

# Bay'at In Islam: A Critical Analysis

Dr. Mohammad Enamul Hoque

Department Of Islamic Studies, University Of Chittagong, Bangladesh

## Abstract

The World Prophet Hazrat Muhammad (SAW) duly fulfilled the duty of calling to the religion of Allah and received recognition from the Companions of Prophet (PBUH) who were present in the Arafat field. He took Bay'at from his Companions to perform important tasks at various times while carrying out the duties of the Risalat. Allah Ta'ala announces the reward for the fulfillment of this Bay'at and the punishment for breaking this Bay'at. The Companions made every effort to fulfill the Bayat or commitment made with him. As a result, the Companions achieved success in all their endeavors and were regarded as the best people on earth. After the Holy Prophet, Hazrat Abu Bakr, Hazrat Umar, Hazrat Osman, and Hazrat Ali, this Bay'at program was practiced in the state until the Caliphate. When the Islamic Caliphate system was interrupted due to various political disturbances and chaos after Khulafay Rashidin, the Bay'at activities were stopped by the state. Later, the wise Ulama and Sufi revived the Sunnah of the Prophet's Pledge of Allegiance. The activities of Bay'at through them continued till the present day chronologically. We will attempt to determine our course of action by reviewing the Qur'an and Sunnah's guidance on Bay'at activities.

**Keywords:** Bay'at, the Holy Quran, Hadith, Comment of Islamic Scholars

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## I. Introduction

Before sending mankind to the earth, the great Lord of the Universe, Allah Ta'ala, has obtained the acknowledgment of His Lordship from all the human demons in the spirit world or Alam Arwah, which is called Mishakul Ilahi or the Pledge of Allah Ta'ala, which Allah Ta'ala has mentioned in the Holy Qur'an,

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

"And when Your Almighty brought forth their children from the land of the children of Adam and made them pledge upon Himself, Am I not your Lord? They said, Indeed, We pledge. Do not again on the Day of Resurrection begin to say that we did not know this". (Quran 7: 172). Similarly, from all prophets and messengers, Mishaaq or firm promises were taken, especially regarding the message of the Holy Prophet, peace and blessings be upon him, to believe in him and to help him. In this regard, Allah Almighty says in the Qur'an,

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

"And recall when Allah took the pledge from the Prophets: This is the Book and the Wisdom which I have given you. But should a Prophet come to you confirming that which is already with you, you shall believe in him and shall help him. So Allah asked: Do you pledge and accept my promise on this condition? They said, "We have pledged." He said, "Then you be witnesses, and I will be with you among the witnesses" (Quran 03: 81)

Thus Allah Ta'ala says, وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِيثَاقًا غَلِيظًا

"And (remember) when I took from the Prophets their covenant, and from you (O Muhammad SAW), and from Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and 'Iesa (Jesus), son of Maryam (Mary). I took from them a strong covenant." (Quran 33: 07)

The human settlement started with the arrival of Adam (peace be upon him) on earth. The Prophets and Messengers took the promise or Bay'at of their Ummah to make this human community Allah-fearing and Allah-oriented. In his continuation, the great teacher of humanity, Hazrat Muhammad SAW, was sent as a world prophet to call the people of the world towards Allah Ta'ala. He also addressed the people of the world as (O human society!) and invited them to the path of Allah. Those who respond to his call are considered his ummah. The best people of this ummah are his Companions. He accepted Bay'at from them at different times, and places, emphasizing different issues, the description of which is clearly described in various books of Tafsir and Hadith. We will try to present an informative discussion on this below.

## II. Identity of Bay'at

### 1. Verbal Identity

The word bay'at is from the Arabic word البيعة, which means to sell money. The second meaning is agreement, oath, and commitment. Thus the word Bay'at means to give something in return for a certain price or to pledge to accept someone's authority or representation (Linguists, 2003). Babe ضرب from بيع (Bayon) means to sell. And the word البيعة (Al-Bay'ah) Babe مفاعلة from بيعاً and مبياعاً is used as a masder from the Bab. It means, then, to be bound by an agreement to accept authority or representation. In this sense, the traders sold each other what he had and gave away his pure heart and interior. (Arabia, 2006)

### 2. Terminological Identity

Previous and later scholars have given different definitions regarding the terminological identity of Bay'at. Allama Ibnul Ashir (R.A.) said

البيعة: المعاهدة على الإسلام والإمامة والإمارة، والمعاهدة على كل ما يقع عليه اتفاق.

"Bay'at is the commitment to Islam, the leadership, and the authority of the Amir. And the commitment to something that can be agreed upon" (Asir, 1969) Allama Khazin said in his book of Tafseer أصل البيعة العقد الذي يعقده الإنسان على نفسه من بذل الطاعة للإمام والوفاء بالعهد الذي التزمه له.

"The true Bay'at is a covenant that a person makes for himself that he will obey the Imam and keep the pledge imposed on him" (Khazin, 1994). Allama Ibn Khaldun Rahmatullah said,

البيعة: العهد على الطاعة لولي الأمر

"Bay'at is the promise and pledge of allegiance to an authority" (Khaldun, 1981). After introducing Bay'at, he explained the definition himself, saying,

كأن المبايع يعاهد أميره على أن يسلم له النظر في أمر نفسه وأمور المسلمين، لا ينازعه في شيء من ذلك.

"The one who takes Bay'at pledges himself to the leader to the effect that he submits to the leader all his opinions and considerations concerning his own and the affairs of the Muslims. The leader will not oppose any of them. (Khaldun, 1981). He also said in this regard,

وكانوا إذا بايعوا الأمير، وعقدوا عهده جعلوا أيديهم في يده تأكيداً للعهد، فأشبه ذلك فعل البائع والمشتري، وصارت البيعة تقترن بالمصافحة بالأيدي، هذا مدلولها في اللغة ومعهود الشرع.

"Basically when they take Bay'at at the hands of the Amir and bind themselves to a treaty with him and put their hands on him to strengthen this treaty, it becomes like the act of a buyer and seller and thus the Bay'at has become associated with musafaha (shaking hands). This is the literal meaning and Shariyi's meaning of Bay'at" (Khaldun, 1981)

## III. Authenticity of Bay'at

### Evidence of the Holy Quran

The authenticity of Bay'at can be presented through several verses mentioned in the Holy Qur'an. At this stage, we mention four verses of the Holy Quran, which are mentioned in Surah Tawbah, Surah Fatah, and Surah Mumtahina respectively. Then we will try to explain the Tafseer of these verses, the context of revelation, and its provisions.

