

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

Surah Al Fath states in verse 17 :-

**17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not forth to war). And whosoever obeys Allah and His Messenger (Muhammadﷺ), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.**

In this verse, Allah mentions some of the valid reasons and excuses which can prevent people (the Muslims) from going out to fight in the cause of Islam. From among them, mention is made of the blind, the lame and the sick who suffers from different illnesses that come and go after some time. These persons are excused from joining battles and expeditions that are undertaken for the sake of Allah.

Then, while exhorting everyone to be obedient to Him and His Messenger, and encouraging them to go out in holy battles for His cause, Allah says at the end of the verse, **‘And whosoever obeys Allah and His Messenger (Muhammadﷺ), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment’.**

While commenting on the above verse, the great exegete of the Holy Quran, Imam Al Qurtubi (A.R) writes, ‘Abdullah bin Abbas (R.A) says, ‘When Allah revealed the verse, *‘but if you turn away as you did turn away before, He will punish you with a painful torment’ (v.16)*, the Muslims with chronic illnesses became worried and came to the Prophet (ﷺ) saying, ‘What about us, O Messenger of Allah?’ Upon this, the verse was revealed which stated, **‘There is no blame or sin upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick’.** (v.17) This verse made it clear that there was no blame/reproach upon those who are blind, have chronic illnesses or are weak, when they do not go out in Jihad’. (Tafseer Al Qurtubi vol.16 pg. 232 Maktaba Rasheediya Queta)

Surah Al Fath states in verse 18 :-

**18. Indeed, Allah was pleased with the believers when they gave their Bai'ah (pledge) to you (O Muhammadﷺ) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory,**

In this verse, Allah mentions that He was pleased with the believers who took the oath of allegiance from the Prophet (ﷺ) under the tree at Hudaibiyah. This oath (Bai'ah) is known as ‘Bai'ah Ar Ridhwan’ or Bai'atur Ridhwan on account of this verse which states that Allah was well pleased with this oath.

**The Cause for Bai'ah Ar Ridhwan**

Many commentators have mentioned that prior to the treaty at Hudaibiyah, the Prophet (ﷺ) saw in a dream that he, along with his companions were peacefully entering the Sacred Masjid (Masjid Al Haraam) in Makkah (for Umrah). He disclosed this dream to his companions who became excited and overjoyed, and started preparations for Makkah with the hope of performing Umrah. Seeing this, the Prophet (ﷺ) also prepared for the journey, and in the month of Dhul Qa'dah of 6 AH, he, along with approximately 1400 -1500 companions embarked on the journey to Makkah to perform Umrah. He also sent an invitation to those of the nearby villages to accompany him on this trip. In order to show that he only intended to perform Umrah and had no intention of confronting the Quraish in a battle, he and the companions donned the Ihraam and took sacrificial animals with them.

While on his journey to Makkah, at a place called Usfan, he found out that the polytheists (Mushrikeen) of the Quraish heard of his coming for Umrah, and they took an oath, swearing that they would not permit him to enter Makkah. He was also informed that a group of horsemen were already sent to stop him and resist the Muslims.

Upon hearing this, the Prophet (ﷺ) changed the course of his journey and took an unconventional route which required him and the Companions to pass through a series of rocky valleys which proved very

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difficult for them. This route eventually led them to a place called Hudaibiyah which is situated between Makkah and Jeddah, and forms the boundary of the Haram. Taking this route was necessary in order to avoid a confrontation with the Quraish fighters.

When the group of the Quraish horsemen found out about the Muslims' new route, they returned to Makkah, and by that time the Muslims had already reached Hudaibiyah. Upon reaching Hudaibiyah, the camel of the Prophet (ﷺ) sat down and was not ready to move onwards on the journey. When the companions remarked that she (the camel) was being stubborn, the Prophet (ﷺ) pointed out that she normally never behaved in this manner, but the One who stopped the elephants from entering Makkah has also stopped her from moving forward. Knowing well that the Quraish were intent on stopping the Muslims' entry into Makkah, the Prophet (ﷺ) remarked, 'Today I will comply to any request that the Quraish make if it is done on the grounds of fostering family ties'.

Water was very scarce at Hudaibiyah. The companions informed the Prophet (ﷺ) that there was no water for wudhu and drinking, except the little water which was in the cup of the Prophet (ﷺ). The Messenger of Allah (ﷺ) placed his blessed fingers in the cup and water began gushing from between them. The narrator of this hadith, Jabir (R.A) says that the water was sufficient for them to drink and to make wudhu. When he was asked how many they were, he replied, 'We were 1500, and even if we were a hundred thousand, the water would have been enough for all'.

While the Muslims camped at Hudaibiyah, the Quraish continuously sent their leaders, one after the other, to negotiate with the Prophet (ﷺ) and come to some agreement. To each of them, the Prophet (ﷺ) made it known that he came only to perform Umrah and did not intend to fight. After this, the Prophet (ﷺ) decided to send an envoy from his side to negotiate with the Quraish leaders. With this in mind, he told Umar (R.A) to go to Makkah and convince the Quraish that the Muslims did not intend to fight. Umar (R.A) mentioned to the Prophet (ﷺ) that the Quraish recognized him as one of their greatest enemies and there was none of his tribe in Makkah to offer him security and protection. He then made a suggestion to the Prophet (ﷺ) saying, 'Rather, send Uthman bin Affan (R.A) because the Quraish respect him more than myself'. The Prophet (ﷺ) accepted his opinion and sent Uthman bin Affan (R.A) as his envoy to the Quraish leaders to clarify the position of the Muslims. When Uthman (R.A) explained the position of the Prophet (ﷺ) to them, they remained firm on their stance that they would not allow the Prophet (ﷺ) and the Muslims to do Tawaf of the Ka'bah. They however, allowed Uthman to do Tawaf as he was there. Uthman (R.A) refused this offer and made it clear to them that he would not make Tawaf without the Prophet (ﷺ). After this, Uthman (R.A) was detained in Makkah, but the news (from Makkah) reached the Prophet (ﷺ) that the people of Makkah had assassinated him (Uthman).

This created a great disturbance among the Muslims at Hudaibiyah, and the Prophet (ﷺ) became extremely disappointed with the news he received. He called the Muslims and informed them that now they would not return to Madinah without waging Jihad against the Quraish since they had already created the atmosphere of war. It was at this time, the Prophet (ﷺ) took a pledge of allegiance (Bai'ah) from all of his companions that they would fight with him to the end, and would never desert him. Since Uthman (R.A) was absent from Hudaibiyah, he was the only companion who could not swear his allegiance. As such, the Prophet (ﷺ) placed his right hand on his left hand, stating that it represented the hand of Uthman (R.A) and in this way, he solemnized the pledge (Bai'ah) of Uthman (R.A).

This pledge took place under a tree at Hudaibiyah, and it was one which Allah was pleased with. As such, He revealed verse 18 of Surah Fath stating, '**Indeed, Allah was pleased with the believers when they gave their Bai'ah (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory**'.

Since Allah was very pleased with this pledge, it is called, 'Bai'ah Ar Ridhwan' or 'Bai'atur Ridhwan' which means, 'The pledge of Allah's pleasure'. The companions (Sahabahs) who took this pledge are referred to as 'Ashaab Ash Shajarah' or Ashaabush Shajarah, which means 'The companions of the Tree', because the pledge (Bai'ah) was taken beneath a tree.