

سُورَةُ الْفَتْحِ

Sūrah al Fatah

(THE VICTORY)

Revealed at Madinah, it has four Sections and twenty nine Āyāt.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Verily We! A victory We have given you, a manifest victory.
2. That He may forgive you of your sins, past and future, and may accomplish the more His favour on you, and may keep you guided on the straight path.
3. And that Allah may help you with a mighty help.
4. He it is Who has sent down tranquillity into the hearts of the believers that they might increase belief to their belief. And Allah's are the hosts of the heavens and the earth, and Allah is ever Knowing, Wise.
5. He has prescribed war in order that He may admit the believing men and women into Gardens, where under rivers flow as abiders therein, and that He may expiate from them their misdeeds. And that is with Allah a mighty achievement.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾

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

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ﴿٣﴾

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

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ
وَكَانَ ذَلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

6. And that He may chastise the hypocritical men and women and the polytheist men and women, and the thinkers of evil thought concerning Allah. To them shall befall the evil turn of fortune, and Allah shall be indignant with them, and shall curse them, and He has prepared for them Hell, an ill destination!

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ
وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظُورَ السَّوَاءِ عَلَيْهِمْ
ذَائِرَةُ السَّوَاءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ
لَهُمْ جَهَنَّمَ وَمَا أُنزِلَتْ مَصِيدًا ﴿٦﴾

7. And Allah's are the legions of the heavens and the earth. And Allah is ever Mighty, Wise.

وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾

8. Verily We! We have sent you as a witness and a bearer of glad tidings and a warner.

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

9. That you (mankind) may believe in Allah and His Messenger, and may assist Him and honour Him, and may hallow Him morning and evening.

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ، وَتُعِزَّزُوهُ وَتُقِرُّوهُ
وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

10. Verily those who swear allegiance to you indeed swear allegiance to Allah; the hand of Allah is over their hands. So whosoever breaks his oath breaks it only to his soul's hurt; and whosoever fulfils his covenant with Allah, him He shall soon give a great wage.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ
أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ، وَمَنْ
أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِنْ تَوْبِهِ أَجْرٌ عَظِيمًا ﴿١٠﴾

Secrets of Revelation

We have given you a victory manifest, that is, the event of Hudaibiyah is the Holy Prophet's ^{SAW} victory. It was in 6th A.H. when he dreamt that he and his Companions ^{RAU} entered the city of Makkah and after taking off Iḥrām, some had their heads shaved off while others trimmed their hair, and he was handed

over key of the K'abah. When the Companions^{RAU} heard his dream, everyone was excited to go along as a Prophets' dream is indeed a revelation. Taking note of the exuberance, the Holy Prophet^{SAW} consented to go. The dream had, however, given no indication of time, but the possibility of its coming true immediately was there though it was realized on the Conquest of Makkah, while the journey to Hudaibiyah was also declared as a victory. Most of the Companions^{RAU} observe that people consider the day when Makkah was taken as the day of Conquest, but they take Hudaibiyah as the day of Conquest of Makkah.

According to many reports the Holy Prophet^{SAW} was escorted by 1400 Companions^{RAU}, who carried only the personal swords. The sacrificial animals also accompanied and the believers got into Ihram at Zul-Halifa, where a beautiful mosque stands today. When the Makkans got the news, they held counsel and decided that if the believers were allowed to perform 'Umrah, it would cause them great embarrassment in the Arab world who will generally think that the Holy Prophet^{SAW} had prevailed. So they raised a force and camped outside the Sacred Precincts to deny the believers an entry. A tribe from Banu Thaqif of Taif also joined in. This force was commanded by Khalid bin Walid, who had not yet converted to Islam. When the Holy Prophet^{SAW} arrived at Hudaibiyah, he deputed a contingent led by Hadhrat 'Ibad bin Bashir^{RAU} to array against the enemy. Meanwhile it was time for Ṣalāt-e-Zuḥar.

Ṣalāt al Khauf

The Holy Prophet^{SAW} led the Ṣalāt while the Makkans looked on. When it was over Khalid bin Walid commented that a good chance to attack had been lost. However, he would now wait for the next Ṣalāt and assault when the believers are all in Sajdah. Right then Allah revealed Ṣalāt al Khauf. The Holy Prophet^{SAW} was now to divide the army into two parts, each offering two Rak'at in turn and a miracle also manifested on the occasion.

The Miracle

The Makkans had already taken control over the available water source. On the believers' side was a well with scant water. The Holy Prophet^{SAW} put his saliva in it and directed his Companions^{RAU} to pierce his arrow in the well, which swelled up to facilitate replenishment with bare hands.

