

INTRODUCTION TO SŪRAT *Al-Fat-h*, 48.

1. This is the second of the group of three Madinah Sūras described in the Introduction to S. xlvii. Its date is fixed by the mention of the Treaty of Hudaibiya, Zul-qa'da A.H. 6=Feb. 628 (see n. 1261 to ix. 13).

2. Hudaibiya is a plain, a short day's march to the north of Makkah, a little to the west of the Madinah-Makkah road, as used in the Prophet's time. Six years had passed since the Prophet had left his beloved City, and it had been in the hands of the Pagan autocracy. But Islam had grown during these six years. Its Qibla was towards the Ka'ba. The Pagans had tried to attack Islam at various times and had been foiled. By Arab custom every Arab was entitled to visit the Sacred Enclosure unarmed, and fighting of any kind was prohibited during the Sacred Months (see n. 209 to ii. 194), which included the month of Zul-qa'da. In Zul-qa'da A.H. 6, therefore, the Prophet desired to perform the 'Umra or lesser pilgrimage (n. 212 to ii. 196), unarmed, but accompanied with his followers. A large following joined him, to the number of fourteen to fifteen hundred.

3. This was not to the liking of the Pagan autocracy at Makkah, which took alarm, and in breach of all Arab tradition and usage, prepared to prevent the peaceful party from performing the rites of pilgrimage. They marched out to fight the unarmed party. The Prophet turned a little to the west of the road, and encamped at Hudaibiya, where negotiations took place. On the one hand the Prophet was unwilling to give the Quraish any pretended excuse for violence in the Sacred Territory; on the other, the Quraish had learnt, by six years' bitter experience, that their power was crumbling on all sides, and Islam was growing with its moral and spiritual forces, which were also reflected in its powers of organisation and resistance. The enthusiasm with which the Covenant of Fealty was entered into under a tree in Hudaibiya (xlviii. 18) by that great multitude united in devotion to their great leader, was evidence of the great power which he commanded even in a worldly sense if the Quraish had chosen to try conclusions with him.

4. A peaceful Treaty was therefore concluded, known as the Treaty of Hudaibiya. It stipulated: (1) that there was to be peace between the parties for ten years; (2) that any tribe or person was free to join either party to make an alliance with it; (3) that if a Quraish person from Makkah, under guardianship, should join the Prophet without the guardian's permission, he (or she) should be sent back to the guardian, but in the contrary case, they should not be sent back; and (4) that the Prophet and his party were not to enter Makkah that year, but that they could enter unarmed the following year.

5. Item 3, not being reciprocal, was objected to in the Muslim camp, but it really was of little importance. Muslims under guardianship, sent back to Makkah, were not likely to renounce the blessings of Islam; on the other hand Muslims going to Makkah would be centres of influence for Islam, and it was more important that they should be allowed to remain there than that they should be sent back to Madinah. It was impossible to think that there would be apostates or renegades to Paganism! "Look on this picture, and on that!"

6. The Muslims faithfully observed the terms of the Treaty. The following year (A.H. 7) they performed the lesser Pilgrimage in great state for three days. It is true that the Makkans later on broke the Peace in the attack which one of their allied tribes (the Banū Bakr) made on Banū Khuzā'a (who were in alliance with the Prophet), but this led to the conquest of Makkah and the sweeping away of the autocracy. Meanwhile Hudaibiya was a great victory, moral and social, as well as political, and its lessons are expounded in this Sūra, as the lessons of Badr were expounded in viii. 42-48, and of Uḥud in iii. 121-129, 149-180.

Summary.—Victory comes from cool courage, devotion, faith, and patience, as shown at Hudaibiya; therefore remember Allah, and follow His Prophet (xlviii. 1-29).

Al-Fat-h or Victory.

