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CHAPTER 110

AL-NASR

(The Divine Support)

(3 VERSES)

VERSES 1 - 3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of 110:

In (book) Majma' Al-Bayan and other books, it is stated that Al-Nasr (110) was revealed in Medina and it contains good news from Allah^{-azwj} to His^{-azwj} Prophet^{-saww} of victory and conquest (i.e. the conquest of Mecca) before the event occurred. (And you will see the people entering the religion of Allah in crowds) i.e., group after group. Al-Hasan said: When Rasool Allah^{-saww} conquered Mecca, the Arabs said: But when Muhammad^{-saww} is victorious. With the people of the sanctuary, and Allah^{-azwj} has Protected them from the owners of the elephant, so you have no power over it - that is, the ability - so they were entering into the religion of God in droves. And when this surah was revealed and he^{-saww} recited it to his^{-saww} companions, they were happy and delighted. This is contrary to what Al-Qummi interpreted in this interpretation, because he said that it was revealed in Mecca during the Farewell Pilgrimage.¹

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من قرأ (إذا جاء نصر الله و الفتح) في نافلة أو فريضة، نصره الله على جميع أعدائه، و جاء يوم القيامة و معه كتاب ينطق

Ibn Babuwayh, by his chain, who has said:

'Abu Abdullah^{-asws} has said: 'The one who recites ***When Help of Allah comes and the victory [110:1]*** (Surah Al-Nasr), either in his optional or Obligatory (Salats), Allah^{-azwj} would Help him against all of his enemies, and he would come on the Day of Judgement and with him would be a Talking Book.

¹ تفسير القمي، ج2، ص: 446

ثَوَابُ الْأَعْمَالِ بِإِسْنَادٍ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِي بَنْ بِنِ عَبْدِ الْمَلِكِ عَنْ كَرَامِ الْخُثْعَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ فِي نَافِلَةٍ أَوْ فَرِيضَةٍ نَصَرَهُ اللَّهُ عَلَى جَمِيعِ أَعْدَائِهِ وَ جَاءَ يَوْمَ الْقِيَامَةِ وَ مَعَهُ كِتَابٌ يَنْطِقُ قَدْ أَخْرَجَهُ اللَّهُ مِنْ جَوْفِ قَبْرِهِ فِيهِ أَمَانٌ مِنْ جَسْرِ جَهَنَّمَ وَ مِنَ النَّارِ وَ مِنْ زَفِيرِ جَهَنَّمَ

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Aban Bin Abdul Malik, from Karran Al Khashamy,

'From Abu Abdullah^{-asws} having said: 'One who reads Surah Al Nasr in an optional or an obligatory Salat, Allah^{-azwj} would Help him against entirety of his enemies, and he would come on the Day of Qiyamah and with him would be a speaking book. Allah^{-azwj} would have Extracted him from the interior of his grave. In it will be safety from the archway of Hell, and from the Hellfire, and from the roar of Hell.

فَلَا يَمُرُّ عَلَى شَيْءٍ يَوْمَ الْقِيَامَةِ إِلَّا بَشَّرَهُ وَ أَخْبَرَهُ بِكُلِّ خَيْرٍ حَتَّى يَدْخُلَ الْجَنَّةَ وَ يُفْتَحَ لَهُ فِي الدُّنْيَا مِنْ أَسْتَبَابِ الْخَيْرِ مَا لَمْ يَتَمَنَّ وَ لَمْ يَخْطُرْ عَلَى قَلْبِهِ.

He will not pass by anything on the Day of Qiyamah except it will give him glad tidings and inform him of every goodness until he enters the Paradise, and causes of goodness will be opened for him in the world what he had not even wished for and would not have even occurred upon his heart".²

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطي من الأجر كمن شهد مع النبي (صلى الله عليه و آله) يوم فتح مكة

And from Khawas Al-Quran, it has been reported:

'The Prophet^{-saww} has said: 'The one who recites this Chapter (Surah Al-Nasr) would be Given from the Rewards as if he was martyred with the Prophet^{-saww} on the day of the victory over Makkah.

و من قرأها في صلاة و صلى بها بعد الحمد، قبلت صلاته منه أحسن قبول

And one who recites it in the Salat, and prays with it after (Surah) Al-Hamd, his Salat would be Accepted with a goodly Acceptance'.³

و قال الصادق (عليه السلام): «من قرأها عند كل صلاة سبع مرات، قبلت منه الصلاة أحسن قبول

And Al-Sadiq^{-asws} said: 'The one who recites it (Surah Al-Nasr) seven times during every Salat, the Salat would be Accepted with a goodly Acceptance'.⁴

و فِي رَوَايَةِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ (عليه السلام) تَقَرُّأُ فِي الْأَوَّلَى إِذَا زُلْزِلَتْ وَ فِي الثَّانِيَةِ وَ الْعَادِيَاتِ وَ فِي الثَّالِثَةِ إِذَا جَاءَ نَصْرُ اللَّهِ وَ فِي الرَّابِعَةِ يَقُولُ هُوَ اللَّهُ أَحَدٌ

² Bihar Al-Anwaar V 89 – The Book of Quran – Ch 122 H 1

³ Tafseer Al Burhan – H 11965

⁴ (خواص القرآن: 62 «مخطوط».)

And in a report of Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan^{-asws} (having said): ‘(For the Salat of the Glorification – صَلَاةُ التَّسْبِيحِ) you should recite in the first (Rak’at): **When the earth is shaken with its earthquake [99:1]** (Surah Al Zalzala), and in the second (Rak’at), **(I Swear) by the running (steeds) snorting [100:1]** (Surah Al Adiyat), and in the third (Rak’at): **When Help of Allah comes and the victory [110:1]** (Surah Al-Nasr), and in the fourth (Rak’at): **Say: ‘He, Allah, is One [112:1]** (Surah Al Tawheed)’.

فُلْتُ فَمَا ثَوَابُهَا قَالَ لَوْ كَانَ عَلَيْهِ مِثْلُ رَفْلِ عَالِجٍ ذُنُوبًا غَفَرَ اللَّهُ لَهُ

I said, ‘So what are its Rewards?’ He^{-asws} said: ‘If there were upon him sin like the grains of sand, Allah^{-azwj} would Forgive them for him’.

ثُمَّ نَظَرَ إِلَيَّ فَقَالَ إِنَّمَا ذَلِكَ لَكَ وَ لِأَصْحَابِكَ

Then he^{-asws} looked at me, so he^{-asws} said: ‘But rather, that is for you and for your companions (The Shias)’.⁵

N.B. Salat e Tasbeeh is also salat e Jafar e Tayyar^{-asws}.⁶

VERSE 1

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ {1}

When Help of Allah comes and the victory [110:1]

Background reports

علي بن إبراهيم، في معنى السورة: قوله: إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ قال: نزلت بمبى في حجة الوداع إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ، فلما نزلت قال رسول الله (صلى الله عليه و آله): «نعتت إلي نفسي

Ali Bin Ibrahim (Tafseer Qummi), regarding the meaning of the Chapter, who has said:

‘(As per Ali Bin Ibrahim) It was Revealed at Mina during the Farewell Hajj: **When Help of Allah comes and the victory [110:1]**. So when it was Revealed, Rasool-Allah^{-saww} said: ‘I^{-saww} give the news of my^{-saww} passing away, to myself^{-saww}’.

فجاء إلى مسجد الخيف فجمع الناس، ثم قال: «نصر الله امرأ سمع مقالتي فوعاها و بلغها من لم يسمعها، فرب حامل فقه غير فقيه، و رب حامل فقه إلى من هو أفقه منه

He^{-saww} went to Masjid Al-Kheef, and the people gathered. Then he^{-saww} said: ‘May Allah^{-azwj} Help the person who hears my^{-saww} speech, and understands it and makes it

⁵ Al Kafi V 3 – The Book Of Salāt CH 91 H 1

⁶ Al Kafi V 3 – The Book Of Salāt CH 91 H 1

reach to the one who did not hear it. Perhaps its understanding would be carried by one who does not understand it, and perhaps its understanding would be carried to the one who is more understanding than him.

ثلاث لا يغفل عليهن قلب امرئ مسلم: إخلاص العمل لله، و النصيحة لأئمة المسلمين، و اللزوم لجماعتهم، فإن دعوتهم محيطة من ورائهم

There are three things which the heart of a Muslim person would not cheat in – sincerity of the deeds for the Sake of Allah^{-azwj}, and the advice of the Imams^{-asws} of the Muslims, and the necessary needs of their groups, for their calling encompasses the ones who are to come after them.