Now the negotiations began. The Makkan delegation headed by Badil bin Warqā, who later converted to Islam, informed the Holy Prophet^{SAW} that the Quraish would not allow him and his Companions^{RAU} to enter Makkah. His return would, therefore, avert the battle. He, in turn, told him that they had not come with the intention of fighting but only to perform 'Umrah. But if they

were denied an entry into the Sacred Precincts they would certainly fight to avail their common right. Since the Quraish already stand weakened by battles, they might enter into a truce with the believers and leave them to the Arabs to reckon with. Their ends would be automatically served if they are overcome. On the contrary, the Quraish would get some respite for reinforcing themselves. They could then decide whether to embrace Islam or to fight the believers.

Badīl bin Warqā returned but nobody was ready to listen to the proposal he had brought along save the chief of Banu Thaqif 'Arwa bin Mas'ud Thaqfi, who approved of it. The Quraish deputed him as their negotiator and he pleaded to the Holy Prophet^{-SAW} that it would not be proper if the Quraish are destroyed at his hands, being his own nation. There was a sporadic exchange of hot words between him and the Companions^{-RAU} yet he observed the environment very closely. He noticed that when the Holy Prophet^{-SAW} spat his Companions^{-RAU} leapt to take it on their hands and rubbed it on their faces. When he performed ablution, they would not let the water fall on the ground and would wipe their faces with it. And when he spoke there was a pin drop silence. When 'Arwa Thaqfi returned to inform the Quraish that he had visited the Courts of Roman and African Emperors, but never before did he see such respect and devotion as the Companions^{-RAU} displayed for the Holy Prophet^{-SAW}. They were in Iḥrām having sacrificial animals with them so they should be allowed to perform 'Umrah, he recommended. But the Quraish refused and 'Arwāḥ went his own way, disassociating himself from them.

The diplomatic efforts continued one way or the other. Finally the Holy Prophet^{-SAW} sent Hadhrat 'Uthman^{-RAU} to Makkah to parley with the chieftains of Quraish, and to reassure those believers who had been unable to migrate to Madinah for reasons beyond control. As he reached the enemy camp Aman bin Sa'eed from Banu Sa'eed, later converted to Islam, escorted him to Makkah under his protection. Hadhrat 'Uthman^{-RAU} met all the chieftains one by one and explained the Holy Prophet's^{-SAW} proposal. He also met and reassured the believers and stayed in Makkah for three nights. The Quraish permitted him Ṭawāf of the K'abah, but he declined that when the Holy Prophet^{-SAW} was being denied 'Umrah, how could he avail the offer.

Meanwhile the Quraish deputed seventy fighters to ambush the believers, but they were captured by the Companions^{-RAU}. The Makkans detained Hadhrat 'Uthman^{-RAU} and a few believers who had managed to stealthily enter Makkah. Soon, a rumour spread that Hadhrat Uthman^{-RAU} had been martyred. The Holy Prophet^{-SAW} gathered his Companions^{-RAU} and took a *ba'it* (oath) on death; that they would fight to the finish and even if a single believer survived, he would

not surrender. He also included Hadhrat 'Uthman^{-RAU} in this oath by placing his own hand in his other hand, denoting *ba'it* by him.

Scared, the Makkans counselled to find a way whereby the Holy Prophet^{-SAW} may return and the Quraish could save face. They offered the believers to come for 'Umrah next year and stay in Makkah for three days through Suhail bin 'Amar. The Holy Prophet^{-SAW} accepted it after a detailed discourse. A formal pact was to be scribed and the Holy Prophet^{-SAW} told Hadhrat 'Ali^{-RAU} to commence: "In the Name of Allah, the Most Gracious, the Most Merciful". Suhail objected that they were not familiar with this and that the traditional words: "In Your Name O' Rabb" be written instead. He agreed and asked Hadhrat 'Ali^{-RAU} to write that the pact was being entered into by Muhammad^{-SAW}, Allah's Messenger. Suhail own suggested that Muhammad bin 'Abdullah be written, for had they accepted him as Allah's Messenger, there would be no conflict. So the Holy Prophet^{-SAW} bid Hadhrat 'Ali to do so who strongly protested that he could not possibly carry out this deletion. Two men from the Anṣār also held his hand against doing so.

Another Miracle Manifested

The Holy Prophet^{-SAW} did not know how to read and write, yet he got hold of the paper and scribed in Arabic: "This is a pact between Muhammad bin 'Abdullah and Suhail bin 'Amar. There will be no war between us for ten years. It will be peace and none will invade one another." Other terms were then spelled out. The Holy Prophet^{-SAW} was asked to return and come back the following year for 'Umrah. It was further resolved that if anyone from the infidels migrated to the believers without permission from his master, he would be returned even if he had embraced Islam. But if a Muslim came to the Makkans, he would not be extradited. Moreover, the Arabs other than Makkans were free to join in the truce on either side.