*In the name of Allah, Most Gracious,
Most Merciful.*

1. Verily We have granted
Thee a manifest Victory:⁴⁸⁶⁶
2. That Allah may forgive thee⁴⁸⁶⁷
Thy faults of the past
And those to follow;
Fulfil His favour to thee;
And guide thee
On the Straight Way;
3. And that Allah may help⁴⁸⁶⁸
Thee with powerful help.
4. It is He Who sent
Down Tranquillity⁴⁸⁶⁹
Into the hearts of
The Believers, that they may

سُورَةُ الْفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾

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

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ﴿٣﴾

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

4866. This is best referred to the Treaty of Hudaibiya, for which see the Introduction to this Sūra. By this Treaty the Makkan Quraish, after many years of unrelenting conflict with Islam, at length recognised Islam as (what they thought) an equal power with themselves. In reality the door was then opened for the free spread of Islam throughout Arabia and thence through the world.

4867. See n. 4428 to xl. 55, and Cf. xlvii. 19. Any mistakes of the past were now rectified, and any future ones prevented by the free scope now offered, by the act of the Quraish Pagans themselves, to the recognition and free promulgation of Islam.

4868. Three objects or results of the Treaty are mentioned: (1) forgiveness, which is equivalent to Mercy, (2) fulfilment of the dignity of Prophethood with the dignity of an effective and recognised position in Arabia; (3) opening up a straight way leading to Islam, by access to Makkah from next year, Makkah being the symbolic centre of Islam. These three are summed up in the comprehensive phrase "powerful (or effective) help".

4869. The results were achieved by tranquillity, calmness, and cool courage among the 1400 to 1500 unarmed men who accompanied the Prophet to Hudaibiya and who were threatened with violence by the excited Quraish leaders of Makkah.

Add Faith to their Faith;-⁴⁸⁷⁰
 For to Allah belong
 The Forces of the heavens⁴⁸⁷¹
 And the earth; and Allah is
 Full of Knowledge and Wisdom;-

5. That He may admit⁴⁸⁷²
 The men and women
 Who believe, to Gardens
 Beneath which rivers flow,
 To dwell therein for aye,
 And remove their sins
 From them;-and that is,
 In the sight of Allah,
 The grand triumph,

6. And that He may punish
 The Hypocrites, men and
 Women, and the Polytheists,
 Men and women, who think
 An evil thought of Allah.
 On them is a round⁴⁸⁷³
 Of Evil: the Wrath of Allah
 Is on them: He has cursed⁴⁸⁷⁴

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا
 الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ
 وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

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

4870. It is a casuistical question to ask. Are there degrees in Faith? The plain meaning is that Believers will see one Sign of Allah after another, and with each their Faith is confirmed. During all the long years of persecution and conflict they had Faith, but when they see their old enemies actually coming out to negotiate with them, their Faith is justified, fulfilled, and confirmed: and they turn in gratitude to Allah.

4871. There are visible forces which you see in the physical world. Men fight with armed forces, and the Muslims had to defend themselves with arms also, and not without success.

4872. This clause is co-ordinated to the previous clause, "That they may add Faith to their Faith". The intervening words, "For to Allah ... and Wisdom" are parenthetical. The third co-ordinate clause comes in the next verse, "And that He may punish...". The skeleton construction will be, "Allah sends down calm courage to Believers in order that they may be confirmed in their Faith; that they may qualify for the Bliss of Heaven; and that the evil ones may receive the punishment they deserve."

4873. They will be encircled (or hemmed in) by Evil.

4874. That is, deprived them of His Grace, on account of their continued rejection of it.

Them and got Hell ready
For them: and evil
Is it for a destination.

7. For to Allah belong⁴⁸⁷⁵
The Forces of the heavens
And the earth; and Allah is
Exalted in Power,
Full of Wisdom.
8. We have truly sent thee⁴⁸⁷⁶
As a witness, as a
Bringer of Glad Tidings,
And as a Warner:
9. In order that ye
(O men) may believe
In Allah and His Messenger,
That ye may assist
And honour him,^{4876-A}
And celebrate His praises
Morning and evening.
10. Verily those who plight⁴⁸⁷⁷
Their fealty to thee plight
Their fealty in truth to Allah:

وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ
وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ

4875. These words are repeated (with a slight change) from the parenthetical clause in verse 4. to emphasize the assertion as a substantive proposition, that fighting and visible forces in the physical world are not the only forces with which Allah works out His Plan. The invisible forces are more important as they were at Hudaibiya. The slight difference is instructive; in the parenthetical clause, Allah's Knowledge was emphasized, and in the substantive clause it is Allah's Power. Knowledge plans, and Power executes.

