

Series of Answers of the Eminent Scholar Ata Bin Khalil Abu Al-Rashtah, Ameer of Hizb ut Tahrir, to the Questions of the Visitors in his “Fiqhi” Facebook Page

Answer to Question

Mus’ab Ibn Umair And Seeking the Nusra

To: Jihad Jihad and Atiya Al-Jabbarin

Question from Jihad Jihad:

Assalam Alaikum,

Pardon me, what is the evidence that Mus’ab Ibn Umair was seeking the Nusra, when he was only carrying the Dawah in Medina? I hope to get a satisfying answer.

Question from Atiya Al-Jabbarin:

Our Amir and Sheikh Abu Yaseen:

Assalam Alaikum Wa Rahmatullah Wa Barakatuh

In the Answer to the Question on (Those Who Left and the Delay of the Victory) in the subject of Seeking the Nusra (...Or is it that Mus’ab sought the Nusra better than the Messenger of Allah (saw)?) And it states (...The Messenger of Allah (saw) sought the Nusra for tens of times but he was not answered, and His work is at its best... but Mus’ab (ra) was answered...)

Can you please, our honourable Sheikh, give us the evidence that Mus’ab Ibn Umair (ra) was seeking the Nusra from the people of Medina, because what we know according to Seerah books and also the *Islamic State* Book by Sheikh Taqiuddin An-Nabhani (may Allah have Mercy on him) is that Mus’ab Ibn Umair was in Medina calling people to Islam, and we did not read that he asked them the Nusra for the Deen. Barak Allah feek and may we unite with you in the Islamic State soon

Your brother, **Atiya Al-Jabbarin-Palestine**

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

Both of your questions are similar, and here is the answer:

1- I was puzzled by this question; you both want evidence that Mus’ab was seeking the Nusra in Medina while he was a Dawah carrier in Medina, as put by Jihad! Or calling people to Islam, as put by Atiya! Is this so?! **Is Seeking the Nusra not from carrying the Dawah? And is seeking the Nusra not from the call to Islam?**

The Dawah carrier calls people to Islam, the general public and the people of power and protection among them. Mus’ab’s work with the general public was carrying the call to them, but his work with the people of power and protection was both carrying the call and seeking the Nusra. After the Prophet (saw) was commanded by Allah, Al-Qawi Al-Aziz, to seek the Nusra, he approached the tribal leaders from the people of power and protection, and he (saw) would call the tribe’s leader to Islam, if he responds...etc. He (saw) would call him for his support (Nusra). If the leader of the tribe is not from the people of power and protection, and was from the common people, or that his tribe was small and has no power or protection, the Prophet (saw) would call him to Islam and did not seek Nusra from him.

2- Thus, this was the work of Mus’an Ibn Umair (ra); he called the people of Medina to Islam and would teach the Qur’an until Islam spread and Mus’ab told the Prophet (saw) that Islam has entered every home and a number of people from every household have

embraced Islam, i.e., Muslims were many in number. But the people of power and protection were a few: 73 men and two women. When Mus'ab was able to find this support, he returned in the 11th season to the Prophet (saw) and suggested to the Prophet that the people of the power should meet him in the 12th season so the Prophet can show them his conditions (Nusra), because they were ready.

3- I quote to you what was mentioned in the Islamic State book on this subject:

*(...When the season of Hajj came, he returned to Makkah and reported back to the Messenger of Allah giving him an account about the Muslims in Madinah and their growing might, and about Islam and its rapid spread, describing the state of the Madinan society and how people there talked only about Allah's Messenger, and how Islam occupied center stage. Mus'ab informed the Messenger of Allah **about the strength of the Muslims and their deterrent might, which made Islam the dominant force in Madinah.** He also informed him that some Muslims, whose belief had grown stronger and whose determination to carry the Message **and defend the Deen of Allah** had become greater than ever, would be coming to Makkah that year. The Messenger of Allah was very pleased with the news brought by Mus'ab and began thinking long and hard about this matter and comparing the Makkan society with that of Madinah. **He (saw) had spent twelve consecutive years in Makkah calling for the Deen of Allah,** exhausting all his efforts, devoting all his time and seizing every single opportunity, enduring in the process all types of hardship, suffering and oppression, and despite all that, society in Makkah remained as stubborn as ever and the Da'wah never managed to break through... In Madinah, things were different, hardly one year had elapsed since a group of the Khazraj embraced Islam, and the first pledge of al-'Aqabah took place, **then came the efforts of Mus'ab ibn 'Umayr the year after,** and this was enough to generate an Islamic atmosphere in Madinah and to pave the way for people to embrace Islam at an astonishing rate.)*

