



# The Two Allegiances of Aqaba and Their Impact on the Construction of the Solid Muslim Character

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### **Abstract**

Praise be to the Lord of the worlds, and His prayers be upon the best of His creation, Muhammed, and his pure infallible Household.

Today, the Islamic nation is in grave need of redirecting its compass toward the goal that was appointed by the Prophet (peace be upon him and his Household). The goal is to become “the best of nations”. This cannot be realized unless we make a correct reading of the past and the reasons behind the goals the Prophet (peace be upon him and his Household) had appointed in the two allegiances of Aqaba.

It is necessary to study the two allegiances because they are the cornerstones of spreading Islam beyond the borders of Mecca. From an educational standpoint, they were the solid ground upon which the features of the Islamic community were built.

The terms of the first allegiance of Aqaba express sublime moral values and the second one defines a methodology to apply those values on the real ground.

**Keywords: first allegiance of Aqaba, second allegiance of Aqaba, construction of the Islamic character**



## Introduction

Praise be to God, the Lord of the worlds, and His prayers and blessing be upon our Prophet Muhammed and his pure and infallible Household.

The biography of the Prophet (peace be upon him and his Household) shows a safe method of constructing a straight Man. He is the example to be followed, as instructed by God. The Prophet (peace be upon him and his Household) represents everything a Muslim individual needs. The two allegiances of Aqaba are part of his biography, and their importance lies in their contribution to the creation of the Muslim character.

I have chosen this topic because it represents part of the biography of the Prophet (peace be upon him and his Household). It plays a role in reconstructing Man in a society that has just survived the pagan ideology. That ideology may endure in the light of the current systematic thoughts and culture. Society suffers from a separation of religious slogans and a bitter reality in which a Muslim individual lives. Thus, we are in grave need of this experience that succeeded in the reconstruction of Man according to an Islamic moral system that is based on high morals.

In this study, I follow the descriptive historical method that takes the historical events as examples and analyzes them. It also refers back to Quranic verses and Hadiths of the Prophet and Ahlulbait (peace be upon him and his Household) to justify the claims.

I have divided the study into two parts:

-The introduction discusses the importance of the topic and the methodology used in this paper.

-The historical introduction shows the details of the moves of the Prophet (peace be upon him and his Household) in a very difficult phase of the Islamic call, which followed the death of his uncle Abu Talib (peace be upon him).

-The first allegiance of Aqaba: This part discusses the findings of the allegiance and its terms to understand the primary lessons that may benefit us today in the construction of high morals.

-The second allegiance of Aqaba: This part discusses the conditions of the allegiance because it plays a primary role in constructing the human personality.

-The conclusion proposes the main ideas that are discussed throughout the study, noting that the survival of the Islamic nation depends on the morals inspired by the religion.

### Historical Introduction

The death of Abu Talib (peace be upon him) represents a turning point in the life of the Prophet (peace be upon him and his Household) and the call for Islam.

Quraish confronted Islam with all its strength and arrogance. They did not save any effort to stop the call of the Prophet (peace be upon him and his Household). However, the belief of Abu Talib (peace be upon him) in the Prophet was great support for him. Abu Talib stood in the face of Quraish in the first phase of the Islamic call. Once, he told the Prophet (peace be upon him and his Household): "Move on and do what you wish. I swear by God I will never let you down"<sup>1</sup>. His last words to his people were the following: "I ask you to be kind with Muhammed. He is the trustful among Quraish, the most honest among Arabs, and he is the site of all good wills about which I told you... Behold, people of Quraish! He is the son of your father. Be his support and protect his people. By God, you will be guided if you follow him, and you will find happiness if you abide by his instructions. If I could survive from this and my death would delay, I would protect him from any jeopardy and malice plots"<sup>2</sup>. The Prophet (peace be upon him and his Household) was grateful to Abu Talib (peace be upon him). It is narrated from Imam Sadiq that he stated: "When Abu Talib (peace be upon him) died, the Prophet (peace be upon him and his Household) stood at his grave and said: May God reward you best; you have adopted me when I was an orphan and supported me when I grew up"<sup>3</sup>.

The impact of his death is clear on the Prophet (peace be upon him and his Household). He once stated: "Quraish did not harm me until Abu Talib (peace be upon him) died"<sup>4</sup>. In a Hadith narrated from Aisha that the Prophet (peace be upon him and his Household) once said: "Quraish did not approach me until Abu Talib (peace be upon him) died"<sup>5</sup>. The Prophet (peace be upon him and his Household) had no other choice but to find a safe resort to call for Islam. Therefore, he emigrated to Taif.

The Prophet (peace be upon him and his Household) could not tolerate the harms of Quraish anymore. Thus, he started to look for a place to be safe when calling for the message of God. His choice was Taif<sup>6</sup>. It was the best place for the Prophet (peace be upon him and his Household) for several reasons, mainly it was close to Mecca, as it had power factors like Thaqeef, which was a big tribe, with whom, Quraish could not fight. Moreover, the leaders of Quraish had farms in Taif. They had economic interests in that city. Therefore, they could not harm Taif. He moved to the city on Shawal, ten years after his prophethood. He traveled alone on foot<sup>7</sup>. He met the leaders of Thaqeef and "explained the adversaries which befell him from his people... They started mocking him and made two lines of people. When he was leaving, they threw rocks at him from both



sides. His feet started bleeding until he fled them”<sup>8</sup>.