4876. The Prophet came in order to establish Faith in Allah and true worship. We can view him in three capacities: (1) as a witness to help the weak if they were oppressed and check the strong if they did wrong; (2) as a giver of the Glad Tidings of Allah's Grace and Mercy to those who repented and lived good lives; and (3) as one who warned sinners of the consequences of their sin.

4876-A. The words "assist and honour" refer to the Prophet (peace be on him) whereas in the phrase "celebrating praise" clearly the reference is to Allah.

4877. In the Hudaibiya negotiations, when it was uncertain whether the Quraish would treat well or ill the Prophet's delegate to Makkah, there was a great wave of feeling in the Muslim camp of 1400 to 1500 men. They came with great enthusiasm and swore =

The Hand of Allah is
Over their hands:
Then any one who violates
His oath, does so
To the harm of his own
Soul, and any one who
Fulfils what he has
Covenanted with Allah,—
Allah will soon grant him
A great Reward.

SECTION 2.

11. The desert Arabs who⁴⁸⁷⁸
Lagged behind will
Say to thee:
"We were engaged in
(Looking after) our flocks
And herds, and our families:
Do thou then ask
Forgiveness for us."⁴⁸⁷⁹
They say with their tongues
What is not in their hearts.

أَيِّدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ
أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُورَتُهُ أَجْرًا عَظِيمًا ﴿١٠﴾

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا
أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِالسَّيْتِهِمْ
مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ
شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ
بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾

= their fealty to the Prophet, by placing hand on hand according to the Arab custom: see paragraph 3 of the Introduction to this Sūra. This in itself was a wonderful demonstration of moral and material strength, a true Victory: it is called *Bai'at ur Ridhwān* (Fealty of Allah's Good Pleasure) in Islamic History. They placed their hands on the Prophet's hand, but the Hand of Allah was above them, and He accepted their Fealty.

'*Alaihu* is an archaic form for '*Alaihi*.

4878. When the Prophet started from Madinah on the Makkah journey which ended in Hudaibīya, he asked all Muslims to join him in the pious undertaking, and he had a splendid response. But some of the desert tribes hung back and made excuses. Their faith was but lukewarm, and they did not want to share in any trouble which the Makkah might give to the unarmed Muslims on pilgrimage. Their excuse that they were engaged in looking after their flocks and herds and their families was an after-thought, and in any case made after the return of the Prophet and his party with enhanced prestige to Madinah.

4879. They said this with their tongues, but no thought of piety was in their hearts.

Say: "Who then has
Any power at all
(To intervene) on your behalf
With Allah, if His Will
Is to give you some loss⁴⁸⁸⁰
Or to give you some profit?
But Allah is well acquainted
With all that ye do.

12. 'Nay ye thought that
The Messenger and the Believers
Would never return to
Their families; this seemed
Pleasing in your hearts,⁴⁸⁸¹ and
Ye conceived an evil thought,
For ye are a people
Doomed to perish."

13. And if any believe not
In Allah and His Messenger,
We have prepared,
For those who reject Allah,
A Blazing Fire!

14. To Allah belongs the dominion
Of the heavens and the earth:
He forgives whom He wills,⁴⁸⁸²

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

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

وَلِلَّهِ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ يَغْفِرُ لِمَنْ يَشَاءُ
وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا ﴿١٤﴾

4880. Their false excuse was based on a calculation of worldly profit and loss. But what about the spiritual loss in detaching themselves from the holy Prophet or spiritual profit in joining in the splendidly loyal feelings of service and obedience which were demonstrated at Hudaibiya? And in any case they need not think that all their real and secret motives were not known to Allah.

