‘Yes’. He said, ‘Here I am, may my father and my mother be sacrificed for you, what is behind you?’ I said, ‘This is Rasool-Allah^{-saww} behind you. He^{-saww} has come with what you cannot face him^{-saww} with, then thousand from the Muslims’.

قال فما تأمري قلت تركب عجز هذه البغلة فأستأمن لك رسول الله ص فو الله لئن ظفر بك ليضربن عنقك فردفني فخرجت أركض به بغلة رسول الله فكلما مررت بنار من نيران المسلمين قالوا هذا عم رسول الله ص على بغلة رسول الله ع حتى مررت بنار عمر بن الخطاب فقال يعني عمر يا أبا سفيان الحمد لله الذي أمكن منك بغير عهد و لا عقد

He said, ‘So what do you instruct me’. I said, ‘Ride this mule having been frustrated and Rasool-Allah^{-saww} will grant safety to you. By Allah^{-azwj}, if he^{-saww} were to be victorious with you, he^{-saww} will strike off your neck’. He answered me and went out hastening the mule to Rasool-Allah^{-saww}. Every time he passed by a fire from the fires of the Muslims, they said, ‘This is an uncle of Rasool-Allah^{-saww} upon a mule of Rasool-Allah^{-saww}, until he passed by a fire of Umar Bin Al-Khattab and he, meaning Umar, said, ‘O Abu Sufyan! The Praise is for Allah^{-azwj} Who Enabled (us) from you without any pact or an agreement’.

ثم اشتد نحو رسول الله ص و ركضت البغلة حتى اقتحمت باب القبة و سبقت عمر بما يسبق به الدابة البطيئة الرجل البطيء فدخل عمر فقال يا رسول الله ص هذا أبو سفيان عدو الله قد أمكن الله منه بغير عهد و لا عقد فدعني أضرب عنقه

Then he went to around Rasool-Allah^{-saww} and hastened the mule until he stormed the door of the tent, and Umar preceded with what the animal precedes with the man in slow motion. Umar entered and said, ‘O Rasool-Allah^{-saww}! This is Abu Sufyan, enemy of Allah^{-azwj}. Allah^{-azwj} has Enabled (us) from him without any pact or agreement, so leave me to strike off his neck’.

فقلت يا رسول الله إني قد أجزته ثم جلست إلى رسول الله و أخذت برأسه و قلت و الله لا ينجيه اليوم أحد دوني فلما أكثر فيه عمر قلت مهلا يا عمر فو الله ما تصنع هذا بالرجل إلا أنه رجل من بني عبد مناف و لو كان من عدي بن كعب ما قلت هذا قال مهلا يا عباس فو الله لإسلامك يوم أسلمت كان أحب إلي من إسلام الخطاب لو أسلم

I said, ‘O Rasool-Allah^{-saww}! I have hired him’. Then I sat to Rasool-Allah^{-saww} and grabbed his^{-saww} head and said, ‘By Allah^{-azwj}! No one will rescue him today besides me’. When Umar persisted regarding him, I said, ‘Shh! No, O Umar. By Allah^{-azwj}! do not do this with the man, except that he is a man from the clan of Abd Manaf, and had he been from (the clan of) Aday Bin Ka’ab (Umar’s clan), you would not have said this’. He said, ‘Shh, no, O Abbas! By Allah^{-azwj}, your Islam on the day you became a Muslims was more beloved to me than the Islam of Al-Khattab, had he become a Muslim’.

فقال ص اذهب فقد آمنه حتى تغدو به علي بالغداة.

He^{-saww} said: ‘Go, for I^{-saww} have granted him safety, until you come with him to me^{-saww} in the morning’.

قال فلما أصبح غدوت به على رسول الله ص فلما رآه قال ويحك يا أبا سفيان ألم يأن لك أن تعلم أن لا إله إلا الله فقال بأبي أنت و أمي ما أوصلك و أكرمك و أرحمك و أحلمك و الله لقد ظننت أن لو كان معه إله لأغني يوم بدر و يوم أحد

He said, ‘When it was morning, I went with him to Rasool-Allah^{-saww}. When he^{-saww} saw him he^{-saww} said: ‘Woe be unto you, O Abu Sufyan! Is it not time for you to know that there is no god except Allah^{-azwj}?’ He said, ‘May my father and my mother be (sacrificed) for you^{-saww}! What has brought you^{-asws} and honoured you and Mercied you^{-saww} and Inspired you^{-saww}, by Allah^{-azwj}, If I had thought there was any god along with Him^{-azwj}, I would have availed on the day of Badr and day of Ohad’.

فقال ويحك يا بسفيان ألم بأن لك أن تعلم أني رسول الله فقال بأبي أنت و أمي أما هذه فإن في النفس منها شيئاً قال العباس فقلت له ويحك اشهد بشهادة الحق قبل أن يضرب عنقك فتشهد فقال ص للعباس انصرف يا عباس فاحبسه عند مضيق الوادي حتى تمر عليه جنود الله

He^{-saww} said: ‘Woe be unto you, O Abu Sufyan!’ Is it not time for you to know that I^{-saww} am a Rasool^{-saww} of Allah^{-azwj}?’ He said, ‘May my father and my mother (be sacrificed) for you^{-saww}! As for this, so there is a doubt within me from it’. Al-Abbas said, ‘I said to him, ‘Woe be unto you! Testify with the testimony of the truth before he^{-saww} strikes off your neck’. So, he testified’. He^{-saww} said to Al-Abbas: ‘Leave, O Abbas and withhold him in the narrow valley until the army of Allah^{-azwj} passes by him’.

قال فحبسته عند خطم الجبل بمضيق الوادي و مر عليه القبائل قبيلة قبيلة و هو يقول من هؤلاء و من هؤلاء و أقول أسلم و جهينة و فلان حتى مر رسول الله ص في الكتيبة الخضراء من المهاجرين و الأنصار في الحديد لا يرى منهم إلا الحدق فقال من هؤلاء يا أبا الفضل قلت هذا رسول الله ص في المهاجرين و الأنصار

He said, ‘So I withheld him by the top of the mountain in the narrow valley and the tribes passed by it, tribe after tribe, and he was saying, ‘Who are they and who are they?’ And I was saying, ‘(The clans of) Aslam, and Juheyra, and so and so’, until Rasool-Allah^{-saww} passed by among the green battalion from the Emigrants and the Helpers in the iron (armour), nothing could be seen from them except the eyes. He said, ‘Who are they, O Abu Al-Fazl?’ I said, ‘This is Rasool-Allah^{-saww} among the Emigrants and the Helpers’.

فقال يا أبا الفضل لقد أصبح ملك ابن أخيك عظيماً فقلت ويحك إنها النبوة فقال نعم إذا و جاء حكيم بن حزام و بدليل بن ورقاء رسول الله ص فأسلما و بايعاه فلما بايعاه بعثهما رسول الله ص بين يديه إلى قريش يدعوهم إلى الإسلام و قال من دخل دار أبي سفيان و هو بأعلى مكة فهو آمن و من دخل دار حكيم و هو بأسفل مكة فهو آمن و من أغلق بابه و كف يده فهو آمن.

He said, ‘O Abu Al-Fazl! The son of your brother^{-as} has become a king’. I said, ‘Woe be unto you! It is the Prophet-hood’. He said, ‘Yes, then’. And there came Hakeem Bin Hazam and Badeel Bin Warqa to Rasool-Allah^{-saww} and greeted and he^{-saww} took their allegiances. When he^{-saww} had taken their allegiances, Rasool-Allah^{-saww} sent them in front of him to Quraysh calling them to Al-Islam and said: ‘One who enters the house of Abu Sufyan and he is at the top of Makkah, so he is safe, and one who enters the house of Hakeem and he is at the bottom of Makkah so he is safe, and one who locks his door and refrains his hand (from fighting), so he is safe’.

و لما خرج أبو سفيان و حكيم من عند رسول الله ص عامدين إلى مكة بعث في أثرهما الزبير بن العوام و أمره أن يغرز رايته بأعلى مكة بالحجون و قال لا تبرح حتى آتيك

And when Abu Sufyan and Hakeem came out from the presence of Rasool-Allah^{-saww} deliberating towards Makkah, he^{-saww} sent Al-Zubeyr Bin Al-Awwan in their footsteps and instructed him that he installs his flag at the top of Makkah with the pilgrims and said: 'Do not move until I^{-saww} come to you'.

ثم دخل رسول الله ص مكة و ضرب خيمته هناك و بعث سعد بن عبادة في كتيبة الأنصار في مقدمته و بعث خالد بن الوليد فيمن كان أسلم من قضاة و بني سليم و أمره أن يدخل من أسفل مكة و أن يغرز رايته دون البيوت

Then Rasool-Allah^{-saww} entered Makkah and struck his^{-saww} tent over there, and sent Sa'ad Bin Abada among a battalion of the Helpers among his^{-saww} frontmen, and sent Khalid Bin Al-Waleed among the ones from Qaza'a and the clan of Suleym who had become Muslims and instructed him to enter from the lower part of Makkah and install his flag below the houses.

و أمرهم رسول الله ص جميعا أن يكفوا أيديهم و لا يقاتلوا إلا من قاتلهم و أمرهم بقتل أربعة نفر عبد الله بن سعد بن أبي سرح و الحويرث بن نفيل و ابن خطل و مقيس بن صبابه و أمرهم بقتل قينتين كانتا تغنيان بهجاء رسول الله ص و قال اقتلوهم و إن وجدتموهم متعلقين بأستار الكعبة

And Rasool-Allah^{-saww} instructed them all that they should refrain their hands and not fight except the ones who fight them, and instructed them with killing four persons – Abdullah Bin Sa'ad Bin Abu Sarh, and Al-Huweyras Bin Nafeel, and Ibn Khatal and Muqeys Bin Sababa, and instructed them with killing the two singers who used to sing satirising Rasool-Allah^{-saww} and said: 'Kill them and even if you find them adhering with the curtain of the Kabah'.

فقتل علي ع الحويرث بن نفيل و إحدى القينتين و أفلتت الأخرى و قتل مقيس بن صبابه في السوق و أدرك ابن خطل و هو متعلق بأستار الكعبة فاستبق إليه سعيد بن حريث و عمار بن ياسر فسبق سعيد عمارا فقتله

Ali^{-asws} killed Al-Huweyras Bin Nafeel and one of the two singers and the other one escaped, and he^{-asws} killed Muqeys Bin Sababa in the market, and came across Ibn Khatal and he was adhering with the curtains of the Kabah, but Saeed Bin Hareys and Ammar Bin Yasser preceded him^{-asws} to him, and killed him.