يا أيها الناس، إني تارك فيكم الثقلين ما إن تمسكتما بما لن تضلوا و لن تزلوا: كتاب الله، و عترتي أهل بيتي، فإنه قد نبأني اللطيف الخبير أنهما لن يفترقا حتى يردا علي الحوض كإصبعي هاتين- و جمع بين سبابتيه- و لا أقول كهاتين و- جمع بين سبابته و الوسطى- ففضل هذه علي هذه

O you people! I^{-saww} leave among you two weighty things. The one, who attaches himself to these two will never go astray nor will he lead anyone astray – The Book of Allah^{-azwj} and my^{-saww} Family, the People^{-asws} of my^{-saww} Household. The Kind and the Aware has Given me^{-saww} the News that these two would never separate until they return to the Fountain like these two fingers’ – and he^{-saww} joined his^{-saww} two forefingers – ‘and I^{-saww} am not saying like these’ – and he^{-saww} joined his^{-saww} forefinger and the middle one – ‘So this would be preferable over the other (meaning both from the right hand, the virtuous ones)’.⁷

الشيخ في (أماليه) قال: أخبرنا محمد بن محمد، قال: أخبرني أبو الحسن علي بن بلال المهلب، قال: حدثنا أبو العباس أحمد بن الحسن البغدادي، قال: حدثنا الحسين بن عمر المقرئ، عن علي بن الأزهر، عن علي بن صالح المكي، عن محمد بن عمر بن علي، عن أبيه، عن جده (عليهم السلام)، قال: «لما نزلت على رسول الله (صلى الله عليه و آله) إذا جاء نصرُ الله و الفَتْحُ قال لي: يا علي، لقد جاء نصر الله و الفتح، فإذا رأيت الناس يدخلون في دين الله أفواجا فسبح محمد ربك و استغفره إنه كان توابا

Al-Sheykh in his Amaali, said, ‘It has been narrated to me from Muhammad Bin Muhammad, from Abu Al-Hassan Ali Bin Balaad Al-Mahalby, from Abu Al-Abbas Ahmad Bin Al-Hassan Al-Baghdady, from Al-Husayn Bin Umar Al-Maqry, from Ali Bin Al-Azhar, from Ali Bin Salih Al-Makky, from Muhammad Bin Umar Bin Ali, from his father,

‘From his grandfather^{-asws} (Ali^{-asws}), having said: **When Help of Allah comes and the victory [110:1]** (Surah Al-Nasr), was Revealed unto the Rasool-Allah^{-saww}, he^{-saww} said to me^{-asws}: ‘O Ali^{-asws}! There has come the Help of Allah^{-azwj} and the victory, so if you^{-asws} see the people entering in the Religion of Allah^{-azwj} in droves, Glorify the Praise of your^{-asws} Lord^{-azwj}, and seek Forgiveness from Him^{-saww} for He^{-azwj} was always Merciful.

يا علي، إن الله تعالى قد كتب على المؤمنين الجهاد في الفتنة من بعدي كما كتب عليهم جهاد المشركين معي

⁷ (تفسير القمي 2: 446)

O Ali^{-asws}! Surely, Allah^{-azwj} has Decreed Al-Jihad upon the Momineen during the strife (Al-Fitna) from after me^{-saww} just as He^{-azwj} Had Decreed Jihad for me^{-saww} against the Polytheists’.

فقلت: يا رسول الله، و ما الفتنة التي كتب علينا فيها الجهاد؟

I^{-asws} said: ‘O Rasool-Allah^{-saww}, and what is the strife during which He^{-azwj} has Decreed Jihad upon us?’

قال: فتنة قوم يشهدون أن لا إله إلا الله و أني رسول الله، و هم مخالفون لسنتي و طاعنون في ديني

He^{-saww} said; ‘Fitna of a people who would be testifying that there is no god except for Allah^{-azwj}, and that I^{-saww} am a Rasool^{-saww} of Allah^{-azwj}, and they would be opposing my^{-saww} Sunnah and would be disputing in my^{-saww} Religion’.

فقلت: فعلام نقاتلهم يا رسول الله، و هم يشهدون أن لا إله إلا الله و أنك رسول الله؟

I^{-asws} said: ‘So, why should we fight against them O Rasool-Allah^{-saww}, and they would be testifying that there is no god except Allah^{-azwj} and that you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}?’

فقال: على إحداثهم في دينهم، و فراقهم لأمري، و استحلالهم دماء عترتي.

He^{-saww} said: ‘Due to their innovations in their Religion, and their separating from my^{-saww} orders, and their considering the (shedding of the) blood of my^{-saww} Family to be permissible’.

قال: فقلت: يا رسول الله إنك كنت وعدتني الشهادة، فسل الله تعجيلها لي

I^{-asws} said: ‘O Rasool-Allah^{-saww}! You^{-saww} had promised the martyrdom to me^{-asws}, so ask Allah^{-azwj} to Hasten it for me^{-asws}’.

فقال: أجل، قد كنت وعدتك الشهادة، فكيف صبرك إذا خضبت هذه من هذا؟ و أوماً إلى رأسي و لحيتي

Rasool Allah^{-saww} said: ‘Yes, I^{-saww} had promised the martyrdom for you^{-asws}, but how would be your^{-asws} patience when this here colours this?’ – and he^{-saww} pointed to my^{-asws} head and my^{-asws} beard.

فقلت: يا رسول الله، أما إذا ثبت لي ما ثبت ، فليس بموطن صبر، و لكنه موطن بشرى و شكر

I^{-asws} said: ‘O Rasool-Allah^{-saww}, but when it transpires for me^{-asws} what you^{-saww} have shown, then there is no place for patience, but it is a place of glad tidings and appreciation’.

فقال: أجل، فأعد للخصومة، فإنك مخاصم امتي. قلت: يا رسول الله، أرشدني الفلج

He^{-saww} said: 'Yes, so be prepared for the disputes, for you^{-asws} will be disputed against by my^{-saww} community'. I^{-asws} said; 'O Rasool-Allah^{-saww}, will you^{-saww} direct me^{-asws} to the success?'

قال: إذا رأيت قومك قد عدلوا عن الهدى إلى الضلال فخاصمهم، فإن الهدى من الله، و الضلال من الشيطان

He^{-saww} said: 'When you see your^{-asws} people to have turned away from the guidance to the misguidance, then dispute with them, for the guidance is from Allah^{-azwj}, and the misguidance is from the Satan^{-la}.

يا علي، إن الهدى هو اتباع أمر الله دون الهوى والرأي، و كأنك تقوم قد تأولوا القرآن، و أخذوا بالشبهات، و استحلوا الخمر و النبيذ و البخس بالزكاة، و السحت بالهدية

O Ali^{-asws}! The guidance is to follow the Commands of Allah^{-azwj} instead of the desires and the opinions. It would be as if you are among a people who recite the Quran, and take to the doubtful, and permit the intoxicants, and *Al-Nabeedh* (drink), and underestimate the Zakat, and gift the illegal wealth'.

قلت: يا رسول الله، فما هم إذا فعلوا ذلك، أهم أهل فتنة أم أهل ردة

I^{-asws} said: 'O Rasool-Allah^{-saww}, so what would they be if they were to do that, would they be people of Fitna or apostates?'

فقال: هم أهل فتنة يعمهون فيها إلى أن يدركهم العدل

Rasool Allah^{-saww} said: 'They would be people of Fitna wandering during it until they perceive the justice'.

فقلت: يا رسول الله، العدل منا، أم من غيرنا

I said: 'O Rasool-Allah^{-saww}, the justice is from us^{-asws} or from others?'

فقال: بل منا، بنا فتح الله، و بنا يفتح الله، و بنا ألفت الله بين القلوب بعد الشرك، و بنا يؤلف بين القلوب بعد الفتنة

He^{-saww} said: 'From us^{-asws}. It is with us^{-asws} that Allah^{-azwj} begins, and it is with us^{-asws} that Allah^{-azwj} Ends, and it is with us^{-asws} that Allah^{-azwj} Planted loved in their hearts after their Polytheism, and it is with us^{-asws} that He^{-azwj} will Plant love between the hearts after the (end of the) strife'.

فقلت: الحمد لله على ما وهب لنا من فضله

I^{-asws} said: 'The Praise is for Allah^{-azwj} upon what He^{-azwj} Endowed to us^{-asws} from His^{-azwj} Grace'.⁸

(الأمالى 1: 63).⁸

قال [حدثنا] أبو القاسم العلوي قال حدثنا فرات معنعنا عن أنس بن مالك قال كنا إذا أردنا أن نسأل رسول الله ص عن شيء أمرنا أمير المؤمنين علي بن أبي طالب ع أو سلمان الفارسي أو ثابت بن معاذ الأنصاري رضي الله عنهما فلما نزلت [الآية] إذا جاء نصر الله و الفتح و علمنا أن رسول الله ص قد نعت إليه نفسه قلنا لسلمان سل رسول الله ص من نسند إليه أمرنا و [أو] يكون إليه مفزعنا و من أحب الناس إليه

It has been narrated to us by Al-Qasim Al-Alawy, from Anas Bin Maalik who said,

‘Whenever we wanted to ask Rasool-Allah^{-saww} about something, we would tell Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, or Salman Al-Farsy^{-ra}, or Sabit Bin Ma’az Al-Ansary. So, when the Verse **When Help of Allah comes and the victory [110:1]** (Surah Al-Nasr) was Revealed, and we came to know that Rasool-Allah^{-saww} had made the intention to be alone, we said to Salman^{-ra}, ‘Ask Rasool-Allah^{-saww}, whom should we have as a link to him^{-saww} for our affairs, and who is the most beloved of the people to him^{-saww}’.