4881. Their faith was so shaky that they thought the worst would happen, and that the Makkan Quraish would destroy the unarmed band. In their heart of hearts they would not have been sorry, because they were steeped in wickedness and rejoiced in the sufferings of others. But such persons will burn in the fire of their own disappointment.

4882. Evil must inevitably have its punishment, but there is one way of escape, viz., through repentance and the Mercy of Allah. Allah's Justice will punish, but Allah's Mercy will forgive; and the Mercy is the predominant feature in Allah's universe: "He is Oft-Forgiving, Most Merciful."

And He punishes whom He
Wills: but Allah is
Oft-Forgiving, Most Merciful.

15. Those who lagged behind⁴⁸⁸³
(Will say), when ye
Set forth to acquire
Booty (in war): "Permit us
To follow you." They wish
To change Allah's word:
Say: "Not thus"⁴⁸⁸⁴
Will ye follow us:
Allah has already declared⁴⁸⁸⁵
(This) beforehand": then they
Will say, "But ye are"⁴⁸⁸⁶
Jealous of us." Nay,
But little do they understand
(Such things).

16. Say to the desert Arabs⁴⁸⁸⁷
Who lagged behind: "Ye
Shall be summoned (to fight)
Against a people given to"⁴⁸⁸⁸

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى
مَغَائِمٍ لَنَأْخُذْوهَا ذُرُوءًا نَدَّيْكُمْ تَرِيدُونَ
أَنْ يَسِيرُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ
قَالَ اللَّهُ مِنْ قَبْلُ فَيَقُولُونَ بَلْ تَحْسُدُونَنَا
بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَعُدْعُونَ إِلَى قَوْمٍ آوَلِي
بَأْسٍ شَدِيدٍ يُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ فَإِنْ نَظِيعُوا

4883. Now comes out another motive behind the minds of the laggards. The journey for pilgrimage had no promise of war booty. If at any future time there should be a promise of booty they would come! But that is to reverse Allah's law and decree. Jihād is not for personal gain or booty: see S. viii. and Introduction to S. viii., paragraph 2. On the contrary Jihād is hard striving, in war and peace, in the Cause of Allah.

4884. *Not thus*: i.e., not on those terms; not if your object is only to gain booty.

4885. See viii. 1, and n. 1179.

4886. The desert Arabs loved fighting and plunder and understood such motives for war. The higher motives seemed to be beyond them. Like ignorant men they attributed petty motives or motives of jealousy if they were kept out of the vulgar circle of fighting for plunder. But they had to be schooled, and they were schooled to higher ideas of discipline, self-sacrifice, and striving hard for a Cause.

4887. While they are reproached for their supineness in the march which led to Hudaibiya, where there was danger but no prospect of booty, they are promised, if they learn discipline, to be allowed to follow the Banner of Islam where (as happened later in the Persian and Byzantine Wars) there was real fighting with formidable and well-organised armies.

4888. Cf. xxvii. 33.

Vehement war: then shall ye
Fight, or they shall submit.⁴⁸⁸⁹
Then if ye show obedience,
Allah will grant you
A goodly reward, but if
Ye turn back as ye
Did before, He will punish
You with a grievous Chastisement."

17. No blame is there
On the blind, nor is
There blame on the lame,
Nor on one ill (if he
Joins not the war):
But he that obeys Allah⁴⁸⁹⁰
And His Messenger, -(Allah)
Will admit him to Gardens
Beneath which rivers flow;
And he who turns back,
(Allah) will punish him
With a grievous Chastisement.

SECTION 3.

18. Allah's Good Pleasure⁴⁸⁹¹
Was on the Believers
When they swore Fealty
To thee under the Tree:⁴⁸⁹²

يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ
مَنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

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

لَقَدْ رَضِيَ اللَّهُ عَنِ
الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ

4889. That is, you shall go forth to war if you learn discipline, not for booty, but for a great and noble Cause. For if your opponents submit to the Cause, there will be no fighting and no booty.

