

Sura 48: Al-Fath (The Victory)

In the name of God, the Lord of Mercy, the Giver of Mercy

This Sura was revealed in Medina in the sixth year of Hijra after the agreement of Hudaibiyah was concluded. The main theme of the Sura is the agreement of Hudaibiyah, the condition of the Muslims community, and the circumstances that surrounded this agreement. Let us first discuss the circumstances that lead to the agreement of Hudaibiyah. Quraish prevented the Muslims who migrated to Medina to come back to Mecca to visit the Holy Mosque to perform 'Umra. Quraish's decision flew in the face of the well-established Arabic traditions. These traditions established the right to visit the K'aba. No one was ever prevented to enter Mecca, if they wanted to visit the K'aba. On the sixth year after the migration to Medina, the Messenger of God (PBUH) saw in a dream that he was entering the K'aba accompanied by Muslims; some Muslims shaved their heads and others cut their hair short. The Messenger (PBUH) told his companions of his dream and they considered this a good omen. During the month of Zul-Quida the Messenger (PBUH) decided to perform 'Umra. He asked the Muslims in Medina as well as the desert Arabs residing around Median to join him. Many of the desert Arabs lagged behind and he started his trip to Mecca with the Muslims who joined him. The Messenger and his companions were dressed in the unsown cloth required to perform the rituals of 'Umra, declared his intention to perform 'Umra, and brought with him the animals that he and his companions will sacrifice in Mecca as a part of the rituals of 'Umra. There were about fourteen hundred Muslims who joined the Messenger (PBUH) with the intention to perform 'Umra. When they reached a place called Sa'fan, the Prophet (PBUH) was met by a man called Bishr ibn Sufian Al-Ka'bi, he said, "Messenger of God, Quraish heard about your intention to visit Mecca, and they decided to debar you from entering Mecca. They prepared an army which is waiting for you at a place called Zi-Towa and their cavalry under the leadership of Khaled ibn Al-Waleed is waiting at a place called Kira' Al-Ghamim. They will not allow you and your companions to proceed to Mecca." The Messenger of God (PBUH) said, "Why does Quraish want war with us? Why do not they let me talk to the other Arab tribes? If the tribes rejected me then that should please Quraish, but if they joined me then Quaraish can then chose whether they chose Islam or they can fight me at that time. Let Quraish know, that I will continue to strive to call people to Islam until I succeed or I perish."

The Messenger (PBUH) asked his companions if any of them knows a route to Mecca which can bypass the route stalked by Quraish's army. A man from the tribe of Aslam knew of such a route so he led the Messenger (PBUH) and his companions. It was a very difficult route but it leads to a flat valley. Upon entering the valley, the Messenger (PBUH) asked his companions to ask God for forgiveness. The Muslims continued to proceed toward Mecca. When they reached Hudaibiyah, the Messenger's (PBUH) camel sat down and refused to move. In the meantime, when the observers from Quraish army realized that the Messenger (PBUH) changed his route, they went back to the army to alert them. The companions of the Messenger (PBUH) thought that the camel did not want to move because it had a mind of its own. The Messenger (PBUH) explained to them that the camel sat there because this was a command from God. The Messenger of God (PBUH) told his companions that this is God's plan and that he will agree to any agreement that Quraish would suggest as long as it respects God's prohibitions.

The companions came to the Messenger (PBUH) complaining that they cannot find water. He gave one of them one of his arrows and told him to go and dig. They dug and found water.

A number of mediators went back and forth between the Muslims and Quraish. First came Badil ibn Warqaa from the tribe of Khoza'a. The tribe of Khoza'a were not Muslims but they were sympathetic to the Muslim cause. Then Quraish sent Mikriz ibn Hafs followed by Al-Hulaiss ibn Azzaban as mediators. The three men received the same message from the Messenger of God (PBUH): The Muslims did not come to fight Quraish; they only wanted to perform 'Umra. The three mediators were convinced of the truth of the message and tried to convince Quraish to let the Muslims perform 'Umra. However, the chiefs of Quraish were adamant not to allow the Muslims into Mecca.

