

Surah Al-Fath

(Translated)

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All praise is due to Allah (swt), praise befitting His Glorious Countenance and His Magnificent Dominion. Peace and blessings be upon the best of Messengers and their chief, our master Muhammad (saw), and upon his family (ra), his Companions (ra), and all who follow and support him until the Day of Judgment.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَبِّهًا مَّتَانِي تَقْسِيرُ مِنْهُ جُلُودُ الدِّينِ يَحْشُونَ رَبَّهُمْ ثُمَّ تَلَيْنَ جُلُودَهُمْ ﴿١﴾ وَقَوْبَهُمْ إِلَى ذِكْرِ اللَّهِ ﴿٢﴾ It is Allah Who has sent down the best message, a Book of perfect consistency and repeated lessons, which causes the skin and hearts of those who fear their Lord to tremble, then their skin and hearts soften at the mention of the mercy of Allah.” [TMQ Surah Az-Zumar: 23]. There is from the verses of the Wise Reminder, the Noble Quran, ﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشَدُاءُ عَلَى الْخَفَارِ رُحْمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكُعاً سَجَداً بَيْتُعُونُ فَضْلًا مِنَ اللَّهِ وَرَضُوا نَّاسٍ سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَئِرِ السُّجُودِ ذَلِكَ مَنَّاهُمْ فِي التُّورَاةِ وَمَنَّاهُمْ فِي الْإِنْجِيلِ كَرْزَعُ أَخْرَجَ شَطَأَهُ فَاسْتَغْنَظَ فَاسْتَوَى عَلَى سُوقِهِ يُنْجِبُ الرَّزَاعَ لِيغْيِطُ بِهِمْ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴾

“Muhammad is the Messenger of Allah, and those with him are firm with the disbelievers and compassionate with one another. You see them bowing and prostrating in Salah, seeking Allah's bounty and pleasure. The sign of brightness can be seen on their faces from the trace of prostrating in Salah. This is their description in the Torah. And their parable in the Gospel is that of a seed that sprouts its tiny branches, making it strong. Then it becomes thick, standing firmly on its stem, to the delight of the planters, in this way Allah makes the believers a source of dismay for the disbelievers. To those of them who believe and do good, Allah has promised forgiveness and a great reward.” [TMQ Surah Al-Fath: 29].

In the sixth year of the Hijra, after the Treaty of Hudaybiyyah, while the Prophet (saw) was returning to Madinah, he said to his Companions (ra), **لقد أَنْزَلْتَ عَلَيَّ اللَّيْلَةَ سُورَةً لَهِي أَحَبُّ إِلَيَّ مِنْ الدُّنْيَا وَمَا فِيهَا** “A surah has been revealed to me tonight that is dearer to me than this world and all that is in it.” Then he recited, **إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا** “Indeed, We have granted you a clear victory.” [TMQ Surah Al-Fath: 1] (Narrated by Imam Ahmad). This surah is Surah Al-Fath (The Victory), and its name itself alludes to its immense virtue and high standing due to the profound meanings and glad tidings it carries for the believers until the Day of Judgment.

In this surah, Allah (swt) gives glad tidings to His Messenger (saw) and the believers with him that the Treaty of Hudaybiyyah, which the Companions (ra) mistakenly perceived as an injustice to them, was in fact a victory and triumph for the Islamic Ummah. It was a prelude to great future conquests from the conquest of Khaybar to the conquest of Makkah and what followed. The conquest of Makkah paved the way for all the Muslims' conquests and victories until the Day of Judgment, because with the conquest of Makkah in the eighth year of the Hijrah, Islam spread throughout the Arabian Peninsula, heralding the Muslims' victories and the spread of Islam across the globe.

This surah contains great tidings for the Prophet (saw) that his past and future sins have been forgiven, and that Allah (swt) has perfected His favor upon him (saw) by completing and establishing the Deen, its victory over all other religions, the continuation of guidance to the truth, and the perpetuation of victory until the Day of Judgment.

Furthermore, Allah (swt) informs us in this noble surah of His pleasure with the believers who pledged allegiance to remain steadfast in the Deen, to fight Jihad in the Path of Allah

(swt), and to support the true Deen, Islam. This is a pledge to Allah (swt) through which Muslims attain His pleasure as long as they remain in His care.

In this surah, Allah (swt) also bestows upon all believers a sense of tranquility and peace as long as they remain in His guardianship. For Allah (swt) affirms that all creatures in the heavens and the earth are His soldiers, working to carry out His commands. They are a punishment for the disbelievers and, at the same time, a mercy for the believers. Thus, we Muslims increase in Iman upon Iman and certainty upon certainty. This is further emphasized by the repetition of this concept twice, **“وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ”** “And to Allah (swt) belong the soldiers of the heavens and the earth.” [TMQ Surah Al-Fath: 7].

The surah thus presents glad tidings of good and victory for the believers, and glad tidings of abundant reward in this world — the manifestation of the Deen of Allah (swt) and the victory and empowerment of His Ummah — as well as the reward in the Hereafter of forgiveness and attainment of Paradise. It then concludes with praise for the Prophet Muhammad (saw) and his Companions (ra), who, under his leadership, formed a great Islamic Ummah.

