

## **DARUL ULOOM TRINIDAD AND TOBAGO A CONCISE COMMENTARY COURSE OF THE HOLY QURAAAN (2001-2020)**

While discussing the cause of revelation of this Surah, Imam Abu Hayyan states, ‘When the Prophet (ﷺ) left Hudaibiyah after entering the ‘Treaty’, the hypocrites started to speak among themselves and say, ‘If Muhammad was a prophet and his religion was the truth, then he would not have been stopped from entering the Kaaba, and he would have gained victory over Makkah’. Allah refuted what they said and revealed the verses which made it clear that the Prophet (ﷺ) will gain success and victory, and that he will definitely overpower his enemies. (Tafseer Al Bahrul Muheet vol.9 pg. 482 Dar Al Fikr Beirut 1992)

### **COMMENTARY OF SURAH AL FATH**

Surah Al Fath states in verse 1:

#### **1. Verily, We have given you (O Muhammad) a manifest victory.**

In this verse, Allah has given the Prophet (ﷺ) glad tidings of a clear and manifest victory, one in which he will overpower his enemies. As mentioned by some exegetes of the Holy Quran, this was a promise given before the victory actually took place, and to show that it will definitely occur, Allah mentioned it with the past tense word and said, ‘We have given you a manifest victory’.

This was certainly great news and glad tidings for the Messenger of Allah (ﷺ) and the believers since they were told that their sufferings and persecution will soon come to an end and they will gain victory over their enemies.

With respect to what victory is meant in this verse, some scholars of Tafseer are of the opinion that it refers to the victory and conquest of Makkah (Fath Al Makkah). This is narrated in a report given by Imam Abu Jafar Ar Razi from Qatadah from Anas (R.A) that he (Anas) said that the verse refers to the victory of Makkah. In it, a promise has been given by Allah that He will grant the Prophet (ﷺ) a grand victory over Makkah, and seeing that this victory was destined to come, it was mentioned as if it occurred already in the verse, ‘Verily, We have given you a manifest victory’. Therefore, the verse served as a prophecy to the Prophet (ﷺ) regarding the conquest of Makkah. (Tafseer Mazhari vol. 10 pg. 337 Darul Ishaat Karachi)

Allama Az Zamakhshari has also chosen this opinion and stated, ‘It is the victory of Makkah (which the verse alludes to), since it was revealed when the Prophet (ﷺ) was returning from Makkah in the year of Al Hudaibiyah. It is indeed a promise to him of victory (over Makkah). (Safwah At Tafaseer vol.3 pg. 202 Maktaba Tawfiqiyah Dar As Sabooni 2009)

Many commentators of the Holy Quran however, have stated that the correct opinion is that the ‘manifest victory’ which verse one of Surah Fath speaks about refers to ‘Sulh Al Hudaibiyah’ (the Treaty of Hudaibiyah). This is the opinion accepted by the majority of expert scholars of the Holy Quran like Sha’bi, Qatadah, Mujahid and others, and has been favoured by the renowned commentators like Imam Baghwi, Qurtubi, Hafiz Ibn Katheer, Hafiz Ibn Jareer At Tabari and others.

Imam Al Baghwi states, ‘Most of the scholars of Tafseer have stated that the ‘manifest victory’ (mentioned in the verse) refers to ‘Sulh Al Hudaibiyah’ (the Treaty of Hudaibiyah). (Tafseer Al Baghwi vol.4 pg. 188 Idara Taleefaat Ashrafiya Multan Pakistan).

The great Mufasssir Abu Hayyan (A.R) also writes, ‘The overwhelming majority of scholars (Al Jumhoor) have stated that the victory spoken about in the verse is the victory of Hudaibiyah. This is what As Suddi, Ash Shabi and Az Zuhri have stated. Abu Atiyah (A.R) said, ‘And this is the correct opinion’. (Tafseer Al Bahrul Muheet vol.9 pg. 482 Dar Al Fikr Beirut 1992)

While commenting on this, Hafiz Ibn Katheer (A.R) writes, ‘What is meant by the ‘manifest victory’ (in the verse) is the Treaty of Hudaibiyah. On account of it, a great amount of goodness was achieved. People began to embrace Islam, and they started to interact with each other freely (without fear and violence). The believers started to speak with the unbelievers in delivering the message of Islam, and beneficial knowledge and faith (Imaan) became widespread’. (Tafseer Ibn Katheer vol.5 pg. 549 Dar Al Kitab Al Arabi, Beirut 2013)

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While explaining why the treaty of Hudaibiyah is regarded as a manifest victory, the great Tabi'ee scholar, Imam Az Zuhri wrote, 'There has been no victory which is greater than the victory of Hudaibiyah. After the treaty, the Mushrikeen (polytheists) started to mix with the Muslims and listen to their speech, and Islam started to take root in their hearts. In this way, a huge amount of people accepted Islam within three years'. (Tafseer Al Bahrul Muheet vol.9 pg. 483 Dar Al Fikr Beirut 1992)

Surah Al Fath states in verse 2:

**2. That Allah may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path;**

The verse explains that Allah will grant forgiveness to the Prophet (ﷺ) for whatever past or future sins that may have occurred. In this way, Allah will complete His favours upon him and keep him guided on the right path.

While commenting on this verse, the scholars of Tafseer have stated that the word 'sin' which has been used in the verse (in Arabic Adh Dhanb) does not literally mean 'sin', since prophets are all protected and are free and innocent of sins. But it refers to anything done which is contrary to the best, even though it may not be wrong. Seeing that the prophets are on an exalted and honoured position in the sight of Allah, they are required to always do the best in everything since they are role models for their nations. On account of this, whatever may occur from them which is not the best in Allah's sight, it is referred to as being a 'sin' or 'Adh Dhanb' (in Arabic).

The meaning and message of the verse is that Allah has granted the Prophet (ﷺ) a manifest victory in this world and the hereafter. The great victory of this world is that a great amount of goodness and benefits will come about from the Treaty of Hudaibiyah, which will cause people to enter Islam in multitudes and will eventually bring about victory over Makkah, and the victory in the hereafter is that Allah will forgive every 'sin' the Prophet (SAW) has committed before and after prophethood, and will grant him the highest station in Paradise.