

The *Tafsīr* of *Sūrat Al-Fath* (Chapter - 48)

Which was revealed in Al-Madīnah

The Merit of *Surah Al-Fath*

Imām Aḥmad recorded from ‘Abdullāh bin Mughaffal, who said that Allāh’s Messenger ﷺ recited *Sūrah Al-Fath* on the (day) of the conquest of Makkah, riding on his she-camel. He recited it in a vibrating and pleasant tone. Mu‘āwiyah (a subnarrator) added: “Were I not afraid that the people would crowd around me, I would surely try to imitate and produce his recitation.” Both Al-Bukhārī and Muslim recorded this *Ḥadīth* through Shu‘bah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ بِكُمْ عَلَيْهِ
وَهْدِيكَ وَيُرْطَا مُتَّقِيهِمَا ﴿٢﴾ وَتُصْرَكَ اللَّهُ تَصْرًا عَزِيمًا ﴿٣﴾﴾

﴿1. Verily, We have given you a manifest victory.﴾

﴿2. That Allāh may forgive you your sins of the past and the future, and complete His favor on you, and guide you on the straight path,﴾

﴿3. And that Allāh may help you with strong help.﴾

The Reason behind revealing *Sūrat Al-Fath*

This honorable *Sūrah* was revealed after the Messenger of Allāh ﷺ returned from the area of Al-Ḥudaybiyyah, during the month of *Dhul-Qa’dah*, in the sixth year of Hijrah. This is when the idolators prevented him from reaching *Al-Masjid Al-Harām* to perform the ‘*Umrah* he intended. They stopped the Prophet ﷺ from reaching Makkah at that time, but then were prone to peace negotiations. A peace treaty was conducted

stipulating that the Messenger ﷺ would return this year and then come back for 'Umrah the following year. The Messenger ﷺ agreed. However, some of the Companions disliked these terms, including 'Umar bin Al-Khaṭṭāb, as we will mention in detail, Allāh willing, while explaining this Sūrah. After the Prophet ﷺ slaughtered his sacrificial animals in the area where he was stopped and headed back to Al-Madinah, Allāh the Exalted and Most Honored revealed this Sūrah about what occurred between him and the idolators. Allāh declared the Al-Ḥudaybiyyah peace treaty a manifest victory, because of the benefits peace would carry and the good results that did originate from it. 'Abdullāh bin Mas'ud and other Companions said, "You consider the conquering of Makkah to be *Al-Fath* (the victory), while to us, *Al-Fath* is the treaty conducted at Al-Ḥudaybiyyah." Jābir (bin 'Abdullāh) said, "We only considered *Al-Fath* to be the day of Ḥudaybiyyah!"^[1] Al-Bukhāri recorded that Al-Barā' (bin 'Āzib) said, "You consider *Al-Fath* to be the conquest of Makkah, which was indeed a victory. However, we consider *Al-Fath* to be the pledge of *Ar-Riḍwān* on the Day of Al-Ḥudaybiyyah. Then, we were fourteen hundred with the Messenger of Allāh ﷺ. Al-Ḥudaybiyyah had a well, whose water we consumed, not leaving a drop of water in it. When the news of what happened reached the Messenger of Allāh ﷺ, he came towards us and sat on the edge of the well. Then he asked to be brought a bucket of water and used it for ablution. He next rinsed his mouth, invoked Allāh and poured that water into the well. Soon after, that well provided us, as well as our animals, with sufficient water, in whatever amount of water we wished."^[2]

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭāb said, "We were with the Messenger of Allāh ﷺ on a trip, and I asked him about a matter three times, but he did not answer me. So I said to myself, 'May your mother lose you, O son of Al-Khaṭṭāb! You were stubborn in repeating your question three times to the Messenger of Allāh ﷺ; each time he did not respond to you.' So I mounted my animal, my camel, and went ahead for fear that a part of the Qur'ān might be revealed in

[1] Aṭ-Ṭabari 22:201.

[2] *Fath Al-Bāri* 7:505.

my case. Suddenly, I heard a caller calling, 'O 'Umar!' So, I went to the Messenger ﷺ while fearing that part of the Qur'an was revealed about me. The Prophet ﷺ said,

«نَزَلَ عَلَيَّ الْبَارِحَةَ سُورَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا: ﴿إِنَّا مَغْنَمًا لَكَ قَتْنَا مُبِينًا﴾ ① لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ»

«Last night, a Sūrah was revealed to me that is dearer to me than this life and all that it contains: ﴿Verily, We have given you a manifest victory. That Allāh may forgive you your sins of the past and the future.﴾»^[1]

Al-Bukhārī, At-Tirmidhī and An-Nasā'ī collected this Ḥadīth from several chains of narration through Mālik, may Allāh grant him His mercy.^[2] 'Ali bin Al-Madīnī commented, "This is a good chain of narration consisting of the scholars of Al-Madīnah." Imām Aḥmad recorded that Anas bin Mālik said, "This Āyah was revealed to the Prophet ﷺ,

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾

﴿That Allāh may forgive you your sins of the past and the future,﴾

on his return from Al-Ḥudaybiyyah. The Prophet ﷺ said,

«لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ آيَةٌ أَحَبُّ إِلَيَّ مِمَّا عَلَى الْأَرْضِ»

«Tonight, an Āyah, that is dearer to me than all that the earth carries, was revealed to me.»

The Prophet ﷺ recited the Āyah to them. They said, 'Congratulations, O Allāh's Messenger! Allāh the Exalted and Most Honored has stated what He will do with you. So what will He do with us?' These Āyāt were revealed to the Prophet ﷺ,

﴿يُدْخِلُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿That He may admit the believing men and the believing women to Gardens under which rivers flow...﴾, until,

[1] Aḥmad 1:31.

[2] Faṭḥ Al-Bārī 8:675, Tuḥfat Al-Aḥwadhī 9:167, An-Nasā'ī in Al-Kubrā 6:461.

﴿قَوْرًا عَظِيمًا﴾

﴿...a supreme success.﴾^[1] This *Hadīth* is recorded in the Two *Ṣaḥīḥs*.^[2] Imām Aḥmad recorded that Al-Mughīrah bin Shu'bah said, "The Prophet ﷺ used to pray until both his feet were swollen. He was asked, 'Has not Allāh forgiven you all your sins of the past and of future?' He ﷺ said,

«أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟»

«Should I not be a thankful servant?»^[3] The two collectors of the *Ṣaḥīḥs* collected this *Hadīth*, as well as, the rest of the Group, except Abu Dāwud.^[4]

Allāh's statement,

﴿إِنَّا مَتَّعْنَاكَ أَكْثَرَ نَيْسَارٍ﴾

﴿Verily, We have given you a manifest victory.﴾ means, clear and apparent victory. This *Āyah* is about the treaty at Al-Ḥudaybiyyah, which resulted in great goodness, including people embracing Islām in large crowds and having the chance to meet each other openly. During that time, the believers preached to the idolators and thus beneficial knowledge and faith spread all around. Allāh's statement,

﴿يَغْفِرْ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ﴾

﴿That Allāh may forgive you your sins of the past and the future.﴾

contains one of the special virtues of the Messenger ﷺ, and no one else shares this honor with him. There is not an authentic *Hadīth* that states that any person other than the Messenger ﷺ earned forgiveness for all of his sins of the past and future on account of performing good deeds. This, indeed, is a great honor for the Messenger of Allāh ﷺ, who fulfilled the

[1] Aḥmad 3:197.

[2] *Fath Al-Bāri* 7:516, Muslim 3:1413.

[3] Aḥmad 4:55.

[4] Al-Bukhārī no. 4836, Muslim no. 2819, At-Tirmidhi no. 412, An-Nasā'ī 3:219 and Ibn Mājah no. 1419.

requirements of Allāh's obedience, righteousness and straightness at a level never surpassed by a human being in past generations, nor will it ever be surpassed in the generations to come. Muḥammad ﷺ is the perfect human being and the leader and chief of all mankind in this life and the Hereafter. And since he was, and will always be, the most obedient of Allāh's creation to Him and the most honoring of Allāh's commands and prohibitions, he said when his she-camel insisted on kneeling down,

«حَبَسَهَا حَاسِرُ الْفِيلِ»

«He Who stopped the elephant, has stopped her too.»

The Prophet ﷺ then declared,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي الْيَوْمَ شَيْئًا يُعْظَمُونَ بِهِ حُرْمَاتِ اللَّهِ إِلَّا أَجَبْتُهُمْ إِلَيْهَا»

«By the Name of Him in Whose Hand my soul is, this day, if they ask me anything which will respect the ordinances of Allāh, I will grant it to them.»^[1]

And when the Messenger ﷺ obeyed Allāh and accepted the peace offer from the Quraysh, Allāh the Exalted said to him,

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۚ لِيَفْعَلَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ ۚ وَبِئَرٍ نِعْمَتُهُ عَلَيْكَ﴾

«Verily, We have given you a manifest victory. That Allāh may forgive you your sins of the past and the future, and complete His favor on you,»

in this life and the Hereafter,

﴿وَهَدَيْكَ صِرَاطًا مُسْتَقِيمًا﴾

«and guide you on the straight path,» with the glorious legislation and the straight religion that He ordains on you,

﴿وَنَصْرَكَ اللَّهُ تَعَالَى عَزِيزًا﴾

«And that Allāh may help you with strong help,» due to your obedience of the orders of Allāh, the Exalted and Most Honored;

^[1] Fath Al-Bāri 5:388.

بِسْمِ اللَّهِ

٥١١

سُورَةُ الْفَتْحِ

سُورَةُ الْفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ
وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ سِرَاطًا مُسْتَقِيمًا ﴿٢﴾
وَيُصْرِكَ اللَّهُ نَصْرًا عَظِيمًا ﴿٣﴾ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ
الْمُؤْمِنِينَ لِيَزِيدُوا إِيْمَانًا مَعَ إِيْمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَوَاتِ
وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرُ عَنْهُمْ
سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾ وَيُعَذِّبُ
الْمُتَّفِقِينَ وَالْمُتَّفِقِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ الطَّاغُوتِ
بِاللَّهِ ظَنُّكَ السُّوءَ عَلَيْهِمْ دَائِرَةُ السُّوءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ
وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ
السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾ إِنَّا أَرْسَلْنَاكَ
شَهِيدًا وَبَشِيرًا وَنَذِيرًا ﴿٨﴾ لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ
وَيُعَزِّرُوهُ وَيُوقِرُوهُ وَيُخَيِّرُوهُ بِكْرَةً وَأَصِيلًا ﴿٩﴾

Allāh will elevate your status and give you victory above your enemies. An authentic *Hadīth* states,

«وَمَا زَادَ اللَّهُ عَبْدًا بِغَفْرِ إِلَّا عِزًّا. وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ غَرًّْا وَجَلَّ إِلَّا رَفَعَهُ اللَّهُ تَعَالَى»

«No servant pardons but Allāh grants him honor, and none humbles himself for Allāh except that Allāh the exalted and sublime raises him (in rank).»^[1]

‘Umar bin Al-Khaṭṭāb said, “You will never punish someone who disobeyed Allāh with you better than obeying Allāh the Exalted and Most Honored with him.”

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزِيدُوا إِيْمَانًا مَعَ إِيْمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَوَاتِ
وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١﴾ لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٢﴾ وَيُعَذِّبُ
الْمُتَّفِقِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ الطَّاغُوتِ بِاللَّهِ ظَنُّكَ السُّوءَ عَلَيْهِمْ دَائِرَةُ السُّوءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ
وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٣﴾ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿٤﴾

4. He it is Who sent down As-Sakīnah into the hearts of the believers, that they may grow more in faith along with their faith. And to Allāh belong the armies of the heavens and the

^[1] Muslim 4:2001.

earth, and Allāh is Ever All-Knower, All-Wise.﴾

﴿5. That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever, and He may expiate from them their sins; and that is with Allāh supreme success,﴾

﴿6. And that He may punish the hypocrites men and women, and also the idolators men and women, who think evil thoughts about Allāh, for them is a disgraceful torment. And the anger of Allāh is upon them, and He has cursed them and prepared Hell for them and worst indeed is that destination.﴾

﴿7. And to Allāh belong the armies of the heavens and the earth. And Allāh is Ever All-Powerful, All-Wise.﴾

Allāh sent down the Sakīnah into the Hearts of the Believers

Allāh the Exalted said,

﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ﴾

﴿He it is Who sent down As-Sakīnah﴾, meaning, tranquility. Qatādah commented, "Grace into the hearts of the believers", that is, the Companions, may Allāh be pleased with them, on the Day of Al-Ḥudaybiyyah. The companions were they, who accepted the call of Allāh and His Messenger ﷺ and obeyed the decisions of Allāh and His Messenger ﷺ. When their hearts felt content with acceptance and were at peace, Allāh increased their faith, joining it to the faith they already had. Al-Bukhārī, and other Imāms, relied on this *Āyah* as proof that faith increases and decreases in the hearts. Allāh the Exalted said next that had He willed, He would have inflicted defeat on the disbelievers, Allāh says;

﴿وَلَيْهَ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿And to Allāh belong the armies of the heavens and the earth﴾

and had He willed to send only one angel to them, that angel would have brought destruction to all what they had. However, Allāh the Exalted willed *Jihād* and fighting to be established for, and by, the believers for great wisdom, clear reasons and unequivocal evidences that He had in all this. This is why Allāh the Great said next,

﴿وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

﴿and Allāh is Ever All-Knower, All-Wise.﴾

Allāh the Exalted and Most Honored said,

﴿يَدْخُلُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتُ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾

﴿That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,﴾

We mentioned the *Hadīth* that Anas narrated in which the Companions said, "Congratulations, O Allāh's Messenger! This good news is for you, so what good news do we have?" Allāh the Exalted sent down this *Āyah*,

﴿يَدْخُلُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتُ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾

﴿That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,﴾^[1]

meaning they will remain in Paradise forever,

﴿وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ﴾

﴿and He may expiate from them their sins;﴾ Allāh will not punish them for their errors and mistakes. Rather, He will forgive, absolve and pardon them and cover the errors, grant mercy and appreciate,

﴿وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا﴾

﴿and that is with Allāh supreme success.﴾ Allāh the Exalted said in a similar *Āyah*,

