

TABLE OF CONTENTS

CHAPTER 110	2
AL-NASR	2
(3 VERSES)	2
VERSES 1 - 3	2
MERITS	2
Revelation Sequence	4
VERSE 1	5
Background report.....	5
VERSE 2 & 3.....	10
The conquest of Makkah.....	10
Breaking the idols	21

CHAPTER 110**AL-NASR****(3 VERSES)****VERSES 1 - 3**

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،

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.

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،

Allah^{azwj} 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 glad tidings, and inform him of every good until he enters the Paradise.

و يفتح له في الدنيا من أسباب الخير ما لم يتمن و لم يخطر على قلبه».

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'.¹

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:

¹ (ثواب الأعمال: 127).

'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 قبولاً.»

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'.²

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

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'.³

وَ فِي رِوَايَةِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) تَقْرَأُ فِي الْأُولَى إِذَا زُلْزِلَتْ وَ فِي الثَّانِيَةِ وَ الْعَادِيَاتِ وَ فِي الثَّلَاثَةِ إِذَا جَاءَ نَصْرُ اللَّهِ وَ فِي الرَّابِعَةِ يُقَالُ هُوَ اللَّهُ أَحَدٌ

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)'.⁴

قُلْتُ فَمَا نَوَائِبُهَا قَالَ لَوْ كَانَ عَلَيْهِ مِثْلُ رَمْلِ عَالِيحٍ دُنُوبًا عَفَرَ 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)'.⁴

² Tafseer Al Burhan – H 11965

³ (خواص القرآن: 62 «مخطوط».)

⁴ Al Kafi V 3 – The Book Of *Salāt* CH 91 H 1

Revelation Sequence

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ السَّرِيِّ عَنْ عَمِّهِ عَلِيِّ بْنِ السَّرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَوَّلُ مَا نَزَلَ عَلَيَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اقْرَأْ بِاسْمِ رَبِّكَ إِذَا جَاءَ نَصْرُ اللَّهِ .

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Muhammad Bin Al Hassan Al Sarriy, from his uncle Ali Bin Al Sariy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The first of what was Revealed upon Rasool-Allah^{saww} was: **In the Name of Allah^{azwj} the Beneficent, the Merciful, Read in the name of your Lord Who Created [96:1]** and the last of it (Chapter Revealed) was: **When there comes the help of Allah and the victory [110:1].**⁵

ابن شهر آشوب، قال: في (أسباب النزول) عن الواحدي، أنه روى عكرمة، عن ابن عباس، قال: لما أقبل رسول الله (صلى الله عليه وآله) من غزوة حنين، و أنزل الله سورة الفتح، قال: يا علي بن أبي طالب، و يا فاطمة إذا جاء نصر الله و الفتح ... إلى آخر السورة.

Ibn shehr Ashoub said, In (the book) Asbaab Al Nuzool from Al Wahidy, it is reported by Akramah (a non-Shia source), from Ibn Abbas who said,

'When Rasool-Allah^{saww} came back from the military expedition of Hunayn and Allah^{azwj} Revealed Surah Al-Fat'h (Chapter 110), he^{saww} said: 'O Ali^{asws} Bin Abu Talib^{asws}, and O Fatima^{asws}! **When Help of Allah comes and the victory [110:1]** - up to the end of the Chapter.

و قال السدي و ابن عباس: ثم نزل لقد جاءكم رسول من أنفسكم الآية، فعاش بعدها ستة أشهر،

And Al-Sadi (A non-Shia source) and Ibn Abbas said, 'Then the Verse: **There has come to you a Rasool from among yourselves [9:128]** was Revealed. So he^{saww} lived after that for six months.

فلما خرج إلى حجة الوداع نزلت عليه في الطريق يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ الآية، فسميت آية الصيف،

So when he^{saww} went out to the farewell Hajj, there was Revealed unto him^{saww} in the road: **They ask you for a Verdict, Say: Allah Gives you a Verdict concerning the person who has neither parents nor offspring [4:176]** – the Verse. So it was named as the Verse of the summer.