قال و سعى أبو سفيان إلى رسول الله ص و أخذ غرزه فقبله و قال بأبي أنت و أمي أ ما تسمع ما يقول سعد إنه يقول

اليوم تسبي الحزمة.

اليوم يوم الملحمة

He said, 'And Abu Sufyan sprinted to Rasool-Allah^{-saww} and grabbed his^{-saww} saddle and kissed it and said, 'May my father and my mother (be sacrificed for) you^{-saww}! Do you^{-saww} not hear what Sa'ad is saying? He is saying, 'Today is the day of carnage! Today the sanctity will be taken captives!'

فقال ص لعلي ع أدركه فخذ الراية منه و كن أنت الذي يدخل بها و أدخلها إدخالا رفيقا فأخذها علي ع و أدخلها كما أمر و لما دخل رسول الله ص مكة دخل صناديد قريش الكعبة و هم يظنون أن السيف لا يرفع عنهم فأتى رسول الله ص و وَقَفَ قَائِمًا عَلَى بَابِ الْكَعْبَةِ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعَدَهُ وَ نَصَرَ عَبْدَهُ وَ هَرَمَ الْأَحْزَابَ وَحْدَهُ

He^{-saww} said to Ali^{-asws}: 'Go to him and take the flag from him, and you^{-asws} become the one who will enter with it, and enter it a friendly entering'. So, Ali^{-asws} took it and entered it just

as he^{-asws} had been instructed to, and when Rasool-Allah^{-saww} entered Makkah, the chiefs of Quraysh entered the Kabah, and they were thinking that the sword with not be raised from them. Rasool-Allah^{-saww} came and paused standing at the door of the Kabah and said: ‘There is no god except Allah^{-azwj} Alone. He^{-azwj} has Fulfilled His^{-azwj} Promise and Helped His^{-azwj} servant, and defeated the allies Alone!

أَلَا إِنَّ كُلَّ مَالٍ وَ مَأْتَرَةٍ وَ دَمٍ يُدْعَى تَحْتَ قَدَمَيَّ هَاتَيْنِ إِلَّا سِدَانَةَ الْكَعْبَةِ وَ سِقَايَةَ الْحَاجِّ فَإِنَّهُمَا مَرْدُودَتَانِ إِلَى أَهْلِيهِمَا أَلَا إِنَّ مَكَّةَ مُحَرَّمَةٌ بِحَرِيمِ اللَّهِ لَمْ تَحِلَّ لِأَحَدٍ كَانَ قَبْلِي وَ لَمْ تَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ وَ هِيَ مُحَرَّمَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ لَا يُحْتَلَى خَلَاهَا وَ لَا يُقَطَّعُ شَجَرُهَا وَ لَا يُنْفَرُ صَبْدُهَا وَ لَا تَحِلُّ لِقَطْعَتِهَا إِلَّا لِمُنْشِدٍ

Indeed! All wealth and properties and blood (donated to the Kabah) are to be claimed beneath these two feet of mine^{-saww}, except for the gatekeepers of the Kabah and the quenchers of the pilgrims, for these two are returned to their rightful ones. Indeed! Makkah is forbidden by the Prohibition of Allah^{-azwj}, it is not Unrestricted for anyone who was before me^{-saww} and will not be Unrestricted for me except for a while from the day, and it is Prohibited up to the establishment of the Hour, it will not be left vacant, nor can you cut down its trees, nor scare away its prey (doves etc.), nor is a lost property Unrestricted except for a ‘Munshid’ (one who advertises it and asks about it)’.

ثُمَّ قَالَ أَلَا لَبَيْسَ جِيرَانُ النَّبِيِّ كُنْتُمْ لَقَدْ كَذَّبْتُمْ وَ طَرَدْتُمْ وَ أَخْرَجْتُمْ وَ أَدْبَيْتُمْ ثُمَّ مَا رَضِيْتُمْ حَتَّى جِئْتُمُونِي فِي بِلَادِي تُقَاتِلُونِي أَذْهَبُوا فَأَنْتُمْ الطَّلَقَاءُ فَيُخْرَجُ الْقَوْمُ فَكَأَنَّمَا أَنْشَرُوا مِنَ الْقُبُورِ وَ دَخَلُوا فِي الْإِسْلَامِ وَ قَدْ كَانَ اللَّهُ سَبْحَانَهُ أَمَكْنَهُ مِنْ رِقَابِهِمْ عَنُودٌ وَ كَانُوا لَهُ فِيهَا فَلِذَلِكَ سَمِيَ أَهْلُ مَكَّةَ الطَّلَقَاءَ

Then he^{-saww} said: ‘You have been evil neighbours of the Prophet^{-saww}. You have belied, and driven out, and expelled and harmed, then you were not pleased until you came to me^{-saww} in my^{-saww} city to fight against me^{-saww}. Go, for you are the freed ones!’ So the people went out at if they had been resurrected from the graves and they entered into Al-Islam, and Allah^{-azwj} the Glorious had Enabled him^{-saww} from their necks to use force, and they were war booty for him^{-saww}, and for that reason the people of Makkah are named as the ‘freed ones’.

وَ عَنِ ابْنِ مَسْعُودٍ قَالَ: دَخَلَ النَّبِيُّ صَ يَوْمَ الْفَتْحِ وَ حَوْلَ الْبَيْتِ ثَلَاثِمِائَةً وَ سِتُونَ صَنَمًا فَجَعَلَ يَطْعُنُهَا بِعُودٍ فِي يَدِهِ وَ يَقُولُ جَاءَ الْحَقُّ وَ مَا يُبْدِي الْبَاطِلُ وَ مَا يُعِيدُ جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا.

And from Ibn Masoud who said, ‘The Prophet^{-saww} entered (Makkah) on the day of the conquest and around the House (Kabah) were three hundred and sixty idols, and he^{-saww} went on to stab them with the stick in his^{-saww} hand and saying: **‘Say: *The Truth came and what the falsehood started, will not be restored*’ [34:49] ‘The Truth came and the Falsehood vanished, surely the falsehood would always vanish’ [17:81]’.**

وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ صَ مَكَّةَ أَبَى أَنْ يَدْخُلَ الْبَيْتَ وَ فِيهِ الْأَلِهَةُ فَأَمَرَ بِهَا فَأُخْرِجَتْ فَأُخْرِجَ صُورَةُ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ فِي أَيْدِيهِمَا الْأَزْلَامُ فَقَالَ ص قَاتَلْتُمُ اللَّهَ أَمَا وَ اللَّهُ لَقَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَفْسِمَا بِهَا قَطُّ.

And from Ibn Abbas who said, ‘When the Prophet^{-saww} set foot in Makkah, he^{-saww} refused to enter the House (Kabah) and there were gods (idols) in it. He^{-saww} ordered with these to be taken out, and brought out the images of Ibrahim^{-as} and Ismail^{-as} and in their hands were the

divining arrows. He^{-saww} said: ‘May Allah^{-azwj} Curse them (idolaters)! By Allah^{-azwj} they knew that these two^{-as} were not divining with these at all!’⁵

Introduction:

Imam Hassan Al-Askari^{-asws} narrates: When the Rasool Allah^{-saww} had to leave Makkah to migrate to Medina, he^{-saww} turned back to face Makkah and said: ‘Allah^{-azwj} Knows that I^{-saww} love you. Had your inhabitants not forced me^{-saww} to leave, I^{-saww} would not have given priority to another city over you and I^{-saww} am saddened.’

Allah^{-azwj} Revealed unto him^{-saww}: ‘O Muhammad^{-saww}! The Most High Sends Greetings to you^{-saww} and Says, ‘I^{-azwj} Shall Return you^{-saww} to this city victorious, unscathed, powerful, compelling’. And that is the Words of the High “**Most surely He Who has made the Quran binding on you will bring you back to the destination (28:85)** The Makkahns laughed when they heard about this’. Allah^{-azwj} Said to His^{-azwj} Messenger^{-saww}: ‘Soon I^{-azwj} shall Make you to be victorious over Makkah, and Issue Orders to them, and soon it will be Prohibited for the Mushriqeen to enter it to the extent that if one of them were to enter it will be fearful of being caught and be killed by you^{-saww}’.⁶ (complete Hadith is presented in Appendix I)

In another Hadith from Tafseer of Imam Hassan Al-Askari^{-asws} it is reported:

20- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ وَ مَنْ أَظْلَمُ يَمْنُ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَ سَعَى فِي خِرَابِهَا أَوْلَيْكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا جَزِيٍّ وَ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

The Words of the Mighty and Majestic: **And who is more unjust than one who prevents (people from) the Masjids of Allah, that His Name be mentioned in them, and strives to ruin them? (As for) they, it was not for them that they should be entering them except fearing; for them in the world is disgrace, and for them in the Hereafter is a grievous Punishment [2:114].**

قَالَ الْإِمَامُ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع لَمَّا بَعَثَ اللَّهُ مُحَمَّدًا ص بِمَكَّةَ وَ أَظْهَرَ بِهَا دَعْوَتَهُ وَ نَشَرَ بِهَا كَلِمَتَهُ وَ غَابَ أَعْيَانُهُمْ فِي عِبَادَتِهِمُ الْأَصْنَامَ وَ أَخَذُوهُ وَ أَسَاءُوا مُعَاشَرَتَهُ وَ سَعَوْا فِي خِرَابِ الْمَسَاجِدِ الْمُنَبِّيَّةِ كَانَتْ لِلْقَوْمِ مِنْ خِيَارِ أَصْحَابِ مُحَمَّدٍ وَ شِبَعَةَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

The Imam (Hassan Al-Askari^{-asws}) said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘When Allah^{-azwj} Sent Muhammad^{-saww} to Makkah and Manifested his^{-saww} call in it, and Publicised his^{-saww} ‘Kalima’ (There is no god except Allah^{-azwj} and Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}), and Faulted their religions with regards to their worshipping the idols, his^{-saww} community seized him^{-as} and mistreated him^{-saww}, and they strive in ruining the constructed Masjids – which were for a group of the good companions of Muhammad^{-saww} and his^{-saww} Shias, and the Shias of Ali^{-asws} Bin Abu Talib^{-asws}.

⁵ Bihar ul Anwaar, Vol. 21.

