

Conquest of Mecca

Shaykh Mufeed, Shaykh Tabarsi and Ibn Shahr Ashob etc. have narrated that the important event of the conquest of Mecca occurred in the month of Ramadan, in the eight year of Hijrat. The majority of writers declare that the conquest was achieved on the thirteenth of the aforesaid month, but some maintain that it was on the twentieth. The cause of renewed hostilities with the Quraish was that at Hudaibiyah, the Prophet concluded a truce with the Quraish and took under his protection the tribe of Khaza, while Kananah tribe leagued with Meccan chiefs.

Two years after the treaty, as a certain wretch of the latter tribe was satiring the Prophet, a man of Khaza rebuked him for it, and threatened, if he repeated the offence, to break his jaws. The other, not intimidated, chanted again his abusive ode, on which the man of Khaza struck him a violent blow on the face. Both parties calling their respective tribes to their assistance, a furious conflict ensued, in which the Kananah, being the weaker, were driven into Kaaba and many of their party slain.

The Quraish aided this tribe with animals and arms, and the Khaza dispatched Amr bin Salim to the Prophet to inform him what had occurred and call on him for help. The man in recounting the state of affairs chanted a number of odes, when the Prophet said to him, "Enough!" He then went to the house of his wife, Maimoona and called for water to perform ablutions, and while thus engaged, said, "I shall not be assisted unless I render assistance."

As he made preparation to march immediately on Mecca, he prayed that the Lord would restrain the spies of the Quraish, that they might enter their country before they were apprised of his movements. Ali bin Ibrahim, Shaykh Tabarsi and Shaykh Mufeed have narrated through many chains that Hatib bin Balta had embraced Islam and migrated to Medina, while his family was in Mecca.

Since the Quraish dreaded Prophet's entry into Mecca they came to Hatib's family and said: "Write to Hatib and ask him if Muhammad intends to enter Mecca." In reply Hatib wrote that the Holy Prophet (S) was planning to attack Mecca and sent it to Mecca through a woman named Safiya and according to another report through a woman named Sara, a freed slave girl of Abu Lahab. She concealed that letter in the folds of her hair.

Jibraeel informed the Prophet about this and he sent Zubair and Imam Ali (a.s.) in pursuit of that woman. When they caught up with her, they asked for the letter and she began to weep and swore having any letter. She was also subjected to a search but the letter was not found. Zubair said: “O Ali, she is swearing and in spite of searching her, the letter is not found. Let us go back to the Prophet and report the matter.”

Amirul Momineen (a.s.) said: “The Messenger of Allah (S) has said that she is having the letter and the Holy Prophet (S) had not lied in saying that he has heard it from Jibraeel and neither has Jibraeel attributed falsehood to the Almighty Allah. Saying this, he pulled out his sword and said: “I will cut off your head if you don’t give the letter.”

She at last gave the letter. Imam Ali (a.s.) brought it to the Prophet, who summoned the Muslims in mosque and all gathered. He mounted the pulpit with the letter and said: “I had prayed to the Almighty Allah to keep our plans concealed from Quraish and one of you tried to inform them about it. So one who has written this letter should own up or divine revelation will expose him. No one stood up and the Prophet repeated his statement.

Now Hatib stood up trembling like a date branch in a sharp wind and he said: “I have written this letter, but neither have I become a hypocrite nor doubt your prophethood.” “Why did you do this?” “Because my family is in Mecca unaccompanied by my tribesmen, so I feared that idolaters would slay them. So I decided to do a good turn to them, so that they may not harm me. And this act was not committed due to doubt in religion.”

Umar said: “O Messenger of Allah (S), allow me to strike off his head.” The Holy Prophet (S) said: “He is from the fighters of Badr, perhaps he will repent and the Almighty Allah will forgive him. Send him out of the Masjid.” People drove him out, beating him and he looked at the Prophet that perhaps he would forgive him. Then the Holy Prophet (S) ordered and he was brought back. Finally he was forgiven and the Holy Prophet (S) sought divine forgiveness on his behalf, saying: “Never repeat it.” The Almighty Allah revealed the following verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ

“O you who believe! do not take My enemy and your enemy for friends: would you offer them love..”¹

Shaykh Tabarsi has narrated from Imam Ja’far Sadiq (a.s.) that when Abu Sufyan, who was then in Shaam, heard that the Quraish had fought the Khaza and broken the truce with the Prophet, he came to Medina and waited on the Prophet, beseeching him to spare the blood of his kindred, and to renew and extend the truce. The Prophet replied, “If you have not yourselves broken the true, I shall still adhere to it.”