ثم نزل عليه و هو واقف بعرفة اليوم أكملت لكم دينكم فعاش بعدها واحدا و ثمانين يوما،

⁵ Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 5

Then it was Revealed unto him^{saww}, while he^{saww} was paused at Arafat, ***This day have I Perfected for you your Religion [5:3]***. So he^{saww} lived after it for eighty one days.

ثم نزلت عليه آيات الربا، ثم نزل بعدها و اتقوا يوماً تُرجعون فيه إلى الله و هي آخر آية نزلت من السماء، فعاش بعدها واحدا و عشرين يوماً.

Then it was Revealed unto him^{saww} the Verse of the interest. Then after it, was Revealed: ***And fear a Day in which you shall be returning to Allah [2:281]***, and it is the last Verse to descend from the sky. So he^{saww} lived after it for twenty one days'.⁶

VERSE 1

إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ { 1 }

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

Background report

علي بن إبراهيم، في معنى السورة: قوله: إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ قال: نزلت بمنى في حجة الوداع إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ، فلما نزلت قال رسول الله (صلى الله عليه و آله): «نعيت إلي نفسي»،

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

'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}'. So he^{saww} went to Masjid Al-Kheef, and the people gathered.

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.

Then he^{saww} said: 'May Allah^{azwj} Help the person who hears my^{saww} speech, and understands it and makes it 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.

⁶ المناقب 1: 234

ثلاث لا يغفل عليهن قلب امرئ مسلم: إخلاص العمل لله، و النصيحة لأئمة المسلمين، و اللزوم لجماعتهم، فإن دعوتهم محيطية 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 تمسكنم 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 سبائتيه- و لا أقول كهاتين و- جمع بين سبائتيه 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 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 و آله) إذا جاء نصر الله و الفتح قال لي: يا علي، لقد جاء نصر الله و الفتح، فإذا رأيت الناس يدخلون في دين الله أفواجا فسيح 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 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؟

So 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 أبي 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؟

So 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 إحدائهم 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.

So he^{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.

So 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 و الرأي، و كأنك يقوم 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 فتنه 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 فتنه يعمهون فيها إلى أن يدركهم العدل.

So he^{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 يختم الله، و بنا أَلَفَ الله بين القلوب بعد الشرك، و بنا يُولَفَ بين القلوب بعد الفتنه.

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.»

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

⁸ (الأمالي 1: 63).

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

So 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.

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

So 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 وزيري و خليفتي في أهلي و خير من أترك بعددي يقضي ديني و ينجز موعددي 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.

⁹ Tafseer Furaat Al Kufy – Page 613 H 769

VERSE 2 & 3

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا {2}

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 جَوَامِعِ الْجَامِعِ 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

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.

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

So (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

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

clan of Bakr and (clan of) Khuza'a. So 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 وهو في المسجد بين
ظهري القوم

So 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.

فقال: لاهم إني ناشد محمدا
ان قريشا أخلفوك الموعدا
و قتلونا ركعا و سجدا
حلف أبينا و أبيه الاتلدا
و نقضوا ميثاقك الموكددا

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, the agreed, and they killed us while we were in Ruku and Sajda'.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: حَسْبُكَ يَا عَمْرُو ثُمَّ قَامَ فَدَخَلَ دَارَ مَيْمُونَةَ وَ قَالَ: اسْكِبِي لِي مَاءً،
فَجَعَلَ يَغْتَسِلُ وَ هُوَ يَقُولُ: لَا نُصِرْتُ إِنْ لَمْ أَنْصُرْ بَنِي كَعْبٍ وَ هُمْ رَهْطُ عَمْرُو 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 وَآلِهِ فَأَخْبَرُوهُ بِمَا أُصِيبَ
مِنْهُمْ وَ مَظَاهِرَةَ فُرَيْشِ بْنِ بَكْرِ 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 وَآلِهِ قَالَ لِلنَّاسِ: كَأَنَّكُمْ بَأَيِّ سُفْيَانَ قَدْ جَاءَ لِيُشَدِّدَ الْعَقْدَ وَ يَزِيدَ فِي الْمُدَّةِ وَ
سَيَلْفَى بُدَيْلَ بْنَ وَرْقَاءَ فَلَفُوا أَبَا سُفْيَانَ بِعُسْفَانَ