﴿فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾

﴿And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful.﴾ (3:185) Allāh said,

﴿وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظُلْمَ السَّوْءِ﴾

﴿And that He may punish the hypocrites, men and women,

^[1] *Fath Al-Bāri* 7:516.

and also the idolators, men and women, who think evil thoughts about Allāh,﴾

who question the wisdom in Allāh's decisions and think that the Messenger ﷺ and his Companions, may Allāh be pleased with them, might be killed and exterminated. This is why Allāh the Exalted said,

﴿عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ﴾

﴿for them is a disgraceful torment. And the anger of Allāh is upon them, and He has cursed them﴾

He has cast them away from His mercy,

﴿وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾

﴿and prepared Hell for them - and worst indeed is that destination.﴾

Allāh the Exalted and Most Honored asserted His ability to take revenge from the enemies of Islām and all disbelievers and hypocrites,

﴿وَلِلَّهِ جُثُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ غَرِيظًا حَكِيمًا﴾

﴿And to Allāh belong the armies of the heavens and the earth. And Allāh is Ever All-Powerful, All-Wise.﴾

﴿إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿١٨﴾ لِيُؤْمِنُوا بِاللهِ وَرَسُولِهِ. وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ
وَتُسَبِّحُوهُ بُكْرَةً وَأَمْسِلًا ﴿١٩﴾ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ
فَمَن ثَغَرَ فَإِنَّمَا يَنُكِّ عَلَى نَفْسِهِ. وَمَن أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَن يَزِيدْهُ أَجْرًا عَظِيمًا ﴿٢٠﴾﴾

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

﴿9. In order that you (O mankind) may believe in Allāh and His Messenger and that you Tu'azzirūh and Tuwaqqirūh, and Tusabbiḥūh Bukrah and Aṣīlā.﴾

﴿10. Verily, those who give pledge to you, they are giving pledge to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfills what he has the covenants he makes with Allāh, He will bestow on him a great reward.﴾

Qualities of the Messenger of Allāh ﷺ

Allāh the Exalted says to His Prophet, Muḥammad ﷺ,

﴿إِنَّا أَرْسَلْنَاكَ شَهِيدًا﴾

﴿Verily, We have sent you as a witness,﴾ of the creation,

﴿وَمُبَشِّرًا﴾

﴿as a bearer of glad tidings,﴾ to the believers,

﴿وَنَذِيرًا﴾

﴿and as a warner.﴾ to the disbelievers. We explained these meanings in the *Tafsīr* of Sūrat Al-Aḥzāb.^[1] Allāh said,

﴿لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ﴾

﴿In order that you may believe in Allāh and His Messenger,
and that you Tu'azzirūh﴾

or you honor him, according to 'Abdullāh bin 'Abbās and several others,^[2]

﴿وَتُوقِّرُوهُ﴾

﴿and Tuwaqqirūh﴾, where *Tawqir* means, respect, honor and high regard,

﴿وَتُسَبِّحُوهُ﴾

﴿and that you Tusabbihūh﴾, glorify Allāh's praises,

﴿بُكْرًا وَأَمِيلًا﴾

﴿Bukrah and Aṣilā﴾, the early and late part of the day.

The Pledge of Ar-Riḍwān

Allāh the Exalted and Most Honored honors, regards and praises His Messenger ﷺ by saying,

﴿إِنَّ أَلْزَمَ بِبَايَعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ﴾

[1] See volume seven, the *Tafsīr* of Sūrat Al-Aḥzāb (33 : 45 - 46)

[2] Aṭ-Ṭabari 22 : 207.

﴿Verily, those who give pledge to you, they are giving pledge to Allāh.﴾

Allāh the Exalted and Most High said in another Āyah,

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

﴿He who obeys the Messenger, has indeed obeyed Allāh.﴾
(4:80) Allāh said, next,

﴿يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾

﴿The Hand of Allāh is over their hands.﴾ meaning, He is with them, hearing their statements and witnessing their stand, having full knowledge of them inwardly and outwardly. Therefore, Allāh the Exalted was indeed taking the pledge from them through His Messenger ﷺ,

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَلَىٰ عَنْقِهِمُ جَمَاعًا فِي النَّارِ وَالْجَنَّةِ وَالْقُرْآنُ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبِيرُوا إِلَيْهِ بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْقَوْلُ الْمَطْبُوعُ﴾

﴿Verily, Allāh has purchased of the believers their lives and their properties for which theirs shall be the Paradise. They fight in Allāh's cause, so they kill and are killed. It is a promise in truth, binding on Him in the Tawrah and the Injil and the Qur'ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain you have concluded. That is the supreme success.﴾(9:111)

Allāh said,

﴿وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَيَمُوتْ بِهِ أَمْرًا عَظِيمًا﴾

﴿...and whosoever fulfills what the covenants he makes with Allāh, He will bestow on him a great reward.﴾

a generous reward. The pledge mentioned here is the pledge of *Ar-Riqdān* which was pledged under a tree, a *Samurah*, in the area of Al-Ḥudaybiyyah. The number of the Companions who gave their pledge to Allāh's Messenger ﷺ at that time was either 1,300, 1,400 or 1,500. However, 1,400 is the better choice.

Hadīths about the Pledge at Al-Ḥudaybiyyah

Al-Bukhārī recorded that Jābir bin ‘Abdullāh, may Allāh be pleased with him, said, “We numbered one thousand and four hundred on the day of Ḥudaybiyyah.”^[1] Muslim also collected this *Ḥadīth*.^[2]

The Two *Ṣaḥīḥs* recorded that Jābir said; “We numbered one thousand and four hundred at that time. The Messenger ﷺ placed his hand in the water and it started gushing forth from between his fingers until everyone had quenched their thirst.”^[3] This is a short form of the story. Another narration of it mentioned that the Companions became thirsty on the day of Al-Ḥudaybiyyah and the Messenger of Allāh ﷺ gave them an arrow from his quiver. They took the arrow, placed it in the well of Al-Ḥudaybiyyah and the water gushed out until they all satisfied their thirst. Jābir was asked how many of them there were on that day and he said, “We were one thousand and four hundred. And had we been a hundred thousand, that water would still have been sufficient to satisfy us all.”^[4] In another narration collected in the Two *Ṣaḥīḥs*, Jābir bin ‘Abdullāh said that they were one thousand and five hundred at the time.^[5]

Al-Bukhārī recorded that Sa‘īd bin Al-Musayyib was asked by Qatādah, “How many were present for the pledge of *Ar-Ridwān*?” Sa‘īd said, “One thousand and five hundred.” Qatādah posed, “Jābir bin ‘Abdullāh, may Allāh be pleased with them both, said that they were one thousand and four hundred.” Sa‘īd said, “He forgot. He told me that they were one thousand and five hundred.”^[6] However, Al-Bayhaqī commented, “This narration testifies that Jābir used to state that they were one thousand and five hundred, but later on remembered the true number and said that they were one thousand and four hundred.”^[7]

[1] *Fath Al-Bāri* 8:451.

[2] Muslim 3:1484.

[3] *Fath Al-Bāri* 7:505 and Muslim 3:1484.

[4] *Fath Al-Bāri* 7:504.

[5] *Fath Al-Bāri* 7:507 and Muslim 3:1484.

[6] *Fath Al-Bāri* 7:507.

[7] *Dalā’il An-Nubuwwah* 4:97.

The Reason behind conducting the Pledge of *Ar-Riḍwān*

Muḥammad bin Ishāq bin Yasār said in his book on *Sīrah*: "The Messenger of Allāh ﷺ beckoned 'Umar bin Al-Khaṭṭāb in order to send him to Makkah, so that he could inform the chiefs of Quraysh of the Prophet's intent (to perform 'Umrah at Makkah). 'Umar said, 'O Allāh's Messenger! I fear the Quraysh for my being. There are no longer any chiefs from the tribe of Bani 'Adi bin Ka'b remaining in Makkah who would protect me, in addition, the Quraysh know my enmity and harshness against them. However, I could tell you about a man who is mightier than I in Makkah: 'Uthmān bin 'Affān. We should send him to Abu Sufyān and the chiefs of the Quraysh informing them that you did not come to fight them, but to visit this House and to honor its holiness.' 'Uthmān left to Makkah. He met Abān bin Sa'īd bin Al-'Ās upon entering Makkah or just before that. As a result, Abān took 'Uthmān with him and extended his protection to him so he could deliver the message of Allāh's Messenger ﷺ. 'Uthmān indeed went to Abu Sufyān and the chiefs of Quraysh and imparted the Prophet's message that he was sent with. When 'Uthmān finished delivering the Prophet's message to them they said to him, 'If you wish, you can perform *Ṭawāf* around the House.' 'Uthmān replied, 'I would not do that before the Messenger of Allāh ﷺ gets the chance to perform *Ṭawāf* around it.' So the Quraysh kept 'Uthmān waiting in Makkah. However, the Messenger of Allāh ﷺ and the Muslims were told that 'Uthmān had been killed." Ibn Ishāq continued, "I was told by 'Abdullāh bin Abu Bakr that when news of 'Uthmān's death was conveyed to him, the Messenger of Allāh ﷺ said,

«لَا نَبْرُحُ حَتَّى نُنَاجِرَ الْقَوْمَ»

«We will not leave until we fight the people.»^[1]

Ibn Ishāq continued, "The Messenger of Allāh ﷺ called the Muslims to give a pledge of allegiance, resulting in the pledge of *Ar-Riḍwān* being conducted under the tree. Later, people used to say that the Messenger of Allāh ﷺ took the pledge from them to die. However, Jābir bin 'Abdullāh said, The

^[1] Ibn Hishām 3:329-330. This part of the narration is not authentic but its general meaning is found in the upcoming references.

Messenger of Allāh ﷺ did not ask us to give a pledge to die (or be victorious), but that we would not run away (from battle).^[1] The Muslims gave their pledge and none among them held back from giving it, except Al-Jadd bin Qays from the tribe of Bani Salamah. Jābir used to say afterwards, 'By Allāh, it is as if I am looking at him now next to the shoulder of his camel taking refuge behind it, so that the people did not see him.' Soon afterwards, news came to the Messenger of Allāh ﷺ that the story of 'Uthmān's death was not true."^[2]

Al-Bukhāri recorded that Nāfi' said, "People said that 'Abdullāh bin 'Umar embraced Islām before 'Umar, but this is not true. What happened is that on the Day of Ḥudaybiyyah, 'Umar sent 'Abdullāh to bring his horse that he kept with a man from Al-Anṣār, so he could use it to fight. The Messenger of Allāh ﷺ was then taking the pledge from the Muslims under the tree while 'Umar was unaware. So, 'Abdullāh conducted his pledge and fetched the horse and brought it to 'Umar, who was wearing his armor in preparation for battle. 'Abdullāh told 'Umar that the Messenger of Allāh ﷺ was accepting the pledge under the tree. 'Umar proceeded with 'Abdullāh and gave his pledge to the Messenger of Allāh ﷺ. This is why some people thought that 'Abdullāh bin 'Umar embraced Islām before 'Umar, may Allāh be pleased with them both."^[3]

Al-Bukhāri also recorded Ibn 'Umar saying that, the people who were with the Messenger of Allāh ﷺ scattered under the shade of trees. Suddenly, the people gathered around the Prophet ﷺ and 'Umar said, "O 'Abdullāh! Investigate why the people are gathering around Allāh's Messenger." Ibn 'Umar found the people giving their pledge. He gave his pledge, then went back and told 'Umar, who also went and gave his pledge.^[4] In a Ḥadīth collected by Muslim,^[5] Jābir bin 'Abdullāh said, "On the day of Al-Ḥudaybiyyah, we were one thousand and four hundred. We gave the pledge of allegiance to the Prophet while 'Umar was holding the Prophet's hand

[1] See the references for Muslim that follow.

[2] Ibn Hishām 3:329-330.

[3] *Fath Al-Bāri* 7:521.

[4] *Fath Al-Bāri* 7:521.

[5] Muslim 3:1483.

under the tree, which was a *Samurah* (a kind of thorny tree). We gave the pledge to him not to run away (from battle). We did not give the pledge to die.”

Muslim recorded that Ma'qil bin Yasār, may Allāh be pleased with him, said, “On the day of the Tree, while the Prophet ﷺ was taking the pledge from the people, I was holding a branch of that tree away from his head. We were fourteen hundred. We did not give him our pledge to die, but gave the pledge not to run from battle.”^[1]

However, Al-Bukhārī recorded that Salamah bin Al-Akwa', may Allāh be pleased with him, said, “I gave the pledge to the Messenger of Allāh ﷺ under the tree.” Yazīd asked him, “O Abu Maslamah, to what did you pledge at that time?” Salamah said, “To die!”^[2] Al-Bukhārī also collected a *Ḥadīth* from Salamah bin Al-Akwa' that he said, “I gave my pledge to the Messenger of Allāh ﷺ on the day of Ḥudaybiyyah. I stood to the side and the Messenger ﷺ said,

«يَا سَلَمَةُ أَلَا تَبَايَعُ؟»

«Why not give the pledge, O Salamah?» and I said, 'I did.' He ﷺ said,

«أَتَبَلَّ بَيَاْعُ»

«Come and give pledge». I went close to him and gave him my pledge.” Salamah was asked, “What was the pledge that you gave then, O Salamah?” Salamah said, “To die.”^[3] Muslim collected this *Ḥadīth*^[4] as well, while Al-Bukhārī collected from 'Abbād bin Tamīm that the pledge they gave was to die.^[5]

Al-Bayhaqī recorded that Salamah bin Al-Akwa', may Allāh be pleased with him said, “We went to Al-Ḥudaybiyyah with the Messenger of Allāh ﷺ, and we numbered fourteen hundred at that time. We reached the well and found around fifty sheep drinking from it, but its water was barely sufficient for them. The Messenger of Allāh ﷺ sat on its rim, invoked Allāh and spat in the well and its water gushed out. We made our animals drink from it and also drank from it. Next, the

[1] Muslim 3:1485.

[2] *Fath Al-Bāri* 6:136.

[3] *Fath Al-Bāri* 13:211.

[4] Muslim 3:1486.

[5] *Fath Al-Bāri* 6:136.

