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## CHAPTER 110

### AL-NASR

#### (3 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### 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، قد أخرج الله من جوف قبره فيه أمان من حر جهنم و من النار، و من زفير جهنم، فلا يمر على شيء يوم القيامة إلا بشره و أخبره بكل خير حتى يدخل الجنة، و يفتح له في الدنيا من أسباب الخير ما لم يتمن و لم يخطر على قلبه».

Ibn Babuwayh, by his chain, who has said:

'Abu Abdullah<sup>asws</sup> has said: 'The one who recites 'إذا جاء نصر الله و الفتح' "[110] **When there comes the help of Allah and the victory**" in his optional or obligatory (Prayers), Allah<sup>azwj</sup> 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. Allah<sup>azwj</sup> would have Taken him out of the middle of his grave in which he was safe from the heat of Hell and from the Fire, and from the exhalation of Hell. So would not pass by anything on the Day of Judgement except that it would give him good news, and inform him of every good until he enters the Paradise. And in the world, it would open-up for him the reasons for the good which he did not even wish for, nor did it ever occur in his heart'.<sup>1</sup>

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

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

'The Prophet<sup>saww</sup> has said: 'The one who recites this Chapter (110) would be Given from the Rewards as if he was martyred with the Prophet<sup>saww</sup> on the day of the victory over Makkah. And the one who recites it in the Prayer, and Prays by it after *Al-Hamd*, his Prayer would be Accepted with a goodly Acceptance'.<sup>2</sup>

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

And Al-Sadiq<sup>asws</sup> said: 'The one who recites it (Chapter 110) seven times during every Prayer, the Prayer would be Accepted with a goodly Acceptance'.<sup>3</sup>

<sup>1</sup> (ثواب الأعمال: 127).

<sup>2</sup> Tafseer Al Burhan – H 11965

<sup>3</sup> (خواص القرآن: 62 «مخطوط»).

## VERSE 1

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ [1]

**[110:1] When there comes the help of Allah and the victory,**

الشيخ في (أماليه) قال: أخبرنا محمد بن محمد بن محمد، قال: أخبرني أبو الحسن علي بن بلال المهلبى، 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 وآله) إذا جاء نصرُ اللهِ وَ الْفَتْحُ قال لي: يا علي، لقد جاء نصر الله و الفتح، فإذا رأيت الناس يدخلون في دين الله أفواجا فسبح بحمد 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 Biin 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, who has said:

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

يا علي، إن الله تعالى قد كتب على المؤمنين الجهاد في الفتنة من بعدي كما كتب عليهم جهاد المشركين معي. فقلت: يا رسول الله، و ما الفتنة التي كتب علينا فيها الجهاد؟ قال: فتنة قوم يشهدون أن لا إله إلا الله و أني رسول الله، و هم مخالفون لسنتي و طاعنون في ديني. فقلت: فعلام نقاتلهم يا رسول الله، و هم يشهدون أن لا إله إلا الله و أنك رسول الله؟ فقال: على إحدائهم في دينهم، و فراقهم لأمرى، و استحلالهم دماء عترتي.

O Ali<sup>asws</sup>! Surely, Allah<sup>azwj</sup> has Decreed Al-Jihad upon the believers during the strife (Al-Fitna) from after me<sup>saww</sup> just as He<sup>azwj</sup> Had Decreed Jihad with me<sup>saww</sup> against the Polytheists’. So I<sup>asws</sup> said: ‘O Rasool Allah<sup>saww</sup>, and what is the strife during which He<sup>azwj</sup> has Decreed Jihad upon us?’ He<sup>saww</sup> said; ‘الفتنة’ ‘Strife of the people who would be testifying that there is no god except for Allah<sup>azwj</sup>, and that I<sup>saww</sup> am the Rasool Allah<sup>saww</sup>, and they would be opposing my<sup>saww</sup> Sunnah and would be disputing in my<sup>saww</sup> Religion’. So I<sup>asws</sup> said: ‘So why should we fight against them O Rasool Allah<sup>saww</sup>, and they would be testifying that there is no god except Allah<sup>azwj</sup> and that you<sup>saww</sup> are the Rasool Allah<sup>saww</sup>?’ He<sup>saww</sup> said: ‘Due to their innovations in their Religion, and their separating from my<sup>saww</sup> orders, and their considering the (shedding of the) blood of my<sup>saww</sup> Family to be permissible’.

