

‘Bayt (Pledge) under the Tree’ (Bai'at of Ridhwan) Shia Perspective

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Abbreviations:

saww: - Sal 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^{-azwj}

La: - Laan Allah^{-azwj}

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

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Bayt (Pledge) under the Tree’ – Shia Perspective

Summary:

Sunni Muslims believe that all those who pledged allegiance to Rasool-Allah^{-saww} under the tree (48:18)¹ are guaranteed for the success in the Hereafter, as Allah^{-azwj} became ‘رضي’ with them. This is the reason why Sunni Muslims respect and adore all those who were present under the tree by saying if ‘Allah^{-azwj} was ‘رضي’ (pleased) with them so why should we be also? This had happened prior to the signing of the treaty of ‘*Hudaybiya*’ when Muslims pledged their support to fight and sacrifice their support in the event of an attack by the non-believers, as a result Rasool-Allah^{-saww} relief and Allahazwj became pleased with their allegiance and holy Verse 48:18 was revealed. Hence, those who were sincere in their allegiance of support and remained steadfast until their death so they are indeed worthy of being called ‘رضي الله’! However, not all of them remained in that state for very long, while some were not sincere in their pledge at all. One of the good example for the latter group, is the well-known hypocrite (*Munafiq*) Abd-Allah ibn Ubayy². In addition, when we look at the Holy Quran, we see Allah^{-azwj} does not Expose a *Munafiq* or a insincere person unless and until he/she acts in opposition. Therefore, Allah^{-azwj}, although in clear Knowledge, Praised those who sincere in their pledge without specifically excluding the insincere ones – that was to be left for a later time when their actions led them to their separation from the praised group of Momineen.

After Rasool-Allah^{-saww}, 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 killings of thousands of Muslims in the battle fields (i.e., Jamal, Siffeen).

Some Sunni Muslims, may here try to justify the differing of the ‘Muslims under the tree’, by quote a Hadith, in which allegedly Rasool-Allah^{-saww} said: says: ‘*Difference of opinion among*

¹لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا {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]

² A well-recognised leader of hypocrites (Munafiqeen), when he died, 2nd Caliph, Umar held the garment of the Rasool-Allah^{-saww} 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)

my *Ummah* is a mercy’, but it is against the Words of Allah-^{azwj} in the Holy Quran where Allah-^{azwj} 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-^{azwj} does not Like differing in the religion and those who have differing will be punished or rewarded accordingly:

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبَوَّأً صِدْقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِي 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-^{azwj} will Decide regarding them on the day of Judgement, to whom to reward and to whom to punish.

Also Allah-^{azwj} has praised Bani Israel as well as Reprimanded them (see for example Appendix), as both believers and unbelievers were present in both places (of Praise and Reprimand), but Allah-^{azwj} Praised the Bani Israel nation while intending for the believers within them and rebuking the unbelievers/hypocrites of the Bani Israel but without distinguishing believers.

When Allah-^{azwj} Commanded Angels to Bow Down to Adam, Iblis who was made out of fire and was living among angels was also included in those who were Commanded by Allah-^{azwj}.

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]

Introduction:

Allah-^{azwj} will Judge between them as per their intentions and deeds.

We present Shia perspectives in the short article rebutting the general belief that all those who pledged allegiance under the tree remained, until death, loyal to Allah-^{azwj} and Islam. The Verse 48:18 was Revealed prior to the signing of the treaty of ‘*Hudaybiya*’, some Ahadith related to the incident are given in Appendix.

Briefly, the treaty of ‘*Hudaybiya*’ was a trial for Muslims, who after pledging allegiance to Rasool-Allah^{-saww} under the tree, few hours ago, some of them were overcome with disbelief and started doubting the ‘prophet-hood’ of Rasool-Allah^{-saww} when Rasool-Allah^{-saww} agreed to conditions of the treaty (apparently unfavourable to Muslims). As Allah^{-azwj} 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 لِيَغْفِرْ 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^{-azwj} 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 Recomensing the grateful [3:144]

Allah^{-azwj} Praises Bani Israel at several places in the Holy Quran:

Allah^{-azwj} Praises Bani Israel in the Holy Quran at several places, and even declares them the best Nation and Preferred them over the worlds.

Allah^{-azwj} says :

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَلِيَّ فَضَّلْتُكُمْ عَلَىٰ 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^{-azwj} Says:

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

And We had Given to the Children of Israel, the Book, and the Wisdom, and the Prophet-hood, 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^{-azwj} Prefers the Nation of Prophet Musa^{-as} 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 نَجَّيْنَاهُمْ 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^{-azwj} 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^{-azwj}.

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ 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^{-azwj} were for the whole nation of Prophet Musa^{-as}, since hypocrites were hidden among the believers.