#### Evidence number one:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِمْ حَقًّا فِي التَّوَارِثِ وَالْإِنجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِنَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

"Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight for the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment" (Quran 09: 111)

#### Evidence number two

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهُ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

"Indeed, those who pledge allegiance to you, [O Muhammad] – they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah – He will give him a great reward" (Quran 48:10)

#### Evidence number three

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

"Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest" (Quran 48:18)

#### Evidence number four

Allah Almighty said,

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِمْ وَأَرْجُلِهِمْ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَيُبَايِعُنَّ وَأَسْتَغْفِرَ لَهُنَّ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, nor will they disobey you in what is right – then accept their pledge and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful.” (Quran 60:12)

Finally, we can say that the fourth verse of the mentioned in Qur'an bears clear evidence of Bay'at in Islam. Although it is specific for the Prophet (PBUH) and Muslim administrators, it contains special instructions for the important people of the Ummah. This is due to the breadth of meaning of the mentioned verse, not the specific purpose.

#### IV. Evidence Of The Sunnah

The Sunnah of the Prophet (peace be upon him) is clear about the validity of the pledge of allegiance. He made the first and second Bayat of the Ansari at Aqaba in Makkah in the twelfth year of Prophethood. Which is famous in history as Bayat Aqabah Ola and Aqabah Saniyah. As the time was at the beginning of Islam, the Prophet (PBUH) took from them the great bearer of Deen, he took a pledge to provide himself with security even in difficult situations.

##### Evidence Number One

On the authority of Sayyeduna Ubadah Ibn Samit Radiyallahu Ta'ala Anhu,

وَكَانَ شَهِيدًا بَدْرًا، وَهُوَ أَحَدُ النَّبِيِّ لَيْلَةَ الْعَقَبَةِ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَحَوْلَهُ عَصَابَةٌ مِنْ أَصْحَابِهِ "بَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَاجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ، فَهُوَ إِلَى اللَّهِ إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عَاقَبَهُ." فَبَايَعْنَاهُ عَلَى ذَلِكَ.

"Ubadah Ibn Samit (RA) who participated in the Battle of Badr and was a Naqeeb of Laylatul Aqaba. Ubadah Ibn Samit (RA) narrates that the Messenger of Allah (PBUH) said in the presence of a Companion. , take an oath to me that you will not associate anything with Allah, nor steal, nor commit adultery, do not kill your children, do not accuse anyone falsely, and do not disobey righteous deeds. Whoever among you fulfills it, his reward is with Allah. And if anyone indulges in any of these and receives his punishment in the world, then that will be expiation for him. And if one indulges in any of these and Allah keeps it unrevealed, then it is by Allah's will. If He wills, He will forgive him and if He wills, He will punish him. We took Bayat on it. (Bukhari, 1986)

##### Evidence Number Two

The second Bay'at of Aqabah can also be cited as evidence. Because in it the Prophet (PBUH) renewed the first Bay'at of Aqabah and added some new things to it. As the number of Muslims increased in Madinah, Islam spread. Their love for the Prophet (peace and blessings of Allah be upon him) and Islam began to grow. When their interest in knowing the rules of religion became strong, finally they took the oath of allegiance to the Prophet (PBUH) for the second time. This was the first step of the Hijrah to Madinah and thereby changed the course of Da'wah. This historical pledge of the thirteenth year of the Prophethood is called Bay'ate Aqa Bah Chaniyah or Second Bay'at of Aqabah. Sayyiduna Ka'b Ibn Malik (RA) said, we were assembled at Aqaba and were waiting for the Messenger (PBUH). Finally he appeared among us. He was accompanied by his uncle Abbas Ibnu Abdul Muttalib. Still, he did not accept Islam. Yet he loved his nephew's work and was very confident in his work. Abbas (RA) spoke about the honor and defense of the Prophet (PBUH) targeting the Ansari Companions. He called them to Allah and tried to attract them to Islam. Allama Ibn Hibban (R.) narrated, فتكلم البراء بن معرور، وأخذ بيد رسول الله صلى الله عليه وسلم وقال: بايعنا، قال: "أبايعكم على أن تمنعوني مما تمنعون منه أنفسكم ونساءكم وأبنائكم"، قال: نعم والذي بعثك بالحق، فنحن والله أهل الحرب، ورتناها كإبراهيم عن كابر

"Then Sayyidna Bara Ibn Marur (RA) spoke and took the hand of the Messenger (PBUH) blessedly and said, we have accepted Bay'at from your hands. Then the Messenger (PBUH) said, "I give you this Bay'at or I pledge that you will protect me as you protect yourselves, your wife, and your children. Bara Ibn Marur Radiyallahu Ta'ala Anhu said, yes, of course we will. By the One who sent you as a true prophet. By Allah, we are a warrior nation, we have inherited it from our forefathers" (Hibban, 1993)

##### Evidence Number Three

Imam Muslim (RA) narrated that Sayyiduna Abdullah Ibn Umar RA came to Sayyiduna Abdullah Ibn Muti (RA). Then a heartbreaking incident happened. That time was the era of Yazid Ibn Muawiyah (RA). Then

he (Ibn Muti) said, get a bed for Abu Abdur Rahman. Then he said, I have not come to sit near you, I have come to tell you the hadith I heard from the Prophet. I heard the Prophet (PBUH) say,

من خلع يدا من طاعة لقي الله يوم القيامة لا حجة له ومن مات وليس في عنقه بيعة مات ميتة جاهلية

"A person who dies with his hands folded out of obedience to the Amir will meet Allah on the Day of Resurrection in such a state that there will be no evidence of him. And whoever dies without a covenant of allegiance on his neck, his death will be the death of ignorance" (Hajjaj, 2008)

The above hadith proves that the Ummah must obey the one in charge. Conversely, Islam does not support the rebellion against an Islamic head of state, ruler, or emir. Rather, it is Jahili's actions and characteristics. It is not the work of followers of Islamic principles and ideals, who cherish a correct understanding of Islam.