4890. There may be neither fighting nor booty. But all who obey the call to Jihād with perfect discipline will get the Rewards of the Hereafter. The blind, the maimed, and the infirm will of course be exempted from active compliance with the Call, but they can render such services as are within their power, and then they will not be excluded from the reward.

4891. The noun from the verb *radhiya* is *Ridhwān* (Good Pleasure); hence the name of this *Bai'at*, *Bai'at ur Ridhwān*, the Fealty of Allah's Good Pleasure: see n. 4877 to xlviii. 10.

4892. The great ceremony of the Fealty of Allah's Good Pleasure took place while the holy Prophet sat under a tree in the plain of Hudaibiya.

He knew⁴⁸⁹³ what was
In their hearts, and He
Sent down Tranquillity⁴⁸⁹⁴
To them; and He rewarded
Them with a speedy Victory;⁴⁸⁹⁵

19. And many gains will they
Acquire (besides): and Allah
Is Exalted in Power,
Full of Wisdom.

20. Allah has promised you
Many gains that ye shall⁴⁸⁹⁶
Acquire, and He has given⁴⁸⁹⁷
You these beforehand; and
He has restrained the hands
Of men from you; that it
May be a Sign for⁴⁸⁹⁸
The Believers, and that
He may guide you
To a Straight Path;

تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ

السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ

عَزِيزًا حَكِيمًا ﴿١٩﴾

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَلَ

لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً

لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾

4893. Or tested: see n. 4855 to xlvii. 31.

4894. *Sakina*=Peace, calm, sense of security and confidence, tranquillity. Cf. above xlviii. 4, and n. 4869. The same word is used in connection with the battle of Hunain in ix. 26, and in connection with the Cave of Thaur at an early stage in the Hijrat: ix. 40.

4895. The Treaty of Hudaibiya itself was a "speedy Victory": it followed immediately after the *Bai'at*.

4896. The gains so far seen from the *Bai'at* and their calm and disciplined behaviour were certainly great: in the rapid spread of Islam, in the clearance from the Sacred House of the idolatrous autocracy, and in the universal acceptance of the Message of Allah in Arabia.

4897. The first fruits of the *Bai'at* were the victory or treaty of Hudaibiya, the cessation for the time being of the hostility of the Makkan Quraish, and the opening out of the way to Makkah. These things are implied in the phrase, "He has restrained the hands of men from you."

4898. *Hudaibiya* (in both the *Bai'at* and the Treaty) was truly a sign-post for the Believers: it showed the solidarity of Islam, and the position which the Muslims had won in the Arab world.

21. And other gains (there are),
Which are not within⁴⁸⁹⁹
Your power, but which
Allah has compassed: and Allah
Has power over all things.
22. If the Unbelievers
Should fight you, they would⁴⁹⁰⁰
Certainly turn their backs;
Then would they find
Neither protector nor helper.
23. (Such has been) the practice⁴⁹⁰¹
Of Allah already
In the past: no change
Wilt thou find in
The practice of Allah.
24. And it is He Who
Has restrained their hands
From you and your hands
From them in the valley⁴⁹⁰²
Of Makkah, after that He
Gave you the victory
Over them. And Allah sees
Well all that ye do.

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

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَرَ
ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾

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

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

4899. *Other gains*: these are usually referred to the later victories of Islam, but we must view them not merely in their political or material aspect, but chiefly in the rise of Islam as a world power morally and spiritually.

4900. Their morale was now truly broken.

4901. Cf. xxxiii. 62.

4902. Little incidents had taken place that might have plunged the Quraish and the Muslims from Madinah into a fight. On the one hand, the Quraish were determined to keep out the Muslims, which they had no right to do: and on the other hand, the Muslims, though unarmed, had sworn to stand together, and if they had counter-attacked they could have forced their entrance to the Ka'ba, the centre of Makkah. But Allah restrained both sides from anything that would have violated the Peace of the Sanctuary, and after the Treaty was signed, all danger was past.