The Prophet (peace be upon him and his Household) did not succeed in Taif. However, despite all the harm and hostility of the people of Taif, he was not disappointed. He sought to break the social isolation that was imposed upon him by Quraish. Ibn Husham (born 218 AH) described the stance of the Prophet (peace be upon him and his Household) after he came back to Mecca: “The Prophet (peace be upon him and his Household) arrived to Mecca. His people were so hostile towards him and his religion but a few wretched who believed in him. The Prophet (peace be upon him and his Household) would announce his call in times of pilgrimage. He would invite them to believe in God and he was informing them that he is God’s Prophet”<sup>9</sup>. Though his attempt with the tribe of Thaqeef did not succeed, he tried again with other Arabian tribes. Therefore, “the Prophet was announcing his call in times of pilgrimage. He was talking to the sheiks of each tribe. He never asked them for anything but to provide him with a safe shelter. He was saying: I do not hate anyone of you. I want you to protect me from those who want to murder me. I want to live to announce the message of my Lord”<sup>10</sup>.

Thus, the primary goal of the Prophet (peace be upon him and his Household) in this stage was to find someone to protect him and support him in his mission. He was visiting the tribe of Arabs and saying: “Behold the people of this tribe: I am the messenger of God to you. He orders you to worship him and not associate anything with Him. Get rid of anything you worship except God. Believe in me and protect me until I clarify what I was sent”<sup>11</sup>. Historical sources mention the names of the tribes that the Prophet met, and no one of them accepted his call<sup>12</sup>. They were under the influence of Quraish. They were telling anyone who came to Mecca: “Do not believe the one who is out of our order and the one who claims to be a prophet”<sup>13</sup>.

### Islam in Yathrib

The Prophet (peace be upon him and his Household) saw in a vision that victory is close. He said: “I saw in a vision that I emigrate from Mecca to a land with palm trees. I think it is Yamama or Hajaf. But I found out that it is the city of Yathrib”<sup>14</sup>.

The move of the Prophet (peace be upon him and his Household) towards Yathrib was in two steps. They resulted in the two allegiances of Awaba that paved the path to the emigration of the Muslims, and then the Prophet (peace be upon him and his Household).

The first step: the Prophet (peace be upon him and his Household) thought that mere invitation of the tribes was not enough. He also intended the great figures who attended Mecca. He only asked them to provide him with shelter and protection<sup>15</sup>. Once, he met Suwaid bin Al-Samit and offered Islam to him. They had a long conversation until Suwaid went back to his people in

Yathrib. After a while, the tribe of Khazraj killed him. It is not certain that he became Muslim or invited anyone to Islam. However, some men from his tribe said: “He was killed as a Muslim. His murder was before the battle of Beath”<sup>16</sup>.

The second step: is represented in the arrival of a group of people from Yathrib. They are “Abu Al-Haisar, Anas bin Rafi, Mecca, and some young men from the tribe of Abdul Ashal including Elias bin Maath. They were seeking allegiance with Quraish to fight against Khazraj”<sup>17</sup>. The Prophet sought to meet them. He revealed his message to them<sup>18</sup>. Yet, they were busy preparing the terms and conditions of the allegiance with Quraish. Afterward, they went back to Medina. Later, they converted to Islam.

The third step: is an important stance in the relationship between the Muslims of Mecca and Yathrib. The divine order was clear. God told the Prophet (peace be upon him and his Household): “Get out of Mecca for your supported has died”<sup>19</sup>. As for Yathrib, Beath ended. The consequences of the battle were irredeemable. They needed someone to unite them and put an end to the hostility that endured for over one hundred and twenty years. They recognized that this cannot be achieved unless someone from outside Yathrib intervened. Therefore, the battle of Beath was a divine gift to the Prophet, as Aisha said: “The battle of Beath was a gift of God to the Prophet. He went to Medina. They were disunited; their leaders were killed. They were on the outskirts to welcome the Prophet (peace be upon him and his Household). He was the reason that they converted into Islam”<sup>20</sup>. He put an end to a hostility that endured for a long time. The time of peace under the label of Islam began. Ibn Ishaq describes this phase as the following: “God wanted to make his religious victorious, dignify his Prophet (peace be upon him and his Household), and realize His promise”<sup>21</sup>. Then, “he met a group of Khazraj in Aqaba, for whom God wanted goodness”<sup>22</sup>. He met them and “invited them to believe in God. He recited the Quran to them”. They remembered something they heard from the Jews. They told each other: “By God, you know that he is the prophet that was promised by the Jews. Be careful not to lose this opportunity and let them get ahead of you”. He also mentions that after the Jews recognized the Prophet, they were telling the Arabs of Yathrib: “A prophet has been sent and he has overcome his time. We will find him and kill you all as the people of Ad and Iram”. Those men made sure that the one who is talking to them is the chosen prophet. Then they believed him and became Muslims. They replied: “You know what is happening between Aws and Khazraj”; hostility and bloodshed. We truly believe in what God granted you. We give honest consultation to you. In the name of God, you stay here so we get back to our people and tell them about you. We will invite them to God and his Messenger. We hope that God reconciles them. Today, we are enemies and hateful with



each other. If you come to us and fail to reconcile us, you will never find any followers from us. We appoint the next pilgrimage as our meeting time. The Prophet (peace be upon him and his Household) accepted the offer”<sup>23</sup>. They left the Prophet (peace be upon him and his Household) and they were believers in the message of Islam. “When they went back to their people, they invited them to Islam publicly and in secret. They told them about the Prophet (peace be upon him and his Household) and his message, the Quran. There were only a few houses of the Ansar who refused to believe in him”<sup>24</sup>.