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 بَعَثْتَهُ قُرَيْشٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِيُشَدِّدَ الْعُقُودَ فَلَمَّا أَلْقَى [لَقِيَ] أَبُو سُفْيَانَ بُدَيْلًا قَالَ: مِنْ أَيْنَ أَقْبَلْتَ يَا بُدَيْلُ قَالَ: سِرْتُ فِي هَذَا السَّاحِلِ وَ فِي 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: لَيْنَ كَانَ جَاءَ مِنَ الْمَدِينَةِ لَقَدْ عَلَفَ بِهَا النَّوَى فَعَمَدًا إِلَى مَبْرِكِ نَاقَتِهِ وَ أَخَذَ مِنْ بَعْرِهَا فَصَّتْ فَرَأَى فِيهِ النَّوَى فَقَالَ: أَخْلِفُ 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 احْمُنْ دَمَ قَوْمِكَ وَ أَجْرَ بَيْنِ 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: أَعَدَّزْتُمْ يَا أَبَا سُفْيَانَ؟ قَالَ: لَا قَالَ: فَنَحْنُ عَلَى مَا كُنَّا عَلَيْهِ،

So he^{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: أَجْرَ بَيْنِ قُرَيْشٍ قَالَ: وَجُحَكَ 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 فَطَوَّنَتْهُ فَقَالَ: يَا بُنَيَّةُ أَرَعْبَةً بِهَذَا الْفِرَاشِ عَنِّي؟ فَقَالَتْ: نَعَمْ هَذَا فِرَاشُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا كُنْتُ لِتَجْلِسَ عَلَيْهِ وَ أَنْتَ رَجْسٌ 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 حَرَجَ فَدَخَلَ عَلَى فَاطِمَةَ فَقَالَ: يَا بِنْتَ سَيِّدِ الْعَرَبِ بُحَيْرِينَ بَيْنَ قُرَيْشٍ وَ تَزِيدِينَ فِي الْمُدَّةِ فَتَكُونِينَ أَكْرَمَ سَيِّدَةٍ فِي النَّاسِ؟ فَقَالَتْ: جَوَارِي جَوَارِ رَسُولِ اللَّهِ

The he went out and came up to 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 وَ مَا يُجِيرُهُ عَلَى رَسُولِ اللَّهِ أَحَدٌ،

So he said, ‘Will you instruct your^{asws} two sons^{asws} that he^{asws} rescues between the people?’ She^{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 الْحُسَيْنِ إِنِّي أَرَى الْأُمُورَ قَدِ اشْتَدَّتْ عَلَيَّ فَانصَحْنِي، فَقَالَ: أَنْتَ شَيْخُ قُرَيْشٍ فَعُفْمٌ عَلَى بَابِ الْمَسْجِدِ وَ أَجْرُ بَيْنَ قُرَيْشٍ ثُمَّ الْحَقُّ بِأَرْضِكَ،

So 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 مُعْنِيًا عَنِّي وَشِيًا [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 أَجْرْتُ بَيْنَ قُرَيْشٍ ثُمَّ رَكِبَ بَعِيرَهُ فَانطَلَقَ، فَلَمَّا أَنْ قَدِمَ عَلَى قُرَيْشٍ قَالُوا: مَا وَرَاكَ فَأَخْبَرَهُمْ بِالْقِصَّةِ فَقَالُوا: وَاللَّهِ إِنْ زَادَ ابْنُ أَبِي طَالِبٍ عَلَى أَنْ لَعَبَ بِكَ فَمَا يُعْنِي عَنَّا مَا قُلْتَ، قَالَ: لَا وَ اللَّهُ مَا وَجَدْتُ غَيْرَ ذَلِكَ،

So 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. So 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 وَآلِهِ بِالْجِهَادِ لِحَرْبِ مَكَّةَ وَ أَمَرَ النَّاسَ بِالتَّهَيُّؤِ وَ قَالَ: اللَّهُمَّ خُذِ الْعَيْنُونَ وَ الْأَخْبَارَ عَنِ قُرَيْشٍ حَتَّى نَبْعَثَهَا فِي بِلَادِهَا،

He (the narrator) said, 'Rasool-Allah^{saww} 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!'