قال: فقلت: يا رسول الله إنك كنت وعدتني الشهادة، فسل الله تعجيلها لي. فقال: أجل، قد كنت وعدتكَ الشهادة، فكيف صبرك إذا خضبت هذه من هذا؟ و أوماً إلى رأسي و لحيتي. فقلت: يا رسول الله، أما إذا ثبت لي ما ثبت، فليس بموطن صبر، و لكنه موطن بشرى و شكر. فقال: أجل، فأعد للخصومة، فإنك مخاصم امتي.

I<sup>asws</sup> said: ‘O Rasool Allah<sup>saww</sup>! You<sup>saww</sup> had promised the martyrdom to me<sup>asws</sup>, so ask Allah<sup>azwj</sup> to Hasten it for me<sup>asws</sup>’. So he<sup>saww</sup> said: ‘Yes, I<sup>saww</sup> had promised the martyrdom for you<sup>asws</sup>, so how would be your<sup>asws</sup> patience when this here colours this?’ – and he<sup>saww</sup> pointed to my<sup>asws</sup> head and my<sup>asws</sup> beard. So I<sup>asws</sup> said: ‘O Rasool Allah<sup>saww</sup>, but when it transpires for me<sup>asws</sup> what

you<sup>saww</sup> have shown, so there is no place for patience, but it is a place of good news and appreciation'. He<sup>saww</sup> said: 'Yes, so be prepared for the disputes, for you<sup>asws</sup> will be disputed against by my<sup>saww</sup> community'.

قلت: يا رسول الله، أرشدني الفلج؟ قال: إذا رأيت قومك قد عدلوا عن الهدى إلى الضلال فخاصمهم، فإن الهدى من الله، و الضلال من الشيطان. 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.

I<sup>asws</sup> said; 'O Rasool Allah<sup>saww</sup>, guide me<sup>asws</sup> to the success'. He<sup>saww</sup> said: 'When you see your<sup>asws</sup> people to have turned away from the guidance to the misguidance, so dispute with them, for the guidance is from Allah<sup>azwj</sup>, and the misguidance is from the Satan<sup>la</sup>. O Ali<sup>asws</sup>! The guidance is to follow the Commands of Allah<sup>azwj</sup> 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 فتنه أم أهل ردة؟ فقال: هم أهل فتنه يعمهون فيها إلى أن يدركهم العدل. فقلت: يا رسول الله، العدل منا، أم من غيرنا؟ فقال: بل منا، بنا فتح الله، و بنا يختم الله، و بنا ألف الله بين القلوب بعد الشرك، و بنا يؤلف بين القلوب بعد الفتنه. فقلت: الحمد لله على ما وهب لنا من فضله».

I<sup>asws</sup> said: 'O Rasool Allah<sup>saww</sup>, so what would they be if they were to do that, would they be people of strife (Al-Fitna) or apostates?' So he<sup>saww</sup> said: 'They would be people of strife wandering during it until they perceive the justice'. I said: 'O Rasool Allah<sup>saww</sup>, the justice is from us<sup>asws</sup> or from others?' He<sup>saww</sup> said: 'From us<sup>asws</sup>. It is with us<sup>asws</sup> that Allah<sup>azwj</sup> begins, and it is with us<sup>asws</sup> that Allah<sup>azwj</sup> Ends, and it is with us<sup>asws</sup> that Allah<sup>azwj</sup> Planted love in their hearts after their Polytheism, and it is with us<sup>asws</sup> that He<sup>azwj</sup> will Plant love between the hearts after the (end of the) strife'. So I<sup>asws</sup> said: 'The Praise is due to Allah<sup>azwj</sup> upon what He<sup>azwj</sup> Endowed to us<sup>asws</sup> from His<sup>azwj</sup> Grace'.<sup>4</sup>

و في (الأسباب و النزول): عن الواحدي، أنه روى عكرمة، عن ابن عباس، قال: لما أقبل رسول الله (صلى الله عليه و آله) من غزاة خيبر و أنزل الله سورة الفتح، قال: «يا علي، و يا فاطمة، إذا جاء نصر الله و الفتح». إلى آخر السورة.

