

# Does the Baya'ah of Obedience to the Imaam change the life of a Muslim? an Nizaamul Imaarah - [The System of Authority]

The baya'ah is not just one obligatory act but rather it is the door way to many obligations. It is the doorway to the system of Islam, the system of organization, unity and leadership. It is the cure to the endless division and it is the first page of the syllabus for the one who was previously without objectives and direction.

'Baya'ah' is from the same linguistic root as buyout' [sales] and so by the baya'ah, the Muslim, for the sake of Allah, sells himself to the Imaam by pledging full allegiance and obedience in what he likes and dislikes, in times of ease and in times of hardship. This is not like joining a group, where people join one and then leave and join another. In fact, the one who obeys the khaleefah is obeying the one who has succeeded the prophet (saw) as the legitimate leader of the Muslim ummah and The one who abandons the khilaafah is the one who is abandoning the Islamic system of organising the affairs of the ummah, he is abandoning the system that was followed by Rasool Allah (saw), Abu Bakr, Umar ibn al Khattab, U'thmaan ibn A'ffaan and A'li ibn Abi Talib [may Allah be pleased with all of them]. Without that system the resources are scattered and the efforts are not co-ordinated and the ummah is left weak, isolated, confused and vulnerable to the shayaateen among men and among jinn. U'mar ibn al Khattaab reported that Nabi (saw) said **"Cling to the Jama'ah and beware of seperating for Shaytaan is found along with the single person but is further from two. Whoever desires the heart of Paradise then let him cling to the Jama'ah. He whose good action pleases him and his evil deed causes him sorrow then he is a believer."** (AHMAD [1/18] TIRMIDHI [no.2165] AL-HAAKIM [1/114]) and Mua'dh ibn Jabal reported that Rasool Allah (saw) said: **"Verily Shaytaan is a wolf to a man just as the wolf is to a flock. He seizes the solitary sheep going astray from the flock or going aside from the flock. So avoid the branching paths; it is essential for you to remain along with the Jama'ah."** (AHMAD, TIRMIDHI)

The one who obeys the Ameerul Mu'mineen is in truth obeying Nabi (saw) and the one who disobeys the ameerul mu'mineen is disobeying the prophet (saw). Abu Hurayrah reported that Nabi (saw) said **"One who obeys me, obeys Allah and one who disobeys me disobeys Allah and the person who obeys the ameer, obeys me and whoever disobeys the ameer disobeys me."** (BUKHAARI, MUSLIM)

The one who understands the significance of Imaamah will also understand the significance of the baya'ah and that is that the one who gives baya'ah is making a promise in front of Allah to worship Allah by clinging to the Islamic system, **"Verily! Those who give baya'ah to you (O Muhammad) give baya'ah to Allah."** (al Fath 48:10)

For those who are ignorant of the laws of Allah the baya'ah is just a word and an isolated act. But for those whom Allah has guided to the truth, the baya'ah is the way out of the darkness and a plea for themselves on Yawmil Qiyaamah. The Prophet (saw) commanded us to cling to Imaamah even if the Imaam is oppressive, even if we see that which we dislike and even if there is selfishness and unfair preferences. So without doubt, Imaamah [leadership] is a vital matter for the ummah. Imaamah is so important to the extent that if there were two Imaams then Nabi (saw) commanded the second to be killed. Abu Sa'eedul Khudri reported that Nabi (saw) said **"If two khaleefahs have taken the baya'ah then kill the latter of them."** (MUSLIM Kitaabul Imaarah [no.4568])

What is the difference between light and darkness, what is the difference between unity and disunity, what is the difference between organisation and chaos? The difference between these matters is the

same difference which lies between the excellence of Islamic knowledge and the disaster of the calls of jaahileeyah. Ibn U'mar reported that Nabi (saw) said **"The one who separates his hand from obedience will have no excuse before Allah on the Day of Judgement and he who dies without a baya'ah on his neck dies the death of jahileeyah"** (MUSLIM [no.4562-64]) So make no mistake, the difference between giving the baya'ah and not giving it is a major difference.

A'bdullah ibn U'mar said 'When we took an oath of allegiance with him to listen and obey, the Messenger of Allah (saw) said to us **"In what you are able"**' (MAALIK [al Muwatta book 55.1], BUKHAARI kitaabul Ahkaam Eng/Arabic [vol.9 no.309] , MUSLIM kitaabul Imaarah [no.4604]) and Abdullah ibn A'mru reported that Nabi (saw) said **"He who takes a baya'ah to an Imaam and gives him the clasp of his hand and the fruit of his heart let him obey him as much as he can..."** (MUSLIM kitaabul Imaarah [no.4546] IBN MAAJAH kitaabul Fitan [no.3956]) So the prophet (saw) commanded that when we give baya'ah we should fulfil the conditions of the baya'ah to the maximum of our ability. This means that the one who follows the sunnah and obeys the command of Rasool Allah (saw) will dedicate himself to serving the shari'ah objectives under the Imaam. He will see himself in a similar position to the sahaabah who gave the baya'ah and kept with their promise to listen and obey, not only in ease but also in hardship and even when the whole world opposed them. And indeed, whoever gives baya'ah and adheres to its conditions will surely meet opposition. This is because the revival of Islam is dependent upon unity and the legitmate unity is only achieved through gathering upon the a'qeedah of Islam under a single leadership. It is reported that Nabi (saw) said **"Whoever dies without there being over him an Imaam of the Jama'ah [a'layhi Imaamu Jama'ah] then he h has died the death of jaahileeyah."** as (AL HAAKIM 'al Mustadrak')

So in summary, the baya'ah should significantly change the life of the one who takes it in the sense that he becomes part of a comprehensive system with a global mission to unite the Muslim world. The Islamic method to establish darul Islam is upon the system of unity under an Imaam who decides whom to take the nussrah from and where to make hijrah to. This is all proven by the life of the prophet (saw). The baya'ah changes the outcome for the next life as well because it saves from the sins of leaderlessness, disunity and disorganisation of the Muslims' collective affairs and it leads to all the obligations associated with leadership. Indeed without Imaamah and unity there is misery, Nu'maan bin Basheer reported that Nabi (saw) said **"The Jama'h is a mercy and disunity a punishment"** (AHMAD [4/2784 & 375] IBN ABI AA'SIM [93]) and the unified Islamic leadership is a continuous feature of the Islamic way of life, it is reported that U'mar ibn al Khattab said **"There is no Islam without jama'ah, and there is no jama'ah without Imaarah (authority) and there is no Imaarah without Ta'ah (obedience)."** (daarami).

The baya'ah should change your life whether you are a brother or a sister, but remember Islam has recognised the strengths and weaknesses of men and women and so it has entrusted them with different roles and a different nature of work. May Allah bless the women and men who fulfill the baya'ah in that which was required of them and May Allah guide us all to obey the Imaam and serve the Islamic system for the sake of Allah (swt). There is no better motivation for unity upon tawheed and under an Imaam than the fact that the hadeeth said this is loved by Allah (swt), so what better

change in our lives can we have than that? Abu Hurayrah reported that "Allah loves three things from you, and He is angry with three things from you. He loves that that you worship Him and do not associate anything with Him, and that you take hold of the rope of Allah altogether, and that you give good counsel to the

one to whom Allah gives command over you. He is angry with you for gossip, squandering property, and asking too many questions." (MAALIK [56/20] and similar from MUSLIM [no. 4255-4256])

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