

Nussrah: The Shara'i Method to Assume Authority for the Establishment of Khilafah

(Translated)

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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 RasulAllah (saw) and follow his example. RasulAllah's (saw) efforts in Makkah were directed at establishing an Abode of Islam (Dar ul Islam). RasulAllah (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, RasulAllah's (saw) uncle Abu Talib died. Abu Talib provided some measure of *Nussrah* and protection which enabled the Prophet to safely carry the call of Islam. RasulAllah (saw) realized that the society in Makkah was neither deeply affected by the call of Islam nor was there a 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: **وَلَمَّا هَلَكَ أَبُو طَالِبٍ، نَأَتْ فُرَيْشٌ مِنْ رَسُولِ اللَّهِ ﷺ مِنَ الْأَدَى مَا لَمْ تَكُنْ تَتَأَلَّ مِنْهُ فِي حَيَاةِ عَمِّهِ أَبِي طَالِبٍ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الطَّائِفِ يَلْتَمِسُ النَّصْرَةَ مِنْ ثَقِيفٍ، وَالْمَنْعَةَ بِهِمْ مِنْ قَوْمِهِ، وَرَجَاءً أَنْ يَقْبَلُوا مِنْهُ مَا جَاءَهُمْ بِهِ مِنَ اللَّهِ عَزَّ، وَجَلَّ فَخَرَجَ إِلَيْهِمْ وَحْدَهُ *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 Thaqif 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 Thaqif.*"**

It is narrated on the authority of Ibn Abbas (ra) in Ibn Hajar's *Fath ul-Bari*, *Tuhaf 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: **لَمَّا أَمَرَ اللَّهُ نَبِيَّهِ أَنْ يَعْزِضَ نَفْسَهُ عَلَى قَبَائِلِ الْعَرَبِ، خَرَجَ وَأَنَا مِنْهُ وَأَبُو بَكْرٍ إِلَى مِثَى، حَتَّى دَفَعْنَا إِلَى مَجْلِسٍ مِنْ 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 RasulAllah (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 RasulAllah (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 RasulAllah (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 was 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: **ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ، وَقَوْمُهُ أَشَدُّ...، فَكَانَ رَسُولُ اللَّهِ ﷺ يَعْزِضُ نَفْسَهُ فِي الْمَوَاسِمِ إِذَا كَانَتْ عَلَى قَبَائِلِ الْعَرَبِ يَدْعُوهُمْ إِلَى اللَّهِ، وَيُخْبِرُهُمْ أَنَّهُ نَبِيُّ مُرْسَلٍ، “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, RasulAllah (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 ﷺ عَلَى ذَلِكَ مِنْ أَمْرِهِ، كُلَّمَا اجْتَمَعَ لَهُ النَّاسُ بِالْمَوْسِمِ أَتَاهُمْ يَدْعُو الْقَبَائِلَ 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 فِدَاعَاهُ إِلَى اللَّهِ “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 the Prophet (saw) 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 ﷺ 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 eloquence of the truth amounts to its rejection. No one stands by the deen of Allah except the one who covers all its aspects.”**

The Prophet ﷺ 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 الْقَبَائِلِ الَّذِينَ أَتَاهُمْ رَسُولُ اللَّهِ ﷺ وَدَعَاهُمْ وَعَرَضَ نَفْسَهُ عَلَيْهِمْ بَنُو عَامِرِ بْنِ صَعْصَعَةَ، وَمُحَارِبُ بْنُ حَصْفَةَ، وَفَزَارَةَ، وَعَسَانَ، وَمِرَّةَ، وَحَنِيفَةَ، وَسَلَيْمَ، وَعَبْسَ، وَبَنُو النَّضْرِ، وَبَنُو الْبِكَاءِ، وَكِنْدَةَ، وَكَلْبَ، وَالْحَارِثُ بْنُ كَعْبٍ، وَعُدْرَةَ، “The tribes known to us whom the Prophet ﷺ 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 ﷺ 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 ﷺ وَانْجَازَ مَوْعِدِهِ لَهُ حَرَجَ رَسُولُ اللَّهِ ﷺ فِي الْمَوْسِمِ الَّذِي لَقِيَهُ فِيهِ النَّقَرُ مِنَ الْأَنْصَارِ، فَعَرَضَ نَفْسَهُ عَلَى قِبَائِلِ الْعَرَبِ، كَمَا كَانَ يَصْنَعُ فِي “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: أَبَايُكُمْ عَلَيَّ أَنْ تَمْنَعُونِي مِمَّا تَمْنَعُونَ مِنْهُ نِسَاءَكُمْ وَأَبْنَاءَكُمْ. قَالَ: فَأَخَذَ الْبِرَاءُ بْنُ مَعْرُورٍ بِيَدِهِ ثُمَّ قَالَ: نَعَمْ وَالَّذِي بَعَثَكَ بِالْحَقِّ (نَبِيًّا) لِنَمْنَعَكَ مِمَّا نَمْنَعُ مِنْهُ أُرْرْنَا، “I 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.