Outwardly the terms of truce were as if accepted under duress. The Companions^{-RAU} were deeply depressed, especially Hadhrat 'Umar^{-RAU}, who wondered why the dream of Allah's Prophet^{-SAW} had not been fulfilled? The Holy Prophet^{-SAW} assured him that it would undoubtedly come true, for after all he had not prescribed any particular time for its fulfilment. And that Allah would not let him down, as it was His Command that he had executed.

The Holy Prophet's^{-SAW} Compliance with the Pact

In the meantime Abu Jandal^{-RAU}, son of Suhail bin 'Amar, who had converted to Islam and had been a captive in his father's house where he was tortured, escaped and joined the believers. The Holy Prophet^{-SAW} comforted him that Allah would soon make it easier for him as well as the other Muslims, so he

should be patient and was promptly repatriated to the Makkans. This Truce was also signed by Ḥadrāt Abū Bakr Ṣiddīq, 'Umar, 'Abdur Reḥmān bin 'Auf, 'Abdullah bin Suhail bin 'Umar, S'ad bin Abi Waqās, Muḥammad bin Musalima and 'Ali^{RAU}. The Holy Prophet^{SAW} shaved off his head, offered the sacrifice and opened his Iḥrām, followed by the Companions^{RAU}. They all set off to Madinah and their food supplies ran out enroute.

Yet Another Miracle

They halted at 'Asfān and the Holy Prophet^{SAW} had a piece of cloth spread out and invited the Companions^{RAU} to lay out any leftover food on it. He then raised his hands in prayer and told everyone to eat. The entire legion ate to their fill and also refilled their containers, yet the quantity of the food remained the same. It was on this return journey that Sūrah Fataḥ was revealed at Kara Ghamim highlighting that the Ḥudaibiyah Truce was indeed very auspicious. The Holy Prophet^{SAW} now went all out to subdue the Jews of Khyber, acquired booty with best weaponry and shattered the might of infidelity. He also sent letters to Kings inviting them to embrace Islam. The believers got the opportunity to propagate Din in peace and within two years a large number converted to Islam.

The Quraish, however, violated the Truce which is widely known and is not being recapitulated for fear of protraction. This indeed paved the way for the Conquest of Makkah whence an army of ten thousand accompanied the Holy Prophet^{SAW}. The Makkans could not even imagine fighting such a powerful force, and thus the prophecy by this Ayah 'We have given you a victory manifest' was fulfilled. The taxing moments of trial with reference to the Holy Prophet^{SAW} became a source of forgiveness for all lapses of the believers. Prophets^{AS} in any case are innocent, yet even if they omit something desirable, Allah at times refers to it as an error because of their exalted status. It is in the same context that forgiveness is being announced here. And because of the Holy Prophet^{SAW}, this reward was conferred on the believers too.

Ultimate Blessing is the Establishment of Islamic State

And Allah wills to perfect His blessings unto the Holy Prophet^{SAW}, who already enjoys Prophethood and Messengership. Now was the time that a stable and strong Islamic State is established under him wherein he as well as Islam is held in the highest esteem. Of course, it is Allah Who sent peace and tranquillity to enhance the levels of the believers faith so that they are steadfast on their Prophet's^{SAW} obedience. When they were ordered to fight and summoned for a *ba'it* on death, they readily complied, thus augmenting their faith. Otherwise, had Allah aimed only at destroying the Makkans He could

have inflicted any calamity on them, as the entire legions of heavens and the earth are in **His** control. But **He** chose to bless them, for **He** is All Knowing and Absolute in Wisdom. It was because of it that the infidels suffered losses while the portals of Jannah were opened up for the believing men and women, wherein they shall abide, a grand success indeed. The polytheist and the hypocrite men and women who nurture evil thoughts about **Allah** are deprived of **His** Mercy and an inferno awaits them in Hell, indeed a morbid place.

‘O’ Prophet^{SAW}! You have been sent as a witness; which means that **Allah** shall accept only that action to which you testify as done in compliance with your instructions. You also forewarn people that the good shall be rewarded with good and evil with evil. Your presence amongst them is a Divine reward as it is because of you that the blessing of faith is dissipated.