وَ كَتَبَ حَاطِبُ بْنُ أَبِي بَلْتَعَةَ إِلَى قُرَيْشٍ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الْحَبْرُ مِنَ السَّمَاءِ، فَبَعَثَ عَلِيًّا عَلَيْهِ السَّلَامُ وَ الرَّبِيعَ حَتَّى أَخَذَا كِتَابَهُ مِنْ امْرَأَةٍ وَ قَدْ 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.¹¹

ثُمَّ اسْتَخْلَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَبَا رُهَيْمَ الْغِفَارِيَّ وَ خَرَجَ عَامِدًا إِلَى مَكَّةَ لِعِشْرِ مَضِينَ مِنْ شَهْرِ رَمَضَانَ سَنَةَ ثَمَانٍ فِي عَشْرَةِ آلَافٍ مِنَ الْمُسْلِمِينَ وَ نَحْوِ مِنْ أَرْبَعِمِائَةِ فَارِسٍ وَ لَمْ يَتَخَلَّفْ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ 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.

وَ كَانَ أَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ وَ عَبْدُ اللَّهِ بْنُ أُمَيَّةَ بْنِ الْمُغِيرَةِ قَدْ لَقِيََا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِنَيْقِ الْعُقَابِ فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ، فَالْتَمَسَا الدُّخُولَ عَلَيْهِ فَلَمْ يَأْذُنْ 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 فِيمَا فَقَالَتْ: يَا رَسُولَ اللَّهِ ابْنُ عَمِّكَ وَ ابْنُ عَمَّتِكَ وَ صِهْرُكَ؟ قَالَ: لَا حَاجَةَ لِي فِيهِمَا أَمَّا ابْنُ عَمِّي فَهَتَكَ عِرْضِي، وَ أَمَّا ابْنُ عَمَّتِي وَ صِهْرِي فَهُوَ الَّذِي قَالَ لِي بِمَكَّةَ مَا قَالَ،

So 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'.

¹¹ See Hadeeth under Chapter 60 Verse 3

فَلَمَّا خَرَجَ الْحَبْرُ إِلَيْهِمَا بِذَلِكَ وَ مَعَ أَبِي سُفْيَانَ بُنِّي لَهُ فَقَالَ: وَاللَّهِ لَيُؤَدِّنَنَّ لِي أَوْ لَأُخَذَنَّ بِيَدِ ابْنِي هَذَا ثُمَّ لَنُذْهِبَنَّ فِي الْأَرْضِ حَتَّى نَمُوتَ عَطْشَاءَ وَ جُوعاً،

So 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'.

فَلَمَّا بَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ رَقَّ لَهُمَا فَأَذِنَ لَهُمَا، فَدَخَلَا عَلَيْهِ فَاسْتَلَمَا فَلَمَّا نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَرَّ الظَّهْرَانَ وَ قَدْ غَمَّتِ الْأَخْبَارُ عَنْ قُرَيْشٍ فَلَا يَأْتِيهِمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ خَبْرٌ

When that reached Rasool-Allah^{saww}, he felt pity for them both, and permitted them. So 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 حِزَامٍ وَ بُدَيْلُ بْنُ وَرْقَاءَ يَتَحَسَّسُونَ الْأَخْبَارَ، وَ قَدْ قَالَ الْعَبَّاسُ لِبُيَيْدٍ: يَا سُوءَ صَبَاحٍ قُرَيْشٍ، وَ اللَّهُ لَيُنَّ بَعْتَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي بِلَادِهَا فَدَخَلَ مَكَّةَ عَنْوَةً إِنَّهُ لَهَلَاكٌ 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 بَعْلَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ قَالَ: اخْرُجْ إِلَى الْأَزَاكِ لَعَلِّي أَرَى حَطَّاباً أَوْ صَاحِبَ لَبَنٍ أَوْ دَاجِلاً يَدْخُلُ مَكَّةَ فَيُخْرِجُهُمْ بِمَكَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَيَأْتُونَهُ فَيَسْتَأْمِنُونَهُ،