Messenger of Allāh ﷺ called the people to give the pledge when he was under the tree, and I was among the first to give the pledge to him. The remaining people then started giving the pledge. When about half the people have given the pledge, the Messenger ﷺ said to me,

«بَايِعْنِي يَا سَلَمَةُ»

«Give me the pledge, O Salamah!»

I said, 'O Allāh's Messenger! I have already pledged my pledge in the first group of people.' He ﷺ said,

«وَأَيْضًا»

«Do it again.»

So I pledged my pledge again. He also saw that I was not wearing any armor and gave me some. He went on accepting the pledge from the people. When they were about to finish, he said,

«أَلَا تَبَايِعُ يَا سَلَمَةُ؟»

«Will you not give me your pledge, O Salamah!»

I said, 'O Allāh's Messenger! I have given you the pledge in the beginning and the middle.' He ﷺ said,

«وَأَيْضًا»

«Do it again,»

I gave him my pledge for a third time. The Messenger of Allāh ﷺ asked me,

«يَا سَلَمَةُ أَيْنَ حِجَّتِكَ أَوْ دَرَقَتِكَ الَّتِي أُعْطَيْتَكَ؟»

«Where is the armor that I gave you O Salamah?» I said, 'O Allāh's Messenger! 'Āmir met me and I found that he did not have a shield, so I gave it to him.' The Messenger of Allāh ﷺ laughed and said to me,

«إِنَّكَ كَأَلَدِي قَالَ الْأَوَّلُ اللَّهُمَّ ابْنِي حَبِيبًا هُوَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي»

«You are just like the man of old times who said, 'O Allāh! Give me a dear person who is dearer to me than myself!''»

Then the idolators of Makkah sent a delegation asking for a peace treaty, and we agreed to make peace. I used to work for Talḥah bin 'Ubaydullah, may Allāh be pleased with him, by

providing water for his horse. For taking care of it, Ṭalhah gave me a portion of his food. I had left my family and wealth and migrated to Allāh and His Messenger (so I was poor). After the people of Makkah and us conducted peace and were freely mingling with each other, I went by a tree, removed its thorny branches and rested under its shade. Four of the idolators of Makkah stood close to me and started mentioning the Messenger of Allāh ﷺ in an improper way and I hated being close to them. So, I moved under the shade of another tree. They hanged their weapons and rested under it. Meanwhile, a caller shouted these words from the bottom of the valley, 'O Emigrants! Ibn Zunaym was killed,' so I held my sword and went after the four idolators. They were asleep, so I took possession of their weapons and held them in my hand, saying, 'By He Who has honored the face of Muḥammad ﷺ, if any one of you raises his head, I will strike that which holds his eyes!' I brought them to the Messenger of Allāh ﷺ, while my uncle 'Āmir brought another man, an idolator, whose name was Mikraz, and I and my uncle brought the men to the Messenger of Allāh ﷺ. The number of captured idolators swelled to seventy. The Messenger of Allāh ﷺ looked at them and said,

«دَعُوهُمْ يَكُنْ لَهُمُ بَدْءُ الْفُجُورِ وَنِئَاءُ»

«Let them go, for theirs will be the initiation of hostilities and its burden.»

The Messenger of Allāh ﷺ forgave them and Allāh the Exalted and Most Honored said,

«وَمَنْ أَلَدَى كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ»

«And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.» [48:24]^[1] Muslim collected a narration that is the same or similar.^[2]

The Two Ṣaḥīḥs recorded that Saʿd bin Al-Musayyib said, "My father was among those who gave the pledge to the Messenger of Allāh ﷺ under the tree. He said, 'In the following year, we went for Ḥajj and we could not find the tree.' Therefore, if you

[1] *Dalā'il An-Nubuwwah* 4:138.

[2] Muslim 1807.

know where that tree is, then you have more knowledge!"^[1]

Abu Bakr Al-Ḥumaydi recorded that Jābir said, "When the Messenger of Allāh ﷺ called the people to the pledge, we found a man from our tribe whose name is Al-Jadd bin Qays, hiding under the shoulder of his camel."^[2] Muslim collected this Ḥadīth.^[3] Al-Ḥumaydi also recorded that 'Amr said that he heard Jābir say, "On the day of Ḥudaybiyyah, we were one thousand and four hundred and the Messenger of Allāh ﷺ said to us,

«أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ الْيَوْمَ»

«Today, you are the best people on the earth.»"

Jābir went on saying, "If I still had my sight, I would have shown you the tree."^[4] Sufyān commented that the Companions later on differed over the location of the tree of Al-Ḥudaybiyyah; the Two Ṣaḥīḥs collected this statement from him.^[5] Imām Aḥmad recorded that Jābir said that the Messenger of Allāh ﷺ said,

«لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ»

«None among those who gave the pledge under the tree shall enter Hellfire.»^[6]

'Abdullāh bin Imām Aḥmad recorded that Jābir said that the Messenger of Allāh ﷺ said,

«مَنْ يَصْعَدُ الثَّنِيَّةَ نِيَّةَ الْمُرَارِ فَإِنَّهُ يُحْطَ عَنْهُ مَا حُطَّ عَنْ بَنِي إِسْرَائِيلَ»

«He who ascends Thaniyyah (i.e. a mountainous pass), the Thaniyyah of Al-Murār, will have as much of his sins relieved for him as the sins that were relieved from the Children of Israel.»

The first to ascend that hill were the horsemen of (the Anṣār tribe of) Banu Al-Khazraj, then the Muslims followed suit. The Prophet ﷺ said,

[1] Fath Al-Bāri 7 :512, Muslim 3:1485.

[2] Musnad Al-Ḥumaydi 2 :537.

[3] Muslim 3:1483.

[4] Musnad Al-Ḥumaydi 2 :514, Muslim no. 4811.

[5] Fath Al-Bāri 7 :507, Muslim 3:1484.

[6] Aḥmad 3:350.

«كُلُّكُمْ مَغْفُورٌ لَهُ إِلَّا صَاحِبَ الْجَمَلِ الْأَحْمَرِ»

«All of you will be forgiven, except the owner of the red camel.»

We said to him, "Come, let the Messenger of Allāh ﷺ invoke Allāh to forgive you," but he said, "By Allāh! Finding my lost camel is dearer to me than having your companion invoke Allāh to forgive me." That man was only looking for his lost camel. Muslim collected this *Ḥadīth* from Ubaydullāh (from Jābir).^[1]

Muslim also recorded that Abu Az-Zubayr heard Jābir say, "Umm Mubashshir told me that she heard the Messenger of Allāh ﷺ saying, while he was with Ḥaṣṣah,

«لَا يَدْخُلُ النَّارَ إِنْ شَاءَ اللَّهُ تَعَالَى مِنْ أَصْحَابِ الشَّجَرَةِ الَّذِينَ بَايَعُوا تَحْتَهَا، أَحَدٌ»

«Allāh willing, none of the Companions of the tree, who gave the pledge under it, will ever enter Hellfire.» She said, 'No, O Allāh's Messenger.' The Prophet ﷺ rebuked her but Ḥaṣṣah said,

«وَلَنْ يَنْكَرُ إِلَّا وَارِدَهَا»

«There is not one of you but will pass over it (Hell)» (19:71) but the Prophet ﷺ responded,

«قَدْ قَالَ اللَّهُ تَعَالَى: ﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثَا﴾»

«Allāh the Exalted said next, «Then We shall save those who had Taqwā and We shall leave the wrongdoers therein on their knees.»» (19:71)^[2]

Muslim also narrated that Jābir said, "A slave of Ḥaṭīb bin Abi Balta'ah came to the Messenger ﷺ complaining against Ḥaṭīb and saying, 'O Allāh's Messenger! Ḥaṭīb shall surely enter Hell.' The Messenger of Allāh ﷺ replied,

«كَذَبْتَ لَا يَدْخُلُهَا فَإِنَّهُ قَدْ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ»

«You lie, he shall never enter the Fire; he participated in Badr and Al-Ḥudaybiyyah.»^[3]

This is why Allāh the Exalted said while praising these Companions,

[1] Muslim 4:2144.

[2] Muslim 4:1942.

[3] Muslim 4:1942.

بِسْمِ اللَّهِ

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الْأَنْعَامِ

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ
 فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ. وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ
 اللَّهُ فَمَسْئُوتِيهِ أَجْرًا عَظِيمًا ﴿١١﴾ سَيَقُولُ لَكَ الْمُخَلْفُونَ
 مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ
 بِأَلْسِنَتِهِمْ 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 ﴿١٢﴾ بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى
 أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنًّا السَّوْءِ
 وَكَثُرَتْ قَوْمًا بُورًا ﴿١٣﴾ وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا
 أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٤﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
 يَعْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ عَفُورًا
 رَحِيمًا ﴿١٥﴾ سَيَقُولُ الْمُخَلْفُونَ إِذَا انْطَلَقْتُمْ إِلَى
 مَغَائِرِنَا خُذُوا هَازِلًا وَنَبْتَغِعْكُمْ بُرِيدًا أَنْ تُبْذَلُوا
 كَلِمَ اللَّهِ قُلْ لَنْ تَنْفَعُونَا كَذَلِكَ قَالَكُمُ اللَّهُ مِنْ قَبْلُ
 فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قِيلًا ﴿١٦﴾

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ
 فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ. وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ
 فَمَسْئُوتِيهِ أَجْرًا عَظِيمًا﴾

﴿Verily, those who give pledge to you, they are giving pledge to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfills whatever covenant he has made with Allāh, He will bestow on him a great reward.﴾

Allāh the Exalted and Most Honored said in another Āyah,

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ

إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٧﴾﴾

﴿Indeed, Allāh was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down tranquillity upon them, and He rewarded them with a near victory.﴾ (48:18)

﴿سَيَقُولُ لَكَ الْمُخَلْفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ 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﴾ بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنًّا السَّوْءِ وَكَثُرَتْ قَوْمًا بُورًا ﴿١٢﴾ وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَعْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا ﴿١٤﴾﴾

﴿11. Those of the bedouins who lagged behind will say to you : "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allāh, if He intends you hurt or intends you benefit? Nay, but Allāh is Aware of what you do.﴾

﴿12. Nay, but you thought that the Messenger and the believers would never return to their families, and that was made fair seeming in your hearts, and you did think an evil thought and you became a Būra."﴾

﴿13. And whosoever does not believe in Allāh and His Messenger, then verily, We have prepared for the disbelievers a blazing Fire.﴾

﴿14. And to Allāh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Forgiving, Most Merciful.﴾

The Fabricated Excuse offered by Those Who lagged behind and did not participate in Al-Ḥudaybiyyah; Allāh's Warning for Them

Allāh informs His Messenger ﷺ of the excuses that the bedouins who lagged behind would offer him, those bedouins who preferred to remain in their homes and possessions and did not join the Messenger of Allāh ﷺ. They offered an excuse for lagging behind, as that of being busy – in their homes and with their wealth! They asked the Messenger of Allāh ﷺ to invoke Allāh to forgive them, not because they had faith in the Prophet ﷺ and his invocation, but to show off and pretend. This is why Allāh the Exalted said about them,

﴿يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ أَلْفٍ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا﴾

﴿They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allāh, if He intends you hurt or intends you benefit?"﴾

Allāh says, none can resist what Allāh has decided in your case, all praise and honor belong to Him. Allāh is the Knower of your secrets and what your hearts conceal, even if you

pretend and choose to be hypocritical with us. This is why Allāh the Exalted said,

﴿بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا﴾

«Nay, but Allāh is Ever All-Aware of what you do.» then He said,

﴿بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا﴾

«Nay, but you thought that the Messenger and the believers would never return to their families,»

‘for your lagging behind was not an excusable act or just a sin. Rather, your lagging behind was because of hypocrisy and because you thought that the Muslims would be killed to the extent of extermination, their lives would be extinguished and none of them will ever come back,’

﴿وَلَقَدْ ظَنَنْتُمْ أَنْ لَنْ تَكُونَ الْفَوْزَ وَقَدْ آتَاكُمْ مَا كُنْتُمْ تُرِيدُونَ﴾

«and you did think an evil thought and you became a people Būr»

going for destruction, according to ‘Abdullāh bin ‘Abbās, Mujāhid and several others.^[1] Qatādah explained *Būr* to mean, corrupt^[2] and some said that it is a word used in the Arabic dialect of the area of Oman. Allāh the Exalted then said,

﴿وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ﴾

«And whosoever does not believe in Allāh and His Messenger,»

Allāh states here that whoever does not purify his actions outwardly and inwardly for Allāh’s sake, then Allāh the Exalted will punish him in the Blazing Fire, even if he pretends to show people that he follows the faith, contradicting his true creed. Allāh the Exalted then states that He is the Only Authority, King and Owner Who has full control over the residents of the heavens and earth,

﴿يَتَفَرَّقُ لِمَنْ يَشَاءُ وَالْعَذَابُ مَنْ يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

[1] Aṭ-Ṭabari 22:214.

[2] Aṭ-Ṭabari 22:214.

﴿He forgives whom He wills, and punishes whom He wills.
And Allāh is Forgiving, Most Merciful.﴾

with those who repent, return and submit to Him with humiliation.

﴿سَبِّحُوا لِلْمُحَلَّلِينَ إِذَا أَنْطَلَقْتُمْ إِلَى مَعَانِدٍ لِنَأْخُذُوهَا ذُرُوبًا نَنْفَعُكُمْ يُرِيدُونَ أَنْ
يَسْأَلُوا كَلِمَ اللَّهِ قُلْ لَنْ نَتَّبِعُونَكَ كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ فَسَبُّوهُمْ بَلْ عُصِدْتُمْ بَلْ كَانُوا
لَا يَفْقَهُونَ إِلَّا قَلِيلًا﴾

﴿15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allāh's Words. Say: "You shall not follow us; thus Allāh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.﴾

Allāh characterizes the bedouins who lagged behind the Messenger of Allāh ﷺ during the 'Umrah of Ḥudaybiyyah, saying that when the Prophet ﷺ and his Companions later went on to conquer Khaybar, the bedouins asked them to take them along. They were hoping to collect war booty, having been absent when it was time to fight the enemy and enduring with patience therein. Allāh the Exalted ordered His Messenger ﷺ to refuse to give them permission to accompany him, being a punishment that is similar to their error. Allāh has promised those who were present at Al-Ḥudaybiyyah to earn Khaybar's war spoils alone, not shared in that with the bedouins who lagged behind. Therefore, the legislation that Allāh gave in this regard was joined to the destiny that He decided, occurring just as He decided. Allāh's statement,

﴿يُرِيدُونَ أَنْ يَسْأَلُوا كَلِمَ اللَّهِ﴾

﴿They want to change Allāh's Words﴾, which refers to the promise that Allāh gave those who were present at Al-Ḥudaybiyyah, according to the explanation reported from Mujāhid, Qatādah, Juwaybir and which Ibn Jarīr preferred.^[1] Allāh said,

﴿قُلْ لَنْ نَتَّبِعُونَكَ كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ﴾

﴿Say: "You shall not follow us; thus Allāh has said beforehand."﴾

[1] Aṭ-Ṭabari 22:215.