O People! Believe in **Allah** and in **His** Messenger, which is the very foundation of faith. And if someone claims to believe in **Allah** but not in **His** Prophet^{SAW}, he refutes the words of **Allah**, which is disbelief. The believers must remain at the beck and call of the Holy Prophet^{SAW} and thus display total devotion to **Allah**, as service and obedience to him is indeed the acknowledgement of **His** Magnificence.

The Capacity for Zikr

And the believers must constantly remember **Allah** and hymn **His** Praises. The Qurānic mode of expression here calls for firm faith together with readiness to serve the Holy Prophet^{SAW} with one’s life and wealth. His deep devotion enhances the capacity to remember and praise **Allah**.

B’ait-e-Ridhwān

Taking *b’ait* with the Holy Prophet^{SAW} at Hudaibiyah under the tree is like taking *b’ait* with **Allah**. **His** Hand over their hands, as clarified earlier refers to the end results. It means **His** nearness, **His** constant succour, **His** guidance and **His** Pleasure. That is why this pledge has been named as *B’ait -e-Ridhwān*.

B’ait is a pledge of co-operation and conformity, for which one gives his hand in the hands of the one with whom he takes it. This practice is backed by Sunnah, though not compulsory, and one can take a pledge even without holding hands. However, once *b’ait* is taken it must be honoured. A breach of *b’ait* has serious personal repercussions. In case of a Prophet^{AS} its breach amounts to self-destruction. It is also not advisable to breach the *b’ait* of an Amir or a Shaikh, unless so dictated by Shari’ah. Those who break it on personal conveniences or in arrogance not only ruin themselves spiritually but also face temporal humiliation in the world. And those who honour it are greatly rewarded by **Allah**.

11. Those of the desert Arabs who lagged behind will presently say to you: Our properties and our families kept us occupied, so you ask pardon for us. They say with their tongues what is not in their hearts. Say you: Who can avail you in naught against Allah, if He intended you hurt or intended you benefit? Yea! Allah is ever Aware of what you do.
- سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْنَا يَتَوَلَّوْنَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ مَن يَمْلِكُ لَكُمْ مِن عِندِ اللَّهِ شَيْئًا إِن أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نِعْمًا بَل كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾
12. Yea! You imagined that the Messenger and the believers would never return to their families, and that became bedecked in your hearts, and you bethought an evil thought, and you became a people doomed.
- بَل ظَنَنْتُمْ أَن لَّن يَمُوتَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَتْ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ ظَنًّا الشُّرُوءِ وَكُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾
13. And whoever does not believe in Allah and His Messenger – then verily We have prepared a Blaze for the infidels.
- وَمَن لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾
14. And Allah's is the dominion of the heavens and the earth. He forgives whomsoever He will, and chastises whomsoever He will, and Allah is ever Forgiving, Merciful.
- وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللَّهُ عَفُوًّا رَحِيمًا ﴿١٤﴾
15. Those who lagged behind will, when you march forth to take the spoils presently say: Leave us, we shall follow you. They were to change the word of Allah. Say you: You shall by no means follow us; thus has Allah said before. Then they will say: Aye!
- سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَائِرِنَا خُذُوا زُرُونَا نَتَّبِعْكُمْ بِرِيدِكُمْ أَن يُبَدِّلُوا كَلِمَ اللَّهِ قُل لَّن نَتَّبِعُونَ مَا كَدَّبْنَا قَالِك اللَّهُ مِن قَبْلُ فَيَقُولُونَ بَل نَحْمَدُوكَ إِنَّا كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

You envy us. Aye! Little it is you used to understand.

16. Tell those of the desert Arabs who lagged behind: Surely you shall be summoned to fight against a people endued with exceeding violence, then you will fight them or they will surrender. Then if you obey, **Allah** will give you a goodly wage; but if you turn away, as you turned away before, **He** will chastise you with a painful chastisement.

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدُّ عَوْنٍ إِلَى قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ يُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ فَإِنْ تَطَبَعُوا يُؤْتِكُمْ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

17. No blame there is upon the blind and no blame upon the lame and no blame upon the sick. And whosoever obeys **Allah** and his Messenger he will admit him into Garden whereunder rivers flow; and whosoever turns away, him **He** shall torment with an afflictive torment.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يَؤْتِ بِهِ عَذَابًا أَلِيمًا ﴿١٧﴾

Secrets of Revelation

Those pagan Arabs who were not firm in their faith and harboured enmity within lagged behind when the Holy Prophet^{SAW} set out on the expedition. On his return to Madinah they presented all sorts of excuses for instance, that their families and business kept them occupied and that he may pray for their forgiveness. This pretext was, however, not supported by inner feelings. In fact they had never intended to obey the Holy Prophet^{SAW} from the very outset. He may, therefore, ask them that if **Allah** destroyed their families and business, who would protect them; or could they prevent it?

They must not assume that their pretences could avail them because once the Holy Prophet^{SAW} issues an order there is no option but the compliance. No excuses can be offered without his formal permission, whereas these were utterly false, a fact well known to **Allah** Who revealed their secret motives to

His Prophet^{SAW}. They had assumed that the believers would never return to Madinah and all would be done to death by the Makkans. They had inwardly rejoiced at this assumption out of hypocrisy and were indeed a nation destined to destruction because of their evil thoughts.

Evil Thoughts

Harbouring evil thoughts against a Prophet^{AS} deprives one of his faith. Similarly, maliciousness against an accomplished Shaikh precludes a seeker to benefit from him. May Allah protect us! Those who do not believe in Allah and His Messenger will end up in the mighty inferno Allah has prepared for them in Hell. But the penitent will be forgiven (and there were some among them who were truly so). He is the Sovereign, to Whom belongs the domain of the heavens and the earth. He may forgive and punish at His will. However, His Forgiveness overweighs the punishment as He is indeed Merciful.

Those who had lagged behind on the eve of Hudaibiyah showed willingness to go to Khyber now that they had witnessed Allah's favours unto the believers through His Prophet^{SAW}. Besides the hypocrites, there were some sincere believers who had stayed behind but now wanted to go with the expedition to Khyber, together with some of the hypocrites since blessed with sincerity. This expedition having been foretold of victory, as will be discussed later, they sought the Holy Prophet's^{SAW} permission to accompany him.

Revelation – Non-Recited

The Holy Prophet^{SAW} announced that only those who were with him at Hudaibiyah would go to Khyber. When others sought permission he said: "Do they intend to falsify Allah's verdict" whereas the Qurān nowhere mentions that only those present at Hudaibiyah could go to Khyber. Here, the scholars agree that an authentic Ḥadīth is also a Divine revelation, though it does not form part of the Qurān and is not recited as such. Its denial is infidelity like the denial of the Qurān itself. Those who deny Ḥadīth may ponder over this striking evidence. It also has a lesson for the so-called liberals who refuse to attach much importance to Ḥadīth today.

So the Holy Prophet^{SAW} may tell them that they cannot accompany him now, as Allah's decree has already been pronounced by him. And the declaration of his statement as Allah's Word proves that his word is also a Divine revelation, though it does not form part of the Qurān. The hypocrites will label the believers as jealous lest they shared the booty with them. This is because they have little capacity to grasp the facts. The Holy Prophet^{SAW} may inform them of the impending encounters with the most powerful nations of the world having well equipped and well trained armies. Obviously this infant Islamic

State shall enrage the infidels world over, inevitably leading to Jihād. This came true during the period of the first four righteous Caliphs. Their encounters with Musalima Kazzāb (the impostor) and the expeditions against Roman and the Persian Empires are some of the examples. And they may also be informed that the forthcoming Jihād will be very intense and the enemy will either accept Islam or pledge obedience. So they can prove their loyalty, chivalry and expertise by joining in. In that case they will be amply rewarded. But if they lag behind as before and turn away, Allah will condemn them to an excruciating doom, save the invalids and the handicapped provided their yearning is attended by sincerity. He will admit those who obey Him and His Prophet ^{SAW} into Jannah with rivers flowing beneath, while the renegades will be subjected to tormenting punishment.

Section 3

18. Assuredly well-pleased was Allah with the faithful when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down on them tranquillity, and rewarded them with a victory near at hand.

لَمَّا رَضِيَ اللَّهُ عَنْ

الْمُؤْمِنِينَ إِذْ يَبْعُونَكَ

تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ

السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

19. And abundant spoils that they are taking. And Allah is ever Mighty, Wise.

وَمَغَائِمَ كَثِيرَةً يَأْخُذُوهَا وَكَانَ اللَّهُ

عَزِيزًا حَكِيمًا ﴿١٩﴾

20. Allah has promised you abundant spoils that you shall take, and these He has hastened to you and has restrained the hands of the people from you, that it may be a Sign to the believers, and that He may guide you to a straight path.

وَعَدَّكُمْ اللَّهُ مَغَائِمَ كَثِيرَةً يَأْخُذُوهَا فَعَجَّلَ

لَكُمْ هَذِهِ. وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً

لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾

21. And another victory He promised, over which as yet you have no power, Allah has surely encompassed it, and Allah is ever Potent over everything.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾

22. And had those who disbelieve fought against you, surely they would have turned their backs and then they would have found no patron nor helper.

