

Surah Al-Fath (48): Brief Explanation

سورة الفتح (48): مختصر تشرح

Dr. Syed Hasanuddin Ahmad

www.learn-islam.org

بِسْمِ اللّٰهِ الرَّحْمٰنِ

Introduction

* Prophet's dream of Umrah was a command of Allah, as Abraham's A dream was:

يا بني إني أرى في المنام أني أذبحك فانظر ماذا ترى (صافات 102)

*Odds were against the journey: 1. Ka'bah was already declared Qiblah; 2. Muslims were not allowed to enter Makkah; 3. Muslims had fought Battle of Ahzab in 05 H; 4. Going to Makkah without arms was full of danger; 5. Going to fight in holy month was not allowed; 6. A lot of tribes refused to go under such circumstances.

*Strategy: 1. Each person took only a sword with him; 2. the Prophet tried to avoid battle with non-believers, changed his route and arrived at Hudaibiyyah; 3. entered into talks with many Makkan delegates to defuse the situation, and to enter Makkah peacefully; 4. took Pledge to fight to death on the news of Usman's murder.

Introduction Continued...

***Treaty of Hudaibiyah**: 1. There will be no fight, and open or secret activity of fight for ten years. 2. Muhammad will return a Makkani asylum seeker, but Makkans will not return any such person. 3. Any Arab tribe can become a party of any side. 4. Muslims to back without Umrah, but can come back next year for Umrah. Makkans will vacate the city for three days. They can not take any Makkani with them to Madinah.

***Effects of Treaty**: 1. Women won the right of consultation. 2. Muslims won political status. 3. Muslims won the rights of Hajj and Umrah. 4. Muslims won ten years of peace that helped da'wah. Number of Muslims increased many-fold. 5. Tribes of Urwah bin Mas'ud and Budail bin Waraqah came out of Makkani coalition. 6. Muslims won or subdued many opposing parties in and around Madinah. 7. Abu Basir's gorilla tactics helped Muslims to win the right of defection from Makkah. 8. Salat ul Khauf was revealed (An-Nisa 4: 102).

Manifest Victory (Verses 1-7)

فَتْحًا مَبِينًا (Please see Introduction).

لِيُغْفَرَ لَكَ اللَّهُ 1. Leaders are addressed to point out the weaknesses of organization. 2. Pardon and forgiveness was for the Prophet (S). 3. Past mistakes in da'wah rectified, and future ones prevented.

يَتِمُّ نِعْمَتَهُ 1. Allah was to reward victory. 2. Muslims were then able to live free of fear and interference. 3. Wisdom (Hikmah) in dealings.

نَصْرًا عَزِيزًا 1. Forgiveness of Allah. 2. Preservation of the dignity of the Prophet (S). 3. Opening up of way to Makkah.

أَنْزَلَ السَّكِينَةَ 1. Calmness against the threat of violence by Makkans. 2. Patience and discipline instead of fear, retreat, reaction, disobedience and disappointment.

Manifest Victory Continued...

ليزدادوا إيمانًا مع إيمانهم With each sign of Allah, the faith of believers is increased or strengthened.

والمؤمنات Those who accompanied the Prophet (S) and who remained at home to take care of children.

ظانين بالله ظن السوء Hypocrites of Madinah and its surroundings thought Muslims would be destroyed by Makkans. They were, in fact, evil-wishers. Evil had taken over them.

لله جنود السماوات والارض 1. Allah can use whatever army he wants to crush the enemies of Islam. 2. Under Allah's command, social, moral and spiritual forces were fighting for Muslims:

إذ جآنتكم جنودٌ فأرسلنا عليهم ريحًا و جنودًا لم تروها (الاحزاب 9)

Rights and Mission of Messenger (S) (Verses 8-10)

شاهدًا 1. The one who witnesses or testifies some thing by words or deeds. 2. The one who uncovers truth.

By words: Existence of One God, messengers and books, angels and Jinn, Heaven and Hell, predestination.

By Deeds: Marriage with Zainab R. Abolition of interest of Abbas R.

Witness on the Day of Judgment: **و جننا بك على هاأولآء شهيدًا (النساء 41)**

مبشرًا The one who gives glad tidings to righteous people,

و بشر المؤمنين بأن لهم من الله فضلًا كبيرًا (الاحزاب 47)

و نذيرًا and warns evil-doers of punishment on the Day of Judgment:

قل إنما انا منذرٌ و ما من إله إلا الله الواحدُ القهارُ (ص65)

Rights Continued...

