

The First Ten Days of Dhul-Hijjah and the Pledge of Aqabah: When the Honor of the Era Combined With the Honor of Nussrah (نصرة Military Support), the Greatest State in Islamic History Was Born

(Translated)

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By Abd al-Salam al-Badri

All praise is due to Allah, Lord of the Worlds, and peace and blessings be upon our Prophet Muhammad (saw), the Seal of the Prophets (as) and Messengers (as), and upon his family (as) and Companions (ra) and all those who follow his path until the Day of Judgment.

Among the greatest seasons of Iman that Muslims experience each year is the first ten days of Dhul-Hijjah. These are the days that Allah (swt) has glorified in His Book, sworn by, and elevated above all other days of the world, to the point that the Messenger of Allah (saw) testified that they are the best days for righteous deeds. These blessed days were not merely a season of individual worship, but were also linked to momentous events that changed the course of Islamic history. Among the greatest of these were the First and Second Pledges of Aqabah, which formed the true foundation for the establishment of the Islamic state in Al-Madinah.

These two pledges formed the true basis for the establishment of the Islamic state in Al-Madinah. Reflecting on the connection between the first ten days of Dhul-Hijjah and the Pledge of Aqabah opens a great door for Muslims to understand the meaning of nussrah (نصرة military support), striving for Islam, building the Islamic Ummah, and recalling the methodological path taken by the Messenger of Allah (saw) to establish the Islamic society and dawlah (دولة state).

The Virtues of the First Ten Days of Dhul-Hijjah in the Noble Quran

Allah (swt) swears by these days in His saying, ﴿وَالْفَجْرِ * وَلَيَالٍ عَشْرٍ﴾ **“By the dawn, and by the ten nights”** [TMQ Surah Al-Fajr: 1-2]. The majority of Quranic commentators (مفسرون musfasiroon) have concluded that the “ten nights” refer to the first ten days of Dhul-Hijjah, including Abdullah ibn Abbas (ra), Ibn Kathir (rh), At-Tabari (rh), and Al-Qurtubi (rh).

Ibn Kathir (rh) said, المراد بها عشر ذي الحجة... وإذا كان الله سبحانه يقسم بشيء، فهذا يدل على عظم شأنه، فكيف إذا كان القسم بأيام هي أعظم أيام الدنيا؟ (What is meant by them are the first ten days of Dhul-Hijjah... If Allah (swt) swears by something, this indicates its greatness and high status, so how much more so when the oath is by days that are the greatest days of the year?)

And Allah (swt) said, ﴿وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ﴾ **“And mention the name of Allah on appointed days”** [TMQ Surah Al-Hajj: 28]. Abdullah ibn Abbas (ra) said, (أيام المعلومات:) “The appointed days are the first ten days of Dhul-Hijjah.” In the Tafsir of At-Tabari, it states, (فضل عشر ذي الحجة في السنة النبوية، ثبت عن النبي ﷺ أنه قال، «ما من أيام العمل الصالح فيها أحب إلى الله من هذه الأيام» رواه البخاري، وفي رواية أخرى، «ما من أيام أعظم عند الله ولا أحب إليه العمل فيهن من هذه الأيام العشر») رواه أحمد “The virtue of the first ten days of Dhul-Hijjah in the Prophetic tradition is established in the hadith narrated from the Prophet (saw): ‘There are no days in which righteous deeds are more beloved to Allah than these days.’ Narrated by Al-Bukhari. In another narration: ‘There are no days greater in the sight of Allah, nor more beloved to Him for righteous deeds, than these ten days’” (Narrated by Ahmad). During these days

are Hajj, Takbir (saying Allahu Akbar), remembrance of Allah (swt), fasting, and sacrifices. Ibn Hajar Al-Asqalani said, (سبب امتياز عشر ذي الحجة لاجتماع أمهات العبادة فيها) “The cause for the sublime distinction of the first ten days of Dhul-Hijjah is the convergence of the pillars of worship within them.”

The First Pledge of Aqabah... The Moment That Changed History

During the Hajj season, in the nights of Dhul-Hijjah, the greatest turning point in the history of the Islamic Dawah occurred. The First Pledge of Aqabah

In the twelfth year of the Prophethood, twelve men from the Aws and Khazraj tribes came and pledged allegiance to the Prophet (saw) on Islam, obedience, and abstaining from sins. This pledge was a pledge of Iman and the beginning of the spread of Islam in Yathrib. The Prophet (saw) sent Mus'ab ibn 'Umair (ra) with them to teach the people about Islam, and Islam entered the homes of Al-Madinah.

The Second Pledge of Aqabah

The following year, also during the Hajj season, the Great Pledge took place when seventy-three men and two women came and pledged allegiance to the Messenger of Allah (saw) to grant nussrah, protection (حماية himaayah), listening to (سمع sam'), obedience (طاعة taa'ah), and defence (دفاع difaa') of him as they would defend their own families.