بِسْمِ اللَّهِ

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الْأَعْرَابِ

قُلِ الْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَاعِدُونِي قَوْمِي إِلَى أَبِي سَلِيمٍ
 نَقِيلُونَهُمْ أَوْ يُسْلِمُونَ فَإِنْ تُطِيعُوا يُؤَيِّدْكُمْ اللَّهُ أَجْرًا حَسَنًا
 وَإِنْ تَنَوتُوا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ۝ لَيْسَ
 عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ
 وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يَدْخُلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ۝ لَقَدْ رَضِيَ اللَّهُ عَنِ
 الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ
 فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ۝ وَمَغَانِمَ
 كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝ وَعَدَّكُمْ اللَّهُ
 مَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا فَعَجَلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ
 النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا
 مُسْتَقِيمًا ۝ وَآخِرَى لَمْ يُقَدِّرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا
 وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ۝ وَلَوْ قَتَلْتُمُ الَّذِينَ كَفَرُوا
 لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ۝ سَنَّةَ
 اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ۝

'when He promised the participants of Al-Hudaybiyyah before you asked to join them,'

﴿فَيَقُولُونَ بَلْ عَصَيْنَا﴾

«Then they will say: "Nay, you envy us."»
 'you do not want us to share the war spoils with you,'

﴿بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا﴾

«Nay, but they understand not except a little.»

the truth is nothing close to what they claimed, but they understand not.

﴿قُلِ الْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَاعِدُونِي قَوْمِي إِلَى أَبِي سَلِيمٍ نَقِيلُونَهُمْ أَوْ يُسْلِمُونَ فَإِنْ تُطِيعُوا﴾

يُؤَيِّدْكُمْ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَنَوتُوا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ۝ لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يَدْخُلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ۝

﴿16. Say to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allāh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."﴾

﴿17. No blame or sin is there upon the blind, nor is there sin upon the lame, nor is there sin upon the sick. And whosoever obeys Allāh and His Messenger, He will admit him to Gardens

beneath which rivers flow; and whosoever turns back, He will punish him with a painful torment.﴾

Allāh conveys the News that there will be Many Cases of *Jihād*, and that *Jihād* distinguishes the Ranks of the Believers and exposes the Hypocrites

Scholars of *Tafsīr* differ over who the people mentioned here are. They are people experienced at warfare who will be called to fight. There are many opinions, first, they are the tribe of Hawāzin, as Shu'bah narrated from Abu Bishr from Sa'īd bin Jubayr, or 'Ikrimah, or both of them.^[1] Hushaym narrated this explanation from Abu Bishr, from both Sa'īd bin Jubayr and 'Ikrimah.^[2] Qatādah, as narrated from him in one version, held the same view.^[3] The second view is that these people are the tribe of Thaḳīf, according to Aḍ-Ḍaḥḥāk. The third view is that they are Banu Ḥanīfah, according to Juwaybir and Az-Zuhri, as Muḥammad bin Ishāq narrated from him.^[4] Similar was narrated from Sa'īd bin Jubayr and 'Ikrimah.^[5] The fourth opinion is that they are the Persians, according to 'Alī bin Abi Ṭalḥah who reported that from 'Abdullāh bin 'Abbās. This is also the view of 'Aṭā', Mujāhid, and 'Ikrimah.^[6] Ka'b Al-Aḥbār said that they are the Romans,^[7] while Ibn Abi Laylā, 'Aṭā, Al-Ḥasan and Qatādah – in a different narration from him, said that they are the Persians and Romans.^[8] Mujāhid also said that they are the idolators.^[9] In another narration Mujāhid said, "They are men given to great warfare," and did not specify any particular people. This last explanation is the view preferred by Ibn Jurayj and Ibn Jarīr.

Allāh's statement,

[1] Aṭ-Ṭabari 22:220.

[2] Aṭ-Ṭabari 22:220.

[3] Aṭ-Ṭabari 22:220.

[4] Aṭ-Ṭabari 22:220.

[5] Aṭ-Ṭabari 22:220.

[6] Aṭ-Ṭabari 22:219, Al-Qurṭubī 16:272.

[7] Aṭ-Ṭabari 22:221.

[8] Aṭ-Ṭabari 22:219.

[9] *Ad-Durr Al-Manthūr* 7:520.

﴿تَقَاتِلُونَهُمْ أَوْ يُسَلِّمُوا﴾

﴿Then you shall fight them, or they shall surrender.﴾

means, 'you are called to fight them in *Jihād*, through constant warfare, until you become victorious over them or they surrender. Or, they will embrace your religion without a fight, but with their full consent.' Allāh the Exalted and Most Honored said next,

﴿إِن تَطِيعُوا﴾

﴿Then if you obey,﴾ 'if you accept the call to *Jihād* and prepare for it and fulfill your duty in this regard,'

﴿يُؤْتِكُمْ اللَّهُ أَجْرًا حَسَنًا وَلَئِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ﴾

﴿Allāh will give you a fair reward; but if you turn away as you turned away before,﴾

'on the day of Al-Hudaybiyyah, when you were called to *Jihād*, yet lagged behind,'

﴿يُعَذِّبُكُمْ عَذَابًا أَلِيمًا﴾

﴿He will punish you with a painful torment.﴾

Acceptable Reasons for not joining *Jihād*

Allāh then mentions the legal reasons that allow one to be excused from joining the *Jihād*, such as blindness and being lame, and various illnesses that strike one and are remedied in few days. When one is ill, he is allowed to remain behind and will have a valid excuse to do so, until his illness ends. Allāh the Exalted and Most honored then said, while ordaining joining the *Jihād* and obeying Allāh and His Messenger ﷺ,

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ﴾

﴿And whosoever obeys Allāh and His Messenger, He will admit him to Gardens beneath which rivers flow; and whosoever turns back,﴾

from joining the *Jihād* and busies himself in his livelihood,

﴿يُعَذِّبُهُ عَذَابًا أَلِيمًا﴾

﴿He will punish him with a painful torment.﴾ in this life with

humiliation and in the Hereafter with the Fire. Allāh the Exalted has the best knowledge.

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ۝ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

﴿18. Indeed, Allāh was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down As-Sakīnah upon them, and He rewarded them with a near victory.﴾

﴿19. And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise.﴾

Good News to the Participants of the *Riḍwān* Pledge of Allāh's Pleasure and earning Spoils of War

Allāh declares that He is pleased with the believers who gave the pledge to the Messenger of Allāh ﷺ under the tree. We mentioned the number of these believers as being one thousand and four hundred and that the tree was a *Samurah* tree, located in the area of Ḥudaybiyyah.

Al-Bukhārī narrated from Ṭāriq that 'Abdur-Raḥmān said, "I went on *Hajj* and passed by people praying and asked, 'What is this *Masjid*?' They said, 'This is the tree where the Messenger of Allāh took the pledge of *Ar-Riḍwān*.' So, I went to Sa'īd bin Al-Musayyib and told him. Sa'īd said, 'My father told me that he was among those who gave their pledge to the Messenger of Allāh ﷺ under the tree. My father said: The following year, when we went out, we forgot its place and could not agree which tree it was.' Sa'īd said, 'The Companions of Muḥammad ﷺ forgot where the tree was, but you know where it is. Therefore, you have better knowledge than them!'"^[1]

Allāh said,

﴿فَعَلِمَ مَا فِي قُلُوبِهِمْ﴾

﴿He knew what was in their hearts,﴾ meaning, of truthfulness, trustworthiness, obedience and adherence,

﴿فَأَنْزَلَ السَّكِينَةَ﴾

^[1] *Fath Al-Bārī* 7:512.

﴿and He sent down As-Sakīnah﴾, calmness and tranquillity,

﴿عَلَيْهِمْ وَأَنْبَتَهُمْ فَتَمًا قَرِيبًا﴾

﴿upon them, and He rewarded them with a near victory.﴾

in reference to the goodness that Allāh the Exalted and Most Honored caused to happen to the Companions on account of the peace treaty between them and their disbelieving enemies. Ever after that, the Companions gained abundant, general and continuous benefits and accomplishments, leading to the conquest of Khaybar and Makkah and then the various surrounding provinces and areas. They earned tremendous glory, triumphs and an elevated and honorable status in this life and in the Hereafter, just as Allāh the Exalted said,

﴿وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

﴿And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise.﴾

﴿وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ
 آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا﴾ وَأُخْرَى لَّيْ قَدْ دُرُوا عَلَيْنَا قَدْ أَحَاطَ اللَّهُ بِهَا
 وَكَانَ اللَّهُ عَلٰى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٠﴾ وَلَوْ قَتَلْتُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْآخِرَ ثُمَّ لَا يَجِدُوا وَلِيًّا
 وَلَا نَصِيرًا ﴿٢١﴾ سُبْحٰنَ اللَّهِ الَّذِي قَدْ خَلَقَ مِن قَبْلُ وَلَن يَجِدَ لِسُنَّةِ اللَّهِ تَوْبِيلًا ﴿٢٢﴾ وَهُوَ الَّذِي
 كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطُلُوعِ نٰكَّةٍ مِّنْ بَعْدِ أَنْ أُنْفِرْتُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ
 بَصِيرًا﴾ ﴿٢٣﴾

﴿20. Allāh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the straight path.﴾

﴿21. And other (victories) which are not yet within your power; indeed Allāh encompasses them. And Allāh is Ever Able to do all things.﴾

﴿22. And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.﴾

﴿23. That has been the way of Allāh already with those who passed away before. And you will not find any change in the

way of Allāh.﴾

﴿24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh sees what you do.﴾

Good News of abundant Spoils of War

Mujāhid said that Allāh's statement,

﴿وَعَدَكُمْ اللَّهُ مَغَانِرَ كَثِيرَةٍ تَأْخُذُونَهَا﴾

﴿Allāh has promised you abundant spoils that you will capture,﴾

refers to the spoils that Muslims earned up until this time, while,

﴿فَعَجَّلَ لَكُمْ هَذِهِ﴾

﴿and He has hastened for you this,﴾ means, the conquest of Khaybar.^[1] Al-'Awfī reported that Ibn 'Abbās said,

﴿فَعَجَّلَ لَكُمْ هَذِهِ﴾

﴿and He has hastened for you this,﴾ means, "The peace treaty of Al-Ḥudaybiyyah."^[2] Allāh said,

﴿وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ﴾

﴿and He has restrained the hands of men from you,﴾

meaning, 'no harm that your enemies had planned against you, both fighting and warfare, touched you. Allāh also restrained the hands of men, whom you left behind close to your families and children, from harming them,'

﴿وَلَا تَكُونُوا آيَةً لِلْمُؤْمِنِينَ﴾

﴿that it may be a sign for the believers,﴾ with which they take heed and understand. Verily, Allāh the Exalted and Most Honored shall help and protect the believers against all enemies, even though the believers are few in number. By doing so, the believers will come to know that Allāh is truly the Knower of the consequences of all matters and that the best decisions are those which He prefers for His believing servants, even though

[1] Aṭ-Ṭabari 22:230.

[2] Aṭ-Ṭabari 22:230.

these decisions might look unfavorable outwardly,

﴿رَعَيْتَ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ﴾

﴿It may be that you dislike a thing that is good for you﴾
(2:216). Allāh said,

﴿وَيَهْدِيكُمْ صِرَاطًا مُسْتَقِيمًا﴾

﴿and that He may guide you to the straight path﴾

on account of your obeying His commands and adhering by His orders by following the path of His Messenger ﷺ,

Good News of continuous Muslim Victories until the Day of Resurrection

The statement of Allāh the Exalted and Most Honored,

﴿وَأَنْفَرِي لَكُمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا﴾

﴿And other (victories) which are not yet within your power; indeed Allāh encompasses them. And Allāh is Ever Able to do all things.﴾

Meaning, there are other war spoils and victories to come which are not within your grasp now. However, Allāh will make them within your reach and indeed He compasses all these victories for your benefit. Surely, Allāh the Exalted provides provisions and sustenance for His servants who have *Taqwā*, from resources they could never imagine.

Scholars of *Tafsīr* differ over the reference to other war spoils mentioned here. Al-'Awfī reported that Ibn 'Abbās said that it refers to the conquest of Khaybar.^[1] This meaning is sound according to the *Āyah*,

﴿فَتَجِدَ لَكُمْ هَذِهِ﴾

﴿and He has hastened for you this.﴾ which refers to the treaty of Al-Ḥudaybiyyah. This is view of Aḍ-Ḍaḥḥāk, Muḥammad bin Ishāq and 'Abdur-Raḥmān bin Zayd bin Aslam.^[2] Qatādah said that this part of the *Āyah* refers to the conquest of Makkah, and this opinion was preferred by Ibn Jarīr.^[3] Ibn Abi Laylā

[1] Aṭ-Ṭabari 22:233.

[2] Aṭ-Ṭabari 22:233-234.