Abu Sufyan next applied to Abu Bakr and Umar, and begged them to guarantee the security of Quraish. They replied that no one could do anything without the permission of the Prophet. He then went to his daughter, Umm Habiba, one of the Prophet's wives, and he was about to sit down on the carpet but she drew it away, saying, "The Messenger of Allah (S) has been seated on this carpet, and I will never allow you, an unclean idolater to sit on it."

At this severe repulse, he went to Fatima, the Prophet's daughter, and begged her to heighten her renown by confirming the treaty with Quraish and extending the period of truce. She replied that she would pledge whatever the Prophet did. He finally wished the young Imams, Hasan and Husain should be permitted to guarantee to safety of his tribe, but Fatima replied that they would do nothing without the sanction of their grandfather.

Last of all he applied to Ali, who told him to go himself to the door of the Masjid and proclaim that he, Abu Sufyan, guaranteed the security of the Quraish, and then start for Mecca. On reaching home he reported the rebuffs he had met with, and as a last resort, what he had done at the suggestion of Ali. At this, the Quraish exclaimed, "Ali has fooled you, you have stood security for your own tribe?"

The Prophet constituted Abu Lubabah bin Abdul Manzar governor of Medina, and commenced his march after the afternoon prayers, on Friday the second day of the blessed month of Ramadan, having first summoned the chiefs of the tribes and ordered them to assemble their people and join him at Mecca. It is narrated from Imam Muhammad Baqir (a.s.) that at the commencement of the march, the army observed the fast, but on arriving at Kara Naeem, he ordered the people to eat by day, setting the example himself, and declaring some who will keep the fast, disobedient.

And they and their progeny were named thus till Judgment Day. Imam Muhammad Baqir (a.s.) said: I know their descendants. So the Prophet set out from there and reached till Amraz Zahran. Nearly ten thousand people were with him, four hundred of them were mounted on horses. The Quraish were still ignorant of his advance, and Abu Sufyan, Hakim bin Qiran, Budail bin Waraqa came out of Mecca with the view of procuring intelligence of him.

Previous to this, however, Abbas was permitted by the commander of the guard to wait upon the Prophet at Thinatul Uqab, but his two companions, Abu Sufyan bin Harith and Abdullah bin Umayyah were inhibited by Zain bin Usaid, Abbas saluted him saying, "May my father and mother be your sacrifice! I have brought with me the son of your uncle, and the son of your aunt, both of whom are penitent."

The Prophet replied, "I have no need of them, they have acted dishonorably to me. And said that till I did not create a stream or a golden house, they would not believe in me." Umm Salma interceded likewise for these men, and at last he pardoned them and called him to his presence. Abbas now concluded that if Muhammad entered Mecca in anger and power, all the Quraish would be destroyed.

He then mounted the Prophet's white mule and rode about the country, hoping to find some wood-

carrier or milk-seller and to apprise the Meccans of their danger, that their chiefs might come and wait on the Prophet and induce him to guarantee their security. It was now night, and Abbas found himself near three men, Abu Sufyan bin Harb, Hakim bin Kharam and Budail bin Waraqa, one of whom he recognized by the voice to be Abu Sufyan who was inquiring Budail the cause of numerous fires of which they had just got a view.

One of the men replied that the tribe of Khaza was encamped there. Abu Sufyan said that tribe was too small to have so many fires. Abbas now announced to Abu Sufyan, and told him that the fires were at the camp of the Messenger of Allah (S), who with twelve thousand men was come to take Mecca. "What hope is left?" replied Abu Sufyan. "This," said Abbas, "that you mount behind me and go with me to the Prophet and obtain security for yourself and people."