⁶ Tafseer Imam Hassan Al Askari^{-asws} – H 329

كَانَ يَفْنَاءِ الْكَعْبَةِ مَسَاجِدُ يُجْبُونَ فِيهَا مَا أَمَاتَهُ الْمُبْطِلُونَ فَسَعَى هَؤُلَاءِ الْمُشْرِكُونَ فِي خَرَابِهَا وَ أَدَى مُحَمَّدٍ وَ أَصْحَابِهِ وَ إِلْحَائِهِ إِلَى الْخُرُوجِ مِنْ مَكَّةَ نَحْوَ الْمَدِينَةِ التَّمَّتْ خَلْفَهُ إِلَيْهَا وَ قَالَ اللَّهُ يَعْلَمُ أَنِّي أُحِبُّكَ وَ لَوْ لَا أَنَّ أَهْلَكَ أَخْرَجُونِي عَنْكَ لَمَا أَتَرْتُ عَلَيْكَ بَلَدًا وَ لَا ابْتَعَيْتُ عَلَيْكَ بَدَلًا وَ إِنِّي لَمُعْتَمِدٌ عَلَى مُفَارَقَتِكَ

There used to be Masjids in the courtyard of the Kabah wherein was being revived what killed the falsities. So those polytheists strived in ruining these, and hurt Muhammad^{-saww} and the rest of his^{-saww} companions, made him^{-saww} a refugee to exit from Makkah to Al-Medina. He^{-saww} turned behind him^{-saww} towards it (Makkah) and he^{-saww} said: ‘Allah^{-azwj} Knows that I^{-saww} love you (Makkah), and had not your inhabitants exited me^{-saww} from you, I^{-saww} would not have preferred a (another) city over you, nor would I^{-saww} have sought a replacement from you, and I^{-saww} am gloomy upon separating from you’.

فَأَوْحَى اللَّهُ إِلَيْهِ يَا مُحَمَّدُ الْعَلِيُّ الْأَعْلَى يَفْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ سَنُرُدُّكَ إِلَى هَذَا الْبَلَدِ طَافِرًا غَانِمًا سَالِمًا قَادِرًا قَاهِرًا وَ ذَلِكَ قَوْلُهُ تَعَالَى إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ بَعْغِي إِلَى مَكَّةَ غَانِمًا طَافِرًا فَأَحْبَبَ بِذَلِكَ رَسُولُ اللَّهِ ص أَصْحَابَهُ فَاتَّصَلَ بِأَهْلِ مَكَّةَ فَسَخِرُوا مِنْهُ

Allah^{-azwj} Revealed unto him^{-saww}: ‘O Muhammad^{-saww}! The Most Exalted Conveys the greetings upon you^{-saww}, and is Saying: “I^{-azwj} will Return you^{-saww} to this city, triumphant, victorious, unscathed, powerful, compelling” – and these are the Words of the Exalted: **Surely He Who has made the Quran Binding on you will bring you back to the destination [28:85]** – meaning, to Makkah, triumphant, victorious. And Rasool-Allah^{-saww} informed his^{-saww} companions with that. So it was transmitted to the people of Makkah, and they laughed from it.

فَقَالَ اللَّهُ تَعَالَى لِرَسُولِهِ سَوْفَ يُظْفِرُكَ اللَّهُ بِمَكَّةَ وَ يَجْرِي عَلَيْهِمْ حُكْمِي وَ سَوْفَ أَمْنَعُ عَنْ دُخُولِهَا الْمُشْرِكِينَ حَتَّى لَا يَدْخُلُهَا أَحَدٌ مِنْهُمْ إِلَّا خَائِفًا أَوْ دَخَلَهَا مُسْتَخْفِيًا مِنْ أَنَّهُ إِنْ غُتِرَ عَلَيْهِ قُتِلَ

Allah^{-azwj} the Exalted Said to His^{-azwj} Rasool^{-saww}: “Soon I^{-azwj} shall Make you^{-saww} triumphant in Makkah, and My^{-azwj} Judgment would flow upon them, and soon I^{-azwj} shall Forbid the polytheists from entering it until not one would be entering it except as fearful, or he enters it stealthily fearing that if he is traced upon it, he would be killed!”

فَلَمَّا حَتِمَ قَضَاءُ اللَّهِ بِفَتْحِ مَكَّةَ وَ اسْتَوْسَمَتْ لَهُ أَمْرٌ عَلَيْهِمْ عَتَابُ بِنِ أَسِيدٍ فَلَمَّا اتَّصَلَ بِهِمْ حَبْرُهُ قَالُوا إِنَّ مُحَمَّدًا لَا يَزَالُ يَسْتَخِفُّ بِنَا حَتَّى وَئِي عَلَيْنَا غُلَامًا حَدَّثَ السَّبِيَّ ابْنَ تَمَّازِي عَشْرَةَ سَنَةً وَ نَحْنُ مَشَايِخُ ذَوِي [ذُوو] الْأَسْتَنَانِ وَ جِيرَانُ حَرَمِ اللَّهِ الْأَمْنِ وَ خَيْرٌ بُقْعَةٍ عَلَى وَجْهِ الْأَرْضِ

When the Ordainment of Allah^{-azwj} came to pass, by the conquest of Makkah, rescuing it (from the idols), he^{-saww} appointed Attab Bin Aseyd as an emir upon them. So when the news arrived to them, they said, ‘Muhammad^{-saww} does not cease to take us lightly until he^{-saww} has made a boy of young age rule upon us – one of eighteen years of age, and we are elders, ones with the age, servants of the Sacred House of Allah^{-azwj} and its vicinity, the sanctuary of safety, and the best spot for it upon the surface of the earth’.

وَ كَتَبَ رَسُولُ اللَّهِ ص لِعَتَّابِ بْنِ أَسِيدٍ عَهْدًا عَلَى مَكَّةَ وَ كَتَبَ فِي أَوَّلِهِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ ص إِلَى جِيرَانِ بَيْتِ اللَّهِ الْحَرَامِ وَ سُكَّانِ حَرَمِ اللَّهِ

And Rasool-Allah^{-saww} wrote to Attab bin Aseyd, a pact upon the people of Makkah, and wrote in the beginning of it: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful. From

Muhammad^{-sawww}, Rasool^{-sawww} of Allah^{-azwj} to the neighbours of the House of Allah^{-azwj} and settlers in the Sanctuary of Allah^{-azwj}: -

أَمَّا بَعْدُ فَمَنْ كَانَ مِنْكُمْ بِاللَّهِ مُؤْمِنًا وَبِمُحَمَّدٍ رَسُولِهِ فِي أَقْوَالِهِ مُصَدِّقًا وَ فِي أَعْمَالِهِ مُصَوِّبًا وَ لِعَلِيِّ أَخِي مُحَمَّدٍ رَسُولِهِ وَ نَبِيِّهِ وَ صَفِيِّهِ وَ خَيْرِ خَلْقِي
اللَّهِ بَعْدَهُ مُوَالِيًا فَهُوَ مِنَّا وَ إِلَيْنَا

As for afterwards, so the one from you who was a believer in Allah^{-azwj}, and in Muhammad^{-sawww} as Rasool^{-sawww} of Allah^{-azwj} being truthful in his^{-sawww} words, and correct in his^{-sawww} deeds, and (a believer) of Ali^{-asws} being a brother^{-asws} of Muhammad^{-sawww} His^{-azwj} Rasool^{-sawww}, and his^{-sawww} elite, and his^{-sawww} successor^{-asws} – and the best of the creatures after him^{-sawww}, as a Guardian^{-asws}, so he is from us^{-asws} and towards us^{-asws}.

وَ مَنْ كَانَ لِذَلِكَ أَوْ لَشَيْءٍ مِنْهُ مُخَالِفًا فَسُخْفًا وَ بُعْدًا لِأَصْحَابِ السَّعِيرِ لَا يَقْبَلُ اللَّهُ شَيْئًا مِنْ أَعْمَالِهِ وَ إِنْ عَظُمَ وَ كَثُرَ يُصَلِّيهِ نَارَ جَهَنَّمَ خَالِدًا مُخَلَّدًا أَبَدًا

And the one who was opposed to that, or anything from that, so he would be crushed and be distance to the companions of the Blazing Fire. Allah^{-azwj} will not Accept anything from his deeds, and even if these are great and numerous, and his destination would be the Fire of Hell, eternally abiding in it forever.

وَ قَدْ قَلَّدَ مُحَمَّدٌ رَسُولُ اللَّهِ عَتَابَ بْنِ أَسَيْدٍ أَحْكَامَكُمْ وَ مَصَالِحَكُمْ وَ قَدْ فَوَّضَ إِلَيْهِ تَنْبِيهَ غَافِلِكُمْ وَ تَعْلِيمَ جَاهِلِكُمْ وَ تَثْوِيمَ أَوْدٍ مُضْطَرِبِكُمْ وَ تَأْدِيبَ مَنْ زَالَ عَنْ آدَبِ اللَّهِ مِنْكُمْ لِمَا عَلِمَ مِنْ فَضْلِهِ عَلَيْكُمْ مِنْ مُوَالَاةِ مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ مِنْ رُجْحَانِهِ فِي التَّعَصُّبِ لِعَلِيِّ وَ لِلَّهِ

And Muhammad^{-sawww} has collared Attab Bin Aseyd as your decider and your reconciler. He^{-sawww} has delegated to him to awaken your heedless ones, and teach your ignorant ones, and straighten the crookedness of your confused ones, and educate the one from you who has strayed from the Education of Allah^{-azwj} – due to what he^{-sawww} knows from his merits over you, from his befriending Muhammad^{-sawww}, Rasool^{-sawww} of Allah^{-azwj}, and from his attention regarding the bias towards Ali^{-asws}, the Guardian^{-asws} of Allah^{-azwj}.

فَهُوَ لَنَا خَادِمٌ وَ فِي اللَّهِ أَمْرٌ وَ لِأَوْلِيَانِنَا مُوَالٍ وَ لِأَعْدَائِنَا مُعَادٍ وَ هُوَ لَكُمْ سَمَاءٌ ظَلِيلَةٌ وَ أَرْضٌ رَكِيَّةٌ وَ شَمْسٌ مُضِيئَةٌ قَدْ فَضَّلَهُ اللَّهُ عَلَى كَافَّةِكُمْ بِفَضْلِ مُوَالَاتِهِ وَ مَحَبَّتِهِ لِمُحَمَّدٍ وَ عَلِيِّ وَ الطَّيِّبِينَ مِنْ آهَمَا

Thus, he is a servant of ours^{-asws}, and a brother for the Sake of Allah^{-azwj}, and a friends to our^{-asws} friends, and an enemy to our^{-asws} enemies, and a shading sky, and a pure ground, and an illuminating sun, and a radiant moon. Allah^{-azwj} the Exalted has Merited him upon all of you by the Grace of his friendship and his love for Muhammad^{-sawww} and Ali^{-asws}, and the goodly ones from their^{-asws} Progeny^{-asws}.