[3] Aṭ-Ṭabari 22:234.

and Al-Ḥasan Al-Baṣrī said that it refers to victories over the Persians and the Romans,^[1] while Mujāhid said that it refers to every victory and all spoils of war, until the Day of Resurrection.^[2] Abu Dāwud Aṭ-Ṭayālīsī recorded that Ibn 'Abbās commented on the *Āyah*,

﴿وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا﴾

﴿And other (victories) which are not yet within your power; indeed Allāh compasses them.﴾,

"They are the victories that are continuing until this day."^[3]

Had Makkah's Disbelievers fought at Al-Ḥudaybiyyah, They would have retreated in Defeat

Allāh said,

﴿وَلَوْ فَتَحْنَا لَكُمُ الدِّينَ كَرَّارًا لَّزَلَّوْا أَلا يَذْكُرُوا أَنَّهُمْ لَا يَحِذُرُونَ رَبًّا وَلَا نَصِيرًا﴾

﴿And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.﴾

Allāh the Exalted and Most Honored delivers the glad tidings to His believing servants that had the idolators fought them, Allāh would have given victory to His Messenger ﷺ and His faithful servants. Then, the army of the disbelievers would have been defeated and would have deserted the battlefield and fled. They would not have found any helper or supporter, because they were fighting Allāh, His Messenger ﷺ and His Faithful Party. Allāh the Exalted and Most Honored said,

﴿سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا﴾

﴿That has been the way of Allāh already with those who passed away before. And you will not find any change in the way of Allāh.﴾

means this is the way Allāh deals with His creation. Whenever faith and disbelief meet at any distinguishing juncture, Allāh

[1] Aṭ-Ṭabari 22 :233.

[2] Aṭ-Ṭabari 22 :233.

[3] Aṭ-Ṭabari 22 :233 mentioned that Ibn 'Abbās commented, "They are the victories over Persia and Rome." Mujāhid added, "So go on earning victories until the Day of Resurrection."

gives victory to faith over disbelief, raises high truth and destroys falsehood. For instance, Allāh the Exalted helped His loyal faithful supporters during the battle of Badr and they defeated His idolator enemies, even though the Muslims were few in number and lightly armed, while the idolators were large in number and heavily armed. Allāh the Exalted and Most Honored said,

﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَلِيٍّ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ

بِمَا تَعْمَلُونَ بَصِيرًا﴾

﴿And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh is Ever the All-Seer of what you do.﴾

Allāh the Exalted reminds His faithful servants of His favor when He restrained the hands of the idolators, and thereby, no harm touched the Muslims from the idolators. Allāh restrained the hands of the believers and they did not fight the idolaters near *Al-Masjid Al-Harām*. Rather, Allāh saved both parties from battle and brought forth a peace treaty that produced good results for the believers, in addition to, earning them the good end in this life and the Hereafter. We stated a *Hadīth* from Salamah bin Al-Akwā' in which he narrated that when the Muslims brought forth those seventy idolator prisoners, they tied and paraded them before the Messenger of Allāh ﷺ, who looked at them and said,

«أُرْسِلُوهُمْ يَكُنْ لَهُمْ بَذْءُ الْفُجُورِ وَنِنَاءُ»

«Release them, so that they earn the burden of starting hostilities and its infamy.»^[1]

Thereafter, Allāh the Exalted and Most Honored sent down this *Āyah* about that incident,

﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ

﴿And He it is Who has withheld their hands from you and your hands from them...﴾

Imām Aḥmad recorded that Anas bin Mālik said, "On the day of Ḥudaybiyyah, eighty armed men from Makkah went down the valley coming from Mount At-Tanīm to ambush the Messen-

[1] This appeared earlier.

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ
 بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿١٤﴾ هُمُ
 الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ
 مَعْكُوفًا أَنْ يَبْلُغَ حِمْلَهُ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ
 لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيْبُكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ
 لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ
 كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٥﴾ إِذْ جَعَلَ الَّذِينَ كَفَرُوا
 فِي قُلُوبِهِمُ الْحَمِيَّةَ حِمِيَّةَ آلِ أَبِي هَالَةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ
 عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى
 وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿١٦﴾
 لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ
 الْحَرَامَ إِنْ شَاءَ اللَّهُ هَامِينَ مُبْلَغِينَ رُءُوسِكُمْ وَمَقْصِرِينَ
 لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ
 فَتْحًا قَرِيبًا ﴿١٧﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ
 الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٨﴾

Nasā'i, in the *Tafsīr* section of their *Sunan*, collected this *Hadīth*.^[2]

ger of Allāh ﷺ. The Messenger ﷺ invoked Allāh against them, and they were taken prisoners.” ‘Affān added, “The Messenger ﷺ pardoned them, and this *Āyah* was later on revealed,

﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ
 وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ
 أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾

﴿And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.﴾^[1]

Muslim, Abu Dāwud in his *Sunan* and At-Tirmidhi and An-

﴿هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ حِمْلَهُ وَلَوْلَا رِجَالٌ
 مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيْبُكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ
 فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٥﴾ إِذْ جَعَلَ
 الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حِمِيَّةَ آلِ أَبِي هَالَةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى
 الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
 عَلِيمًا ﴿١٦﴾﴾

[1] Ahmad 3:122.

[2] Muslim 3:1442, Abu Dāwud 3:137, *Tuhfat Al-Aḥwadhī*, An-Nasā'i in *Al-Kubrā* 9:149.

﴿25. They are those who disbelieved and hindered you from Al-Masjid Al-Harām and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills – if they had been apart, We verily, would have punished with painful torment those of them who disbelieved.﴾

﴿26. When those who disbelieve had put in their hearts pride and haughtiness – the pride and haughtiness of the time of ignorance, – then Allāh sent down His calmness and tranquillity upon His Messenger and upon the believers, and made them stick to the word of Taqwā; and they were well entitled to it and worthy of it. And Allāh is the All-Knower of everything.﴾

Some of the Benefits gained from the Treaty at Al-Hudaybiyyah

Allāh the Exalted states that the Arab idolators from Quraysh and their allies who extended help to them against His Messenger ﷺ,

﴿مُمُّ الَّذِينَ كَفَرُوا﴾

﴿They are those who disbelieved﴾, they are indeed the disbelievers,

﴿رَمَدُكُمْ عَنِ السَّجْدِ الْحَرَامِ﴾

﴿and hindered you from Al-Masjid Al-Harām﴾ ‘even though you are its people and more worthy of being responsible for it,’

﴿وَالَّذِي مَنَعُوا أَنْ يَلْجَأَ بَيْتَهُ﴾

﴿and detained the sacrificial animals, from reaching their place of sacrifice.﴾

they prevented, because of transgression and stubbornness, the sacrificial animals from being reached to the place where they would be slaughtered. There were seventy sacrificial camels designated for sacrifice, as we will mention, Allāh willing. Allāh the Exalted and Most Honored said,

﴿وَلَوْلَا رِجَالُ الْمُؤْمِنِينَ وَالنِّسَاءُ الْمُؤْمِنَاتُ﴾

﴿Had there not been believing men and believing women﴾

‘living among the Makkans hiding their faith for fearing for their safety from the pagans. Otherwise, We would have given you authority over the Makkans and you would have killed them to the brink of extermination. However, there were some faithful believers, men and women, living among them, about whom you had no knowledge of being believers and you might try to kill them.’ Allāh’s statement,

﴿لَئِنْ تَعْلَمُوهُمْ أَنْ تَطَّوُّهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ﴾

﴿whom you did not know, that you may kill them and on whose account a sin would have been committed by you﴾

an evil and erroneous act,

﴿يَعْتَرِ عَلَيْهِمْ لِيُذِلَّ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ﴾

﴿without (your) knowledge, that Allāh might bring into His mercy whom He wills﴾

that Allāh might delay the punishment of the pagans of Makkah to save the believers who lived among them, and so that many of the idolators might embrace Islām. Allāh the Exalted and Most Honored said,

﴿لَوْ نَزَّلْنَاهَا﴾

﴿if they had been apart﴾, if the disbelievers and the believers who were living among them had been apart,

﴿لَعَذَبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا﴾

﴿We verily, would have punished with painful torment those of them who disbelieved﴾

‘We would have given you dominance over the disbelievers and you would have inflicted tremendous slaughter on them.’ Allāh the Exalted and Most Honored said,

﴿إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ لُغْيَةً لُغْيَةً حِينَ جَاءَهُمُ الْبَيِّنَاتُ﴾

﴿When those who disbelieve had put in their hearts pride and haughtiness – the pride and haughtiness of the time of ignorance,﴾

when they refused to write (in the treaty document), 'In the Name of Allāh, the Most Gracious, the Most Merciful,' and, 'These are the terms agreed on by Muḥammad, Allāh's Messenger,'

﴿فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى﴾

﴿then Allāh sent down His calmness and tranquillity upon His Messenger and upon the believers and made them stick to the word of Taqwā;﴾

the word of *Taqwā* refers to sincerity, according to Mujāhid.^[1] 'Atā' bin Abi Rabāḥ commented, "None has the right to be worshipped but Allāh, alone without partners. All the dominion belongs to Him and all praise is due to Him. He is Ever Able to do everything."^[2] Yūnus bin Bukayr said that Ibn Ishāq narrated from Az-Zuhri, from 'Urwah, from Al-Miswar, commenting on,

﴿وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى﴾

﴿and made them stick to the word of Taqwā;﴾ "La ilāha illallāh, alone without partners."

The *Hadīths* that tell the Story of Al-Ḥudaybiyyah and the Peace Treaty that followed

Al-Bukhārī, may Allāh have mercy with him, recorded in his *Ṣaḥīḥ* in 'Book of Conditions' that Al-Miswar bin Makhramah and Marwān bin Al-Ḥakam, both narrated attesting to the truthfulness of the other, "Allāh's Messenger ﷺ set out at the time of Al-Ḥudaybiyyah with several hundred of his Companions. When he reached Dhul-Ḥulayfah, he had the sacrificial animals garlanded and marked and resumed the state of *Iḥrām* for 'Umrah. He then sent several men from the tribe of Khuza'ah to gather news for him and then he proceeded. When he arrived at a village called Al-Ashtāt, his advance regiment came back and said, 'The Quraysh have gathered their forces against you, including Al-Aḥābīsh tribes.'^[3] They are intent on fighting you, stopping you, and preventing you.' The Messenger ﷺ said,

[1] Aṭ-Ṭabari 22:255.

[2] Aṭ-Ṭabari 22:256.

[3] Tribes living in the vicinity of Makkah.

«أَشِيرُوا أَيُّهَا النَّاسُ عَلَيَّ، أَتُرُونَ أَنْ نَمِيلَ عَلَى عِيَالِهِمْ وَذُرَارِي هَؤُلَاءِ، الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّوَنَا عَنِ الْبَيْتِ؟»

«Give me your opinion, O people! Do you think we should attack the families and offspring of those who seek to prevent us from reaching the House?» In another narration, the Prophet ﷺ said,

«[أَتُرُونَ أَنْ نَمِيلَ عَلَى ذُرَارِي هَؤُلَاءِ الَّذِينَ أَعَانُوهُمْ، فَإِنْ يَأْتُونَا كَانَ اللَّهُ قَدْ قَطَعَ عُنُقًا مِنَ الْمُشْرِكِينَ، وَإِلَّا تَرَكْنَاهُمْ مَحْزُونِينَ»

«Do you think we should attack the families of those who helped the Quraysh? If they come to defend against us, then Allāh would have diminished the idolator forces. Or we leave them to grieve!» In another narration, the Prophet ﷺ said,

«فَإِنْ قَعَدُوا قَعَدُوا مَوْتُورِينَ مَجْهُودِينَ مَحْزُونِينَ، وَإِنْ نَجَّوْا يَكُنْ عُنُقًا قَطَعَهَا اللَّهُ عَزَّ وَجَلَّ. أَمْ تَرَوْنَ أَنْ نَزُومَ الْبَيْتَ فَمَنْ صَدَّنَا عَنْهُ قَاتَلْنَاهُ»

«If they remain where they have gathered, they do so in grief, fatigued and depressed. If they save their families, it would be a neck that Allāh the Exalted and Most Honored has cut off. Or, should we head towards the House and if anyone prevents us from reaching it we would fight them?»

“Abu Bakr, may Allāh be pleased with him, said, “O, Allāh’s Messenger! You only intended to visit the House, not to kill anyone or start a war. Therefore, head towards the House and whoever stands in our way, then we will fight him.” In another narration, Abu Bakr said, “Allāh and His Messenger know that we only came to perform ‘Umrah not to fight anyone. However, anyone who tries to prevent us from reaching the House, we will fight him.” The Prophet ﷺ said,

«فَرُوحُوا إِذْنًا»

«Go forth then.» In another narration, the Prophet ﷺ said,

«فَامْضُوا عَلَى اسْمِ اللَّهِ تَعَالَى»

«Go forth, in the Name of Allāh, the Exalted.»

“When they proceeded for a distance, the Prophet ﷺ said,

«إِنَّ خَالِدَ بْنَ الْوَلِيدِ فِي خَيْلٍ لِقُرَيْشٍ طَلِيعَةً، فَخُذُوا ذَاتَ الْيَمِينِ»

«Khālīd bin Al-Walīd is leading the cavalry of Quraysh forming the front of the army, so take the path on the right.»

By Allāh, Khālīd did not perceive the arrival of the Muslims until the dust arising from the march of the Muslim army reached him, then he turned back hurriedly to inform the Quraysh. The Prophet ﷺ went on advancing until he reached the *Thaniyyah* (i.e., a mountainous way) through which he could reach them. The she-camel of the Prophet ﷺ sat down. The people tried their best to cause her to rise, but it was in vain. So, they said, ‘Al-Qaṣwā’ has become stubborn! Al-Qaṣwā’ has become stubborn!’ The Prophet ﷺ said,

«مَا خَلَّاتِ الْقَضَاءُ وَمَا ذَاكَ لَهَا بِخُلُقِي، وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ»

«Al-Qaṣwā’ has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant.» Then he ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي خُطَّةً يَعْظُمُونَ فِيهَا حُرْمَاتِ اللَّهِ تَعَالَى إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا»

«By the Name of Him in Whose Hands is my soul, if they ask me anything which will respect the ordinances of Allāh, the Exalted, I will grant it to them.»

The Prophet ﷺ then rebuked the she-camel and she got up. The Prophet ﷺ changed his direction, until he dismounted at the farthest end of Al-Hudaybiyyah. There was a pit containing a little water which the people used in small amounts, and after a short time the people exhausted all its water and complained of thirst to Allāh’s Messenger ﷺ. The Prophet ﷺ took an arrow out of his quiver and ordered them to put the arrow in the pit. By Allāh, the water started flowing and continued sprouting until all the people quenched their thirst and returned satisfied.

While they were still in that state, Budayl bin Warqā’ Al-Khuzā’i came with some people from his tribe, Khuza’ah. They were the advisers of Allāh’s Messenger ﷺ who would keep no

secret from him and were from the people of Tihāmah.^[1] Budayl said, 'I left (the tribes of) Ka'b bin Lu'ay and 'Āmir bin Lu'ay residing at the abundant water of Al-Ḥudaybiyyah. They had milk camels with them, intending to wage war against you and prevent you from visiting the Ka'bah.' Allāh's Messenger ﷺ said,

«إِنَّا لَمْ نَجِءَ لِقِتَالِ أَحَدٍ، وَلَكِنْ جِئْنَا مُعْتَمِرِينَ، وَإِنْ قُرَيْشًا قَدْ نَهَكْتَهُمُ الْحَرْبُ، وَأَصْرَتْ بِهِمْ، فَإِنْ شَاءُوا مَا دَدْنَاهُمْ مُدَّةً وَيَخْلُوا بَيْنِي وَبَيْنَ النَّاسِ، فَإِنْ أَطَهَرُوا، فَإِنْ شَاءُوا أَنْ يَدْخُلُوا فِيمَا دَخَلَ فِيهِ النَّاسُ فَعَلُوا، وَإِلَّا فَقَدْ جَمَعُوا، وَإِنْ هُمْ أَبَوْا فَوَالَّذِي نَفْسِي بِيَدِهِ! لَأَقَاتِلَنَّهُمْ عَلَى أَمْرِي هَذَا حَتَّى تَنْفَرَدَ سَالِفَتِي أَوْ لَيُفِيْدَنَّ اللَّهُ أَمْرَهُ»

'We have not come to fight anyone, but to perform 'Umrāh. No doubt, war has weakened Quraysh and they have suffered great losses. So if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and others. If I have victory over those infidels, Quraysh will have the option to embrace Islām as the other people do, if they wish. They will at least get strong enough to fight. But if they do not accept the truce, by Allāh in Whose Hands my life is, I will fight with them defending my cause until I get killed, but (I am sure) Allāh will definitely make His cause victorious.'

Budayl said, 'I will inform them of what you have said.' So, he set off until he reached Quraysh and said, 'We have come from that man whom we heard saying something which we will disclose to you, if you should like.' Some of the fools among the Quraysh shouted that they were not in need of this information, but the wiser among them said, 'Relate what you heard him saying.' Budayl said, 'I heard him saying such and such,' relating what the Prophet ﷺ had told him. 'Urwah bin Mas'ūd stood up and said, 'O people! Aren't you the sons?' They said, 'Yes.' He added, 'Am I not the father?' They said, 'Yes.' He said, 'Do you mistrust me?' They said, 'No.' He said, 'Don't you know that I invited the people of 'Ukāz for your help, and when they refused I brought my relatives and children and those who obeyed me?' They said, 'Yes.' He said,

[1] An area about seventy two miles to the west of Al-Madīnah.

'Well, this man has offered you a reasonable proposal, it is better for you to accept it and allow me to meet him.' They said, 'You may meet him.'

So, he went to the Prophet ﷺ and started talking to him. The Prophet ﷺ said the same to him as he had to Budayl bin Warqā. Then 'Urwah said, 'O Muḥammad! Won't you feel any qualms by exterminating your relations? Have you ever heard of anyone among the Arabs annihilating his relatives before you? On the other hand, if the reverse should happen, by Allāh, I do not see dignified people here, but people from various tribes who would run away leaving you alone.' Hearing that, Abu Bakr verbally abused him and said, 'Go suck Al-Lāt's womb! Are you saying we would run and leave the Prophet alone?' 'Urwah said, 'Who is that man?' They said, 'He is Abu Bakr.' 'Urwah said to Abu Bakr, 'By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would rebuke you.' 'Urwah kept on talking to the Prophet ﷺ and seizing the Prophet's beard as he was talking, while Al-Mughīrah bin Shu'bah was standing near the head of the Prophet ﷺ, holding a sword and wearing a helmet. Whenever 'Urwah stretched his hand towards the beard of the Prophet ﷺ, Al-Mughīrah would hit his hand with the handle of the sword and say, 'Remove your hand from the beard of Allāh's Messenger.' 'Urwah raised his head and asked, 'Who is that?' The people said, 'He is Al-Mughīrah bin Shu'bah.' 'Urwah said, 'O treacherous (one)! Am I not doing my best to prevent evil consequences of your treachery?'

Before embracing Islām, Al-Mughīrah was in the company of some people. He killed them, took their property and came (to Al-Madinah) to embrace Islām. The Prophet ﷺ said to him,

«أَمَّا الْإِسْلَامُ فَأَقْبَلُ، وَأَمَّا الْمَالُ فَلَسْتُ بِتَنِي فِي شَيْءٍ»

'As regards to your Islām, I accept it, but as for the property I do not take anything of it.'

'Urwah then started looking at the Companions of the Prophet ﷺ. By Allāh, whenever Allāh's Messenger ﷺ spat, the spittle would fall in the hand of one of them, who would rub it on his face and skin. If he ordered them, they would carry his orders immediately, if he performed ablution, they would

struggle to take the remaining water, and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. 'Urwah returned to his people and said, 'O people! By Allāh, I have been to the kings and to Caesar, Khosrau and An-Najāshi. Yet, by Allāh! I have never seen any of them respected by his courtiers, as much as, Muḥammad is respected by his companions. By Allāh, if he spat, the spittle would fall into the hand of one of them and he would rub it on his face and skin. If he ordered them, they would carry out his order immediately, if he performed ablution, they would struggle to take the remaining water, and when they spoke, they would lower their voices and would not look at his face constantly out of respect. No doubt, he has presented to you a good reasonable offer, so please accept it.'

A man from the tribe of Bani Kinānah said, 'Allow me to go to him,' and they allowed him. When he approached the Prophet ﷺ and his Companions, Allāh's Messenger ﷺ said,

«هَذَا فُلَانٌ وَهُوَ مِنْ قَوْمٍ يُعْظُمُونَ الْبُدْنَ فَاَبْعَثُوهُا لَهُ»

«He is so-and-so who belongs to the tribe that respects the sacrificial camels. So, bring the sacrificial camels before him.»

So, the sacrificial camels were brought before him and the people received him while they were reciting *Talbiyah*. When he saw that scene, he said, 'Glorified is Allāh! It is not fair to prevent these people from visiting the Ka'bah.' When he returned to his people, he said, 'I saw the sacrificial camels garlanded and marked. I do not think it is advisable to prevent them from visiting the Ka'bah.' Another person called Mikraz bin Ḥafṣ stood up and sought their permission to go to Muḥammad ﷺ, and they allowed him, too. When he approached the Muslims, the Prophet ﷺ said,

«هَذَا يَكْرَهُ وَهُوَ رَجُلٌ فَاجِرٌ»

«Here is Mikraz and he is a vicious man.»

Mikraz started talking to the Prophet ﷺ and as he was talking, Suhayl bin 'Amr came."

Ma'mar said that Ayyub said to him that 'Ikrimah said, "When Suhayl bin 'Amr came, the Prophet ﷺ said,

«قَدْ سَهَّلَ لَكُمْ مِنْ أَمْرِكُمْ»

«Now the matter has become easy for you.»

Ma'mar said that Az-Zuhri narrated, "When Suhayl bin 'Amr came, he said to the Prophet ﷺ, 'Please conclude a peace treaty with us.' So, the Prophet ﷺ called 'Ali bin Abi Ṭālib and said to him,

«اَكْتُبْ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ»

«Write: In the Name of Allāh, Ar-Raḥmān, Ar-Raḥīm.»

Suhayl bin 'Amr said, 'As for Ar-Raḥmān, by Allāh, I do not know what it means. So write: By Your Name, O Allāh, as you used to write previously.' The Muslims said, 'By Allāh, we will not write except: By the Name of Allāh, Ar-Raḥmān, Ar-Raḥīm.' The Prophet ﷺ said,

«اَكْتُبْ بِاسْمِكَ اللّٰهُمَّ»

«Write: "In Your Name O Allāh."»

Then he dictated,

«هٰذَا مَا قَاضَىٰ عَلَيْهِ مُحَمَّدٌ رَّسُولُ اللّٰهِ»

«This is a peace treaty, which Muḥammad, Allāh's Messenger has concluded.»

Suhayl said, 'By Allāh, if we knew that you are Allāh's Messenger, we would not prevent you from visiting the Ka'bah, and would not fight with you. So, write: Muḥammad bin 'Abdullāh.' The Prophet ﷺ said to him,

«وَاللّٰهُ اِنِّیْ لَرَّسُولُ اللّٰهِ وَاِنْ كَذَّبْتُمْوْنِیْ، اَكْتُبْ مُحَمَّدٌ بِّنُ عَبْدِ اللّٰهِ»

«By Allāh! I am the Messenger of Allāh even if your people do not believe me. Write: "Muḥammad bin 'Abdullāh."»

Az-Zuhri continued, "The Prophet ﷺ accepted all those things, since he had already said that he would accept everything they would demand if it respects the ordinance of Allāh, the Exalted."

The Ḥadīth continues, "The Prophet ﷺ said to Suhayl,

«عَلٰی اَنْ تُخَلُّوْا بَیْتَنَا وَبَیْنَ الْبَیْتِ فَتَطُوْرَ بِهِ»

«On the condition that you allow us to visit the House so that we may perform Ṭawāf around it.»

Suhayl said, 'By Allāh, we will not, so as not to give the Arabs

a chance to say that we have yielded to your pressure, but we will allow you next year.' So, the Prophet ﷺ had that written. Then Suhayl said, 'We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion.' The Muslims protested, 'Glorified be Allāh! How can a person be returned to the idolators after he has become a Muslim?' While they were in this state Abu Jandal bin Suhayl bin 'Amr came from the valley of Makkah staggering with his chains and fell down among the Muslims. Suhayl said, 'O Muḥammad! This is the very first term with which we make peace with you, that is, you shall return Abu Jandal to me.' The Prophet ﷺ said,

«إِنَّا لَمْ نَقْضِ الْكِتَابَ بَعْدُ»

«The peace treaty has not been written yet.» Suhayl said, 'Then by Allāh, I will never conduct peace with you.' The Prophet ﷺ said,

«فَأَجِزْهُ لِي»

«Release him to me,» and Suhayl responded, 'I will never allow you to keep him.' The Prophet ﷺ said,

«بَلَىٰ فَاَفْعَلْ»

«Yes, do.» He said, 'I will not.' Mikraz said, 'We allow you (to keep him).' Abu Jandal said, 'O, Muslims! Will I be returned to the idolators although I have come as a Muslim? Don't you see how much I have suffered?' Abu Jandal had been tortured severely for the cause of Allāh, the Exalted and Most Honored.

'Umar bin Al-Khaṭṭāb said, 'I went to the Prophet ﷺ and said: Aren't you truly the Messenger of Allāh?' The Prophet ﷺ said,

«بَلَىٰ»

«Yes, indeed.» I said, 'Isn't our cause just and the cause of the enemy unjust?' He said,

«بَلَىٰ»

«Yes.» I said, 'Then why should we be humble in our religion?' He said,

«إِنِّي رَسُولُ اللَّهِ وَلَسْتُ أَغْصِيهِ وَهُوَ نَاصِرِي»

«I am Allāh's Messenger and I do not disobey Him, and He will make me victorious.»

I said, 'Didn't you tell us that we would go to the Ka'bah and perform Ṭawāf around it?' He said,

«بَلَىٰ أَفَأَخْبِرُكَ أَنَا نَاتِيهِ الْعَامَ؟»

«Yes, but did I tell you that we would visit the Ka'bah this year?»

I said, 'No.' He said,

«فَإِنَّكَ آتِيهِ وَمُطَوِّفٌ بِهِ»

«So you will visit it and perform Ṭawāf around it.»

'Umar further said, 'I went to Abu Bakr and said: O Abu Bakr! Isn't he truly Allāh's Prophet?' He replied, 'Yes.' I said, 'Is not our cause just and the cause of our enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'O you man! Indeed, he is Allāh's Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him for, by Allāh, he is on the right path.' I said, 'Was he not telling us that we would go to the Ka'bah and perform Ṭawāf around it?' He said, 'Yes, but did he tell you that you would go to the Ka'bah this year?' I said, 'No.' He said, 'You will go to the Ka'bah and perform Ṭawāf around it.'

Az-Zuhri said, "Umar, may Allāh be pleased with him, said, 'I performed many good deeds as expiation for the improper questions I asked them.' "

"When the writing of the peace treaty was concluded, Allāh's Messenger ﷺ said to his Companions,

«قُومُوا فَانْحَرُوا ثُمَّ اِخْلِفُوا»

«Get up and slaughter your sacrifices and have your heads shaved.»

By Allāh none of them got up, and the Prophet ﷺ repeated his order thrice. When none of them got up, he left them and went to Umm Salamah and told her of the people's attitudes towards him. Umm Salamah said, 'O Prophet of Allāh! Do you want your order to be carried out? Go out and don't say a word to anybody until you have slaughtered your sacrifice and call your barber to shave your head.' The Messenger of Allāh

ﷺ went out and did not talk to anyone until he did what she suggested, slaughtered the sacrifice and shaved his head. Seeing that, the Companions got up, slaughtered their sacrifices, and started shaving the heads of one another. There was so much of a rush – and sadness – that there was a danger of killing each other. Then some believing women came and Allāh the Exalted and most Honored revealed the following *Āyāt*,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ﴾

﴿O you who believe! When believing women come to you﴾
(60:10), until,

﴿بِمِصَمِّ الْكُرُافِ﴾

﴿Likewise hold not the disbelieving women as wives.﴾ 'Umar then divorced two of his wives, who were disbelievers. Later on Mu'āwiyah bin Abu Sufyān married one of them, and Ṣafwān bin Umayyah married the other.

When the Prophet ﷺ returned to Al-Madīnah, Abu Baṣīr, a new Muslim convert from the Quraysh, came to him. The disbelievers sent two men in pursuit who said to the Prophet ﷺ, 'Abide by the promise you gave us.' So, the Prophet ﷺ handed him over to them. They took him out (of Al-Madīnah) until they reached Dhul-Hulayfah where they dismounted to eat some dates they had with them. Abu Baṣīr said to one of them, 'By Allāh, O, so-and-so, I see you have a fine sword.' The other drew it out (of its sheath) and said, 'Yes, by Allāh, it is very fine and I have tried it many times.' Abu Baṣīr said, 'Let me have a look at it.' When the other gave the sword to Abu Baṣīr, he struck him with it until he died. His companion ran away until he reached Al-Madīnah, entering the *Masjid* running. When Allāh's Messenger ﷺ saw him he said,

«لَقَدْ رَأَىٰ هَذَا دُغْرًا»

«This man appears to have been frightened.»

When he reached the Prophet ﷺ he said, 'My companion has been murdered, by Allāh, and I would have been murdered too.' Abu Baṣīr came and said, 'O Allāh's Messenger, by Allāh! Allāh has made you fulfill your obligations by returning me to them, but Allāh the Exalted has saved me from them.' The

Prophet ﷺ said,

«وَيْلٌ أُمِّهِ مِنْ عَزَّ حَرْبٍ لَوْ كَانَ مَعَهُ أَحَدٌ»

«Woe to his mother! What an excellent war kindler he would be, if he only have supporters.»

When Abu Baṣīr heard this from the Prophet ﷺ, he understood that he would return him to the idolators again, so he set off until he reached the seashore. Abu Jandal bin Suhayl also got himself released from the disbelievers and joined Abu Baṣīr. Thereafter, whenever a man from Quraysh embraced Islām he would follow Abu Baṣīr until they formed a strong group. By Allāh, whenever they heard about a caravan of the Quraysh heading towards Ash-Shām (Greater Syria), they stopped it, attacked and killed the disbelievers and took their properties. The people of Quraysh sent a message to the Prophet ﷺ requesting him for the sake of Allāh and kith and kin to send for (Abu Baṣīr and his companions) promising that whoever among them came to the Prophet ﷺ, would be secure. So, the Prophet ﷺ sent for them and Allāh the Exalted and Most Honored revealed the following Āyāt,

﴿وَمَنْ أَلْزَىٰ كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَانِ مَكَّةَ﴾

«And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah», until,

﴿حِيَّةَ اللَّيْثِيَّةِ﴾

«the pride and haughtiness of the time of ignorance,»

Their pride and haughtiness was that they did not confess that Muḥammad ﷺ was the Prophet of Allāh, refused to write, 'In the Name of Allāh, Ar-Raḥmān, Ar-Raḥīm,' and prevented Muslims from visiting the Ka'bah.^[1] This is the narration Al-Bukhārī collected in the Book of *Tafsīr*,^[2] 'Umrat Al-Ḥudaybiyyah,^[3] Ḥajj, and so forth.^[4] Allāh is the Only One sought for help, all reliance is on Him alone and there is no

[1] *Fath Al-Bāri* 5:388.

[2] *Fath Al-Bāri* 8:451.

[3] *Fath Al-Bāri* 7:518.

[4] *Fath Al-Bāri* 3:634.

might or strength except from Allāh, the Almighty, the All-Wise.

Al-Bukhārī narrated in the Book of *Tafsīr* that Ḥabīb bin Abi Thābit said that he went to Abu Wā'il asking him about something and he said, "We were at Šiffin, when a man said, 'Do you not see those who call to Allāh's Book?' 'Ali bin Abi Ṭālib said, 'Yes.' Sahl bin Ḥunayf said, 'Do not feel certain in the reliability of your own opinions! On the day of Ḥudaybiyyah, the day the treaty of peace was signed between the Prophet ﷺ and idolators, had we found a chance to fight, we would have done so.' 'Umar came (to the Prophet ﷺ) and said, 'Are we not on the true cause and theirs is the false cause? Are not our killed in Paradise and theirs in the Fire?' He said, 'Yes.' 'Umar said, 'Why then should we be humble with regards to the cause of our religion? Why should we go back before Allāh decides in the matter between us (between Muslims and the idolators.)' The Prophet ﷺ said,

«يَا ابْنَ الْخَطَّابِ إِنِّي رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا»

"O son of Al-Khaṭṭāb! I am Allāh's Messenger and He will never abandon me."

'Umar left while feeling angry and soon went to Abu Bakr and said, 'O Abu Bakr! Are we not on the true cause and they are on falsehood?' Abu Bakr said, 'O son of Al-Khaṭṭāb! He is Allāh's Messenger and Allāh will never abandon him.' *Sūrat Al-Faṭḥ* was later revealed." Al-Bukhārī collected this *Ḥadīth* in several other parts of his *Ṣaḥīḥ*, and so did Muslim and An-Nasā'ī using various chains of narration from Abu Wā'il, Sufyān bin Salamah, from Sahl bin Ḥunayf. Some of these narrations read,

"O people! Accuse sheer opinion (of being imperfect)! On the day Abu Jandal came, I saw myself willing to reject the command of Allāh's Messenger ﷺ, had I had the chance." In yet another narration, "*Sūrat Al-Faṭḥ* was revealed and the Messenger of Allāh ﷺ called 'Umar bin Al-Khaṭṭāb and recited it to him."^[1]

Imām Aḥmad recorded that Anas said, "Quraysh resorted to peace with the Prophet ﷺ. Suhayl bin 'Amr was among the

[1] *Faṭḥ Al-Bārī* 8:451.

idolators then. The Prophet ﷺ said to 'Ali,

«اَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»

«Write: "In the Name of Allāh, the Most Gracious, the Most Merciful."»

Suhayl said, 'We do not know the meaning of: In the Name of Allāh, Ar-Raḥmān Ar-Raḥīm. However, write what we do know: In Your Name, O Allāh!' The Messenger ﷺ said,

«اَكْتُبْ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ»

«Write: "From Muḥammad, Allāh's Messenger,"»

and Suhayl said, 'If we knew that you are Allāh's Messenger, we would have followed you. However, write your name and the name of your father.' The Prophet ﷺ said,

«اَكْتُبْ مِنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ»

«Write: "From Muḥammad son of 'Abdullāh.'"»

They set the terms with the Prophet ﷺ that, 'If anyone comes from your side to us, we will not send him back to you. If anyone from among us came to you, you send him back to us.' 'Ali said, 'O Allāh's Messenger! Should I write this,' and the Prophet ﷺ said,

«نَعَمْ، إِنَّهُ مَنْ دَخَلَ مِنَّا إِلَيْهِمْ فَأَبْعَدَهُ اللَّهُ»

«Yes. Surely, those who revert from our side and go to them, then may Allāh cast them away.»^[1] Muslim also collected this Ḥadīth.^[2]

Aḥmad recorded that 'Abdullāh bin 'Abbās said, "When Al-Ḥaruriyyah rebelled, they set a separate camp for their group. I said to them, 'On the day of Al-Ḥudaybiyyah, the Messenger of Allāh ﷺ agreed to conduct peace with the idolators. He said to 'Ali,

«اَكْتُبْ يَا عَلِيُّ، هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ»

«Write, O 'Ali: "These are the terms agreed to by Muḥammad, Allāh's Messenger."»

[1] Aḥmad 3:268.

[2] Muslim 3:1411.

The idolators said, 'If we knew that you are Allāh's Messenger, we would not have fought you.' Allāh's Messenger ﷺ said,

«امْحُ يَا عَلِيُّ، اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي رَسُولُكَ، امْحُ يَا عَلِيُّ وَاتَّخَبْ: هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ»

«O 'Ali! Erase it. O Allāh! You know that I am Your Messenger. O 'Ali! Erase it and write instead: "These are the peace terms agreed to by Muḥammad bin 'Abdullāh."»

By Allāh, Allāh's Messenger ﷺ is better than 'Ali, and the Messenger ﷺ erased his title. However, erasing his title did not mean that he was erased from being a Prophet. Have I given you sufficient proof in this.' They said, 'Yes.'^[1] Abu Dāwud also collected a similar narration.^[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Abbās said, "On the day of Ḥudaybiyyah, the Messenger of Allāh ﷺ slaughtered seventy sacrificial camels, including a camel that belonged to Abu Jahl. When the camel was prevented from coming to the House, she cried just as she would cry when seeing her offspring."^[3]

﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ عَامِينَ مُحْلِفِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَرَبِّنَ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٢٨﴾﴾

﴿27. Indeed Allāh shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter Al-Masjid Al-Harām, if Allāh wills, secure, (some) having your heads shaved, and (some) having your hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

﴿28. He it is Who has sent His Messenger with guidance and the religion of truth, that He may make it superior to all religions. And All-Sufficient is Allāh as a Witness.﴾

[1] Aḥmad 1:342.

[2] Abu Dāwud 3:317.

[3] Aḥmad 1:314.

Allāh has indeed fulfilled the True Vision which He showed to His Prophet ﷺ

In a dream, the Messenger of Allāh ﷺ saw himself entering Makkah and performing Ṭawāf around the House. He told his Companions about this dream when he was still in Al-Madīnah. When they went to Makkah in the year of Al-Ḥudaybiyyah, none of them doubted that the Prophet's vision would come true that year. When the treaty of peace was conducted and they had to return to Al-Madīnah that year, being allowed to return to Makkah the next year, some of the Companions disliked what happened. 'Umar bin Al-Khaṭṭāb asked about this, saying, "Haven't you told us that we will go to the House and perform Ṭawāf around it?" The Prophet ﷺ said,

«بَلَىٰ أَفَأَخْبِرُكَ أَنَّكَ تَأْتِيهِ غَامَتُكَ هَذَا؟»

«Yes. Have I told you that you will go to it this year?» 'Umar said, "No." The Prophet ﷺ said,

«فَأِنَّكَ آتِيهِ وَمُطَوَّفٌ بِهِ»

«Then you will go to it and perform Ṭawāf around it.»

'Umar received the same answer from Abu Bakr Aṣ-Ṣiddīq, letter for letter.^[1] This is why Allāh the Exalted and Most honored said,

﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ﴾

«Indeed Allāh shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter Al-Masjid Al-Ḥarām, if Allāh wills,»

and He willed that this matter shall certainly occur,

﴿مَأْمِنِينَ﴾

«secure,» means, 'upon your entering,'

﴿مُحْلِفِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ﴾

«(some) having your heads shaved, and (some) having your hair cut short,»

[1] Fath Al-Bāri 5:390.

and some of them indeed had their head hair shaved, while some of them had their head hair shortened. The Two *Ṣaḥīḥs* recorded that the Messenger of Allāh ﷺ said,

«رَجِمَ اللَّهُ الْمُحْلِقِينَ»

«O Allāh! Be merciful to those who have their head shaved.»

The people said, "O Allāh's Messenger! And (invoke Allāh for) those who get their hair cut short." He ﷺ said,

«رَجِمَ اللَّهُ الْمُحْلِقِينَ»

«O Allāh! Be merciful to those who have their head shaved.»

The people said, "O Allāh's Messenger! And those who get their hair cut short." The Prophet ﷺ said,

«رَجِمَ اللَّهُ الْمُحْلِقِينَ»

«O Allāh! Be merciful to those who have their head shaved.»

The people said, "O Allāh's Messenger! And those who get their hair cut short." The Prophet ﷺ said (the third or the fourth time),

«وَالْمُقَصِّرِينَ»

«And to those who get their hair cut short.»^[1]

Allāh said,

﴿لَا تَخَافُ﴾

«having no fear», indicating that they will be safe and will have no fear when they enter Makkah. This occurred in the 'Umrah performed the following year, on the seventh year of Hijrah during the month of Dhul-Qa'dah.

When the Messenger ﷺ left from Al-Ḥudaybiyyah, during the month of Dhul-Qa'dah (the sixth year of Hijrah), he went back to Al-Madīnah. He remained in Al-Madīnah during the months of Dhul-Ḥijjah and Al-Muḥarram. In Ṣafar, he marched forth to Khaybar, and Allāh opened that city for him, partly by force and partly by its people surrendering to him. Khaybar was a wealthy province that had abundant date trees and vegetation. The Prophet ﷺ hired the (defeated) Jews of Khaybar to attend

[1] *Faḥḥ Al-Bārī* 3:656, Muslim 2:946.

to a part of its green fields and divided the province among those who attended Al-Ḥudaybiyyah with him. No one else except those Companions took part in attacking Khaybar, except Ja'far bin Abi Ṭālib, who came back with his companions from Ethiopia. Abu Mūsa Al-Ash'ari and his people also attended that battle. None of them were absent except Abu Dujānah Simāk bin Kharashah, according to Ibn Zayd.^[1] This fact is well recorded in (the Books of) history. The Prophet ﷺ then returned to Al-Madīnah.

When the month of Dhul-Qa'dah came, the seventh year of Hijrah, the Prophet ﷺ went to Makkah for 'Umrah accompanied by those who were with him at Al-Ḥudaybiyyah. He resumed *Ihrām* from Dhul-Ḥulayfah and took the sacrificial animals with him. It was said that the sacrificial animals were sixty. The Prophet ﷺ and his Companions started reciting the *Talbiyah* aloud. When they came close to Marr Az-Zahrān, he sent Muḥammad bin Maslamah before him with the horses and weapons. When the idolators saw this advance regiment, they were overwhelmed with fear. They thought that the Messenger of Allāh ﷺ would attack them and that he had betrayed the treaty that he conducted with them, which stipulated cessation of hostilities for ten years. The idolators went quickly to Makkah to inform its people. When the Prophet ﷺ made camp in the area of Marr Az-Zahrān, where he was close enough to see the idols that were erected all around the *Haram*, he sent the weaponry, arrows, arrow cases and spears, to the valley of Ya'jaj. He next went on his way towards Makkah with the swords resting in their sheaths, just as he agreed to in the peace treaty. While the Prophet ﷺ was still on the way to Makkah, the Quraysh sent Mikraz bin Ḥaṣṣ who said, "O Muḥammad! We never knew you to be one who betrays his promises." The Prophet ﷺ said,

«وَمَا ذَاكَ؟»

«Why do you say that?» Mikraz said, "You are headed towards us with the weaponry, the arrows and the spears." The Prophet ﷺ said,

[1] At-Ṭabari 22 :259.