So 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 إِنْ لَأَطُوفُ فِي الْأَزَاكِ أَلْتَمِسُ مَا خَرَجْتُ لَهُ إِذْ سَمِعْتُ صَوْتِ أَبِي - سُفْيَانَ وَ حَكِيمِ بْنِ حِزَامٍ وَ بُدَيْلِ بْنِ وَرْقَاءَ، وَ سَمِعْتُ أَبَا سُفْيَانَ يَقُولُ: وَاللَّهِ 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 بَعَشْرَةَ 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: تَرْكَبْ عَجْرَ هَذِهِ الْبَعْلَةَ فَاسْتَأْمُرْ لَكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ، فَوَ اللَّهُ لَأَنْظِرَنَّ ظَنِرَ بَكَ لِيَضْرِبَنَّ عُنُقَكَ.

He said, 'So 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'.

فَرَدَفَنِي فَخَرَجْتُ أَرْكُضُ بِهِ بَعْلَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ، فَكُلَّمَا مَرَرْتُ بِنَارٍ مِنْ نِيرَانِ الْمُسْلِمِينَ قَالُوا: هَذَا عَمُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى بَعْلَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَتَّى مَرَرْتُ بِنَارِ عُمَرَ بْنِ الْخَطَّابِ.

So 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 الْحَمْدُ لِلَّهِ الَّذِي أَمَكَّنَ مِنْكَ بِعَيْرِ عَهْدٍ وَ لَا عَقْدٍ، ثُمَّ اشْتَدَّ نَحْوَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ رَكَضْتُ الْبَعْلَةَ حَتَّى افْتَحَمْتُ بَابَ الْقُبَّةِ وَ سَبَقْتُ عُمَرَ بِمَا يَسْبِقُ بِهِ الدَّابَّةُ الْبَطِيئَةُ الرَّجُلَ الْبَطِيءَ

So 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 أَمَكَّنَ اللَّهُ مِنْهُ بِعَيْرِ عَهْدٍ وَ لَا عَقْدٍ فَدَعْنِي أَضْرِبْ 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 أَجْرْتُهُ ثُمَّ جَلَسْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ أَخَذْتُ بِرَأْسِهِ، وَ قُلْتُ: لَا يُنَاجِيهِ الْيَوْمَ أَحَدٌ دُونِي

So 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 عُمُرُ قُلْتُ: مَهْلًا يَا عُمَرُ مَا تَصْنَعُ هَذَا بِالرَّجُلِ إِلَّا أَنَّهُ رَجُلٌ مِنْ بَنِي عَبْدِ مَنَافٍ، وَ لَوْ كَانَ مِنْ عَدِيِّ بْنِ كَعْبٍ مَا قُلْتُ هَذَا؟

So 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 لَأَسْلَمُكَ يَوْمَ أَسْلَمْتَ كَانَ أَحَبَّ إِلَيَّ مِنْ إِسْلَامِ الْخُطَّابِ لَوْ أُسْلِمَ،

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 وَ آلِهِ: اذْهَبْ فَقَدْ آمَنَّاكَ حَتَّى تَعُدُّوْا 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 غَدَوْتُ بِهِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ فَلَمَّا رَأَهُ قَالَ: وَيْحَكَ يَا بَا سُفْيَانَ أَلَمْ يَأْنِ لَكَ أَنْ تَعْلَمَ أَنْ 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 بَابِي أَنْتَ وَ أُمِّي مَا أَوْصَلَكَ وَ أَكْرَمَكَ وَ أَرْحَمَكَ وَ أَحْلَمَكَ، وَ اللَّهُ لَقَدْ ظَنَنْتُ أَنْ لَوْ كَانَ مَعَهُ إِلَهٌ لَأَعْنَى 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 أَنَّ رَسُولَ اللَّهِ؟ فَقَالَ: يَا بَابِي أَنْتَ وَ أُمِّي أَمَا هَذِهِ فَإِنَّ فِي النَّفْسِ مِنْهَا شَيْئًا؟

