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The Bay'at Ar-Ridwan and Allah's Reward for the Muslims (Analysis of the Tafsir of Surah Al-Fath Verses 18-19)

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Abstract

The Bay'at Ar-Ridwan is an important event in Islamic history that illustrates the commitment and loyalty of the Muslims to the Prophet Muhammad (peace and blessings of Allah be upon him), which took place under a tree in Hudaibiyyah. This event not only became a symbol of unity and determination but also a moment when Allah granted a great reward to the Muslims, as explained in Surah Al-Fath. The purpose of this research is to analyze how the bay'at Ar-Ridwan and Allah's response to the Muslims are explained in the interpretation of Surah Al-Fath, particularly in the context of verses related to the promise of victory and divine assistance. This research uses classical and contemporary exegesis approaches to explore the historical and spiritual context of the bay'at Ar-Ridwan event and the implications of Allah's response in the lives of Muslims. The research results show that Surah Al-Fath verses 18 to 19, illustrate how the loyalty of Muslims in the bay'at Ridwan brings about Allah's pleasure and assistance, which is evident in their future victories, including the Treaty of Hudaibiyyah that paved the way for the spread of Islam.

Keywords: Bay'at Ridwan, Allah's reward, Surah Al-Fath, Muslims, Treaty of Hudaibiyyah.

Abstrak

Bai'atur Ridwan adalah peristiwa penting dalam sejarah Islam yang menggambarkan komitmen dan kesetiaan kaum Muslimin terhadap Nabi Muhammad *Shallallahu 'alaihi wa Sallam*, yang terjadi di bawah pohon di Hudaibiyah. Peristiwa ini tidak hanya menjadi simbol persatuan dan tekad, tetapi juga menjadi momen di mana Allah memberikan balasan yang besar kepada umat Islam, sebagaimana dijelaskan dalam surah Al-Fath. Tujuan penelitian ini adalah untuk menganalisis bagaimana Bai'atur Ridwan dan balasan Allah terhadap kaum Muslimin dijelaskan dalam tafsir Surah Al-Fath, terutama dalam konteks ayat-ayat yang berkaitan dengan janji kemenangan dan pertolongan Ilahi. Penelitian ini menggunakan pendekatan tafsir klasik dan kontemporer untuk menggali pemahaman tentang konteks historis dan spiritual dari peristiwa Bai'atur Ridwan serta implikasi balasan Allah dalam kehidupan umat Islam. Hasil penelitian menunjukkan bahwa surah Al-Fath, khususnya ayat 18 hingga 19, menggambarkan bagaimana kesetiaan umat Islam dalam Bai'atur Ridwan mendatangkan ridha Allah dan pertolongan-Nya, yang terlihat dalam

kemenangan mereka di masa depan, termasuk perjanjian Hudaibiyah yang membuka jalan bagi penyebaran Islam.

Kata Kunci: Bai'atur Ridwan, balasan Allah, surah Al-Fath, kaum Muslimin, Penjanjian Hudaibiyah.

Introduction

The Qur'an is one of the greatest miracles of the Prophet Muhammad (peace and blessings of Allah be upon him). In it, it is composed with beautiful language. Everyone who reads it will become calm, and everyone who hears it will earn rewards. How great is Allah's mercy, by revealing the Qur'an, it can guide Muslims towards the right path, and serve as a guide so that life is always blessed. The miracle contained in the Qur'an lies in its linguistic aspect, which is the language of the Quraysh Arabs, encompassing a very high quality of Arabic literature. The high quality of the Qur'an's literature encompasses all aspects. Rich in vocabulary, dense with contained meanings, very beautiful and very wise in understanding its content, making it suitable for both high and low intellectual capacities.¹

One-third of the content of the Qur'an consists of historical verses and stories, therefore, there will always be topics related to history in the Qur'an to discuss. Ironically, there are still many studies regarding the stories in the Qur'an that question and doubt the validity and authenticity of the Qur'anic narratives. Some believe that the stories in the Qur'an are no different from works of art, so fictional tales relying on imagination are considered normal in the Qur'an, just as they are in many works of art. An assumption that certainly tarnishes the Qur'an and its Owner, Who knows all the secrets of the heavens and the earth.²

Among the historical events discussed in the Qur'an is the event of bay'at Ridwan. This event is one of the significant occurrences in Islamic history that took place in the 6th year of Hijra, in the region of Hudaibiyah. This event illustrates the extraordinary loyalty and commitment of the companions of the Prophet Muhammad (peace and blessings of Allah be upon him) towards him, especially when they pledged to defend and support the Prophet after hearing the news of the death of their envoy, Uthman ibn Affan, at the hands of the Quraysh. This pledge became a symbol of unity, courage, and sacrifice of the Muslims in defending their religion.

