

SURATULFAT'H (48)

The *Suratulfat'h* is related to the preceding surah thematically in that it brings out what is implicit there — polytheism shall not exist in Abraham's land and polytheism shall be destroyed as implied in its first, eighth, ninth, and thirteenth verses. The seventh verse exhorts the believers to wage a war against polytheism and the thirty-fifth verse assures them that they shall be victorious, if they do not enter into a compromise with them and continue struggling and persevering with the Messenger for the cause of Allah. The next five years had proved it. The Makkan polytheists had, miserably, failed in crushing the Islamic State of Medina. On the contrary, it had gone from strength to strength. In the sixth *Hijra* the Messenger had a dream of performing 'umra and he set out on a pilgrimage with a thousand and four hundred companions. When the cavalcade of the Holy Messenger and his companions reached *Dulhulayfa*, they wore two seamless sheets as a mark of performing 'umra and proceeded to *Hudaybiya* with seventy sacrificial camels. But the *Quraysh* chiefs were bent on not to let them perform 'umra. Finally, a treaty was signed between *Suhayl*, the sone of 'Amr; on behalf of the *Quraysh* and Muḥammed (s.a.w.s.) on behalf of the State of Medina which had the following articles:-

1. Hostilities shall remain suspended for ten years between both the parties. During this period, no party shall engage in overt or covert action against another.
2. During the period of this treaty, if anyone from the *Quraysh* seeks asylum with Muḥammed (s.a.w.s.), he shall return him. But, if anyone from the believers goes back to the *Quraysh*, they shall not return him.
3. Every 'Arab tribe shall be free to ally itself with either of the two parties to join this treaty.
4. The believers shall go back this year. They will come next year to perform 'umra and stay for only three days in Makka with their swords sheathed and without any other weapons. The Makkans shall, during this period, vacate the town to avoid any conflict.

Apparently, the second and the fourth articles were, generally, being considered to be unequal. But the treaty proved to be a blessing in disguise. The Messenger stooped to conquer the entire 'Arabia within a few years. The State of Medina was recognized as a de jure entity. The cessation of hostilities granted it the much needed respite to consolidate and expand itself. The Messenger could, single-mindedly, dedicate himself to the task of instructing the people in Islam and winning more followers. The much hated second article, in fact, turned against the *Quraysh* themselves. While not a single believer went back to the *Quraysh*, as many as seventy converts to Islam escaped from Makka only to gather at a strategic point along the trade route parallel with the Red Sea and harass their caravans. Hence, the *Quraysh* gained nothing from the treaty and the Messenger gained everything from it. It proved to be a master stroke of diplomacy.

The *Suratulfat'h*, therefore, calls this treaty a clear victory in the very first verse for it heralds the fulfilment of his mission along with his total forgiveness, the completion of His grace — Islam, along with the *Quraan*, the guidance of the straight path and, above all, extending His help to the Messenger culminating in his total victory with the approaching fall of Makka without any bloodshed. The Surah mentions twice the armies of the heavens and the Earth belonging to Allah in the fourth and the seventh verses to stress His knowledge, His wisdom, and His might at work in the ratification of the Treaty.

The Surah promises to admit believing men and women, responding to the Messenger, into the Paradise in the fifth verse and threatens to punish all the hypocrites and polytheists in the Hell.

The Surah, then, proceeds to stress the Messenger's position in the Community and the believers' role and their reward from the eighth verse to the tenth verse. The Surah, then, proceeds to criticize the people who, among the dwellers of the desert, had been left behind while going to *Hudaybiya* from the eleventh verse to the seventeenth verse. It exposes their hypocrisy and warns them to be punished, if they persist in it, with the last verse specifying certain exceptions and announcing reward for the obedient and punishment for the disobedient.

From the eighteenth verse to the twenty-first verse, the Surah announces Allah's pleasure for the companions who had sworn fidelity to the Messenger, under a tree, to lay down their lives for *'Uthmaan* who had been sent to the Makkan chiefs to persuade them to let the Messenger and his companions perform *'umra*. But, when it was rumoured that he had been killed, all the companions had, then, sworn fidelity to the Messenger to be revenged on the *Quraysh* for *'Uthmaan*. The eighteenth verse promises the conquest of *Khaybar* and the twenty-first verse hints at the fall of Makka. From the twenty-second verse to the twenty-sixth verse, the Surah proceeds to criticize the Makkan polytheists' fanaticism of Ignorance in not letting the believers perform *'umra*. Allah, then, prevented a conflict. Had there not been believing men and women in Makka, Allah would have allowed the companions to attack Makka and punish polytheists. But He restrained them and infixed His calm in their hearts and made all of them adhere to fearing Him in order to admit them into His Mercy.

The Surah, finally, proceeds, from the twenty-seventh verse to the twenty-ninth verse, to assure the companions that they shall perform *'umra* next year as given in the fourth article of the Treaty because Allah wants them to perform it peacefully without any resistance. The next two verses praise the companions with the Messenger profusely and liken them to a cornfield rich in growth and abundant in produce, the Messenger being the tiller. The Surah further records that their image has, already, been given in the Torah and the *Injeel*.