وَ حَكَمَهُ عَلَيْكُمْ بِمَا يُرِيدُ اللَّهُ فَلَنْ يُخْلِيَهُ مِنْ تَوْفِيقِهِ كَمَا أَكْمَلَ مِنْ مُوَالَاةِ مُحَمَّدٍ وَ عَلِيِّ ع شَرَفَهُ وَ حَظَّهُ لَا يُؤَامِرُ رَسُولَ اللَّهِ وَ لَا يُطَالِعُهُ بِنَ هُوَ السَّيِّدُ الْأَمِينُ فَلْيَطْمَعِ الْمُطِيعُ مِنْكُمْ بِحُسْنِ مُعَامَلَتِهِ شَرِيفِ الْجُزَاءِ وَ عَظِيمِ الْحَيَاءِ وَ لِيَتَوَقَّى الْمُخَالِفُ لَهُ شَدِيدَ الْعَذَابِ وَ غَضَبَ الْمَلِكِ الْعَزِيزِ الْعَلَّابِ

And he^{-sawww} made him a governor upon you all that he should act with what Allah^{-azwj} Wants – so he will never be devoid of His^{-azwj} Inclination – just as He^{-azwj} Perfected his nobility and his share from the Wilayah of Muhammad^{-sawww} and Ali^{-asws}. Rasool-Allah^{-sawww} did not make him the emir nor exalted him, but he is the upright, the trustworthy. The obedient ones from you, let him act with goodly dealings in order to be joyful with the noble Recompense, and great

gifts, and let him fear the severe Punishment by opposition to him, and the Wrath of the King, the Mighty, the Subduer.

وَلَا يَخْتَجِ مُخْتَجٍ مِنْكُمْ فِي مُخَالَفَتِهِ بِصِغَرِ سِنِّهِ فَلَيْسَ الْأَكْبَرُ هُوَ الْأَفْضَلُ بَلِ الْأَفْضَلُ هُوَ الْأَكْبَرُ وَهُوَ الْأَكْبَرُ فِي مُوَالَاتِنَا وَ مُوَالَاةِ أَوْلِيَانِنَا وَ مُعَادَاةِ أَعْدَائِنَا فَلَيْدَلِكْ جَعَلْنَا الْأَمِيرَ عَلَيْكُمْ وَ الرَّئِيسَ عَلَيْكُمْ فَمَنْ أَطَاعَهُ فَمَرْحُوبًا بِهِ وَ مَنْ خَالَفَهُ فَلَا يُبْعِدِ اللَّهُ غَيْرَهُ

And there is need for a protester from you that he opposes him due to his young age, for the oldest is not the superior, but it is the superior who is the greatest, and he is the greatest in having our^{-asws} Wilayah – and the friendship of our^{-asws} friends, and enmity to our^{-asws} enemies. Therefore, due to that, we^{-saww} made him as the emir for you all and the head upon you. So the one who obeys him, congratulations to him, and the one who opposes him, Allah^{-azwj} would not Distance other than him’.

قَالَ فَلَمَّا وَصَلَ إِلَيْهِمْ عَتَّابٌ وَ قَرَأَ عَهْدَهُ وَ وَقَفَ فِيهِمْ مَوْفِقًا ظَاهِرًا نَادَى فِي جَمَاعَتِهِمْ حَتَّى حَضَرُوهُ وَ قَالَ لَهُمْ مَعَاشِرَ أَهْلِ مَكَّةَ إِنَّ رَسُولَ اللَّهِ ص رَبَّانِي بِكُمْ شَهَابًا مُخْرِقًا لِمُنَافِقِكُمْ وَ رَحْمَةً وَ بَرَكَةً عَلَى مُؤْمِنِكُمْ وَ إِنِّي أَعْلَمُ النَّاسَ بِكُمْ وَ بِمُنَافِقِكُمْ وَ سَوْفَ أَمُرُّكُمْ بِالصَّلَاةِ فَيُعَامَ بِهَا

He (Imam Hassan Al-Askari^{-asws}) said: ‘So when Attab arrived to them and read out his^{-saww} pact, he paused among them pausing in public and called out in their group until they attended. And he said to them, ‘Community of the inhabitants of Makkah! Rasool-Allah^{-saww} Fired me (as an arrow) of flame to incinerate your hypocrites and as a mercy and Blessing upon your Momineen, and I am more knowing of the people than you are, and of your hypocrites, and soon I shall be ordering with the *Salat* and the establishment of it.

ثُمَّ اتَّخَلَّفُ أَرَاعِي النَّاسَ فَمَنْ وَجَدْتُهُ قَدْ لَرِمَ الْجَمَاعَةَ التَّرَمْتُ لَهُ حَقُّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ وَ مَنْ وَجَدْتُهُ قَدْ بَعُدَ عَنْهَا فَتَشْتُهُ فَإِنْ وَجَدْتُ لَهُ عُدْرًا عَدَرْتُهُ وَ إِنْ لَمْ أَجِدْ لَهُ عُدْرًا صَرَنْتُ عَنْقَهُ حُكْمًا مِنَ اللَّهِ مَقْضِيًّا عَلَى كَافِيَتِكُمْ لِأَطَهَرَ حَرَمَ اللَّهِ مِنَ الْمُنَافِقِينَ

Then I shall wait observing the people. So the one I find to have necessitated the congregation (of *Salat*), I shall necessitate for him the rights of the Momin upon the Momin; and the one I find to have sat back from it, I shall investigate him. So, if I find a valid excuse for him, I shall excuse him, and if I do not find a valid excuse for him, I shall strike off his neck without fail, as an Ordainment from Allah^{-azwj} upon all of you, in order to purify the *Harram* (House) of Allah^{-azwj} from the hypocrites.

أَمَّا بَعْدُ فَإِنَّ الصِّدْقَ أَمَانَةٌ وَ الْمُفْجُورَ خِيَانَةٌ وَ لَنْ تَشْبِعَ الْفَاحِشَةَ فِي قَوْمٍ إِلَّا ضَرَبَهُمُ اللَّهُ بِالذُّلِّ فَوَيْبُكُمْ عِنْدِي ضَعِيفٌ حَتَّى آخِذَ الْحَقِّ مِنْهُ وَ ضَعِيفُكُمْ عِنْدِي فَوَيْبٌ حَتَّى آخِذَ الْحَقِّ لَهُ اتَّقُوا اللَّهَ وَ شَرُّوهُوَ بِطَاعَةِ اللَّهِ أَنْفُسَكُمْ وَ لَا تُدَلُّوهَُا بِمُخَالَفَةِ رَبِّكُمْ

As for afterwards, so it is the honesty of the entrustments and the immorality of the betrayal. And the immoralities never spread among a people except Allah^{-azwj} Struck them with the disgrace. The strong ones in my presence are weak until I take the right from him, and your weak ones in my presence are strong until I take the right for him. Fear Allah^{-azwj} and ennoble yourselves with the obedience to Allah^{-azwj}, and do not be disgraced by opposing your Lord^{-azwj}!

فَفَعَلَ وَ اللَّهُ كَمَا قَالَ وَ عَدَلَ وَ أَنْصَفَ وَ أَنْفَذَ الْأَحْكَامَ مُهْتَدِيًّا بِحُدَى اللَّهِ غَيْرَ مُخْتَاجٍ إِلَى مُؤَامَرَةٍ وَ لَا مُرَاجَعَةٍ.

He did, by Allah-^{azwj}, just as he said, and was just, and fair, and implemented the Ordinances, being Guided by the Guidance of Allah-^{azwj}, without being needy to a consultation nor a referral”.⁷

Allegiance from Women after the Conquest of Makkah:

تحف العقول عن أبي جعفر الثاني ع قال: كانت مبايعة رسول الله ص النساء أن يغمس يده في إناء فيه ماء ثم يخرجها فتغمس النساء أيديهن في ذلك الإناء بالإقرار والإيمان بالله والتصديق برسوله على ما أخذ عليهن.

(The book) ‘Tuhaf Al-Uqool’ – From Abu Ja’far-^{asws} the 2nd having said: ‘The taking of allegiances of the women by Rasool-Allah-^{saww} was that he-^{saww} immersed his-^{saww} hand in a container wherein was water, then he-^{saww} took it out, then the women immersed their hands in that container with the acknowledgment and the belief in Allah-^{azwj} and the ratification of His-^{azwj} Rasool-^{saww} upon what he-^{saww} took upon them”.⁸

Removal of Idols from the courtyard of the Kabah:

15- شاء، الإرشاد، الخرائج و المرائج زوي عن أبي بصير عن الصادق ع أنه كان في المسجد ثلاثمائة وستون صنماً وقال بعضهم فيما يزعمون مشدوداً ببعضها بالرصاص فأخذ رسول الله ص كفاً من حصي فرماها في عام الفتح ثم قال جاء الحق و زهق الباطل إن الباطل كان زهوقاً فما بقي فيها صنم إلا خر لوجهه فأمر بها فأخرجت من المسجد فطرحت فكسرت.

(The books) ‘Al-Irshad’ (and) ‘Al-Kharaij Wa Al-Jaraih’ – It is reported from Abu Baseer,

‘From Al-Sadiq-^{asws}: ‘In the Masjid were three hundred and sixty idols and some of these were in what they claimed, tightened with the lead, so Rasool-Allah-^{saww} grabbed a handful of pebbles and threw them during the conquest, then said: **“The Truth came and the Falsehood vanished, surely the falsehood would always vanish” [17:81]**. There did not remain any idol in it except it fell to its face and he-^{saww} ordered with these, and they were brought out from the Masjid and thrown and broken”.⁹

Killings of the Inciters of vice on the day of Conquest of Makkah:

قرب الإسناد أبو البختري عن جعفر عن أبيه ع قال: دخل رسول الله ص البيت يوم الفتح فرأى فيه صورتين فدعا بتوب فبله في ماء ثم تحاهما

(The book) ‘Qurb Al-Asnaad’ – Abu Al-Bakhtari,

‘From Ja’far-^{asws}, from his-^{asws} father-^{asws} having said: ‘Rasool-Allah-^{saww} entered the House (Kabah) on the day of the Conquest and he-^{saww} saw therein two images. He-^{saww} called for a cloth and soaked it in water then deleted them’.

