



THE COMMUNITY OF SHEHU UTHMAN DAN FODIO IN AMERICA

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

## Concerning the Bay`at

I say, and success is with Allah, He ta`ala says in His Infallible *Qur`an*:

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعَنَّكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعُهُنَّ وَاسْتَعْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

**“Oh Prophet, when the believing women come to you, they should give the oath of allegiance to you, that they will not associate any partner with Allah, that they will not steal, that they will not commit adultery or fornication, that they will not kill their children, that they will not falsely invent calumny that occurs from between their hands and feet, and that they will not disobey you in what is well known to be right. Then give the oath of allegiance to them, and seek forgiveness for them with Allah, truly Allah is Forgiving Merciful.”**

This verse is the legal foundation of the oath of allegiance (*bay`at*) to be given to women and the prerequisites and conditions that Muslim women must adhere to in order to be under the authority of Islam. This verse is profound because it delineates the foundation for the *bay`at* as given to the women of Islam and it clarifies all the crimes and offenses that a woman can commit to undermine Islam and the community of the Muslims (*jama`at 'l-muslimeen*). It is for this reason that whenever the oath of allegiance was given by women to the Messenger of Allah, may Allah bless him and grant him peace, they would have to recite this verse, as an oath or covenant which was binding upon them. And this same verse will be the prerequisite for good standing of every female member of our *Jama`at*. This simply means, **the women of our Jama`at will remain members in good standing as long as they are in compliance with the above verse, and they will subsequently be considered outside our Jama`at when they violate any of the major prohibitions in the above verse.** It is for this reason we have to clarify the meaning of this legally binding verse (*ayat'l-muhaakima*), based upon what the righteous ancestors have delineated. And success is with Allah, ta`ala.

The obedience given by Muslim women to the *Sultan* or ruler is the same obedience expected from Muslim men. The obligations of obedience to the *Sultan* are well known and accepted. It has been narrated by at-Tabarani on the authority of Abu Bakr that the Messenger of Allah, may Allah bless him and grant him peace said:

السلطان ظل الله في الأرض، فمن أكرمه، أكرمه الله ومن أهانه، أهانه الله

“The *sultan* is the shadow of Allah upon the earth. Whoever honors and respects him, Allah will honor him. Whoever shows contempt towards him, Allah will show contempt towards him.” It has been related by Abu’s-Shaykh on the authority of Abu Bakr that the Messenger of Allah, may Allah bless him and grant him peace said:

السلطان العادل المتواضع ظل الله ورمحه في الأرض، ويرفع له عمل سبعين صديقا

“The just *sultan* who is humble is the shade of Allah and His spear in the earth. Allah raises his actions up equal to seventy champions of Truth.” It has been related by ad-Daylami on the authority of Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace said:

السلطان ظل الله في الأرض فمن نصحه ودعا له اهتدى ومن دعا عليه ولم ينصحه ضل

“The *sultan* is the shadow of Allah in the earth. Whoever gives him sincere council and supplicates for him is guided, but whoever supplicates against him and does not give him sound council is astray.”

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The above-mentioned verse also comprises obedience to the regional *Amirs* and representatives (*nuwwab*) of the *Sultan*. It has been related by at-Tirmidhi on the authority of Saleem ibn `Aamir who said: ‘I heard the Abu Umama say: I heard the Messenger of Allah, may Allah bless him and grant him peace say in the Farewell Pilgrimage while giving the sermon:

اتقوا الله ربكم، وصلوا خمسكم، وصوموا شهركم، وأدوا زكاة أموالكم وأطيعوا ما أمركم، تدخلوا جنة ربكم