فلقيه فسأله فأعرض عنه ثم سأله فأعرض عنه ثلاث مرات

He^{-ra} met him^{-saww}. He^{-ra} asked him^{-saww}, but he did not get an answer. Then he^{-ra} asked him^{-saww} again, but he^{-saww} refused him three times.

فخشي سلمان أن يكون النبي ص قد مقتته و وجد في نفسه فلما كان بعد لقيه فقال يا سلمان يا أبا عبد الله أ لا أنبئك عما كنت سألتني

Salman^{-ra} feared that the Prophet^{-saww} had cut him^{-ra} off, and kept to himself. Afterwards he^{-ra} met him^{-saww}, and he^{-saww} said: ‘O Salman^{-ra}! O Abu Abdullah! Shall I^{-saww} not give you^{-ra} the news about what you^{-ra} had asked me^{-saww} before?’

قال بلى يا رسول الله إني خشيت أن تكون قد مقتني و [أو] وجدت في نفسك علي

He^{-ra} said, ‘Yes, O Rasool-Allah^{-saww}, I was scared that you^{-saww} had cut me^{-ra} off, or you^{-ra} found within your^{-saww} self (something) against me^{-ra}’.

قال كلا [كان] يا سلمان إن أخي و وزير و خليفتي في أهلي و خير من أترك بعدي يقضي ديني و ينجز موعدي أمير المؤمنين علي بن أبي طالب ع

He^{-saww} said: ‘Never! O Salman^{-ra}! My^{-saww} brother, and my^{-saww} Vizier, and my^{-saww} Caliph in my^{-saww} Family^{-asws}, and the best one I^{-saww} leave for you all after me^{-saww}, who will fulfil my^{-saww} debts, and he^{-asws} will complete my^{-saww} promises, (who) is Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}’.⁹

VERSE 2 & 3

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا {2}

⁹ Tafseer Furaat Al Kufy – Page 613 H 769

And you see the people entering into the Religion of Allah in droves [110:2]

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا {3}

Then Glorify with Praise of your Lord and seek His Forgiveness, He was always oft-returning (to Mercy) [110:3]

فِي جَمَاعِ الْجَمَاعِ وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ بَكَى ذَاتَ يَوْمٍ فَقِيلَ لَهُ فِي ذَلِكَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: دَخَلَ النَّاسُ فِي دِينِ اللَّهِ أَفْوَاجًا وَ سَيَخْرُجُونَ مِنْهُ أَفْوَاجًا أَرَادَ بِالنَّاسِ أَهْلَ الْيَمَنِ

In (the book) Jawami'e Al Jawami'a –

'And from Jabir Bin Abdullah having cried one day, so it was said to him regarding that, and he said, 'I heard Rasool-Allah^{-saww} saying: 'The people entered into Religion of Allah^{-azwj} in droves, and they would soon be exiting from it in droves' – intending by 'the people', inhabitants of Al-Yemen''¹⁰

Some details on the conquest of Makkah are included the Appendix.

Breaking the idols

في مجمع البيان قال ابن مسعود: دخل رسول الله صلى الله عليه وآله مكة وحول البيت ثلاثمائة وستون صنما فجعل يطعن بها بعود في يده، ويقول: (جاء الحق وزهق الباطل ان الباطل كان زهوقا). (جاء الحق ويبدئ الباطل وما يعيد)

In Majma Al-Bayan, Ibn Mas'ud said,

'Rasool-Allah^{-saww} entered Makkah, and around the House were three hundred and sixty idols. He^{-saww} went and stabbed at these with a stick in his^{-saww} hand, and was saying: ***'The Truth came and the Falsehood vanished, surely the falsehood would always vanish' [17:81]. Say: 'The Truth came and the falsehood cannot begin and cannot be restored' [34:49]***'¹¹

وعن ابن مسعود قال: دخل النبي صلى الله عليه وآله يوم الفتح وحول البيت ثلاثمائة وستون صنما، فجعل يطعن بها بعود في يده ويقول: " جاء الحق وما يبدئ الباطل وما يعيد " " جاء الحق وزهق الباطل ان الباطل كان زهوقا

And from Ibn Mas'ud who said,

'The Prophet^{-saww}, on the day of the victory (over Makkah) entered the House (Kabah), and around the House were three hundred and sixty idols. Rasool Allah^{-saww} went on to push them by the stick in his^{-saww} hand and he^{-saww} was saying: 'The Truth has come and the Falsehood has returned to where it originated from. ***'The Truth***

¹⁰ H 11 (Extract) – تفسير نور الثقلين، ج5، ص: 691

¹¹ Tafseer Noor Al Saqalayn – CH 34 H 95

came and the Falsehood vanished, surely the falsehood would always vanish' [17:81]¹²

The Religion in which People had to Enter

وروي محمد بن جمهور، عن عبد الرحمان بن كثير، عن أبي جميلة، عن أبي اسامة، عن أبي عبد الله عليه السلام في قوله عزوجل (أرأيت الذي يكذب بالدين) قال: بالولاية. يعني إن الدين هو الولاية

And it has been reported from Muhammad Bin Jamhour, from Abdul Rahman Bin Kaseer, from Abu Jameela, from Abu Asaama,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: ***Have you considered him who belied the Religion? [107:1]***. The Imam^{-asws} said: '(Belied) the Wilayah. It means that the Religion (itself) is Al-Wilayah.

ويؤيده: قوله تعالى (إن الدين عند الله الاسلام) وهولا يتم إلا بالولاية، لانه سبحانه يوم فرض الولاية قال: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الاسلام ديناً). فلولاً الولاية لم يكمل الدين، ولم تتم النعمة، ولم يرض الله سبحانه لنا دين الاسلام

And it is supported by the Words of the Exalted: ***The Religion in the Presence of Allah is Al-Islam [3:19]***, and it is not complete except by Al-Wilayah, because the Glorious One^{-azwj} Said on the day that He^{-azwj} Obligated the Wilayah: ***Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3]***. Had it not been for Al-Wilayah, the religion would not have been perfected, nor would the Favours have been completed, nor would Allah^{-azwj} the Glorious have been Pleased for us with the Religion of Al-Islam.

فلاجل ذلك صار الدين الولاية، فتمسك بها تكن من أهلها الموالين وقل عند لك: الحمد لله رب العالمين

It is for that reason Al-Wilayah became the Religion, therefore attach yourselves to it, you would become from its people, the *Al-Mawaleen* (those with Al-Wilayah)', and say during that, 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the Worlds"¹³.

Quran and Ahl Al-Bayt^{-asws} would never Separate

الديلمى، و أبو الحسن محمد بن شاذان، عن زيد بن ثابت، قال: قال رسول الله (صلى الله عليه وآله): «إني تارك فيكم الثقلين: كتاب الله، و علي بن أبي طالب، و علي أفضل لكم من كتاب الله، لأنه مترجم لكم عن كتاب الله

Al-Dulaymi, and Abu Al-Hassan Muhammad Bin Shazan, from Zayd Bin Sabit who said,

'Rasool-Allah^{-saww} said: 'Isaww am leaving behind among you all, the two weighty things – Book of Allah^{-azwj} and Ali^{-asws} Bin Abu Talib^{-asws}, and Ali^{-asws} is superior for you

¹² Tafseer Noor Al Saqalayn – CH 110 H 13

¹³ Taweel Al Ayaat Al Zahira – CH 107 H 2

all than the Book of Allah^{-azwj}, because he^{-asws} is the interpreter for you of the Book of Allah^{-azwj}.¹⁴

و عن عبدالرحمن بن الحجاج، قال: سمعت أبا عبدالله (عليه السلام) يقول: «ما أبعد عقول الرجال من تفسير القرآن

And from Abdul Rahman Bin Al Hajjaj who said,

‘I heard Abu Abdullah^{-asws} saying: ‘There is nothing more remote from the intellects of the men than the interpretation (Tafseer) of the Quran?’¹⁵

عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي صلوات الله عليهم قال: سلوني عن كتاب الله، فوالله ما نزلت آية من كتاب الله في ليل ولا نهار، ولا مسير ولا مقام، إلا وقد أقرأنيها رسول الله صلى الله عليه وآله وعلمني تأويلها

From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Ask me^{-asws} about the Book of Allah^{-azwj}, for by Allah^{-azwj}, there is no Verse Revealed from the Book of Allah^{-azwj}, neither during the night nor during the day, neither during the travel nor during the pause, except that Rasool-Allah^{-saww} read it out to me^{-asws} and let me^{-asws} know of its explanation’.