I have chosen this ayah for us to live in its shade, by the will and grace of Allah (swt):

مُحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحْمَاءُ بَيْنَهُمْ صَرَّاهُمْ رُكَعًا سُجَّدًا فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سَيِّمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثْرِ السُّجُودِ ذَلِكَ مِنْهُمْ فِي التُّورَاةِ وَمِنْهُمْ فِي الْإِنْجِيلِ كُرْزَعٌ أَخْرَجَ سَطَّاهُ فَازْرَهُ فَاسْتَغْفَلَ عَلَى سُوقِهِ يُعْجِبُ الزَّرَاعَ لِيغْيِطُ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

“Muhammad is the Messenger of Allah, and those with him are firm with the disbelievers and compassionate with one another. You see them bowing and prostrating in Salah, seeking Allah’s bounty and pleasure. The sign of brightness can be seen on their faces from the trace of prostrating in Salah. This is their description in the Torah. And their parable in the Gospel is that of a seed that sprouts its tiny branches, making it strong. Then it becomes thick, standing firmly on its stem, to the delight of the planters, in this way Allah makes the believers a source of dismay for the disbelievers. To those of them who believe and do good, Allah has promised forgiveness and a great reward.” [TMQ Surah Al-Fath 29]. This noble verse concludes Surah Al-Fath, in which Allah (swt) praises the Prophet Muhammad (saw) and his Companions (ra), both the Muhajireen and the Ansar, who shouldered with him the burdens of spreading the Islamic message to the world.

The verse begins by mentioning his (saw) name, stating, this Messenger, named Muhammad, is truly the Messenger of Allah (saw), testifying to the truth of his message. Then, it describes him (saw) and his Companions (ra) as being firm and stern with the disbelievers and merciful with the believers. Allah (swt) commanded them to do so, and the very nature of the relationship between Muslims necessitates it: that they be merciful to one another. They are also devoted to worship and Salah to Allah (swt), striving to please Him; that is, they are intensely sincere, seeking through their worship to please Allah (swt) to such an extent that the effect of worship and sincerity is evident on their faces, a light emanating from them.

Allah (swt) says, **فَقُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ** “Say, “Indeed, my Salah, my rites of sacrifice, my living and my dying are for Allah (swt), Lord of all humanity.”” [TMQ Surah Al-An'aam: 162]. This description, firmness towards the disbelievers, mercy towards the believers, sincerity, and abundant worship is mentioned in the Torah and the Gospel. They are then likened to a plant that begins weak, but soon sprouts and branches out, growing and multiplying around the root until it becomes strong. Similarly, when the Prophet (saw) began his mission, he was weak, but his Companions (ra) soon increased in number. They were initially weak, but when they made Hijrah to Madinah, the Muslims gathered under one leadership based on the Islamic Aqeedah (creed), thus forming a single Ummah.

The people grew stronger and more powerful until they attained dominion in a way that pleased Allah (swt) and His Messenger (saw) and angered the enemies of Allah (swt), the

disbelievers. This Ummah, unified by Islam under a single divinely ordained leadership, deserved the promise of Allah (swt) of forgiveness and a great reward in the Hereafter.

Therefore, this verse praises the Messenger of Allah (saw) and his noble Companions, recognizing them as a single Ummah distinct from other people. The Companions, both the Muhajiroon and the Ansaar, earned this honor and the promise of a great reward in the Hereafter after forming a unified Ummah under the leadership of the Messenger (saw). They unified upon the Islamic Aqeedah, which formed the basis of their unity and their leadership, the system that governed them and managed their affairs. Allah (swt) said, ﴿إِنَّ هَذِهِ أُمَّةٌ مُّكَافِرٌ وَّاَنَّا رَبُّكُمْ فَاعْبُدُونَ﴾ “Indeed, this, your Ummah, is one Ummah, and I am your Lord, so worship Me.” [TMQ Surah Al-Anbiyya: 92].

The Constitution of Madinah (Meethaq al-Madinah) states, **«بَيْنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ مِنْ فُرِيقٍ** وَيَرْبَ ، وَمَنْ تَبَعَهُمْ فَلْحَقَ بِهِمْ وَجَاهَهُمْ إِنَّهُمْ أُمَّةٌ وَاحِدَةٌ مِنْ دُونِ النَّاسِ» (Quraysh and Yathrib, and those who followed them and joined them and fought with them, they are one Ummah, distinct from other people.) (The Seerah by Ibn Hisham). Therefore, this verse affirms that the relationship between the members of this Ummah must be one of brotherhood, because the unity of the Islamic Aqeedah and the system that arose from this aqeedah necessitates that they be brothers. Allah (swt) said, **«إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ** “**The believers are but brothers,**” [TMQ Surah Al-Hujurat: 10], thus emphasizing the brotherhood between believers and the nature of this relationship.

