

QS 38 Q 48

48.1 We have granted you a conspicuous victory,

48.2 That God may forgive your sins, past and to come,

And complete His favor upon you,

And guide you to a straight path,

48.3 And lend you His mighty aid.

48.4 It is He who sent down the spirit of serenity into the hearts of the believers, that they may increase in faith, over and above their faith. To God belong the troops of the heavens and the earth.

God is All-Knowing, All-Wise.

48.5 He will admit the believers, male and female, into Gardens beneath which rivers flow, abiding therein for ever, and He shall pardon their sins – this is the greatest triumph in God's sight.

48.6 And He shall punish the hypocrites, male and female, and the idolaters, male and female, they who entertain evil thoughts of God. Upon them shall turn the wheel of misfortune. God shall be wrathful towards them, curse them and prepare hell for them – a wretched destiny!

48.7 To God belong the troops of the heavens and the earth.

God is Almighty, All-Wise.

48.8 We have sent you as a witness, a bearer of glad tidings and a warner,

48.9 That you may believe in God and His Messenger,

That you may lend Him your aid, be in awe of Him and glorify Him, morning and evening.

48.10 Those who pay you homage are in fact paying homage to God – the hand of God rests above their own.

Whoso breaks his word has only himself to blame for breaking it;

Whoso fulfills the obligations that God enjoined upon him, God shall bestow on him a glorious reward.

48.11 The Bedouins left behind will say to you: "We have been preoccupied with our properties and our families, so please ask forgiveness for us." They say with their tongues what lies not in their hearts.

48.1 En vérité Nous t'avons accordé une victoire éclatante,

48.2 afin qu'Allah te pardonne tes péchés, passés et futurs, qu'Il parachève sur toi Son bienfait et te guide sur une voie droite;

48.3 et qu'Allah te donne un puissant secours.

48.4 C'est Lui qui a fait descendre la quiétude dans les cours des croyants afin qu'ils ajoutent une foi à leur foi. A Allah appartiennent les armées des cieux et de la terre; et Allah est Omniscient et Sage

48.5 afin qu'Il fasse entrer les croyants et les croyantes dans des Jardins sous lesquels coulent les ruisseaux où ils demeureront éternellement et afin de leur effacer leurs méfaits. Cela est auprès d'Allah un énorme succès.

48.6 Et afin qu'Il châtie les hypocrites, hommes et femmes, et les associateurs et les associatrices, qui pensent du mal d'Allah. Qu'un mauvais sort tombe sur eux. Allah est courroucé contre eux, les a maudits, et leur a préparé l'Enfer. Quelle mauvaise destination!

48.7 A Allah appartiennent les armées des cieux et de la terre; et Allah est Puissant et Sage.

48.8 Nous t'avons envoyé en tant que témoin, annonciateur de la bonne nouvelle et avertisseur,

48.9 pour que vous croyiez en Allah et en Son messager, que vous l'honoriez, reconnaissiez Sa dignité, et Le glorifiez matin et soir.

48.10 Ceux qui te prêtent serment d'allégeance ne font que prêter serment à Allah: la main d'Allah est au-dessus de leurs mains. Quiconque viole le serment ne le viole qu'à son propre détriment; et quiconque remplit son engagement envers Allah, Il lui apportera bientôt une énorme récompense.

48.11 Ceux des Bédouins qui ont été laissés en arrière te diront: «Nos biens et nos familles nous ont retenus: implore donc pour nous le pardon». Ils disent avec leurs langues ce qui n'est pas dans leurs cours. Dis: «Qui donc peut quelque chose pour vous auprès d'Allah s'Il veut vous faire du mal ou s'Il veut vous faire du bien? Mais Allah est Parfaitement Connaisseur de ce que vous ouvrez.

Say: "Who can do anything against God's will should He intend you harm or intend you benefit?" Rather, God knows perfectly well what you do.