The Prophet (PBUH) then sent a man from Khoza'a to talk to the chiefs of Quraish. They killed his camel and tried to kill him but he was able to escape. Quraish sent a group of about forty people to kidnap a couple of Muslims but they were captured by the Muslims, however the Prophet (PBUH) freed them as a token of the Muslims' good intention.

The Prophet (PBUH) then sent 'Uthman ibn 'Affan (RA) to negotiate with Quraish. 'Uthman (RA) was delayed in Mecca and a rumor started to circulate that he was killed by Quraish. When the Prophet (PBUH) received this news, he decided that fighting Quraish became inevitable. He asked the Muslims to give him their oath of allegiance to join him in the war against Quraish. All Muslims gave their oath except a person by the name of Al-Jadd ibn Qais. The oath of allegiance took place under a tree. However, it came to be known that the rumor of 'Uthman's (RA) killing was not true. Quraish then sent Suhail ibn 'Amr to negotiate a treaty with the Prophet (PBUH). The Prophet (PBUH) negotiated the treaty of Hudaibiyah with Suhail; 'Ali ibn abi Taleb (RA) wrote down the conditions of the treaty. It was decided that the treaty would last for ten years. The treaty allowed the different Arab tribes to choose which side they wish to be allied with; as a result, the tribe of Khoza'a chose to be allied to the Muslims while the tribe of Banu Bakr chose Quraish as their allies. It was also agreed that the Muslims would not perform 'Umra this year, however, they can come back the following year to perform 'Umra. Another condition was that Muslims should not accept any new reverts from Quraish while they would allow anyone who apostates to go back to Quraish. The Muslims were not pleased with these conditions. Even 'Umar ibn Al-Khatab (RA) was very angry. 'Umar (RA) later confessed that he continued to do good deeds asking God to forgive him for expressing his anger on that day.

While the conditions of the treaty were being written, Abu Gandal the son of Suhail came to the Prophet (PBUH) to announce that he became a Muslim; he wanted to join the Muslims but the Prophet (PBUH) refused to accept him because he felt that he was compelled to honor his agreement with Quraish.

The Prophet (PBUH) asked the Muslims to slaughter their sacrifice and to shave their heads as a sign of ending their state of Ihram (signifying the completion of the rituals of 'Umra). The Muslims were reluctant to oblige. The Prophet (PBUH) went into his tent complaining to his wife, Um Salamah (RA), about the reluctance of the Muslims to obey his orders. She advised him to go out, slaughter his sacrifice, and shave his head; which he did. When the Muslims saw the Prophet (PBUH) doing that they all followed suit.

The present Sura was revealed to the Prophet (PBUH) while he was on the way back to Medina. When the Prophet (PBUH) recited the verse, *“We have given you (Muhammad) a clear victory.”* The Muslims asked, *“Is this really a victory?”* The Prophet (PBUH) said, *“By God in whose hand is my soul, it is a true victory.”*

Verses 1 to 17:

1. *We have given you (Muhammad) a manifest victory.*
2. *That God may forgive you your sins, that which is past and that which is to come; and may complete His favor on you; and may guide you on a straight path,*
3. *And that God may help you with a mighty victory.*
4. *It is He who sent down tranquility into the hearts of the believers, that they may add faith to their faith. To God belong the hosts of the heavens and the earth; and God is Omniscient, Wise.*
5. *That He may admit the believing men and women into Gardens underneath which rivers flow, to dwell therein forever, and absolve them of their sins; and that is, in the sight of God, the supreme achievement.*
6. *And that He may torment the hypocrites, men and women, and the idolaters, men and women, who entertain evil thoughts about God. Upon them is a misfortune of evil nature; the wrath of God is on them. He has cursed them and got Hell ready for them; and evil is it for a destination.*
7. *To God belong the hosts of the heavens and the earth; and God is Eminent, Wise.*
8. *We have truly sent you as a witness, as a bringer of glad tidings, and as a warner.*
9. *In order that you (people) may believe in God and His Messenger and that you may assist and honor Him, and celebrate His praise morning and evening.*
10. *Those who pledge allegiance to you (Muhammad), pledge allegiance only to God. The hand of God is above their hands. So whosoever breaks his oath breaks it only to his own detriment; while whosoever keeps his covenant with God, God will bestow on him immense reward.*
11. *The desert Arabs who lagged behind will say to you, “Our possessions and our households occupied us, so ask forgiveness for us.” They say with their tongues that which is not in their hearts. Say, “Who can avail you anything against God, if He intended for you harm or He intended for you benefit?” God is Totally-Aware of what you do.*
12. *But, you thought that the Messenger and the believers will never return to their families; this seemed pleasing in your hearts, and you conceived an evil thought, for you are a worthless people.*
13. *And if any does not believe in God and His Messenger, We have prepared a blazing Fire for the disbelievers.*
14. *To God belongs the dominion of the heavens and the earth. He forgives whom He wills, and He punishes whom He wills. And God is All-Forgiving, Giver of Mercy.*
15. *Those who lagged behind will say to you, when you set forth to capture booty, “Let us follow you.” They wish to change the verdict of God. Say (to them), “You shall not follow*