In this context, Surah Al-Fath, which was revealed after the event, provides a very important explanation regarding Allah's reward for the faithful Muslim community. Allah Ta'ala not only revealed the Quran to provide guidance but also granted assurance of help and victory for Muslims steadfast in their faith and loyalty. Surah Al-Fath, especially in the verses related to bay'at Ridwan, reveals that the loyalty of the companions in that pledge is a form of worship that receives recognition and appreciation from Allah Ta'ala, as well as a promise of greater victory in the future.

This research aims to delve deeper into the influence of bay'at Ridwan on Muslims and how Allah's reward for their loyalty can be understood through the interpretation of Surah Al-Fath. The main focus of this research is to explore the meaning and implications

¹ Bai'at dalam Al-Qur'an menurut Pandangan Ibnu Katsir, p. 182

² Kisah Al-Qur'an dalam Lintas Dimensi, p. iii

of the verses that speak about the promise of help and victory given by Allah to the Muslims, as well as how the values of loyalty and sacrifice in the bay’at Ridwan are relevant to the current condition of the Muslim community.

By using an interpretative approach, this research aims to provide a more comprehensive understanding of the relationship between historical events and the divine guidance contained in the Qur'an. This is also expected to contribute to a deeper understanding of the meaning of loyalty to Allah and His Messenger in the spiritual and social context of the Muslim community.

Research Method

The type of research in this paper is qualitative research, which emphasizes the quality or the most important aspects of a good or service in the form of events, phenomena, or social symptoms that represent the meaning behind the events and can serve as valuable lessons for the development of theoretical concepts. This research was conducted using library research.³ Consists of the opinions and views of scholars who are active in the fields of exegesis and Islamic history, especially on matters related to the author's research.

This research uses the method of interpretation with a thematic and historical approach to analyze the values contained in the bay’at Ar-Ridwan as explained in Surah Al-Fath, specifically in verses 18-19. This approach was chosen because it can delve deeper into the bay’at Ridwan and Allah's response to the Muslims. The thematic interpretive method involves focusing on the research problem, followed by an in-depth examination of the topic, taking into account various aspects in line with the guidance provided in the interpreted verses. The derived insights are subsequently compared with historical events to reinforce the analysis of the values inherent in Bai'atur Ridwan, as explained in Surah Al-Fath verses 18-19.

Results and Discussion

A. Chronology of the Bay’at Ar-Ridwan and the Reasons for the Revelation of Surah Al-Fath Verses 18 and 19

In Dhu al-Qi'dah, 6 AH, the Prophet Muhammad (peace and blessings of Allah be upon him) set out with 1,400 companions for Umrah, carrying only sheathed swords. His wife, Umm Salamah, accompanied him. Upon reaching Dzul Hulaifah, he entered ihram. The Quraysh, determined to block his entry, forced him to change routes, leading him to Hudaibiyyah.

The Quraysh sent 80 men to attack, but they were captured and later forgiven by the Prophet Muhammad (peace and blessings of Allah be upon him), discouraging further conflict. Budail bin Warqa' Al-Khuza'i mediated between the two sides, and the Prophet Muhammad (peace and blessings of Allah be upon him) clarified that he came for Umrah, not war. He sent ‘Uthman ibn ‘Affan to Makkah with this message, but the Quraysh detained him. Rumors then spread among the Muslims that ‘Uthman had been killed, escalating tensions.

³ Metodologi Penelitian Kualitatif, p. 22.

Bay'at Ridwan took place after hearing the news that 'Uthman bin 'Affan had been killed, so the Messenger of Allah (peace and blessings of Allah be upon him), immediately asked his Companions to pledge allegiance to seek revenge for the death of 'Uthman bin 'Affan. They pledged allegiance to the Messenger of Allah (peace and blessings of Allah be upon him), under the Samurah tree in Hudaibiyyah.