The Prophet (saw) was seeking *Nussrah* to accomplish two things: **Firstly:** to ward off any harm to him and establishing protection in order to carry the call of his Rabb (swt) and **Secondly:** to bring Islam as an authority and a state. Regarding the first aspect, Hakim narrates in his *Mustadrak* on the authority of Jabir and on the conditions of the two Sheikhs (Bukhari & Muslim). Jabir (ra) said, **كان رسول الله ﷺ يعرض نفسه على الناس... فيقول: هل من رجل يحملني إلى قومه، فإن قريشاً قد منعتني أن أبلغ كلام ربي؟ قال: فاتاه رجل من بني همدان فقال: أنا. فقال: وهل عند قومك منعة؟ قال: نعم. وسأله من أين هو فقال: من همدان. ثم إن الرجل خشي أن يخفره قومه -أي ينقضوا عهده- فأتى رسول الله ﷺ فقال: أتى قومي فأخبرهم ثم ألقاك من عام قافل. قال: نعم** **“The Prophet (saw) used to approach the people and say: “Is there a man who would take me to his people, the Quraysh prevent me from carrying the word of my Rabb?” A man from Bani Hamdan came to the Prophet (saw) and said: “Do your people have the strength? The Prophet (saw) said: “Yes” and he asked the man from where he came, the man replied that he was from Banu Hamdan. The man was then afraid that his people may let him down i.e. break his pledge, so he came to the Prophet (saw) and told him: “My people are coming, so talk to them and I shall meet you the next year.” the Prophet (saw) said to him: yes.**

Seerat ibn Hisham narrates from Ibn Ishaq: **فكان رسول الله يعرض نفسه في المواسم على قبائل العرب “The Prophet (saw) used to approach the Arab tribes during the hajj season and call them Allah and to provide him Nussrah, he used to inform them that he was indeed the Messenger of Allah and ask them to believe in him and to protect him until Allah manifests what He revealed.”**

Therefore this request was to provide him the *Nussrah* in order to enable the Prophet (saw) to carry his call.

As far as the second purpose of request for *Nussrah* is concerned, i.e. to bring Islam as an authority and a state, it is what the Prophet (saw) discussed with Bani Sha’ban at their camps and asked them their protection which they refused. Similarly, the Prophet (saw) discussed with Bani ‘Aamer ibn Sa’sa and Bani Kindah, who asked him to accede authority to them after him. The Prophet (saw) refused this conditional *Nussrah*. This sequence culminated with asking for protection at the Pledge of Aws and Khazraj which was a Pledge of War, the Second Pledge of

'Aqabah. Before asking for Nussrah, Prophet (saw) use to call them to accept Islam. It is narrated in Seerah Ibn Hisham from Zuhri: **((أَنَّهُ أَتَى بَنِي عَامِرِ بْنِ صَعْسَعَةَ فَدَعَاهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ وَعَرَضَ عَلَيْهِمْ وَاللَّهِ لَوْ أَنِّي أَخَذْتُ هَذَا الْفَتَى مِنْ فَرِيشٍ ، لَأَكَلْتُ بِهِ الْعَرَبَ ، ثُمَّ قَالَ أَرَأَيْتَ إِنْ ... نَفْسُهُ فَقَالَ لَهُ رَجُلٌ مِنْهُمْ - يُقَالُ لَهُ بَيْحَرَةُ بْنُ فِرَاسٍ نَحْنُ بَايَعْنَاكَ عَلَى أَمْرِكَ ، ثُمَّ أَظْهَرَكَ اللَّهُ عَلَى مَنْ خَالَفَكَ ، أَيَكُونُ لَنَا الْأَمْرُ مِنْ بَعْدِكَ ؟ قَالَ الْأَمْرُ إِلَى اللَّهِ بِصَعْتِهِ حَيْثُ يَشَاءُ قَالَ فَقَالَ لَهُ "He (saw) went to Bani Amir bin Sa'sa and called them to Allah (swt) and presented himself to them (i.e. asking for Nussrah for himself). A person from them, called Bahera bin Faras, said: If I get hold of this person, I would devour all of the Arabs by him. Then he said to Prophet (saw): What would you say, if we were to give Bay'ah to you on your amr (authority) and then Allah give your victory over your enemies, would we get this amr (authority) after you? He (saw) said: Amr (ruling) is from Allah, He will bestow to whom He wished. Upon this that person said: Are our chests to bear the arrows of all the Arabs, yet when you get victory the ruling goes to someone else! Nay we do not need your "amr".**

It is evident from this incident that the Arabs were well aware of what RasulAllah (saw) was demanding, by asking for Nussrah, i.e. a support from a strong tribe to establish an authority and a state. They knew that as a consequence all of the Arabs would stand up against this authority. The tribe that will give Nussrah would have to fight to protect Prophet (saw) and the newly formed state. It was for this sacrifice that Banu Amir and Bani Kinda were demanding a promise for their ruling and authority after the death of Prophet (saw) and were ready to give Nussrah if he (saw) accepted this condition. It was Aws and Khazraj of Yathrib who gave Nussrah for the protection of Prophet (saw) and implementation of Islam, without any condition and purely for Allah's sake.