us. God has said this before.” Then they will say, “You are envious of us.” How little they understand?

16. Say to the desert Arabs who lagged behind, "You shall be summoned (to fight) against a people of great military might, you should fight them unless they surrender. Then if you show obedience, God will grant you a goodly reward, but if you turn back as you did before, He will punish you with a painful torment."

17. There is no blame for the blind, nor is there blame for the lame, nor is there blame for the sick (that they do not go forth to war). And whoso obeys God and His messenger, He will admit him to Gardens underneath which rivers flow; and whoso turns back, He will punish him with a painful torment. (48: 1 – 17)

“We have given you (Muhammad) a manifest victory. That God may forgive you your sins, that which is past and that which is to come; and may complete His favor on you; and may guide you on a straight path. And that God may help you with a mighty victory.” The opening verse of the Sura outlines the divine blessings that God has bestowed on His Messenger (PBUH): clear victory, comprehensive forgiveness, perfect favor, firm guidance, and mighty victory. This is the reward for the complete submission to God and the absolute trust in Him which the Messenger (PBUH) exhibited. The Messenger (PBUH) relinquished his own personal will and followed God’s will which has been conveyed subtly through a dream. He stood firm against the great pressure exerted by his companions to fight and concluded the treaty in obedience to God’s command.

It was truly a great victory. During the two years that followed the conclusion of the treaty, the number of people who accepted Islam exceeded by far the number of Muslims that existed before the treaty. The number of Muslims who went out with the Messenger (PBUH) to perform ‘Umra in the sixth year of Hijra was about fourteen hundred, two years later the number of Muslims who participated in the conquest of Mecca were about ten thousand people. Among the people who accepted Islam during these two years, were prominent leaders like Khaled ibn Al-Waleed (RA) and ‘Amr ibn Al-‘Aass (RA). The peace between the Muslims and Quraish allowed the Muslims to deal with their enemies, the Jewish tribe of Bani Khaiber. The allegiance that the Muslims pledged under the tree – the pledge of Al-Ridwan – represented another victory for the hearts that submitted to the will of God.

The Prophet (PBUH) and the Muslims were very pleased with this Sura, which outlined the great blessings that God bestowed on His Messenger (PBUH) and the believers who expressed their submission to God in a very practical way and at a very difficult time. God filled their hearts with tranquility, bestowed His forgiveness on them, and promised them great rewards in the Hereafter, *“It is He who sent down tranquility into the hearts of the believers, that they may add faith to their faith. To God belong the hosts of the heavens and the earth; and God is Omniscient, Wise.”* The tranquility and serenity that filled the hearts of the believers were important factors that moved the believers to submit and be content with God’s verdict. This was needed in view of the fact that the Muslims embarked on this trip full of hope that they will be able to perform ‘Umra with the Messenger of God (PBUH) but their hopes were dashed when Quraish debarred them from entering Mecca. The situation was further aggravated by the treaty that was concluded between the Messenger (PBUH) and Quraish. The Muslims did not like the conditions stipulated in the treaty. They felt that the conditions were favorable to Quraish; they were worried that this

would be seen as a sign of weakness. God filled the hearts of the believers with the tranquility that made them submit to His will.