25. They are the ones who
 Disbelieved and hindered you
 From the Sacred Mosque
 And the sacrificial animals,⁴⁹⁰³
 Detained from reaching their
 Place of sacrifice. Had there
 Not been believing men
 And believing women whom
 Ye did not know that⁴⁹⁰⁴
 Ye were trampling down
 And on whose account
 A guilt would have accrued
 To you without (your) knowledge,
 (Allah would have allowed you
 To force your way, but
 He held back your hands)
 That He may admit
 To His Mercy whom He will.⁴⁹⁰⁵
 If they had been⁴⁹⁰⁶
 Apart, We should
 Certainly have punished

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

4903. The Muslims from Madinah had brought the animals for sacrifice with them, and had put on the Ihram or pilgrim's garb (see n. 217 to ii. 197), but they were not only prevented from entering Makkah, but were also prevented from sending the sacrificial animals to the place of sacrifice in Makkah, as they could have done under ii. 196. The sacrifice was therefore actually offered at Hudaibiya.

4904. There were at the time in Makkah believing Muslims, men and women, and the faith of some of them was unknown to their brethren from Madinah. Had a fight taken place in Makkah, even though the Muslims had been successful, they would unwittingly have killed some of these unknown Muslims, and thus would unwittingly have been guilty of shedding Muslim blood. This was prevented by the Treaty.

4905. Allah works according to His wise and holy Will and Plan, and not according to what seems to us, in the excitement of human life, to be the obvious course of things. By preventing a fight He saved many valuable lives, not only of Muslims but also of some who became Muslims afterwards and served Islam. He grants His Mercy on far higher standards than man in his limited horizon can see.

4906. If the party from Madinah could have distinguished Muslims from non-Muslims among the Makkans, they might have been allowed to enter and punish the pagan Quraish for their inordinate vanity and gross breach of the unwritten law of the land. But in the actual circumstances the best solution was the Treaty of Hudaibiya.

The Unbelievers among them
With a grievous punishment.

26. While the Unbelievers
Got up in their hearts
Heat and cant—the heat⁴⁹⁰⁷
And cant of Ignorance,—
Allah sent down His Tranquillity⁴⁹⁰⁸
To his Messenger and to
The Believers, and made them
Stick close to the command
Of self-restraint; and well
Were they entitled to it⁴⁹⁰⁹
And worthy of it.
And Allah has full knowledge
Of all things.

SECTION 4.

27. Truly did Allah fulfil
The vision for His Messenger:⁴⁹¹⁰
Ye shall enter the Sacred
Mosque, if Allah wills,
With minds secure, heads shaved,

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ
الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ
وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى
وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ
بِكُلِّ شَيْءٍ عَلِيمًا ﴿٦﴾

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ
الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ عَامِنِينَ مُحَلِّقِينَ

4907. While the Unbelievers were blustering and excited, and meticulously objected to introductory words such as "In the name of Allah, *Most Gracious, Most Merciful* (they did not like the titles), the Prophet remained calm and collected, and got the substance of their demands embodied in the Treaty without worrying about words. Even though the terms of the Treaty appeared to the companions, at first, to be unfair to Muslims, they remained faithful to their Leader and showed trust in his better judgment, a trust that was vindicated by the events that followed.

4908. Cf. above xlviii. 18, and n. 4894.

4909. It=Tranquillity. Their calmness amid much provocation was a gift of Allah; they had earned a right to it by their obedience and discipline, and showed themselves well worthy of it.

4910. The Prophet had had a dream that he had entered the Sacred Mosque at Makkah, just before he decided on the journey which resulted in the Treaty of Ḥudaybiya. By it he and his people could enter next year without the least molestation and in the full customary garb, with head shaved or hair cut short, and all the customary minor rites of pilgrimage.