Abbas relates that the different parties of the army allowed him to pass, on recognizing that he was the Prophet's uncle, but on passing Umar's tent he, seeing Abu Sufyan ran out exclaiming Alhamdulillah! You have now fallen into our hands; and proceeded hastily to the Prophet's tent, saying Abu Sufyan is brought here without pledged protection, give me permission to cut off his head.

Umar was always blamed for offering to kill chained and helpless prisoners but at sight of an enemy in the field of battle, he turned his back and fled. Abbas then informed the Prophet that he has given personal security to Abu Sufyan, and brought him there. "Let him enter," said the Prophet. He then approached and stood in the presence of the Prophet with the appearance of extreme abasement.

The Prophet said to him, "Have you yet found time to testify to the unity of God and my Prophethood?" "My father and mother be your sacrifice!" responded the humble chief; "how great is your clemency! if there had been another god besides God, he would have heard our cries at Badr and Uhud; but with respect to your prophethood, I have still doubt." Abbas exclaimed, "Repeat the creed, or I will instantly cut off your head."

Abu Sufyan complied, with a trembling stammering voice, forced by necessity, and according to Qutub Rawandi then went to lodge in Abbas's camp where he heartily regretted the course he had taken, and thought that he might have taken on the Arab tribes and put the Prophet to fight. The Prophet knowing the train of his thoughts through the miracle of prophethood, shouted to him that if he had taken that way he would after all have been conquered.

The next morning, when Bilal pronounced the Azan, Abu Sufyan inquired what it meant. Abbas told him that it was the summons to prayers, and directed him to rise and perform ablutions, the mode of which Abbas taught him. They then waited on the Prophet, who was still engaged at his ablutions, and the Muslims were holding their hands to catch the water that fell from his hands, applying every drop they caught to their faces.

Abu Sufyan observed, "I never saw the emperors of Non-Arab and Rum treated with such veneration." He then asked permission to go and put the Quraish in fear, and called them to Allah and the Prophet.

The Prophet told him to go, and promised that all who would repeat the creed should be safe; with all who made no opposition, and all who sat down by the Kaaba's without arms. Abbas observed that Abu Sufyan was a man who loved distinction, and wished some favor to be conferred on himself.

The Prophet added whoever enters Abu Sufyan's house is safe and whoever remains in his own house and closes the door is safe. After Abu Sufyan had left the Prophet's camp, Abbas said to the Prophet that Abu Sufyan was a man full of stratagems, and as he saw that the Muslims were scattered about, he might plot against them. Abbas was hereupon ordered to pursue and detain him at the entrance of the defile till the army of Allah should march out in his presence.

On being overtaken Abu Sufyan said, "Do you practice deception on me?" "No," replied Abbas, "but wait till you have seen the army." When Khalid bin Walid appeared with his division, Abu Sufyan thought it must be the main body with the Prophet himself, and so he thought at the appearance of each successive division till at last came the great standard of Muhajireen and Ansaris, borne by Saad bin Ubadah, an Ansari.

These men were immersed in iron and nothing of them was visible but their eyes. "Your nephew has become a great king," exclaimed Abu Sufyan. "He is not a king, but a Prophet," returned Abbas, to which the other through fear assented. Saad approached Abu Sufyan, he accosted him in a threatening manner, and told his men they would that day avenge the blood of their slain.

Abu Sufyan in alarm rushed through the ranks till he came to the Prophet, had kissing his blessed stirrups, reported what Saad has said. The Prophet replied that no violence should be offered to any that submitted peaceably, and ordered Ali to advance and take Saad's banner and calmly and quietly entered Mecca, which entrance he made with the happiest fortune.

On that day, Hakim bin Kharam, Budail bin Waraqa and Jubair bin Motam embraced Islam. Abu Sufyan, on being dismissed to announce the approach of the Muslims, ran his horse with all speed, and entered Mecca by the lower road, as the dust of the victorious army was rising above the surrounding mountains.

The Quraish who had not the least apprehension of his danger, asked him the news. He replied, "Muhammad is at hand with an innumerable army; run into your house and whoever enters my house is safe." When Hind, that cursed woman, heard this news from her husband, she tried to prevent the people from retiring, and endeavored to make them take up arms and fight the Muslims.