23. That has been the dispensation of Allah with those who passed away before; and you shall not find any change in the dispensation of Allah.

24. And He it is Who restrained their hands from you and restrained your hands from them, in the vale of Makkah after He had made you victorious over them, and Allah is ever a Beholder of what you do.

25. They were those who disbelieved and debarred you from the Sacred Mosque, and prevented the detained offering, that it should arrive at its goal. And had it not been for the believing men and women you know not and that you might have trampled on them and thus might have been guilty on their account unwittingly. This He did that He might abide with His Mercy whomsoever He will. Had they been distinguished one from another, surely We had chastised those who disbelieved among them with a painful chastisement.

26. When those who disbelieve had put in their hearts a zeal, the goal of paganism then Allah sent down a tranquillity upon His

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَرَ
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 بِطَرْفِ
مَكَّةَ مِنْ بَعْدِ أَنْ أَنْظَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ
بِعَمَلِهِمْ بَصِيرًا ﴿٢٤﴾

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ
الْحَرَامِ وَأَلْهَىٰ قُلُوبَهُمْ أَنْ يَتَّبِعُوا مِلَّةَ اللَّهِ وَلَوْ أَنَّهُ
رَجُلٌ مُؤْمِنٌ مِنْ آلِ بَيْتِهِ يَتْلُو آيَاتِهِ لَأَعْلَمُونَهُمْ أَن تَطَّوُّهُم
فَتَضَيَّبَكُمْ مِنْهُمْ مَعْرَةً يُعْزِرُ عَنْهَا رَبُّكُمْ لِيَدْخُلَ اللَّهُ
فِي رَحْمَتِهِ. مَنْ يَشَأْ لَوَسَّوْنَا الْعَذَابَ الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ اللَّيْمَةَ حِيَّةً
الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ
وَعَلَى الْمُؤْمِنِينَ وَالزَّمَهُمْ كَلِمَةَ الْقَوْمِ

Messenger and the faithful and kept them fixed on the way of piety, and they were worthy of it and meet for it; and Allah is ever the Knower of everything.

وَكَانُوا الْحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ
يَكْفِي شَيْئًا عَلَيْهِمَا ﴿٥٥﴾

Secrets of Revelation

Allah was pleased with those who took *b'ait* at Hudaibiyah under a tree, acknowledging their spirit of sacrifice. This is because He was Aware of their sincerity and as a reward sent down tranquillity upon them.

The Tree of B'ait-e-Ridhwan

It was a shady acacia tree under which the Holy Prophet^{SAW} took *b'ait* on death. Driven by the emotions of sanctity, people later took to offering *Ṣalāt* there. However, Hadrat Sa'eed bin Mussayab^{RIA} disclosed that his parents were among those who had taken the *b'ait* under that tree, but even they could not find it on a subsequent visit. So People seem to be propping on guesswork and this likely idol was ordered to be uprooted by Hadrat 'Umar^{RAU}.

What is Thawāb (Reward)

Again the reality of this word is being described here, like it was done for the participants of Badr. Thawāb in fact is synonymous to Allah's Pleasure, which gives the capacity to constantly persevere on piety in practical life. The righteous scholars agree that all the Companions^{RAU} with the Holy Prophet^{SAW} at Hudaibiyah shall certainly enjoy the Divine Pleasure forever. They were blessed with peace of mind and temporal bounties in the form of victory at Khyber immediately after Hudaibiyah whereby they got large booty, weapons and other goods. This not only augmented their combat power but also dealt a crushing blow to the enemies.

Khyber

Khyber was a province comprising many citadels, valleys, orchards and townships. On return from Hudaibiyah, the Holy Prophet^{SAW} stayed for ten or twenty days in Madinah before leaving for Khyber, on Muḥarram, the 7th A.H. In the following month Khyber was taken. The prophecy of this victory had prompted some to join in as mentioned earlier, but exceptions were only a few. This was because Allah had decreed the victory and the booty as rewards for

the steadfast at Hudaibiyah. He could have given victory over Makkah right away, but deferred it out of His Wisdom.

Allah also promised the believers a number of victories and lots of booty because of their sincere devotion to the Holy Prophet^{SAW} at Hudaibiyah. This included the Conquest of Makkah and subsequent victories over the Romans and the Persians as well as other nations across the globe. Allah restrained the enemy at Khyber, and despite being mighty they could not put up a fight commensurate to their military prowess. At the other end of the valley were the Banu Ghatfān having defence treaty with the Jews of Khyber, yet they failed to show up despite preparations. They were over powered by the fear of an attack on their settlements in their absence. This indeed was a demonstration of Allah's succour witnessed by the believers to facilitate the path of guidance for them.