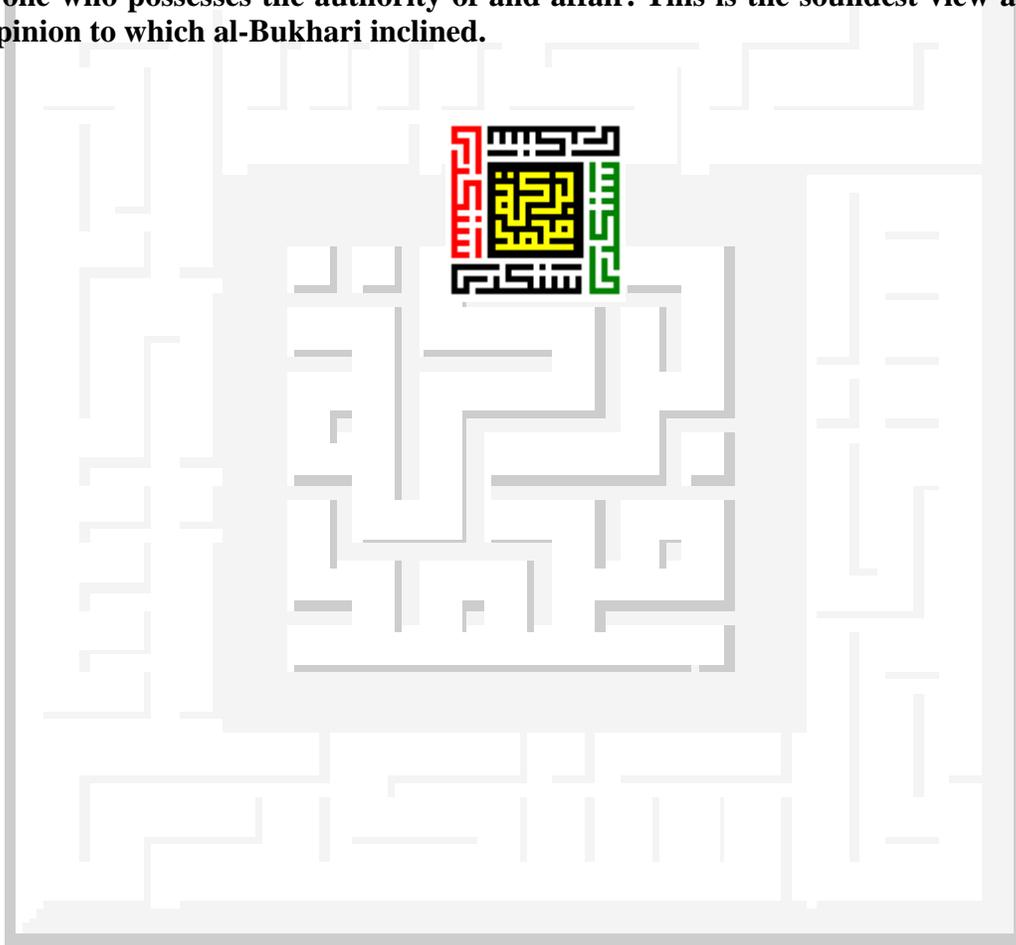
“Fear Allah your Lord, pray your five, fast your month, give the alms from your wealth, and obey those who possess authority over you, and you will enter Paradise of your Lord.” The meanings of his words - and obey those who possess authority over you – is as al-Qari’ said: ‘That is the *Khalifah*, the *sultan* and others from among the governmental authorities (*al-umara*). Or what is intended by this are the scholars or general leadership, that is, every person who possess the authority over any of your affairs, whether he be the *sultan*, and if he be tyrannical or conquering and dominant.