Hair cut short, and without fear.
For He knew what ye
Knew not, and He granted,
Besides this, a speedy victory.⁴⁹¹¹

رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ
فَعَلِمَ مَا لَمْ تَعْلَمُوا فَعَجَّلَ مِنْ دُونِ
ذَلِكَ فَتَحَ قَارِيِبًا ﴿٢٧﴾

28. It is He Who has sent
His Messenger with Guidance
And the Religion of Truth,
To make it prevail over
All religion: and enough
Is Allah for a Witness.⁴⁹¹²

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

29. Muḥammad is the Messenger
Of Allah; and those who are
With him are strong
Against Unbelievers, (but)
Compassionate amongst each
other.⁴⁹¹³

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ
رُحَمَاءُ بَيْنَهُمْ تَرْتَعَّاسٌ حَسْبُكُمْ فَتُلَاحِظُونَ فَضْلًا
مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ
مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمِثْلَهُمْ

Thou wilt see them bow
And prostrate themselves
(In prayer), seeking Grace
From Allah and (His) Good
Pleasure.⁴⁹¹⁴
On their faces are their
Marks, (being) the traces⁴⁹¹⁵

4911. See above, xlvi. 18, and n. 4895.

4912. The divine disposition of events in the coming of Islam and its promulgation by the holy Prophet are themselves evidence of the truth of Islam and its all-reaching character; for there is nothing which it has not influenced. See also lxi. 9, n. 5442.

4913. Cf. ix. 128. The devotees of Allah wage unceasing war against evil, for themselves, and for others; but to their own brethren in faith—especially the weaker ones—they are mild and compassionate: they seek out every opportunity to sympathise with them and help them.

4914. Their humility is before Allah and His Apostle and all who have authority from Allah, but they yield no power or pomp, nor do they worship worldly show or glitter. Nor is their humility before Allah a mere show for men.

4915. The traces of their earnestness and humility are engraved on their faces, i.e., penetrate their inmost being, the face being the outward sign of the inner man. If we take it in its literal sense, the traces might mean the marks left by repeated prostration on their foreheads. Moreover, a good man's face alone shows in him the grace and light =

Of their prostration.
 This is their similitude
 In the Taurât;⁴⁹¹⁶
 And their similitude
 In the Gospel is:⁴⁹¹⁷
 Like a seed which sends
 Forth its blade, then
 Makes it strong; it then
 Becomes thick, and it stands
 On its own stem, (filling)
 The sowers with wonder
 And delight. As a result,⁴⁹¹⁸
 It fills the Unbelievers
 With rage at them.
 Allah has promised those
 Among them who believe
 And do righteous deeds
 Forgiveness,
 And a great Reward.

فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْئَهُ فَفَازَرَهُ،
 فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ
 لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿١٩﴾

= of Allah; he is gentle, kind and forbearing, ever helpful, relying on Allah and possessing a blessed Peace and Calmness (Sakina, xlviii. 26) that can come from no other source.

4916. In the Book of Moses, which is now found in a corrupt form in the Pentateuch, the posture of humility in prayer is indicated by prostration: *e.g.*, Moses and Aaron "fell upon their faces", Num. xvi. 22.

4917. The similitude in the Gospel is about how the good seed is sown and grows gradually, even beyond the expectation of the sower: "the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear": Mark. iv. 27-28. Thus Islam was preached by the holy Prophet; the seed seemed to human eyes lost in the ground; but it put forth its shoot, and grew, and became strong, until it was able to stand on its own legs, and its worst enemies recognised its existence and its right to live. Note how much more complete the parable is in the Qur-ân. The mentality of the sowers of the seed is expressed in beautiful terms: its growth and strength filled them "with wonder and delight."

4918. I construe the particle "*li*" as expressing not the object, but the result. The result of the wonderful growth of Islam in numbers and strength was that its enemies were confounded, and raged furiously within their own minds, a contrast to the satisfaction, wonder, and delight of the Prophet and his Companions. The pronoun in "rage at *them*" of course refers to the Prophet and his Companions, and goes back to the earlier-words, "on *their* faces" etc.