

**Series of Questions Addressed to the Eminent Scholar Ata Bin Khalil Abu Al-Rashtah,
Ameer of Hizb ut Tahrir through his Facebook Page (Fiqhi)**

Answer to Question

Seeking the Nussrah from the People of Power

To: Zeyad Walwel - Kamel A.j.Saleh - Fozi Ibrahim Alshouha

(Translated)

1. Questions from Zeyad Walwel:

Assalamu Alaykom wa Rahmatullah wa Barakatuh Shaykh 'Ata', my question is regarding seeking the Nussrah: the Hizb mentioned numerously that when the society in Mecca stopped responding, the Messenger (saw) went to seek Nussrah from other tribes.

I have a problem with some of which was mentioned, and many others who have read from the Hizb and other sources also have a problem, with regards to the Messenger (saw) calling the Mushrikeen to Islam; was he calling unto them to give him Nussrah or was he calling them to Islam, or was he calling them to Islam first then give him Nussrah? If we assume that the leaders of the tribes became Muslim, does this mean they are ready to sacrifice? and is it possible that the Messenger (saw) refuses their Islam...etc?

2. Question from Kamel A.j.Saleh:

Did the Prophet (saw) seek Nussrah from the Kuffar while they were on Kufr, or did he ask them to become Muslims first?

- Is it permissible to seek Nussrah from a Kaafir?!
- It seems that my question isn't clear, so allow me to rephrase it.

Did the Prophet (saw) seek Nussrah from them while they were disbelievers or did he requisite them to become Muslims before giving him the Nussrah, or was his aim the Nussrah regardless they became Muslims or not?

3. Question from Fozi Ibrahim Alshouha:

Did Allah (swt) order His Messenger (saw) to seek Nussrah from Ta'if and the Arab tribes, or was the order to seek Nussrah, and the Messenger of Allah chose the strong tribes himself?

Were the people of Nussrah whom the Messenger of Allah (saw) sought Nussrah from political leaders with power? Or were they military commanders? i.e. did he seek Nussrah from them as a political body in Madinah or people of military power?

Answer:

Wa Alaikum Assalam Wa Rahmatullah wa Barakatuh,

Your questions are similar so I will answer you in one by the will of Allah:

1. The Messenger of Allah (saw) only acts according to *wahy* (Revelation) from Allah (swt), as we outlined in the book: *The Islamic Personality* Volume III, under the section "Actions of the Messenger (saw)":

(The actions of the Messenger (saw) are of three divisions:

The third division: the actions that are not of the Prophet's nature and not of His specialties, i.e. all the other actions, and there is no dispute that we are commanded to

imitate the Messenger (saw) in them, and no dispute that they are Shari' evidences like his sayings and his silence (approval), so we must act according to his action because he (saw) did it. That is for the saying of Allah Ta'ala: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ...﴾ **“Indeed you have in the Messenger of Allah a good example...”** [Al-Ahzaab: 21], and for His Ta'ala saying: ﴿...إِنْ أَتَّبِعْ إِلَّا مَا يُوحَىٰ إِلَيَّ...﴾ **“...I follow naught but what is revealed unto me...”** [Younus: 15], and His Ta'ala saying: ﴿...قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي...﴾ **“...Say: 'I but follow what is revealed to me from my Lord'...”** [Al-A'raaf: 203], and the generality of this is explicit, clear and apparent, so it includes all the actions which the Messenger (saw) performed, as it includes his sayings and his silence; therefore, following the Messenger (saw) in all his actions which are not his specialties or of his nature is a must upon every Muslim, because the Messenger (saw) follows nothing except that which is revealed to him. However, following the Messenger (saw) does not mean the obligation of performing the action that he performed, but it means the obligation of the following according to the action. So if the action is of the obligatory, its performance is an obligation, and if the action is of the preferable, performing it is preferable, and if the action is of the permissible, performing it is permissible. So the following is a must in accordance with the action type, and this is like following the orders of the Messenger (saw), since Allah Ta'ala said: ﴿...فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ **“...then let those who withstand the Messenger's order, beware lest some trial befall them, or a grievous Punishment be inflicted on them”** [An-Nur: 63], which denotes the obligation of obeying the Messenger (saw) in what he commands, but does not denote the obligation of performing what he commands, but the performance must be in accordance with what he commanded, so if he commanded to act as an obligation, then the performance of the action is an obligation, and if he commanded to act as a preferable, then the performance of the action is a mandoob, and if he commanded to act as a permissible, then the performance is permissible, and so are all his actions, they must be followed, but in accordance with their types...)