48.12 Or did you imagine that the Messenger and the believers will never return home to their families? This notion was made to appear attractive in your hearts, and you entertained evil thoughts, and were a worthless people.

48.13 Whoso believes not in God and His Messenger, We have prepared a raging Fire for the unbelievers.

48.14 To God belongs sovereignty of the heavens and earth.

He forgives whom He wills and punishes whom He wills.

God is All-Forgiving, Compassionate to each.

48.15 Those left behind will say, once you have set forth to capture booty: "May we please follow in your tracks?"

They merely wish to warp the speech of God.

Say: "No, you shall not follow us. God has already spoken."

And they shall respond: "Ah no! You begrudge us this."

In fact they are a people of little understanding.

48.16 Say to the Bedouins left behind: "You shall be called up against a people of great might, whom you are to fight, or else they might surrender. If you are obedient, God will grant you a fair reward. But if you turn tail, as you did before, He will punish you most painfully."

48.17 No blame attaches to the blind, the lame or the sick.

Whoso obeys God and His Messenger, He shall admit into Gardens beneath which rivers flow. Whoso turns tail, He shall punish most painfully.

48.18 God was well pleased with the believers, when they made their pledge to you beneath the tree. He knew what was in their hearts, and sent down the spirit of serenity upon them, and rewarded them with news of an imminent victory, 48.19 and much booty for them to capture.

God is Almighty, All-Wise.

48.20 God has promised that you will capture much booty, and hastened this present booty for you. He has restrained the hands of people from you, that this may be a sign to the believ-

48.12 Vous pensiez plutôt que le Messager et les croyants ne retourneraient jamais plus à leur famille. Et cela vous a été embelli dans vos cours; et vous avez eu de mauvaises pensées. Et vous fûtes des gens perdus.

48.13 Et quiconque ne croit pas en Allah et en Son messager... alors, pour les mécréants, Nous avons préparé une fournaise ardente.

48.14 A Allah appartient la souveraineté des cieux et de la terre. Il pardonne à qui Il veut et châtie qui Il veut. Allah demeure cependant, Pardonneur et Miséricordieux.

48.15 Ceux qui restèrent en arrière diront, quand vous vous dirigez vers le butin pour vous en emparer; «Laissez-nous vous suivre». Ils voudraient changer la parole d'Allah. Dis: «Jamais vous ne nous suivrez: ainsi Allah a déjà annoncé». Mais ils diront: «Vous êtes plutôt envieux à notre égard». Mais ils ne comprenaient en réalité que peu.

48.16 Dis à ceux des Bédouins qui restèrent en arrière: «vous serez bientôt appelés contre des gens d'une force redoutable. Vous les combattez à moins qu'ils n'embrassent l'Islam, si vous obéissez, Allah vous donnera une belle récompense, et si vous vous détournez comme vous vous êtes détournés auparavant, Il vous châtiara d'un châtement douloureux».

48.17 Nul grief n'est à faire à l'aveugle, ni au boiteux ni au malade. Et quiconque obéit à Allah et à Son messager, Il le fera entrer dans des Jardins sous lesquels coulent les ruisseaux. Quiconque cependant se détourne, Il le châtiara d'un douloureux châtement.

48.18 Allah a très certainement agréé les croyants quand ils t'ont prêté le serment d'allégeance sous l'arbre. Il a su ce qu'il y avait dans leurs cours, et a fait descendre sur eux la quiétude, et Il les a récompensés par une victoire proche.

48.19 ainsi qu'un abondant butin qu'ils ramasseront. Allah est Puissant et Sage.

48.20 Allah vous a promis un abondant butin que vous prendrez et Il a hâté pour vous Celle-ci et repoussé de vous les mains des gens, afin que tout cela soit un signe pour les croyants et qu'Il vous guide dans un droit chemin;

48.21 Il vous promet un autre butin que vous ne seriez jamais capables de remporter et qu'Allah

ers, and that He may guide you along a straight path.

