

**‘Bayt (Pledge)  
under the Tree’  
(Bai'at of Ridhwan)  
From Quran**

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### Abbreviations:

**saww:** - Sa lal la ho Allay hay Wa Aal lay he Wasallam

**azwj:** - Az Za Wa Jalla

**asws:** - Allay hay Salawat Wass Salam

**AJFJ:** Ajal Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>azwj</sup>

**La:** - Laan Allah<sup>azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>saww</sup> and his<sup>saww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

## ‘Bayt (Pledge) under the Tree’

### Summary:

Sunni Muslims believe that all those who pledged allegiance to Rasool-Allah<sup>saww</sup> under the tree (48:18)<sup>1</sup> are guaranteed success in the Hereafter, as Allah<sup>azwj</sup> became ‘رَضِي’ (Pleased) with them. This is the reason why Sunni Muslims respect and adore all those who were present under the tree by saying if ‘Allah<sup>azwj</sup> was ‘رَضِي’ (pleased) with them so why shouldn’t we?

The Pledge had happened prior to the signing of the treaty of ‘*Hudaybiya*’ when Muslims vowed their support to Rasool-Allah<sup>saww</sup> that they will fight off any aggression in the event of an attack by the non-believers. As a result Rasool-Allah<sup>saww</sup> was relieved and Allah<sup>azwj</sup> became Pleased with their standing by His Prophet<sup>saww</sup> and holy Verse 48:18 was revealed. However, as we will see later, neither all of them were sincere Muslims nor firm in their commitment, as there were also some confirmed hypocrites among them. Therefore, as for the Verse, those who were sincere in their allegiance of support and remained steadfast until their death - are indeed worthy of being called ‘رَضِيَّ اللَّهُ’! As, after the Pledge under the tree, some of them faltered whereas some showed signs of hypocrisy, therefore one cannot assume that they were all sincere in their support under the tree. One example of the ones belonging to the latter group, is that of the well-known hypocrite (*Munafiq*) Abd-Allah ibn Ubayy<sup>2</sup>.

It is the tradition of Allah<sup>azwj</sup>, when we look at the Holy Quran, that Allah<sup>azwj</sup> does not Expose a *Munafiq* (i.e., Driving him away from the Guided and the Guidance) unless and until one acts/utters as per his/her hidden intentions. Accordingly, Allah<sup>azwj</sup>, although in clear Knowledge of their actual commitments, who were under the tree, only Praised those who were sincere in their pledge but without specifically excluding the insincere ones – the

<sup>1</sup> لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَنَابَهُمْ فَتَضَاءَ قَرِينًا {48:18}

**Allah was Pleased from the Momineen when they pledged their allegiances to you under the tree, and He Knew what was in their hearts, so He Sent down the tranquillity upon them and Rewarded them with a near victory [48:18]**

<sup>2</sup> A well-recognised leader of hypocrites (Munafiqeen), when he died, 2<sup>nd</sup> Caliph, Umar held the garment of the Rasool-Allah<sup>saww</sup> and said, “O Rasool Allah! Did Allah not prohibit you from performing janazah prayers of munafiqs?” (ref. Ahmad Ibn Hanbal, *ibid*, Vol. 2, p. 18; Muslim, *Sahih*, Vol. 4, p. 1865)

exposure of their hypocrisy was left for a later time when their actions would lead them to their separation from the praised worthy believers.

After passing away of Rasool-Allah<sup>saaww</sup>, the differing of Muslims started and reached to the point where some of those who pledged allegiance under the tree, were fighting against each other, thereby, were responsible for the killings of thousands of Muslims in the battle fields (i.e., Jamal, Siffeen).

Some Sunni Muslims, may, try to justify the differing of the ‘Muslims under the tree’, by quoting a Hadith, in which allegedly Rasool-Allah<sup>saaww</sup> said: ‘*Difference of opinion among my Ummah (Nation) is a mercy*’, but it is against the Words of Allah<sup>azwj</sup> in the Holy Quran where Allah<sup>azwj</sup> Says: “*And mankind was not but one community (united in religion), but (then) they differed. ...*” [Yunus 10: 19] and there are many other Verses Forbidding the differing (e.g., 6:159, 3:103).