فقام ابن الكوا فقال: يا أمير المؤمنين فما كان ينزل عليه وأنت غائب عنه ؟ قال: كان [يحفظ علي] رسول الله صلى الله عليه وآله ما كان ينزل عليه من القرآن وأنا غائب حتى أقدم عليه فيقرئني ويقول: يا علي أنزل الله بعدك كذا وكذا، وتأويله كذا وكذا فعلمني تأويله وتنزيله

Ibn Al-Kawa stood up and said, ‘O Amir Al-Momineen^{-asws}, so what about that which was Reveled unto him^{-saww} while you^{-asws} were absent from him^{-saww}?’ He^{-asws} said: ‘Rasool-Allah^{-saww} used to memorise it for me^{-asws} that which was Revealed in my^{-asws} absence, until he^{-saww} would come to me^{-asws} and recite it to me^{-asws} and would say; ‘O Ali^{-asws}! Allah^{-azwj} Revealed such and such during your^{-asws} absence and its explanation is such and such. So, he^{-saww} would let its explanation be known to me^{-asws} along with its revelation’.¹⁶

Appendix: The conquest of Makkah

في مجمع البيان «قصة فتح مكة» لما صالح رسول الله صلى الله عليه وآله قريشا عام الحديبية كان في أشرطهم أنه من أحب أن يدخل في عقد رسول الله صلى الله عليه وآله دخل فيه

In (the book) Majma Al Bayan – story of conquest of Makkah –

‘When Rasool-Allah^{-saww} made the peace treaty with Quraysh in the year of Al-Hudaybiyya, it was in their stipulations that anyone who likes to enter into an agreement (alliance) of Rasool-Allah^{-saww} can enter into it.

¹⁴ ارشاد القلوب: 378، مائة منقبة: 161 منقبة 86.

¹⁵ تفسير العياشي 1: 17 / 5.

¹⁶ Bihar Al Anwaar – Vol 89 P 78

فدخلت خزاعة في عقد رسول الله صلى الله عليه وآله و دخلت بنو بكر في عقد قريش و كان بين القبيلتين شر قديم، ثم وقعت فيما بعد بين بني بكر و خزاعة مقاتلة ففدت قريش بني بكر بالسلح و قاتل معهم من قريش من قاتل بالليل مستخفيا و كان من أعان بني بكر على خزاعة بنفسه عكرمة بن أبي جهل و سهيل بن عمرو

The (clan of) Khuza'a entered into an alliance of Rasool-Allah^{-saww}, and clan of Bakr entered into an alliance of Quraysh, and there used to be ancient rivalry between the two tribes. Then afterwards there occurred a battle between the clan of Bakr and (clan of) Khuza'a. Quraysh ran (to help) the clan of Bakr with the weapons and fought alongside them. From Quraysh were ones who fought at night, fearing, and ones who assisted the clan of Bakr against (clan of) Khuza'a personally were Ikrama Bin Abu Jahl, and Suhayl Bin Amro.

فركب عمرو بن سالم الخزاعي حتى قدم على رسول الله صلى الله عليه وآله المدينة فوقف عليه و هو في المسجد بين ظهراني القوم

Amro Bin Salam Al-Khuzai rode until he came to Rasool-Allah^{-saww} at Al-Medina, and paused to him^{-saww}, and he^{-saww} was in the Masjid in the midst of the people.

حلف أبينا و أبيه الاتلدا

و نقضوا ميثاقلك المؤكدا

فقال: لاهم إني ناشد محمدا

ان قريشا أخلفوك المؤعدا

و قتلونا ركعا و سجدا

He said (in prose), 'I adjure to Muhammad^{-saww}! Our fathers and his^{-saww} father^{-asws} have vowed a long time ago. Quraysh have broken the promise and they have broken your^{-saww} covenant, they agreed, and they killed us while we were in Ruku and Sajda'.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ: حَسْبُكَ يَا عَمْرُو ثُمَّ قَامَ فَدَخَلَ دَارَ مَيْمُونَةَ وَ قَالَ: اسْكُنِي لِي مَاءً، فَجَعَلَ يَغْتَسِلُ وَ هُوَ يَقُولُ: لَا نُصِرْتُ إِنْ لَمْ أَنْصُرْ بَنِي كَعْبٍ وَ هُمْ زَهْطُ عَمْرِو بْنِ سَالِمٍ

Rasool-Allah^{-saww} said: 'It suffices you, O Amro!' Then he^{-saww} stood and entered the house of Maymouna and said: 'Scoop some water for me^{-saww}'. Then he^{-saww} went on to wash and he^{-saww} was saying: 'We will not be helped if I^{-saww} do not help the clan of Ka'ab, and they are a tribe of Amro Bin Salam'.

ثُمَّ خَرَجَ بُدَيْلُ بْنُ وَرْقَاءَ الْخُزَاعِيُّ فِي نَفَرٍ مِنْ خُزَاعَةَ حَتَّى قَدِمُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَأَخْبَرُوهُ بِمَا أُصِيبَ مِنْهُمْ وَ مَطَاهَرَةَ قُرَيْشٍ بَنِي بَكْرٍ عَلَيْهِمْ ثُمَّ انْصَرَفُوا رَاجِعِينَ إِلَى مَكَّةَ

Then Budeyl Bin Waraqa Al-Khuzai'e came out (from Makkah) among a number of (clan of) Khuzai'e until they came to Rasool-Allah^{-saww} (at Al-Medina), and they informed him^{-saww} of what had been afflicted on them, and the backing of Quraysh of the clan of Bakr against them. Then they left returning to Makkah.

وَ قَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ لِلنَّاسِ: كَأَنَّكُمْ يَا أَيُّهَا سُفْيَانُ قَدْ جَاءَ لِيُشَدِّدَ الْعَقْدَ وَ يَزِيدَ فِي الْمُدَّةِ وَ سَبَلْتَنِي بُدَيْلُ بْنُ وَرْقَاءَ فَلَقُوا أَبَا سُفْيَانَ بِعُسْقَانَ

And Rasool-Allah^{-saww} had said to the people: 'It is as if you all are with Abu Sufyan who has come to strengthen the agreement and increase in the term (of ten years peace), and he meets Budeyl Bin Waraqa, and they meet Abu Sufyan at Usfan (a place between Makkah and Al-Medina).

وَقَدْ بَعَثْتُهُ قُرَيْشٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِيَشَدِّدَ الْعُقُودَ فَلَمَّا أَلْقَى [لَقِيَ] أَبُو سُفْيَانَ بُدَيْلًا قَالَ: مِنْ أَيْنَ أَقْبَلْتَ يَا بُدَيْلُ قَالَ: سِرْتُ فِي هَذَا السَّاحِلِ وَفِي بَطْنِ هَذَا الْوَادِي قَالَ: مَا أَتَيْتَ مُحَمَّدًا؟ قَالَ: لَا

And Quraysh had sent him to the Prophet^{-saww} in order to strengthen the agreement. But when Budeylah met Abu Sufyan, he said, 'Where are you coming from, O Budeyl?' He said, 'I came into this coast and in the midst of this valley'. He said, 'You did not go to Muhammad^{-saww}?' He said, 'No'.

فَلَمَّا رَاحَ بُدَيْلٌ إِلَى مَكَّةَ قَالَ أَبُو سُفْيَانَ: لَيْسَ كَانَ جَاءَ مِنَ الْمَدِينَةِ لَقَدْ عَلَفَ بِهَا النَّوَى فَعَمَدَ إِلَى مَبْرِكِ نَاقَتِهِ وَ أَخَذَ مِنْ بَعْرِهَا فَفَقَّتَ فَرَأَى فِيهِ النَّوَى فَقَالَ: أَخْلَفَ بِاللَّهِ لَقَدْ جَاءَ بُدَيْلٌ مُحَمَّدًا

So, when Budeyl departed to Makkah, Abu Sufyan said, 'If he had come from Al-Medina, he would have fed the dates (to the camel)'. So, he deliberated to the excreta of his she-camel and sifted through it, and he saw the cores of the dates. He said, 'I swear Budeyl must have gone to Muhammad^{-saww}'.

ثُمَّ خَرَجَ أَبُو سُفْيَانَ حَتَّى قَدِمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ فَقَالَ: يَا مُحَمَّدُ احْفَظْ دَمَ قَوْمِكَ وَ أَجِرْ بَيْنَ قُرَيْشٍ وَ زِدْنَا فِي الْمُدَّةِ

Then Abu Sufyan went out until he came to Rasool-Allah^{-saww}, and he said, 'O Muhammad^{-saww}! Save the blood of your^{-saww} people and rescue between Quraysh and increase us regarding the term'.

فَقَالَ: أَ غَدَرْتُمْ يَا أَبَا سُفْيَانَ؟ قَالَ: لَا قَالَ: فَتَحْنُ عَلَى مَا كُنَّا عَلَيْهِ

Rasool Allah^{-saww} said: 'Are you deceiving, O Abu Sufyan?' He said, 'No'. He^{-saww} said: 'Then we are upon whatever we have been upon'.

فَخَرَجَ فَلَقِيَ أَبَا بَكْرٍ فَقَالَ: أَجِرْ بَيْنَ قُرَيْشٍ قَالَ: وَنَحْنُ وَ أَخَذَ يُجِيرُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؟ ثُمَّ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ لَهُ مِثْلَ ذَلِكَ

He went out and met Abu Bakr, and he said, 'Rescue between Quraysh'. He said, 'Woe be unto you! Is there anyone who would rescue against Rasool-Allah^{-saww}?' Then he met Umar Bin Al Khattab, and he said to him similar to that.

ثُمَّ خَرَجَ فَدَخَلَ عَلَى أُمِّ حَبِيبَةَ فَذَهَبَ لِيَجْلِسَ عَلَى الْفِرَاشِ فَأَهْوَتْ إِلَى الْفِرَاشِ فَطَوَّنَتْ فَقَالَ: يَا بُنَيَّةُ أَرَغَبْتِ بِهَذَا الْفِرَاشِ عَنِّي؟ فَقَالَتْ: نَعَمْ هَذَا فِرَاشُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا كُنْتُ لِيَجْلِسَ عَلَيْهِ وَ أَنْتَ رَجَسٌ مُشْرِكٌ

Then he went out and came up to Umm Habeeba, and went on to sit upon the bed. But, she went to the bed and folded it, so he said, 'O daughter! You are taking the

bed away from me?’ She said, ‘Yes! This is a bed of Rasool-Allah^{-saww}. You cannot sit upon it and you are a filthy Polytheist’.

ثُمَّ خَرَجَ فَدَخَلَ عَلَى فَاطِمَةَ فَقَالَ: يَا بِنْتُ سَيِّدِ الْعَرَبِ مُجِيرِينَ بَيْنَ قُرَيْشٍ وَ تَزِيدِينَ فِي الْمُدَّةِ فَتَكُونِينَ أَكْرَمَ سَيِّدَةٍ فِي النَّاسِ؟ فَقَالَتْ: جَوَارِي جَوَارِ رَسُولِ اللَّهِ

Then he went out and came up to (Syeda) Fatima^{-asws}, and he said, ‘O daughter^{-asws} of the Chief of the Arabs! Rescue me between Quraysh and increase regarding the term (of ten years peace), for you^{-asws} will become the most honourable of Chieftesses among the people?’ She^{-asws} said: ‘My^{-asws} security is the security of Rasool-Allah^{-saww}’.

فَقَالَ أ تَأْمُرِينَ ابْنَتِي أَنْ يُجِيرَا بَيْنَ النَّاسِ؟ قَالَتْ: وَاللَّهِ مَا بَلَغَ ابْنَايَ أَنْ يُجِيرَا بَيْنَ النَّاسِ وَمَا يُجِيرُ عَلَى رَسُولِ اللَّهِ أَحَدٌ

He said, ‘Will you instruct your^{-asws} two sons^{-asws} that he^{-asws} rescues between the people?’ Syeda^{-asws} said: ‘By Allah^{-azwj}! My^{-asws} two sons^{-asws} have yet to reach adulthood that they^{-asws} should be rescuing between the people, and no one would rescue against Rasool-Allah^{-saww} anyway’.

فَقَالَ: يَا بَا الْحَسَنِ إِنِّي أَرَى الْأُمُورَ قَدْ اشْتَدَّتْ عَلَيَّ فَانْصَحْنِي، فَقَالَ: أَنْتَ شَيْخُ قُرَيْشٍ فُقِمَ عَلَى بَابِ الْمَسْجِدِ وَ أَجْرُ بَيْنَ قُرَيْشٍ ثُمَّ الْحَقُّ بِأَرْضِكَ

He said, ‘O Abu Al-Hassan^{-asws}! I see the matters to have become difficult upon me, therefore advise me’. He^{-asws} said: ‘You are a Sheykh of Quraysh, so stand at the door of the Masjid and rescue between Quraysh, then join up with your land (in Makkah)’.

قَالَ: وَ تَرَى ذَلِكَ مُغْنِيًا عَنِّي وَ شَيْئًا [شَيْئًا]؟ قَالَ: لَا وَ اللَّهُ مَا أَظُنُّ ذَلِكَ وَ لَكِنْ لَا أَجِدُ لَكَ غَيْرَ ذَلِكَ

He said, ‘And you see that as being availing of anything from me?’ He^{-asws} said: ‘No, by Allah^{-azwj}! I^{-asws} do not think that, but I^{-asws} cannot find (anything else) for you apart from that’.

فَقَامَ أَبُو سُفْيَانَ فِي الْمَسْجِدِ فَقَالَ: أَيُّهَا النَّاسُ إِنِّي قَدْ أَجَزْتُ بَيْنَ قُرَيْشٍ ثُمَّ رَكِبَ بَعِيرَهُ فَانْطَلَقَ، فَلَمَّا أَنْ قَدِمَ عَلَى قُرَيْشٍ قَالُوا: مَا وَرَاكَ فَأَخْبَرَهُمْ بِالْقِصَّةِ فَقَالُوا: وَ اللَّهُ إِنْ زَادَ ابْنُ أَبِي طَالِبٍ عَلَى أَنْ لَعِبَ بِكَ فَمَا يُغْنِي عَنَّا مَا قُلْتَ، قَالَ: لَا وَ اللَّهُ مَا وَجَدْتُ غَيْرَ ذَلِكَ

Abu Sufyan stood in the Masjid, and he said, ‘O you people! I have rescued between Quraysh!’ Then he rode his camel and he went away. When he proceeded to Quraysh, they said, ‘What is behind you?’ He informed them of the story, and they said, ‘By Allah^{-azwj}! The son^{-asws} of Abu Talib^{-asws} has exceeded upon playing with you, and it will not avail you (anything) from us what you are saying’. He said, ‘No, by Allah^{-azwj}! I could not find (a way) other than that’.

قَالَ: فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالْجِهَادِ لِحَرْبِ مَكَّةَ وَ أَمَرَ النَّاسَ بِالتَّهَيُّؤِ وَ قَالَ: اللَّهُمَّ خُذِ الْعُيُوثَ وَ الْأَخْبَارَ عَنْ قُرَيْشٍ حَتَّى تَبْعَثَهَا فِي بِلَادِهَا

He (the narrator) said, 'Rasool-Allah^{-azwj} ordered for the Jihad to war against Makkah, and ordered the people with the preparation, and said: 'O Allah^{-azwj}! Take away the eyes (spies) and the news from Quraysh until we come up suddenly in their city!'

وَكَتَبَ خَاطِبُ بْنُ أَبِي بَلْتَعَةَ إِلَى قُرَيْشٍ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْخَبْرُ مِنَ السَّمَاءِ، فَبَعَثَ عَلَيْهِ السَّلَامُ وَالرُّبَيْرَ حَتَّى أَخَذَا كِتَابَهُ مِنْ امْرَأَةٍ وَقَدْ مَضَتْ هَذِهِ الْقِصَّةُ فِي سُورَةِ الْمُمْتَحِنَةِ

And Hatib Bin Abayy Balta't wrote to Quraysh, and news (of it) came to Rasool-Allah^{-saww} from the sky. So, he^{-saww} sent Ali^{-asws} and Al-Zubeyr until they took his letter from a woman. And this story had been related in Surah Al-Mumtahana.¹⁷

ثُمَّ اسْتَخْلَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبَا رُهَيْمٍ الْغِفَارِيَّ وَخَرَجَ عَامِدًا إِلَى مَكَّةَ لِعَشْرِ مَضَيْنَ مِنْ شَهْرِ رَمَضَانَ سَنَةِ ثَمَانٍ فِي عَشْرَةِ آلَافٍ مِنَ الْمُسْلِمِينَ وَنَحْوٍ مِنْ أَرْبَعِمِائَةِ فَارِسٍ وَلَمْ يَتَخَلَّفْ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ عَنْهُ أَحَدٌ

Then Rasool-Allah^{-saww} left behind Abu Ruhim Al-Ghafary (in charge) and went out deliberating towards Makkah on ten days past from the Month of Ramazan in the year eighty, among ten thousand from the Muslims and approximately four hundred horsemen, and not one from the Emigrants and the Helpers stayed behind from it.

وَكَانَ أَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ وَعَبْدُ اللَّهِ بْنُ أُمَيَّةَ بْنِ الْمُغِيرَةِ قَدْ لَقِيَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِنَبِيِّ الْعُقَابِ فِيمَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَالْتَمَسَا الدُّخُولَ عَلَيْهِ فَلَمْ يُأْذَنْ لَهُمَا

And it was so that Abu Sufyan Bin Al Haris Bin Abdul Muttalib and Abdullah Bin Amayya had both met Rasool-Allah^{-saww} at Neeq Al Uqab in what is between Makkah and Al Medina, and they had both sought permission to see him^{-saww}, but he^{-saww} did not permit them.

فَكَلَّمَتْهُ أُمُّ سَلَمَةَ فِيهِمَا فَقَالَتْ: يَا رَسُولَ اللَّهِ ابْنُ عَمَّتِكَ وَابْنُ عَمَّتِكَ وَصِهْرُكَ؟ قَالَ: لَا حَاجَةَ لِي فِيهِمَا أَمَّا ابْنُ عَمَّتِكَ عَرَضِي، وَ أَمَّا ابْنُ عَمَّتِي وَ صِهْرِي فَهُوَ الَّذِي قَالَ لِي بِمَكَّةَ مَا قَالَ

Umm Salma^{-ra} spoke to him regarding them, and she^{-ra} said, 'O Rasool-Allah^{-saww}! A son of your^{-saww} uncle^{-asws}, and a son of your^{-saww} aunt and your^{-saww} in-law?' He^{-saww} said: 'There is no need for me^{-saww} regarding them. As for the son of my^{-saww} uncle, so he violated my^{-saww} honour, and as for the son of my^{-saww} aunt and my^{-saww} in-law, so he is the one who said to me^{-saww} at Makkah what he said'.