48.21 There was other booty which you could not seize but which God has encompassed in His knowledge, and God has power over all things.

48.22 Had the unbelievers fought you, they would have turned tail and fled, thereafter having none to protect or aid them.

48.23 Such has been the precedent of God beforehand, and you shall not find God's precedent to vary.

48.24 It was He who restrained their hands from you and your hands from them, after having granted you victory over them in the vale of Mecca. God knew full well what you were doing.

48.25 It is they who blasphemed, and they who kept you away by force from the Sacred Mosque, while sacrificial animals were prevented from reaching their rightful place.

Were it not for the presence of believing men and women, unknown to you, and lest you trample them underfoot and so become guilty of an unintentional crime, and that God may admit into His mercy whom He wills, God would have granted you leave to conquer Mecca. And had believers and unbelievers been clearly separated from one another, We would have punished the unbelievers most painfully.

48.26 For He had planted in the hearts of the unbelievers a zealotry, the zealotry of lawlessness, so God sent down the spirit of serenity upon His Messenger and upon the believers, and charged them with the word of piety, of which they were more worthy – indeed its true keepers. And God is All-Knowing.

48.27 God has confirmed the vision of His Messenger by making it come true: you shall indeed enter the Sacred Mosque, God willing, in security, your heads shaved, your hair cropped short, and having no fear. So He knew what you did not know, and has decreed an imminent victory to precede that entry.

48.28 It is He who sent His Messenger with guidance and the religion of truth, that He may exalt it above all religions. Let God suffice as witness.

48.29 Muhammad, the Messenger of God, and those who are with him, are adamant against

a embrassé en Sa puissance, car Allah est Omnipotent.

48.22 Et si ceux qui ont mécru vous combattent, ils se détourneront, certes; puis ils ne trouveront ni allié ni secourer.

48.23 Telle est la règle d'Allah appliquée aux générations passées. Et tu ne trouveras jamais de changement à la règle d'Allah.

48.24 C'est Lui qui, dans la vallée de la Mecque, a écarté leurs mains de vous, de même qu'Il a écarté vos mains d'eux, après vous avoir fait triompher sur eux. Et Allah voit parfaitement ce que vous ouvrez.

48.25 Ce sont eux qui ont mécru et qui vous ont obstrué le chemin de la Mosquée Sacrée [et ont empêché] que les offrandes entravées parvinssent à leur lieu d'immolation. S'il n'y avait pas eu des hommes croyants et des femmes croyantes (parmi les Mecquois) que vous ne connaissiez pas et que vous auriez pu piétiner sans le savoir, vous rendant ainsi coupables d'une action répréhensible... [Tout cela s'est fait] pour qu'Allah fasse entrer qui Il veut dans Sa miséricorde. Et s'ils [les croyants] s'étaient signalés, Nous aurions certes châtié d'un châtiment douloureux ceux qui avaient mécru parmi [les Mecquois].

48.26 Quand ceux qui ont mécru eurent mis dans leurs cours la fureur, [la] fureur de l'ignorance... Puis Allah fit descendre Sa quiétude sur Son Messenger ainsi que sur les croyants, et les obligea à une parole de piété, dont ils étaient les plus dignes et les plus proches. Allah est Omniscient.

48.27 Allah a été véridique en la vision par laquelle Il annonça à Son messenger en toute vérité: vous entrerez dans la Mosquée Sacrée si Allah veut, en toute sécurité, ayant rasé vos têtes ou coupé vos cheveux, sans aucune crainte. Il savait donc ce que vous ne saviez pas. Il a placé en deçà de cela (la trêve de Houdaybiya) une victoire proche.

48.28 C'est Lui qui a envoyé Son messenger avec la guidée et la religion de vérité [l'Islam] pour la faire triompher sur toute autre religion. Allah suffit comme témoin.