Thus, Islam succeeded to break the siege of Mecca. It spread in Yathrib. It became the safe refuge that the Prophet (peace be upon him and his Household) for which he was looking. Despite all the harm to Mecca, he did not leave it precipitately. First, he wanted to make sure that the spreading factors of Islam were fully prepared. The two allegiances of Aqaba were the cornerstones of the giant project.

### **Definition of Allegiance**

Semantically, it is “the deal over a purchase, over loyalty”<sup>25</sup>. Pragmatically, it is “the deal over Islam, Imamate, leadership, and anything over which both parties agree”<sup>26</sup>. Thus, allegiance is obedience, support, loyalty, submission, and abidance to what has been agreed by both parties.

### **Allegiance in the Quran and Prophetic Traditions**

The Quran mentions the concept of allegiance in four verses in three chapters of Tawba<sup>27</sup>, Fath<sup>28</sup>, and Mumtahana<sup>29</sup>. They legitimize the concept of allegiance. As for the prophetic traditions, there are many more Hadiths that discuss the meaning of allegiance and its legitimacy. By allegiance, the Prophet (peace be upon him and his Household) took the oath from those who invited him to emigrate to their city. He asked them to give him an oath over clearly defined terms and conditions. The insistence of the Prophet (peace be upon him and his Household) to take two allegiances from the people of Yathrib shows the legitimacy and necessity of this concept. Otherwise, he would not ask them for any allegiance, and he would accept their mere conversion into Islam<sup>30</sup>.

The Prophet (peace be upon him and his Household) was sure that Yathrib is the best land to which he may emigrate and that the spread of Islam is guaranteed there. As clarified earlier, all the houses of the Ansar believed in the message of the Prophet (peace be upon him and his Household)<sup>31</sup>. Therefore, he planned to make Yathrib the land in which only God is worshipped. The terms of the allegiance of Aqaba realized the Prophet’s wish. He sought to found a state upon Islamic instruction. After Mecca refused to host him, he was obliged to take the second allegiance of Aqaba.

### The First Allegiance of Aqaba

The primary source that mentions the details of the first allegiance of Aqaba is the narration of Ebada bin Al-Samit<sup>32</sup>. He was an eye witness who participated in the allegiance. Ibn Ishaq mentioned this narration: "Ebada bin Al-Samit said: I was among those who attended the first allegiance of Aqaba. We were twelve men. We gave the oath on our behalf and behalf of our women – before the war was imposed upon us: that we do not associate any god with Allah, never steal, never commit adultery, never kill our children, never spread false accusations, and never disobey him. If we abide by these terms, he promised us Heaven. Otherwise, God will be the judge: He may forgive us or punish us"<sup>33</sup>.

-Place: the allegiance was taken in Aqaba. There is another one that was taken one year later.

-Time: time of Pilgrimage twelve years after the prophethood. He had an appointment with a group of Khazrajis from the previous year.

-The convoy of Yathrib: they were twelve men; ten from Khazraj and two from Aws. This shows the success of Islam in filling the gap between the two tribes of Aws and Khazraj. There is an orientalist, named Watt who admitted this idea: "The prophethood of Muhammed, in addition to its political perspectives, gave hope to the people of Medina for an everlasting peace between them"<sup>34</sup>.

As for the terms of the allegiance that was appointed by the Prophet (peace be upon him and his Household), we will discuss them in detail, because they changed the society of Yathrib. It became the starting point, from which new phases in the history of Islam began. Those terms were the following:

1-Do not associate any god with Allah, 2- do not steal, 3- do not commit adultery, 4- do not kill your children, 5- do not spread slanderous speech, 6- do not disobey the Prophet. If people commit to these terms, the Prophet promised them to enter Heaven. Otherwise, God will be the judge: He may forgive or punish.

Making an investigative perusal of the terms, we find that they are categorized into two parts: First, they are theological. They are the first and sixth terms.

Second, they are social. They are the second, third, fourth, and fifth terms.

The Prophet (peace be upon him and his Household) was keen to assign these terms because they are comprehensive: they include both religious and moral aspects. He wanted to show the fundamental link between these two fields, as confirmed by the Quran in many verses<sup>35</sup>. The Prophet (peace be upon him and his Household) also referred to the interrelationship of these





two fields in many Hadiths, as in the following: “The most complete faith is that which is of the best morals”<sup>36</sup>. This shows the depth of the relationship between faith and morality. Thus, one may say that “faith cannot be complete without strong moral and social structures that organize the life of people. On the other hand, the morals of people cannot be complete, and we cannot have a socially healthy society without a true faith that guides people towards virtues”<sup>37</sup>. In other words, the relationship between religion and morality is complementary. They cannot be complete without the presence of the other.

### First – The Theological Side:

The theological side of the first allegiance of Aqaba is founded on two primary cornerstones:

#### **Monotheism: “Do not associate any god with Allah”**

Monotheism is a fundamental goal in divine messages. There is no prophet sent by God without calling to monotheism: (For We assuredly sent amongst every People a messenger, (with the Command), “Serve Allah, and eschew Evil”)<sup>38</sup>. Monotheism was the first message of the prophets<sup>39</sup>. The primary goal of Islam is (Say: “O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that (so) ye may be guided”)<sup>40</sup>. This verse is a divine command to our Prophet to speak to all people, regardless of their race, to believe in God<sup>41</sup>. Thus, the first step of the Prophet was inviting people to monotheism. He was telling the Arabs: “I am the messenger of God to you. He orders you to worship Him and do not associate anything with Him, and to get rid of any other god, and to believe me and believe in me...”<sup>42</sup>. The call for monotheism is a call for the purity of intellectuality and directing the mind toward the One God, Who is Allah. “This standpoint solves any disharmony, mental instability, and psychological conflict that may result from living in a society which is built upon polytheism”<sup>43</sup>. The Quran clarifies the condition of some of the societies that believed in polytheism: (They said, “We worship idols and remain to them devoted.” He said, “Do they hear you when you supplicate? Or do they benefit you, or do they harm?” They said, “But we found our fathers doing thus”)<sup>44</sup>.