Then God reminded the believers, that he could have subdued Quraish for their sake, using His hosts, *“To God belong the hosts of the heavens and the earth;”* but the divine wisdom willed otherwise. So that, *“He may admit the believing men and women into Gardens underneath which rivers flow, to dwell therein forever, and absolve them of their sins; and that is, in the sight of God, the supreme achievement.”* God wanted to grant the believers the supreme triumph. On the other hand, He wanted the hypocrites and the idolaters to be punished, *“And that He may torment the hypocrites, men and women, and the idolaters, men and women, who entertain evil thoughts about God. Upon them is a misfortune of evil nature; the wrath of God is on them. He has cursed them and got Hell ready for them; and evil is it for a destination.”* Then the power of God is reiterated once more, *“To God belong the hosts of the heavens and the earth; and God is Eminent, Wise.”*

“We have truly sent you as a witness, as a bringer of glad tidings, and as a warner.” This verse emphasized the responsibility of the Messenger of God (PBUH). He was sent to be a witness over humankind that he had delivered the Message. He was sent to bring glad tidings to those who will accept the guidance and to warn those who will reject it. The believers are then told of their responsibility, *“In order that you (people) may believe in God and His Messenger and that you may assist and honor Him, and celebrate His praise morning and evening.”* They should believe in God and His Messenger (PBUH), support the divine project, revere God, and pray to Him during the day. These prayers will maintain the connection between their hearts and God. So, they will be always connected with God. This connection was made possible through the Messenger (PBUH); they made that connection when they pledged their allegiance to him. That is why when they swore allegiance to the Messenger (PBUH) they were actually pledging allegiance to God, *“Those who pledge allegiance to you (Muhammad), pledge allegiance only to God. The hand of God is above their hands. So whosoever breaks his oath breaks it only to his own detriment; while whosoever keeps his covenant with God, God will bestow on him immense reward.”*

“The desert Arabs who lagged behind will say to you, ‘Our possessions and our households occupied us, so ask forgiveness for us.’ They say with their tongues that which is not in their hearts. Say, ‘Who can avail you anything against God, if He intended for you harm or He intended for you benefit?’ God is Totally-Aware of what you do. But, you thought that the Messenger and the believers will never return to their families; this seemed pleasing in your hearts, and you conceived an evil thought, for you are a worthless people.” The verses did not only relate the story of those who lagged behind but they also offered a recipe for addressing the ills of the souls and the doubts that lingered in the hearts. The verses refer to the Arabs of the tribes of Ghifar, Muzainah, Ashga’, Aslam and others who resided around Medina and were reluctant to join the Prophet (PBUH) when he asked them to join him on his trip to ‘Umra. Not only they had no excuse to lag behind, but they were also insincere in asking for forgiveness. They forgot that God is Totally-Aware of what they think and what they do. They forgot also that no one can protect them if God desired to punish them; nor that no one can prevent God’s blessings to reach them. Then they were given the true reason for their reluctance to join the

Messenger (PBUH), *“But, you thought that the Messenger and the believers will never return to their families; this seemed pleasing in your hearts, and you conceived an evil thought, for you are a worthless people.”* They thought that the Messenger’s (PBUH) trip to Mecca to perform ‘Umra was a suicidal mission. They did not understand how could the Messenger (PBUH) go to Mecca to perform ‘Umra, knowing that he was expelled from Mecca and that there was a state of war between the Muslims and Quraish. They had great doubts that he and those who went with him would return safely from such a trip. They forgot that it was God’s command and that God promised to protect His Messenger and his companions. These evil thoughts which they harbored in their hearts made them lag behind. They thought that by lagging behind they would be safe but the criterion of salvation that God decreed is different from their material calculations, *“And if any does not believe in God and His Messenger, We have prepared a blazing Fire for the disbelievers. To God belongs the dominion of the heavens and the earth. He forgives whom He wills, and He punishes whom He wills. And God is All-Forgiving, Giver of Mercy.”*

The following verse brought the believers glad tidings of an imminent victory, *“Those who lagged behind will say to you, when you set forth to capture booty, ‘Let us follow you.’ They wish to change the verdict of God. Say (to them), ‘You shall not follow us. God has said this before.’ Then they will say, ‘You are envious of us.’ How little they understand?”* Most of the scholars believe that this verse points to the battle of Khaibar. That could be true but the verse could also be understood as a promise to the believers that they will be engaging in a battle which they will win. Those who lagged behind will then discover the truth of the situation. The Messenger (PBUH) was to reject their request. They declared that they were rejected only because the Muslims were envious of them, how little did they know?