48.29 Muhammad est le Messenger d'Allah. Et ceux qui sont avec lui sont durs envers les mécréants, miséricordieux entre eux. Tu les vois inclinés, prosternés, recherchant d'Allah grâce et

وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ
 آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا (29))

Dye

Cette sourate pose quelques problèmes de composition.

Le lien entre les vv. 1 et 2 est curieux : le discours à la première personne du pluriel dans le v. 1 semble être une parole d'Allah, mais il est ensuite question d'Allah à la troisième personne du singulier dans les versets suivants. De plus, on ne saisit pas bien pourquoi la victoire serait octroyée au Prophète *afin* de lui pardonner ses péchés : logiquement, ce serait plutôt *une fois que ses péchés lui sont pardonnés, ou parce qu'ils lui sont pardonnés* (le Prophète aurait-il donc péché ?) que le Prophète serait susceptible de bénéficier du secours d'Allah et de la victoire.

Vv. 8–9 : bel exemple de « discours pluri-adressé », pour reprendre une idée de Kropp (2008: 794–797), puisque le locuteur (censé être Dieu) s'adresse à la fois au Prophète et aux destinataires concrets du message coranique (la communauté du Prophète). On peut se demander qui désigne exactement *wa-rasūlihī* (Moïse et Jésus sont des référents possibles, même si le texte, dans sa version reçue, entend clairement désigner Muḥammad – auquel le verset précédent s'adressait pourtant à la deuxième personne du singulier). On peut aussi se demander si *wa-rasūlihī* ne serait pas un ajout postérieur.

V. 13 : il semble qu'il y ait une lacune après *wa-rasūlihī*.

Le v. 29, anormalement long, et dont le propos s'éloigne quelque peu des versets précédents, pourrait lui aussi être une interpolation (quelques arguments en ce sens chez Gallez 2005: 358–360).

El-Badawi

The *sūra* seems to be concerned with purifying the army (or community) of the prophet Muḥammad against “those who rebelled and prevented them from entering the sacred house of worship” in Mecca (vv. 24–25) and precedes God's promise that they will “surely enter the sacred house of worship by God's will” (v. 27)—whose imagery distantly resembles Jesus' triumphal entry into Jerusalem (e.g., Matthew 21:1–11; cf. in relation Isaiah 26:1–3; Zachariah 14:1–5).

Q 48's classification of the different groups reminds me of the principle in “seniority of faith” (*sābiqa*, i.e., those who entered Islam first) employed in later Islamic biographical works (*riḡāl*, *tabaqāt*) to create a hierarchy of companions (*saḥāba*) and later generations (*tābi'ūn*). In this *sūra*, the rank of one's faith is measurable by military service and loyalty. The classes identified in the *sūra* are:

[1] Believers (*mu'minūn/at*; v. 4) who (v. 29) after a major military victory (*naṣr*; cf. Q 110). The battle was fought with Muḥammad and his army who remained loyal throughout.

[2] Hypocrites (*munāfiqūn/at*) + Associators (*mušrikūn/at*) who presumably fought with Muḥammad and his army of believers only to betray/desert them (v. 5).

[3] Entrusted/auxiliary Arab fighters (cf. Syr. D stem, *H-L-P*; *al-muḥallafūn min al-a'rāb*) who were expected to but did not fight with Muḥammad and his believers, but whose soldiers are still needed for future battles (vv. 11–16).

[4] Blind (*a'ma*) + Lame (*a'raġ*), who are excused from battle (v. 17).

[5] Rebels/Unbelievers (*kuffār*) who fought against Muḥammad and his army of believers (v. 22). Since *ġāhiliyya* is associated with Christians and Jews in Q 5:50, what is the religion of the *kuffār* in v. 26?

By swearing public allegiance to the prophet Muḥammad, the believers solidified their commitment to his cause (v. 18), the proof of which is in the abundance of war booty and the victory of his faith (vv. 20–21, 28). Was their allegiance quintessentially the statement, “Muḥammad is the messenger of God” (v. 29)? Are the implications of this understanding upon the Islamic declaration of faith (*šahāda*), or considering it an ‘oath of allegiance’?