فَلَمَّا خَرَجَ الْخَبْرُ إِلَيْهِمَا بِذَلِكَ وَ مَعَ أَبِي سُفْيَانَ بَنِي لَهُ فَقَالَ: وَ اللَّهُ لَيُؤْذَنَنَّ لِي أَوْ لَأَخْذَنَّ بِيَدِ ابْنِي هَذَا ثُمَّ لَنَنْهَبَنَّ فِي الْأَرْضِ حَتَّى مَوْتُ عَطَشًا وَ جُوعًا

When the news came out to them of that. And, with Abu Sufyan was a son of his, and he (Abu Sufyan) said, 'By Allah^{-azwj}! Either he^{-saww} permits me or I shall take this son of mine, then I shall go out in the land until we die thirsty and hungry'.

¹⁷ See Hadeeth under Chapter 60 Verse 3

فَلَمَّا بَلَغَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَقَّ لُهُمَا فَأَذِنَ لُهُمَا، فَدَخَلَا عَلَيْهِ فَأَسْلَمَا فَلَمَّا نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَرَّ الظَّهْرَانِ وَ قَدْ غُمَّتِ الْأَخْبَارُ عَنْ قُرَيْشٍ فَلَا يَأْتِيهِمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خَبْرٌ

When that reached Rasool-Allah^{-saww}, he felt pity for them both, and permitted them. They came to him^{-saww}, and greeted. But, when Rasool-Allah^{-saww} encamped at Marr Al Zahran, and the news had been concealed from Quraysh, and there did not come to them any news about Rasool-Allah^{-saww}.

خَرَجَ فِي تِلْكَ اللَّيْلَةِ أَبُو سُفْيَانَ بْنُ حَرْبٍ وَ حَكِيمُ بْنُ جِزَامٍ وَ بُدَيْلُ بْنُ وَرْقَاءَ يَتَجَسَّسُونَ الْأَخْبَارَ، وَ قَدْ قَالَ الْعَبَّاسُ لِلْبَيْدِ: يَا سُوءَ صَبَاحٍ قُرَيْشٍ، وَ اللَّهُ لَئِنْ بَعَثَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي بِلَادِهِمَا فَدَخَلَ مَكَّةَ عَنْوَةً إِنَّهُ لَهْلَاكُ قُرَيْشٍ إِلَى آخِرِ الدَّهْرِ

During that night, Abu Sufyan Bin Harb, and Hakeem Bin Jizam, and Budeyl Bin Waraqa went out investigating the news, and Al Abbas had said to Labeyd, 'O evil one of Quraysh! By Allah^{-azwj}! if Rasool-Allah^{-saww} were to come up it suddenly in their city and enters Makkah, he^{-saww} would destroy Quraysh up to the end of times'.

فَخَرَجَ عَلَى بُعْلَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ قَالَ: اخْرُجْ إِلَى الْأَرَاكِ لَعَلِّي أَرَى حَطَّابًا أَوْ صَاحِبَ لَبَنٍ أَوْ دَاخِلًا يَدْخُلُ مَكَّةَ فَيُخْرِجُهُمْ بِمَكَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَيَأْتُونَهُ فَيَسْتَأْمِنُونَهُ

He went out upon a mule of Rasool-Allah^{-saww} and said, 'Come out to horizon perhaps I would see a woodcutter or an owner of milk (shepherd), or an entrant entering Makkah, so he would inform them of the place of Rasool-Allah^{-saww}, so they would go to him^{-saww} and they would trust him.

قَالَ الْعَبَّاسُ: فَوَ اللَّهُ إِنِّي لَأَطُوفُ فِي الْأَرَاكِ أَلْتَمِسُ مَا خَرَجْتُ لَهُ إِذْ سَمِعْتُ صَوْتَ أَبِي - سُفْيَانَ وَ حَكِيمَ بْنِ جِزَامٍ وَ بُدَيْلَ بْنِ وَرْقَاءَ، وَ سَمِعْتُ أَبَا سُفْيَانَ يَقُولُ: وَ اللَّهُ مَا رَأَيْتُ كَالْيَوْمِ قَطُّ نِيرَانًا؟ فَقَالَ بُدَيْلٌ: هَذِهِ نِيرَانُ خُرَاعَةَ، فَقَالَ أَبُو سُفْيَانَ: خُرَاعَةُ الْأُمِّ مِنْ ذَلِكَ

Al-Abbas said, 'By Allah^{-azwj}! I was circling in the horizon seeking what I had come out for, when I heard the voice of Abu Sufyan, and Hakeem Bin Hizam, and Budeyl bin Waraqa, and I heard Abu Sufyan saying, 'By Allah^{-azwj}! Have you seen fires like today?' Budeyl said, 'These are fires of (clan of) Khuza'a'. Abu Sufyan said, '(Clan of) Khuza'a are more illiterate than that'.

قَالَ: فَعَرَفْتُ صَوْتَهُ فَقُلْتُ: يَا بَا حَنْظَلَةَ يَعْنِي أَبَا سُفْيَانَ فَقَالَ: يَا أَبُو الْفَضْلِ؟ فَقُلْتُ: نَعَمْ قَالَ: لَبَيْكَ فِدَاكَ أَبِي وَ أُمِّي مَا وَرَاكَ؟ فَقُلْتُ: هَذَا رَسُولُ اللَّهِ وَرَاكَ قَدْ جَاءَ بِمَا لَا قِبَلَ لَكُمْ بِهِ بِعَشْرَةِ آلَافٍ مِنَ الْمُسْلِمِينَ

He said, 'I recognised his voice, so I said, 'O Abu Hanzala!' – meaning Abu Sufyan. He said, 'O Abu Fazeyl?' 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 all cannot face with – ten thousand from the Muslims'.

قَالَ: فَمَا تَأْمُرُنِي؟ فَقُلْتُ: تَزَكُّبَ عَجَزَ هَذِهِ الْبُعْلَةِ فَأَسْتَأْمِنُ لَكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ، فَوَ اللَّهُ لَئِنْ ظَفَرَ بِكَ لَيَضْرِبَنَّ عُنُقَكَ

He said, 'what are you instructing me?' I said, 'You should ride this mule as an incapable one, and seek safety for yourself from Rasool-Allah^{-saww}, for, by Allah^{-azwj}, if he^{-saww} were to be victorious with you, he^{-saww} would strike off your neck'.

فَرَدَدْنِي فَعَزَّجْتُ أَرْكُضُ بِهِ بَعْلَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَكَلَّمَا مَرَرْتُ بِنَارٍ مِنْ نِيرانِ الْمُسْلِمِينَ قَالُوا: هَذَا عَمُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى بَعْلَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى مَرَرْتُ بِنَارِ عُمَرَ بْنِ الْخَطَّابِ

He followed me, and I ran with him on a mule of Rasool-Allah^{-saww}, and every time I 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 I passed by a fire of Umar Bin Al-Khattab.

فَقَالَ: يَعْنِي عُمَرُ يَا أَبَا سُفْيَانَ الْخُنْدُ لِلَّهِ الَّذِي أَفْكَنَ مِنْكَ بِغَيْرِ عَهْدٍ وَلَا عَقْدٍ، ثُمَّ اشْتَدَّ نَحْوُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَرَكَضْتُ الْبَعْلَةَ حَتَّى افْتَحَمْتُ بَابَ الْقُبَّةِ وَسَبَقْتُ عُمَرَ بِمَا يَسْبِقُ بِهِ الدَّابَّةُ الْبُطَيْئَةُ الرَّجُلَ الْبُطِيءَ

He, meaning Umar, said, 'O Abu Sufyan! The Praise is for Allah^{-azwj} Who Enabled (us) over you without a pact or an agreement'. Then he strengthened around Rasool-Allah^{-saww}, and I ran the mule until I stormed the door of the dome, and I preceded Umar with what he had tried to precede the animal with the laziness of the slow man.

فَدَخَلَ عُمَرُ فَقَالَ: يَا رَسُولَ اللَّهِ هَذَا أَبُو سُفْيَانَ عَدُوُّ اللَّهِ قَدْ أَفْكَنَ اللَّهُ مِنْهُ بِغَيْرِ عَهْدٍ وَلَا عَقْدٍ فَدَعْنِي أَضْرِبَ عُنُقَهُ

Umar entered and he said, 'O Rasool-Allah^{-saww}! This is Abu Sufyan, an enemy of Allah^{-azwj}, whom Allah^{-azwj} has Enabled (us) upon with neither a pact nor an agreement, therefore leave me to strike off his neck'.

فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ أَجَرْتُهُ ثُمَّ جَلَسْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَأَخَذْتُ بِرَأْسِهِ، وَقُلْتُ: لَا يُنَاجِيهِ الْيَوْمَ أَحَدٌ دُونِي

I said, 'O Rasool-Allah^{-saww}! I have rescued him'. Then he sat facing Rasool-Allah^{-saww} and I grabbed his head, and I said, 'No one will save him today besides me'.