⁷ Bihar Al-Anwaar – V 21, The book of our Prophet-^{saww}, P 3 Ch 26 H 20

⁸ Bihar Al-Anwaar – V 21, The book of our Prophet-^{saww}, P 3 Ch 26 H 14

⁹ Bihar Al-Anwaar – V 21, The book of our Prophet-^{saww}, P 3 Ch 26 H 15

قَالَ ثُمَّ أَمَرَ رَسُولُ اللَّهِ ص بِقَتْلِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ وَ إِنْ وُجِدَ فِي جَوْفِ الْبَيْتِ وَ بِقَتْلِ عَبْدِ اللَّهِ بْنِ حَطَلٍ وَ قَتْلِ مَيْسِ بْنِ صُبَابَةَ وَ بِقَتْلِ قِرْسَا [فَرْتَنَا] وَ أُمِّ سَارَةَ قَالَ وَ كَانَتَا فَيْتَنِينَ تَزِينَانِ وَ تُعَيِّنَانِ هِجَاءَ النَّبِيِّ ص وَ تُحَضِّصَانِ يَوْمَ أُحُدٍ عَلَى رَسُولِ اللَّهِ ص.

He^{-asws} said: ‘Then Rasool-Allah^{-saww} ordered with killing Abdullah Bin Abay Sarh and even if he was found to be in the interior of the House (Kabah), and with killing Abdullah Bin Khatal, and killing Miqays Bin Sababa, and with killing Fartana and Umm Sara – and they were both singer committing adultery and singing satirising the Prophet^{-saww}, and instigating on the day of Ohad against Rasool-Allah^{-saww}’.¹⁰

Allah^{-azwj} Warned from taking befriending the Enemies of Islam:

فس، تفسير القمي يا أيها الذين آمنوا لا تتخذوا عدوي و عدوكم أولياء تُلْفُونَ إِلَيْهِمْ بِالْمُودَّةِ

O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1] -

نَزَلَتْ فِي حَاطِبِ بْنِ أَبِي بَلْتَعَةَ وَ لَفْظُ الْآيَةِ عَامٌّ وَ مَعْنَاهُ حَاصٌّ وَ كَانَ سَبَبَ ذَلِكَ أَنَّ حَاطِبَ بْنَ أَبِي بَلْتَعَةَ كَانَ قَدْ أَسْلَمَ وَ هَاجَرَ إِلَى الْمَدِينَةِ وَ كَانَ عِيَالُهُ بِمَكَّةَ وَ كَانَتْ قُرَيْشٌ يَخَافُ [خِخَافُ] أَنْ يُعْزُوهُمْ رَسُولُ اللَّهِ ص فَصَارُوا إِلَى عِيَالِ حَاطِبٍ وَ سَأَلُوهُمْ أَنْ يَكْتُبُوا إِلَى حَاطِبٍ يَسْأَلُوهُ عَنْ خَيْرِ مُحَمَّدٍ ص هَلْ يُرِيدُ أَنْ يُعْزُوَ مَكَّةَ

‘It was Revealed regarding Hatib Bin Abu Balta’at, and the Words of the Verse are general, but their Meaning is special. And the reason for that was that Hatib Bin Abu Balta’at had become a Muslim and migrated to Al-Medina, and his family was in Makkah, and the Quraysh were afraid that Rasool-Allah^{-saww} would embark upon a military expedition against them. They came to the relatives of Hatib and asked them that they should write to Hatib asking him about the news of Rasool-Allah^{-saww}, and whether he^{-saww} intends to send a military expedition to Makkah (or not).

فَكْتُبُوا إِلَى حَاطِبٍ يَسْأَلُونَهُ عَنْ ذَلِكَ فَكَتَبَ إِلَيْهِمْ حَاطِبٌ أَنَّ رَسُولَ اللَّهِ ص يُرِيدُ ذَلِكَ وَ دَفَعَ الْكِتَابَ إِلَى امْرَأَةٍ تُسَمَّى صَفِيَّةَ فَوَضَعَتْهُ فِي قُرُوْحَا وَ مَرَّتْ فَزَلَّ جَبْرَيْلُ عَلَى رَسُولِ اللَّهِ ص فَأَخْبَرَهُ بِذَلِكَ

They wrote to Hatib asking him about that. Hatib wrote back to them that Rasool-Allah^{-saww} does intend to do that, and handed over the letter to a woman called Safiya. She hid that inside her hair (in the shape of a horn) and went. Jibraeel^{-as} descended upon Rasool-Allah^{-saww} and informed him^{-saww} about that.

فَبَعَثَ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ ع وَ الزُّبَيْرَ بْنَ الْعَوَّامِ فِي طَلَبِهَا فَلَجَّهَا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَيْنَ الْكِتَابُ فَقَالَتْ مَا مَعِيَ شَيْءٌ فَفَتَّسَاهَا فَلَمْ يَجِدَا مَعَهَا شَيْئاً فَقَالَ الزُّبَيْرُ مَا نَرَى مَعَهَا شَيْئاً

Rasool-Allah^{-saww} sent Amir-Al-Momineen^{-asws} and Al-Zubeyr Bin Al-Awwam to seek her out. When they met her, Amir-Al-Momineen^{-asws} said to her: ‘Where is the letter?’ But she said,

¹⁰ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 26 H 4

‘There is nothing with me’. They checked her, but did not find anything with her, so Al-Zubeyr said, ‘We do not see anything with her’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ اللَّهِ مَا كَذَبْنَا رَسُولَ اللَّهِ ص وَ لَا كَذَبَ رَسُولُ اللَّهِ ص عَلَى جِبْرَائِيلَ ع وَ لَا كَذَبَ جِبْرَائِيلُ ع عَلَى اللَّهِ جَلَّ تَنَاؤُهُ وَ اللَّهُ لَتُظْهِرَنَّ الْكِتَابَ أَوْ لَأُورِدَنَّ رَأْسَكَ إِلَى رَسُولِ اللَّهِ ص

Amir-Al-Momineen^{-asws} said: ‘By Allah^{-azwj}! Rasool-Allah^{-saww} did not lie to us, nor did Rasool-Allah^{-saww} lie against Jibraeel^{-as}, nor did Jibraeel^{-as} lie against Allah^{-azwj}, Majestic is His^{-azwj} Praise. By Allah^{-azwj}! if you do not display the letter, I^{-asws} will return your head to Rasool-Allah^{-saww}!’

فَقَالَتْ تَنَحَّيَا حَتَّى أُخْرِجَهُ فَأَخْرَجَتِ الْكِتَابَ مِنْ فُرُوجِهَا فَأَخَذَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ جَاءَ بِهِ إِلَى رَسُولِ اللَّهِ

She said, ‘Step back while I bring it out’. So she brought the letter out from (the mound of) her hair. Amir-al-Momineen^{-asws} grabbed it and went with it to Rasool-Allah^{-saww}.

فَقَالَ رَسُولُ اللَّهِ يَا حَاطِبُ مَا هَذَا فَقَالَ حَاطِبُ وَ اللَّهِ يَا رَسُولَ اللَّهِ مَا نَافَقْتُ وَ لَا عَيَّرْتُ وَ لَا بَدَّلْتُ وَ إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ حَقًّا وَ لَكِنُّ أَهْلِي وَ عِيَالِي كَتَبُوا إِلَيَّ بِحُسْنِ صَنِيعِ قُرَيْشٍ إِلَيْهِمْ فَأَخْبَيْتُ أَنْ أُجَارِيَ قُرَيْشًا بِحُسْنِ مُعَاشَرَتِهِمْ

Rasool-Allah^{-saww} said: ‘O Hatib, what is this?’ Hatib said, ‘By Allah^{-azwj} - O Rasool-Allah^{-saww} – I have neither become a hypocrite, nor have I changed, nor have I switched sides, and I hereby testify that there is no god except for Allah^{-azwj}, and you^{-saww} are Rasool-Allah^{-saww} truly. But, it was my relatives who wrote to me with the good dealings of the Quraysh towards them, and I wanted to repay the Quraysh for their goodness towards them’.

فَأَنْزَلَ اللَّهُ جَلَّ تَنَاؤُهُ عَلَى رَسُولِ اللَّهِ ص يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَ عَدُوَّكُمْ أَوْلِيَاءَ تُلْفُونَ إِلَيْهِمْ بِالْمَوَدَّةِ إِلَى قَوْلِهِ لَنْ نَنْفَعَكُمْ أَرْحَامُكُمْ وَ لَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ.

Thus Allah^{-azwj}, Majestic is His^{-azwj} Praise, Revealed upon Rasool-Allah^{-saww}: ***O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1] - up to His^{-azwj} Words: Your relationships will never benefit you nor will your children on the Day of Judgment He will Decide between you, and Allah Sees what you are doing [60:3]***.¹¹

A Hadith in Appendix II outlines Rasool-Allah^{-saww}'s Preparations prior to Conquest of Makkah.

¹¹ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 26 H 5

APPENDIX I: Allah^{-azwj} Foretold His^{-azwj} Prophet about Victory of Makkah

قَالَ الْإِمَامُ ع: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَمَّا بَعَثَ اللَّهُ مُحَمَّدًا ص بِمَكَّةَ وَ أَظْهَرَ بِهَا دَعْوَتَهُ، وَ نَشَرَ بِهَا كَلِمَتَهُ، وَ غَابَ أَذْيَانَهُمْ فِي عِبَادَتِهِمُ الْأَصْنَامَ، وَ أَخَذُوهُ وَ أَسَاءُوا مُعَاشَرَتَهُ، وَ سَعَوْا فِي خَرَابِ الْمَسَاجِدِ الْمُنَبِّئَةِ - كَانَتْ لِقَوْمٍ مِنْ خِيَارِ أَصْحَابِ مُحَمَّدٍ [وَ شِيعَتِهِ] وَ شِيعَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

The Imam (Hassan Al-Askari^{-asws}) said: 'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'When Allah^{-azwj} Sent Muhammad^{-saww} to Makkah and Manifested his^{-saww} call in it, and Publicised his^{-saww} 'Kalima' (There is no god except Allah^{-azwj} and Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}), and Faulted their religions with regards to their worshipping the idols, his^{-saww} community seized him^{-saww} and mistreated him^{-saww}, and they strive in ruining the constructed Masjids – which were for a group of the good companions of Muhammad^{-saww} and his^{-saww} Shias, and the Shias of Ali^{-asws} Bin Abu Talib^{-asws}.