و لِيَعْلَمُ اللَّهُ مِنْ يَنْصُرُهُ وَ رُسُلَهُ بِالْغَيْبِ (الحديد 25) 1. Help Allah. تعزروه

2. According to some scholars, help the Prophet.

توقروه 1. Honor him 2. According to some scholars, honor the Prophet.

إن الذين يبايعونك 1. Pledge or fealty to fight enemy if the news of Usman's murder was correct. 2. It was a demonstration of moral and material strength. 3. Jews answer to Moses A

فاذهب انت و ربك فقاتلا إنا هاهنا قاعدون (المائدة 24)

يد الله فوق أيديهم The Prophet (S) was taking pledge on behalf of Allah.

و ما رميت إذ رميت و لكن الله رمى (الانفال 17)

This shows Allah's approval of the pledge. It raises the status of the believers to its extreme height. In life or death, the Prophet must be obeyed. Violation of oath is a major sin.

و كان عهدُ الله مسئولا (الاحزاب 15)

Hypocrites (Verses 11-12)

سيقول لك المخلفون من الاعراب Some of the desert tribes such as Ghiffari and Aslam did not go with the Prophet (S) as they were afraid of Makkans power; made excuses afterwards.

قد يعلم الله المعوقين منكم والقائلين لإخوانهم هلمَّ إلينا (الأحزاب 18)

يقولون بألسنتهم ما ليس في قلوبهم Made false excuses

يقولون إنَّ بيوتنا عورةٌ و ما هي بعورةٍ إن يريدون إلا فراراً (الأحزاب 13)

قل فمن يملك لكم من الله شيئاً My prayer will avail nothing as Allah knows

قل من ذا الذي يعصمكم من الله إن أراد بكم سوءاً أو أراد بكم رحمة (الأحزاب 17)

بل ظننتم أن لن ينقلب الرسول You thought the Prophet would not return alive.

و زين ذلك في قلوبكم Being steeped in wickedness, they would have loved that

و إن تصبك مصيبة يقولوا قد أخذنا أمرنا من قبل و يتولّوا و هم فرحون (التوبه 50)

Hypocrisy (Verses 13-17)

للكافرين 1. Who are not sincere to Allah and his Deen. 2. Not willing to endanger their lives and property for their Deen.

ذرونا نَتَّبِعْكُمْ The motive to accompany the Prophet was booty, but Jihad is not for booty. It is striving hard in the path of Allah.

يريدون أن يُبدّلوا كلام الله They wanted to go against the order of Allah which is not mentioned here. An example of secret wahi. Another example:

إِذَا نُوذِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ (الجمعة 9)

بل تحسدوننا They attributed the order of not taking them to Khyber to jealousy in order not to let them share the booty.

قل للمخلفين --- قوم اولى باسٍ شديدٍ If ready to sacrifice, they will be allowed to fight much stronger and disciplined armies of Rome and Persia.

Bait-e-Ridhwan (Verses 18-28)

تقاتلونهم او يسلمون Fight them till they surrender or accept Islam (it happened in the reign of Umar).

لقد رضى الله عن المؤمنين The noun of رضى is رضوان; hence the name of the pledge. The pledge to fight won the pleasure of Allah because they were not fully armed; they were 270 miles away from their base where as the enemy was only 13 miles away from its base.

فعلم ما فى قلوبهم Allah knew the sincerity in their hearts; hence his pleasure. “Those who had pledged under the tree would not go to hell.” (Muslim)

فأنزل السكينة عليهم Allah gave them calmness, tranquility, and satisfaction.

مغانم كثيرة ياخذونها Booty of Khyber was for only those who had pledged.

مغانم كثيرة تاخذونها Gains after Khyber. Rapid spread of Islam.

و كف ايدى الناس عنكم The enemy did not have courage to fight Muslims.

Bait-e-Ridhwan Continued...

آية للمؤمنين. The Sign: Their winning of remarkable position in Arabia.

احاط الله بها Makkah was now doomed to fall under Allah's Plan

سنة الله الذي قد خلت Allah effectively suppresses the elements that deliberately refuse to obey his laws and try to subvert the order in society.

وهو الذي كف أيديهم عنكم There were incidents that could have led to full-fledged fight, but Allah did not let it develop. Allah wanted to save Muslims of Makkah, and those to become Muslims afterwards.

حمية الجاهلية The rejecters tried to stop Muslims from doing Umrah because of their cant and pride, even though Muslims had that right.

لتدخُنَّ المسجد الحرام إن شاء الله Entering Masjid-al Haram depended upon the will of Allah and not on the will of Muslims or rejecters.

Bait-e-Ridhwan Continued...

