



The Nussrah is the Shariah Manner to Attain Ruling by Islam And It is a Duty for the People of Power and A Great Reward

Whenever the word of Nussrah (Support) is mentioned it comes to our mind as Muslims that its related actions were carried out by RasulAllah (saaw) himself with respect to the Arab tribes, asking them for protection, strength and support, as stated in his (saaw) Seerah (biography). So, what exactly is the meaning of Nussrah? Who requests it? From whom is it requested? And why is it requested?

The word 'Nussrah' linguistically means help, assistance, support and protection, such as the support of the oppressed. It is not requested from anyone but the people of power and strength, who alone are capable of providing assistance, help, protection and support for the one who appealed for Nussrah. The Nussrah comes into being through the declaration of the people of power and strength by their standing up for the caller who requested support in most cases, such as the help of the oppressed, as an example. However, as for the case of the Nussrah required from people of power and strength for the sake of the Islamic thought, for its propagation and protection by creating the appropriate atmosphere that assists the spreading of the Thought (*fikr*), in contrast, this Nussrah comes into being as soon as the people of power and strength have Iman in the Thought and Method of the Dawah (Invitation (to Islam)) and the Nussrah remains requested continuously until the Dawah reaches its goal and protects itself by itself. Indeed, the people of the Nussrah in this case embraced the same Thought and become part of it completely, as happened with the tribes of Aws and Khazraj, who are the people of Nussrah to the Dawah of RasulAllah (saaw). In the beginning of this matter, they were called the Ansar (Supporters) distinctly, whereas the Companions of RasulAllah (saaw) who migrated with him from Makkah were called Muhajiroon (Migrants), such that the constitution of the Dawah was strengthened and became a powerful Dawah in the form of an Islamic State and subsequently the Khilafah. Today, there is no need for using this distinction, except from the historical and documentation aspect, for today there are no Ansaar or Muhaajiroon, instead there are Muslims who have embraced the Islamic Thought, just as other tribes of the Arabs and the Persians integrated completely into it.

Through derivation from the Seerah of our noble RasulAllah (saaw) Ka'aba for the carrying of the Dawah, we find that he proceeded through three stages in the Dawah, until he (saaw), by the permission of Allah (swt) was capable of establishing the ruling by all that Allah (swt) has revealed. Since we believe that the ruling by all that Allah (swt) has revealed is Obligatory (Fard) on Muslims, the undertaking of this Fard must be taken from the Method of the Prophet (saaw) completely, just as we undertake any Fard that Allah (swt) has obliged upon us. So Allah (swt) has obliged Jihad and the establishing of the Hudood punishments, and we know from our noble RasulAllah (saaw) how to wage Jihad and how to establish the Hudood, and the Divine Texts in these are many. So the Fard is that which Allah (swt) obliged and the Method of performing the Fard is clarified to us by Muhammad RasulAllah (saaw). It is not allowed for anyone to invent another method for performing the Fard, other than that which is derived from the Method that RasulAllah (saaw) clarified, so how indeed do we perform the Fard of ruling by all that Allah (swt) revealed, in the reality where there is no ruling by all that Allah (swt) revealed?! Upon derivation from the Seerah of RasulAllah (saaw), we find that he (saaw) through three distinct stages, without any other, in the carrying of the Dawah to reach the threshold of ruling:

Firstly, the stage of culturing those who believe in his (saaw) Dawah, he (saaw) began with his call to the people in his immediate surroundings, individually, until some of the men and women began to believe in his message and his Dawah; so he (saaw) began to culture them with that which His Lord (swt) revealed upon him and this was undertaken in Dar ul-Arqam, to teach them this new Deen, in accordance to what Allah (swt) had commanded him.