The pledge is called bay'at Ridwan because Allah is pleased with the believers who have made that pledge. Then Allah revealed the verse,

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ
فَتْحًا قَرِيبًا

Meaning: *"Indeed, Allah was pleased with the believers when they pledged allegiance to you under the tree, for He knew what was in their hearts and sent down tranquility upon them and rewarded them with a near victory."*

According to Ibn Ishaq, Abdullah bin Abu Bakar narrated that when the news of Uthman's murder reached the Messenger of Allah (peace and blessings of Allah be upon him), he said, "We will never stop fighting them." Then, he called upon the people to pledge allegiance. The Bay'at Ridwan took place under a tree. A group of people said, "The Messenger of Allah accepted the pledge that we would be loyal to him until death." Jabir bin Abdullah said, "Actually, we did not pledge allegiance to him until death, but we pledged allegiance not to flee." Then, the Messenger of Allah (peace and blessings of Allah be upon him), accepted the pledge of allegiance from the people. No one among the Muslims was left behind except Al-Jad bin Qais, the brother of Banu Salamah. Jabir bin Abdullah said, "By Allah, it was as if I saw Al-Jad clinging tightly to the armpit of the camel." He hid behind his camel so that no one would see him." Finally, the news reached the Prophet that the news about Uthman was nothing but a lie. Finally, the news reached the Messenger of Allah that the news about Uthman was nothing but a lie.⁴

The companions who pledged allegiance to the Messenger of Allah (peace and blessings of Allah be upon him), under that tree will not enter Hell. In fact, they occupy the third rank among the groups of Companions guaranteed Paradise, after the ten people reported by the Messenger of Allah as the people of Paradise and after the Companions who participated in the Battle of Badr (Ahlu Badr). Narrated from Jabir, from the Messenger of Allah (peace and blessings of Allah be upon him), that he said, *"Those who pledged allegiance under the tree will not enter Hell."* (HR. Ahmad, At-Tirmidzi, and Abu Daud)

When the Quraysh tribe learned about the pledge, they immediately sent Suhail bin 'Amr to make an agreement with the Messenger of Allah at Hudaibiyyah. When the Prophet Muhammad (peace and blessings of Allah be upon him) saw Suhail bin Amr coming, he said, "The tribe (meaning the Quraysh) desires peace when they sent that man." He continued, "Make a peace agreement between us and you." He called Ali bin Abi Talib as the scribe, and the discussion about the contents of the agreement began. Suhail rejected the inclusion of the phrase basmalah, and Muhammad Rasulullah. Finally, it was replaced with, *Bismika Allaahumma* and Muhammad bin Abdullah. The agreement was completed, its contents;

⁴ Fi Zhilalil Qur'an, vol. 10, p. 376

1. This year (6 AH) the Prophet Muhammad (peace and blessings of Allah be upon him) had to return (was not allowed to perform umrah). The following year, he and the Muslims were allowed to enter Makkah and stay there for 3 days. They are only allowed to bring travel weapons and their swords must be sheathed. At that time, the Quraysh tribe could not obstruct them.
2. Both parties agreed to cease hostilities for 10 years and establish security within the community.
3. Any tribe that forms an alliance with Muhammad (peace and blessings of Allah be upon him) and the Quraysh, then it is considered part of both parties. Thus, an attack on those tribes is considered an attack on their ally.
4. Anyone who escapes (from Makkah) and comes to Muhammad (peace and blessings of Allah be upon him) must be returned (to Makkah). As for the people (of Madinah) who flee from Muhammad (peace and blessings of Allah be upon him) to the Quraysh (in Makkah), they are not to be returned.⁵

Several Muslim leaders, including Umar, opposed the agreement, as its terms were imbalanced and seemed disadvantageous to the Muslims. However, in essence, the treaty was a significant victory for them. Through this agreement, the Quraysh acknowledged the status of the Muslims, and a truce was established, allowing them to rest from the ongoing conflicts that had consumed and weakened them. Moreover, the Muslims were able to spread the message of Islam in a peaceful and stable environment, leading many Arabs to embrace the faith. This peace ensured security for all, allowing Muslims to interact more freely with non-believers, convey Islamic teachings, and recite Quranic verses to them. Even those who had previously concealed their faith found the courage to openly declare their Islam. Even people who initially hid their Islam are now brave enough to reveal it with this peace.⁶

B. Interpretation of Surah Al-Fath Verses 18 and 19

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا (١٨) وَمَعَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (١٩)

Meaning: "Indeed, Allah was pleased with the believers when they pledged allegiance to you under the tree, for He knew what was in their hearts and sent down tranquility upon them and rewarded them with a near victory. And a great amount of spoils of war that they can take. And Allah is the Almighty, the All-Wise." (Qur'an 48:18-19)

رَضِيَ is the opposite of سَخَطَ (anger). عَنْ الْمُؤْمِنِينَ. About the believers, the Mukmin who participated in the Treaty of Hudaibiyyah. Allah is pleased with them because they pledged allegiance to the Messenger of Allah (peace and blessings of Allah be upon him). Based on the correct opinion, they numbered one thousand four hundred. إِذْ يُبَايِعُونَكَ when they pledged allegiance to the Messenger of Allah (peace and blessings of Allah be upon him), that they would fight against the Quraysh infidels, not flee from them, and not fear death.

⁵ Sirah Nabawiyah, Perjalanan Hidup Rasul yang Agung, p. 475-483 (in brief)

⁶ Makna Baiat Dalam Al-Qur'an, (Analisis Signifikansi Dan Nilai Profetik), p. 51

وَأَنْتَبَهُمْ وَأَنْتَبَهُمْ وَآتَيْنَهُمْ تَحْتِ الشَّجَرَةِ under a Samurah tree (acacia or mesquite tree) giving them rewards for their charity. فَعَلِمَ مَا فِي قُلُوبِهِمْ Allah knows the contents of their hearts, which are honesty, commitment, and sincerity in pledging allegiance. فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ Allah bestowed upon them tranquility, a sense of security, and peace of mind by granting them encouragement or a peace treaty. وَأَنْتَبَهُمْ فَتَحًا قَرِيبًا Allah rewarded the pladge of Ridwan they performed by conquering Khaybar after they returned from Hudaibiyyah.⁷

وَمَعَانِمَ كَثِيرَةً يَأْخُذُونَهَا Allah also rewarded them with the spoils of the Khaybar War. At that time, Khaybar had many date palm orchards and agricultural lands. The Messenger of Allah (peace and blessings of Allah be upon him), divided it among the believers who followed the Treaty of Hudaibiyyah; the cavalry received two shares, while the infantry received one.

كَانَ اللَّهُ عَزِيزًا حَكِيمًا Allah is always the All-Powerful and the All-Wise, who always observes with wisdom and prudence in managing His creatures.⁸

Allah has been pleased with the sincere believers who pledged allegiance to the Messenger of Allah (peace and blessings of Allah be upon him), under the tree, bay'at Ridwan at Hudaibiyyah. In that pledge, they declared that they would fight against the Quraysh and not flee. It is narrated that in that pledge, they declared their willingness to die. According to the more authentic opinion, they numbered fourteen hundred. The pledge is called the bay'at Ar-Ridwan.

Al-Bukhari narrated that Thariq bin Abdurrahman, while going for Hajj, encountered a group performing prayer at a location they indentifies as the site of the Bay'at Ridwan. He then met Sa'id bin Musayyab and informed him of the matter. Sa'id responded that his father, who had participated in the pledge, could no longer recall the precise location. He further questioned the reliability of such claims, stating, "The companions of the Messenger of Allah (peace and blessings of Allah be upon him), no longer knew the location of that tree, while you claim to know it. Do you know better than the companions!"

Similarly, Ibnu Abi Syaibah, in his Mushannaf narrated from Nafi', "News reached Umar that people were visiting the tree where the bay'at Ridwan took place." Umar then ordered that the tree to be cut down to undue veneration.⁹

Hamka emphasize that in Islam, what is commemorated and valued is the event, not the place where it happened. The Bay'at Ridwan took place under a tree in Hudaibiyyah, yet its exact location is not known, just as the birthplace of the Prophet Muhammad (peace and blessing of Allah be upon him) in Makkah is not a central concern. What holds value are his teachings, not the physical location of his birth. Because Muslims, whose religion is based on Tawhid, consider the essence of the teachings and their impact on the development of the human soul to be the most important. not commemorating the place of the event, which, if not realized, could lead people to prioritize the place itself. Not prioritizing the teachings contained within it. This difference may seem thin and small at first glance. However, if this is not carefully observed, a person can unconsciously shift from monotheism to polytheism.¹⁰

⁷ Tafsir Al-Munir, vol. 13, p. 420

⁸ Tafsir Al-Munir, vol. 13, p. 420

⁹ Tafsir Al-Munir, vol. 13, p. 421-422

¹⁰ Tafsir Al-Azhar, vol. 9, p. 6778-6779

Allah Ta’ala knows what is in their hearts, including faith, honesty, sincerity, earnestness, loyalty, and obedience. Then Allah Ta’ala bestowed tranquility and peace of mind upon them, rewarding them with the conquest of Khaybar after their return from Hudaibiyyah, followed by the conquest of the city of Makkah and the conquest of various other lands and regions.¹¹

Sayyid Qutb said, "He bestowed upon them by restraining a group of enemies who sought to hinder them and informing the enemies who obstructed them from entering Masjid al-Haram; obstructing the guidance from reaching its place." He comforted them by revealing the wisdom behind the cancellation of the pilgrimage to the House of Allah this year, the virtue found in their willingness to accept this event, and the tranquility that descended into their hearts. All of that was done for something that, according to Him, was greater than what they could see. That is, the conquest of Mecca and the victory of this religion over all other religions by Allah's decree and arrangement.¹²

Allah also rewarded them with a large amount of war booty, the spoils of the Battle of Khaybar. The distribution of the spoils of the Khaybar War was a substitute for the spoils of the Makkah War that they had previously hoped for. The spoils of the Battle of Khaybar were exclusively designated for those who participated in the bay’at Ridwan. Allah is always the Almighty, with total power, always managing the affairs of His creatures with wisdom, truth, and precision. Allah has truly manifested glory, victory, and nobility in this world and the Hereafter for those who participate in the bay’at Ridwan.¹³

C. Understanding Bay’at

Understanding bay’at linguistically, bay’at comes from the verbal noun *baa’a* – *yabi’u* - bay’at (باع-بيع-بيعة) (its root is the same as *baayiu’n* (transaction)). The word bay’at comes from Arabic:

الصفقة على ايجاب البيع وعلى المبايعه والطاعة

"Agreed upon the obligations that have been pledged and obedience to them."¹⁴

Bay’at in another linguistic sense comes from the word *bay’a* (becoming *ba’a*) which means to sell. Bay’at is a derivative word that means an agreement, a pledge of loyalty, or mutual promises and loyalty, because in its implementation it always involves two parties voluntarily. Bay’at also means shaking hands to agree to the contract of the transaction of goods or rights and obligations, being loyal and obedient to each other. Bay’at can also be interpreted as an agreement, an oath, a confirmation, an appointment, a coronation.¹⁵

In *Al-Misbah Al-Munir*, *al-bay’* actually means the exchange of wealth for goods, but allegorically it means an agreement because it has a meaning related to 'ownership' or 'the owner's control'.¹⁶ This also means a sales agreement that contains an offer and acceptance. Thus, the word bay’at means agreement, promise, or consent and loyalty,

¹¹ Tafsir Al-Munir, vol. 13, p. 422

¹² Fi Zhilalil Qur’an, vol. 10, p. 380

¹³ Ibid, p. 422

¹⁴ Lisan Al-Arab, vol. 3, p. 402.

¹⁵ Kamus Ilmiah Populer, p. 57.

¹⁶ Al-Misbah Al-Munir, p. 96-97

because its implementation usually involves two voluntary parties. This also means agreeing to be faithful to the agreement related to the transaction of goods or rights and responsibilities, as well as to be mutually faithful.¹⁷

Terminologically, according to Ibn Khaldun, bay'at is a pact of obedience, in which a person who pledges allegiance and swears loyalty to their leader, promising to uphold the views entrusted to them by the leader, whether they are pleasing or displeasing commands.¹⁸

Meanwhile, according to Al-Qalqashandiy, bay'at is a gathering of ahlul halli wal aqdi, which means an oath of allegiance to a leader (imamah) who meets the criteria of a leader.¹⁹

Lutpi Mustafa el-Batnani provided a more general definition by stating that bay'at is an oath of allegiance to the ruler ordained by Allah Ta'ala and conveyed by the Prophet (peace and blessings of Allah be upon him). This places the responsibility on an individual to fulfill the trust given by Allah Ta'ala in every situation, including preserving and protecting the sanctity of the religion from defilement, because this bond is an inseparable pledge of loyalty to Allah Ta'ala and whatever is conveyed by the Prophet (peace and blessings of Allah be upon him).²⁰

According to Ibn Kathir, bai'at is an act that reflects a mutual promise and reminder, where both parties entrust their hearts to the one they pledge allegiance to, thus fostering sincerity and honesty in the commitment. This definition differs significantly from contemporary leadership practices, where obedience extends not only to state affairs but also to religious matters. In the modern context, bai'at can be better understood as an agreement or pact between the people and their leader, wherein the relationship is confined to the governance system and does not extend to personal aspects such as faith and spiritual.²¹