Pregill

A *sūra* heavily burdened with references to unknown circumstances, assigned by tradition to the trying period after the treaty of Hudaibiyya. As is so often the case, the interpretive framework imposed by the *sīra* tradition does not seem all that obvious from the composition itself, though the martial context is undeniable.

V. 11: *al-muḥallafūn*: “laggards”? The term appears three times in this *sūra*, in vv. 11, 15, and 16, and only once elsewhere (Q 9:81). Two of these references (vv. 11, 16) are explicitly aimed at *a'rāb*; this presumably relies upon a distinction between the Bedouin and the urban Arab population that is supposedly the Qur'ān's main audience. Since the specific issue is the lack of commitment to the cause of God among the *a'rāb*, the obvious parallel is with the polemical use of Latin *paganus* (literally a rustic) in early Christian texts.

Most of the ten references to *a'rāb* in the Qur'ān (more than half are in the highly martial Q 9, which seems noteworthy) are derogatory, emphasizing their backsliding, hypocrisy, unbelief, lack of trustworthiness, etc. Only Q 9:99 seems positive, recognizing that some of them believe and do good works (cf. the positive note about a portion of the people of Moses at Q 7:159). The implication of most of these verses seems to be that these people will not support the community or prophet in war, as is the case here in this *sūra*.

V. 18: God sent down His *sakīna* to the believers; mentioned again in v. 26 below, in which the fury of the unbelievers, the fury of *ġāhiliyya*, is contrasted with the *taqwā* of the believers. Compare the *ḥāmiyyat ġāhiliyya* here with the *nār ḥāmiyya* of Q 101:11: “blazing” is what the unbelievers do in life; “blazing” is what they're going to get in the end.

The *sakīna* is here closely associated with *taqwā*; Abdel Haleem and others render it as “tranquility,” “restraint,” and the like, though this reading seems to impose

the Hudaybiyya narrative context too strongly. Q 2:248 associates the *sakīna* with the Ark and Saul, and given the martial context there and in other passages where it appears, the *sakīna* seems to be something like the strengthening presence of God, especially given that in v. 18 here the sending down of the *sakīna* is associated with victory. This seems much closer to the divine presence associated with the Ark as a war standard in the Bible than with the Shekhinah as it is known from rabbinic tradition (note, however, that the divine presence is not termed Shekhinah in the Bible).

V. 29: *sīmāhum fī wuḡūhihim*: *sīmā* occurs only six times in the Qur’ān, and refers in every case to a mark that demonstrates moral disposition, whether positive or negative – an outward sign of good or evil by which human nature may be known. A systematic comparison with the semantic range of Greek *sēmeion* in the New Testament and patristic discourse would no doubt be illuminating.

Rippin

V. 29, those with the mark of prostration, *sīmāhum fī wuḡūhihim min athari l-suḡūd* (the focus of a recent anti-Muslim rant in the USA) are declared to be *maṭāluhum* in the Torah and so the reference is often suggested to be to the phylacteries of Deuteronomy 6:8 and 11:18. The literal sense of “mark” in this passage is thus reinforced by the literal Jewish interpretation of the Biblical command once the connection is made. The Qur’ān passage goes on to say (in a loose translation), “Their likeness is in the Gospel in the parable of the seed...,” sometimes taken as a reference to Mark 4:26–9 and 4:30–2. It is interesting that translators seem to take a variety of approaches to this overall passage, perhaps depending on the extent to which they see these parallels. Abdel Haleem (2004: 336), for example, divides the passage such that it reads “upon their faces they bear the marks of their prostration. They are pictured in the Torah and the Gospel as being like a seed....” Fakhry (2002: 522) goes in the other direction: “their mark is on their faces, as a trace of their prostration. That is their likeness in the Torah and their likeness in the Gospel; just as a seed....” Arberry (1964: 535), on the other hand, through the clever use of a colon separates the two (“Their mark is on their faces, the trace of prostration. That is their likeness in the Torah, and their likeness in the Gospel: as a seed”) and thereby successfully suggests both references.