Promotion in Grades

Being already on the right path, their spiritual grades were raised whereby they attained stations not enjoyed before. Such are the effects of Thawāb in this temporal life. The Conquest of Makkah was beyond the control of the believers but it was not so for Almighty Allah, Potent over everything. Even if there had been a battle at Hudaibiyah the infidels would have been put to flight, finding no helper or supporter as the causes of their defeat existed, (as will be discussed later). This is Allah's Way and He does not alter it. And He is so Absolute that He denied infidels the ability to attack the believers at Hudaibiyah. At the same time He also did not let the believers slay the infidels, which could trigger the war, though they held some of them as prisoners.

The Causes which could lead to the Defeat of Infidels

The first and the foremost cause was infidelity. They were on the wrong track, and falsehood is destined to lose when it encounters the Truth. In other words, if the infidels enjoy superiority today it is because of our neglect in adhering to the Truth. Secondly, they were hindering admission into the Sacred Precincts and had, in the process, prevented the offerings from reaching the appointed place. All these causes would have led to their defeat. But the deferment in the Conquest of Makkah was by His Infinite Wisdom. He knew that defeat at Khyber would shatter the might of the Jews, arch supporters of the Makkans, who had excelled them in hostility towards the believers. And that an assault on Makkah at this stage would jeopardise the safety of many believing men and women who had not been able to migrate for some reason. Any harm to them would not only aggrieve the believers later but would also draw adverse comments from the infidels for not sparing their own people.

Companions^{RAI} not Innocent but Protected

Though such an harm was not a sin being unintentional, yet it would have aggrieved the believers and given the infidels a chance to be sarcastic. Allah protected them against any such killing. The scholars agree that only the Prophets^{AS} are innocent while the Companions^{RAI} enjoy His Protection. A conformity to them makes the accomplished Aulia' eligible for this blessing. The illustrious Shaikh Allah Yar Khan^{RAI} would often recount incidents whereby Allah protected him. And Allah favours whoever He pleases.

Believers' Company may Spare the Non believers from Worldly Doom

It was the presence of Muslims in Makkah that spared the polytheists from Divine punishment. It proves that living with the noble even benefits the infidels and protects them in this world, whereas a believer benefits both here as well as in the Ākhirah. The infidels also qualified for a humiliating punishment because of their stupid spite and conceit. They hindered the path of His Final Prophet^{SAW}, a grave transgression indeed.

The Status of the Companions^{RAI}

Allah testifies that He inspired the Companions^{RAI} to be firm on piety, truth and justice. Ironically, some false sects raise objections about their honesty and credibility. Some quasi intellectuals do not even hesitate to criticise and sit on judgement on their decisions. Such behaviour is nothing but blatant wickedness. The fact is that all of them enjoy grace and Divine protection. Even those who follow them in letter and spirit, that is, the accomplished Aulia' also share this blessing. Any imputation against those present in *B'ait-e-Ridhwān* for instance, Hadhrat 'Uthman^{RAI}, whom the Holy Prophet^{SAW} himself represented in this *b'ait* by placing his one hand over the other, is outrightly absurd. May Allah guide all to the straight path! He is a witness to the fact that the Companions^{RAI} were worthy of the word of Truth and they deserved it, and Allah is well Aware of everything.

Section 4

27. Assuredly did Allah show a true vision to His Messenger in very truth; Allah willing, you shall surely enter the Sacred Mosque, secure, with your head shaven and your hair cropped, and you shall have no fear. He knows what you do not know. So He

لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الْرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ
الْمَسْجِدَ الْحَرَامَ إِذَا شَاءَ اللَّهُ عَامِينَ مُخْلِطِينَ
رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ
فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ
ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

has assigned, besides that, a victory nearby.

28 He it is Who has sent his Messenger with guidance and true faith that He may make it prevail over all faiths, and Allah suffices as Witness.

29 Muhammad is the Messenger of Allah. And those who are with him are stern against the infidels and merciful among themselves. You see them bowing down and doing Sajdah, seeking Grace from Allah and His Goodwill. This mark is on their faces, a trace of Sajūd, such is their description in the Torah. And their description in the Injil: Like a seed that puts forth its shoot and strengthens it, and grows and rises straight upon its stalk delighting the sowers. Such are the early Muslims described that He may enrage the infidels with them. To those among them who believe and work righteous deeds, Allah has promised forgiveness and a splendid wage.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ
وَكَفَى بِاللَّهِ شَهِيدًا ﴿٢٨﴾

تُحَمَّدُ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ
رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا
مِنَ اللَّهِ وَرِضْوَانًا سِيمَاءَهُمْ فِي وُجُوهِهِمْ
مِنْ أَمْرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ
فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ شُطْبُكُهُ فَنَازَرَهُ
فَأَسْتَقْلَطَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ
لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

Secrets of Revelation

What Allah showed to His Prophet ^{SAW} in the dream will come true. The believers, Insha Allah, shall enter the Sacred Precincts and will go round the K'abah in Ṭawāf in peace, without any apprehensions whatever.