كَانَ بِنَاءَ الْكَعْبَةِ مَسَاجِدُ يُحْبُونَ فِيهَا مَا أَمَاتَهُ الْمُبْطِلُونَ، فَسَعَى هَؤُلَاءِ الْمُشْرِكُونَ فِي خَرَابِهَا، وَ أَذَى مُحَمَّدٍ ص وَ سَائِرِ أَصْحَابِهِ، وَ الْجُبُوهُ إِلَى الْخُرُوجِ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، التَّفَتَ خَلْفَهُ إِلَيْهَا فَقَالَ: اللَّهُ يَعْلَمُ إِنِّي أُحِبُّكَ، وَ لَوْ لَا أَنَّ أَهْلَكَ - أَخْرَجُونِي عَنْكَ لَمَا أَتَرْتُ عَلَيْكَ بَدَلًا، وَ لَا ابْتَغَيْتُ عَنْكَ بَدَلًا، وَ إِنِّي لَمُعْتَمٌ عَلَى مُفَارَقَتِكَ.

There used to be Masjids in the courtyard of the Kabah wherein there was being revived that which killed the falsities. So those polytheists strived in ruining these and hurt Muhammad^{-saww} and the rest of his^{-saww} companions, made him^{-saww} a refugee to exit from Makkah to Al Medina. He^{-saww} turned behind him^{-saww} towards it (Makkah) and he^{-saww} said: 'Allah^{-azwj} Knows that I^{-saww} love you (Makkah), and had not your inhabitants exited me^{-saww} from you, I^{-saww} would not have preferred a (another) city over you, nor would I^{-saww} have sought a replacement from you, and I^{-saww} am gloomy upon separating from you'.

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: يَا مُحَمَّدُ إِنَّ الْعَلِيَّ الْأَعْلَى يُفَرِّغُ عَلَيْكَ السَّلَامَ، وَ يَقُولُ: سَأُرْذُكَ إِلَى هَذَا الْبَلَدِ ظَافِرًا غَانِمًا سَالِمًا، قَادِرًا، قَاهِرًا، وَ ذَلِكَ قَوْلُهُ تَعَالَى. إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأَى لَكَ إِلَى مَعَادٍ يَعْني إِلَى مَكَّةَ ظَافِرًا غَانِمًا. وَ أَخْبَرَ بِذَلِكَ رَسُولُ اللَّهِ ص أَصْحَابَهُ، فَأَتَصَلَ بِأَهْلِ مَكَّةَ فَسَخَرُوا مِنْهُ.

So Allah^{-azwj} Revealed unto him^{-saww}: 'O Muhammad^{-saww}! The Most Exalted Conveys the greetings upon you^{-saww}, and is Saying: "I^{-azwj} will Return you^{-saww} to this city, triumphant, victorious, unscathed, powerful, compelling" – and these are the Words of the Exalted: ***Surely He Who has made the Quran Binding on you will bring you back to the destination [28:85]*** – meaning, to Makkah, triumphant, victorious. And Rasool-Allah^{-saww} informed his^{-saww} companions with that. So it was transmitted to the people of Makkah, and they laughed from it.

فَقَالَ اللَّهُ تَعَالَى لِرَسُولِهِ ص: سَوْفَ أَظْهَرُكَ بِمَكَّةَ، وَ أُجْرِي عَلَيْهِمْ حُكْمِي، وَ سَوْفَ أَمْنَعُ عَنْ دُخُولِهَا الْمُشْرِكِينَ حَتَّى لَا يَدْخُلَهَا مِنْهُمْ أَحَدٌ إِلَّا خَائِفًا، أَوْ دَخَلَهَا مُسْتَخْفِيًا مِنْ أَنَّهُ إِنَّ عَثَرَ عَلَيْهِ قُتِلَ.

So, Allah^{-azwj} the Exalted Said to His^{-azwj} Rasool^{-saww}: "Soon I^{-azwj} shall Make you^{-saww} triumphant in Makkah, and My^{-azwj} Judgment would flow upon them, and soon I^{-azwj} shall Forbid the

polytheists from entering it until not one would be entering it except as fearful, or he enters it stealthily fearing that if he is traced upon it, he would be killed!”

فَلَمَّا حُتِمَ قَضَاءُ اللَّهِ بِفَتْحِ مَكَّةَ اسْتَوْسَقَتْ لَهُ- أَمَرَ عَلَيْهِمْ عَتَّابُ بْنُ أُسَيْدٍ فَلَمَّا اتَّصَلَ بِهِمْ حَبْرُهُ قَالُوا: إِنَّ مُحَمَّدًا لَا يَزَالُ يَسْتَخِفُّ بِنَا حَتَّىٰ وَلىٰ عَلَيْنَا غُلَامًا حَدِيثَ السِّنِّ- ابْنِ ثَمَّانٍ عَشْرَةَ سَنَةً، وَنَحْنُ مَشَائِخُ ذَوُو الْأَسْنَانِ، حُدَامُ بَيْتِ اللَّهِ الْحَرَامِ وَجِيرَانُ حَرَمِهِ الْأَمْنِ، وَخَيْرٌ بُقْعَةٍ لَهُ عَلَىٰ وَجْهِ الْأَرْضِ.

When the Ordainment of Allah^{-azwj} came to pass, by the conquest of Makkah, rescuing it (from the idols), he^{-saww} appointed Attab Bin Aseyd as an emir upon them. So when the news arrived to them, they said, ‘Muhammad^{-saww} does not cease to take us lightly until he^{-saww} has made a boy of young age rule upon us – one of eighteen years of age, and we are elders, ones with the age, servants of the Sacred House of Allah^{-azwj} and its vicinity, the sanctuary of safety, and the best spot for it upon the surface of the earth’.

وَكَتَبَ رَسُولُ اللَّهِ ص لِعَتَّابِ بْنِ أُسَيْدٍ عَهْدًا- عَلَىٰ [أَهْلِ] مَكَّةَ، وَكَتَبَ فِي أَوَّلِهِ: [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ] مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ ص إِلَىٰ جِيرَانِ بَيْتِ اللَّهِ وَ سَكَّانِ حَرَمِ اللَّهِ.

And Rasool-Allah^{-saww} wrote to Attab bin Aseyd, a pact upon the people of Makkah, and wrote in the beginning of it: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful. From Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj} to the neighbours of the House of Allah^{-azwj} and settlers in the Sanctuary of Allah^{-azwj}: -

أَمَّا بَعْدُ، فَمَنْ كَانَ مِنْكُمْ بِاللَّهِ مُؤْمِنًا، وَبِمُحَمَّدٍ رَسُولِ اللَّهِ فِي أَقْوَالِهِ مُصَدِّقًا، وَ فِي أَعْمَالِهِ مُصَوِّبًا، وَ لِعَلِيِّ أَخِي مُحَمَّدٍ رَسُولِهِ وَ صَفِيَّتِهِ وَ وَصِيِّهِ- وَ خَيْرِ خَلْقِ اللَّهِ بَعْدَهُ مُوَالِيًا، فَهُوَ مِنَّا وَ إِلَيْنَا.

As for afterwards, so the one from you who was a believer in Allah^{-azwj}, and in Muhammad^{-saww} as Rasool^{-saww} of Allah^{-azwj} being truthful in his^{-saww} words, and correct in his^{-saww} deeds, and (a believer) of Ali^{-asws} being a brother^{-asws} of Muhammad^{-saww} His^{-azwj} Rasool^{-saww}, and his^{-saww} elite, and his^{-saww} successor^{-asws} – and the best of the creatures after him^{-saww}, as a Guardian^{-asws}, so he is from us^{-asws} and towards us^{-asws}.

وَ مَنْ كَانَ لِذَلِكَ أَوْ لِشَيْءٍ مِنْهُ مُخَالِفًا، فَسُحْقًا وَ بَعْدًا لِأَصْحَابِ السَّعِيرِ، لَا يَقْبَلُ اللَّهُ شَيْئًا مِنْ أَعْمَالِهِ وَ إِنَّ عَظَمَ وَ كَثُرَ وَ يُصَلِّيهِ نَارَ جَهَنَّمَ خَالِدًا مُخَلَّدًا أَبَدًا،

And the one who was opposed to that, or anything from that, so he would be crushed and be distance to the companions of the Blazing Fire. Allah^{-azwj} will not Accept anything from his deeds, and even if these are great and numerous, and his destination would be the Fire of Hell, eternally abiding in it forever.

وَ قَدْ قَلَّدَ مُحَمَّدٌ رَسُولُ اللَّهِ ص عَتَّابَ بْنَ أُسَيْدٍ أَحْكَامَكُمْ وَ مَصَالِحَكُمْ، [قَدْ] فَوَّضَ إِلَيْهِ تَنْبِيهَ غَافِلِكُمْ، وَ تَعْلِيمَ جَاهِلِكُمْ، وَ تَقْوِيمَ أَوْدٍ مُضْطَرِّبِكُمْ، وَ تَأْدِيبَ مَنْ زَالَ عَنْ أَدَبِ اللَّهِ مِنْكُمْ، لِمَا عَلِمَ مِنْ فَضْلِهِ عَلَيْكُمْ مِنْ مُوَالَاةِ مُحَمَّدٍ رَسُولِ اللَّهِ ص- وَ مِنْ رُجْحَانِهِ فِي التَّعَصُّبِ لِعَلِيِّ وَ لِيَّ اللَّهِ

And Muhammad^{-sawww} has collared Attab Bin Aseyd as your decider and your reconciler. He^{-sawww} has delegated to him to awaken your heedless ones, and teach your ignorant ones, and straighten the crookedness of your confused ones, and educate the one from you who has strayed from the Education of Allah^{-azwj} – due to what he^{-sawww} knows from his merits over you, from his befriending Muhammad^{-sawww}, Rasool^{-sawww} of Allah^{-azwj}, and from his attention regarding the bias towards Ali^{-asws}, the Guardian^{-asws} of Allah^{-azwj}.

فَهُوَ لَنَا حَادِمٌ، وَ فِي اللَّهِ أَمْرٌ، وَ لِأَوْلِيَانِنَا مُوَالٍ، وَ لِأَعْدَائِنَا مُعَادٍ، وَ هُوَ لَكُمْ سَمَاءٌ ظَلِيلَةٌ وَ أَرْضٌ رَكِيَّةٌ، وَ تَمْتَسُّ مُضِيغَةً، وَ قَمَرٌ مُبِيرٌ، قَدْ فَضَّلَهُ اللَّهُ تَعَالَى عَلَى كَافَّةِكُمْ بِفَضْلِ مُوَالَاتِهِ، وَ مَحَبَّتِهِ لِمُحَمَّدٍ وَ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ أَهْلِهَا

Thus, he is a servant of ours^{-asws}, and a brother for the Sake of Allah^{-azwj}, and a friends to our^{-asws} friends, and an enemy to our^{-asws} enemies, and a shading sky, and a pure ground, and an illuminating sun, and a radiant moon. Allah^{-azwj} the Exalted has Merited him upon all of you by the Grace of his friendship and his love for Muhammad^{-sawww} and Ali^{-asws}, and the goodly ones from their^{-asws} Progeny^{-asws}.