Note that the word *sīmā* is used elsewhere (Q 2:273, Q 7:46, Q 7:48, Q 47:30, Q 55:41; also see Q 3:125 (those having marks; Q 11:83 and Q 51:34, marked) as a mark that distinguishes people but as Q 55:41 makes clear, this is not necessarily always to be understood as the mark of prostration. For further consideration of these topics, see Andrew Rippin, “The trace of prostration and other distinguishing bodily marks in the Quran,” *Bulletin of the School of Oriental and African Studies* 78/1 (2015): 41–51.

Zellentín

For a couple of reasons, I find the translations much more convincing which read the *matat* given in the Torah and in the Gospel (v. 29) as a reference to the “parable” given in Mark 4:26–32, and not as a “description,” or Fakhry’s “likeness” of the marks of prostration (see Rippin). First, the term introduces the parable about the seeds; the cognate Syriac term for parable, *mtl’*, is used twice in the Aramaic rendering in the Peshitta of Mark 4:30; the term for seed, *zr’*, is in turn used twice both in v. 29 and in Mark 4:26–7. (Both can be said about the parallel in Matthew 13 as well; the *Diatessaron* moreover also groups all the “seed” sayings together, both texts emphasize the “parable” character of Jesus prophecy by quoting Isaiah.) Second, the verse in Mark 4:29, “But when the grain is ripe, at once he goes in with his sickle, because the harvest has come,” is in turn a quotation of Joel 3:13, “put in the sickle, for the harvest is ripe.” Hence, both the Gospel and the Torah depict the Day of Judgment; the Qur’ān therefore depicts this parable correctly as stemming both from the Torah and from the Gospel (v. 29).

Moreover, the reading of the “mark on the face” as a reference to the Tephilin on the head is flawed—how would the Tephilin be *aṭari l-suḡūdi*, indicating a clear causal relation between the proskynesis and the sign? Occam’s razor applies here: the believers simply pressed their head against the ground. There is of course a good reason for citing Deuteronomy 6:8, the metaphor that the Jewish tradition incarnated in form of Tephilin, which states indeed that one should “bind [these words] as a sign (*‘wt*) on your hand, fix them as an emblem between your eyes,” evoking the “sign” (*sīmā*) on the face in the Qur’ān. Yet there is no reason to think of Tephilin through this verbal connection: the words instructing to use Tefilin come from the *Sh’ma Yisrael*, the central prayer well known to the Qur’ān (see my comments on QS 50). If the verse is relevant at all to the present passage (and I am not sure it is), a putative liturgical context of proskynesis during the well attested twice daily recitation of the *Sh’ma* seems more likely than imagining “the Apostle of God and those who are with him” as putting on tefilin – it is, after all, the emerging Muslim *gentile* (*ḥanīf*) community who are the subject of the verse, not the Jews!

In turn, bowing and full prostration, the term evoked by *rukka’an* and *suḡḡadan* in v. 29, is a commonplace practice not only in ancient Christianity, but also in the Hebrew Bible and in rabbinic Judaism, and the presence of the practice in the Qur’ān is not surprising. In rabbinic Judaism, while the actual *proskynesis* is performed only during the Day of Atonement and Rosh haShannah (and that never on the ground itself lest the impression of worshipping the earth should arise), references to priestly *proskynesis* in the Temple and in other contexts abounds in Mishna, Midrash, and Talmud. Moses, for example, when in heaven, is said not to have left any “corner in the firmament upon which he did not prostrate himself (*nṯḥbṯh*)” in supplication (*Deuteronomy Rabbah* 3:11, a medieval, yet still perhaps an illustrative text). The Qur’ānic verse should be understood as a simple depiction of the piety of the Apostle’s followers, evoking the parable from the Torah and the Gospel.