So Allah<sup>azwj</sup> does not Like differing in the religion and those who have differing will be punished or rewarded accordingly:

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأً صِدْقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ ۗ إِنَّ رَبَّكَ يُفَضِّلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {10:93}

***And We had Lodged the Children of Israel in respectable dwellings and We Sustained them from the good things; but they did not differ until the Knowledge came to them.***

***Surely your Lord will Judge between them on the Day of Judgement with regards to what they were differing in [10:93].***

The differing in religion means some of them were on the right path whereas the others were on the wrong path, so Allah<sup>azwj</sup> will Decide regarding them on the day of Judgement, to whom to reward and to whom to punish. Hence all differing fractions cannot be praiseworthy and one has to relate oneself to the guided ones and keep away from the strayed.

When we read the Holy Quran, we see Allah<sup>azwj</sup> has Praised *Bani Israel*<sup>3</sup> as well as has also Reprimanded them, as both believers and unbelievers were present in both places (of Praise and Reprimand). Allah<sup>azwj</sup> Praised the *Bani Israel* nation while intending for the believers among them and rebuked the unbelievers/hypocrites of the *Bani Israel* when they demonstrated their acts of disobedience, e.g., the worshiping of the calf.

Allah<sup>azwj</sup> Bestowed many Favour onto *Bani Israel*, e.g.,

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ الْعَالَمِينَ {45:16}

<sup>3</sup> Children of Israel – the Nation of Prophet Moses<sup>as</sup>.

***And We had Given to the Children of Israel, the Book, and the Wisdom, and the Prophethood, and Sustained them from the goodly things, and Merited them over the worlds [45:16]***

Indeed, in the above Verse, Allah<sup>azwj</sup> Prefers the Nation of Prophet Musa<sup>as</sup> and merited them over the worlds but this Message was neither forever nor had included every single person of the nation as being at the elevated level, as for sure, there were hypocrites among the devout believers within the nation of Musa<sup>as</sup>.

So, soon after they were tried, subsequent to many favour and after crossing of the Nile, a large number of them started worshiping a golden ‘calf’ when Prophet Musa<sup>as</sup> momentarily attended the Call of Allah<sup>azwj</sup> at a nearby mountain.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ {2:83}

***And when We Took a Covenant with the Children of Israel: “You will not be worshipping but Allah, and the kindness with the parents, and the ones with relationship, and the orphans, and the poor, and you would be saying to the people good words, and will be establishing the Salat, and be giving the Zakat.***

***And yet, except for a few of you, you turned away: for you are obstinate folk!” [2:83]***

Some additional Verses, along the same theme, i.e., Praise and Reprimand for the Believers and unbelievers, respectively, are given in Appendix I.

Similarly, Allah<sup>azwj</sup> was fully Aware of the deceit of Iblees, but still let him live among the angels, until a time when Allah<sup>azwj</sup> Commanded Angels<sup>4</sup> to Bow Down to Adam, so Iblees - who was made out of fire, was also included in those who were Commanded by Allah<sup>azwj</sup>.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ {2:34}

***And when We Said to the Angels: Perform Sajdah to Adam! So they (all) performed Sajdah except Iblees. He refused and was arrogant, and he was from the unbelievers [2:34]***

In the Holy Quran, we find that the Sunnah (Practices) of Allah<sup>azwj</sup> never Change:

اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرُ السَّيِّئِ ۚ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتِ الْأَوَّلِينَ ۗ فَلَنْ نَّجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۗ وَلَنْ نَّجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا {35:43}

***Behaving arrogantly in the earth and plotting the evil, and the evil plot does not affect any except its perpetrators. So, are they awaiting except for the ways of the former ones?***

<sup>4</sup> Allah<sup>azwj</sup> Says in the Holy Quran (Sura-e-Rahman) that Human were created from earth and Jins from Fire (55:15), also in Holy Quran, Iblees was created from Fire (7:12, 38:76), so Iblis is from Jins but certainly not from Angels, as Angels were not created from Fire.