During the time of Prophet Muhammad (peace and blessings of Allah be upon him), the pledge of allegiance was given by those who wished to embrace Islam and those committed to fulfilling their religious duties. Among the pledges of allegiance at that time was the commitment to obey and remain loyal to the Messenger of Allah (peace and blessings be upon him). Taking an oath of allegiance as an act of obedience is both a religious command and a Sunnah of the Prophet Muhammad (peace and blessings of Allah be upon him), even for those who have already embraced the faith. Because the pledge of allegiance is a renewal of loyalty and a reinforcement of the bond of religious trust.²²

Bai'at in Islam holds a very important position, because the essence of the bai'at that has been performed (both to the Messenger of Allah, peace be upon him, and the leaders of the Muslim community) contains an oath of allegiance to Allah Ta'ala. Bai'at is permitted in partial matters of Islamic law that are carried out without coercion.²³

Thus, when observed closely, scholars often associate the oath of allegiance with its implementation in politics, although this can also be related to other fields. Bay'at is closely

¹⁷ Ensiklopedia Hukum Islam, p. 179

¹⁸ Muqaddimah, p. 258.

¹⁹ Ma'athir Al-'Inafah Fi Ma'alim Al-Khilafah, p. 39

²⁰ Bay'ah Wanita, p. 35

²¹ Konsep Pemikiran Sayyid Qutb tentang Bai'ah: Studi Analisis Tafsir Fi Zilalil Qur'an, p. 76

²² Tarbiyah Ruhiah, p. 83

²³ Problematika Persoalan Bai'at di Indonesia Dalam Konteks Fiqh Siyasah, p. 23

related to the oath of loyalty from one party to another who holds power, in other words, from a follower to a leader.

The implementation of the oath of allegiance in politics has the potential to create a situation where one must either comply with or oppose the will of Sharia. It is very important for this concept to be bound by the criteria of leadership, which qualifies to be called Ahlul Halli wal Aqdi. It must be an oath, loyalty, or a commitment of allegiance to a leader who truly intends to implement Allah's law and is capable of good governance.²⁴

D. Allah's Response to the Muslims

Allah Ta'ala rewards those who participated in Bay'at Ar-Ridwan with material and moral rewards, as follows:

1. Allah Grants them His Pleasure

In verse 18 of Surah Al-Fath, Allah grants His pleasure to those who follow Bay'at Ar-Ridwan. Because Allah knows their sincerity, honesty, and strong determination to defend Allah and His Messenger.

In his analysis of verse 18 of Surah Al-Fath, Sayyid Quthb explains how the happy people faced those sacred moments and divine information. The information pertains to each individual and concerns themselves. Allah said to him, you, yes you yourself. Allah conveyed that indeed He was pleased with those people when they pledged allegiance to the Prophet Shallallahu 'alaihi wa Sallam under the tree. He (Allah) knows what is within them, then He sent down tranquility upon them. Then, Sayyid Quthb invites the readers to reflect on the often-heard words of Allah, 'Indeed, Allah is with the patient.' Then, the companions became calm, and they said to themselves, "Don't I want to be one of the patient ones?" They, each individual, heard and received the information that they (the companions) were addressed by the essence and being of Allah, conveying that indeed Allah was pleased with them when they pledged allegiance to the Prophet (peace and blessings of Allah be upon him). Allah Ta'ala knows what is within them. He is content with what is within them.²⁵

According to Quraish Shihab, if ridha is attributed to humans, it is a mental condition that makes its possessor accept and feel satisfied with something, so that nothing but feelings of joy and happiness arise in their mind or soul. The pleasure of Allah is a bestowal of His grace that surpasses the grace of paradise. Allah said:

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ۖ
وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرَ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

It means, "Allah promises the believing men and women gardens beneath which rivers flow, to abide therein forever, and pleasant dwellings in gardens of perpetual bliss." And the pleasure of Allah is greater; that is the ultimate success." (QS. At-Taubah: 72).

Based on the statement of the verse above regarding Allah's pleasure, the pledge is also called Bay'at Ar-Ridwan, and due to His pleasure, the Prophet (peace and blessings of

²⁴ A Comparative Analysis of Bay'ah during the Time of the Prophet S.A.W, p. 327

²⁵ Fi Zhilalil Qur'an, Vol. 26, p. 388

Allah be upon him) said: "No one who has pledged allegiance under that tree will enter hell." (HR. Abu Daud, at-Tirmidhi, and others through Jabir Ibn Abdillah).²⁶

The servant's contentment with Allah in all matters will make the Lord pleased with him. When a servant is content with little sustenance, Allah will be pleased with the small deeds they offer. When a servant is content with all the circumstances surrounding them, and maintains the quality of that contentment, then Allah will quickly be pleased with them when they seek His pleasure. This is the fruit of contentment in the form of the sweetness of faith.