However, they were given another chance, *“Say to the desert Arabs who lagged behind, ‘You shall be summoned (to fight) against a people of great military might you should fight them unless they surrender. Then if you show obedience, God will grant you a goodly reward, but if you turn back as you did before, He will punish you with a painful torment.”* It is not known exactly which battle the Quran is referring to, but the verse stated a principle in general. However, exemptions were granted to those who had real excuses, *“There is no blame for the blind, nor is there blame for the lame, nor is there blame for the sick (that they do not go forth to war).”* The reward for those who obey and the punishment for those who disobey were then enunciated, *“And whoso obeys God and His messenger, He will admit him to Gardens underneath which rivers flow; and whoso turns back, He will punish him with a painful torment.”*

Verses 18 to 29:

18. *God was well pleased with the believers when they pledged allegiance to you under the tree, and He knew what was in their hearts, and He sent down tranquility on them, and has rewarded them with an imminent victory;*
19. *And abundant gains will they acquire; and God is Eminent, Wise.*
20. *God has promised you abundant gains that you shall acquire, and He has given you this in advance, and has restrained people’s hands from you, that it may be a sign for the believers, and that He may guide you on a straight path.*

21. *And other (gains) which you have not been able to achieve, God has surely encompassed them, and God is All-Powerful.*
22. *And if those who disbelieve should fight you they will certainly turn (their) backs, then they would not find any protecting guardian or a helper.*
23. *This is the law of God which has taken course always. You will not find any change in the law of God.*
24. *And it is He who has restrained their hands from you and your hands from them in the midst of Mecca, after He had made you victors over them. God is All-Seeing of what you do.*
25. *They are the ones who disbelieved and debarred you from the inviolable Place of Worship, and debarred the offering from reaching its goal. And if it had not been for believing men and believing women, whom you did not know - lest you should tread them under foot and thus incur guilt for them unknowingly; that God might bring into His mercy whom He wills - If (the believers and the disbelievers) had been clearly separated We verily would had punished those of them who disbelieved with painful torment.*
26. *When those who disbelieve had set up in their hearts zealotry, the zealotry of the age of ignorance, then God sent down His tranquility upon His Messenger and upon the believers and imposed on them the word of God consciousness, for they were entitled to it and worthy of it. And God is Omniscient.*
27. *Truly God has fulfilled the vision of His Messenger. You shall enter the Sacred Mosque - if God wills - secure, heads shaved or hair cut short, and without fear. He knew what you knew not, and He granted, besides this, an imminent victory.*
28. *It is He who has sent His Messenger with guidance and the religion of truth, to proclaim it over all religions. And God suffices as a Witness.*
29. *Muhammad is the Messenger of God; and those who are with him are strong against the disbelievers, (but) compassionate amongst each other. You will see them bowing and prostrating themselves (in prayer), seeking bounty from God and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Torah; and their similitude in the Gospel- 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, it fills the disbelievers with rage at them. God has promised those among them who believe and do good deeds forgiveness and a great reward. (48: 18 – 29)*

“God was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, and He sent down tranquility on them, and has rewarded them with an imminent victory.” Reading this verse, one can try to imagine the scene described in this verse. This was a sacred moment in the life of humanity, when God revealed to His Messenger (PBUH) how He was pleased with the behavior of the believers who gave their oath of allegiance to the Prophet (PBUH). This must have been a momentous occasion for those who participated in this event. As a sign of His pleasure, He filled their hearts with tranquility and gave them the glad tidings of an imminent victory and abundant gains, *“And abundant gains will they acquire; and God is Eminent, Wise.”*

Then the verses turned to address the believers themselves, *“God has promised you abundant gains that you shall acquire, and He has given you this in advance, and has restrained people's hands from you, that it may be a sign for the believers, and that He may guide you on a straight path. And other (gains) which you have not been able to achieve, God has surely encompassed them, and God is All-Powerful.”* This was good news for the believers. They heard it and were certain of its truthfulness. They lived afterwards to see the promise being fulfilled. The verse referring to a victory in advance was made to stress that the treaty of Hudaibiyah was a true victory. God blessed the believers and saved them the consequences of a fight on that occasion. This was a lesson to the believers which they only understood later on. God guided them to the straight path as a reward for their submission to the will of God.

