

Surah Al-Fath – Interesting Facts to Ponder



Bismillahir Rehmanir Rahim, Assalamu Alaykum,

As all of you prepare for the upcoming quiz on Friday on Surah Al-Fath, I am sending some information that will not only give you familiarity about the revelation of this chapter but will also help in preparing for the quiz. To fully enjoy this Surah, it is important to understand the background which led to the revelation of this Surah. Please go to this [LINK](#) and make yourself familiar with one of the most important events of our Holy Prophet's (SAWW) life to which Prophet (SAWW) himself mentioned as "the happiest day of his life".

Hudaybiyya was a plain where Prophet (SAWW) and his ~1,400 companions stayed (about 20 KM from Makkah). A bent back or hunch is known in Arabic as "Hadab" and in that ground there was one bent tree, from which the name Hudaybiyyah was derived.

The chapter mainly treats of the glad tidings (beginning with the Treaty of Hudaybiyyah, Victory in Khyber and Conquest of Makkah), pledge of pleasure (bay'at al-ridhwan), hypocrites' sabotage, turning one's back to jihad, and finally mention is made of the Noble Prophet's (S) Companions.

- ❖ Please note that Qur'anic exegetes disagree on the interpretation of "a manifest triumph.". Some believe that this is purely pointing to the Conquest of Makkah, while the others believe that this is pointing to the signing of the treaty itself and does encompass all the victories that followed as a result of the treaty, such as Khyber and Allah's biggest help, the Conquest of Makkah.
- ❖ Please observe the formation of the first Ayat:
(A) Indeed We have inaugurated **for you** a manifest victory.
(B) Indeed We have inaugurated a **manifest victory** for you.
In the first instance, the emphasis on "for you" as opposed to on "manifest victory in the latter. Hence it is derived that the first verse is addressing the Holy Prophet (SAWW)
- ❖ The translation of the second verse warrants pondering. There are two popular translations of this verse that you will commonly find:
 1. So Allah may forgive your past and future sins
 2. So Allah may forgive past and future sins of your companions

The first translations is often used as an argument by those who believe that Prophet (SAWW) is masoom only in the matters of revelation. If you read the second verse as the continuation of the first, then the derived message

about the companions does not add up. Hence for the purpose of the quiz, I have benefited from the translation/commentary from Maulana Ali Naqi Naqvi, Tafseer-e-Namoona, al-islam.org and Maulana Jawwadi.

- ❖ Because of the moral victory in Hudaybiyyah, and in the manner in which it was achieved, and mind you, without the weapons, the acts by our Holy Prophet (SAWW), such as denouncing the idolatry, which, the infidels used to do bruiting about, will vanish and as they enter the folds of Islam after the Conquest of Makkah, their propaganda about your sins will also die down in the future. In other words, here, the mention of Prophet's (SAWW) past and future sins are not the ones that he committed, rather how the infidels viewed it.
- ❖ Another interesting point is the repeated use of the word "Sakina" (tranquility) in this Surah. Tranquility is nothing but the absence of doubt, and in this case the believers had no doubt about the dream of the Holy Prophet (SAWW) and entering Makkah to perform Umrah. Kindly note that Allah (SWT) has used the word "Anzala" for tranquility on the believers and not "give".

I sincerely hope that these notes will augment your interest in the Friday quiz.

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