The idea of monotheism has such a great impact on the construction of the human personality and his life. Monotheism makes human life clean from any stain that results from polytheism. The Prophet (peace be upon him and his Household) appointed monotheism the foundation of the Islamic state: “Behold people; say: “There is no God but Allah, and you shall be victorious. Thus, you may lead the Arabs, and the foreigners shall submit to you”<sup>45</sup>. After choosing Yathrib as his permanent residence, the Prophet (peace be upon him and his Household) chose monotheism as the first term of the allegiance.

### **Obedience:**

Semantically, obedience means “following and accepting the instructions. It comes from an order”<sup>46</sup>. Pragmatically, “it means doing what has been ordered and avoiding what has been prevented”<sup>47</sup>. Obedience must be in good things. Otherwise, the obedient will be a sinner<sup>48</sup>. Obedience is a necessary aspect that maintains the safety of the community. Otherwise, the disobedience of the Prophet will lead society to perversity. This is clarified in the Quran: (It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error)<sup>49</sup>. This verse is a general order and nobody is allowed to disobey the order of God.

### **Second – The Moral Side:**

Al-Mawardi (450 AH) defines morality as “the hidden instincts that are revealed by choice and overcome by force”<sup>50</sup>. The relationship between morality and religion is strong, as clarified in the Quran. It showed the moral side of the allegiance to fix the moral system by removing vices from it, like the ones that dominated the Yathrib society, including stealing, adultery, killing one’s sons, and slanders.

#### **1-Stealing:**

Semantically, stealing is taking something invisibly. This word and its derivations have been mentioned many times in the Quran. It is presented as a vice when Joseph accused his brothers of stealing<sup>51</sup>. It is another term when the Prophet (peace be upon him and his Household) asked the women to give him an oath the day he entered Mecca<sup>52</sup>: “Not to steal”<sup>53</sup>. It is also an act of Satan<sup>54</sup>. The Quran also mentions its punishment<sup>55</sup>.

Stealing is not only a material crime: it is a psychological crime because it damages society and spreads fear among people. They lose a sense of security. This feeling may endure, as we see in the society of Yathrib: though it has been a long time since the arrival of Islam, the people of this city still have fears of thieves, as mentioned in the Quran: (And when a faction of them said, “O people of Yathrib, there is no stability for you [here], so return [home].” And a party of them asked permission from the Prophet, saying, “Indeed, our houses are unprotected, ” while they were not exposed. They did not intend except to flee)<sup>56</sup>. They claimed that “There is no man in our houses. We are afraid of thieves”<sup>57</sup>. Thus, it is a social illness that jeopardizes the security of society. Therefore, one of the conditions of entering Islam that was proposed by the Prophet (peace be upon him and his Household) was avoiding stealing. Among those who were well-known for



stealing was Toma bin Bashir bin ObaiREQ. He was not reformed even after he converted to Islam. He died when a house collapsed over him while he was stealing it. Some interpreters believe that verse 105 of the chapter of Nisa was revealed for this specific situation<sup>58</sup>.

## 2-Adultery:

Adultery is “the sexual intercourse of a man with a woman with whom he has no legal bond for the sake of pleasure. It is called Sifah in Arabic because it is like spilled water without any sanctity. Adultery is one of the ancient phenomena that accompanied human existence. The look at adultery differs according to the moral variations of people that come from their cultures and traditions. Some of them consider it a normal act, others a forgiven sin and others consider it as an unforgivable sin”<sup>59</sup>. God forbids this act in the Quran: (Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils))<sup>60</sup>. The verse does not say “do not do adultery”. It insists that we do not get close to it. This style of forbidding shows that there are findings for this act, which must be prevented<sup>61</sup>. The Prophet (peace be upon him and his Household) showed those findings: “Everyone is open to adultery: the adultery of the eyes is gazing, the adultery of hands is wronging others, the adultery of feet is walking, and the adultery of the mouth is kissing. The heart wishes and desires: they both are realized or oppressed by the private parts”<sup>62</sup>. These senses feel the beauty of the body of the opposite sex. They feel the taste of adultery. Thus, they urge one to commit this act. If an individual submits to his desires and his private parts, he would commit adultery. Sometimes, he may commit adultery with his senses. One should protect his senses from such slips.

We may understand from the stance of some Arabian tribes toward the call for Islam that this phenomenon was widespread in Arabian society before Islam. It was not an individual thing. We read in history books that when the convoy of the tribe of Thaqeef met the Prophet in the year of Convoys, they asked him to allow them to commit adultery. They said: “Do not you see adultery? It is strange you forbid it”. He replied: “It is forbidden for you”<sup>63</sup>. The tribe of Hatheel asked the Prophet (peace be upon him and his Household) to allow them to commit adultery<sup>64</sup>, as is the case of Tufail bin Amr Al-Dawsi when that man told the Prophet (peace be upon him and his Household): “I am the son of Abdul Bar”. The Prophet (peace be upon him and his Household) said: “My God, guide Daws to the right path”<sup>65</sup>. Thus, chaotic sexual intercourses were widespread in Arabian society, as is the case in any other society. This shows the types of marriages in the pre-Islamic era. Marriage was an instinctual behavior that submitted to their needs. It was not an organized act. It had different forms: It was dark and corrupt. It was not reliable to be the

foundation of familiar construction and bonds. The Arabs of the pre-Islamic era had different types of marriages. You may read this part in detail in specialized books<sup>66</sup>.