Here, Islam transitioned from a stage of weakness to a stage of establishing a state. The Prophet (saw) told them, «أَبَايِعُكُمْ عَلَىٰ أَنْ تَمْنَعُونِي مِمَّا تَمْنَعُونَ مِنْهُ نِسَاءَكُمْ وَأَبْنَاءَكُمْ» **“I pledge you to protect me as you protect your women and children.”**

This pledge of allegiance was more than just a fleeting gathering; it was a founding pact, a covenant of nussrah, and a declaration of the birth of a political Ummah. From here began the hijrah (هجرة migration), and then the Islamic state was established in Al-Madinah.

Why Were the Ansar (أنصار Supporters) So Great?

It is because the Ansar (ra) did not merely believe in their hearts, but they granted nussrah to the Deen, bore its burdens, confronted all the Arabs, and provided protection and ruling authority for the Dawah to Islam. Allah (swt) praised the Ansar (ra), saying, ﴿وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ﴾ **“And those who had settled in the abode and embraced the Iman before them love those who emigrated to them”** [TMQ Surah Al-Hashr: 9].

The Ansar (ra) understood that Islam was not merely individual acts of worship, but a Risaalah message, a system of ruling governance, a society, and a state.

The Convergence of the Honor of Time and the Honor of Action

One of the most profound lessons for Muslims is that the Pledge of Aqabah took place during a season sanctified by Allah (swt), and on days that are among the best days of the year. The honor of the time, the honor of nussrah, the honor of Companionship, and the honor of establishing the Deen converged, resulting in the establishment of the greatest state known to history.

Therefore, the first ten days of Dhul-Hijjah are not merely days of remembrance and fasting, but also a practical reminder of the meanings of sacrifice: nussrah, carrying the Risaalah message, collective action, and establishing Islam in the reality of life.

How much Muslims today need to recall these meanings! The Islamic Ummah today is experiencing division, tyranny, political and economic domination, subservience to the West, the loss of sacred sites, and the fragmentation of Muslim unity. The state of Muslims today is similar to that of the Muslims in Makkah before the Hijrah: weakness,

oppression, the tyranny of the forces of disbelief, and the absence of a unifying Islamic authority. However, the Prophet's Seerah (سيرة authenticated biography) teaches Muslims that change does not come through chaos or emotional reactions, but instead through awareness (وعي waie), Dawah (دعوة calling to Islam), patience, and building the Ummah intellectually and politically. Then, it involves seeking support from the people of military power and protection, as the Messenger of Allah (saw) did until Allah (swt) provided him with the Ansar (Helpers).

The Shariah Obligation Upon Ahl ul-Quwwah wal-Man'ah (أهل القوة والمنعة) the People of Military Power and Protection)

The Ansar were a model of the people of nussrah, and therefore, the Islamic Ummah today needs: sincere individuals, truthful ulema, influential people, and people of military power and protection, to help establish truth and justice and lift oppression from the community.

Allah (swt) says, ﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾ **“And Allah will surely support those who support Him through obedience. Indeed, Allah is Powerful and Exalted in Might”** [TMQ Surah Al-Hajj: 40]. Nasr (نصر support) is not mere words, but instead a stance, sacrifice, and bearing responsibility.

The Glad Tidings of the Prophet (saw) to Muslims

It is authentically reported that the Prophet (saw) said, «ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبِيِّ» **“Then there will be a Khilafah (Caliphate) on the Method of the Prophethood”** (Narrated in Musnad Ahmad). This Prophetic glad tiding instills hope in the Islamic ummah that the future belongs to this Deen, no matter how severe the trials or how great the forces of injustice.

However, the fulfillment of the promise of Allah (swt) is contingent upon steadfastness (استقامة istiqamah), righteous action, and following the correct methodology of the Prophet Muhammad (saw) in bringing about change.

Conclusion

The first ten days of Dhul-Hijjah are not merely fleeting days in the memory of Muslims. Instead, they represent a great teaching of Iman and history, reminding the Ummah of the virtue of obedience, the greatness of nussrah, the meaning of sacrifice, and how the first Islamic state was established. It was during these blessed days that the Ansar (ra) pledged allegiance, the Dawah to Islam was victorious, the journey of establishing the state began, and the course of history was changed.

Today, how much Muslims need to revive the spirit of Aqabah: the spirit of nussrah, the spirit of striving for Islam, the spirit of unity, and the spirit of bearing responsibility, so that the Ummah may regain its glory, and Islam may once again guide life, as Allah (swt) intended.

The greatest Shariah solution to the social, political, economic, and doctrinal problems afflicting the Ummah and humanity is for Muslims to return to the complete implementation of the Shariah Law of Allah (swt) and to work towards establishing a unified entity for Muslims that upholds the Deen and carries the Risaalah message of Islam to the world with justice, mercy, and guidance. Allah (swt) said, ﴿هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَكَّرَ أُولُو الْأَلْبَابِ﴾ **“This is a message for mankind so that they may be warned thereby and that they may know that He is but one Allah and that those of understanding may take heed”** [TMQ Surah Ibrahim: 52].