4- As you can see, before sending the people of power and protection to the Messenger (saw), Mus'ab went to the Messenger and reported the spread of Islam to the Messenger (saw) in Medina and that they included **the people of power and protection who were ready to meet Him (saw) the next season,** so that the Prophet can put his conditions to them. The Prophet (saw) was pleased by what Mus'ab told Him, **and he approved it and agreed to meet them the next season.** Thus, this is what happened, they came the following season, i.e. the 12th season of the Bi'tha (Prophet's mission) and the second pledge of A'qaba took place.

5- Now we continue the quote from the Islamic State book: *(Thus the Messenger of Allah waited for the pilgrims. This was the twelfth year of the Message, in 622 CE. The pilgrims were many, among whom were 75 Muslims (73 men and 2 women). One of the women was Nusaybah bint Ka'ab Umm 'Amarah from Banu Mazin ibn al-Najjar and the other was Asma' bint 'Amr ibn 'Adi from Banu Salamah, known also as Umm Mani'... The Messenger of Allah met the Muslim pilgrims secretly... and they in turn agreed to meet him at al-'Aqabah during the days of Tashreeq. He (saw) said to them, "Do not wake anyone, nor wait for anyone who is absent." When a third of the night had passed they went secretly to their appointment with the Messenger of Allah at al-'Aqabah, and the two women were also with them... They waited for Allah's Messenger until he came, (they said) Now you speak, O Messenger of Allah, and choose for yourself and your Lord what you wish." The Messenger of Allah spoke after reciting the Qur'an and commended Islam and said, **«أبايعكم على أن تمنعوني مما تمنعون منه نساءكم وأبنائكم»** **"I invite your allegiance on the basis that you protect me as you would your women and children."***

*Al-Bara' took his hand to give the pledge and said, "We give our allegiance O Messenger of Allah, by Allah we are men of war possessing arms which have been passed on from father to son"... They said that they would accept the Messenger of Allah on these conditions and **then inquired, "What is in it for us, O Messenger of Allah, in return for our loyalty?" Allah's Messenger replied confidently, «الجنة» "Jannah."**) End.*

It is clear from all of this that:

The Prophet (saw) sent Mus'ab (ra) with the twelve men after the first pledge of A'qaba in the 10th year of the Bi'tha (Revelation). He (ra) called people to Islam in Medina including the people of power and protection among them whom he asked to give Nusra to Allah's Deen. Mus'ab returned to the Prophet (saw) in the 11th year and reported to him (saw) the situation in Medina, the spread of Islam and the situation with the people of power and protection who were ready to come and meet him (saw) the following 12th season, so that the Prophet (saw) can show them his conditions to achieve the Victory for the Deen. The Prophet (saw) agreed and approved Mus'ab's work in Medina, and the Prophet was pleased with the good results achieved by Allah's permission there. Thus, in the following 12th season, 73 men and two women came and the second pledge of A'qaba took place, then the Hijra and the establishment of the State.

Hence, the work of Mus'ab in Medina is a foundation pillar in the actions of Nusra. Allah (swt) have made the victory by his hands through people of power and protection who were ready to support Allah's Deen. I repeat to you what Mus'ab said to the Messenger (saw): **(Mus'ab informed the Messenger of Allah about the strength of the Muslims and their deterrent might, which made Islam the dominant force in Madinah. He also informed him that some Muslims, whose belief had grown stronger and whose determination to carry the Message and defend the Deen of Allah had become greater than ever)**

Allah (swt) had mercy and was pleased with Mus'ab, and gave him a great victory which resulted in the second pledge of A'qaba for the Messenger (saw), followed by the Hijra and the establishment of the State, All praise is to Allah the Lord of the Worlds.

I hope that this is sufficient InshaAllah.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

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

<https://web.facebook.com/AmeerhtAtabinKhalil/photos/a.122855544578192/904721016391637/?type=3&theater>

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