"Kill this base old fellow," cried she; "God curse him! What a bad news-bringer he is." "Woe to you," retorted Abu Sufyan, "I have seen a power before which the emperors of Rum and Non-Arab and the Kings of Kinda and Himyar will soon become Muslims: be still; truth has triumphed and calamity is near.

The Prophet had given orders that in entering Mecca none but those found in arms to oppose him should be slain, and two women that had chanted satires against him. Like Muqis bin Saba, Abdullah bin Sadda bin Abi Sarah, Abdullah bin Hanzal and two female singers. He commanded that these

proscribed persons should be killed, though found clinging to the curtains of Kaaba.

Saeed bin Harith and Ammar bin Yasir found Ibn Hanzal clinging to the curtains of Kaaba and they proceeded to kill him and Saeed killed him first. Muqis was killed in the bazar. Amirul Momineen (a.s.) killed one of the women and another one ran away. Hawarith bin Nufail bin Kaab was also slain by Imam Ali (a.s.). Ali (a.s.) came to know that his sister, Umm Hani has given refuge to a group of Bani Makhzum including Harith bin Hisham and Qays bin Saib.

He armed himself and came to her place and asked her to send out all she had given refuge to. They began to tremble. Umm Hani came out but did not recognize him through the armor and she said: "O man, I am the cousin of the Holy Prophet (S) and sister of Ali Ibn Abi Talib (a.s.). go back from here." Imam Ali (a.s.) said: "Send them out."

Umm Hani said: "By Allah, I will complain about you to the Prophet." Imam Ali (a.s.) removed his helmet and Umm Hani embraced him: "I have sworn that I will complain about you." He said: "Go and fulfill your vow, the Holy Prophet (S) is standing at a certain place." Umm Hani came to him when the Prophet's tent was pitched and he was taking a bath and Lady Fatima (s.a.) was in his service.

He heard her voice and said: "Welcome Umm Hani." She said: "May my parents be sacrificed on you, what all I saw from Ali (a.s.) today." The Messenger of Allah (S) said: "I have given security to whomsoever you have guaranteed." Lady Fatima (s.a.) said: "Umm Hani do you have to complain about Ali who has terrorized the enemies of the Almighty Allah and the Holy Prophet (S)?" Umm Hani said: "May I be sacrificed on you, forgive my mistake."

The Holy Prophet (S) said: "May the Almighty Allah reward well the efforts of Ali (a.s.), because he does not give concession to anyone in the path of God. I have given security to whomsoever Umm Hani has guaranteed, for the sake of the relationship she has with Ali (a.s.)."

Shaykh Tabarsi has narrated through trustworthy chains from Imam Ja'far Sadiq (a.s.) that on entering Mecca, the Prophet asked for the keys of Kaaba, and learning it was with Shaibah's mother, sent him for it. She at first refused to delivered it, but on being threatened with death, gave it up, and the Prophet, calling Umar to rebuke him for having formally doubted his word in reference to the conquest just achieved, opened the Kaaba and returned the keys to Shaibah, with whose descendants it still remains. From Shaibah's posterity, Mahdi, will recover the keys, cut off and hang their hands on the Kaaba, and proclaim them thieves of that sacred place.

Kulaini has narrated through correct chains from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) found three hundred and sixty idols in the chamber of Prophet Ismail. Each idol the Prophet hit with his staff saying:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

“The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).”²

The idol used to fall head down and the Meccans used to remark that we have not seen a magician more expert than Muhammad.

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) stood on Mount Safa and announced: “O sons, of Hashim, sons of Abdul Muttalib, I am the Messenger of the Almighty Allah to you. You should say that Muhammad is from us and you can do whatever you like.

By Allah, among you or others, my friend is only one who is pious. It shouldn't be that on Judgment Day you should come loaded with the dust of the world and that others carry the rewards of the Hereafter. I have completed the argument between you and me. I will be responsible for my deeds and you will be responsible for your deeds. I will not be held accountable for your deeds.

Kulaini and Ali bin Ibrahim have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that on the day of the conquest, the Prophet sat in the Masjid and received the fealty of the men of the city, by the form of shaking hands till the time of Noon prayer, and the allegiance of the women. The Almighty Allah then revealed this verse:

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّ فِي مَعْرُوفٍ ۖ فَبَايِعْنَهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“O Prophet! when believing women come to you giving you a pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged of themselves, and will not disobey you in what is good, accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.”³

When the Holy Prophet (S) recited these verses, Hind said: “We reared the children and you killed them.” Umm Hakim binte Harith bin Hasham, wife of Akrama, son of Abu Jahl inquired what those good commands were in which we should not oppose you. He answered, “When calamities come upon you, do not strike your faces, nor scratch them with your nails, nor pluck out hairs, nor rend the covering of your breasts, nor put on black clothes, nor utter loud lamentations.”

The women inquired in what mode their pledges should be exchanged. The Prophet replied, “I will not extend my hand to that of a woman: bring a vessel of water.” He then put his blessed hand into the water, and taking it out, ordered the women to put their hands into the water, saying, “This is the form of

pledge with you.” Imam (a.s.) said: “The Holy Prophet (S) was purer than that he should have touched the hands of stranger women.”

Shaykh Tabarsi has narrated that this allegiance with the women took place at Mount Safa. The cursed woman, Hind, who chewed Hamza’s liver at Uhud, had veiled her face and mingled with the other women, being afraid of the Prophet. When he enjoined them to associate nothing with Allah, Hind observed, “You are exacting a condition of us, which you did not of the men.” On commanding them not to steal, she said, “Abu Sufyan is a miser; I have taken some of his property, and do not know whether he will declare it lawful or not.”

Abu Sufyan, her husband, replied that whatever she had taken or might afterwards take was lawful. At this Prophet, recognizing the woman, smiled, and asked if she were not Hind, the daughter of Atba. “Yes,” she replied: “Pardon what is past; that God may pardon you.” He then forbid them to commit lewdness. “Will a noble woman do that!” exclaimed Hind, who was noted for that crime. At this Umar laughed, for during the period of Jahiliyya he had been guilty with that very woman, and moreover her son, Muawiyah was the fruit of illicit intercourse. Then the Holy Prophet (S) said: “Do not eliminate your children.”

Hind said: “We reared our children and you killed them.” She remarked thus because her son, Hanzala was killed in the Battle of Badr by Imam Ali (a.s.). The Holy Prophet (S) smiled and said: “Do not make allegations against anyone.” Hind said: “Making false allegations is a dirty deed, you command us good behavior.” When the Messenger of Allah (S) said: “Do not disobey in good deeds,” Hind said: “When we are sitting here, it is not hoped that we will disobey you.”

Ibn Shahr Ashob has narrated that on the day of the conquest of Mecca, Uthman bin Abi Talha Abdi locked the door of the Kaaba and climbed to the roof. He was asked to surrender the keys as the Messenger of Allah (S) was asking for them. He said: “If I accepted him as the Messenger of Allah (S), why I would have denied the keys to him?” Amirul Momineen (a.s.) climbed the roof and snatched the keys from him and passed to the Prophet, who opened the door and entered the Kaaba, prayed two rakats prayer. When he came out, Abbas said: “Return the keys to him.” At that juncture, the following verse was revealed:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

“Surely Allah commands you to make over trusts to their owners...”⁴

The Messenger of Allah (S) called Uthman and returned the keys. When he heard that the Almighty Allah had commanded thus, he embraced Islam.

Ayyashi has narrated from Imam Ja’far Sadiq (a.s.) that on the day of the conquest of Mecca, the

Messenger of Allah (S) ordered that the idols of Quraish should be thrown out of the mosque and broken up. An idol of Quraish was placed on Mount Marwah. They prayed to the Prophet to spare it. The Holy Prophet (S) waited for a moment, then ordered them to demolish that also. At that juncture, the following verse was revealed:

وَلَوْلَا أَنْ تَبَتَّنَا لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا

“And had it not been that We had already established you, you would certainly have been near to incline to them a little...”⁵

It is narrated from Imam Hasan Askari (a.s.) that when the Almighty Allah raised up Muhammad (S) in Mecca and he initiated his open invitation stating his arguments and condemned their ancestors for idol-worship, they all became inimical to him and began to misbehave and harass the Prophet in every way. They began to demolish the rooms that Muhammad (S), Imam Ali (a.s.) and their followers had constructed around the Kaaba for religious propagation.

Idolaters did not leave any stone unturned to torture and harass them, which finally compelled him to leave Mecca and go to Medina. While departing from Mecca he addressed the city: Allah knows that I am fond of you. If your inhabitants had not expelled me, I would not have given priority to any other city. Jibraeel came with divine greetings and glad tidings that soon the Almighty Allah will bring him back victorious as mentioned in Qur'an:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ

“Most surely He Who has made the Qur'an binding on you will bring you back to the destination...”⁶

When the Messenger of Allah (S) told his companions about this promise and the people of Mecca also learnt about it, they made fun of him disbelieving that he would ever come back to Mecca. After that the Almighty Allah informed that very soon, He would make him overcome the Meccans and divine law will become supreme there and very soon He would ban their entry into Kaaba, and none will enter except in fear.

So this divine promise was fulfilled and the Holy Prophet (S) conquered Mecca. Itab bin Usaid was appointed as the governor of Mecca. When Meccans came to know about it, they said: “Muhammad is always trespassing on our rights and degrading us. He has now appointed an eighteen-year-old as the governor, in spite of the presence of many senior personalities among us and we are the inhabitants of

holy sanctuary which is the most superior part of land in the world.”

The letter appointing Itab as governor began as follows: “This is a communication of Muhammad, Messenger of Allah to the inhabitants of the Holy House and its neighbors. So to say: Whoever from you has brought faith in Allah and Muhammad, His Messenger and who testifies to his sayings and after Muhammad he loves Ali, his brother and successor and is the best creature, is from us and he will return to us.

And one who opposes one of them, should remain away as he is from the folks of Hell. And the Almighty Allah will not accept any of his deeds even though it might be great, he will remain in divine chastisement forever. Indeed, Muhammad, the Messenger of Allah has appointed Itab bin Usaid as the governor of Mecca and entrusted all official affairs to him.

So that he may control those of you who are wayward and teach the ignorant and work for your welfare and punish one who opposes the divine laws. And I have appointed him as your governor, because I know that he is having more excellence and he loves Muhammad, the Messenger of Allah and Ali the Wali of Allah. So he is our servant and a brother in faith.

Friend of our friends and enemy of our enemies; and he like a shading sky and comfortable earth. The Almighty Allah has given him precedence to you all in his love for Muhammad, Ali and their pure progeny. He is your ruler who will apply the divine law among you. May the Almighty Allah not take away Tafeeq from him like He has imbued his heart with love for Muhammad and Ali. He will not need to write to me asking each and everything.

The Almighty Allah will inspire him with correct decisions. So one of you who obeys him will deserve a good reward from the Almighty Allah and one who opposes him will fall into a severe chastisement. None of you should make his young age a pretext to disobey him, because no one has any excellence due to age.” Itab entered Mecca with this proclamation, which he soon announced in public.

He said: “I am a fiery opponent of the hypocrites among and I am a sincere helper of the believer. I know well who among you harbor hypocrisy. Very soon I would have the prayers announced which all of you should attend. So that I may know who is a true believer and who is absent because of some valid excuse; otherwise I will strike off his neck according to the command of Allah and His Messenger, so that I may clean the holy sanctuary from the dirty presence of the hypocrites.

Know well that truthfulness is honesty and lying is dishonesty and sinfulness is not established in any community expect that the Almighty Allah makes them degraded. Know that your strong ones are weak for me till I do not restore the rights of the weak from them.

And your weak ones are strong for me till I don't take their rights from the disobedient ones. So fear Allah, and make yourselves honored by His obedience and do not degrade your selves in His opposition.” Thus he applied the divine law and exalted the believers and humiliated the hypocrites.

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1. Surah Mumtahina 60:1
 2. Surah Isra 17:81
 3. Surah Mumtahina 60:12
 4. Surah Nisa 4:58
 5. Surah Isra 17:74
 6. Surah Qasas 28:85

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