Secondly, the stage of interaction with the Makkan society around him. This phase began when he (saaw) had a bloc that believed in this Dawah, wherein the bloc proceeded to work openly in Makkah. This was based on what Allah (swt) commanded for him (saaw);

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾ **“So, proclaim openly that which you are ordered and turn away from the Mushrikeen”** [Surah Al-Hijr 15:94]. So the Companions (ra) proceeded in Makkah as two rows, proclaiming Takbir, announcing the birth of the structure that carries the Dawah to Islam. Thus began the stage of interaction and struggle with the Makkan society, with the culturing stage continuing alongside it. The requesting of Nussrah began at the end of this stage of interaction, upon the order of the Allah (swt) when it was sensed that the Makkan society became rigid in front of the Dawah. So RasulAllah (saaw) presented himself to the tribes in the season of Hajj, seeking Nussrah, protection and strength until he (saaw) achieved it for his Lord (swt).

Thirdly, attaining ruling and establishing of the state; and that was after Allah (swt) bestowed upon to His Messenger (saaw) the acceptance of the Ansaar to give Nussrah to RasulAllah (saaw) and his Deen, when they (ra) pledged to RasulAllah (saaw) the Second Pledge of Aqabah, subsequent to which RasulAllah (saaw) migrated to Madinah and established the state.

Since our subject is the Nussrah that was followed by Hijrah (Migration), it is essential to refer to the Seerah of Mustafa (saaw) to establish evidence that what we say is according to how he (saaw) worked. For he (saaw) is the one to be followed, the role model and example. He (saaw) received the command of Allah to seek Nussrah, in the tenth year of Prophethood, which is three years before Hijrah, after the death of his uncle Abu Talib, who had provided him with some measure of Nussrah and protection, through which he performed the carrying of the Dawah in safety and when the society of Makkah became rigid against him (saaw), such that the Dawah to Islam did not effect it, and there was not to be found a public opinion for Islam and its thoughts. Within the chapter entitled: “Efforts of the Prophet (saaw) to seek Nussrah from the tribe of Thaqeef” in Seerat ibn Hisham, it is reported: قَالَ ابْنُ إِسْحَاقَ : وَلَمَّا هَلَكَ أَبُو طَالِبٍ، نَالَتْ قُرَيْشٌ مِنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) مِنَ الْأَذَى مَا لَمْ تَكُنْ تَنَالُ مِنْهُ فِي حَيَاةِ عَمِّهِ أَبِي طَالِبٍ، فَخَرَجَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) إِلَى الطَّائِفِ يَلْتَمِسُ النُّصْرَةَ مِنْ ثَقِيفٍ، وَالْمَنْعَةَ بِهِمْ مِنْ قَوْمِهِ، وَرَجَاءُ أَنْ يَقْبَلُوا مِنْهُ مَا جَاءَهُمْ بِهِ مِنَ اللَّهِ عَزَّ، وَجَلَّ فَخَرَجَ إِلَيْهِمْ وَخَذَهُ **“Ibn Ishaq says: when Abu Talib died, the Quraysh inflicted persecuted the Prophet (saaw) so much which they could not during the time of his (saaw) uncle. The Prophet (saaw) left for Ta’if in order to seek their support and protection and asked them to accept what was revealed to him from Allah (swt). He went alone to Ta’if.”** It is narrated on the authority of Ibn Abbas (ra) in Ibn Hajar’s Fat’h ul-Bari, Tuhaft ul-Ahwadhi and al-Kalam as well as Hakim, Abu Nua’im and Baihaqi in Dala’il with sound narrations, Ibn Abbas (ra) quotes Ali ibn Abi Talib (ra) who said: لَمَّا أَمَرَ اللَّهُ نَبِيَّهٖ أَنْ يَعْزِضَ نَفْسَهُ عَلَى قَبَائِلِ الْعَرَبِ، خَرَجَ وَأَنَا مِنْهُ وَأَبُو بَكْرٍ إِلَى مِثْئِى، حَتَّى دَفَعْنَا إِلَى مَجْلِسٍ مِنْ مَجَالِسِ الْعَرَبِ **“When Allah (swt) ordered the Prophet to approach the Arab tribes, I and Abu Bakr accompanied the Prophet (saaw) to Mina until the court of the Arab tribes.”**