And in Al-Asbaab Al-Nuzool, from Al-Wahidy, from Akramat, from Ibn Abbas who said:

'When the Rasool Allah<sup>saww</sup> returned from the (military) expedition of Khyber, and *Surah Al-Fat'h* was Revealed, he<sup>saww</sup> said: 'O Ali<sup>asws</sup>, and O Fatima<sup>asws</sup>, 'إذا جاء نصر الله و الفتح' "[110] When there comes the help of Allah and the victory" – up to the end of the Chapter'.<sup>5</sup>

علي بن إبراهيم، في معنى السورة: قوله: إذا جاء نصرُ الله و الفتحُ قال: نزلت بمنى في حجة الوداع إذا جاء نصرُ الله و الفتحُ، فلما نزلت قال رسول الله (صلى الله عليه و آله): «نعيت إلي نفسي»، فجاء إلى مسجد الخيف فجمع الناس، ثم قال: «نصر الله امرءاً سمع مقالتي فوعاها و بلغها من لم يسمعها، فرب حامل فقه غير فقيه، و رب حامل فقه إلى من هو أفقه منه. ثلاث لا يغل عليهن قلب امرئ مسلم: إخلاص العمل لله، و النصيحة لأئمة المسلمين، و اللزوم لجماعتهم، فإن دعوتهم محيطة من ورائهم

<sup>4</sup> (الأمالي 1: 63).

<sup>5</sup> (المناقب 1: 234).

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

His<sup>azwj</sup> Words “[110:1] **When there comes the help of Allah and the victory**”, said, ‘It was Revealed at Mina during the Farewell Pilgrimage “[110] **When there comes the help of Allah and the victory**”. So when it was Revealed, the Rasool Allah<sup>saww</sup> said: ‘I<sup>saww</sup> make the intention to myself<sup>saww</sup>. So he<sup>saww</sup> went to Masjid Al-Kheef, and the people gathered. Then he<sup>saww</sup> said: ‘May Allah<sup>azwj</sup> Help the person who hears my<sup>saww</sup> speech, so understand it and make it reach to the one who did not hear it. Perhaps its understanding would be carried by one who is not understanding, and perhaps its understanding would be carried to the one who is more understanding than him. There are three things which the heart of a Muslim would not cheat in – sincerity of the deeds for the Sake of Allah<sup>azwj</sup>, and the advice of the Imams<sup>asws</sup> 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 تمسكتم بهما 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 سبأتيه- و لا أقول كهاتين و- جمع بين سبأته و الوسطى- فتفضل هذه على هذه».

O you people! I<sup>saww</sup> 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<sup>azwj</sup> and my<sup>saww</sup> Family, the People<sup>asws</sup> of my<sup>saww</sup> Household. The Kind and the Aware has Given me<sup>saww</sup> the News that these two would never separate until they return to the Fountain like these two fingers’ – and he<sup>saww</sup> joined his<sup>saww</sup> two forefingers – ‘and I<sup>saww</sup> am not saying like these’ – and he<sup>saww</sup> joined his<sup>saww</sup> forefinger and the middle one – ‘So this would be preferable over the other (meaning both from the right hand, the virtuous ones)’.<sup>6</sup>

في عيون الاخبار باسناده إلى الحسين بن خالد قال: قال الرضا عليه السلام: سمعت أبي يحدث عن أبيه عليهما السلام: ان اول سورة نزلت " بسم الله الرحمن الرحيم اقرأ باسم ربك " وآخر سورة نزلت " إذا جاء نصر الله "

In Uyoon Al-Akhbaar, by its chain going up to Al-Husayn Bin Khalid who said:

‘Al-Reza<sup>asws</sup> said: ‘I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> narrate from his<sup>asws</sup> father<sup>asws</sup> that: ‘**The first Chapter Revealed was** ‘بسم الله الرحمن الرحيم اقرأ باسم ربك’ **“In the Name of Allah<sup>azwj</sup> the Beneficent the Merciful [96] Read in the name of your Lord Who created”**, and the last Chapter Revealed was ‘إذا جاء نصر الله’ **“[110] When there comes the help of Allah”**.<sup>7</sup>

## VERSE 2 & 3

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا {2} فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۗ إِنَّهُ كَانَ تَوَّابًا {3}

<sup>6</sup> (تفسير القمي 2: 446)

<sup>7</sup> Tafseer Noor Al Saqalayn – CH 110 H 7

**[110:2] And you see the people entering the Religion of Allah in droves, [110:3] Then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy).**

و عن ام سلمة، قالت: كان رسول الله (صلى الله عليه و آله)، بالأخرة لا يقوم و لا يقعد و لا يجيء و لا يذهب، إلا قال: «سبحان الله و بحمده، و أستغفر الله و أتوب إليه». فسألناه عن ذلك؟ فقال (صلى الله عليه و آله): «إني أمرت بها» ثم قرأ: إذا جاء نصرُ الله و الفتحُ.