#### Evidence Number Four

Sayyiduna Ubadah Ibn Samid (RA) participated in the Battle of Badr and was a Naqeeb of Lailatul Aqaba. He narrates that in the presence of a group of companions next to the Prophet (PBUH), he said, *بأيعوني على أن لا نشركو بالله شيئاً، ولا تسرفوا، ولا تزئوا، ولا نقتلوا أولادكم، ولا تاتوا بيهتان تفترونه بين أيديكم وأرجلكم، ولا تعصوا في معزوف، فمن وفى منكم فأجره على الله، ومن أصاب من ذلك شيئاً فعوقب في الدنيا فهو كفارة له، ومن أصاب من ذلك شيئاً ثم ستره الله فهو إلى الله، إن شاء عفا عنه وإن شاء عاقبه* "فبايعناه على ذلك

"Pledge allegiance to me that you will not associate anything with Allah, do not steal, do not commit adultery, do not kill your children, do not slander anyone, and do not disobey a good deed. Those will fulfill it, and its reward is with Allah. And if anyone indulges in any of these and is punished for it in the world, then that will be expiation for him. And if anyone indulges in any of these and Allah keeps it hidden, then it is up to Allah. He will forgive him if he wishes. We have taken the Bay'at on this" (Bukhari, 1986)

Therefore, the specific statement of the mentioned hadith proves that bay'at is an important practice according to the Sunnah. Be it in the hands of the Emir or head of state or leader. Because the goal of all Bai'at is the same. It is a commitment to obey a responsible person engaged in the welfare of Muslims.

#### Evidence Number Five

Narrated Sayyiduna Anas (RA),

عن أنس - رضى الله عنه - قال جعل المهاجرون والأنصار يحفرون الخندق حول المدينة، ويقولون التراب على مؤنهم ويقولون نحن الذين بايعوا على بايعنا على الإسلام ما بقينا أبداً والنبي صلى الله عليه وسلم يجيبهم ويقول اللهم إله لا خير إلا خير الأخره فبارك في الأنصار والمهاجرة. محمداً

"He said, the Ansar and the Mohajirs were digging trenches beside Madinah and they were carrying soil on their backs. And they were reciting this poem, we have taken Bayat at the hands of Muhammad on Islam, as long as we live. Rasulullah SAW replied to them, O Allah! There is no good except the good of the Hereafter. So bless the Ansar and the Muhajireen". (Bukhari, 1986)

#### Evidence Number Six

On the authority of Sayyiduna Junadah Ibn Abu Umayyah (RA),

عن جنادة بن أبي أمية فقال فيما أخذ علينا أن بايعنا على السمع والطاعة في منسطينا ومكرهنا وغسرتنا ويُسرتنا وأثرة علينا، وأن لا ننازع الأمر أهله إلا أن تروا كفراً بواحاً عندكم من الله فيه برهان

"Then he said, the pledge he took from us was that we pledged to listen and obey fully in our happiness, sorrow, pain, and joy, and when others preferred us. I also pledged that I would not quarrel with those in power regarding my power. But if you see clear disbelief, for which you have clear evidence from Allah, then it is a different matter." (Bukhari, 1986)

#### Evidence Number Seven

On the authority of Sayyiduna Mu'adh Ibn Jabal, the Messenger of Allah (PBUH) says,

عن معاذ بن جبل، عن رسول الله صلى الله عليه وسلم أنه قال: الغزو غزوان فأما من ابتغى وجه الله، وأطاع الإمام، وأتقى الكريمة، ويأسر الشريك، واجتنب الفساد فإن ثومته ونبيه أجر كله، وأما من غزا رياءً وسُمعةً وعصى الإمام، وأفسد في الأرض، فإنه لا يرجع بالكفاف

"He said Jihad is of two kinds 1. He who seeks the pleasure of Allah Ta'ala and obeys the Imam and spends good wealth in the way of Allah and avoids fitna and mischief. His sleep and Awakening are all considered worship. 2. And the person, who does Jihad for the sake of showing off and gaining fame and disobeys the Imam, creates mischief in the world, he will not return with anything i.e. he will not have any reward" (Nasa'i, 1986)

#### Evidence Number Eight

On the authority of Sayyiduna Abdullah Ibn Umar Radiyallahu Ta'ala Anhu, he said,

عن عبد الله بن عمر، رضي الله عنهما، قال: كنا إذا بايعنا رسول الله صلى الله عليه وسلم على السمع والطاعة يقول لنا فيما استطعنا

"When we took Bayat to the Messenger of Allah (PBUH) to listen to him and obey him, he used to tell us, as much as you are able to do." (Bukhari, 1986)

### Evidence Number Nine

On the authority of Sayyiduna Abdullah Ibn Amr Radi Allahu Ta'ala Anhu,

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي جِئْتُ أَبَايَ عَلَى الْهَجْرَةِ، وَلَقَدْ تَرَكْتُ أَبَوَيَّ بِنِكَيَانٍ قَالَ: ارْجِعْ إِلَيْهِمَا فَأَضْحِكُهُمَا كَمَا أَبْكَيْتَهُمَا

"A man came to the Messenger of Allah (SAW) and said, O Messenger of Allah! I am taking the pledge of emigration to you and I have left my parents in tears. He said, you go back to them and make them laugh as you made them cry" (Nasa'i, 1986)

### Evidence Number Ten

On the authority of Sayyiduna Yala Ibn Umayyah Radiyallahu Ta'ala Anhu,

أَنَّ يُعْلَى بْنَ أُمَيَّةَ قَالَ: جِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَبِي أُمَيَّةَ يَوْمَ الْفَتْحِ فَقُلْتُ: يَا رَسُولَ اللَّهِ، بَايِعْ أَبِي عَلَى الْهَجْرَةِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَبَايَعُهُ عَلَى الْجِهَادِ»، وَقَدْ انْقَطَعَتِ الْهَجْرَةُ

"He said, On the day of the conquest of Makkah, I brought my father Umayyah to the Messenger of Allah, peace and blessings be upon him, and said, O Messenger of Allah! Take the pledge of emigration from my father. He said, I will take the oath of Jihad from him. Because emigration is over" (Nasa'i, 1986)

### Evidence Number Eleven

Narrated by Sayyiduna Mujashi (RA),

عَنْ مُجَاشِعٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَأَجِي فَقُلْتُ بَايِعْنَا عَلَى الْهَجْرَةِ فَقَالَ مَصَّتِ الْهَجْرَةَ لِأَهْلِهَا فَقُلْتُ غَلَامٌ تُبَايِعُنَا قَالَ عَلَى الْإِسْلَامِ وَالْجِهَادِ وَالْخَيْرِ.