The Ansar gave Bay'ah at Aqabah. At the time of Bay'ah, Abbas bin Abdul Motalib, the uncle of Prophet (saw) initiated the discussion. It is narrated in the Seerah by Ibn Hisham from Ka'ab bin Malik that Abbas said to Ansaar: **((يَا مَعْشَرَ الْخَزْرَجِ... فَإِنْ كُنْتُمْ تَرَوْنَ أَنْكُمْ وَأَفُونَ لَهُ بِمَا دَعَوْتُمُوهُ إِلَيْهِ . فَتَكَلَّمُوا يَا رَسُولَ اللَّهِ فُحْدًا لِنَفْسِكَ وَلِرَبِّكَ مَا أَحْبَبْتَ)** **"O People of Khazraj!...if you think that you will fulfil for what you have been invited for and will protect him from his enemies, then do bear this responsibility. And if you feel that you may leave him after he went to you, then it is better that you leave him now"**

Upon hearing this, the Ansar addressed the Prophet (saw) and said that we are ready for any promise you want to take from us. Prophet (saw) recited some Ayaat of Quran and said after exhortation for Islam: **((أَبَايِعُكُمْ عَلَى أَنْ تَمْنَعُونِي مِمَّا تَمْنَعُونَ مِنْهُ نِسَاءَكُمْ وَأَبْنَاءَكُمْ))** **"I take bayah from you that you will protect me as you protect your women and children"**

Upon this Bara took the hand of Prophet (saw) and said, "We give you Bay'ah, by Allah we are people of fighting and have a group. This pride is with us from our forefathers." Whilst Bara was talking, Abu al Haithem bin Tehan interrupted him and said, "We have a settlement with the Jews and we are ready to sever it, But if we sever it and then Allah gave you dominance, will you leave us and go back to your people?" The Prophet (saw) smiled and said: **((بَلِ الدَّمِ الدَّمَ وَالْهَدْمِ))** **"Your blood is my blood and your destruction is my destruction. I am from you and you are from me. With whom you will fight, I will fight with him and with whom you make peace, I will make peace with him."**

It is then narrated that, **أَنَّ الْقَوْمَ لَمَّا اجْتَمَعُوا لِبَيْعَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعَبَّاسُ بْنُ عَبْدِ بْنِ نَضْلَةَ ، أَلْأَنْصَارِيُّ ، أَخُو بَنِي سَالِمِ بْنِ عَوْفِ بْنِ مَعْشَرَ الْخَزْرَجِ ، هَلْ تَدْرُونَ عَلَامَ تَبَايَعُونَ هَذَا الرَّجُلَ ؟ قَالُوا: نَعَمْ قَالَ إِنَّكُمْ تَبَايَعُونَهُ عَلَى حَرْبِ الْأَحْمَرِ وَالْأَسْوَدِ مِنَ النَّاسِ فَإِنْ كُنْتُمْ تَرَوْنَ أَنْكُمْ إِذَا نَهَكْتُمْ أَمْوَالَكُمْ مُصِيبَةً وَأَشْرَافَكُمْ قَتْلًا أَسَلَّمْتُمُوهُ فَمَنْ الْآنَ فَهُوَ وَاللَّهِ إِنْ فَعَلْتُمْ خِزْيَ الدُّنْيَا وَالْآخِرَةِ وَإِنْ كُنْتُمْ تَرَوْنَ أَنْكُمْ وَأَفُونَ لَهُ بِمَا دَعَوْتُمُوهُ إِلَيْهِ عَلَى نَهْكَ الْأَمْوَالِ وَقَتْلِ الْأَشْرَافِ فُحْدُوهُ فَهُوَ وَاللَّهِ خَيْرُ الدُّنْيَا وَالْآخِرَةِ قَالُوا: فَإِنَّا نَأْخُذُهُ عَلَى مُصِيبَةِ الْأَمْوَالِ وَقَتْلِ الْأَشْرَافِ. فَمَا لَنَا بِذَلِكَ يَا رَسُولَ اللَّهِ إِنْ نَحْنُ وَقَيْنَا (بِذَلِكَ) قَالَ الْجَنَّةُ. قَالُوا: أَيْسُرُ بِدَكَ. فَبَسَطَ يَدَهُ فَبَايَعُوهُ وَأَمَّا عَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ فَقَالَ وَاللَّهِ مَا قَالَ ذَلِكَ الْعَبَّاسُ إِلَّا لِيَشُدَّ الْعَقْدَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَغْنَائِهِمْ. وَأَمَّا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ فَقَالَ مَا قَالَ ذَلِكَ الْعَبَّاسُ إِلَّا لِيُوَحِّرَ الْقَوْمَ تِلْكَ اللَّيْلَةَ رَجَاءً أَنْ يَحْضُرَهَا عَبْدُ اللَّهِ بْنُ أَبِي سَلُولٍ ، فَيَكُونَ أَقْوَى لِأَمْرِ الْقَوْمِ. فَالآنَ عَلِمَ أَيُّ ذَلِكَ كَانَ** **"When this whole group was ready to give Bay'ah, Abbas bin Ubadah bin Nazlah al-Ansari, who was a relative of Bani Salim bin Auf, addressed everyone: you have understood the responsibilities which will lie upon your shoulders by giving this Bay'ah. They said: yes we have understood. He said: this Bay'ah means that you have to fight every nation, so in the pursuit of his (saw) protection if your wealth**