فَلَمَّا أَكْثَرَ فِيهِ عُمَرُ قُلْتُ: مَهْلًا يَا عُمَرُ مَا تَصْنَعُ هَذَا بِالرَّجُلِ إِلَّا أَنَّهُ رَجُلٌ مِنْ بَنِي عَبْدِ مَنَافٍ، وَلَوْ كَانَ مِنْ عَدِيٍّ بَنِ كَعْبٍ مَا قُلْتُ هَذَا

When Umar became vocal regarding it, I said, 'Shh no! None should do this with the man except if he is a man from the clan of Abd Manaf, and had he been from (clan of) Udayy, you would not have said this?'

قَالَ: مَهْلًا يَا عَبَّاسُ فَوَ اللَّهُ لَأَسْلَامُكَ يَوْمَ أَسْلَمْتَ كَانَ أَحَبَّ إِلَيَّ مِنْ إِسْلَامِ الْخَطَّابِ لَوْ أَسْلَمَ

He said, 'Shh, no! O Abbas, for by Allah^{-azwj}, your becoming Muslim on the day you became a Muslim was more beloved to me than the Islam of Al Khattab if he had become a Muslim'.

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: اذْهَبْ فَقَدْ آمَنَّا حَتَّى تَعُدُّوْهُ بِهِ عَلَيَّ بِالْعَدَاةِ

Then he^{-saww} said: 'Go, for I^{-saww} have granted him safety until they come with him to me^{-saww} in tomorrow'.

قَالَ: فَلَمَّا أَصْبَحَ عَدُوْتُ بِهِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ فَلَمَّا رَأَاهُ قَالَ: وَيْحَكَ يَا بَا سُفْيَانَ أَلَمْ يَأْنِ لَكَ أَنْ تَعْلَمَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ

He (the narrator) said, 'So when it was the morning, they came with him to Rasool-Allah^{-saww}, and when he^{-saww} saw him, he^{-saww} said: 'Woe be unto you, O Abu Sufyan! Is it not clear to you that there is no god except Allah^{-azwj}?'

فَقَالَ: يَا بِي أَنْتَ وَ أُمِّي مَا أَوْصَلَكَ وَ أَكْرَمَكَ وَ أَزَحَمَكَ وَ أَحْلَمَكَ، وَ اللَّهُ لَقَدْ طَنَنْتُ أَنْ لَوْ كَانَ مَعَهُ إِلَهٌ لَأَغْنَى يَوْمَ بَدْرٍ وَ يَوْمَ أُحُدٍ

He said, 'May my father and my mother (be sacrificed) for you^{-saww}! What I have arrived to you^{-saww} is your generosity, and your mercy, and your forbearance. By Allah^{-azwj}! If I had thought that if there was a god with Him^{-azwj}, he would have availed on the Day of Badr and the Day of Ohad'.

فَقَالَ: وَيْحَكَ يَا بَا سُفْيَانَ أَلَمْ يَأْنِ لَكَ أَنْ تَعْلَمَ أَنِّي رَسُولُ اللَّهِ؟ فَقَالَ: يَا بِي أَنْتَ وَ أُمِّي أَمَا هَذِهِ فَإِنَّ فِي النَّفْسِ مِنْهَا شَيْئاً

Rasool Allah^{-saww} said: 'Woe be unto you, O Abu Sufyan! Is it not clear to you that you know that I^{-saww} am (indeed) a Rasool^{-saww} of Allah^{-azwj}?' He said, 'By my father and my mother (be sacrificed for) you^{-saww}! As for this, so there is something (of a doubt) within myself?'

قَالَ الْعَبَّاسُ: فَقُلْتُ لَهُ؟ وَبَلَّكَ اشْهَدْ بِشَهَادَةِ الْحَقِّ قَبْلَ أَنْ تُضْرَبَ عُنُقُكَ فَتَشْهَدَ

Al-Abbas said, 'So I said to him, 'Woe be unto you! Testify with the testimony of the Truth before your neck is struck off'. So he testified.

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِلْعَبَّاسِ: اذْهَبْ يَا عَبَّاسُ فَاحْبِسْهُ عِنْدَ مَضِيقِ الْوَادِي حَتَّى تَمُرَّ عَلَيْهِ جُنُودُ اللَّهِ، فَحَبَسَهُ عِنْدَ حُطْمِ الْجَبَلِ بِمَضِيقِ الْوَادِي وَ مَرَّ عَلَيْهِ الْقَبَائِلُ قَبِيلَةً قَبِيلَةً وَ هُوَ يَقُولُ: مَنْ هَؤُلَاءِ [مَنْ هَؤُلَاءِ؟] وَ أَقُولُ: أَسْلَمُ وَ جُهَيْنَةُ وَ فُلَانٌ حَتَّى مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الْكِنْبَةِ الْخَضْرَاءِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فِي الْحَدِيدِ لَا يُرَى إِلَّا الْحَدَقُ

He^{-saww} said to Al-Abbas: 'Go, O Abbas, and imprison him with narrowness in the valley until the army of Allah^{-azwj} passes by him'. So he imprisoned him by the peak of the mountain, in the narrow valley, and the tribes passed by him, tribe by tribe, and he was saying, 'Who are they?' 'Who are they?', and I was saying, 'Aslam, and Juheyne, and so and so', Rasool-Allah^{-saww} passed by him among the green battalion of the Emigrants and the Helpers, in the iron (weaponry), not being seen except for the stare (eyes).

فَقَالَ: مَنْ هَؤُلَاءِ يَا أَبَا الْفَضْلِ؟ قُلْتُ: هَذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الْمُهَاجِرِينَ وَ الْأَنْصَارِ، فَقَالَ: يَا أَبَا الْفَضْلِ لَقَدْ أَصْبَحَ مُلْكُ ابْنِ أَخِيكَ عَظِيماً؟ فَقُلْتُ: وَيْحَكَ إِنَّمَا النُّبُوَّةُ فَقَالَ: نَعَمْ إِذَا

He said, 'Who are they, O Abu Al Fazl?' I said, 'This is Rasool-Allah^{-saww} among the Emigrants and the Helpers'. He said, 'Abu Al Fazl! The son^{-saww} of your brother^{-asws} has been Given a great kingdom?' I said, 'Woe be unto you! It is the Prophet-hood'. So he said, 'Yes, then'.

وَجَاءَ حَكِيمُ بْنُ جِزَامٍ وَ بُدَيْلُ بْنُ وَرْقَاءَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ فَأَسْلَمَا وَ بَايَعَاهُ فَلَمَّا بَايَعَاهُ بَعَثَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَيْنَ يَدَيْهِ إِلَى قُرَيْشٍ يَدْعُوَانِهِمْ إِلَى الْإِسْلَامِ وَ قَالَ: مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ وَ هِيَ بِأَعْلَى مَكَّةَ فَهُوَ آمِنٌ، وَ مَنْ دَخَلَ دَارَ حَكِيمٍ وَ هِيَ بِأَسْفَلِ مَكَّةَ فَهُوَ آمِنٌ، وَ مَنْ أَغْلَقَ بَابَهُ وَ كَفَّ يَدَهُ فَهُوَ آمِنٌ

And there cam Hakeem Bin Jizam and Budeyl Bin Waraqa to Rasool-Allah^{-saww}, and they greeted, and pledged allegiance to him^{-saww}. Rasool-Allah^{-saww} sent both of them in front of him^{-saww} to Quraysh inviting them to Al Islam, and said: 'One who enters the house of Abu Sufyan and he is at the top of Makkah, so he would be safe, and one who enters the house of Hekeem, and it is at the lower end of Makkah, so he would be safe, and one who locks his door and restrains his hand (from fighting) so he would be safe'.

وَلَمَّا خَرَجَ أَبُو سُفْيَانَ وَ حَكِيمٌ مِنْ عِنْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَامِدِينَ إِلَى مَكَّةَ بَعَثَ فِي أَثَرِهِمَا الزُّبَيْرُ وَ أَمَرَهُ عَلَى خَيْلِ الْمُهَاجِرِينَ وَ أَمَرَهُ أَنْ يَغْرَزَ رَايَتَهُ بِأَعْلَى مَكَّةَ بِالْحُجُونِ، وَ قَالَ: لَا تَبْرَحَ حَتَّى آتِيَاكَ

And when Abu Sufyan and Hakeem came out from the presence of Rasool-Allah^{-saww}, deliberating to Makkah, he^{-saww} sent Al Zubeyr in their footsteps and made him a commander upon the cavalry of the Emigrants and instructed him that he waves his flag at the top of Makkah with the waving, and he^{-saww} said: 'Do not give up until I^{-saww} come to you'.