This also includes his regional *Amirs* and representatives (*an-nuwwab*). The exception to this obedience is that there is no obedience to a created being in disobedience to the Creator.” *Shaykh* al-Mubaarakuzi said in his *Tuhfat al-Ahwadhi*: “What is meant by ‘those who possess authority over you’, these are those meant in the words of Allah ta’ala: ‘Obey Allah, obey the Messenger **and those who possess the authority from amongst you.**’ Abu Hurayra narrated that the meaning of this verse: ‘They are the regional *Amirs*.’ It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace said:

ومن أطاع أميري فقد أطاعني ومن عصى أميري فقد عصاني

“Whoever obeys my *Amir* has obeyed me. Whoever disobeys my *Amir* has disobeyed me.” Al-`Aini said: “The scholars have given us eleven interpretations of the term –‘those who possess the authority from amongst you’. The first is that it refers to the regional *Amirs* as was given by Ibn Abbass, Abu Hurayra, Ibn Zayd and as-Sadiy. The second is that it refers specifically to

Abu Bakr and Umar, may Allah be pleased with them. The third is that it refers to all the Companions, as was given by Mujaahid. The fourth is that it refers to the four *Khalifs*, as at-Thalibi related on the authority of Abu Bakr al-Waraaq. The fifth is that it refers to the *muhaajirun* and the *Ansaar*, as was given by `Ata. The sixth is that it refers to the Companions and the Second Generation (*at-taabi`een*). The seventh is that it refers to possessors of intelligence (*arbaab'l-`uquul*) who are responsible for taking care of the political affairs of the people. This was the view of Ibn Kaysaan. The eighth is that it refers to the scholars (*al-`ulama*) and the jurist (*al-fuqaha*) as Jabir ibn Abdullah, al-Hassan and Abu 'l-`Aaliya interpolated it. The ninth is that it refers to the *Amirs* of the military detachment (*as-sariya*). The tenth is that it refers to the people of knowledge and the *Qur'an*, as Mujaahid related it, and this was also the chosen view of *Imam* Malik. **The eleventh is that it refers to generally everyone who possesses the authority of and affair. This is the soundest view and it was the opinion to which al-Bukhari inclined.**



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## The Text of the Pledge of Allegiance (*bay'at*)

*To Sultan Al-Hajj Abu Bakr ibn Muhammad At-Taahiru*

All praise is due to Allah, Lord of all the Worlds. May blessings and peace be upon His trustworthy messenger, our master Muhammad, and upon his family and companions.

**We pledge our allegiance to you** in accordance with the Book of Allah the Almighty, the Most Wise, and the Practice of His Noble Messenger, to hear and obey in that which is both unpleasant and pleasant, and in both difficulty and ease, that which is in accordance with our obedience to Allah.

**We pledge to you** to obey all those to whom you give the responsibility of administration over our affairs and to adhere to and organize ourselves within the Community (*Jama'ah*) of Shaykh Uthman ibn Fodiyo and the Spiritual Path (*Tariqah*) of the Qadiriyya as our methodology (*minhaj*), practice (*amal*), and means of spiritual development (*suluk*).

**We pledge to you** to be serious and diligent in both inviting others (*da'wah*) to Allah with wisdom and excellent exhortation, and in correcting misunderstandings about Islam.

**We pledge to you** to adhere to mutual consultation when making decisions with regard to enjoining and forbidding and to spread the spirit of mutual cooperation (*at-ta'awun*), mutual assistance (*at-ta'aqud*), mutual solidarity (*at-takaful*), and mutual love and respect (*at-tarahum*) in all that is between us and other Muslims.

**We pledge** our allegiance to you and we bear witness to that and Allah is the best of witnesses.

***“Allah does not charge a soul with more than it can bear.”***  
(*Surah al-baqarah: 286*)

***“Verily, those who pledge allegiance to you (O Prophet) pledge their allegiance only to Allah. The hand of Allah is above their hands, so whoever breaks this pledge breaks it at his own peril, and whoever fulfills the pledge that he has made with Allah, Allah will grant him an immense reward.”*** (*Surah al-fath: 10*)

And all praise is due to Allah February 18, 2001 *Stamped with the seal of Sultan Abu Bakr's father, Sultan Muhammad At-Tahiru (Allah Be pleased with him)*

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AMIR MUSTAFA AHMADU BAABA

(National Representative for The Community of Shehu Uthman dan Fodio in America)