perishes, your elders are slain and and you leave him, then it is better that you leave him now. Because the result of breaking the promise after it has been given is humiliation in Dunya and Akhirah. And if you are ready to fulfill the promise, despite all of this then take him with you. It entails Khair in this world and in the Akhirah. Upon this all attendees said, we take the Prophet (saw) despite all trials regarding our lives and wealth. O Prophet, you tell us what we will have if we fulfill our promise. Prophet (saw) replied: Jannah. They said, Open your hand. Prophet (saw) spread out his hand and all of them gave him the Bay'ah”

Hence the purpose of Hijrah to Madina was to establish an authority or ruling to implement Islam by attaining power and the Ansar were guaranteeing protection by a Bay'ah. This is the second type of Nussrah, the purpose of which is to establish an Islamic authority or Islamic State.

Indeed, this relentless effort of the Prophet (saw) of seeking *Nussrah* as ordered by Allah (swt), his persistence and perseverance in this effort without changing, his course despite the frustrations and persecutions he met with, all clearly indicate that the order of Allah (swt) to seek *Nussrah* was decisive and hence was obligatory. This is from the methodology of establishing the state and resuming the Islamic way of life, and it is not permitted to waver from this path.

Hence any party or group which is working to implement Islam as a state, it is incumbent upon that it must seek Nussrah from the People of Power of its time in order to attain authority, pursuing the path of the Prophet (saw). Today, the people of Nussrah or People of Power happen to be the armies of the Islamic countries. The Prophet (saw) used to consider the tribes as an entity and asked Nussrah from those who held power in them. But today this applies to the Muslim armies or large tribes in some countries, who have power to change the ruling and authority. Hence Hizb ut Tahrir is working to resume the Islamic way of life by the establishment of Khilafah (Caliphate), through seeking Nussrah from these People of Power.

The seeking of *Nussrah* by the **Hizb**, which works to revive the Islamic way of life, is a political action. Those who have the potential to engage in material action are the People of Power and thus they have the means to mobilise force for **Hizb ut Tahrir**, so as to change the authority. The **Hizb** urges the People of Power by various means so that they give Nussrah to **Hizb ut Tahrir** for the establishment of the Khilafah. The People of Power must mobilize to uproot these corrupt rulers and transfer power to **Hizb ut Tahrir**. In addition **Hizb ut Tahrir** works with the Ummah to impress upon the People of Power to take up this great responsibility.

Nussrah is a most urgent task, besides from being an Obligation. When the societies are overwhelmed by the present systems and authority does not lie within them. then change cannot be accomplished by merely convincing the people for the implementation of Islam. So Islam is completely and radically implemented by attaining power and authority through people of Nussrah. However before that it is necessary that Islamic thoughts are made dominant in the society and the public opinion in the society is ripe for the implementation of Islam.

The task of seeking *Nussrah* is so important and critical, that it is on this great Shar'i command that the formation of the state depends and the rise of Allah's banner, after it has been lost. It is required to eliminate the treachery upon treachery that confront the Ummah, which is ruled by other than all that Allah (swt) has revealed. The Ummah is subjugated by the system of capitalism. It is faced with dilemmas, tragedies, woes and great afflictions. Since this task of seeking the *Nussrah* concerns those who have power and the means to bring about change in ruling to support the call of Islam and since this matter is of such grave concern and urgency, the responsibility of those who have the means to bring change assumes greater significance. Certainly, their rewards are also great if they fulfill their responsibility. So, what is that reward and position? To answer this question, we must look at the virtues and position of the Ansar of Madina, who gave Nussrah in the past.