ثُمَّ دَخَلَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَكَّةَ وَ ضَرَبَتْ خِيَمَتُهُ هُنَاكَ، وَ بَعَثَ سَعْدَ بْنَ عُبَادَةَ فِي كَتِيبَةٍ مِنَ الْأَنْصَارِ فِي مُقَدِّمَتِهِ وَ بَعَثَ خَالِدَ بْنَ الْوَلِيدِ فِيمَنْ كَانَ أَسْلَمَ مِنْ قُضَاعَةَ وَ بَنِي سُلَيْمٍ وَ أَمَرَهُ أَنْ يَدْخُلَ مِنْ أَسْفَلِ مَكَّةَ وَ يَغْرَزَ رَايَتَهُ دُونَ الْبُيُوتِ

Then he^{-saww} entered Makkah and struck his^{-saww} tent over there. And he^{-saww} sent Sa'ad Bin Ubada among a battalion of the Helpers in front of him, and sent Khalid Bin Al Waleed among the ones who had become Muslims from (the clan of) Quza'a, and clan of Suleym, and instructed him that he enter from the lower part of Makkah, and he should wave his flag besides the houses.

وَ أَمَرَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جَمِيعاً أَنْ يَكُفُّوا أَيْدِيَهُمْ وَ لَا يُقَاتِلُوا إِلَّا مَنْ قَاتَلَهُمْ، وَ أَمَرَهُمْ بِقَتْلِ أَرْبَعَةِ نَفَرٍ: سَعْدِ بْنِ أَبِي سَرْحٍ، وَ الْحُوَيْرِثِ بْنِ نُفَيْلٍ وَ ابْنِ خَطْلٍ وَ مِقْيَاسِ بْنِ صُبَابَةَ

And Rasool-Allah^{-saww} ordered them all that they should restrain their hands and not fight except ones who fights them, and ordered them with killing four persons – Sa'ad Bin Abu Sar'h, and Al Hweyris Bin Nufeyl, and Ibn Khatal, and Miqyas Bin Subaba.

وَ أَمَرَهُمْ بِقَتْلِ قَبَائِلٍ كَانَتْ تُغَيِّبَانِ بِحِجَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ قَالَ: اقْتُلُوهُمْ وَ لَوْ وَجَدْتُمُوهُمْ مُتَعَلِّقِينَ بِأَسْتَارِ الْكَعْبَةِ

And he^{-saww} instructed them with killing two male singers who used to sing with defamatory poetry of Rasool-Allah^{-saww}, and he^{-saww} said: 'Kill them, and even if you find them attaching themselves to the curtains of the Kabah!'

فَقَتَلَ عَلِيُّ عَلَيْهِ السَّلَامُ الْخَوَيرِثَ بْنَ نُفَيْلٍ وَ إِحْدَى الْقَيْسَتَيْنِ وَ أَفْلَكْتَ الأُخْرَى، وَ قَتَلَ مِقْيَسَ بْنَ صُبَابَةَ فِي السُّوقِ وَ أَذْرَكَ ابْنَ خَطْلٍ وَ هُوَ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَاسْتَبَقَ إِلَيْهِ سَعِيدُ بْنُ حُرَيْثٍ وَ عَمَّارُ بْنُ يَاسِرٍ فَسَبَقَ سَعِيدٌ عَمَّاراً فَقَتَلَهُ

Ali^{-asws} kill Al Huweyris Bin Nufeyl and one of the two male singers, and the other one fled. And Miqyas Bin Subaba was killed in the market, and Ibn Khatal was come across while he was attached with the curtains of the Kabah. Saeed Bin Hureys and Ammar Bin Yasser raced towards him, but Saeed preceded Ammar and killed him.

وَ سَعَى أَبُو سُفْيَانَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ أَخَذَ عِزَّهُ فَقَبَّلَهُ ثُمَّ قَالَ: يَا بِي أَنْتَ وَ أُمِّي أَمَا تَسْمَعُ مَا يَقُولُ سَعْدٌ؟ إِنَّهُ يَقُولُ

الْيَوْمَ تُسَيِّئُ الْحَرَمُ

وَ الْيَوْمَ يَوْمُ الْمَلْحَمَةِ

And Abu Sufyan sprinted to Rasool-Allah^{-saww} and grabbed his^{-saww} rein and kissed it, then said, 'By my father and my mother (be sacrificed for) you^{-saww}! But, did you^{-saww} not hear what Saeed was saying? He was saying (in prose), 'And today is the epic day. Today the sanctities would be captivated'.

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: أَذْرَكُهُ فَخِذِ الرَّابَةَ مِنْهُ وَ كُنْ أَنْتَ الَّذِي يُدْخِلُ بِهَا وَ أَدْخِلْهَا إِدْخَالاً رَافِقاً، فَأَخَذَهَا عَلِيُّ عَلَيْهِ السَّلَامُ وَ أَدْخَلَهَا كَمَا أَمَرَ

Rasool Allah^{-saww} said to Ali^{-asws}: 'Meet up with him and take the flag off from him, and you^{-asws} become the one who enters with it, and enter it a friendly entering!' So Ali^{-asws} took it and entered it just as he^{-asws} had been instructed.

وَلَمَّا دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَكَّةَ دَخَلَ صَنَائِدُ قُرَيْشٍ الْكَعْبَةَ وَ هُمْ يَظُنُّونَ أَنَّ السَّيْفَ لَا يُرْفَعُ عَنْهُمْ، وَ أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ وَقَفَ قَائِماً عَلَى بَابِ الْكَعْبَةِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَ نَصَرَ عَبْدَهُ، وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ

And when Rasool-Allah^{-saww} entered Makkah, the braves of Quraysh entered the Kabah, and they were thinking that the sword would not be raised about them, and Rasool-Allah^{-saww} came and paused standing at the door of the Kabah, and he^{-saww} said: 'There is no god except Allah^{-azwj} Alone! His^{-azwj} Promise is fulfilled, and He^{-azwj} Helped His^{-azwj} servant, and Defeated the allies Alone.

أَلَا إِنَّ كُلَّ مَالٍ وَ مَائِرَةٍ وَ دِمٍ يُدْعَى فَهُوَ تَحْتَ قَدَمَيَّ هَاتَيْنِ إِلَّا سِدَانَةَ الْكَعْبَةِ وَ سِقَايَةَ الْحَاجِّ، فَإِنَّهُمَا مَرْدُودَتَانِ إِلَى أَهْلِيهِمَا

Indeed! Every wealth, and pride, and blood is claimed, so he would be under these two feet of mine^{-saww}, except for the gatekeeper of the Kabah and the quencher of the Pilgrim. These two would be returned to their families.

أَلَا إِنَّ مَكَّةَ مُحَرَّمَةً بِتَحْرِيمِ اللَّهِ لَمْ يَحِلَّ لِأَحَدٍ كَانَ قَبْلِي وَ لَمْ يَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ وَ هِيَ مُحَرَّمَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ، لَا يُجْتَلَى خَلَاهَا وَ لَا يُقَطَّعُ شَجَرُهَا، وَ لَا يُنْفَرُ صَيْدُهَا، وَ لَا يَحِلُّ لُقْطَتُهَا إِلَّا لِمُنْشِدٍ

Indeed! Makkah is Sacred by the Sanctity of Allah^{-azwj}. It was not Permissible for anyone before me^{-saww}, and it would not be Permissible for me^{-saww} except for an hour of the day, and it would be a Sanctuary until the Establishment of the Hour. Its grass will not be uprooted, nor would its trees be cut, nor would its prey be hunted, nor is its lost property Permissible except for a 'Munshid' (one who advertises it and asks about it)¹⁸.

ثُمَّ قَالَ: أَلَا لَيْسَ حَيْرَانُ النَّبِيِّ كُنْتُمْ لَقَدْ كَذَبْتُمْ وَ طَرَدْتُمْ وَ أَخْرَجْتُمْ وَ آذَيْتُمْ ثُمَّ مَا رَضِيتُمْ حَتَّى جِئْتُمُونِي فِي بِلَادِي تُقَاتِلُونِي فَأَذْهَبُوا فَأَنْتُمْ الطُّلُقَاءُ

Rasool Allah^{-saww} (after conquering the Makkah) said: 'Indeed! You were the most evil of the neighbours of the Prophet^{-saww}. You had belied, and expelled, and came out (against), and hurt (him^{-saww}). Then you were not pleased until you came to me^{-saww} in my^{-saww} city to kill me^{-saww}. Go now, for you are free'.

فَخَرَجَ الْقَوْمُ كَأَنَّمَا أُنْشِرُوا مِنَ الْقُبُورِ وَ دَخَلُوا فِي الْإِسْلَامِ، وَ كَانَ اللَّهُ سُبْحَانَهُ أَمَكَّهُ مِنْ رِقَابِهِمْ عُنُودٌ، كَانُوا لَهُ قَبِيئًا فَلِذَلِكَ سَمِيَ أَهْلُ مَكَّةَ الطُّلُقَاءُ

The people came out as if they had been resurrected from the graves, and they entered into Al-Islam. And Allah^{-azwj}, Glorious is He^{-azwj}, had Enabled him^{-saww} over their necks by force. They were a war booty for him^{-saww}, therefore due to that the inhabitants of Makkah were named as the freed slaves.¹⁹

¹⁸ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 26 H 22

¹⁹ H 12 – تفسير نور الثقلين، ج 5، ص: 697