

Answer to Question

Seeking Nusra, Giving the Nusra and Allah's Nasr

To: Mohamed Ali Bouazizi

(Translated)

Question:

Assalamu Alaikum Wa Rahmatullah Wa Barakatuh

May Allah grant you success and reward.

There is seeking of Nusra, there is response or giving the Nusra and there is Allah's Nasr. Is the response the victory? Just as what was mentioned in the Seerah, as far as I can remember: Ibn Hisham said, when Allah wanted to give Nasr (victory) to his servant, he brought forth people from Medina to him. Will the Nasr (victory) accompany the upcoming emerging state, Allah willing, as it turns the tables and unites the Ummah under the banner of "There is no god but Allah, and Muhammad is the Messenger of Allah" and wages wars if the West attacks us? Can the Nasr (victory) be in its sensed, tangible form, as happened at Badr with the angels and at the Trench with the wind, or will it be in the form of aid, support, preparation, and casting terror into the hearts of the enemy?

I apologize for the branching question. May Allah reward you the best of reward.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh.

1- Nasr (victory) takes many forms. The dominance of the idea of the call over other ideas is one aspect of Nasr (victory), the people rallying around the call and supporting it is one aspect of Nasr (victory) and the steadfastness of the callers to their call is one aspect of Nasr (victory)... and so on.

2- One of the aspects of Nasr (victory) is the response of the people of power and protection by giving support to the call. However, Nasr (victory) in its full meaning is not achieved except by achieving this Nusra (support) and the party reaching power by establishing the state, implementing Islam, and carrying the call. So, Nasr (victory) in the context of the call, its full meaning is the existence of the focal point, i.e. the establishment of the state, because without the establishment of the state, Islam does not exist in the arena of life. As for the other aspects of victory, even if there is good in them, they do not achieve the existence of Islam in the arena of life, rather the establishment of the state and the rule by Islam are necessary in practice so that Islam exists in the arena of life and Nasr (victory) exists in its full and comprehensive meaning.

3- We are certain that the coming second Khilafah Rashida (Rightly-Guided Caliphate) will arise and remain in existence and lead the Ummah to victory and empowerment, because the promising evidence of its establishment indicates that it will remain, be established and rule with justice. For example:

- Allah (swt) says: **﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾** **Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their faith which He has chosen for them; and will indeed change their fear into security—'provided that' they worship Me, associating nothing with Me. But whoever disbelieves after this 'promise', it is they who will be the rebellious**" [An-Nur: 55]. Although this verse is general, it also applies to the coming Khilafah (Caliphate) state, Allah willing. It is clear from the verse that empowerment and security will be achieved, and this will only happen through its steadfastness and victory over its enemies.

- It was narrated by Imam Ahmad and Musnad al-Tayalisi on the authority of Hudhayfah, who said: **«إِنَّكُمْ فِي النَّبُوءَةِ مَا شَاءَ اللَّهُ أَنْ تَكُونُوا، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَيَّ مِنْهَا»** **النَّبُوءَةُ، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونُوا، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَيَّ مِنْهَا»** **«Prophethood will last with you as long as Allah wants it to last. Then there will be Khilafah according to the method of**

Prophethood, and it will last for as long as Allah wishes, then He will lift it if He wishes. Then there will be hereditary rule (ملكاً عاصراً), and it will last for as long as Allah wishes, then He will lift it if He wishes. Then there will be an oppressive rule (ملكاً جبرية), and it will last for as long as Allah wishes, then He will lift it if He wishes. Then there will be a Khilafah on the method of Prophethood.” Then he (saw) fell silent. There is no point in the existence of the second Khilafah (Caliphate) on the method of prophethood if it is not established and is stable.

- Muslim narrated in his Sahih on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah (saw) said: « لا تَقُومُ السَّاعَةُ حَتَّى يَقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، فَيَقْتُلُهُمُ الْمُسْلِمُونَ... » “The last hour will not come before the Muslims fight the Jews and the Muslims kill them...”. In another wording, He (saw) said: « تَقَاتِلُكُمْ يَهُودُ، فَتُسَلِّطُونَ عَلَيْهِمْ » “You shall fight the Jews. You will gain such control over them”. This means uprooting the Jewish state, and this will most likely only be achieved by the establishment, stability, and victory of the second Khilafah (Caliphate).

- Ahmad narrated in his Musnad, and Al-Hakim authenticated it, and Al-Dhahabi agreed with him, on the authority of Abu Qabil, who said: We were with Abdullah bin Amr bin Al-Aas, and he said: While we were around the Messenger of Allah (saw) writing, the Messenger of Allah (saw) was asked: Which of the two cities will be conquered first: Constantinople or Rome? So, the Messenger of Allah (saw) said: « مَدِينَةُ هِرَقْلٍ تَفْتَحُ أَوَّلًا، يَغِي قُسْطَنْطِينِيَّةً » “The city of Heraclius will be conquered first, meaning Constantinople”. Constantinople has been conquered, and Rome will be conquered, Allah willing... This is envisioned by the establishment and stability of the second khilafah.

- Ahmad narrated in his Musnad on the authority of Tamim al-Dari who said: I heard the Messenger of Allah (saw) say: « لَيَبْلَغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا يَتْرُكُ اللَّهُ بَيْتَ مَدْرٍ وَلَا وَبَرَ إِلَّا أَدَخَلَهُ اللَّهُ هَذَا الدِّينَ، بَعْرَ عَزِيزٍ أَوْ بِذَلِّ ذَلِيلٍ؛ «There will not remain on the face of the earth a mud-brick house or a camel's hair tent which Allah will not cause the confession of Islam to enter bringing both mighty honour and abject abasement. Allah will either honour the occupants and put them among its adherents, or will humiliate them and they will be subject to it.” Al-Bayhaqi narrated something similar in his Sunan al-Kubra, as did al-Hakim in his Mustadrak. This means that the second Khilafah Rashida (Rightly-Guided Caliphate) state will be established, stabilized, and expanded to include the entire world.

4- But what is mentioned above does not mean that the Khilafah State will win every battle it fights. It may lose a battle here and a battle there, but it will have victory in the end. That is, it may lose battles, but Allah willing, it will not lose the war, just as was the case with the first Islamic State. It lost some battles, but victory in the war was its ally until it ruled most of the ancient world.

5- As for your question: (Is it possible for victory to be in its sensed, tangible form, as happened at Badr with the angels and at the Trench with the wind, or is it in the form of aid, support, preparation, and casting terror into the hearts of the enemy?) all of that is possible to take place, and the matter is up to Allah (swt), for He is the supporter of His believing servants with soldiers from Him. « وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ » “And none knows the forces of your Lord except He” [Al-Muddaththir: 31]. But the Shariah ruling requires us to prepare ourselves according to the Allah’s saying: « وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ » “Prepare against them what you ‘believers’ can of ‘military’ power and cavalry to deter Allah’s enemies and your enemies as well as other enemies unknown to you but known to Allah. Whatever you spend in the cause of Allah will be paid to you in full and you will not be wronged” [Al-Anfal: 60]

I hope this is sufficient, and Allah knows best and is most wise.

Your brother,

Ata bin Khalil Abu Al-Rashtah

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Link to the answer in the Ameer’s Facebook page:

<https://www.facebook.com/ataabualrashtah/posts/122115635432593487>