Insha Allah (Allah Willing)

In this Āyah, Allah the Omnipotent has added 'Insha Allah' when referring to a future event to educate the believers. So every believer must always say so

when referring to any future affair, by putting his best efforts to accomplish it. It is wrong to relax and expect results because Insha Allah has been invoked. The Qurān prophesies that the believers will have their heads shaven or hair cropped without any fear. So the following year they availed 'Umrah, and a year later Makkah was taken removing all hindrances forever. He could have led the believers to 'Umrah right away, but in His Infinite Wisdom the Jews were to be vanquished first in order to demoralise the infidels and to close the doors of any outside support to them. And He intended to strengthen the believers with the spoils of war at Khyber, and render the victory of Islam a cause of mass conversion to it, adding to the glory of Islam and the Muslims.

Worldly Means

It is clear how in this world of cause and effect Allah emphasises the need to employ visible means. Those who simply sit idle must learn a lesson and exert practically to implement Islam. The Supreme Being raised His Messenger^{-SAW} with True Dīn, directing him to handle every affair of life in the most accurate manner so that Islam prevails over all ungodly religions.

Dominance of Islam is Forever

The True Dīn remains dominant over all ungodly religions for all times to come in two ways: (1) the powerful arguments it puts forth; (2) the political and material means, prerequisite being the uprightness of the believers both in intentions and in actions, as demonstrated by the Companions^{-RAU}. If the infidels enjoy dominance today, it is because of the evil doings, absence of sincerity, and weariness towards Dīn by us. May Allah grant us the sense to get over this callousness!

Allah declares that Muḥammad^{-SAW} is His Messenger; who need not be grieved by refusal of the infidels to scribe this fact on the Treaty, as Allah has made it the cardinal statement of Islam to be repeated for all times to come. A striking sign of his greatness are his Companions^{-RAU}, groomed by him.

Companions^{-RAU} Manifest the Holy Prophet's^{-SAW} Greatness

As a result of the Holy Prophet's^{-SAW} company, their emotions of love and hate were moulded according to Islam, in a manner that they had been extremely caring towards one another and thoroughly invincible for the infidels. In all revolutions of the world, the leaders exploited the emotions of the masses momentarily, such as Hitler, Mao or other stalwarts while the revolution wrought by Allah's Messenger is not an emotional one. It is a conscious and factual change. His true followers are men of the highest order who enjoy complete mastery over their emotions. They know how and where to employ

the feelings of love and hate, and have so disciplined these powers as to display at the right time and place. Praise be to **Allah!**

O' Reader! You will find them conducting all affairs of life with utmost devotion. Obedience to the Holy Prophet ^{-SAW} is a worship by itself, so every moment of their lives is marked with Raku' and Sujūd which means that whether it is worship or Jihād, they are purely in pursuit of Allah's Pleasure and Mercy. Their noble faces are radiant with the light of His nearness and their foreheads glow with His Refulgence, beaming out the light of worships and prostration. This description has been given by Allah in the Torah as well as in the Bible, as if it were a harvest wherein a seed sprouts its shoot first, then strengthens and rises firmly upon its stalk delighting the sower, while the hearts of the infidels and the opponents sing with spite.

Spite Towards the Companions^{-RAU}

Obviously when the preceding Divine Books testified to the veracity and trustworthiness of the Companions^{-RAU}, it became an essential part of the faith of those nations to whom these were revealed. So how can there be any room to harbour doubts over the credibility of the Companions^{-RAU} after the revelation of Qurān? This also shows that it is typical of the infidels to be spiteful towards them. To raise objections and criticise them is, therefore, an act of infidelity. Rūḥ ul M'ānī quotes Imām Mālik^{-RUA} that infidelity of the Shi'ites is established from this Āyah, as they are spiteful towards them. And those who believed in and obeyed the Holy Prophet ^{-SAW} are promised forgiveness and salvation in the Ākhirah, with a mighty recompense. The critics must also ponder over the Divine Promise that even if, by virtue of being human, the Companions^{-RAU} had erred, Allah shall forgive them, a fact amply reinforced by Aḥādīth.