"He said, I came to the court of the Prophet (PBUH) with my nephew. Then I said, O Messenger of Allah (PBUH), make us pledge allegiance to emigration. Then the Messenger of Allah (PBUH) said, that emigration is past for those who migrated. I said, then on what will you take our pledge? Allah's Messenger (PBUH) said, Islam, Jihad, and welfare" (Bukhari, 1986)

### Evidence Number Twelve

Sayyiduna Ibn Umar Radiyallahu Ta'ala Anhu said,

قَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا رَجَعْنَا مِنَ الْعَامِ الْمَقْبِلِ فَمَا اجْتَمَعَ مِنَّا اثْنَانِ عَلَى الشَّجَرَةِ الَّتِي بَايَعْنَا تَحْتَهَا كَانَتْ رَحْمَةً مِنَ اللَّهِ فَسَأَلْتُ نَافِعًا عَلَى أَيِّ شَيْءٍ بَايَعْتُمْ عَلَى الْمَوْتِ قَالَ لَا بَلْ بَايَعْتُمْ عَلَى الصَّبْرِ

"When we returned the year after the Treaty of Hudaibiyah, not two of us could agree on the identification of the tree under which we had pledged our allegiance. That was a mercy from Allah Ta'ala. The narrator said I asked Nafi (RA.) what was the pledge of allegiance taken from them. Was it on death? He said, No, rather the Messenger of Allah (PBUH) took the pledge of allegiance from them on steadfastness." (Bukhari, 1986)

### Evidence Number Thirteen

On the authority of Sayyiduna Jarir RA,

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِقَامِ الصَّلَاةِ، وَإِيْتَاءِ الزَّكَاةِ وَالنَّصْحِ لِكُلِّ مُسْلِمٍ

"He said, I have taken Bayat from the Messenger (PBUH) to establish Salat, pay Zakat and seek the welfare of all Muslims". (Bukhari, 1986). Allama Khattabi Rahmatullah said, in this hadith, the Prophet (PBUH) has imposed conditions for the welfare of Muslims, like prayers, fasting, Hajj, and Zakat, etc., for those those who have accepted Bay'at at his hands. That is why he (PBUH) after prayer and zakat, he added the topic of seeking the welfare of Muslims. (Ayani, 1977)

### Evidence Number Fourteen

On the authority of Sayyiduna Shawban Radiyallahu Ta'ala Anhu,

عَنْ شَوْبَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ يَضْمَنُ لِي وَاحِدَةً وَلَهُ الْجَنَّةُ قَالَ يَحْيَى: هَاهُنَا كَلِمَةٌ مَعْنَاهَا أَنْ لَا يَسْأَلَ النَّاسَ شَيْئًا

"Who said that the Messenger of Allah (PBUH) said, "Whoever (promises) me a word (in exchange) that Jannah (will be obligatory) for him," Yahya (R.A.) said, "There is a sentence which means, do not ask for anything from people" (Nasa'i, 1986)

### Evidence Number Fifteen

On the authority of Sayyiduna Ubadah Ibn Samit Radiyallahu Ta'ala Anhu,

عَنْ عُبَادَةَ بْنِ الصَّامِتِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسٍ فَقَالَ بَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تُسْرِفُوا، وَلَا تَزْنُوا وَقَرَأَ هَذِهِ الْآيَةَ كُلُّهَا فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَغُورِقَ بِهِ فَهُوَ كَقَارِئِهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتْرَهُ اللَّهُ عَلَيْهِ إِنْ شَاءَ غَفَرَ لَهُ وَإِنْ شَاءَ عَذَّبَهُ

"He said, we were once in a congregation with the Prophet (PBUH). Then he said, 'Pledge to me that you will not associate anything with Allah, shall not do stealing, and shall not commit adultery. Then he recited this verse, whoever among you fulfills (the conditions of the Bayat) his reward is with Allah. And whoever does



"He said, we were once in a congregation with the Prophet (PBUH). Then he said, 'Pledge to me that you will not associate anything with Allah'" (Bukhari, 1986). Sayyiduna Jabir Ibn Abdullah (R.A.) narrates, أن أعرابيا بايع رسول الله - صلى الله عليه وسلم - على الإسلام. (Bukhari, 1986)

Therefore, the above verses and hadiths prove that the Prophet (PBUH) took the Bayat of the Companions. He made them accept the Bayat of Islam and good deeds.

### Bay'at of Loyalty and Following

Loyalty and following are two important foundations of peace and stability. Also these two open the door to the improvement and progress of civilization at every level of the country including religious, political, social and economic. So Allah Ta'ala says,

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لَأَنْفُسِكُمْ وَمَنْ يُوقِ شَحْنًا فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul – it is those who will be the successful" (Quran 64:16). He also said,

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are successful (Quran 24:51). On the other hand, Allah Ta'ala reprimands those people who pretend to be deaf and turn away. He said,

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قُلُوبًا سَمِعْنَا وَعَصَيْنَا

"And [recall] when we took your covenant and raised over you the mount, [saying], "Take what we have given you with determination and listen." They said [instead], "we hear and disobey" (Quran 02:93). Allah says, they also say,

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمِعُ غَيْرَ مُسْمِعٍ

"Among the Jews are those who distort words from their [proper] usages and say, "We hear and disobey" and "Hear but be not heard" (Quran 04:46). Allah Ta'ala forbids to assume the character of those people and says, يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَتَوَلَّوْا تَسْمِعُونَ \* وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمِعُونَ

"O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order]. And do not be like those who say, "We have heard," while they do not hear" (Quran 08:20-21). So Allah Ta'ala commanded the believers to obey and follow Him and the Messenger (PBUH) commanded His followers to obey and follow them until they ordered transgression. The Prophet (peace be upon him) said,

عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْمِعُوا وَأَطِيعُوا، وَإِنْ اسْتَعْمَلَ حَبَشِيٌّ كَأَنَّ رَأْسَهُ زَبِينَةٌ.