We understand from this variety of marriages that adultery overshadowed the major part of the relationship between males and females. The danger is that “whatever community is overshadowed by adultery, God would afflict them with adversaries”. The Prophet (peace be upon him and his Household) understood the danger of this act. Thus, he wanted to organize this relationship in the allegiance of Aqaba. He wanted to purify that community that was determined to be the constructor of a civilization that is built upon Islam, monotheism, and high morals. Therefore, the term (do not commit adultery) was the third one in the first allegiance of Aqaba.

### 3-Do not kill your children

This term of allegiance fixes a social problem. It is also encountered in the Quran, the part that was revealed in Mecca<sup>67</sup>. It was also mentioned in further detail in the part that was revealed in Medina<sup>68</sup>.

Semantically, the word children mean “any male or female or twins that one begets”<sup>69</sup>.

Another pre-Islamic social practice was that the Arabian tribes<sup>70</sup> used to bury their girls alive<sup>71</sup>.

There are no clear reasons why they would kill their children. It is also not obvious why they would bury their daughters alive. However, depending on the narrations, we may categorize the reasons why they killed their children into the following:

First: theological Reasons:

The pagan Arabs used to associate other gods with Allah: (And the polytheists assign to Allah from that which He created of crops and livestock a share and say, “This is for Allah, ” by their claim, “ and this is for our partners [associated with Him])<sup>72</sup>. The word ‘partners’ in this verse means “those who used to serve the idols. It is believed that they are the seducers. Others think that they are the devils”<sup>73</sup>. They are who push people to kill their children, as stated in the Quran: “And likewise, to many of the polytheists, their partners have made [to seem] pleasing the killing of their children to bring about their destruction and to cover them with confusion in their religion. And if Allah had willed, they would not have done so. So leave them and that which they invent)<sup>74</sup>. We do not find any clue that the Arabs presented humans as scapegoats to their idols or gods as we find it in other communities, as discussed by Jawad Ali about the people of Douma<sup>75</sup>.

The incident of the vow of Abdul Motalib is a piece of evidence that the Arabs never practiced such rituals. Quraish refused it and told him: “If you do it, this will become a tradition”<sup>76</sup>.



### Second: Economic Reasons:

They were afraid of poverty. This is also mentioned in the Quran: (And do not kill your children for fear of poverty. We provide for them and you)<sup>77</sup>. The complete verse is the following: (And do not kill your children for fear of poverty. We provide for them and you. Indeed, their killing is ever a great sin)<sup>78</sup>. They believed that poverty would lead their daughters to commit adultery. Ishaq bin Khalaf<sup>79</sup> justifies the murder of his daughter<sup>80</sup>.

We should note that the tribes that have been mentioned here did not suffer from poverty or fear the enemies. They were in a safe sanctuary: (Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear)<sup>81</sup>. Despite that, “there was a mountain in Mecca called Abu Dulama<sup>82</sup> in which Quraishis were burying their daughters alive”<sup>83</sup>. Many references mention some people were wealthy enough to survive, yet they buried their daughters. Imam Ali (peace be upon him) clarified this Arabian stance. He explained that some killed their children out of the fear of poverty, yet they could provide for their dogs: “Some of you could feed their dogs while killing their children”<sup>84</sup>.

The Quran was obvious in its prohibition. It clarified that sustenance is at the Hand of God. Thus, do not kill your children out of the fear of poverty, because God is capable of feeding you all.

### Third: Social Reasons:

Social reasons were the main reasons the Arabs killed their children, especially their daughters, in the pre-Islamic era. They could not stand the birth of a daughter, as explained in the Quran: (When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief!)<sup>85</sup>. Shame dominated them to the extent that they could not confront people. They had to get rid of that shame. God states: (He hides from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide)<sup>86</sup>. It is narrated in history books that “when a woman wanted to give birth, she dug a hole. If the newborn is a girl, she would drop her directly to the hole and bury it, and if it was a boy, she kept him”<sup>87</sup>. They did not have one specific age for burying their daughters<sup>88</sup>. They would bury their daughters even if they had a certain deformity, or even unusual traits, like having blue eyes, being black, or having parish or rachitis<sup>89</sup>.

Therefore, the main reason behind killing one’s children was the fear of poverty, as pinpointed by the Quran and narrations. As for females, the reasons were more specific: the fear of being taken into slavery, and committing adultery as the result of sexual corruption of the community.

#### 4-Do not Spread Slandorous Speech

Slander is “defaming someone according to a true sin or not”<sup>90</sup>.

Slander is a dangerous concept that jeopardizes social safety. It is narrated from the Prophet (peace be upon him and his Household) that he stated: “Shall I tell you about the worst of you? We said: Yes our beloved Prophet. He replied: The worst of you is the bold slanderer, obscenity doer...”<sup>91</sup>. He is the one who spreads slanders about others. In other words, “he accuses others falsely and lies about them”<sup>92</sup>.

Unjust speech has been mentioned many times in the Quran. There are different exegeses of this concept, depending on the context:

First, injustice: The Lord God states: (But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?)<sup>93</sup>. This verse refers to injustice, oppression, and transgression over the dowry of the wife<sup>94</sup>.