SURATULFAT'H

In the name of ALLAH, the Most Gracious, the Most Merciful

1. (O Messenger)! We have, indeed, granted you a clear victory (in the form of the Treaty of *Hudaybiya*),
2. So that Allah should forgive any of your faults that have preceded and (any of the faults) that may follow and complete His grace for you and guide you the straight path.
3. And Allah should extend you a powerful help.
4. It is He Who inspired deep calm into the believers' hearts so that they should, further, grow in belief (*eimaan*) along with their (existing) belief and to Allah belong the armies of the heavens and the Earth; and Allah has knowledge, wisdom,
5. So that He should admit believing men and believing women into the gardens under which rivers will be flowing __ they shall abide among them eternally __ and remit their sins off them; and such (an achievement), in Allah's view, is the supreme success
6. And punish hypocritical men and hypocritical women and polytheistic men and polytheistic women, entertaining evil notions about Allah __ upon them may fall a disaster __ and Allah is indignant with them and curses them (deprives them of His mercy) and

سُورَةُ الْفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ
وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ﴿٣﴾

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا
إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُودُ السَّمَوَاتِ
وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾

لِيَدْخُلَ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ
وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ
وَالْمُشْرِكَاتِ الظَّالِمِينَ ۚ بِاللَّهِ ظَنُّ السَّوءِ عَلَيْهِمْ
دَائِرَةُ السَّوءِ ۚ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ
لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾

has prepared the Hell for them and what a bad place of return it is!

7. And to Allah belong the armies of the heavens and the Earth and Allah has might, wisdom.
8. (O Messenger)! We have sent you as a witness and as an announcer of good news and as a warner
9. So that, (O people!), you should believe in Allah and His Messenger and support him and hold him in high regard and declare Him free from imperfections morning and evening.
10. (O Messenger)! Indeed, (those people) who swear fidelity to you, really, swear fidelity to Allah — Allah's hand is on their hands. But he who breaks (violates the oath of fidelity), only, breaks (it) against himself (he shall suffer the evil consequences of breaking it) and he who lives up to what he obligates himself on oath to Allah, (must know that), as a necessary consequence of it, He shall, soon, give him a supreme reward.

SECTION 2

11. Those people who, among the dwellers of the desert, had been left behind, will (come and) say to you, "Our properties and the members of our families kept us preoccupied and hence, seek forgiveness for us." They say from their tongues what is not in their hearts. Say, "Who, then, possesses any power for (in

وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ

وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ

أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ

أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُورَتُهُ أَجْرًا عَظِيمًا ﴿١٠﴾

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا

أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِالسَّيْتِهِمْ

مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ

شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ

بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾

defence of) you against Allah, at all, if He wills to harm you or wills to benefit you? But (the fact is that) Allah is cognizant (aware) of what you have been doing.

12. On the contrary, you had thought that the Messenger and the believers would never return (from Makka) to their families and such (a notion) was adorned to your hearts and you had entertained evil notions and you are a doomed people."

بَلْ ظَنَنْتُمْ أَنْ لَّنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ
إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ
وَوَظَنْتُمْ ظَنَّ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾

13. And hence, We have prepared a flaming fire for the disbelievers who do not believe in Allah and His Messenger.

وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا
أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾

14. And to Allah belongs the sovereignty of the heavens and the Earth; He will forgive whom He wills and punish whom He wills; and Allah is forgiving, merciful

وَلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ يَعْفِرُ لِمَنْ يَشَاءُ
وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا ﴿١٤﴾

15. When you set out towards (Khaybar) to obtain the spoils, those people who had been left behind will say, "Leave us. We will follow you." They intend to change Allah's word (command); say, "You cannot follow us, Allah has, earlier, pronounced such" (a decree after the Messenger's return from Hudaibiya) and hence, they will say, "Rather, you envy us." On the contrary, they do not understand but little.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ
مَغَازِمَ لَّنَا خُدُوهَا ذُرُونَا تَتَّبِعَكُمْ يُرِيدُونَ
أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَّنْ تَتَّبِعُونَا كَذَلِكُمْ
قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا
بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

16. Say to those people who, among the dwellers of the desert, had been left behind, "You shall, soon, be

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدُّوْنَ إِلَىٰ قَوْمِ أُوْلَىٰ
بَأْسٍ شَدِيدٍ تُقْبِلُوهُمْ أَنِ لَا يَسْلُمُوْنَ فَإِن تَطِيعُوا

called upon (to fight) against a people, possessing great martial power — you will (either) fight against them or they will submit themselves: if, then, you obey, Allah shall give you a handsome reward and if you turn away as you had, earlier, turned away (proceeding to Makka with the Messenger), He will inflict a grievous punishment on you.

17. There is neither any objection to a blind man nor any objection to a lame man nor any objection to a man taken ill, (if they do not go to fight) and He shall admit whoever obeys Allah and His Messenger into the gardens under which rivers will be flowing and He shall inflict a grievous punishment on whoever turns away" (rejects the call to fight).

SECTION 3

18. Allah was pleased with the believers when they were swearing fidelity to you under a tree because He knew what was in their hearts and hence, He conferred deep calm on them and rewarded them with a victory (*Khaybar's* fall) close by
19. And abundant spoils which they would obtain and Allah has might, wisdom.
20. Allah, (further), promises you abundant spoils which you shall obtain and hence, He has expedited this (victory in the form of the Treaty of *Hudaybiya*) for you and restrained a people's (the *Quraysh*) hands from you and (He has done it) so that it should be a proof (of His

يُؤْتِكُمْ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ
مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٧﴾

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ
وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يَُعَذِّبْهُ
عَذَابًا أَلِيمًا ﴿١٨﴾

لَقَدْ رَضِيَ اللَّهُ عَنْ
الْمُؤْمِنِينَ إِذْ يَبِيعُونَكَ
تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ
السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٩﴾

وَمَعَانِدَ كَثِيرَةٍ يَأْخُذُوهَا وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا ﴿٢٠﴾

وَعَدَكُمْ اللَّهُ مَعَانِدَ كَثِيرَةٍ تَأْخُذُوهَا فَفَعَّلَ
لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً
لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢١﴾

help) for the believers and He should guide you to the straight path.

21. And (there is) another (victory __ the fall of Makka) __ you are not equal to (have not the ability or resources for) it. Allah has, already, encompassed it. And Allah possesses absolute power and authority over everything.
22. And if (those people) who disbelieve had fought against you (at *Hudaybiya*), they would have taken to flight and then, they would neither have found any friend nor helper.
23. (It is) Allah's practice which has preceded before (since ancient past) and you shall never find any change in Allah's practice.
24. And it is He Who had restrained their hands from you and your hands from them in the inside (in the valley of) Makka after He had given you the upper hand over them; and Allah was watchful of what you were doing.
25. They are (the people) who disbelieve and prevented you from (going to) the Holy Mosque (for *'umra*) while the sacrificial animals remained withheld from reaching their destination (the place of sacrifice in *Minaa*); and if there had not been believing men and believing women whom you did not know that you would trample them down and hence, a stigma would attach you from them without (your) knowledge, (We would have allowed you to attack Makka but

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَذْيَرَ
ثُمَّ لَا يَجِدُونَ وِلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ
وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَنِ
مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ
بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

هُمْ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ
الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ حِمْلَهُ وَلَوْلَا رِجَالُ
مُؤْمِنُونَ وَنِسَاءُ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَؤُوهُمْ
فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ
فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

it was put off) so that Allah should admit whom He willed into His mercy; if they (the believers in Makka) had been separated (from disbelievers), We would have inflicted a grievous punishment on (those people) who disbelieved among them.

26. (Imagine) when (those people) who disbelieved infixed fanaticism — the fanaticism of Ignorance — in their hearts, Allah, then, conferred His calm on His Messenger and on the believers and made them adhere to the gospel truth of guarding themselves against His disobedience and they were the most entitled to it and (most) suited to it; and Allah has the knowledge of everything.

SECTION 4

27. Allah shall, certainly, prove His Messenger's dream to be true factually: you shall enter the Holy Mosque, if Allah wills, peacefully, getting your heads shaved and your hair cut, you shall not fear (anyone's interference): since Allah knows what you do not know, He has, therefore, besides that (before the fulfilment of the dream of performing the 'umra), granted you a victory close by.
28. (It is) He Who has sent His Messenger with the guidance and the true *Deen* (the Islamic way of life) so that He should make it prevail (gain ascendancy) over the *deen* (the un-Islamic way of life) in its entirety; and Allah suffices to be the witness.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ
الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ
وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى
وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ
بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٦﴾

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ
الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ عَامِنِينَ مُحَلِّقِينَ
رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ
فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ
ذَلِكَ فَتْحًا قَرِيبًا ﴿٣٧﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى
وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ
وَكَفَى بِاللَّهِ شَهِيدًا ﴿٣٨﴾

29. Muḥammed (s.a.w.s.) is Allah's Messenger; and (those companions) who are with him are firm against disbelievers, merciful among themselves: you will see them bowing down, prostrating themselves (to Allah in prayer), seeking Allah's bounty and pleasure: their distinguishing mark is on their faces from the effect of prostration (in prayer to Allah) — such is their report in the Torah; and their image in the *Injeel* is (as follows): (they are) like the sowing (of seeds in a field and every seed) puts forth its shoot and then, it strengthens it and then, it thickens and then, it stands erect on its stem, striking the tillers with wonder only to enrage the disbelievers with them (all the beautiful plants): Allah promises forgiveness and a supreme reward to (all those people) who, among them, believe and do good deeds.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ
 رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا
 مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ
 مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ
 فِي الْإِنْجِيلِ كَرَرَجٍ أَخْرَجَ شَطْرَهُ فَتَازَرَهُ
 فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ
 لِيَعْبَثَ بِهِمُ الْكُفَّارُ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا
 الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