And from Umme Salma<sup>ar</sup> having said, 'The Rasool Allah<sup>saww</sup>, at the end would neither stand, nor sit, nor come, nor go except that he<sup>saww</sup> would say: 'Glory be to Allah<sup>azwj</sup> and Praise be to Him<sup>azwj</sup>, and I<sup>saww</sup> seek Forgiveness of Allah<sup>azwj</sup> and repent to Him<sup>azwj</sup>'. So we asked him about that. He<sup>saww</sup> said: 'I<sup>saww</sup> have been Commanded for it'. Then he<sup>saww</sup> recited **"[110:1] When there comes the help of Allah and the victory"**.<sup>8</sup>

## BREAKING OF THE IDOLS

وعن ابن مسعود قال: دخل النبي صلى الله عليه وآله يوم الفتح وحول البيت ثلاثمائة وستون صنما، فجعل يطعنها 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<sup>saww</sup>, on the day of the victory (over Makkah) entered the House (Kabah), and around the House were three hundred and sixty idols. So he<sup>saww</sup> went on to push them by the stick in his<sup>saww</sup> hand and he<sup>saww</sup> was saying: 'The Truth has come and the Falsehood has returned to where it originated from. **"[17:81] Truth has come and falsehood has vanished away. Lo! falsehood was bound to vanish"**.<sup>9</sup>

قال [حدثنا] أبو القاسم العلوي قال حدثنا فرات معننا 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 نصرُ الله و الفتحُ و علمنا أن رسول الله ص قد نعتت إليه نفسه قلنا لسلمان سل رسول الله ص من نسند إليه أمرنا و [أو] يكون إليه مفرعنا و من أحب الناس إليه فلقية فسأله فأعرض عنه ثم سأله فأعرض عنه ثلاث مرات

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

'Whenever we wanted to ask the Rasool-Allah<sup>saww</sup> about something, we would tell Amir-ul-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, or Salman Al-Farsy<sup>ar</sup>, or Sabit Bin Ma'az Al-Ansary. So when the Verse **"[110] When there comes the help of Allah and the victory"** was Revealed, and we came to know that the Rasool-Allah<sup>saww</sup> had made the intention to be alone, we said to Salman<sup>ar</sup>, 'Ask the Rasool-Allah<sup>saww</sup>, whom should we have as a link to him<sup>saww</sup> for our affairs, and who is the most beloved of the people to him<sup>saww</sup>'. So he<sup>ar</sup> met him<sup>saww</sup>. He<sup>ar</sup> asked him<sup>saww</sup>, but he did not get an answer. Then he<sup>ar</sup> asked him<sup>saww</sup> again, so he<sup>saww</sup> refused him three times.

<sup>8</sup> Tafseer Al Burhan – H 11973 (844 :10 البيان)

<sup>9</sup> Tafseer Noor Al Saqalayn – CH 110 H 13

فخشى سلمان أن يكون النبي ص قد مقتته و وجد في نفسه فلما كان بعد لقيه فقال يا سلمان يا أبا عبد الله أ لا أنبيئك عما كنت سألتني قال بلى يا رسول الله إني خشيت أن تكون قد مقتني و [أو] وجدت في نفسك علي قال كلا [كان] يا سلمان إن أخي و وزيري و خليفتي في أهلي و خير من أترك بعدي يقضي ديني و ينجز مواعيدي أمير المؤمنين علي بن أبي طالب ع

So Salman<sup>ar</sup> feared that the Prophet<sup>saww</sup> had cut him<sup>ar</sup> off, and kept to himself. Afterwards he<sup>ar</sup> met him<sup>saww</sup>, so he<sup>saww</sup> said: 'O Salman<sup>ar</sup>! O Abu Abdullah! Shall I<sup>saww</sup> not give you<sup>ar</sup> the news about what you<sup>ar</sup> had asked me<sup>saww</sup> before?' He<sup>ar</sup> said, 'Yes, O Rasool-Allah<sup>saww</sup>, I was scared that you<sup>saww</sup> had cut me<sup>ar</sup> off, or you<sup>ar</sup> wanted to be alone'. He<sup>saww</sup> said: 'Never! O Salman<sup>ar</sup>! My<sup>saww</sup> brother, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> Caliph in my<sup>saww</sup> Family<sup>asws</sup>, and the best one I<sup>saww</sup> leave for you all after me<sup>saww</sup>, who will fulfil my<sup>saww</sup> debts, and he<sup>asws</sup> will complete my<sup>saww</sup> promises, (who) is Amir-ul-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.<sup>10</sup>