2. Thus, the Messenger (saw) sought Nussrah by the will of Allah (swt), which was at the end of the interaction period when enmity against the Messenger of Allah (saw) increased on the tenth year of Prophethood:

- it was mentioned in 'Uyoon Al-Athar:

(...Qatada said: Khadijah Radhiyaallahu 'anha died in Makkah 3 years prior to Hijrah. She was the first to believe in the Messenger (saw), he said... then Khadijah bint Khuwayled (ra) and Abu Talib (ra) died in the same year; two sorrowful events befalling the Messenger of Allah (saw): the death of Khadijah and Abu Talib. Khadijah had been a faithful help and comfort to him in Islam. He (Qatada) said: Zeyad Al-baka'i narrated from Ibn Ishaq: Khadijah and Abu Talib died in the same year, and this was 10 years after the revelation of the Prophet (saw), and three years prior to the Prophet's migration to Madinah. Ibn Qutaiba mentioned that Khadijah died three days after the death of Abu Talib. Al-Bayhaqi mentioned the same.) End.

- Al-Waqidi said: (Khadijah died 35 nights after the death of Abu Talib, and it was said otherwise, so when Abu Talib died, Quraysh began to increase their maltreatment and insult the Messenger in a way that they would have never had the courage to follow when his uncle was alive, that one day, a young fool from Quraysh actually hurled dust on the Messenger's head, the Messenger of Allah (saw) went home with the dust on his head. A daughter of his wept while she was wiping it. «مَا نَأَلْتُ مِنْ قُرَيْشٍ شَيْئًا أَكْرَهُهُ» وَ يَقُولُ بَيْنَ ذَلِكَ: «لَا تَبْكِي يَا بَنِيَّةُ فَإِنَّ اللَّهَ مَانِعٌ أَبَاكَ» وَ يَقُولُ بَيْنَ ذَلِكَ: «مَا نَأَلْتُ مِنْ قُرَيْشٍ شَيْئًا أَكْرَهُهُ» حَتَّى مَاتَ أَبُو طَالِبٍ **“Do not cry daughter,”** he said, **“for Allah will protect/support your father.”** Meanwhile he was saying: **“The Quraysh had never done to me anything dislikeable to me until Abu Talib died”**.)

3. During these difficult circumstances, Allah (swt) blessed His Messenger with two great events - Al-Isra' wal Mi'raj, and the permission for him to seek Nussrah from the people of power of the tribes for the protection of Da'wah and the establishment of the State. Al-Isra'

wal Mi'raj is not our topic now, as for the Nussrah, its starting point was from Ta'if, who did not respond. Instead, they sent after him (saw) their foolish. After that, the work of Nussrah continued.

The Messenger of Allah (saw) used to seek Nussrah from the people of power and protection, i.e. the leaders of the big, strong tribes, not the small ones, **and prior to asking for their Nussrah, he used to call them to Islam; if they accepted, he asked for their Nussrah in a clear and direct manner for the establishment of a state that rules by that which Allah has revealed, and fight in the cause of Allah, and that's the reason why** some of them gave a condition that the ruling be theirs after the Messenger of Allah (saw), and others put a condition that they fight the Arabs but not the Persians. Here are more details:

Al-Seerah An-Nabawiyah by Ibn Kathir 155/2

- Al-Hafidh Abu Na'eem reported from Abdullah bin Al-Ajlal and Yahya bin Sa'eed Al-Umawi, both from Mohammad bin As-Sa'ib Al-Kalbi, from Abu Saleh, from Ibn Abbas, that Abbas said: "The Messenger of Allah (saw) asked me, 'I don't find any protection with neither you nor your brother. So, could you accompany me in the marketplace to quickly see the status of the tribes of people.' (The marketplace) was where the Arabs assembled...

he said: so I said: "This is Kandah, and it is the best (tribe) to perform pilgrimage from Yemen, and these are the encampments of Bakr bin Wa'el, and these are the encampments of Bani Amer bin Sa'sa'ah, so choose for yourself. He said: So he began with Kandah and said: "From which tribe are you?" they said: From the people of Yemen. He said: "From which Yemen?" They said: "From Kandah" He said: "Which family of Kandah?" They said: "From Bani Amr bin Mu'awiyah". He said: "Would you like to hear goodness?" They said: What is it? He said: «تشهدون أن لا إله إلا الله وتقيمون الصلاة وتؤمنون بما جاء من عند الله» **"That you bear witness that there is no God worthy of worship except Allah, perform prayer and believe in what Allah revealed"**. Abdullah bin Al-Ajlal said: **"What do you think if we gave you the bay'ah (oath) on your matter (the deen) then Allah gave you victory over your enemies, will the leadership be ours after you?"** The Prophet (saw) replied, «إن الملك» **"This matter is to Allah gives it to whomever He wills."** They objected: 'We don't need your matter (deen)'.

- Ali (ra) said: "We then reached a gathering filled with an air of respect where there sat several elders of high status and eminence. Abu Bakr approached them and greeted them. Ali said: Abu Bakr was always one to take initiative in every good-act. Abu Bakr said to them: Where are you people from? they said: From Banu Shayban bin Tha'laba tribe. Abu Bakr then turned to the Messenger of Allah (saw) and said: 'May my parents be sacrificed for you! There are none more respectable in their tribe than these men!' Among them were Mafrooq bin Amr, Hani bin Qabeesah, Muthanna bin Haritha, and No'man bin Shareek.

The closest to Abu Bakr from them was Mafrooq bin Amr who was also the most eloquent speaker from among the tribe. He wore two locks of hair that fell on his chest and he sat closest to Abu Bakr... Mafrooq said: Are you not from Quraysh? Abu Bakr said: If you were told that the Quraysh have the Messenger of Allah, then that this is him? Mafrooq said: This news has already reached us. He then turned to the Messenger of Allah and said: To what are you calling, oh brother of the Quraysh? Rasulullah (saw) then stepped forward and sat down, Abu Bakr stood up and shaded Rasulullah (saw) with his clothing. Rasulullah (saw) said: «أدعوكم إلى شهادة أن لا إله إلا الله وحده لا شريك له وأني رسول الله، وأن تؤووني وتنصروني حتى أؤدي عن الله الذي أمرني به، فإن قريشا قد تظاهرت على أمر الله، وكذبت رسوله، واستغنت بالباطل عن الحق، والله هو الغني الحميد...» **"I call you to testify that there is none worthy of worship except the One Allah and to testify that I am the Rasul of Allah. I am also asking that you grant me protection and support so that I may convey that message which Allah has commanded me to pass on, because the Quraysh have joined forces against the Deen of Allah; they have rejected His Messenger, and have satisfied themselves with falsehood instead of the truth. But Allah is Independent, Worthy of all Praise."**... To this, Mafrooq asked further:

“What else are you calling us towards oh brother of the Quraysh? I swear by Allah, this is not the speech of those on Earth, because if it were, we would have definitely recognized it.” Thereafter, Rasulullah (saw) recited the following verse from the Qur’an: **إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ** *Verily, Allah instructs (people to carry out) justice, Ihsaan, and giving (charity) to relatives. And Allah forbids immoral behaviour, evil and oppression. He advises you so that you may take heed.*” [Al-Nahl: 90]

Mafooq exclaimed: “O Qurayshi! I swear by Allah that you call towards the best of character and the most beautiful actions. Without doubt, any nation that rejects you and supports others against you is certain a group of liars.

Mafooq then decided to include Hani bin Qabeesah in the conversation. He therefore introduced Hani by saying, "This is Hani bin Qabeesah. He is our elder and in charge of our religious affairs." Thereafter, Hani addressed Rasulullah (saw) saying: 'We have people at home who would dislike that we enter into any agreement without consulting them. Therefore, you should return and we shall return...' Hani then wished to include Muthanna bin Haaritha into the conversation. He therefore introduced him saying, "This is Muthanna bin Haaritha. He is our elder and in charge of our military affairs." Addressing Rasulullah (saw) Muthanna said, "Qurayshi brother! I have listened to what you have said. I like what you said for it appealed to me very much. However, my reply to you will be the same reply that Haani bin Qabeesah has given, We find ourselves between the borders of two countries. The one is Yamaamah and the other is Samaawah."

Rasulullaah (saw) asked him, «وما هذان الصريان؟» **“On the borders of for which two countries you are situated?”** He replied, "On one side and we have the land, the high hills and mountains of the Arabs while on the other side we have the land of the Persians and the rivers of the Kisra. **The Kisra has permitted us to live there on condition that we do not start anything new and do not support any person who starts a new movement. The possibility is great that the Persian kings would not like that which you are calling us towards. Whereas the custom in the land of the Arabs is to forgive those who will have erred and to accept their excuse; the custom of the land of the Persians is that people who make mistakes are not forgiven nor are their excuses accepted. Therefore, if you wish that we take your back to our land and assist you against the Arabs, we can accept this responsibility (however, we cannot bear the responsibility of opposing the Persians).**" Rasulullaah (saw) said to them, «ما أسأتم الرد إذ أفصحتم بالصدق، إنه لا يقوم بدين الله إلا من حاطه من جميع جوانبه.» **“Your reply has not been an evil one because you have spoken frankly. However, the only people who can establish the Deen of Allah are those who protect it from every angle.”**

Seerah Ibn Hisham 2/289:

(The Prophet seeking the support of the Tribe of `Amir Ibn Sa`sa`a)

Ibn Ishaq said: Az-Zahri told me that (the Prophet (saw) came to the [tribe of] `Amir ibn Sa`sa`ah and invited them to Allah (swt) and asked for their protection. A man from amongst them - called Baiharah ibn Firas, Ibn Hisham said: Firas ibn Abdullah ibn Salama (Al-Khair) ibn Qushayr ibn Ka'b ibn Rabi'ah ibn `Amir ibn Sa`sa`a-: addressed him (saying): 'By Allah I swear, I will overcome the Arabs if I only assent to this Qurayshite young man. If we will support you in this matter and Allah will give you victory over your opponents, will you hold us your position thereafter?' «الْأَمْرُ إِلَى اللَّهِ يُضَعُّهُ حَيْثُ يَشَاءُ» **‘This matter is decided by Allah only,’ answered the Prophet (saw), ‘He holds it to whomever He desires.’** Hence, they rejected saying, ‘We will make our necks the target of whatsoever is thrown at you and when Allah gives you triumph it goes to others? Nay, we are not in need for you.’

Finally, it was the second pledge of Al-Aqabah, and it was clear that the bay`ah was given by Muslims whom Mus`ab stayed with for some time to teach them Islam.