وَ حَكَمْتُهُ عَلَيْكُمْ، يَعْمَلُ بِمَا يُرِيدُ اللَّهُ- فَلَنْ يُخْلِيَهُ مِنْ تَوْفِيقِهِ- كَمَا أَكْمَلَ [مِنْ] مُوَالَاتِهِ مُحَمَّدٍ وَ عَلِيٍّ شَرَفَهُ وَ حَظَّهُ، لَا يُؤَامِرُ رَسُولَ اللَّهِ ص وَ لَا يُطَالِعُهُ، بَلْ هُوَ السَّيِّدُ الْأَمِينُ، فَلْيَعْمَلِ الْمُطِيعُ مِنْكُمْ، وَ لِيَفِ بِحُسْنِ مُعَامَلَتِهِ لِيَسَّرَ بِشَرِيفِ الْجَزَاءِ، وَ عَظِيمِ الْحَبَاءِ، وَ لِيُؤَفِّرَ الْمُخَالَفُ لَهُ بِشَدِيدِ الْعِقَابِ، وَ عَضَبِ الْمَلِكِ الْعَزِيزِ الْعَلَّابِ،

And he^{-sawww} made him a governor upon you all that he should act with what Allah^{-azwj} Wants – so he will never be devoid of His^{-azwj} Inclination – just as He^{-azwj} Perfected his nobility and his share from the Wilayah of Muhammad^{-sawww} and Ali^{-asws}. Rasool-Allah^{-sawww} did not make him the emir nor exalted him, but he is the upright, the trustworthy. The obedient ones from you, let him act with goodly dealings in order to be joyful with the noble Recompense, and great gifts, and let him fear the severe Punishment by opposition to him, and the Wrath of the King, the Mighty, the Subduer.

وَ لَا يَخْتَجُ مُخْتَجٌ مِنْكُمْ فِي مُخَالَفَتِهِ بِصَغَرِ سِنِّهِ، فَلَيْسَ الْأَكْبَرُ هُوَ الْأَفْضَلُ بَلِ الْأَفْضَلُ هُوَ الْأَكْبَرُ، وَ هُوَ الْأَكْبَرُ فِي مُوَالَاتِنَا- وَ مُوَالَاتِهِ أَوْلِيَانِنَا، وَ مُعَادَاتِهِ أَعْدَائِنَا فَلِذَلِكَ جَعَلْنَاهُ الْأَمِيرَ لَكُمْ وَ الرَّئِيسَ عَلَيْكُمْ، فَمَنْ أَطَاعَهُ فَمَرْحَباً بِهِ، وَ مَنْ خَالَفَهُ فَلَا يُبْعِدِ اللَّهُ غَيْرَهُ.

And there is need for a protester from you that he opposes him due to his young age, for the oldest is not the superior, but it is the superior who is the greatest, and he is the greatest in having our^{-asws} Wilayah – and the friendship of our^{-asws} friends, and enmity to our^{-asws} enemies. Therefore, due to that, we^{-sawww} made him as the emir for you all and the head upon you. So the one who obeys him, congratulations to him, and the one who opposes him, Allah^{-azwj} would not Distance other than him’.

قَالَ: فَلَمَّا وَصَلَ إِلَيْهِمْ عَتَّابٌ، وَ قَرَأَ عَهْدَهُ، وَقَفَ فِيهِمْ مَوْفِقاً ظَاهِراً، وَ نَادَى فِي جَمَاعَتِهِمْ حَتَّى حَضَرُوهُ وَ قَالَ لَهُمْ: مَعَاشِرَ أَهْلِ مَكَّةَ إِنَّ رَسُولَ اللَّهِ ص زَمَانِي بِكُمْ- شَهَاباً مُخْرِقاً لِمُنَافِقِيكُمْ، وَ رَحْمَةً وَ بَرَكََةً عَلَى مُؤْمِنِيكُمْ، وَ إِبْنِي أَعْلَمُ النَّاسِ بِكُمْ وَ بِمُنَافِقِيكُمْ، وَ سَوْفَ أَمُرُّكُمْ بِالصَّلَاةِ فَيُقَامُ لَهَا،

He (Imam Hassan Al-Askari^{-asws}) said: ‘So when Attab arrived to them and read out his^{-saww} pact, he paused among them pausing in public and called out in their group until they attended. And he said to them, ‘Community of the inhabitants of Makkah! Rasool-Allah^{-saww} Fired me (as an arrow) of flame to incinerate your hypocrites and as a mercy and Blessing upon your Momineen, and I am more knowing of the people than you are, and of your hypocrites, and soon I shall be ordering with the *Salat* and the establishment of it.

ثُمَّ اتَّخَلَّفُ أَرَاعِي النَّاسَ، فَمَنْ وَجَدْتُهُ قَدْ لَزِمَ الْجَمَاعَةَ - التَّزَمْتُ لَهُ حَقَّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ، وَ مَنْ وَجَدْتُهُ قَدْ قَعَدَ عَنْهَا فَتَشْتُهُ، فَإِنْ وَجَدْتُ لَهُ عُذْرًا أَعَدَرْتُهُ، وَإِنْ لَمْ أَجِدْ لَهُ عُذْرًا ضَرَبْتُ عُنُقَهُ حَتْمًا مِنَ اللَّهِ - مَقْضِيًّا عَلَى كَافَتِكُمْ لِأَطْهَرِ حَرَمِ اللَّهِ مِنَ الْمُنَافِقِينَ.

Then I shall wait observing the people. So the one I find to have necessitated the congregation (of *Salat*), I shall necessitate for him the rights of the Momin upon the Momin; and the one I find to have sat back from it, I shall investigate him. So, if I find a valid excuse for him, I shall excuse him, and if I do not find a valid excuse for him, I shall strike off his neck without fail, as an Ordainment from Allah^{-azwj} upon all of you, in order to purify the *Haram* (House) of Allah^{-azwj} from the hypocrites.

فَأَمَّا بَعْدُ، فَإِنَّ الصِّدْقَ أَمَانَةٌ، وَالْفُجُورَ خِيَانَةٌ، وَ لَنْ تَشِيَعَ الْفَاحِشَةُ فِي قَوْمٍ إِلَّا ضَرَبَهُمُ اللَّهُ بِالذَّلِّ، قَوِيُّكُمْ عِنْدِي ضَعِيفٌ حَتَّى آخِذَ الْحَقِّ مِنْهُ، وَ ضَعِيفُكُمْ عِنْدِي قَوِيٌّ حَتَّى آخِذَ لَهُ الْحَقِّ، اتَّقُوا اللَّهَ وَ شَرُّفُوا بِطَاعَةِ اللَّهِ أَنْفُسَكُمْ، وَ لَا تُذَلُّوْهَا بِمُخَالَفَةِ رَبِّكُمْ.

As for afterwards, so it is the honesty of the entrustments and the immorality of the betrayal. And the immoralities never spread among a people except Allah^{-azwj} Struck them with the disgrace. The strong ones in my presence are weak until I take the right from him, and your weak ones in my presence are strong until I take the right for him. Fear Allah^{-azwj} and ennoble yourselves with the obedience to Allah^{-azwj}, and do not be disgraced by opposing your Lord^{-azwj}!

فَفَعَلَ وَ اللَّهُ كَمَا قَالَ، وَ عَدَلَ وَ أَنْصَفَ وَ أَنْفَذَ الْأَحْكَامَ، مُهْتَدِيًّا بِهُدَى اللَّهِ، غَيْرَ مُخْتَاجٍ إِلَى مُؤَامَرَةٍ وَ لَا مُرَاجَعَةٍ.

So he did, by Allah^{-azwj}, just as he said, and was just, and fair, and implemented the Ordinances, being Guided by the Guidance of Allah^{-azwj}, without being needy to a consultation nor a referral.¹²

¹² Hadith 329, Tafseer Imam Hassan Askari^{-asws}

APPENDIX II: Rasool Allah^{-saww}'s Preparations to Conquest Makkah

الإرشاد مِنْ مَنَاقِبِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ النَّبِيَّ ص لَمَّا أَرَادَ فَتْحَ مَكَّةَ سَأَلَ اللَّهَ جَلَّ اسْمُهُ أَنْ يُعَيِّنِي أَخْبَارَهُ عَلَى فُرَيْشٍ لِيَدْخُلَهَا بَعْتَةً وَكَانَ ص قَدْ بَنَى الْأَمْرَ فِي مَسِيرِهِ إِلَيْهَا عَلَى الْإِسْتِزْرَارِ بِذَلِكَ

(The book) ‘Al-Irshad’ – ‘From the virtues of Amir Al-Momineen^{-asws} – When the Prophet^{-saww} wanted to conquer Makkah, he^{-saww} asked Allah^{-azwj} to hide his^{-saww} news from the Quraysh so he^{-saww} could enter it surprisingly, and he^{-saww} had built the matter during his^{-saww} journey upon the secrecy with that.

فَكَتَبَ حَاطِبُ بْنُ أَبِي بَلْتَعَةَ إِلَى أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِعَزِيمَةِ رَسُولِ اللَّهِ ص عَلَى فَتْحِهَا وَ أَعْطَى الْكِتَابَ امْرَأَةً سَوْدَاءَ كَانَتْ وَرَدَتْ الْمَدِينَةَ تَسْتَمِيعُ النَّاسِ وَ تَسْتَبْرِئُهُمْ وَ جَعَلَ لَهَا جُعْلًا أَنْ تُوصِلَهُ إِلَى قَوْمِ سَمَاءُهَا لَهَا مِنْ أَهْلِ مَكَّةَ وَ أَمَرَهَا أَنْ تَأْخُذَ عَلَى غَيْرِ الطَّرِيقِ

Hatib Bin Abu Balta wrote to the people of Makkah informing them with the determination of Rasool-Allah^{-saww} upon conquering it and he gave the letter to a black woman who had passed by Al-Medina to listen to the people and find out about them, and it was made for her that you would arrive to the people with what she had heard and they had instructed her to take to another road.

فَنَزَلَ الْوَحْيُ عَلَى رَسُولِ اللَّهِ ص بِذَلِكَ فَاسْتَدْعَى أَمِيرَ الْمُؤْمِنِينَ ع وَ قَالَ لَهُ إِنَّ بَعْضَ أَصْحَابِي قَدْ كَتَبَ إِلَى أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِخَبْرِنَا وَ قَدْ كُنْتُ سَأَلْتُ اللَّهَ أَنْ يُعَيِّنِي أَخْبَارَنَا عَلَيْهِمْ وَ الْكِتَابَ مَعَ امْرَأَةٍ سَوْدَاءَ قَدْ أَخَذَتْ عَلَى غَيْرِ الطَّرِيقِ فَخُذْ سَيْفَكَ وَ الْحَقِّهَا وَ انْتَرِعِ الْكِتَابَ مِنْهَا وَ حَلِّهَا وَ صِرْ بِهِ إِلَيَّ

The Revelation descended unto Rasool-Allah^{-saww} with that and he^{-saww} called Amir Al-Momineen^{-asws} and said to him^{-asws}: ‘One of my^{-saww} companions has written to the people of Makkah informing them of our news and I^{-saww} had asked Allah^{-azwj} to hide our news from them, and the letter is with a black women who has taken to another road. Take your^{-asws} sword and catch up with her and snatch the letter from her (and) leave her and come with it to me^{-saww}’.

اسْتَدْعَى الرَّبِيعُ بْنُ الْعَوَّامِ وَ قَالَ لَهُ امضِ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي هَذَا الْوَجْهِ فَمَضَيْنَا وَ أَخَذَا عَلَى غَيْرِ الطَّرِيقِ فَأَدْرَكَا الْمَرْأَةَ فَسَبَقَ إِلَيْهَا الرَّبِيعُ فَسَأَلَهَا عَنِ الْكِتَابِ الَّذِي مَعَهَا فَأَنْكَرَتْ وَ حَلَفَتْ أَنَّهُ لَا شَيْءَ مَعَهَا وَ بَكَتْ فَقَالَ الرَّبِيعُ مَا أَرَى يَا أَبَا الْحَسَنِ مَعَهَا كِتَابًا فَارْجِعْ بِنَا إِلَى رَسُولِ اللَّهِ ص نُخْبِرُهُ بِبِرَاءَةِ سَاحِبَتِهَا

Then he^{-saww} called Al-Zubeyr Bin Al-Awwam and said to him: ‘Go with Ali^{-asws} Bin Abu Talib^{-asws} in this direction’. So they both went and took to the other road and came across the woman. Al-Zubeyr preceded to her and asked her about the letter which was with her, but she denied and swore that there is nothing with her and she cried. Al-Zubeyr said, ‘O Abu Al-Hassan^{-asws}! I do not see any letter with her, so let us return to Rasool-Allah^{-saww} and inform him^{-saww} of her innocence’.

ثُمَّ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع يُخْبِرُنِي رَسُولُ اللَّهِ ص أَنَّ مَعَهَا كِتَابًا وَ يَأْمُرُنِي بِأَخْذِهِ مِنْهَا وَ تَقُولُ أَنْتَ إِنَّهُ لَا كِتَابَ مَعَهَا ثُمَّ احْتَرَطَ السَّيْفَ وَ تَقَدَّمَ إِلَيْهَا فَقَالَ أَمَا وَاللَّهِ لَئِنْ لَمْ تُخْرِجِي الْكِتَابَ لَأَكْشِفَنَّكَ ثُمَّ لَأَضْرِبَنَّ عُنُقَكَ فَقَالَتْ إِذَا كَانَ لَا بُدَّ مِنْ ذَلِكَ فَأَعْرِضْ يَا ابْنَ أَبِي طَالِبٍ بِوَجْهِكَ عَنِّي

Then Amir Al-Momineen^{-asws} said to him: ‘Rasool-Allah^{-saww} informed me that there is a letter with her and instructed me^{-asws} with taking it from her and you are saying that there is no

letter with her?’ Then he^{-asws} unsheathed the sword and proceeded to her and said: ‘By Allah^{-azwj}! If you don’t inform me of the letter I^{-asws} will uncover you (your head gear) then strike off your neck’. She said, ‘When there is no escape from that, then turn your^{-asws} face around from me O son^{-asws} of Abu Talib^{-asws}’.

فَأَعْرَضَ بِوَجْهِهِ عَنْهَا فَكَشَفَتْ فِنَاعَهَا وَ أَخْرَجَتْ الْكِتَابَ مِنْ عَقِيصَتِهَا فَأَخَذَهُ أَمِيرُ الْمُؤْمِنِينَ وَ صَارَ بِهِ إِلَى النَّبِيِّ ص فَأَمَرَ أَنْ يُنَادَى الصَّلَاةَ جَامِعَةً فَنُودِيَ فِي النَّاسِ فَاجْتَمَعُوا إِلَى الْمَسْجِدِ حَتَّى امْتَلَأَ بِهِمْ ثُمَّ صَعِدَ النَّبِيُّ ص إِلَى الْمِنْبَرِ وَ أَخَذَ الْكِتَابَ بِيَدِهِ وَ قَالَ أَيُّهَا النَّاسُ إِنِّي كُنْتُ سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُخْفِيَ أَخْبَارَنَا عَنْ قُرَيْشٍ وَ إِنَّ رَجُلًا مِنْكُمْ كَتَبَ إِلَى أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِخَبْرِنَا فَلْيُتَمَّ صَاحِبُ الْكِتَابِ وَ إِلَّا فَضَحَهُ الْوَحْيُ

He^{-asws} turned his^{-asws} face away from her, and she uncovered her hair and brought out the letter from her hair. Amir Al-Momineen^{-asws} took it and came with it to the Prophet^{-saww} and he^{-saww} ordered with a call for the congregational Salat. So, it was called for among the people and they gathered to the Masjid until it was filled with them. Then the Prophet^{-saww} ascended the pulpit and took the letter in his^{-saww} hand and said: ‘O you people! I^{-saww} has asked Allah^{-azwj} Mighty and Majestic to hide our news from Quraysh, and a man from you has written to the people of Makkah informing them of our news, so let the owner of this letter stand up or else the Revelation will expose him’.

فَلَمْ يَتَمَّ أَحَدٌ فَأَعَادَ رَسُولُ اللَّهِ ص مَقَالَتَهُ ثَانِيَةً وَ قَالَ لِيُتَمَّ صَاحِبُ الْكِتَابِ وَ إِلَّا فَضَحَهُ الْوَحْيُ فَقَامَ حَاطِبُ بْنُ أَبِي بَلْتَعَةَ وَ هُوَ يُرْعَدُ كَالسَّعْفَةِ فِي يَوْمِ الرِّيحِ الْعَاصِفِ فَقَالَ أَنَا يَا رَسُولَ اللَّهِ صَاحِبُ الْكِتَابِ وَ مَا أَخَذْتُ نِفَاقًا بَعْدَ إِسْلَامِي وَ لَا شَكًّا بَعْدَ يَقِينِي فَقَالَ لَهُ النَّبِيُّ ص فَمَا الَّذِي حَمَلَكَ عَلَى أَنْ كَتَبْتَ هَذَا الْكِتَابَ

But no one stood up, and Rasool-Allah^{-saww} repeated the words three times and said: ‘Let the owner of the letter stand up or else the Revelation will expose him’. Then Hatib Bin Abu Balta stood up and he was trembling like a leaf on a day of stormy wind. He said, ‘I am the owner of the letter, O Rasool-Allah^{-saww}, and I have not enacted hypocrisy after my Islam nor any doubt after my certainty’. The Prophet^{-saww} said to him: ‘So what carried you upon writing this letter?’

قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي أَهْلًا بِمَكَّةَ وَ لَيْسَ لِي بِهَا عَشِيرَةٌ فَأَشْفَقْتُ أَنْ تَكُونَ دَائِرَةٌ لَهُمْ عَلَيْنَا فَيَكُونُ كِتَابِي هَذَا كَفًّا لَهُمْ عَنْ أَهْلِي وَ يَدًّا لِي عِنْدَهُمْ وَ لَمْ أَفْعَلْ ذَلِكَ لِلشَّكِّ فِي الدِّينِ

He said, ‘O Rasool-Allah^{-saww}! There is a family for me in Makkah and there isn’t any clan for me at it, so I feared that if there happens to be a surveying for them upon us, this letter of mine would suffice for them to refrain from my family, and there would be a favour for me in their present, and I did not do that for the doubt in the Religion’.

فَقَامَ عُمَرُ بْنُ الْخَطَّابِ وَ قَالَ يَا رَسُولَ اللَّهِ مُرِنِي بِقَتْلِهِ فَإِنَّهُ مُنَافِقٌ فَقَالَ رَسُولُ اللَّهِ ص إِنَّهُ مِنْ أَهْلِ بَدْرٍ وَ لَعَلَّ اللَّهَ تَعَالَى اطَّلَعَ عَلَيْهِمْ فَعَفَرَ لَهُمْ أَخْرَجُوهُ مِنَ الْمَسْجِدِ

Umar Bin Al-Khattab stood up and said, ‘O Rasool-Allah^{-saww}! Order me with killing him, for he is a hypocrite’. Rasool-Allah^{-saww} said: ‘He is from the people of Badr and perhaps Allah^{-azwj} the Exalted will Notice upon them and Forgive (their sins) for them. Expel him from the Masjid!’

قَالَ فَجَعَلَ النَّاسُ يَدْفَعُونَ فِي ظَهْرِهِ حَتَّى أَخْرَجُوهُ وَهُوَ يَلْتَفِتُ إِلَى النَّبِيِّ ص لِيَرْقَى عَلَيْهِ فَأَمَرَ رَسُولُ اللَّهِ ص بِرَدِّهِ وَ قَالَ لَهُ فَدَّ عَفْوَتْ عَنْكَ وَ عَنْ جُزْمِكَ فَاسْتَغْفِرْ رَبَّكَ وَ لَا تَعُدْ بِمِثْلِ مَا جَنَيْتَ.

He (the narrator) said, 'The people went pushing in his back until they expelled him and he kept turning towards the Prophet^{-saww}, so Rasool-Allah^{-saww} ordered with returning him and said to him: 'I^{-saww} have pardoned you and your crime, so seek Forgiveness of your Lord^{-azwj} and do not repeat the like of what you committed"¹³.

¹³ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 26 H 18