**You will never find a replacement in the Sunnah of Allah, and you will never find an alteration in the Sunnah of Allah [35:43]**

Coming back to our main topic ‘Pledge under the tree’ at *Hudaybiya* (for details on *Hudaybiya* treaty some Ahadith are given in Appendix II), a similar situation to that of Bani Israel was also faced by the Muslims who pledge under the tree. Some of them, after pledging allegiance, retracted and demonstrated their disbelief, including some of those who are very well revered by Sunni Muslims. It is reported in many accounts of Sunni Ahadith books, (e.g., footnote 5).<sup>5</sup>

For example, Umar ibn al-Khattab, a few hours after pledging his support at *Hudaybiya*, was reluctant to accept the terms of the treaty as ratified by Rasool-Allah<sup>saww</sup> and he tried to intervene by saying: "Are you not truly the Prophet of Allah?<sup>5</sup> Did you not tell us that we will perform the Hajj? And he continued to be doubtful, even after Rasool-Allah<sup>saww</sup> clarified Umar's reservations about the treaty. But, totally unimpressed, he approached Abu Bakr and repeated his opposition to the terms of the treaty which Prophet<sup>saww</sup> was going to sign and kept on advocating his point of view against that of Rasool-Allah<sup>saww</sup>!

Umar ibn al-Khattab was not the exception, there were many companions holding similar views at *Hudaybiya*, demonstrating their reluctance, to the command of Rasool-Allah<sup>saww</sup>, as reflected in their lack of response in commencing with the ritual of slaughtering the animals (as in Hajj rituals), and for that Rasool-Allah<sup>saww</sup> had to ask them repeatedly, "Go and sacrifice and shave your heads." Nobody heeded to his<sup>saww</sup> orders even when they were asked several times. This was, just after a few hours from their pledge under the tree. The disobedience to Rasool-Allah<sup>saww</sup> continued by some from the same group of Muslims as another striking example is when Rasool-Allah<sup>saww</sup> asked them to join the army headed by Usama bin Zayd, to which they never joined, even after repeated requests from Rasool-Allah<sup>saww</sup>.

After the passing away of Rasool-Allah<sup>saww</sup>, some companions (who pleaded allegiance under the tree) continued to differ, resulting in their rejecting some of them, fighting of them in the battle fields, and dividing Muslim Nations in many sects due to their actions and changing of the Sunnah of Rasool-Allah<sup>saww</sup>. As we see the first caliph was selected under chaos and infights among a group of about 14 Muslims who met at Saqifa where Umar pledged allegiance to Abu Bakr, then Umar was nominated by the first one and then the third Caliph was an outcome of an arbitration among six nominees forwarded by the second caliph. Hence, all companion of Rasool-Allah<sup>saww</sup>, in general and those under the tree in

<sup>5</sup> قال عمر: والله ما شككت منذ أسلمت إلا يومئذ فأثبت النبي، صلى الله عليه وسلم فقلت: يا رسول الله، أ لست نبي الله؟ الذهبي، تاريخ الإسلام ووفيات المشاهير والأعلام، ج 2، ص372؛ يهقي، ابوبكر، ج4، ص:106؛ الصالحى الشامى، سبل الهدى والرشاد، ص53؛ وهكذا في الدر المنثور ج 6 ص 76 وتفسير الخازن ج 4 ص 148 وتاريخ الخميس ج 1 ص 241

Umar said in History of Islam Alzahabi, BEyhiqi, tafseer dur almansoor v6 p77, tafseer alkhazin v4 p148, tareekh alkhamees v1 p241

ال عمر: والله ما شككت منذ أسلمت إلا يومئذ فأثبت النبي، صلى الله عليه وسلم فقلت: يا رسول الله، أ لست نبي الله؟

Umar (said), By Allah-azwj, I have not doubted since I converted to Islam until that day (the day of Hudaybiya). So I presented myself to the prophet-saww and said: are you not a prophet?

particular, did not manage to carry through the praiseworthy title of ‘رَضِيَ اللَّهُ’ except for the few devout ones!

May Allah<sup>azwj</sup> Guide us and Keep us with those whom He<sup>azwj</sup> was pleased with (‘رَضِيَ اللَّهُ’),  
Ameen suma Ameen.

## Appendix I: Some Holy Verses Where Allah<sup>azwj</sup> Praised and also Reprimanded *Bani Israel*

### Allah<sup>azwj</sup> Praises *Bani Israel* at several places in the Holy Quran:

Allah<sup>azwj</sup> Praises *Bani Israel* in the Holy Quran at several places, and even declares them the best Nation and Preferred them over the worlds.