The command and its timing for the seeking of Nussrah came from Allah (swt) Himself as clarified in the abovementioned words of Ali (ra), and this confers the great importance of seeking Nussrah. It is one of the greatest Legal Rulings for its consequence is the establishment of the Islamic State after its absence and the raising the waving banners of Allah, as well as the elimination of darkness upon darkness- the rule by other than all that Allah has revealed- the dominance of capitalism and its subsequent monumental tragedies, horrors and misfortunes. Since seeking of Nussrah is linked with a specific group that have the power and strength for change and Nussrah for the Dawah, the responsibility will be of great significance upon those whose response the change depends. So their reward is great if they respond, for indeed there is no reward greater than Jannah (Paradise).

Indeed the Nussrah for Islam is not fulfilled by the donation of blood and money, or by expressing regretful feelings, or by heartbroken weeping or even by cursing the Jews, Americans, Indians and others. No, certainly not. The Nussrah for Islam is by mobilizing the armies currently chained by luxury and comfort. Moreover, the mobilization of the armies

needs these armies to be actual armies for the Islamic system, founded for the protection of the Muslims' Lands.

And this is a warm call from us all to the honest of the commanders, officers and soldiers in our armies:

We know that within you there is to be found men and manhood, heroes and heroism, chivalry and gallantry. You are from the honoured legacy of men that taught the entire world how to rise to heroism, through being heroic champions over men in battlefields, with history bearing testimony of your upholding the sanctity of innocent women, children and the elderly even during the heat of battle. We know well all of that and more, O progeny of Khalid, Saad, Amr ibn al-Aas and Salahuddin. Within you there is sufficient capability to stand up for the oppressed Muslims, if you are sincere to Allah (swt), truthful to the Messenger of Allah (saaw) and supportive of your Deen ... Indeed if you did so, the Islamic Ummah will find nothing but good for you, as protectors of Islam and its people, guardians of its Aqeedah ... For Allah (swt), O heroes, support the Deen of Allah (swt) so that you are victorious with a great victory in the world and the Hereafter, you are Aws and Khazraj, you are our hope and our weapon, after depending on Allah (swt) ... So support as the Ansar of the Deen of Allah (swt) and RasulAllah (saaw) supported, for whom the doors of paradise were opened before the land of Allah (swt) was opened to them ... Support and may Allah (swt) bestow mercy upon you with the reward of Allah (swt), unleash yourselves upon these fragmenting rulers that have brought us only shame and destruction ... Support for the pride of your Ummah, which is wounded by these foolish rulers, and for the bleeding body of your Ummah ... Support and may Allah (swt) bestow mercy upon you with the reward of Allah (swt), so that there is for you, inshaAllah, the reward of Aws and Khazraj, the Ansaar of RasulAllah (saaw) and above all the Jannah of Allah (swt) and His pleasure. And when you have decided, have dependence only upon Allah (swt) for He is the best of guardians and supporters.

And Hizb ut Tahrir is the one marching upon the Method of Mustafa (saaw) when it calls upon you to return to Islam as a system of life, laying clear for you the Method upon which it marches, a Method derived from the Method of our noble RasulAllah (saaw). So hold fast to that Method, adopt it and support according to it, requesting from Allah (swt) alone to bless us with victory from Him, and that He bestows for you, and enriches us by you, as people of Nussrah to protect this Deen and its Dawah, for He Alone is capable of all that and more. In the intensity of our belief in the imminent victory of the Deen of Allah (swt) by Him (swt), at a time when the fragrance of the dawn of the Islamic Khilafah abounds on all our horizons, we invite you O soldiers and vanguards, do not miss the opportunity of supporting the Deen of Allah (swt) and its Dawah, so stand firm and proclaim the greatness of Allah (swt) and live for the real success, that of the Hereafter. Allah (swt) said,

﴿إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

“If Allah supports you, none can overwhelm you, but if He forsook you, who is there that can aid you after Him? So let the believers depend on Allah (swt).” [Surah Aali Imran 3:160]

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