A promise was then made for another victory, *“And if those who disbelieve should fight you they will certainly turn (their) backs, then they would not find any protecting guardian or a helper.”* This may have been a reference to the conquest of Mecca, which took place two years after the conclusion of the treaty of Hudaibiyah as a result of the actions of Quraish which nullified the treaty. It is God’s law that the believers will eventually win their battle against the disbelievers, *“This is the law of God which has taken course always. You will not find any change in the law of God.”* God’s law does not change.

The following verse refers to the incident which occurred before the agreement between Quraish and the believers. The disbelievers from Quraish sent a group of about forty men to kidnap Muslims, but the Muslims were able to capture them and the Prophet (PBUH) set them free as a token of good will, *“And it is He who has restrained their hands from you and your hands from them in the midst of Mecca, after He had made you victors over them. God is All-Seeing of what you do.”*

The following verses describe the enemy of the Muslims, *“They are the ones who disbelieved and debarred you from the inviolable Place of Worship and debarred the offering from reaching its goal. And if it had not been for believing men and believing women, whom you did not know - lest you should tread them under foot and thus incur guilt for them unknowingly; that God might bring into His mercy whom He wills - If (the believers and the disbelievers) had been clearly separated We verily would had punished those of them who disbelieved with painful torment.”* They earned the description of the disbelievers because they debarred the Muslims from performing ‘Umra even though they saw the animals that the Muslims brought for sacrifice as part of the rituals of ‘Umra. This was considered a major offence both in the Arab traditions before Islam and in the Islamic tradition. The reasons for effecting this restraint on the believers was the presence of Muslims who were still living in Mecca and who did not declare their faith for fear of Quraish’s reprisal. In addition, the fact that Muslims did not fight at that time was an effective way for calling to Islam; many idolaters embraced Islam after Hudaibiyah.

The chiefs of Quraish broke a long-standing Arabic tradition by debarring the Muslims from performing ‘Umra. The decision to debar the Muslims from performing ‘Umra was not done on principle but was motivated by subjective zealotry, *“When those who disbelieve had set up in their hearts zealotry, the zealotry of the age of ignorance, then God sent down His tranquility upon His messenger and upon the believers and imposed on them the word of God consciousness, for they were entitled to it and worthy of it. And God is Omniscient.”* Those who

are controlled by their own whims and zealotry will never be able to get peace of mind. On the contrary, the believers received tranquility and guidance from their Lord because they deserved the status of those who remain conscious of God.

“Truly God has fulfilled the vision of His Messenger. You shall enter the Sacred Mosque - if God wills - secure, heads shaved or hair cut short, and without fear. He knew what you knew not, and He granted, besides this, an imminent victory.” God’s promise was fulfilled; the Muslims went back and performed ‘Umra the following year. Then a year later, they were able to conquer Quraish. The verse reminded the believers that everything is controlled by God’s will.

“It is He who has sent His Messenger with guidance and the religion of truth, to proclaim it over all religions. And God suffices as a Witness.” The true religion prevailed not only in the Arab peninsula but all over the world.

The final verse paints a bright image of the companions of the Prophet (PBUH), *“Muhammad is the Messenger of God; and those who are with him are strong against the disbelievers, (but) compassionate amongst each other. You will see them bowing and prostrating themselves (in prayer), seeking bounty from God and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Torah; and their similitude in the Gospel- 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, it fills the disbelievers with rage at them. God has promised those among them who believe and do good deeds forgiveness and a great reward.”* The verse starts by emphasizing the fact which Quraish denied: Muhammad (PBUH) is certainly God’s Messenger. Then it goes on to describe the way the believers deal with each other on one side and the way they deal with the disbelievers on the other side. Then it describes their state of submission to their Lord. Then it delves into their hearts and describes their inner feelings, *“Seeking bounty from God and (His) Good Pleasure.”* The image given for the believers in this verse was not a new image. It was the same as the one given in the Torah and the Gospel. The believers are like a new plant that grows strong and straight, which pleases those who sowed the seeds in the first place; but displeases the disbelievers. God promised them a great reward.