Like someone who sincerely does good deeds. Even though their deeds are few, Allah is pleased with all their efforts because they are indeed content with Allah. Unlike hypocrites whose deeds are always rejected because they are not pleased with Allah. In the end, Allah disregards any deeds they perform.

The people who followed Bay'at Ar-Ridwan are true Muslims, they are ready to die and do not flee in order to defend Allah and His Messenger. It is not surprising, then, that Allah bestowed upon them the grace of His pleasure and paradise.

2. Allah Sends Down Tranquility Upon Them

In Surah Al-Fath, there are three verses about *sakīnah*, namely verses 4, 18, and 26, all of which have the same meaning of tranquility and peace, although in other surahs the meaning is the same, but the concepts and contexts are different. In those three verses, the expression *sakīnah* used in them has different contexts in the events during the process of the Treaty of Hudaibiyyah.

Meanwhile, in this eighteenth verse, *sakīnah* (tranquility) is related to the Prophet's dream about traveling to Mecca, but they were thwarted, and rumors spread that the Prophet would meet with the leaders of the Quraysh, and that Uthman bin Affan had been captured and killed. When they received the news, they pledged allegiance (Bay'at Ridwan) to the Prophet under the tree, showing that if Uthman bin Affan was indeed killed, they were ready for anything that might happen in the future, even war, and they were committed to not fleeing and not abandoning the Prophet. Their faith was shaken again and again as a result, causing them to wonder and be confused, but Allah eventually gave them tranquility.²⁷

In this context, the tranquility bestowed by Allah upon the hearts of the believers is a form of support and assistance from Allah that provides a sense of peace and confidence amidst uncertainty and tension. This tranquility strengthens their hearts to remain steadfast in faith and not be swayed by doubt or fear. This shows how God provides mental and spiritual strength to His people when they face great trials.

3. The Conquest of Khaybar and Its Abundant War Spoils

The scholars of tafsir say that Allah promised abundant spoils of war (*ghanimah*) to the Muslims, as a precursor to the spoils they obtained in the Battle of Khaybar.

As Ibn Jarir Al-Tabari narrated from Mutsanna who reported to him, he said: Muhammad bin Jafar reported to us, he said: Shu'bah reported to us from Hakam, from Ibn

²⁶ Tafsir Al-Mishbah, vol. 13, p. 199

²⁷ Sakīnah Dalam Surah Al-Fath (Studi Tematik Surah), p. 73

Abi Laila about the verse وَأَنْتُمْ بِمَنْزِلَةٍ قَرِيبًا "And rewarding them with a victory that is near (in time)," he said, "It means Khaybar."²⁸

Khaybar is a fertile region surrounded by Jewish fortresses. The fortress was the last Jewish stronghold in the Arabian Peninsula.

The Treaty of Hudaibiyyah, a ceasefire agreement between the Muslims and the Quraysh that occurred after the Banu Qurayzah war, became an opportunity for the Muslims to address groups that could potentially disrupt the stability of the Muslims in the future. Allah Ta'ala has promised abundant spoils of war if the Muslims attack and defeat the Jews of Khaybar.

In the month of Muharram in the seventh year of Hijrah, the Prophet Muhammad (peace and blessings of Allah be upon him) along with 1400 companions who participated in Hudaibiyyah set out towards Khaybar. The companions set out with full confidence and great heart in Allah's promise, even though they knew that Khaybar was the most fortified and strong Jewish settlement with layered fortifications, weaponry, and established war readiness.

Before dawn, they arrived at the courtyard of Khaybar, while the Jews were unaware of it. Suddenly, when they set out for work, they (the Jews) were startled by the presence of the army; then they said, "This is Muhammad with the war troops." They returned to the fortress in a state of fear. The Messenger of Allah (peace and blessings of Allah be upon him), said, "Allahu Akbar, Khaybar has been destroyed." Indeed, if we come to the enemy's place, then that people will be destroyed." (Bukhari and Muslim)

The Muslims attacked and besieged the Jewish fortresses, causing many difficulties for the Jews. Even several Jewish war commanders were replaced multiple times because they were killed on the battlefield.

The Khaybar Fortress consists of three layers, and each layer consists of three fortresses. The Muslims fought and took control of fortress after fortress. Every time the Jews were defeated in the defense of one fortress, they took refuge and fought in another fortress until absolute victory was in the hands of the Muslims.²⁹

The Khaybar War is a war that can be said to be one of the wars that gained the most spoils of war. If detailed, the types of spoils of war are as follows:

1. Food.

Muslims received a lot of food, ranging from animal fat, oil, honey, butter, and so on. The Prophet Muhammad (peace and blessings of Allah be upon him) allowed the Muslim troops to consume such food, and he did not take his khumus (one-fifth share) from it.

2. Furniture, clothing, and livestock

The Messenger of Allah (peace and blessings of Allah be upon him) took one-fifth and distributed it to those whom Allah had designated. This is in line with what is stated in the Qur'an as follows: "Know that whatever you gain as spoils of war, one-

²⁸ Tafsir Ath-Thabari, vol. 21, p. 278

²⁹ Terjemah Raudhatul Anwar fi Shiratin Nabiyiyil Mursalin, p. 426-438 (in brief)

fifth is for Allah, the Messenger, and the relatives of the Messenger, the orphans, the poor, and the ibnu sabil." (QS. Al-Anfal: 41) Then divide four-fifths of it to all members of the army.³⁰

3. Captives

The Muslims captured many Jewish women, and the Prophet divided the captives among them. Among them, some converted to Islam, and even some were married by the Prophet Muhammad (peace and blessings of Allah be upon him).

4. Land and date palm trees

The Prophet Muhammad (peace and blessings of Allah be upon him) divided it into 36 parts, with each part multiplied by 100 parts, resulting in a total of 3600 parts. He took half of it. The portion of the Prophet Muhammad (peace and blessings of Allah be upon him) was the same size as that of a Muslim. Then he distributed the remaining portion, which was 1800 allocated to address all kinds of calamities that befell him and the Muslims. The reason the wealth was divided into 1800 parts is because it was a direct gift from Allah to the Muslims who participated in the event of Hudaibiyyah, whether they were present or not.³¹

5. Weapons

The Muslims managed to get ghanimah in the form of 100 armor, 400 swords, 1000 spears, and 500 bows.³²

After Allah granted victory to the Muslims in the Battle of Khaybar and they obtained the spoils of war, they agreed that some of the harvests in the form of grapes and dates would be handed over to the companions for their use. Aisyah even said, "When Khaybar was successfully conquered." We said, "Now we are full from eating dates." The Muhajirin can also return the gifts from the Ansar (such as date palms) after returning from Khaybar to Medina."³³

With the paralysis of Jewish power, its influence is clearly evident, namely the increasingly vigorous and widespread propagation of Islam, as proven in its history. After the end of the Khaybar war, Muslims freely continued their missionary mission with the city of Medina as their center of movement, increasingly showcasing their achievements. Among them, the Prophet Muhammad (peace and blessings of Allah be upon him) was free to send letters inviting the kings to embrace Islam, then the Battle of Mu'tah, which shook the Romans, and culminating in the conquest of the city of Makkah, as well as the numerous delegations and envoys who came to the Prophet Muhammad (peace and blessings of Allah be upon him) to embrace Islam.³⁴

Conclusion

Bay'at Ar-Ridwan is more than a historical event; it embodies values of loyalty, sacrifice, and seeking Allah's pleasure, which remain relevant in strengthening the unity of the ummah, striving for justice, and preserving Islamic teachings amid modern challenges.

³⁰ Sirah Nabawiyah: Analisis Ilmiah Manhajiah Sejarah Pergerakan Islam di Masa Nabi Muhammad *Shallallahu 'alaihi wa Sallam*, p. 360

³¹ Sirah Nabawiyah, Perjalanan Hidup Rasul yang Agung, Muhammad, p. 531

³² Terjemah Raudhatul Anwar fi Shiratin Nabiyil Mursalin, p. 434

³³ *ibid*, p. 438

³⁴ Penaklukan Benteng-Benteng Khaibar Sebagai Awal Kekalahan Yahudi Terhadap Madinah Tahun 7H/629M, p. 50

Surah Al-Fath, particularly verses 18-19, highlights Allah's approval of the Muslims who pledged allegiance under the tree in Hudaibiyyah, promising them great rewards for their faith and commitment. Though the Treaty of Hudaibiyyah initially appeared as a setback, it ultimately led to significant victories, including the conquest of Makkah and the expansion of Islamic propagation. These verses affirm that Allah greatly rewards the struggles and sacrifices of the believers, demonstrating that submission and obedience to Him bring extraordinary success.

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