Second, slander and defamation: (But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin)<sup>95</sup>. It refers to defaming your brother falsely<sup>96</sup>, or false accusation, as clarified in the Quran: (That they rejected Faith; that they uttered against Mary a grave false charge)<sup>97</sup>. They accused Mary of adultery falsely<sup>98</sup>. It is also stated in the Quran: (And why, when you heard it, did you not say, “It is not for us to speak of this. Exalted are You, [O Allah ]; this is a great slander”?)<sup>99</sup>. It is an attempt to accuse the wives of the Prophet (peace be upon him and his Household) falsely<sup>100</sup>. The danger of such defamation is that it normalizes this sin among people. Imam Sadiq (peace be upon him) stated: “Whoever defames a male or female believer falsely, God shall resurrect him in a clay of madness until he finds a path of his accusation”. The Imam explained the meaning of the clay of madness: “It is purulence”<sup>101</sup>.

Third, lies about adultery: (nor will they commit unlawful sexual intercourse)<sup>102</sup>. Al-Tabari says (died 310 AH): “They do not relate unlawful sons to their husbands”<sup>103</sup>. Al-Qurtobi says: “This verse refers to the sensitivity of gossip and private parts. It is also interpreted as kissing and adultery. It may be understood as the embryo and the newborn”<sup>104</sup>. It is interpreted as “those who related unlawful newborns to their husbands”<sup>105</sup>. Ibn Abas narrates that “it always happens that a woman adopted a boy and she would tell her husband that he is his son. It is defamation”<sup>106</sup>. The Prophet (peace be upon him and his Household) diagnosed this problem in the pagan society and warned people from it falling into it: “Any woman who relates a child to any family, she breaks any



link with God. He will not allow her into His Heaven. And any man who denies his child, while he looks at him/her, God shall neglect him and defame him publicly in front of all creation”<sup>107</sup>.

Thus, slander and defamation is an immoral act that aims at breaking social relationships. It leads to the disintegration of society. It also deforms the integrity of the offspring, which is highly emphasized by Islam.

The terms of the first allegiance of Aqaba show the understanding of the Prophet (peace be upon him and his Household) of the divine instructions and the way they seek to reform the society. They are inspired by the Quran and the high morals of the Prophet (peace be upon him and his Household).

### **The Second Allegiance of Aqaba**

The results of the first allegiance began to fruit. “Almost all the households of Yathrib converted to Islam”<sup>108</sup>. When the Ansar recognized that the Prophet (peace be upon him and his Household) was looking for a resort, they supported him, as reported by Jabir bin Abdullah: “The Prophet (peace be upon him and his Household) spoke to the pilgrims for ten years in Magna, Ukad, and Mina. He was asking them: Who provides me with protection so I can convey the message of my Lord. I will guarantee Heaven for him. He found no reply”<sup>109</sup>. One of the shreds of evidence of the effectiveness of the first allegiance of Aqaba was that those who embraced Islam in Yathrib were serious about saving the Prophet (peace be upon him and his Household) from his situations. “When it was the time of pilgrimage, the companions of the Prophet (peace be upon him and his Household) agreed to go to pilgrimage and accompany the Prophet (peace be upon him and his Household). On that day, Islam overshadowed the community of Yathrib”<sup>110</sup>. Those meetings resulted in choosing a group of elites who planned for the support of the Prophet. One of them said: “God chose seventy men from us. We said: for how long should we leave the Prophet (peace be upon him and his Household) alone, being cast away to the mountains of Mecca, alone and afraid?”<sup>111</sup>

We understand that the idea of the second allegiance of Yathrib was prepared by the Ansar in Yathrib. They made a deal to save the Prophet from his situation. They wanted to provide a safe shelter for him. Masab bin Omair played a great role in this regard.

During the time of pilgrimage, the caravan of Yathrib arrived in Mecca. It included the elite groups of Muslims. “They were seventy men or more. They were the delegation of Aws and Khazraj who were five hundred men”<sup>112</sup>.

“They agreed to meet the Prophet (peace be upon him and his Household) in Aqaba in the middle of the Tashreeq days”<sup>113</sup> in Mena. The right hemisphere is downwards, below Aqaba<sup>114</sup>.

Another narration claims that “the meeting was in the house of Abdul Mutalib in Aqaba”<sup>115</sup>. In Thil Hija of the year 13 after Prophethood, in the second third of the middle of the days of Tashreeq<sup>116</sup>, the first night of Exodus<sup>117</sup>.

Because of the importance of the appointment, the Prophet (peace be upon him and his Household) was eager to make it highly classified. Their choice of place and time was precise. They were keen not to awaken any asleep person, not to wait for anyone, sneak one by one, move in camouflage as the movement of a cat<sup>118</sup>.

There are differences between narrations on who accompanied the meeting with the Prophet (peace be upon him and his Household). One claims that: “He came with his uncle Aban bin Abdul Mutalib (peace be upon him) and nobody else was with them”<sup>119</sup>. Another narration claims that his uncle Abas, Abu Bakr, and Imam Ali (peace be upon him) were with him<sup>120</sup>. Another narration announces that his uncles Abas, Hamza, and Ali bin Abi Talib (peace be upon them) were with him<sup>121</sup>.