Allah<sup>azwj</sup> says :

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ {2:47}

***O Children of Israel! Recall My Favour which I Bestowed upon you and I had Graced you all in the two worlds (Religion and world) [2:47]***

And at other places Allah<sup>azwj</sup> Says:

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنَّبِيَّ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ {45:16}

***And We had Given to the Children of Israel, the Book, and the Wisdom, and the Prophethood, and Sustained them from the goodly things, and Merited them over the worlds [45:16]***

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ {2:122}

***O Children of Israel! Recall My Favour which I Bestowed upon you and I had Graced you in the worlds [2:122]***

Indeed, in the above Verse, Allah<sup>azwj</sup> Prefers the Nation of Prophet Musa<sup>as</sup> but this Message was neither forever nor had included every single person of the nation, as for sure, there were hypocrites among the devout believers.

وَإِذْ جَعَلْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۗ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ {2:49}

***And when We Rescued you from Pharaoh's people, who were afflicting you with evil punishments. They were slaughtering your sons and were letting your women live; and during that you were in an enormous Trial from your Lord. [2:49]***

Here, again the message is general that Allah<sup>azwj</sup> Saved them, the whole nation of *Bani Israel*, without distinguishing between the hypocrites (*munafiqeen*) and believers (*Momineen*). So both good one and hypocrites were tried by Allah<sup>azwj</sup>.

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَجْبَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ {2:50}



***And when We Parted the sea for you, so We Rescued you and We Drowned the People of Pharaoh and you were looking on.[2:50]***

Here again the Blessings of Allah<sup>azwj</sup> were for the whole nation of Prophet Musa<sup>as</sup>, but exclusively for the *momineen*, but hypocrites were disguised in the nation as believers.

وَقَطَعْنَا لَهُمْ آيَاتِنَا عَشْرَةَ أَسْبَاطًا أُمَمًا ۗ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ ۗ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۗ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ ۗ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلْوَىٰ ۗ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۗ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {7:160}

***And We Divided them into twelve tribes, as communities, and We Revealed to Musa when his people asked him for water: “Strike the rock with your staff!” So there gushed out twelve springs from it. All people knew their respective drinking place. And We Shaded the clouds upon them and Sent down upon them the manna and the quails: “Eat from the good things What We Grace you!” And they did not wrong us but they were being unjust to their own selves [7:160]***

**Allah<sup>azwj</sup> Also Reprimands *Bani Israel* at several places in the Holy Quran:**

سَلِّ يَا إِسْرَائِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ بَيِّنَةٍ ۗ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {2:211}

***Ask the Children of Israel how many a clear Sign have We Given them! And if one alters Allah's blessed message after it has reached him - verily, Allah is severe in retribution! [2:211]***

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ {2:40}

***O Children of Israel! Recall My Bounties which I Bestowed upon you and fulfil My Covenant, I will Fulfil My Covenant with you; Me alone, you should be fearing [2:40]***

**The *Bani Israel* tuned away from their pledged with Allah<sup>azwj</sup>:**

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُعْرِضُونَ {2:83}

***And when We Took a Covenant with the Children of Israel: “You will not be worshipping but Allah, and the kindness with the parents, and the ones with relationship, and the***

**orphans, and the poor, and you would be saying to the people good words, and will be establishing the Salat, and be giving the Zakat.**

**And yet, except for a few of you, you turned away: for you are obstinate folk!” [2:83]**

أَمْ تَرَى إِلَى الْمَالِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لَنَبِيِّ لَهُمْ ائْتِمْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ ۗ قَالَ هَلْ عَسَيْتُمْ إِنْ كُنْتُمْ عَلَيكُمْ الْقِتَالُ أَلَّا تُقَاتِلُوا ۗ قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا ۗ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {246}

**Have you not considered the chiefs of the children of Israel after Musa, when they said to a Prophet of theirs: ‘Appoint for us a king; we would fight in the Way of Allah’. He said: ‘Perhaps you would not fight if fighting is Prescribed for you?’ They said: ‘And what is for us except that we fight in the Way of Allah, and we and our children have been expelled from our homes?’**