Then it was the second pledge of Al-`Aqabah, migration and establishment of the state. For more clarification:

- It is mentioned in Seerat Ibn Hisham, and in (Hada'iq Al-Anwar) and other books of Seerah, the following:

"During the pilgrimage season, Mus`ab returned to Makkah along with the Muslim Ansaar who went to Makkah with their polytheist people to perform the rituals of pilgrimage. They agreed to meet the Prophet (saw) at night in the mid of *Tashreeq* days (three days after the day of sacrifice) at a hillock at Al-`Aqabah, when Allah willed to honor them, help His Prophet (saw), and to strengthen Islam..... Ka'b ibn Malik said: "Then we went out to perform the pilgrimage, having agreed with the Prophet (saw) to meet him at Al-`Aqaba in the mid days of *Tashreeq*. He said: when we finished the rituals of pilgrimage, and it was the night we promised to meet the Prophet (saw)... he said: we slept that very night among our people in the camps until when a third of the night elapsed; we left stealthily to our appointment with the Prophet (saw) as far as the gully nearby Al-`Aqaba. We were seventy-three men, and two of our women... he said: we gathered together waiting for Rasoolullah... he said: so the Messenger of Allah (saw) spoke, reciting the Qur'an, and calling unto Allah and urged them to stick to Islam, and then said: «أَبَايِعُكُمْ عَلَى أَنْ تَمْنَعُونِي مِمَّا تَمْنَعُونَ مِنْهُ نِسَاءَكُمْ وَأَبْنَاءَكُمْ» **"I take your pledge that you debar me from whatever you debar your women and children from."** He said: Al-Bara` took his hand and said, "oh yes, we swear by Allah, Who has sent you as a Prophet with Truth, that we will debar you from whatever we debar ourselves (or our women) from. Trust us, oh Messenger of Allah, we are true fighters and quite reliable in war; it is a characteristic which we inherited from our forefathers." Then, Abul-Haytham ibn Al-Tayyahan interrupted saying, "Oh Messenger of Allah, we have ties with other men (he meant the Jews), and we are going to sever them. If - when we have done that and Allah grants you power and victory, should we expect that you then return to your people and leave us?" «فَتَبَسَّمَ» رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَالَ: بَلِ الدَّمُ الدَّمُ، وَالْهَذْمُ الْهَذْمُ، أَنَا مِنْكُمْ وَأَنْتُمْ مِنِّي، أَحَارِبُ مَنْ حَارَبْتُمْ، وَأَسَالِمُ مَنْ سَالَمْتُمْ...» The Prophet (saw) smiled and said: **"Your blood will be my blood, and my grave and house will be where yours will be. You are from me and I am from you. I will fight whomever you fight, and I will make peace with whomever you make peace with..."** Ibn Ishaq said: `Ubadah bin Al-Walid bin `Ubadah bin As-Samit reported to me, from his father Al-Walid, from his grandfather `Ubadah bin As-Samit, who was one of the chiefs, said: بَايَعَنَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْعَةَ الْحَرْبِ - وَكَانَ عِبَادَةُ مِنَ الْإِثْنَيْ عَشَرَ الَّذِينَ بَايَعُوهُ فِي الْعَقْبَةِ الْأُولَى عَلَى بَيْعَةِ النِّسَاءِ - عَلَى السَّمْعِ وَالطَّاعَةِ، فِي غُسْرِنَا وَبُسْرِنَا وَمَنْشَطِنَا وَمَكْرَهِنَا، وَأَثَرَةٍ عَلَيْنَا، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، وَأَنْ نَقُولَ بِالْحَقِّ أَيْنَمَا كُنَّا، لَا نَخَافُ... **"We gave a pledge to the Prophet (saw) that we would listen and obey in times of plenty, as well as in times of scarcity, under likable and dislikable circumstances, and that we would not prefer ourselves over other Muslims, and that we would not disagree with those who are in authority, and that we will speak the truth wherever we are, and that we would never fear the blame of the blamers..."** End.

4. Thus, the second pledge of Al-`Aqabah took place, the pledge of Nussrah after Islam spread across Madinah, followed by the Hijrah, then the establishment of the State. It is clear with this that the Prophet (saw) was commanded to seek the Nussrah since the 10th year of revelation, i.e. 3 years prior to the pledge of Al-`Aqabah, because the second pledge of allegiance was during the (pilgrimage) season of the 13th year of revelation. This means that the actions of seeking the Nussrah were revealed to the Prophet (saw) through Wahy, searching for the people of power within the tribes and seeking their support; therefore, when Mus`ab bin `Umair gave him the news of Madinah, and the 73 men and two women came and pledged their allegiance at the second pledge of Al-`Aqabah, the Prophet (saw) saw that Madinah was qualified for giving him the Nussrah to establish the State and glorify Islam and Muslims. **Despite this, the Messenger of Allah (saw) did not migrate to Madinah until Allah (swt) showed him the land of hijrah (migration), and gave him the permission to migrate.** as was mentioned in Bukhari: "Ibn Shihab said: `Urwah bin Az-Zubair said that Aisha radhiaAllahu`Anha, the wife of the Prophet (saw), said: 'Since I reached the age when I could remember things, I have seen my parents worshipping according to the right faith of

Islam. Not a single day passed but Allah's Messenger (saw) visited us both in the morning and in the evening... At that time Allah's Messenger (saw) was still in Mecca and he said to his companions, «إِنِّي أَرَيْتُ دَارَ هِجْرَتِكُمْ، ذَاتَ نَخْلٍ بَيْنَ لَابَتَيْنِ» **“Your place of emigration has been shown to me. I have seen salty land, planted with date-palms and situated between two mountains which are the two Harras.”** So, when the Prophet (saw) told it, some of the companions migrated to Medina, and some of those who had migrated to Ethiopia returned to Medina. When Abu Bakr prepared for emigration, Allah's Messenger (saw) said to him, «عَلَى رِسْلِكَ، فَإِنِّي أَرْجُو أَنْ يُؤْذَنَ لِي» **“Wait, for I expect to be permitted to emigrate.”** Abu Bakr asked, "May my father be sacrificed for your sake, do you really expect that?" Allah's Messenger (saw) replied in the affirmative... Ibn Hisham narrates that Aisha reported: 'One day while we were sitting in our house at midday, someone said to Abu Bakr, "Here is Allah's Messenger (saw), coming with his head and a part of his face covered with a cloth-covering at an hour he never used to come to us." Abu Bakr said, "Let my father and mother be sacrificed for you, (O Prophet)! An urgent matter must have brought you here at this hour." The Prophet (saw) came and asked the permission to enter, and he was allowed. The Prophet (saw) entered and said to Abu Bakr, «أَخْرِجْ مَنْ عِنْدَكَ» **“Let those who are with you, go out.”** Abu Bakr replied, "(There is no stranger); they are your family. Let my father be sacrificed for you, O Allah's Apostle!" The Prophet (saw) said, «فَإِنِّي قَدْ أُذِنَ لِي فِي الْخُرُوجِ» **“I have been allowed to leave (Mecca).”** Abu Bakr said, "I shall accompany you, O Allah's Messenger (saw), let my father be sacrificed for you!" The Prophet (saw) said, «نَعَمْ» **“Yes”...**

In conclusion:

- The Messenger of Allah (saw) began seeking the Nussrah after Allah (swt) had given him permission, i.e. through Wahy (Angel Jibreel (as)) from Him (swt).
- The Messenger of Allah (saw) used to invite those he used to seek Nussrah from to Islam first, and if they became Muslim, he sought Nussrah from them.
- The Messenger of Allah (saw) used to seek it from the able people of power, which is the reason he used to go to the strong tribes, not the small ones. He also sought the Nussrah from the well-known/strong cities in relation to the surrounding area, not the small villages of the Bedouin Arabs, i.e. he went to those who had the ability to support the Messenger of Allah (saw) to establish what Allah has revealed and Jihad in the way of Allah, and this was made clear to them; thus some of them conditioned that the ruling be given to them after the Prophet (saw), and others conditioned that they fight against the Arabs but not Persia, etc...

I hope that that this answer was sufficient for all three brothers' questions, and Allah Knows Best and is Most Wise.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

22 Muharram 1441 AH

Corresponding 21/09/2019 CE

The link to the answer from the Ameer's Facebook page:

<https://web.facebook.com/AmeerhtAtabinKhalil/photos/a.122855544578192/1153984494798620/?type=3&theater>