The narrations that mention the details of the second allegiance of Aqaba show that there are mutual perspectives between the Prophet (peace be upon him and his Household) and the Muslims of Yathrib, though they did not have any direct connection with each other. The Muslims of Yathrib recognized the critical situation of the Prophet (peace be upon him and his Household) in Mecca. It was intolerable because of the wrongs done by the pagans of Quraish. It is clear in their speech: “Until when we leave the Prophet (peace be upon him and his Household) be cast away to the mountains of Mecca, while he is alone and afraid?”<sup>122</sup>. As for the Prophet (peace be upon him and his Household), he was sure that the first allegiance of Aqaba was successful. It shows its fruitfulness in the speech of the attendants when they told the Prophet (peace be upon him and his Household): “Put any term that contents you and your Lord”<sup>123</sup>. They gave him the green light to ask for anything. This encouraged him to put an end to his sufferings in Mecca, though he loved that city deeply: “What a favorable and lovely home to me you are”<sup>124</sup>. He also says: “By God, you are the best land of God and the loveliest land of God to me”<sup>125</sup>. Thus, he raised his expectations in his meeting with the Muslims of Yathrib, who were “seventy men and two women”<sup>126</sup>, or “seventy-three men and two women”<sup>127</sup>. He told them: “I ask you for God that you do not relate anything with Him, and ask you for me that you protect me as you protect yourselves and your possessions”<sup>128</sup>. They asked him about the reward if they keep the oath. He replied: “The Heaven”<sup>129</sup>. The Quran documented this important incident, in addition to all books of biography. The Quran states<sup>130</sup>: (Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in 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)<sup>131</sup>. This verse confirms that they are the winners of this deal.

There is no doubt that this mutual understanding between the Prophet (peace be upon him and his Household) and the Muslims of Yathrib is the result of the first allegiance of Aqaba. Its terms and conditions corrected their moral system. The delegate of the Prophet (peace be upon him and his Household) to Yathrib, Musab bin Omair (may God enlighten his heart), also played a great role in this deal. He raised the level of belief in the hearts of the Muslims of Yathrib. This is clear in the saying of Al-Bara bin Maroor when he told the Prophet (peace be upon him and his Household): "Yes. By the One who assigned you as the Prophet, we will protect you by all means. Take the oath from us. We all people of battles. We have been inheriting this from our forefathers". This announcement shows the depth of belief in their hearts. The Prophet (peace be upon him and his Household) wanted to confirm their stance. He stated: "You are not a true believer until I am more cherished to your hearts than your children, parents, and all people"<sup>132</sup>. They all agreed and said: "By God, we will never drop this oath"<sup>133</sup>.

Mosab clarified the stance of Yathrib at welcoming the Prophet (peace be upon him and his Household) whenever he decides to leave Mecca.

The Prophet (peace be upon him and his Household) was convinced that things are moving on the right trail, as God planned. The delegation narrates: "We gave him the oath, and he traded it with Heaven"<sup>134</sup>. The Prophet (peace be upon him and his Household) was keen to make the allegiance comprehensive on behalf of anyone who converted or will convert into Islam in Yathrib. He chose twelve representatives on behalf of the tribes of Yathrib to give him the oath.

The choice of the twelve representatives was not left to the Muslims themselves, as some books claim<sup>135</sup>. It was the choice of divine revelation, as stated by the Prophet (peace be upon him and his Household). He told the delegation of Aws and Khazraj in Aqaba: "Do not get angry at what I do, because I follow instructions. Gabriel was by his side, choosing one by one"<sup>136</sup>. We should be keen that haphazard reading of such incident lead to historical deformation. The Prophet's choice of those representatives was also approved by the Quran<sup>137</sup>.

Other narrations refer to other terms and conditions. In a narration from Jabir bin Abdullah Al-Ansari, he refers to the details of the second allegiance of Aqaba. They told the Prophet (peace be upon him and his Household): "On what we shall give you the oath? He said: You swear allegiance on total submission in all situations, on expenditure at all costs, on the promotion of virtue and prevention of vice, to say the word of God at all costs, to support me when I come to Yath-

rib, and to protect me as you protect yourselves, wives, and children. In return, I guarantee you Heaven”<sup>138</sup>. The narration of Ebada bin Al-Samit mentions the same terms<sup>139</sup>. Other narrations mention other terms as well<sup>140</sup>.

The terms of the allegiance: The Prophet (peace be upon him and his Household) was keen to assign the second allegiance of Aqaba as a preparatory incident for Yathrib to be the nucleus of the Islamic nation. The allegiance was taken upon the following terms:

First: total submission:

This total submission was also part of the terms of the first allegiance of Aqaba. He was also that they can bear such terms. They could be enthusiastic in their oath, but cannot keep it. Ibn Omar narrates: “When we gave an oath to the Prophet (peace be upon him and his Household) to have a total submission, he would reply: only the things that you can bear”<sup>141</sup>. In other words: “Say only what I can bear. This shows the sympathy of the Prophet (peace be upon him and his Household) with his people. He wanted to make them keep those terms and conditions which are possible for them”<sup>142</sup>. This is also obvious in the Quran: (Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful)<sup>143</sup>. Islam never asks someone beyond his capability: (And We charge no soul except [with that within] its capacity, and with Us is a record which speaks with truth, and they will not be wronged)<sup>144</sup>. The Prophet insisted on devotion in both allegiances because he wanted to teach them to abide by the instructions of their leaders without any form of laziness. After all, laziness is “neglecting what must not be neglected. On the opposite front is activity”<sup>145</sup>. Devotion is required is belief. Submission here is linked to obedience to God. The Prophet (peace be upon him and his Household) states: “Devotion is a duty of the Muslim in all conditions unless he is not ordered to do a sin. If he is ordered to do a sin, he should not obey”<sup>146</sup>.