Narrated by Sayyiduna Anas Ibnu Malek Radiyallahu Ta'ala Anhu, He (SAW) said, "Listen and obey, even if an Abyssinian is appointed over you as a leader whose head is like a raisin" (Bukhari, 1986). Obeying and following the Leader is obligatory. Because he is the Imam's successor in command. Therefore, obedience and obedience to every Leader is an absolute duty, even if he does not hold any official position. Basically, he appoints a few and they will obey him. Because Sayyiduna Abu Saeed Khudri (RA) narrates, the Prophet (SAW) said,

إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ

"When three people travel together, let them appoint one of them as leader" (Sijistani, 1989). This hadith of the Prophet (PBUH) commanding the appointment of a leader even among a small number of people has a special warning message for every level of society. Since Allah Ta'ala commands good deeds and forbids bad deeds. So it can never be effective without strong leadership (Taymiyyah, 1997). Another such hadith that mandates obedience and following is that the Prophet (peace be upon him) said,

السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ، وَلَا طَاعَةَ.

"As long as disobedience to Allah is not commanded, every Muslim must obey and follow him in all matters like and dislike. When disobedience is commanded, then no obedience. And no follow" (Bukhari, 1986).

Leader's obedience paves the way for people to obey Allah. On the authority of Sayyiduna Abu Hurairah Radiyallahu Ta'ala Anhu, the Prophet (PBUH) said,

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي.

"Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys my ruler, obeys me. And whoever disobeyed my ruler, he also disobeyed me" (Bukhari, 1986). Narrated by Sayyiduna Ubadah Ibn Samit (R.A.), he (PBUH) said,

بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي عُسْرِنَا وَيُسْرِنَا، وَمَنْتَنظِنَا وَمَكْرَهِنَا

"We have taken a pledge to listen and obey the Messenger (S.A.W.) in all circumstances, good or bad" (Nasa'i, 1986).

In the light of the above Quran and Hadith, we can say that obeying and following the Leaders and those in charge is a must. By obeying and following them, Allah and His Messenger (PBUH) are truly obeyed and followed.

### Bay'at of Migration

The third type of pledge is the pledge of emigration in the way of Allah. Whenever it becomes necessary to migrate. The purpose of emigration is to migrate from a non-Muslim country to a country where faith will be protected. Such migration was the first migration of Muslims on the way from Makkah to Abyssinia and later the migration to Madinah.

Emigration is necessary for Muslims when there is a hindrance in the observance of Sharia, such as prayers, fasting, and when there is a fitna in the religion. Thus the Prophet (PBUH) ordered his followers to migrate to Abyssinia and Madinah to preserve their religion. Therefore, if there is a fear of not being able to remain steadfast on the religion of a Muslim, then it is obligatory for him to migrate to a relatively safe country. Allah Ta'ala said,

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

"Indeed, those whom the angels take [in death] while wronging themselves – [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell – and evil it is as a destination" (Quran 08:97). This verse discusses emigration and clarifies the ruling of those who stayed in Makkah after turning away from migration. Bayat of emigration is clearly proven in the hadith narrated by Sayyiduna Abu Fatima (RA), "Abu Fatima (RA) narrated and said, I said, O Messenger of Allah! Tell me about a practice that I can always do. The Prophet (peace be upon him) said to him, "You must decide to emigrate." Because there is no work like it" (Nasa'i, 1986). In another hadith, the Prophet (peace be upon him) said on the authority of Abdullah Ibn Waqdan Saadi (RA), he said,

"I came to the Prophet (PBUH) with a delegation and each of us expressed some need to the Prophet (PBUH). I came to Rasulullah SAW last of all. I said, O Messenger of Allah! I have left all the people who think emigration is over. He said, emigration will not end as long as Jihad continues with the infidels" (Nasa'i, 1986).

Abu Sa'id al-Khudri (RA) narrated,  
أَنَّ أَعْرَابِيًّا قَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي ، عَنْ الْهَجْرَةِ فَقَالَ وَيْحَكَ إِنَّ شَأْنَ الْهَجْرَةِ شَدِيدٌ فَهَلْ لَكَ مِنْ إِبِلٍ قَالَ نَعَمْ ، قَالَ : فَهَلْ تُؤَدِّي صَدَقَتَهَا قَالَ نَعَمْ قَالَ فَأَعْمَلْ مِنْ وِرَاءِ الْبَحَارِ فَإِنَّ اللَّهَ لَنْ يَبْرَكَ مِنْ عَمَلِكَ شَيْئًا

"When a Bedouin asked the Prophet (peace be upon him) about emigration, he said, 'You have great courage! Emigration is a difficult matter. Rather, do you have any camels to pay zakat?' The man said, 'Yes'. The Prophet (peace be upon him) said, "Even if you are on the other side of the sea (wherever you are) you will do deeds. Allah will not destroy even the smallest of your deeds." (Nasa'i, 1986)

Therefore, it is evident from the above hadiths that before the conquest of Mecca, the Prophet (PBUH) took the oath of emigration of Muslims from non-Islamic states to Islamic states. After the conquest of Mecca, the Meccans accepted Islam and the migration was no longer necessary. So we find in the hadith narrated by Sayyiduna Mujashi RA, where he came to the Prophet (PBUH) to take his brother's oath of emigration.

### Bay'at to cut off relations with the polytheist

The fourth type of Bay'at is the Bay'at of severing ties with the polytheist. Not only is it sufficient to abstain from shirk and pure anti-monotheistic activities of Allah, it is equally important for a monotheistic Muslim to stay away from all polytheists. Because accepting them as friends will lead to laxity in the observance of various rules of Islam and gradually it becomes difficult. Allah Ta'ala forbids taking them as close friends by gaining closeness to them.

Therefore, Almighty Allah said, لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ  
"Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah" (Quran 03:28)

Sayyedena Zarir Ibn Abdullah (RA) narrated,  
بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِقَامِ الصَّلَاةِ، وَإِتْيَانِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ، وَعَلَى فِرَاقِ الْمُشْرِكِ  
"I took the oath of allegiance to the Messenger of Allah (PBUH) to perform Salat, to pay Zakat, to wish every Muslim well and to be separate from the polytheists" (Nasa'i, 1986). He (R.A.) also said,  
أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُبَايِعُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، ابْسُطْ يَدَكَ حَتَّى أُبَايِعَكَ، وَاشْتَرِطْ عَلَيَّ، فَأَنْتَ أَعْلَمُ، قَالَ: أُبَايِعُكَ عَلَى أَنْ تَعْبُدَ اللَّهَ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتُنَاصِحَ الْمُسْلِمِينَ، وَتُفَارِقَ الْمُشْرِكِينَ

"I came to the Prophet (PBUH) when he took the oath of allegiance. I said, O Messenger of Allah! Extend your hand so that I too may take the oath of allegiance from you. And whatever you want from me stipulate above and you know well about it. He said, I accept your oath of allegiance on the condition that you worship one God, establish prayer, give zakat, be well-wishers of Muslims and forsake polytheists." (Nasa'i, 1986)

Therefore, it is clear from the above hadith that the Prophet (PBUH) ordered Sayyiduna Zarir (RA) to cut off ties with the polytheists rather he gave special importance to leaving their company and accepting the companionship of Muslims upon entering Islam. So that they can keep their faith and Islam safe.

### Bay'at in Defense of Rasul (PBUH)

The overall safety of every mission and the person carrying out the duties of the mission is very important. Especially if the security of any messenger sent by Allah Ta'ala cannot be strengthened, the mission and the messenger are bound to be wiped out in a very short period of time. That is why the Prophet (PBUH) desired a reliable and strong refuge from which he would receive personal support and His dawat would play the role of a protector for him in the mission. This is exactly what happened in the context of the secret propagation of Islam during the Prophet's life in Makkah.

The phenomenon of seeking defense cooperation is not new in human history but is a process that has been going on for ages. In the Jahili era, the weak used to seek help from the strong and the people at the top declared maximum security for the weak. By this, the trespasser would not have the courage to trespass on the protected person. In this way, the Prophet (PBUH) after attaining the prophethood, in addition to succeeding in the Islamic Dawati mission, was first of all sheltered by his uncle Abu Talib as a bearer of Islam. He protects him in the best possible way.

Dr. Hussain Haikal narrates,

أن أبا طالب تقدم إلى بني هاشم وبني المطلب داعيا إياهم حماية الرسول - صلى الله عليه وسلم - والدفاع عنه فوافقوه إلا أبا لهب.

"Abu Talib went to Bani Hashim and Bani Abdul Muttalib and sought the safety and protection of the Prophet (PBUH) on their behalf. They all agreed to this except Abu Lahab" (Haikal, 1976). From the above description, we can know that the protection of the Prophet (PBUH) was not only from Uncle Abu Taleb alone, but also from many Meccans who were able to provide security and cooperation. One of the narrations of the second night of Aqaba regarding the Prophet's (PBUH) pledge of allegiance is narrated by the historian Ibn Hisham and others. Ibnu Hisham (R.A.) said that the Messenger of Allah (PBUH) spoke to them and recited the Qur'an that night. Then he invited them to one God and inspired them to Islam. Then he said,

أبايعكم على أن تمنعوني مما تمنعون منه نساءكم وأبنائكم، فأخذ البراء بن معرور بيده ثم قال: والذي بعثك بالحق نبيا لنمنعك مما تمنع به أزرنا، فبايعنا يا رسول الله.

"I take your oath that you will protect me from those things which protect your wives and children from the matter. Then Bara Ibn Marur (RA) took the hand of the Prophet (PBUH) and said, By the One who sent you as a true Prophet. We will certainly prevent (protect) you from that which hinders our power (from insecurity). O Messenger of God! You take our oath." (Hisham, 1990)

This Bay'at was the historical foundation upon which the Prophet (PBUH) migrated to Medina and because of this, he left his family, relatives, and beloved country. Therefore, the great benefit of the Prophet's (PBUH) migration will only be gained if we can follow his path and methods properly.

### Bay'at of Jihad in the way of Allah

Jihad is one of the primary principles of Islam. It is not possible to deviate from this principle at any moment. That is why Allah Ta'ala encourages Muslims to this principle in the Holy Qur'an and describes the importance and dignity of the Prophet (PBUH). Jihad has been described in various places in the Holy Quran. Allah Ta'ala says,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

"O you who have believed, fear Allah and seek His nearness and strive in His cause that you may succeed." (Quran 05:35). He also said,

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

"Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah; that is best for you, if you only understand." (Quran 09:41). He said in another verse,

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذِنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذُرْنَا نَحْنُ مَعَ الْقَاعِدِينَ

"And when a surah was revealed [enjoining them] to believe in Allah and to fight with His Messenger, those of wealth among them asked your permission [to stay back] and said, "Leave us to be with them who sit [at home]." (Quran 09:86). He added,

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٦﴾ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ

"O you who have believed, bow and prostrate and worship your Lord and do well – that you may succeed. And strive for Allah with the striving due to Him" (Quran 22:77-78). If we observe, we will see that in the above verses Jihad in the way of Allah is encouraged. At the same time, it is said in these verses to do Jihad with life and property in all conditions, hard and normal, healthy and sick, and leisure and busy. This means that there is no turning away from Jihad at every level of Da'wah and at every moment of human life" (Kasir, 2004). Allama Muraghi Rahmatullah said,

انْفِرُوا خِفَافًا وَثِقَالًا "In the explanation of this verse, he said, two conditions are related to the human body, heavy and light. That is, Jihad must be done in all conditions of the body, healthy and sick, strong and weak, young and old. And if it is related to the overall condition of the person, then the meaning will be - Scarcity and

abundance of wealth, traveling and permanent residence, Jihad is obligatory in the life of the believer" (Muraghi, 1997).

Sayyiduna Anas Ibn Malik (R.A.) said,

عَنْ أَنَسٍ ، رَضِيَ اللَّهُ عَنْهُ ، خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَدَاةٍ بَارِدَةٍ وَالْمُهَاجِرُونَ وَالْأَنْصَارُ يَحْفَرُونَ الْخَنْدَقَ فَقَالَ: اللَّهُمَّ إِنَّ الْخَيْرَ خَيْرُ الْأَجْرَةِ فَاعْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ. فَأَجَابُوا: نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا.