لَمْ يَكُنْ ذَلِكَ وَقَدْ بَعَثْنَا بِهِ إِلَى يَاجُجٍ

‘I did not do that, I sent all that to the valley of Ya'jaj.’

Mikraz said, “This is the way we knew you to be, trustworthy and keeping to your promises.” The leaders of the disbelievers left Makkah so that they would not have to look at the Messenger of Allāh ﷺ and his Companions, out of rage and anger. As for the rest of the people of Makkah, men, women and children, they sat on the pathways and house roofs watching the Messenger of Allāh ﷺ and his Companions. The Messenger ﷺ entered Makkah with his Companions while reciting the *Talbiyah*. The Prophet ﷺ sent the sacrificial animals to Dhu Ṭuwā while riding his camel, Al-Qaṣwā', the same camel he was riding on the day of Ḥudaybiyyah. 'Abdullāh bin Rawāḥah, from Al-Anṣār, was holding the bridle of the Prophet's camel and repeating this poem,

“In the Name of He, other than Whose religion there is no true religion,

In the Name of He, Whom Muḥammad is His Messenger,

O children of the disbelievers, stay out of his way,

For today, we shall impose on you the fulfillment of its interpretation,

Just as we fought with you to accept its revelation,

Severe fighting that removes the heads from where they rest,

And overwhelms the companion from attending to his companion,

Ar-Raḥmān has sent down in His revelation,

In pages that are being recited before His Messenger,

That the best death is that which occurs in His cause,

So, O Lord, I believe in its statements.”

This story is collected from various narrations.

Imām Aḥmad recorded that 'Abdullāh bin 'Abbās said, “When Allāh's Messenger ﷺ and his Companions came to Makkah, the fever of Yathrib (Al-Madīnah) had weakened and bothered them. The idolators circulated the news that a group of people were coming to them and that they had been weakened and bothered by the fever of Yathrib (Al-Madīnah). The idolators sat in the area close to Al-Ḥijr. Allāh conveyed to His Prophet what the idolators said, so he ordered his Companions to do *Ramal* in the first three rounds, so that the

idolaters witness their strength. The Companions did *Ramal* the first three rounds. He also ordered them to walk normally between the two corners, for from there the idolaters would not be able to see them. The Prophet ﷺ did not order them to do *Ramal* in all the rounds of *Ṭawāf* out of pity for them. The idolaters commented, 'Are these the people whom you claimed were weakened by the fever. They are stronger than so-and-so!'"^[1] The Two *Ṣaḥīḥs* also recorded this *Ḥadīth*.^[2]

In another narration, "Allāh's Messenger ﷺ and his Companions came (to Makkah) on the morning of the fourth day of Dhul-Qa'dah. The idolaters circulated the news that a group of people was coming to them, who had been weakened by the fever of Yathrib (Al-Madīnah). So, the Prophet ﷺ ordered his Companions to do *Ramal* in the first three rounds of *Ṭawāf*. The Prophet ﷺ did not order them to do *Ramal* in all the rounds of *Ṭawāf* out of pity for them."^[3]

Al-Bukhāri recorded that Ibn 'Abbās said, "In the year when the Prophet ﷺ came as stipulated by the peace treaty, he said, 'Perform *Ramal*.' So that the idolaters may witness their strength. At that time, the idolaters were watching from the area of Qu'ayqi'ān."^[4] ^[5] Ibn 'Abbās said, "Allāh's Messenger ﷺ performed *Ṭawāf* of the Ka'bah and the *Sa'y*^[6] at Aṣ-Ṣafā and Al-Marwah to show his strength to the idolaters."^[7]

Al-Bukhāri recorded that 'Abdullāh bin 'Umar said, "Allāh's Messenger ﷺ set out for 'Umrah, but the Quraysh idolaters prevented him from reaching the Ka'bah. So, he slaughtered his sacrifice, got his head shaved at Al-Ḥudaybiyyah, agreed to a formal pact with them that he would perform 'Umrah the following year, would not carry weapons against them, except swords and would not stay in Makkah, except for the period they allowed. The Prophet ﷺ performed the 'Umrah in the

[1] Aḥmad 1 :294.

[2] *Fath Al-Bāri* 7 :581, Muslim 2 :923.

[3] *Fath Al-Bāri* 3 :548.

[4] The small hill towards the *Ḥijr*.

[5] *Fath Al-Bāri* 7 :581.

[6] Walking at a fast pace.

[7] *Fath Al-Bāri* 7 :581.

following year and entered Makkah according to the treaty. And when he stayed for three days, the idolators ordered him to depart, and he ﷺ departed.^[1]

Allāh's statement,

﴿تَعْلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا﴾

﴿He knew what you knew not, and He granted besides that a near victory.﴾

means, Allāh the Exalted and Most Honored knew the benefit and goodness of turning you away from Makkah and preventing you from entering it in the year of Al-Hudaybiyyah, He knew that which you had no knowledge of,

﴿فَجَعَلَ مِنْ دُونِ ذَلِكَ﴾

﴿and He granted besides that﴾ 'before entering Makkah as you were promised in the vision that the Prophet saw, He granted a close victory, i.e. the treaty of peace that you conducted between you and your idolator enemies.'

The Good News that Muslims will conquer the Known World, and ultimately the Entire World

Allāh the Exalted and Most Honored said, while delivering the glad tidings to the believers that the Messenger ﷺ will triumph over his enemies and the rest of the people of the earth,

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ﴾

﴿He it is Who has sent His Messenger with guidance and the religion of truth,﴾

with beneficial knowledge and righteous good deeds. Indeed, the Islāmic *Shari'ah* has two factors, knowledge and deeds. The true religious knowledge is by definition true, and the accepted Islāmic acts are by definition accepted. Therefore, the news and creed that this religion conveys are true and its commandments are just,

﴿لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ﴾

﴿that He may make it superior to all religi- ons.﴾ all the religions of

[1] *Fath Al-Bāri* 7:571.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥١٥

الْأَنْبِيَاءُ

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 وَمِثْلَهُمْ
فِي الْإِنْجِيلِ كَرَزَجٌ أَخْرَجَ شَطْرَهُ فَكَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى
عَلَى سُوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٥١٥﴾

سُورَةُ الْفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ
فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ
لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾ إِنَّ الَّذِينَ
يَغْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ
قُلُوبَهُمْ لِلنَّفَقَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾ إِنَّ الَّذِينَ
يُنَادُونَكَ مِنَ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

أَخْرَجَ شَطْرَهُ فَكَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوْقِهِ. يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٥١٥﴾

the people of the earth, Arabs and non-Arabs alike, whether having certain ideologies or being atheists or idolators.

﴿وَكُنْ بِاللَّهِ شَهِيدًا﴾

﴿And All-Sufficient is Allāh as a Witness.﴾ that Muḥammad ﷺ is His Messenger and that He will grant him victory. Allāh the Exalted and Most Honored has the best knowledge.

﴿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 وَمِثْلَهُمْ فِي الْإِنْجِيلِ كَرَزَجٌ

﴿29. Muḥammad is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing falling down prostrate, seeking reward from Allāh and acceptance. The mark of them is on their faces from the traces of prostration. This is their description in the Tawrah. But their description in the Injil is like a seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allāh has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward.﴾

Qualities of the Faithful Believers and Their Refinement

Allāh declares that without doubt, Muḥammad ﷺ is truly His Messenger,

﴿مُحَمَّدٌ رَسُولُ اللَّهِ﴾

﴿Muḥammad is the Messenger of Allāh.﴾ and this quality includes every beautiful description. Allāh praises the Companions of the Messenger ﷺ, may Allāh be pleased with them all,

﴿وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾

﴿And those who are with him are severe against disbelievers, merciful among themselves.﴾

just as He, the Exalted and Most Honored, said in another Āyah,

﴿سَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ﴾

﴿Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers.﴾ (5:54)

This is the description of the believers; harsh with the disbelievers, merciful and kind to the believers, angry without smiling before the disbelievers, smiling and beaming with pleasure before his believing brother. Allāh the Exalted said in another Āyah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ بَلَّوْكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً﴾

﴿O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you.﴾ (9:123) The Prophet ﷺ said,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ»

«The parable of the believers in their kindness and mercy for each other, is that of the body: when one of its organs falls ill, the rest of the body responds with fever and sleeplessness.»^[1]

The Prophet ﷺ also said,

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبَيْتِ إِذَا شُدَّ بَعْضُهُ بَعْضًا»

^[1] Muslim 4:1999.

«A believer to another believer is like a building whose different parts enforce each other.»

Then he clasped his hands with his fingers interlaced.^[1] Both of these Ḥadīths were collected in the Ṣaḥīḥ.

Allāh the Exalted and Most Honored said,

﴿زَرَبْتُمْ رُكْبًا سُبْحًا يَتَقُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا﴾

﴿You see them bowing and falling down prostrate, seeking reward from Allāh and acceptance.﴾

Allāh describes the believers as active in performing righteous deeds and in praying, which is the best action there is, all the while being sincere to Allāh the Exalted and Most Honored in the prayer, awaiting His generous reward alone. Allāh's best reward is Paradise that contains His bounties and favors, abundant provisions, as well as, earning His good pleasure that is greater than the former reward. Allāh said,

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

﴿But the greatest bliss is the acceptance by Allāh﴾ (9:72)

The statement of Allāh the Exalted next,

﴿يَسْمَاؤُهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ﴾

﴿The mark of them is on their faces from the traces of prostration.﴾

refers to graceful appearance, according to Ibn 'Abbās as reported from him by 'Ali bin Abi Talḥah.^[2] Mujāhid and several others explained: "It means, humbleness and reverence."^[3] Some said, "The righteous good deed brings light to the heart, brightness to the face, ampleness in provisions, and love in people's hearts." The Leader of the faithful, 'Uthmān bin 'Affān said, "Everyone who hides a secret, then Allāh the Exalted will either show on his face what he's done or by the words that accidentally slip from his mouth."

Imām Aḥmad recorded that 'Abdullāh bin 'Abbās said that the Prophet ﷺ said,

[1] Fath Al-Bārī 5:119.

[2] Aṭ-Ṭabari 22:263.

[3] Aṭ-Ṭabari 22:263.

«إِنَّ الْهَذْيَ الصَّالِحَ، وَالسَّمْتَ الصَّالِحَ، وَالْأَقْصَادَ، جُزْءٌ مِنْ خَمْسَةٍ وَعِشْرِينَ
جُزْءًا مِنَ النَّبُوءَةِ»

«Verily, good conduct, graceful appearance and moderation are one part out of twenty-five parts of prophethood.»^[1]

Abu Dāwud also collected this *Ḥadīth*.^[2] Therefore, since the Companions, may Allāh be pleased with them all, had sincere intentions and righteous good deeds, all those who looked at them liked their appearance and conduct. Imām Mālik said, "I was told that when the Christians saw the Companions, who conquered Ash-Shām, they commented, 'These people are, by Allāh, better than the Disciples (of 'Isā) according to what has been conveyed to us.'" They indeed said the truth, for this *Ummah* was mentioned in an honorable way in previously revealed Scriptures. The best and most honored members of this *Ummah* are the Companions of the Messenger of Allāh ﷺ. Allāh, the Exalted and Most Honored, praised them in previous Books and Revelations, and this is why He said here,

﴿ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ﴾

«This is their description in the *Tawrah*», then said,

﴿وَمَثَلُهُ فِي الْإِنْجِيلِ كَرَنَجٍ أَخْرَجَ سَطْلَهُ﴾

«But their description in the *Injīl* is like a seed which sends forth its shoot (*Shaṭ'ah*),» its shoot or branch,

﴿فَتَأْزُرُهُ﴾

«then makes it strong,» able to stand on its own,

﴿فَاسْتَفْظَلَتْ﴾

«and becomes thick», youthful and long,

﴿فَاسْتَوَى عَلَى سَوْفَةٍ. يُغِيبُ الرَّاعَى﴾

«and it stands straight on its stem, delighting the sowers,»

Such is the parable that describes the Companions of Allāh's

[1] Aḥmad 1:296.

[2] Abu Dāwud 5:136.

Messenger ﷺ. They gave the Messenger ﷺ aid, support and victory, just as the shoot hardens the plant,

﴿يَغَيِّظُ بِهِمُ الْكُفَّارَ﴾

﴿that He may enrage the disbelievers with them.﴾

Relying on this Āyah, Imām Mālik stated that the Rawāfid^[1] are disbelievers because they hate the Companions, may Allāh be pleased with them all. Mālik said, "The Companions enrage them, and according to this Āyah, he who is enraged by the Companions is a disbeliever." Several scholars agreed with Mālik's opinion, may Allāh be pleased with them. There are numerous Ḥadīths mentioning the virtues of the Companions and prohibiting the criticism on their mistakes. It is sufficient that Allāh the Exalted has praised them and declared that He is pleased with them. Allāh the Exalted and Most Honored said,

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً﴾

﴿Allāh has promised those among them who believe and do righteous deeds, forgiveness﴾ for their sins,

﴿وَأَجْرًا عَظِيمًا﴾

﴿and a mighty reward.﴾ a generous reward and honorable provisions. Certainly, Allāh's promise is true and shall come to pass and will never be broken or changed. Surely, all those who follow the guidance of the Companions, may Allāh be pleased with them all, will be similar to them. However, the Companions have the better virtue, the obvious lead and the perfection in character, on account of which none among this Ummah will be able to attain their level. May Allāh be pleased with them and make them pleased. May He place them in the gardens of Al-Firdaws, and make it their abode, and He indeed has done all of that. In his Ṣaḥīḥ, Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَسُبُّوا أَصْحَابِي، فَإِنَّ الَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَمًّا، مَا أَذْرَكَ مَدًّا أَحَدِهِمْ وَلَا نَصِيفَهُ»

[1] A category of Shiites.

«Do not abuse my Companions, for by the One in Whose Hand is my soul! If one of you spends the amount of Uhūd in gold, that amount will never reach the level of one of them spending a Mudd half of it.»^[1]

This is the end of the *Tafsīr* of *Sūrat Al-Fath*; all praise and thanks is due to Allāh.

^[1] A small dry measurement, Muslim 4:1967