## PEOPLE WILL BE USING THEIR OPINION IN THE RELIGION

فراة قال حدثني علي بن محمد بن إسماعيل الخزاز الهمداني معننا عن زيد قال رجل كان قد أدرك ستة أو سبعة من أصحاب النبي ص قالوا لما نزل إذا جاء نصرُ الله و الفتحُ قال النبي ص يا علي يا فاطمة [بنت محمد] قد جاء نصرُ الله و الفتحُ و رأيتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجاً فسبحان ربي و بحمده و أستغفر ربي إنَّه كان تَوَّاباً

Furaat (Al Kufy) said,

'It has been narrated to me by Ali Bin Muhammad Bin Ismail Al-Khazaaz Al-Hamdany, from Zayd, from a man who knew six or seven of the companions of the Prophet<sup>saww</sup> who said, 'When **"[110:1] When there comes the help of Allah and the victory"** was Revealed, The Prophet<sup>saww</sup> said: 'O Ali<sup>asws</sup>! O Fatima<sup>asws</sup><sup>11</sup>! (**"[110:1] When there comes the help of Allah and the victory"** [110:2] **And you see the people entering the Religion of Allah in droves**[110:3] **Then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy)**

يا علي إن الله قضى الجهاد على المؤمنين في الفتنة من بعدي فقال علي بن أبي طالب يا رسول الله و كيف نجاهد المؤمنين الذين يقولون في فتنتهم أمانا قال يجاهدون على الأحداث في الدين إذا عملوا بالرأي في الدين و لا رأي في الدين إنما الدين من الرب أمره و نهيه

O Ali<sup>asws</sup>! Allah<sup>azwj</sup> has Decred the Jihaad upon the Believers in (order to avert) the 'الفتنة' (strife) after me<sup>saww</sup>. So Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! And how can we fight the Believers who are saying in the strife, 'Safety' (asking for protection in the name of Islam). Rasool Allah<sup>saww</sup> said: 'You<sup>asws</sup> will be fighting against the newly occurring events during which they (the strayed ones) will be acting in accordance with their opinion in the Religion. And there is no opining in the Religion. But rather, the Religion is from the Lord<sup>azwj</sup>, His<sup>azwj</sup> Command and His<sup>azwj</sup> Prohibitions'.

<sup>10</sup> Tafseer Furaat Al Kufy – Page 613 H 769

<sup>11</sup> Daughter of Muhammad<sup>saww</sup>.

قال أمير المؤمنين ع يا رسول الله أ رأيت إذا نزل بنا أمر ليس فيه كتاب و لا سنة منك ما نعمل فيه قال النبي ص اجعلوه شورى بين المؤمنين و لا تقصرونه بأمر خاصة قال أمير المؤمنين يا رسول الله إنك قد قلت لي حين خزلت عني الشهادة و استشهد من استشهد من المؤمنين يوم أحد الشهادة من ورائك

Amir-ul-Momineen<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! If I<sup>asws</sup> were to see a matter which has come upon us, and there is nothing with regards to it in the Book (Quran) nor a Sunnah from you<sup>saww</sup>, what shall we do with regards to it?’ The Prophet<sup>saww</sup> said: ‘Make consultations between the Believers but do not shorten it with a special order’. Amir-ul-Momineen<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> had told me<sup>asws</sup> that the testimony regarding me<sup>asws</sup> will be abandoned, and will martyred the ones, from the Believers, who would adhere to (your) testimony after I<sup>saww</sup> am gone (martyred)’.

قال [فقال رسول الله ص] فكيف صبرك إذا خضبت هذه من هذا و وضع رسول الله ص يده على رأسه و لحيته [ثم] قال علي يا رسول الله ليس حينئذ هو من مواطن الصبر و لكن من مواطن البشوى قال علي أعد خصومتك فإنك مخاصم قومك يوم القيامة

So the Rasool-Allah<sup>saww</sup> said: ‘So how would be your<sup>asws</sup> patience when this is dyed from this’ – and the Rasool-Allah<sup>saww</sup> placed his<sup>saww</sup> hand upon his<sup>asws</sup> head, and his<sup>asws</sup> beard. Then Ali<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! In that case, it would not be from the places of patience, but from the places of good news’. Ali<sup>asws</sup> added: ‘I<sup>asws</sup> am prepared to (stave off) your disputes, for your sake from the disputing people up to the Day of Judgement’.<sup>12</sup>

<sup>12</sup> Tafseer Furaat Al Kufy – Page 614 h 772