"One morning the Holy Prophet (SAW) went out to the ditch and saw the Ansar and the Muhajirs digging the trench. Then the Prophet (SAW) said, "O Allah! True welfare is the welfare of the Hereafter. Please forgive the Ansar and the Muhajirs." They replied, we are the ones who have taken the oath of Jihad at the hands of Muhammad, as long as we live" (Bukhari, 1986).

Narrated by Sayyiduna Mujashi (RA),

عَنْ مُجَاشِعٍ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَأَخِي فَقُلْتُ بَايَعْنَا عَلَى الْهَجْرَةِ فَقَالَ مَضَتِ الْهَجْرَةُ لِأَهْلِهَا فَقُلْتُ عَلَامَ تَبَايَعْنَا قَالَ عَلَى الْإِسْلَامِ وَالْجِهَادِ وَالْخَيْرِ.

"He said, I came to the court of the Prophet (PBUH) with my nephew. Then I said, O Messenger of Allah (PBUH), take us to pledge the emigration. Then the Messenger of Allah (PBUH) said, "Emigration is past for those who migrated. I said, then what will you take our oath on?" The Messenger of Allah (PBUH) said, "Islam, Jihad and welfare." (Bukhari, 1986). It is known from this hadith that the Prophet (PBUH) took the pledge of jihad in the way of Allah even after the conquest of Makkah because of its importance and necessity.

Therefore, in the light of the above Qur'an and Hadith, I understand that Jihad is an obligatory decree of Allah Almighty, which will exist until the Day of Resurrection. So the Prophet (pbuh) did not stop with Jihad as mentioned in the Qur'an and the great reward of the Mujahid in the Hereafter, but he accepted the Bayat of Jihad from the Companions, especially the Ansar, to strengthen the cause of Da'wah.

### Bay'at not to run away from war

Jihad is the struggle between Islamic and Kufri groups for religion, for the sake of Allah. Mujahids join this Jihad to taste a glorified death. The end result of this struggle is to obtain the help of Allah Ta'ala or the death of martyrdom. So it is very important for the mujahids to take the oath and pledge to sacrifice their lives to achieve either help or death. This pledge and oath is to be strong on the battlefield and not to run away from the battlefield. Coping with all the attacks and attacks with patience and waiting for the help of Allah Ta'ala.

The Qur'an exhorts the believers to be firm and steadfast in the field of Jihad and not to run away from the field of Jihad. Because Allah's help does not come without steadfastness on the battlefield. It is mainly through fear and anxiety that the enemy is defeated, and the courageous and strong are victorious through the fulfillment of their faith and righteous vows. In Surah Ahzaab, Allah Ta'ala reprimands the hypocrites who do not go to Jihad. Various excuses were presented to the Prophet (PBUH) saying that our houses were open and unsafe. But they had previously promised Allah Ta'ala that they would never run away when faced with the infidels. Allah Ta'ala said,

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُونَ الْأَدْبَارَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿٦٠﴾ قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تَمْتَعُونَ إِلَّا قَلِيلًا

"And they had already promised Allah before not to turn their backs and flee. And ever is the promise to Allah [that about which one will be] questioned. Say, [O Muhammad], "Never will fleeing benefit you if you should flee from death or killing; and then [if you did], you would not be given enjoyment [of life] except for a little." (Quran 33:15-16)

Similarly, Allah Ta'ala forbids the believers from fleeing or turning away from the battlefield and saying,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُوَلُّوهُمْ الْأَدْبَارَ  
"O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight]" (Quran 08:15). Abu Huraira Radiyallahu Ta'ala Anhu narrates that the Messenger of Allah (PBUH) said,

اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ قَالُوا : يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ الشِّرْكَ بِاللَّهِ وَالسُّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ الْيَتِيمِ وَالتَّوَلَّى يَوْمَ الرَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ.

"You shall refrain from the seven destructive things. Companions said, O Messenger of Allah! What are they? He said 1. Associating partners with Allah; 2. Magic; 3. Killing whom Allah Ta'ala has forbidden, killing him without a Shariah reason, 4. Taking usury 5. Consuming the orphan's wealth 6. Running away from the battlefield and slandering simple-minded chaste women" (Bukhari, 1986).

It is very important not to run away from the field of Jihad. So the Prophet (pbuh) took the oath of allegiance to the Companions who were with him not to support him in the battle of Jihad. It is stated in Hadith Sharif, on the authority of Sayyiduna Makal ibn Yasar (RA), he said,

عن معقل بن يسار قال لقد رأيتني يوم الشجرة والنبي صلى الله عليه وسلم يبايع الناس وأنا رافع غصنا من أغصانها عن رأسه ونحن أربع عشرة مائة قال لم نبايعه على الموت ولكن نبايعه على أن لا نفر.

"I saw myself on the Day of Arbor (the Treaty of Hudaibiyya) when the Prophet (PBUH) was taking the oath of allegiance from the people, and I placed a branch of a tree on his head. We were then fourteen in

number. The narrator says, "We did not pledge allegiance to him in death, but swore that we would not flee from the battlefield." (Hajjaj, 2008)

On the authority of Sayyiduna Ibn Umar (RA), he said,

قَالَ ابْنُ عُمَرَ ، رَضِيَ اللَّهُ عَنْهُمَا رَجَعْنَا مِنَ الْعَامِ الْمُقْبِلِ فَمَا اجْتَمَعَ مِنَّا اثْنَانِ عَلَى الشَّجَرَةِ الَّتِي بَايَعْنَا تَحْتَهَا كَانَتْ رَحْمَةً مِنَ اللَّهِ فَسَأَلْتُ نَافِعًا عَلَى أَيِّ شَيْءٍ بَايَعَهُمْ عَلَى الْمَوْتِ قَالَ : لَا بَلْ بَايَعَهُمْ عَلَى الصَّبْرِ .

"When we returned in the year after the Treaty of Hudaibiyyah, not two of us could agree on the identification of the tree under which we had pledged our allegiance. It was a mercy from Allah Ta'ala. The narrator said, "I asked Nafi (R.A.) what pledge was taken from them? Was it on death? He said, 'No, but the Messenger of Allah (SAW) took the pledge from them on steadfastness'" (Bukhari, 1986). In the narrated hadith, the meaning of patience is to be vigilant on the battlefield, to risk one's life to help the true religion, and not to run away due to fear of the enemy.

So, in the light of the above hadiths, we can know that the Prophet (PBUH) took the oath of the Companions on the historic day of Hudaibiyyah not to flee or retreat from the battlefield of Jihad due to the weak condition of the Muslims.

### Bay'at of Patience

The true religion, be it Islam or any other ideal, right or wrong, will not have a mission, will not spread in the society and will not enter the door of the people without the test of patience and suffering. Be it in oneself or in wealth or children, there is doubtless danger of all kinds of loss. It is said in Arabic

الصبر عبارة عن حبس النفس على المكروه، وعقل اللسان عن الشكوى، وهو نقيض الجزع.

Patience or Sabr is said to be patient in hardship and suffering, to protect the soul from complaints. It is the opposite of volatility (Zawziyyah, 1973). Allah Ta'ala mentions patience in various places in the Holy Quran. He mentions the word patience in about sixteen places in different ways. Allah Almighty says, اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

"O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful" (Quran 03:200). He also says, فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ

"So be patient, [O Muhammad], as were those of determination among the messengers and do not be impatient for them" (Quran 46:35). Similarly, Allah Ta'ala praises His patient servants and says,

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

"And those who persevere in financial crisis, suffering and struggle crisis. Those are the ones who have been true, and it is those who are the righteous" (Quran 02:177). Elsewhere in the Qur'an He expresses His love for the patient, and saying وَاللَّهُ يُحِبُّ الصَّابِرِينَ

"Allah loves the steadfast" (Quran 03:146). From the above verses of the Qur'an, it is clear before us the importance and significance of patience and forbearance in calling to the path of Allah and performing actions according to His revealed Qur'an. There is a good role model for every believer in the Prophet (peace be upon him) and all previous prophets. Especially their patience in the way of Allah and abandoning their physical rest in the work of dawa. On the other hand, every step to deal with difficult situations like not responding to their calls is instructive for us.

Therefore, Allah Ta'ala praised those prophets and gave them the special honor of Ulul Azam. In this way, our Prophet Muhammad (PBUH) set a good example of patience by enduring the indescribable torture of the infidels with the believers in Makkah for ten years. Finally he (PBUH) desired to migrate to Madinah because of the utmost importance of patience and to make the Dawati mission a success and made the Muslims take the oath of patience and forbearance and reiterated the promise of Jannah as a reward for the patient.

In the Hadith Shareef, قَالَ ابْنُ إِسْحَاقَ:

حَدَّثَنِي عَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ: أَنَّ الْقَوْمَ لَمَّا اجْتَمَعُوا لِيُبَيِّعُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعَبَّاسُ بْنُ عَبْدِ الْعَزِيزِ: فَإِنْ كُنْتُمْ تَرَوْنَ أَنَّكُمْ إِذَا نَهَكْتُمْ أَمْوَالَكُمْ مُصِيبَةً، وَأَشْرَافَكُمْ قَتَلًا أَسْلَمْتُمْوه، فَمِنْ الْآنَ، فَهُوَ وَاللَّهِ إِنْ فَعَلْتُمْ خِزْيَ الدُّنْيَا وَالْآخِرَةِ، وَإِنْ كُنْتُمْ تَرَوْنَ أَنَّكُمْ وَأَفُونَ لَهُ بِمَا دَعَوْتُمْوه إِلَيْهِ عَلَى نَهْكَةِ الْأَمْوَالِ، وَقَتْلِ الْأَشْرَافِ، فَخُذُوهُ، فَهُوَ وَاللَّهِ خِزْيُ الدُّنْيَا وَالْآخِرَةِ، قَالُوا: فَإِنَّا نَأْخُذُهُ عَلَى مُصِيبَةِ الْأَمْوَالِ، وَقَتْلِ الْأَشْرَافِ، فَمَا لَنَا بِذَلِكَ يَا رَسُولَ اللَّهِ إِنْ نَحْنُ وَقَيْنَا (بِذَلِكَ)؟ قَالَ: الْجَنَّةُ، قَالُوا: أَيْسَطُ بِذَلِكَ، فَبَسَطَ يَدَهُ فَبَايَعُوهُ.

"The historian Ibn Ishaq (RA) narrates the source of Asim Ibn Umar (RA), the people of the Khazraj tribe gathered to pledge allegiance to the Prophet (PBUH), when Abbas Ibn Ubadah (RA) targeted them. He said, "If you think that you will accept Islam when your wealth is exhausted and your top natives are killed, then now is the time." I swear to Allah! If you do that, then there is disgrace for you in this world and the hereafter. And if you think that you will fulfill your promise to him even if your wealth is lost and your top natives killed, then take that decision. I swear to Allah! That is better for you in the world and the hereafter. They replied, "We will keep that promise even at the risk of losing our resources and the lives of our leading men." They said again, O Messenger of Allah! If we fulfill this promise, what will we get in return? Then the Prophet (peace be upon him)

said, Paradise is for you in return. Finally they said, O Messenger of Allah! Expand your hand! Then he stretched out his hands and they took the oath of allegiance to him” (Hisham, 1990)

From the above discussion, it is clear that Sayyiduna Abbas Ibn Ubadah (R.A.) presented some of the conditions of the Bayat of Patience to the Companion of Prophet (SAW) of Ansar, namely loss of children, wealth and killing of local people in leadership. Keeping this in mind, the Prophet (PBUH) took Bayat from them.

## VI. Conclusion

Finally, in the context of the above discussion, we can say that it is essential to follow the pledge of allegiance that the Holy Prophet (PBUH) took from the Companions in various important matters of Islam, with the intention of being honest and characterful and to protect oneself from all forbidden. Today, the Muslim who is immersed in the sin must try to reform himself by abandoning the sin. The Holy Prophet (PBUH) took Bay'at during the Makkah and Madani life of Prophecy. After that Khulafay Rashidin continued the trend of Bay'at. This Bay'at program was not stopped because there was no state caliph after them; rather, their education and character are rich and experienced in both outward and inward aspects, the Muslim Millat has accepted the oath of allegiance at the hands of the Prophet (PBUH) or the successors of the Prophet, Caliphs, throughout the ages.

For the Muslim Ummah to be enlightened by the light of the Prophet, to be soaked in the Prophet's virtues, to be filled with the teachings and ideals of the Prophet, it must accept Bay'at at the hands of the representative of the Prophet and must achieve proper follow-imitation and proximity to him Undoubtedly.

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