Therefore, our defining characteristic as an Ummah is that we should be firm and severe with the disbelievers, and merciful, kind, and loyal to the believers. However, other verses, such as those revealed in Surah Al-Mumtahanah, verse 8, **اللَّهُ أَعْلَمُ بِمَا يَعْمَلُونَ** “**Allah does not forbid you from showing kindness and dealing justly with those who have not fought you because of Deen and have not driven you out of your abodes. Indeed, Allah loves those who act justly.**” [TMQ Surah Al-Mumtahanah: 8], distinguished between those who fought us in Deen and drove us out of our abodes and other disbelievers, and permitted kindness and just dealings towards the latter group.

In the verse of Al-Fath, there is praise and commendation for the Islamic Ummah as a single Islamic Ummah, distinct from other peoples, established upon the command of Allah (swt), constantly under the protection of Allah (swt). However, there are other verses with which Allah (swt) has honored this Ummah; He (swt) has praised and commended it with attributes that cannot be separated from it as long as it is an Ummah unified upon the foundation of Islam and continuing under Allah's (swt) protection, such as goodness, for it is the best of nations, upon justice, and bearing witness over humankind.

remember the favor of Allah upon you when you were enemies and He brought your hearts together and you became, by His favor brothers and were on the brink of a pit of fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.” [TMQ Surah Aali Imran:102-103].

The reality of Muslims today confirms this. After losing their righteous leadership, embodied in the Islamic Khilafah (Caliphate), they became divided, and the single state became multiple, warring, and disparate states, torn apart by nationalistic borders. Instead of following Allah (swt), we have become followers of the disbelieving West. Muslims, have become harsh towards believers and merciful towards disbelievers! Therefore, it is our Shariah obligation to return as one Ummah, distinguished from other people, like the Companions (ra) in al-Madinah, and like the Muslims under the Islamic State for 1300 years; compassionate brothers among ourselves, firm and unwavering in conflict and enmity with those who oppose us and fight our Deen, under the righteous, pious, pure, and wise leadership embodied in the Messenger of Allah (saw), as Allah (swt) said concerning him as Messenger and leader, ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَسْوَةٌ حَسَنَةٌ لَمْ يَنْ كَانْ يَرْجُوُهُ اللَّهُ وَالْيَوْمَ الْآخِرُ وَذَكَرَ اللَّهُ كَثِيرًا﴾ “Indeed, in the Messenger of Allah (swt) you have an excellent example for whoever has hope in Allah (swt) and the Last Day and remembers Allah (swt) often.” [TMQ Surah Al-Ahzab:21]. And He (swt) said, ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ﴾ “There certainly has come to you a messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the believers.” [TMQ Surah At-Tawbah: 128]. May my father and mother be sacrificed for you, O Messenger of Allah (swt)!

Thus, we return to being the best Ummah brought forth for humankind, the Ummah of Wasat, so that we may be worthy of the trust we have taken upon ourselves: implementing the Deen and spreading it, and then bearing witness to humanity, for goodness will remain in the Islamic Ummah until the Day of Judgement.

So. to Allah (swt) we call you, O Ummah of Islam; turn to Allah (swt) and His Messenger (saw), for there is no good in a life not governed by the Book of Allah (swt) and the Sunnah of His Messenger (saw), and there is no good in a life in which the Muslim does not strive to attain the Hereafter, the abode of eternity and bliss. No nation has attained the honor that the Islamic Ummah has, nor has any nation been blessed with the mercy that the Ummah of Islam, the Ummah of Muhammad (saw), has been blessed with. Our Prophet (saw) was not only concerned for his Companions (saw), but for his entire Ummah until the Day of Judgment.

On the authority of Anas ibn Malik (ra), the Prophet (saw) said, ﴿إِنِّي وَدَدْتُ أَنِّي لَفِي أَخْوَانِي﴾ «I long to meet my brothers.” His Companions (ra) said, ﴿أَوَلَيْسَ نَحْنُ أَخْوَانُكَ؟﴾ “Are we not your brothers?” He said, ﴿أَنْتُمْ أَصْحَابِي، وَلَكُنْ أَخْوَانِي الَّذِينَ آمَنُوا بِي وَلَمْ يَرَوْنِي﴾ “You are my Companions, but my brothers are those who believed in me without seeing me.” (Narrated by Ahmad)

On the authority of Abu Musa al-Ash'ari (ra), the Prophet (saw) said, ﴿أَمَّتِي أُمَّةٌ مَرْحُومَةٌ لَيْسَ عَلَيْهَا عَذَابٌ فِي الْآخِرَةِ، عَذَابُهَا فِي الدُّنْيَا الْفِتْنَةُ وَالْزِلْزَالُ وَالْفَتْلَنُ﴾ “My Ummah is a blessed nation; it will not be punished in the Hereafter. Its punishment in this world is trials, earthquakes, and killing.” [Al-Mustadrak of Al-Hakim]

O Allah (swt), guide the Islamic Ummah to the right path and enable it to unify under righteous leadership that adheres to the Book of Allah (swt) and the Sunnah of His Messenger (saw), leading it to safety.

And our final supplication is that all praise belongs to Allah (swt), Lord of the Worlds.