هو الذى ارسل رسوله بالهدى و دين الحق Strategic postponement of achieving an objective does not mean the mission is abandoned.

ليظهره على الدين كله Deen always remained one. It was diluted by man-made ideas and ritual. The job of the Prophet (S) was to purify it. Truth must be uncovered. All obedience in worldly matters must be under the obedience of Allah

و كفى بالله شهيداً The divine disposition of events and consequent establishment of Islam by the Prophet (S) were themselves evidence of the truth of Islam as the Deen. There is nothing in this world that has not been influenced by it.

The Messenger (S) and his companions (29)

محمد رسول الله Refusal of rejecters to write Muhammad Rasul Allah did not change the fact that he was a messenger of Allah. Allah himself testifies it.

والذين معه Allah awards recognition to Prophet's companions.

“You are the best of all men on the face of the earth.” (Sahiyyain).

أشداء على الكفار They have strong belief, set principles, good character and wisdom. They face rejecters with such qualities. They unceasingly battle against evil. They remain steadfast against rejecters.

أعزة على الكافرين (المائدة 54)

They worship only Allah and not worldly power or authority:

إن الذين قالوا ربنا الله ثم استقاموا فلا خوف عليهم ولا هم يحزنون (الاحقاف 13)

The Messenger (S) ...

رحماء بينهم The companions are soft to each other. They show mercy, love, forgiveness and toleration to each other. They seek out opportunities to help and sympathize with other. Like Muwakhat.

أَذَلَّةٍ عَلَى الْمُؤْمِنِينَ (المائدة 54)

تراهم ركعاً سجدًا --- رضواناً Their humility is before Allah and his Prophet (S). Their worship is not for show:

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا (الفرقان 64)

سيماهم فى وجوههم من أثر السجود Face is outward sign of thought and action. Because of bowing to Allah alone they develop qualities of taqwa, nobility, generosity and good manners. One can visualize these by looking at their faces. One can feel light emitting from their faces:

وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَعَرَفْتَهُمْ بِسِيمَاهُمْ وَ لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ (محمد 30)

The Messenger (S) ...

ذالك مثلهم فى التوراة I will raise up for them a prophet like you from among there brethren; and I will put my words in his mouth, and he shall speak to them all that I command him. (Deuteronomy 18:18)

He said, “The Lord came from Sinai, and dawned from Seir upon us; he shone forth from Mount Paran, he came from the ten thousand of holy ones with flaming fire at his right hand. Yea, he loved his people, all those consecrated to him were in his hand; so they followed in thy steps, receiving direction from thee. (Deuteronomy 33: 2-3)

و مثلهم فى الانجيل But the Counselor, Holy Spirit, whom the Father will send in my name he will teach you all things, and bring to your remembrance all that I have said to you. (John 14: 26)

The Messenger (S) ...

But when the Counselor comes whom I shall send to you from the Father, even the spirit of truth, who proceeds from the Father, he will bear witness to me. (John 15: 26)

Nevertheless I told you the truth; It is to your advantage that I go away, for if I do not go away, the counselor will not come to you; but if I go, I will send him to you (7). ..When the spirit of truth comes, he will guide you into all the truths; for he will not speak on his own authority, but whatever he hears he will speak and he will declare to you the things that are to come (13) (John 16)

كذرع أخرج شطئه فأزره He said, “The kingdom of God is like this. A man scatters seeds on the land; he goes to bed at night and gets up in the morning, and the seed sprouts and grows- how, he does not know. The ground produces a crop by itself, first the blade, then the ear, then full grown corn in the ear; (Mark 4: 26-29)

The Messenger (S) ...

لِيَغِيظَ بِهِمُ الْكُفَّارَ The result of the wonderful growth of Islam in numbers and strength was that its enemies were confounded, and raged furiously within their own minds:

وإذا خلوا أضوا عليكم الأنامل من الغيظ قل موتوا بغيظكم (آل عمران 119)

منهم مغفرةً وأجرًا عظيمًا 1. All of them were given glad tidings of Jannah.

(ayat 4 & 5)

2. Allah had shown his pleasure for all those who had pledged fealty.

(ayat 18)

3. All of them were given calmness and tranquility. (ayat 18 & 26)

The word **منهم** stands for all of them as **من** in the following example:

فاجتنبوا الرجس من الأوثان (الحج 30)

THANK YOU

و آخر دعوانا ان الحمد لله رب العالمين
و الصلوة والسلام على رسوله الكريم
و على سائر المسلمين و المسلمات الأحياء منهم و الاموات

وشكراً جزيلاً