Second: Expenditure at all costs:

All the researchers agree that this part means the costs of holy battles. The Lord God states: (And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good)<sup>147</sup>. Spending in all situations includes the following conditions: (Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief)<sup>148</sup>. Spending at moments of relief means when someone is wealthy, whereas spending in moments of difficulty, means spending what God has granted him<sup>149</sup>. In this term, the Prophet (peace be upon him and his Household) is preparing the Ansar to comprehend the idea



of spending in the path of God and providing for the Muhajireen who will emigrate to Yathrib. It also includes the expenditures for holy battles. "Expenditure in the path of God means spending for the ammunition which happened after the emigration of the Prophet to Medina"<sup>150</sup>.

Third: the promotion of virtue and prevention of vice:

This term emphasizes the importance of constructing the community according to Islamic values. It is considered a fundamental term upon which a straight community is founded. It also encourages Muslims to spread divine values. The Quran clarifies the reasons why the ancient civilizations perished, as the result of neglecting their duty of promoting virtue and preventing vice: (So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth - except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals)<sup>151</sup>. They perished because "they did not abide by the duty of promoting virtue and preventing vice"<sup>152</sup>. Therefore, founding a civilization and a state depends on spreading those values which were proposed by Islam. This cannot be realized without the promotion of virtue and prevention of vice. "People remain in serenity as long as they promote virtue and prevent vice and collaborate on doing good"<sup>153</sup>. Therefore, the Quran describes the Islamic nation as 'the best: "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in God"<sup>154</sup>. Because of the importance of this act, the Prophet (peace be upon him and his Household) was keen to make it part of the terms of the second allegiance of Aqaba. The promotion of virtue and prevention of vice is one of the most difficult missions by which any Muslim is assigned. Abu Thar Al-Ghefari says: "I kept promoting virtue and preventing vice until the Truth left no friend to me"<sup>155</sup>.

What is happening to us today probably is because we left this duty: "O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allah is your return altogether; then He will inform you of what you used to do)<sup>156</sup>. We changed the place of things which resulted in disorder. The Prophet (peace be upon him and his Household) warned us of the consequences: "You should promote virtue and prevent vice; otherwise, God shall let the worst of you dominate you, so they torment you. Then, you will pray to God to help you, but you shall find to reply"<sup>157</sup>.

Fourth: Saying the Word of God at All Costs:

This term is a difficult one because it puts the individuals in confrontation at all times and places. The book of Nawawi narrates that some Muslims said: "We promote virtue and prevent vice

in all times and places, in the presence of old people and children. We would never compromise or fear anyone. We would not care about the opinion of others”.

Those who are afraid of people are liars who change fronts all the time. God warns the Prophet from such people: (Then do not obey the deniers. They wish that you would soften [in your position], so they would soften [toward you])<sup>158</sup>. The Prophet (peace be upon him and his Household) was keen to make the Muslims clear and never change fronts. Abu Thar Al-Ghefari narrates: “The Prophet advised me not to fear anyone in the path of God”. Imam Ali (peace be upon him) considered this stance one of the cornerstones of Islam. He told Muhammed bin Abi Bakr: “I inform you of seven features which are the pillars of Islam: ... and never fear anyone in the path of God”<sup>159</sup>.

In the second allegiance of Aqaba, the Prophet (peace be upon him and his Household) sealed the terms with this one, because he wanted to educate the Muslims to abide by this principle. It builds the destiny of the nation. This stance is clear in the decision of Saad bin Maath regarding Bani Quraida when he did not fear anyone in the path of God: “Blessed be Saad, for he did not fear anyone in the path of God”<sup>160</sup>.

Both allegiances sought to reform the life of Man. The people of Yathrib succeeded to keep both allegiances. One of the most obvious pieces of evidence of their success is that they chose “the Heaven” as a reward for keeping their allegiances. In the first, he told them: “If you keep it, I guarantee you the Heaven”<sup>161</sup> and in the second one: “the Heaven”<sup>162</sup>.



## Conclusion

As discussed earlier, the two allegiances of Aqaba were the two factors that led to the rise of the Islamic state from among the ashes of a society buried in a set of destroying customs and traditions. In the first allegiance, the focus of the Prophet (peace be upon him and his Household) was directed toward constructing the individual, which represented the nucleus of the society. It was the allegiance of the internal construction of Yathrib: it was built upon (high morals) and united the hostile society under one monotheistic moral system.

In the second allegiance of Aqaba, the Prophet (peace be upon him and his Household) moved to prepare Yathrib to be a (good) society. It was the nucleus of a universal state that overwhelmed the entire world. The ultimate goal of this state was the construction of Man and homeland.

### Recommendations:

Today, we are living in a world that is similar to the society of Yathrib. The Jews intruded in the internal affairs of that society. Today, the moral system is deteriorating fast. To fix all these problems, we are not left with any option but to go back to the instructions of the Prophet (peace be upon him and his Household) and practice them, mainly (abiding by the Book of God and his Household). As the pagan Arabs were reformed by abiding by the Book of God and his Prophet, today people should follow these two factors.

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- 112) Tabaqat Ibn Saad, 1/221.
- 113) The Biography of Ibn Husham, 2/86.
- 114) Ibid; Tabaqat Ibn Saad, 2/86.
- 115) Tafseer Al-Qomi, 1/272; Alam Al-Wara, 1/142.
- 116) The days of Tashreeq are three. They are after the sacrificing the scapegoat in the time of pilgrimage. They are 11, 12, and 13 of Thil Hija. They are called with this name because the meat of the scapegoats are dried under the sun. the second day is called the day of Nafr, because the pilgrims move from Mina to Mecca. See: Lisan Al-Arab, 10/176.
- 117) See: Tabaqat Ibn Saad, 2/221; the Biography of Ibn Husham, 2/86.
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