**But when fighting was Prescribed upon them, they turned back, except a few of them, and Allah Knows the unjust ones [2:246]**

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا ۗ وَقَالَ اللَّهُ إِنِّي مَعَكُمْ ۗ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ {5:12}

**And Allah has Taken a Covenant with the Children of Israel, and We Sent from them twelve chieftains; and Allah Said: “I am with you all, if you establish the Salat and give the Zakat and you believe in My Rasools and support them, and you lend Allah a goodly loan,**

**I shall Expiate your evil deeds and will Enter you all into Gardens beneath which the rivers flow. So the one from you who commits Kufr after that, then he has lost the right way” [5:12]**

**Bani Israel Killed Prophets after the acceptance of their Pledge by Allah<sup>azwj</sup>:**

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رَسُولًا ۗ كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ {5:70}

**We had Taken a Covenant with the Children of Israel and Sent Rasools to them. Every time a Rasool came to them with what their souls did not desire, a group they belied and a group they killed [5:70]**

### Allah<sup>azwj</sup> Curses the Transgressors among the *Bani Israel*:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ۗ ذَلِكَ بِمَا عَصَوْا  
وَكَانُوا يَعْتَدُونَ {78}

*Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. That was due to their disobedience and they were exceeding [5:78]*

### The worshipping of the calf by the *Bani Israel*:

وَحَاوَرْنَا بَنِي إِسْرَائِيلَ الْبُحْرَ فَاثْتَوَوْا عَلَيَّ قَوْمٌ يَعْبُكُونَ عَلَى أَصْنَامٍ لَهُمْ ۗ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ۗ قَالَ إِنَّكُمْ قَوْمٌ  
بَجَاهِلُونَ {7:138}

*And We Got the Children of Israel to cross the sea, and they came to a people devoting themselves to their idols. They said, ‘O Musa! Make a god for us just as there is a god for them’. He said, ‘You are an ignorant people [7:138]*

### The differing of *Bani Israel*:

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأً صِدْقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ ۗ إِنَّ رَبَّكَ يُفْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ  
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {10:93}

*And We had Lodged the Children of Israel in respectable dwellings and We Sustained them from the good things; but they did not differ until the Knowledge came to them. Surely your Lord will Judge between them on the Day of Judgement with regards to what they were differing in [10:93].*

The differing on religion means some of them were on the right path whereas the others were on the wrong path, so Allah<sup>azwj</sup> gave them an opportunity to correct their affairs and did not Drive them away from the Guidance!

## Appendix II: The Treaty of *Hudaybiya*

We present Shia perspectives in the short article rebutting the general belief of Sunni Muslims who believe that all those who pledged allegiance under the tree remained, until death, loyal to Allah<sup>azwj</sup> and to Islam. The Verse 48:18 was Revealed prior to the signing of the treaty of ‘*Hudaybiya*’, some Verses related to the pledge under the tree are given above, here some details relevant to the treaty of *Hudaybiya* are given.

Briefly, the treaty of ‘*Hudaybiya*’ was a trial for Muslims like that of Bani Israel, as some Muslims who had pledged allegiance to Rasool-Allah<sup>saww</sup> under the tree, could not sustain their support beyond few hours. As a result, a number of them were overcome with disbelief and started doubting the ‘prophet-hood’ of Rasool-Allah<sup>saww</sup> upon observing Rasool-Allah<sup>saww</sup> signing the treaty (apparently the conditions of *Hudaybiya* were unfavourable). As Allah<sup>azwj</sup> Says for those who ‘believe and disbelieve’ in Surah An-Nisa (4:137):

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا {4:137}

***Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr, it would not be for Allah to Forgive them nor Guide them to a way [4:137]***

Also Allah<sup>azwj</sup> Says:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ {3:144}

***And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144]***

## Sulahay *Hudaybiya* (Treaty at the Place of *Hudaybiya*)

### The Treaty

The treaty took place when the Rasool-Allah<sup>saww</sup> and his companions went to perform Hajj of Kabah but were stopped by the ‘*Mushriqeen*’ (polytheists) of Makkah. In the end, a treaty was signed between the Muslims and *Mushriqeen* at the place of *Hudaybiya*.