So he^{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: فَعُلْتُ لَهُ؟ وَيَا أَبَا الْعَبَّاسِ 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 فَاحْسِنْهُ 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 وَ آلِهِ فِي الْكَنِيَّةِ الْخَضْرَاءِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فِي الْحَدِيدِ لَا يَرَى إِلَّا الْحَدَقَ

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 وَ آلِهِ فِي الْمُهَاجِرِينَ وَ الْأَنْصَارِ، فَقَالَ: يَا أَبَا الْفَضْلِ لَقَدْ أَصْبَحَ مَلِكُ ابْنِ أَحِيكَ عَظِيمًا؟ فَعُلْتُ: وَيْحَكَ إِنَّهَا التُّبُوهُ 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'.

وَ جَاءَ حَكِيمٌ بِنُ حِزَامٍ 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 بِأَسْفَلَ مَكَّةَ فَهُوَ آمِنٌ، وَ مَنْ أَغْلَقَ بَابَهُ وَ كَفَّ يَدَهُ فَهُوَ آمِنٌ.

And there came 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'.

وَ لَمَّا خَرَجَ أَبُو سُفْيَانَ وَ حَكِيمٌ مِنْ عِنْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ غَامِدِينَ إِلَى مَكَّةَ بَعَثَ فِي أَثَرِهِمَا الرَّبِيعَ وَ أَمَرَهُ عَلَى خَيْلِ الْمُهَاجِرِينَ وَ أَمَرَهُ أَنْ يَعْرِزَ رَايَتَهُ بِأَعْلَى مَكَّةَ بِالْحُجُونِ، وَ قَالَ: لَا تَبْرَحْ حَتَّى آتِيكَ

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 وَآلِهِ بِمَكَّةَ وَضَرَبَتْ خَيْمَتُهُ هُنَاكَ، وَبَعَثَ سَعْدَ بْنَ عُبَادَةَ فِي كَتِيبَةٍ مِنَ الْأَنْصَارِ فِي مُقَدِّمَتِهِ وَبَعَثَ خَالِدَ بْنَ الْوَلِيدِ فِيْمَنْ كَانَ أَسْلَمَ مِنْ قُضَاعَةَ وَبَنِي سُلَيْمٍ وَآمَرَهُ أَنْ يَدْخُلَ مِنْ أَسْفَلِ مَكَّةَ وَيَعْرِزَ رَأْيَتَهُ 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.

وَآمَرَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَمِيعاً أَنْ يَكْفُوا أَيْدِيَهُمْ وَ لَا يُقَاتِلُوا إِلَّا مَنْ قَاتَلَهُمْ، وَآمَرَهُمْ بِقَتْلِ أَرْبَعَةِ نَفَرٍ: سَعْدِ بْنِ أَبِي سَرْحٍ، وَ الْحُوَيْرِثِ بْنِ نُفَيْلٍ وَ ابْنِ خَطَلٍ وَ مَقْبِسِ 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.

وَآمَرَهُمْ بِقَتْلِ قَتَيْتَيْنِ كَانَتَا تُعَنِّيَانِ بِجِجَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ قَالَ: افْتُلُوهُمْ 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 الْحُوَيْرِثَ بْنَ نُفَيْلٍ وَ إِحْدَى الْقَتَيْتَيْنِ وَ أَفْلَكْتَ الْأُخْرَى، وَ قَتَلَ مَقْبِسَ بْنَ صُبَابَةَ فِي السُّوقِ وَ أَدْرَكَ ابْنَ خَطَلٍ وَ هُوَ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَاسْتَبَقَ إِلَيْهِ سَعِيدُ بْنُ حُرَيْثٍ وَ عَمَارُ بْنُ يَاسِرٍ فَسَبَقَ سَعِيدٌ عَمَاراً فَقَتَلَهُ،

So Ali^{asws} kill Al Hweyris 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 وَآلِهِ وَ سَلَّمَ وَ أَخَذَ غَزْرَهُ فَقَبَّلَهُ ثُمَّ قَالَ: يَا أَيُّ أَنْتَ وَ أُمِّي أَمَا تَسْمَعُ مَا يَقُولُ سَعْدٌ؟ إِنَّهُ يَقُولُ:

الْيَوْمُ تُسَبِّحُ الْحُرْمَةَ

وَ الْيَوْمُ 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'.