وَقَطَعْنَاهُمْ اثْنَتَيْ 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^{-azwj} Also Reprimands Bani Israel at several places in the Holy Quran:

سَلِّ يَا بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ بَيِّنَةٍ ۖ وَمَنْ يُبدِّلْ 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^{-azwj}:

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]

أَلَمْ تَرَ إِلَى الْمَلِكِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَىٰ إِذْ قَالَوا لِنَبِيِّهِمْ اأَبْعَثْ لَنَا مَلِكًا نُّقَاتِلَ فِي سَبِيلِ اللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ 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 وَعَزَرْتُمُوهُمْ 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^{as} after the acceptance of their Pledge by Allah^{-azwj}:

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رُسُلًا ۖ 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^{-azwj} 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:

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ ۚ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ {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 مَبُوءًا صِدْقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا احْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ ۚ إِنَّ رَبَّكَ بِقُضِيِّ 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 Allahazwj will decide regarding them on the day of Judgement, to whom to reward and to whom to punish.

Allah^{-azwj} Commanded Angels to Bow Down:

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]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ حَمِيلِ بْنِ دَرَّاجٍ قَالَ

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Ali Bin Hadeed, from Jameel Bin Darraaj who said:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ إِبْلِيسَ أَمْ كَانَ مِنَ الْمَلَائِكَةِ أَمْ كَانَ يَلِي شَيْئًا مِنْ أَمْرِ السَّمَاءِ فَقَالَ لَمْ يَكُنْ مِنَ الْمَلَائِكَةِ وَ لَمْ يَكُنْ يَلِي شَيْئًا مِنْ أَمْرِ السَّمَاءِ وَ لَا كَرَامَةٍ

I asked Abu Abdullah^{-asws} about Iblees^{-la}, ‘Was he^{-la} from the Angels or was he^{-la} in charge of something from the matters of the sky?’ So he^{-asws} said: ‘He^{-la} was neither from the Angels, nor was he^{-la} in charge of anything from the matters of the sky, nor was he^{-la} honourable’.

فَأَتَيْتُ الطَّيَّارَ فَأَخْبَرْتُهُ بِمَا سَمِعْتُ فَأَنْكَرَهُ وَ قَالَ وَ كَيْفَ لَا يَكُونُ مِنَ الْمَلَائِكَةِ وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

I came up to Al-Tayyaar, and I informed him of what I had heard. He denied it and said, ‘How can he^{-la} not be from the Angels and Allah^{-azwj} Mighty and Majestic is Saying: **And when We Said to the Angels: Perform Sajdah to Adam! So they (all) performed Sajdah except Iblees [2:34]**

فَدَخَلَ عَلَيْهِ الطَّيَّارُ فَسَأَلَهُ وَ أَنَا عِنْدَهُ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ رَأَيْتَ قَوْلَهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا فِي عَيْرٍ مَكَانٍ مِنْ مُحَاطَبَةِ الْمُؤْمِنِينَ أ يَدْخُلُ فِي هَذَا الْمُنَافِقُونَ قَالَ نَعَمْ يَدْخُلُ فِي هَذَا الْمُنَافِقُونَ وَ الضَّالُّونَ وَ كُلُّ مَنْ أَقَرَّ بِالِدَعْوَةِ الظَّاهِرَةِ.

So, Al-Tayyaar went over to him^{-asws}, and he asked him^{-asws} while I was in his^{-asws} presence, ‘May I be sacrificed for you^{-asws}! What is your^{-asws} view of the Words of the Mighty and Majestic: **O you those who believe [2:34]**, and in other places where the *Momineen* are addressed, are the hypocrites included in this?’ He^{-asws} said: ‘Yes, they are included in this, the hypocrites and the straying ones, and everyone who acknowledged with the call (to be a Muslim), apparently’.³

Appendix: 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^{-azwj} 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^{-saww} 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^{-saww} upon observing Rasool-Allah^{-saww} signing the treaty (apparently the conditions of *Hudaybiya* were unfavourable). As Allah^{-azwj} 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 لِيُغْفِرْ 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^{-azwj} Says:

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

³ Al Kafi – H 14861

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 Hdaybiya (Treaty at the Place of Hdaybiya)

The treaty took place when the Rasool-Allah^{-saww} 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 *Hdaybiya*.

Abu Abd Allah^{-asws} (our 6th Imam^{-asws}) has said; ‘The Rasool-Allah^{-saww} marched (with his^{-saww} companions) towards Al-*Hdaybiya* during the Month of Zeeqad (11th Islamic month). When the Rasool-Allah^{-saww} 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^{-saww} to block his^{-saww} way. So, the Rasool-Allah^{-saww} adopted a different route and the caravan ended up at Al-Uqba.