Abu Abd Allah<sup>asws</sup> (our 6<sup>th</sup> Imam<sup>asws</sup>) has said; ‘The Rasool-Allah<sup>saww</sup> marched (with his<sup>saww</sup> companions) towards Al-*Hudaybiya* during the Month of Zeeqad (11<sup>th</sup> Islamic month). When the Rasool-Allah<sup>saww</sup> ended up at the place in which Ihram (for Hajj) had to be worn, they did so and they wore their weapons as well. When this news reached the ‘*Mushriqeen*’, they

sent Khalid Bin Waleed to the Rasool-Allah<sup>sawww</sup> to block his<sup>sawww</sup> way. So, the Rasool-Allah<sup>sawww</sup> adopted a different route and the caravan ended up at Al-Uqba.

There were 1800 Muslims. When they descended to *Al-Hudaybiya*, there was a woman who had her son with her. Out of fear, her son ran away. When she established that it was the Rasool-Allah<sup>sawww</sup>, she screamed, ‘These are kind people, there is no reason for you to worry’. The Rasool-Allah<sup>sawww</sup> came up to her and asked her to draw a bucket of water- he<sup>sawww</sup> drank the water and washed his<sup>sawww</sup> face. She took the remaining water and returned it back in the well. That well still has water in it even now.

The Rasool-Allah<sup>sawww</sup> came out (to caravan), and the *Mushriqeen* sent two chiefs with some horsemen to him<sup>sawww</sup>. They saw the animals being prepared for sacrifice (for after Hajj). They did not face Rasool-Allah<sup>sawww</sup> but returned and told Abu Sufyan of the *Mushriqeen* ‘By Allah<sup>azwj</sup>, it is not how we wanted, but the Muslims will be allowed to perform Hajj. Abu Sufyan said, ‘Keep quiet until we talk to Muhammad<sup>sawww</sup>’.

So they sent Urwat Bin Masoud to him<sup>sawww</sup> and he said, ‘O Muhammad<sup>sawww</sup>, why have you<sup>sawww</sup> come?’ He<sup>sawww</sup> said: ‘I<sup>sawww</sup> have come to perform the Tawaf of the House (Kabah), and to perform Sa’ee between Al-Safa and Al-Marwa, and sacrifice this camel and leave its meat for you’.

He said, ‘I swear by al-laata and al-uzza<sup>6</sup>, a person like you<sup>sawww</sup> should not be sent back from what he has come for. So he returned to Abu Sufyan and his companions and said ‘No, by Allah<sup>azwj</sup>, a person like Muhammad<sup>sawww</sup> should not be turned back from what he has come for’.

Then the *Mushriqeen* sent Suhail Bin Amro and Huweytan Bin Abdul Uzza to him<sup>sawww</sup>. The Rasool-Allah<sup>sawww</sup> commanded for the sacrificial animals to be spread out in front of their eyes. He said, ‘Why have you<sup>sawww</sup> come here?’ He<sup>sawww</sup> said: ‘For Tawaf of the House, and the Sa’ee between Al-Safa and Al-Marwa, and to sacrifice the animals and leave their meat for you’. (They said) by doing so you will enter into our city without our permission and make enemies!’ The Rasool-Allah<sup>sawww</sup> refused those two. The Rasool-Allah<sup>sawww</sup> then sent Usman Bin Affan to talk to them and get permission to enter (Makkah). But Usman went and returned (without any success).

(At that), to avoid conflict, the Rasool-Allah<sup>sawww</sup> decided to establish an agreement with the *Mushriqeen* through a treaty. He<sup>sawww</sup> said to Ali<sup>asws</sup>: ‘Write – In the Name of Allah<sup>azwj</sup>, the Beneficent, the Merciful’. Suhail (of the *Mushriqeen*) said, ‘I don’t know what the Beneficent, the Merciful is, we do not say that, write like us and say ‘By Your<sup>azwj</sup> Name, our Allah<sup>azwj</sup>’. He<sup>sawww</sup> said; ‘And write– This has been agreed upon by the Rasool-Allah<sup>sawww</sup> and Suhail Bin Amro’. But Suhail said, ‘What are we fighting you<sup>sawww</sup> for, O Muhammad<sup>sawww</sup>? We do not believe you to be the Rasool-Allah<sup>sawww</sup>’. So he<sup>sawww</sup> said; ‘I<sup>sawww</sup> am the Rasool of Allah<sup>azwj</sup> and I<sup>sawww</sup> am Muhammad bin Abd Allah<sup>sawww</sup>’. The Muslims said: ‘You<sup>sawww</sup> are Rasool-Allah<sup>sawww</sup>, but Suhail said, ‘Write Muhammad Bin Abd Allah<sup>sawww</sup>’.