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: أَدْرَكُهُ فَخُذِ الرَّايَةَ مِنْهُ وَكُنْ أَنْتَ الَّذِي يُدْجِلُ بِهَا وَ أَدْخِلْهَا إِدْخَالَ رَفِيقًا، فَأَخَذَهَا عَلِيُّ عَلَيْهِ السَّلَامُ وَ أَدْخَلَهَا كَمَا أَمَرَ،

So he^{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.

وَ لَمَّا دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَكَّةَ دَخَلَ صَدَائِدُ قُرَيْشِ الْكَعْبَةَ وَ هُمْ يَطُنُّونَ أَنَّ السَّيْفَ لَا يُرْفَعُ عَنْهُمْ، وَ أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ وَقَفَ قَائِمًا 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 مَأْتَرَةٍ وَ دَمٍ يُدْعَى فَهُوَ تَحْتَ قَدَمَيَّ هَاتَيْنِ إِلَّا سِدَانَةَ الْكَعْبَةِ وَ سَفَايَةَ الْحَاجِّ، فَإِنَّهُمَا مَرْثُودَتَانِ 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 مُحَرَّمَةٌ بِتَحْرِيمِ 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 يُفْطَعُ شَجَرُهَا، وَ لَا يُنْفَرُ صَيْدُهَا، وَ لَا تَحِلُّ لُقَطَتُهَا 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'.

ثُمَّ قَالَ: أَلَا لَيْسَ جِيرَانُ النَّبِيِّ كُنْتُمْ لَقَدْ كَذَبْتُمْ وَ طَرَدْتُمْ وَ أَخْرَجْتُمْ وَ آذَيْتُمْ ثُمَّ مَا رَضِيْتُمْ حَتَّى جِئْتُمُونِي فِي بِلَادِي تُفَاتِلُونِي فَأَذْهَبُوا فَأَنْتُمْ الطَّلَقَاءُ

Then he^{saww} 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 أَمَكَّنَهُ مِنْ رِقَابِهِمْ عَنَوَةً، كَانُوا لَهُ فَيَبَأً فَلِذَلِكَ سُمِّيَ أَهْلُ مَكَّةَ الطُّلُقَاءَ.

So 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.¹²

Breaking the idols

في مجمع البيان قال ابن مسعود: دخل رسول الله صلى الله عليه واله مكة وحول البيت ثلاثمائة وستون صنما فجعل يطعنها 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. So 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]***.¹³

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^{saww}, on the day of the victory (over Makkah) entered the House (Kabah), and around the House were three hundred and sixty idols. So he^{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 came and the Falsehood vanished, surely the falsehood would always vanish’ [17:81]***.¹⁴

وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَكَّةَ أَبِي أَنْ يَدْخُلَ الْبَيْتَ وَ فِيهِ الْأَلِهَةُ، فَأَمَرَ بِهَا فَأُخْرِجَتْ صُورُهُ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ وَ فِي أَيْدِيهِمَا الْأَزْلَامُ. فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: قَاتَلَهُمُ اللَّهُ أَمَا وَ اللَّهُ لَقَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَفْسِمَا بِهَا قَطُّ.

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

¹³ Tafseer Noor Al Saqalayn – CH 34 H 95

¹⁴ Tafseer Noor Al Saqalayn – CH 110 H 13

And from Ibn Abbas who said,

'When Rasool-Allah^{saww} proceeded to Makkah, refused to entered the House (Kabah), and in it there were gods (idols). So he^{saww} ordered and they brought out images of Ibrahim^{as} and Ismail^{as}, and in their^{as} hands were arrows, so he^{saww} said: 'May Allah^{azwj} Kill (Curse) them! But, by Allah^{azwj}! They had known that they^{as} did not divine with these (arrows) at all!'.¹⁵

¹⁵ H 14 – تفسير نور الثقلين، ج5، ص: 697