

It was Nussrah that Secured the Hijrah to Dar ul-Islam, Al-Madinah Al-Munawwara

Upon the beginning of the Hijri calendar in the sacred month of Muharram, Muslims remember the event that has defined the Ummah's calendar for over thirteen centuries, the Hijrah of the Messenger of Allah (saw) to the Dar ul Islam (Abode of Islam), in al-Madinah al-Munawwarah.

Allah (swt) has bestowed the early Muslims with His honor, decreed rewards for them and made mention of their praise in the Noble Qur'an. He (swt) called two brotherly groups, who accomplished the mission of establishing the Islamic State, as the Muhajirin and Ansar. The Muhajirin are those who under took Hijrah for the sake of Allah's Deen and Ansar are and those who offered them the Nussrah (Material Support) for this Deen.

The Hijrah was the declaration of the establishment of Islamic State and migration to the Abode of Islam (Dar ul-Islam), whilst the Nussrah was given for the sake of this Hijrah i.e. for establishing Dar ul-Islam. Without the Nussrah and the Ansar, there would have neither have been a Hijrah nor Muhajirin. Therefore, how can a Muslim, who recites the Qur'an often and therein comes across the virtues of the Muhajirin and Ansar, ever ignore the value of Hijrah and Nussrah?

Since we are discussing Nussrah, after which Hijrah took place, it is inevitable to refer to the Seerah of the Messenger of Allah (saw) and follow his example. The Messenger of Allah (saw)'s efforts in Makkah were directed at establishing an Abode of Islam (Dar ul Islam). The Messenger of Allah (saw) pursued a clearly defined path, with clearly defined milestones, so that these milestones could later be imitated by later generations when the Dar ul-Islam ceased to exist. In fact following this clear path is mandatory in working towards establishing Dar ul-Islam.

In the tenth year of the Prophethood, three years prior to Hijrah, the Messenger of Allah (saw)'s uncle, Abu Talib, died. Abu Talib provided some measure of Nussrah and protection which enabled the Prophet to safely carry the call of Islam. The Messenger of Allah (saw) realized that the society in Makkah was neither deeply affected by the call of Islam, nor was there a strong public opinion for Islam and its concepts. It was in this situation that Allah (swt) ordered him (saw) to seek Nussrah. Nussrah means Good Support, in the language dictionaries. Nasr means supporting the victims of injustice, whilst Ansar means a group of those who provide support to the oppressed. Within the chapter entitled. "Efforts of the Prophet (saw) to seek Nussrah from the tribe of 'Thaqeef'" in Seerat ibn Hisham, it is reported: **قَالَ ابْنُ إِسْحَاقَ: وَلَمَّا هَلَكَ أَبُو طَالِبٍ، نَأَلَتْ قُرَيْشٌ مِنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) مِنَ الْأَدَى مَا لَمْ تَكُنْ تَنَالُ مِنْهُ فِي حَيَاةِ عَمِّهِ أَبِي طَالِبٍ، فَخَرَجَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) إِلَى الطَّائِفِ يَلْتَمِسُ النَّصْرَةَ مِنْ ثَقِيفٍ، وَالْمَنْعَةَ بِهِمْ مِنْ قَوْمِهِ، وَرَجَاءَ 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 (saw) so much which they could not during the time of his (saw) uncle. The Prophet (saw) 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 Fath 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 quotes Ali ibn Abi Talib who says: **حَتَّى دَفَعْنَا إِلَى مَجْلِسِ مِنَ مَجَالِسِ الْعَرَبِ** **"When Allah (swt) ordered the Prophet to approach the Arab tribes, I and Abu Bakr accompanied the Prophet (saw) to Mina until the court of the Arab tribes."**

It is therefore established that the command to approach the Arab tribes and seek their support, as well as the timing of this approach came from Allah (swt) as is evident from the narration of Ali ibn Abi Talib (ra) above. The timing of this command coincides with the loss of protection and support for the Messenger of Allah (saw). He was no longer safe and protected, the Quraysh would not allow him to carry the call of Allah, and at the same time the Messenger of Allah (saw) had no hope that the society in Makkah would accept his authority, since the public opinion itself in Makkah was not favourable to Islam. Thus the Messenger of Allah (saw) was ordered to seek Nussrah at that time in order to bolster the Da'wah and bring Islam to a position that befits it in terms of ruling, authority and a comprehensive implementation of its Ahkam.

The Prophet (saw) began the task of seeking the Nussrah from Ta'if, which was counted amongst the most powerful entities in the Arabian Peninsula at the time. In fact it rivaled the Quraysh in terms

of strength, prestige and position. This is what was stressed by Walid ibn Mughairah when he disputed as to why the revelation of Quran was unto Muhammad (saw) and not unto the nobles of Makkah and Ta'if. Allah (swt) then revealed the ayah: ﴿وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ﴾
“And they say: “Why is not this Qur’ân sent down to some great man of the two towns (Makkah and Tâ’if)?” [Surah al Zukhruf 43:31].

The strength of the people of Ta'if is evident by the fact that even after the Islamic state was later established, Ta'if was not conquered easily. It resisted siege, resulting in heavy casualties on both sides, and catapults had to be fired to break their resistance.

The Prophet (saw) proceeded to Ta'if intending to meet their chieftains and nobles. He met three chieftains and talked to them about Islam and Nussrah. He returned disappointed, due to the rejection of Nussrah by the tribal heads of Taif. This was the beginning. The Prophet returned from Ta'if and stayed with al-Mut'im ibn 'Adai on the outskirts of Makkah and began to approach the powerful leaders of other Arab tribes during the Hajj seasons. These tribal leaders were the equivalent of the heads of governments in our times. In Seerah by ibn Hisham, within the chapter about the Prophet (saw) approaching the tribes, Ibn Ishaq says: فَكَانَ (صلى الله عليه وآله وسلم) مَكَّةَ، وَقَوْمُهُ أَشَدُّ...، فَكَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله وسلم) يَعْزِضُ نَفْسَهُ فِي الْمَوَاسِمِ إِذَا كَانَتْ عَلَى قِبَابِلِ الْعَرَبِ يَدْعُوهُمْ إِلَى اللَّهِ، وَيُخْبِرُهُمْ أَنَّهُ نَبِيُّ مَرْسَلٍ، **“The Prophet (saw) came to Makkah but his people (the Quraysh) were even more severe against his deen than before ... The Prophet (saw) approached the tribes during the hajj season and call them to Allah, inform them that he was the Messenger sent by Allah and urge them to believe in him and protect him until Allah manifests for them what He (swt) has sent down.”**

The books of Seerah reveal that during the Hajj season, the Messenger of Allah (saw) approached anyone who occupied a position of honour and was powerful. In Seerah by Ibn Hisham, within the chapter “The Prophet (saw) approached the Arabs during the seasons”, it says: “Ibn Ishaq said: فَكَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله وسلم) عَلَى ذَلِكَ مِنْ أَمْرِهِ، كُلَّمَا اجْتَمَعَ لَهُ النَّاسُ بِالْمَوَاسِمِ أَتَاهُمْ يَدْعُو الْقِبَابِلَ إِلَى اللَّهِ وَإِلَى الْإِسْلَامِ، وَيَعْزِضُ عَلَيْهِمْ نَفْسَهُ وَمَا جَاءَ بِهِ مِنَ اللَّهِ مِنَ الْهُدَى وَالرَّحْمَةِ، وَهُوَ لَا يَسْمَعُ بِقَادِمٍ يَقْدَمُ مَكَّةَ مِنَ الْعَرَبِ لَهُ اسْمٌ وَشَرَفٌ، إِلَّا تَصَدَّى لَهُ فِدَاعَهُ **“The Prophet (saw) persistently pursued this matter (of Nussrah and protection) whenever people met him during the (hajj) seasons, he called the tribes to Allah and to Islam and presented himself to them as well as what guidance was revealed by Allah (swt). The Prophet (saw) heard of no one of some significance and nobility visiting Makkah except that he called him to Allah and presented his call to him.”**

Thus Prophet visited Bani Kalb and they refused to accept him, he came over to Bani Hanifah of al-Yamamah at their place and they behaved very rudely like no other Arab tribe. The Prophet called on Bani 'Aamer ibn Sa'sa' who refused unless he gave them the authority after him. The Prophet (saw) rejected this conditional offer. He then visited Bani Kindah of Yemen at their camp and they also demanded authority after him and so the Prophet rejected their Nussrah. He called upon Bakr bin Wa'il in their camps; they refused to protect the Prophet (saw) because they were in the vicinity of Persia. When the Prophet (saw) visited Bani Rabee'ah's camp, they did not answer. The Prophet (saw) called upon Bani Shaiban in their camps which also were in close vicinity to Persia. Bani Shaiban offered to protect the Prophet (saw) from the Arabs but not the Persians, so the Prophet (saw) replied to them: **«ما أسأتم الرد إذ أفصحتم بالصدق، إنه لا يقوم بدين الله إلا من حاطه من جميع جوانبه»** **“Your elaboration in reply amounts to its rejection. No one stands by the Deen of Allah except the one who covers all its aspects.”**

The Prophet (saw) continued to seek Nussrah despite the refusal of several tribes; he neither wavered, nor despaired nor changed his course. 'Zaad al Ma'ad' reports from al-Waqidi who says: وَكَانَ مِمَّنْ يُسَمِّي لَنَا مِنَ الْقِبَابِلِ الَّذِينَ أَتَاهُمْ رَسُولُ اللَّهِ (صلى الله عليه وآله وسلم) وَدَعَاهُمْ وَعَرَضَ نَفْسَهُ عَلَيْهِمْ بَنُو عَامِرِ بْنِ صَخَصَعَةَ، وَمُحَارِبِ بْنِ حَصَفَةَ، وَفَرَارَةَ، وَغَسَّانَ، وَمِرَّةَ، وَحَنِيْفَةَ، وَسَلْيَمَ، وَعَيْسَ، وَبَنُو النَّضْرِ، وَبَنُو الْبِكَاءِ، وَكِنْدَةَ، وَكَلْبَ، وَالْحَارِثَ بْنَ كَعْبٍ، وَغَدْرَةَ، **“The tribes known to us whom the Prophet (saw) approached and invited them are Banu 'Aamer ibn Sa'sa', Muharib ibn Hafsah, Fazarah, Ghassan, Murrah, Haneefah, Sulaym, 'Abs, Banu Nadhar, Banu Bika', Kindah, Kalb, Harith ibn Ka'ab, 'Udrah and the Hadhramis. None of them responded positively.”**

The Prophet (saw) persisted in seeking Nussrah until Allah (swt) blessed His deen with Nussrah. Ibn Ishaq is quoted in Seerah by ibn Hisham: فَلَمَّا أَرَادَ اللَّهُ عَزَّ وَجَلَّ إِظْهَارَ دِينِهِ وَإِعْزَازَ نَبِيِّهِ (صلى الله عليه وآله وسلم) فَعَرَضَ نَفْسَهُ عَلَى قِبَابِلِ الْعَرَبِ، وَإِنْجَازَ مَوْعِدِهِ لَهُ خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله وسلم) فِي الْمَوَاسِمِ الَّذِي لَقِيَ فِيهِ النَّفْرَ مِنَ الْأَنْصَارِ،

“When Allah (swt) decreed the domination of His deen and honouring His Messenger (saw) and accomplished His promise, the Prophet (saw) went out in the hajj season when he met people of the Ansar. He presented himself to the Arab tribes as he had been doing during the hajj seasons. So while he was at al-‘Aqabah, he met people from the Khazraj tribe whom Allah (swt) wished to bless.”

Those people from Khazraj accepted his call and went to reconcile their dispute with the tribe of Aws. They returned the next year with twelve persons and met the Prophet (saw) at al-‘Aqabah. This was the first Bay‘ah of ‘Aqabah. Then after, the society of Madina was prepared by Mus‘ab ibn ‘Umair (ra), the nobles of the city visited the Prophet (saw) to offer him their protection and assistance. They met the Prophet (saw) again at al-‘Aqabah and made the pledge of allegiance which was a pledge of fighting along with the Prophet (saw). Seerat ibn Hisham narrates from the Prophet (saw) during this Bay‘ah (Pledge): **ثُمَّ قَالَ: أَبَايَعُكُمْ عَلَى أَنْ تَمْتَنُونِي مِمَّا تَمْتَنُونَ مِنْهُ نِسَاءَكُمْ وَأَبْنَاءَكُمْ. قَالَ: فَأَخَذَ الْبِرَاءُ بْنُ مَعْرُورٍ بِيَدِهِ ثُمَّ قَالَ: نَعَمْ. وَالَّذِي بَعَثَكَ بِالْحَقِّ (نَبِيًّا) لِنَمْنَعَنَّكَ مِمَّا نَمْنَعُ مِنْهُ أُرْرْنَا، فَبَايَعْنَا يَا رَسُولَ اللَّهِ، فَخُنَّ وَاللَّهِ أَبْنَاءَ الْحُرُوبِ وَأَهْلَ الْحَلْفَةِ وَرِثَانَهَا (كَابِرًا عَنْ كَابِرٍ) take your pledge that you will protect me just as you protect your women and children.” Al Bara’ ibn Ma’roor took the hand of the Prophet (saw) and said: **“Indeed, by the One Who sent you with the truth as the Messenger, we shall protect you like we protect our children therefore, take our pledge O Messenger of Allah, We by Allah are the sons of battles and the weapons of war are like toys for us, this has been our heritage from the times of our forefathers.”****

With this, Allah’s promise was fulfilled and a state for Islam was established.

O Muslims of Pakistan! O Ulema of the Muslims of Pakistan!

And so Nussrah for Islam as a rule was secured by the methodology of the Prophethood, transforming the torn and divided Yathrib into a powerful beacon for Islam, Madinah Al-Manawwarah.

Hizb ut Tahrir works now and amongst us for the return of the Khilafah (Caliphate) upon the Methodology of the Prophethood. Thus its Shabab warn us of kufr and call us to support Islam and its Khilafah. And Hizb ut Tahrir’s Ameer, the eminent jurist and statesman, Sheikh Ata Bin Khalil Abu Al-Rashtah, works day and night, risking life and limb, to secure the Nussrah from the armed forces for this Deen. It is upon us, each and every one of us, to join Hizb ut Tahrir and put in our share in ending this current oppressive rule of force, by establishing the Khilafah on the methodology of the Prophethood. Ahmed narrated that the Messenger of Allah (saw) said, **«ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً، فَتَكُونُ مَا شَاءَ اللَّهُ، أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبِيِّ ثُمَّ سَكَتَ»** **“Then there will be rule of force, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. And then there will be a Khilafah on the Methodology of the Prophethood.”** And then he fell silent.

O Muslims of the Armed Forces of Pakistan! O Men of Nussrah! O Ansar of today!

The methodology of the Prophethood for establishing Islam demands Nussrah from its people, which is each and every one of you. Your sons, daughters, brothers, sisters, fathers and mothers call you, expecting you to fulfil your duty. The matter of Nussrah is your matter, and this time is yours, so fulfil your responsibility for the sake of Allah (swt) and you will be successful. Beware of betraying your Ummah and breaking of your oaths by supporting a falling kufr democracy, which does not have the support of the people. Beware of losing your Hereafter for the worldly life of the oath-breakers, that pollute the ranks of our leadership! Secure the return of the Khilafah (Caliphate) on the Method of the Prophethood by granting the Nussrah to Hizb ut Tahrir. In doing so, if you are victorious and overcome kufr and its people, you will rejoice and so will the believers.

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

“If Allah helps you, there is none to overcome you. And if He abandons you, then, who is there to help you after that? In Allah the believers should place their trust.” [Surah Aali-Imran 3: 160]

1 Muharram 1443 AH

9 August 2021 CE

Hizb ut Tahrir

Wilayah Pakistan