<sup>6</sup> Two big idols which were worshiped by the infidels at that time

The agreement stated that ‘If one of us (the *Mushriqeen* of Makkah) goes to you, he must be returned back to us and the Rasool-Allah<sup>saww</sup> must not keep him (even if he becomes a Muslim). But if one of you (one of the Rasool-Allah<sup>saww</sup>'s people) comes to us, he will not be returned back to you’. The Rasool-Allah<sup>saww</sup> was patient and accepted this, but added; ‘However, they should be allowed to worship Allah<sup>azwj</sup> among you openly, not in secret, and be allowed to exchange gifts between Medina to Makkah.’<sup>7</sup>

As part of the treaty, they could not perform a pilgrimage that year but could return next year for three days and perform a pilgrimage.

## Objection regarding Al-Hudaybiya

Umar was with the Rasool-Allah<sup>saww</sup> on the day of Al-Hudaybiya and Umar said to him<sup>saww</sup>, ‘You<sup>saww</sup> are disgracing our religion’ Then he went around saying this to the companions of Rasool-Allah<sup>saww</sup>, causing feelings of doubt to arise within them. So the Rasool-Allah<sup>saww</sup> said: ‘Move away from me<sup>saww</sup>, do you desire that I<sup>saww</sup> betray my<sup>saww</sup> responsibility? Allah<sup>azwj</sup> had Made the end result one that favoured the Rasool-Allah<sup>saww</sup>, the decision had been good, correct, Guided, honourable and virtuous.’<sup>8</sup>

The narrator of the Hadith says:

‘When we returned from the expedition of Al-Hudaybiya, (we did not understand the reasons for the treaty) and were in a state of sadness. Then Allah<sup>azwj</sup> the Mighty and Majestic Revealed [48:1] **Surely, We have Given to you a clear victory**. The Rasool-Allah<sup>saww</sup> said: ‘This Verse has been Revealed to me<sup>saww</sup> and it is more beloved to me<sup>saww</sup> than the (whole) world and whatever is in it’.<sup>9</sup>

## Why did the Rasool-Allah<sup>saww</sup> Sign the Treaty of Hudaybiya?

(Our 8<sup>th</sup> Imam<sup>asws</sup> says): If the Rasool-Allah<sup>saww</sup> went ahead and performed Hajj instead of settling for the Treaty of Hudaybiya, the ‘*Mushriqeen*’ would have killed the Muslim men and women who were in their possession (in Makkah).<sup>10</sup>

The narrator of the Hadith says:

‘Then Allah<sup>azwj</sup> the Mighty and Majestic Informed His<sup>azwj</sup> Prophet<sup>saww</sup> about the reasons for the reconciliation (Treaty of Hudaybiya), Allah<sup>azwj</sup> Said: **It is they who disbelieved and turned you away from the Sacred Mosque and prevented the offering from arriving at its destined**

<sup>7</sup> Al-Kafi, Vol. 8, H. 14951

<sup>8</sup> Kitab Sulaym Ibn Qais Hilali, H. 14.

<sup>9</sup> Tafseer Noor Al Saqalayn – CH 48 H 4

<sup>10</sup> See for example Uyun Akhbar al-Raza, vol. 2, Ch. 45, H. 2. (page 436 English)

***place; and it was because of the believing men and the believing women, [48:25]. (meaning the believing ones in Makkah) Whom, without knowing, you might have trodden down, and thus something hateful might have afflicted you on their account without (your) knowledge.*** Hence, the reason for the Treaty of *Hudaybiya*, was to protect the believers who were in Makkah, as otherwise they would have been killed (by the non-believers of Makkah). As a result, when the reconciliation took place, they were safe, and Al-Islam was triumphant, and it was said, ‘That reconciliation was the greatest victory for the Muslims over the ones, they overcame’.<sup>11</sup>

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<sup>11</sup> تفسير القمي 2: 316