There were 1800 Muslims. When they descended to Al-*Hdaybiya*, 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^{-saww}, she screamed, ‘These are kind people, there is no reason for you to worry’. The Rasool-Allah^{-saww} came up to her and asked her to draw a bucket of water- he^{-saww} drank the water and washed his^{-saww} 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^{-saww} came out (to caravan), and the *Mushriqeen* sent two chiefs with some horsemen to him^{-saww}. They saw the animals being prepared for sacrifice (for after Hajj). They did not face Rasool-Allah^{-saww} but returned and told Abu Sufyan of the *Mushriqeen* ‘By Allah^{-azwj}, 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^{-saww}’.

So, they sent Urwat Bin Masoud to him^{-saww} and he said, ‘O Muhammad^{-saww}, why have you^{-saww} come?’ He^{-saww} said: ‘I^{-saww} 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-laah and al-uzza⁴, a person like you^{-saww} 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^{-azwj}, a person like Muhammad^{-saww} should not be turned back from what he has come for’.

Then the *Mushriqeen* sent Suhail Bin Amro and Huweytah Bin Abdul Uzza to him^{-saww}. The Rasool-Allah^{-saww} commanded for the sacrificial animals to be spread out in front of their

⁴ Two big idols which were worshiped by the infidels at that time

eyes. He said, ‘Why have you^{-saww} come here?’ He^{-saww} 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^{-saww} refused those two. The Rasool-Allah^{-saww} 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^{-saww} decided to establish an agreement with the *Mushriqeen* through a treaty. He^{-saww} said to Ali^{-asws}: ‘Write – In the Name of Allah^{-azwj}, 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^{-azwj} Name, our Allah^{-azwj}’. He^{-saww} said; ‘And write– This has been agreed upon by the Rasool-Allah^{-saww} and Suhail Bin Amro’. But Suhail said, ‘What are we fighting you^{-saww} for, O Muhammad^{-saww}? We do not believe you to be the Rasool-Allah^{-saww}’ So he^{-saww} said; ‘I^{-saww} am the Rasool of Allah^{-azwj} and I^{-saww} am Muhammad bin Abd Allah^{-saww}’. The Muslims said: ‘You^{-saww} are Rasool-Allah^{-saww}’ but Suhail said, ‘Write Muhammad Bin Abd Allah^{-saww}’

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^{-saww} must not keep him (even if he becomes a Muslim). But if one of you (one of the Rasool-Allah^{-saww}’s people) comes to us, he will not be returned back to you’. The Rasool-Allah^{-saww} was patient and accepted this, but added; ‘However, they should be allowed to worship Allah^{-azwj} among you openly, not in secret, and be allowed to exchange gifts between Medina to Makkah.⁵

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 of Muslims regarding Al-Hudaybiya

Umar was with the Rasool-Allah^{-saww} on the day of Al-Hudaybiya and Umar said to him^{-saww}, ‘You^{-saww} are disgracing our religion’ Then he went around saying this to the companions of Rasool-Allah^{-saww}, causing feelings of doubt to arise within them. So the Rasool-Allah^{-saww} said: ‘Move away from me^{-saww}, do you desire that I^{-saww} betray my^{-saww} responsibility? Allah^{-azwj} had Made the end result one that favoured the Rasool-Allah^{-saww}, the decision had been good, correct, Guided, honourable and virtuous.⁶

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^{-azwj} the Mighty and Majestic Revealed **[48:1] Surely, We have Given to you a clear victory**. The Rasool-Allah^{-saww}

⁵ Al-Kafi, Vol. 8, H. 14951

⁶ Kitab Sulaym Ibn Qais Hilali, H. 14.

said: ‘This Verse has been Revealed to me^{-saww} and it is more beloved to me^{-saww} than the (whole) world and whatever is in it’.⁷

Why did the Rasool-Allah^{-saww} Agree to Sign the Treaty of *Hudaybiya*?

(Our 8th Imam^{-asws} says): If the Rasool-Allah^{-saww} 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).⁸

The narrator of the Hadith says:

‘Then Allah^{-azwj} the Mighty and Majestic Informed His^{-azwj} Prophet^{-saww} about the reasons for the reconciliation (Treaty of *Hudaybiya*), Allah^{-azwj} Said: ***It is they who disbelieved and turned you away from the Sacred Mosque and prevented the offering from arriving at its destined 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’.⁹

⁷ Tafseer Noor Al Saqalayn – CH 48 H 4

⁸ See for example Uyun Akhbar al-Raza, vol. 2, Ch. 45, H. 2. (page 436 English)

⁹ 316 تفسير القمي 2: