

## In the Seeking of Nusrah and Power, why is Nusrah Sought from the Army, whilst Revival is Sought from the People of Power?

(Translated from Arabic)

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Muslims are living in desperate circumstances under rulers who went far beyond in their dealings with the Western disbelievers, who betrayed Allah (swt), His Messenger (saw) and His Deen to their core and bartered away the issues of the Ummah. We see that the idea of change has ripened amongst the Ummah, which has become its general demand and hope. The Ummah has tried various attempts to change these circumstances to transform the Ummah into a strong and noble state. However, the Ummah has not yet achieved the fruit of its quest, bearing many losses as a result.

Armed groups have emerged amongst the Ummah, which indulge in hit and run skirmishes with the governments under which they live, carrying out bomb blasts and assassinations, which provoked the ruling regimes into becoming even more ferocious and into increasing their crimes against the Muslims. Consequently, the misery of the Ummah has increased, without these armed groups achieving their goals. In addition, the uprisings occurred within the Ummah, in which millions Muslims came out onto the street to demand change. The rulers did not spare the Ummah in vengeance. They arrested, deported, tortured, martyred and crushed the Muslims, which led the people to think that they are not capable to achieve their demand for change, or that they have missed something vital. The reactions of the regimes were deplorable and extreme in making miseries for their peoples common, along with the media focusing on tarnishing the image of Islamic ruling, as well as the image of those who work for it. The establishment of the Islamic ruling was the basis of the demand and intention of these movements and groups of the Ummah. It was not hidden to anyone that the West was the one which managed these fierce criminal confrontations behind the scenes whilst the rulers were their poisoned daggers.

Here in this article, we discuss the role of the army in the process of change. The groups that work for making change through armed fighting view the army in an absolutely negative sense. So, the groups judge the army as if they are rulers, with absolute enmity towards them, by citing the saying of Allah (swt), ﴿إِنَّ فِرْعَوْنَ وَهَمُّنَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ﴾ **“Indeed, Pharaoh and Haman and their soldiers were deliberate sinners.”** [TMQ Surah al-Qasas 28:8]. As for the uprisings, they focused on changing the rulers and they did not interact with the armies in their accountability to change.

It is true to say that the process of change must achieve power. For a process of change to be according to Shariah, that power must be utilized according to Shariah. So how does the Shariah want us to utilize the power in the change process?

Before discussing the subject, the affirmed fact must be reflected upon, which is the role of armies in the state. The role of armies is to ensure protection from any external enemies and to create security in the state. The role of armies is not ruling, whilst they are not qualified for ruling. The nature of the grooming of its officers depends on strength and dominance, not on taking care of the affairs and politics of the people. Thus, the armies preserve the constitutional system of government in the state, taking orders from the political leadership.

There is also another affirmed fact of the armies, which is that the armies have now become an organized, specialized profession for fighting, in terms of arms, financing, training and planning. Armies use aircraft, tanks, missiles, submarines and other extremely expensive weapons, which the armed groups, who want change, can neither provide nor utilize. This is what forces such groups to fall into the trap of extending their hands to other states and

regimes in order to confront those armies. This is no less evil than the one that confronts the group for making change.

There is also another affirmed fact related to the armies, which is that the troops of the army today are amongst the sons of Muslims. It is not permissible to regard them as enemies of the Ummah, regarding them in the ranks of rulers. Instead, they are part of the Islamic Ummah, so there are both righteous and disobedient people amongst them. What afflicts the Islamic Ummah also afflicts the armies. Whatever changes occur within the Islamic Ummah will also occur within the armies. The difficulty faced by us in changing the Islamic Ummah is the same difficulty in changing the armies. They also sense the treachery of the rulers, just as the masses are sensing it. The individuals of the army and its officers are generally Muslims. They have feeling, emotion and longing for Jihad and liberation.

The rulers fear them and their coups against them. Accordingly, the rulers lead the armies with the commanding officers who were brought up in the same environment of rulers, wearing the attire of treachery, just as the rulers. The commanding officers were bought and bribed. Loyalty was assured from them, by lavishing them with enormous wealth, so that they would be in the ranks of rulers against the Ummah. Thus, our problem is with the leaders of the armies; those who issue commands and the culture which they carry, since they were cultured with the culture of enmity towards Islam, fighting Islam, loyalty to the ruler, preserving the ruler's throne and preserving the Sykes-Picot borders.

Here it is clear that the reason the armies do not march to support the issues of Muslims is not because of their disbelief or their love to kill Muslims. Instead, it is due to the fear that exists within them, just as it exists within the individuals of the Islamic Ummah.

There are many, many amongst them who are eagerly awaiting to eliminate the rulers and fight the disbelievers, just as the individuals of the Islamic Ummah are. Despite this, we say that all the elements of the armies, whether they are soldiers or officers, will be questioned individually by their Lord (swt) over their stances against the Muslims that are not according to Shariah, or in their obedience to the ruler in his crimes, or in their support of the ruler, even if they are compelled. Therefore, the issue here is that they are not disbelievers and that they must not be judged, as the rulers are in their enmity. Instead they must be considered from the aspect of Dawah and the establishment of the state. This is what the rulers fear from them, fearful of their coups against them. That is why the rulers plant their spies within the armies, so that they do not harm them. If we put the armies in the ranks of rulers as a whole, we would be inadvertently acting in the service of the rulers.

As for the Shariah stance for using the power and seeking support from the armies in the process of change, this and the seeking of Nusrat upon its basis necessitate us to study the matter. The Messenger of Allah (saw) sought Nusrat from the People of Power. The Noble Quran mentions them and praises the Ansaar. Shariah made it a duty for them to grant Nusrat in establishing the state, waging Jihad after its establishment. The reward for them in both cases will be calculated by Allah (swt) alone.

We must proceed in this reality to apply the Hukm Shariah of seeking Nusrat, as undertaken by the Prophet (saw), who persisted in seeking Nusrat from the People of Power, saying, «مَنْ يَنْصُرُنِي حَتَّىٰ أَبْلُغَ رِسَالَةَ رَبِّي» **“Who will support me to convey the message of my Lord?”** (Ahmad, Fatah al-Baari of Ibn Hajar al-Askalaani). By seeking Nusrat, the Prophet (saw) clarified where the power lies and the meaning of Nusrat and from whom Nusrat must be sought. Allah (swt) commanded the People of Power, from amongst the Muslims, to protect Muslims who seek support in their Deen. Allah (swt) said, ﴿وَإِنْ أَسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ﴾ **“And if they seek help of you for the religion, then you must help.”** [TMQ Surah al-Anfaal 8:72].

The Nusrat sought by the Prophet (saw) was for the sake of supporting the Deen, establishing the Deen as a reality in life through the state that implemented and conveyed Islam. Seeking Nusrat was not just for the sake of protecting him (saw) personally, or those who believed with him (saw). It was not a mere call to enter Islam. Instead, the tribes from whom the Prophet (saw) sought Nusrat understood that the matter was related to the

establishment of an entity, fighting and statehood. The reply of Banu Aamir bin Sa'sa to the Prophet (saw) when he sought Nusra from them was, *أرأيت إن نحن بايعناك على أمرك، ثم أظهرك الله على من خالفك، أيكون لنا الأمر من بعدك؟* "What do you say when we give a pledge of allegiance upon your matter (authority), and then Allah gives you victory against those who oppose, will the matter (authority) belong to us after you?" The Prophet (saw) replied, *«الأمر إلى الله يضعه حيث يشاء»* **"The matter (authority) belongs to Allah and He gives it to whoever He wishes."** They told him, *«أفتهدف نحورنا للعرب دونك، فإذا أظهرك الله كان الأمر لغيرنا! لا حاجة لنا بأمرك* **"How come the matter belongs to someone other than us, when Allah gives you victory after we become the target of Arabs without you? We do not need what you call for."** So they refused to grant the Nusra. They knew that Nusra was to establish the state and so they wanted to become its rulers after the Messenger of Allah (saw). The reply of Banu Shayban to the Messenger of Allah (saw) was similar when he sought their support. They realized the meaning of Nusra to be ruling and fighting the Arabs and non-Arabs. And so they agreed to fight only the Arabs, but they refused to fight the Persians. Thus the matter of Nusra is related to ruling and authority. It is clear that those tribes knew that the Messenger of Allah (saw) was seeking the ruling and authority from them, when he (saw) presented himself to them, in order for them to submit to his ruling. The Prophet (saw) determined their understanding with regards to this.

The Second Bayah of Aqaba revealed the truth of the Nusra which the Prophet (saw) was seeking, which necessitated the submission of ruling. It is narrated from Ubada bin Samith, *دعانا رسول الله صلى الله عليه وسلم فبايعناه فكان فيما أخذ علينا أن بايعنا على السمع والطاعة في منشطنا ومكرهنا وعسرنا* **"The Messenger of Allah (saw) called us and we took the Bayah to him. Among the injunctions he made binding upon us was: Listening and obedience in what we like and what we dislike, in our ease and hardship, even when somebody is given preference over us, and not to dispute with the people of authority, he (saw) إلا أن تروا كفرا بواحا عندكم من الله فيه برهان"** **"except when you see open disbelief about which you have clear evidence."** [Muslim]. So, the Second Bayah was not related to the matter of Prophethood. Instead, it was for ruling and authority. This was apparent from the response of Sa'ad who said, *أيها الناس أتدرون على ما تبايعون؟... والله إنكم لتبايعون على قتال الأحمر والأسود من الناس، والله لترميكم العرب والعجم عن قوس واحدة* **"O People! Do you know why you are giving the pledge of allegiance? By Allah! You are giving the pledge of allegiance to fight the red and black amongst the people. By Allah! Both Arabs and Non-Arabs will aim arrows at you from the same bow..."**

Our noble Messenger (saw) upon whom the Revelation was sent is our role model both in establishing the Islamic State and in addressing the People of Power. Accordingly, it is obliged upon us to contact the People of Power to establish this obligation, which is regarded as the key of goodness that will open the closed door of the Islamic State. The obligation of this is due to the persistence of the Messenger of Allah (saw) in seeking Nusra on over sixteen occasions. Accordingly, it is obliged to work upon seeking Nusra from its people in the lands of Muslims, without committing to particular times, or particular timescales. Instead, this seeking of Nusra will continue until the matter is achieved, until all the obstacles are removed from in front of the Ummah to return to its actual role in life, thereby making the people obey Allah (swt), the Lord of all humanity through Dawah and Jihad. This will be until all those who prevented the establishment of the Shariah obligations were removed and discarded, no matter whoever he was.

The People of Power and protection must realize that they are responsible for establishing this obligation, protecting it, empowering those who rule by all that Allah (swt) has revealed, Jihad and terrorizing the enemy. They must realize that they are the people of war and not the people of ruling. They must reflect that the duty of establishing the Khilafah is upon their necks, as its establishment is the hardest and the toughest. The issue is not related to who is ruling. Instead, it is related to ruling by all that Allah (swt) has revealed. Hizb ut Tahrir is not the seeker of authority for its sake, nor does it have a lust to rule. If it were so, its course would not have been according to the hardest method, the Method of the Messenger of Allah (saw). Had the Prophet (saw) not endured all this patience, had he not borne what the mountains could not bear, it would have bargained and traded in the issue of power, as others do.

However, the belief in Allah (swt) and His promise inspires the Hizb and its Shabab to establish the Second Righteous Khilafah by their own hands, as the Messenger of Allah (saw) gave glad tidings that it will come in the last days, and that it will be upon the Method of Prophethood. He (saw) said, «**ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَاجِ نُبُوَّةٍ**» “**Then there will be a Khilafah upon the Method of Prophethood.**” (Mishkaat al-Masaabih, Ahmad) Whose honor is this to achieve?! What a status before Allah (swt) upon those who convey this work!

All the indications are that the establishment of Khilafah, in the last days, is closer to its dawn. The Ummah is prepared to establish its obligation, whilst the West is prepared for the fall of its own civilization that brought nothing but evil, spreading misguidance and sedition. It is obliged upon us to swiftly bury it. Glad tidings to those who share in establishing the Righteous Khilafah that will be on the Method of Prophethood.

The colonialist disbelieving West wants to spread fear amongst the People of Power from Muslims to prevent Nusrah for the Deen of Allah (swt). This spreading of fear did not come out of a void. Instead it is due to the fact that the West does not trust them, even though the West has a grip on their leaders. Therefore, the West controls them by planting its spies to prevent them from granting Nusrah for their Deen. The West exerts influence upon them in order to change their direction, by supporting its falsehood and fighting the Truth, alongside the West. Therefore, the West is blustering, whilst it is awaiting fearful of the Muslims to establish their entity, through the inattention of the West. This is because the West does not know the place from where the Muslims will march upon it. In any case, we are at the appointed time inshaa' Allah and with the Nasr (Support) of Allah (swt), there will be extraordinary interventions from Allah (swt) as we have come to know of in the case of His Prophets (as).

In conclusion, we say that there is much goodness in the People of Power and they are indispensable for change. When Allah (swt) permits, the People of Nusrah will come together with the Muslim masses, led by a Rightly Guided Khaleefah, to fulfill the decreed matter. The Muslims and many of the People of Power are awaiting to restore the usurped authority through the fulfilling of the duty of granting the Nusrah for the Deen, protecting the state and establishing Jihad in the Path of Allah.

The armies are an immense, great wealth of the Islamic Ummah that must be liberated from their treacherous leaders. The People of Power and protection must be aware that the issue is establishing the Deen, by establishing its state, for it is the Shariah obligation that would bring glory to Islam and Muslims and lead them to the pleasure of Allah (swt). They are those today who will sacrifice and prefer other Muslims over themselves, even in a matter which they are urgently in need of. Since the People of Nusrah remain amongst us today, whilst the first Islamic state was established by the Nusrah of their predecessors, so will the second Islamic State be established by the Nusrah of those today. With the permission of Allah (swt), the Second Righteous Khilafah will again return on the Method of Prophethood. It will receive Nusrah from those extended it, whilst implementing the Shariah rulings and Jihad, so that all the Muslims will come to know the promise of Allah (swt) and the glad tidings of his Messenger (saw), «**ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَاجِ نُبُوَّةٍ**» “**Then there will be a Khilafah upon the Method of Prophethood.**” (Mishkaat al-Masaabih, Ahmad). How blessed are the glad tidings!