

Answer to Question

**The Quraysh did not Meet the Conditions for Seeking Nusrah
before the Conquest**

To: Ghaith Gahith

(Translated)

Question:

Assalamu Alaikum wa Rahmatullahi wa Barakatuh,

Our Sheikh, I have a question please, it is known that the Prophet (saw) sought the Nusrah from the tribes, but was Quraysh among the tribes from which Rasulullah (saw) sought the Nusrah?

Jazak Allah Khair.

Answer:

Wa Alaikum Assalam wa Rahmatu Allahi wa Barakatuh,

Seeking the Nusrah (requesting the support) should be from the one who responds and embraces Islam, and he is one of the people of power and protection, so that he can support Islam and establish the rule by what Allah has revealed. These two conditions must be met by the one from whom you seek Nusrah. If he does not respond to Islam and embrace it, or he is not one of the people power and protection capable of effecting change, alone him and his tribe or with others, he will not be from the people of Nusrah. Quraysh did not have that before the conquest. The people of power and protection in them who had the ability to change did not embrace Islam at that time; thus, the Messenger (saw) did not seek their support, but rather he (saw) used to call in Makkah to Islam, and those who embraced Islam were the weak and some of the powerful individuals without their tribes, so they were not able to change, like Omar and Hamza. Therefore, there was no asking for support from the people of Makkah because the two conditions were not met; rather, there was a call to Islam in Makkah, and there was no response to Islam from the people of power and protection in Makkah who were capable of effecting change; hence, there was no Talab An-Nusrah (seeking support) in Makkah, but rather Makkah was opened by conquest.

That is why the Messenger of Allah (saw) used to present himself to the people of power and protection from the tribes; he used to invite them to Islam first, and if they became Muslim, he sought the Nusrah from them. Here are some of what was mentioned in the Seerah:

First: From Seerat Ibn Hisham:

1- Seeking the Nusrah from Tha'qif:

[Ibn Ishaq said: After the death of Abu Talib, the harm of the Quraish against the Messenger of Allah (saw) became more severe in a manner that they were not able to do whilst his uncle Abu Taalib was still alive. The Prophet (saw) went to al Taif seeking support from the Tha'qif to defend him against his tribe. At the same time, he hoped that they would accept the Message which Allah (swt) had sent him with. He went to them alone.

Ibn Ishaq said: Yazid Ibn Ziyad told me, on the authority of Muhammad Ibn Ka'b Al-Qurazi, he said: When the Messenger of Allah (saw) arrived Taif, he approached a group of people from Thaqif who were then their notables and chiefs; namely three brothers: Abd Yaleel, Masoud and Habeeb the sons of Amr bin Omair bin Awf bin Uqdah bin Ghairah bin Auf bin Thaqif, and one of them had a Qurayshi wife from Banu Jumah. So, the Messenger of Allah (saw) sat down with them and invited them to Allah, and told them he had come to ask their aid in the propagation of Islam, and their support against those of his people who opposed him. But one of the men said he would tear up the cloth which covered the Kaba if Allah had sent him; and the second man said, "Could Allah find no better to send except you?" and the third man complained, "I shall never speak to you! for, if you are an apostle of Allah, your dignity is too great for me to contradict you; and if you are lying, there is no necessity for me to speak to you." So, the Messenger of Allah left them, in despair of receiving any good from the Thaqif.

2- The Prophet seeking the support of the Tribe of Amir Ibn Sa'sa'ah

Ibn Ishaq said: Az-Zahri told me that (the Prophet (saw) came to the [tribe of] Amir ibn Sa'sa'ah and invited them to Allah (swt) and asked for their protection. A man from amongst them – called Baiharah ibn Firas, Ibn Hisham said: Firas ibn Abdullah ibn Salama (Al-Khair) ibn Qushayr ibn Ka'b ibn Rabi'ah ibn Amir ibn Sa'sa'ah-: addressed him (saying): "By Allah I swear, I will overcome the Arabs if I only assent to this Qurayshite young man." Then he said: "What is your opinion if we were to give you the Bayah (pledge) upon your matter and then Allah grants you dominance over those who oppose you, will the matter (rule) fall in our hands after you?" He (saw) replied: «الْأَمْرُ إِلَى اللَّهِ بِصَعْتِهِ حَيْثُ يَشَاءُ» **"The matter belongs to Allah and He places it where he wishes to."** So, they said: Do you expect us to incur the vengeance of the Arabs and then when Allah makes you prevail then the authority will be in other than our hands? We have no need in your matter. And so they rejected him (saw)."]

Second: From the Book of Al-Bidayah wa'an-Nihayah by Ibn Katheer Al Dimashqi

["We then reached a gathering filled with an air of respect where there sat several elders of high status and eminence. Abu Bakr approached them and greeted them. Ali said: Abu Bakr was always one to take initiative in every good act. Abu Bakr said to them: Where are you people from? They said: From Banu Shayban bin Tha'laba tribe. Abu Bakr then turned to the Messenger of Allah (saw) and said: "May my father and mother be sacrificed for you! There are none more respectable in their tribe than these men!"

And in a narration: There is no excuse behind these people from their people, and these people are chieftains and these people are the most noble of their people.

Among them were Mafrooq bin Amr, Hani bin Qabeesah, Muthanna bin Haritha, and Al-Numan bin Shareek.

The closest to Abu Bakr from them was Mafrooq bin Amr who was also the most eloquent speaker from among the tribe. He wore two locks of hair that fell on his chest and he sat closest to Abu Bakr.

Abu Bakr said to him: "How many are you?" Mafrooq said: "We are more than a thousand, and a thousand will not be defeated because of lack in numbers." Abu Bakr asked: "How is your strength?" Mafrooq replied: "We strive our utmost, and every people should do their best." Abu Bakr further asked: "Then, how do you manage the war between you and your enemy?" Mafrooq said: "We fight most fiercely when we are angry. We prefer horses over children and arms over food. Victory is from Allah; He alternates it between us and others." Mafrooq said: It seems that you are the brother of Quraysh? Abu Bakr said: If you were told that the Quraysh have the Messenger of Allah, then here he is? Mafrooq said: This news has already reached us. He then turned to the Messenger of Allah and said: To what do you call, O brother of the Quraysh? Rasulullah (saw) then stepped forward and sat down,

Abu Bakr stood up and shaded Rasulullah (saw) with his clothing. Rasulullah (saw) said: «أَدْعُوكُمْ إِلَى شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنِّي رَسُولُ اللَّهِ، وَأَنْ تَوَدُّونِي وَتَنْصُرُونِي حَتَّى أُوَدِّيَ عَنِ اللَّهِ الَّذِي أَمَرَنِي «I call you to testify that there is none worthy of worship except the One Allah and to testify that I am the Rasul of Allah. I am also asking that you grant me protection and support so that I may convey that message which Allah has commanded me to pass on, because the Quraysh have joined forces against the Deen of Allah; they have rejected His Messenger, and have satisfied themselves with falsehood instead of the truth. But Allah is Independent, Worthy of all Praise.»...

He said: This is Muthanna bin Haaritha. He is our elder and in charge of our military affairs. Addressing Rasulullah (saw) Muthanna said, "Qurayshi brother! I have listened to what you have said. I like what you said for it appealed to me very much. However, my reply to you will be the same reply that Haani bin Qabeesah has given; we find ourselves between the borders of two countries. The one is Yamaamah and the other is Samaawah."

Rasulullaah (saw) asked him, «وما هذان الصريان؟» **"On the borders of for which two countries you are situated?"** He replied, "On one side and we have the land, the high hills and mountains of the Arabs while on the other side we have the land of the Persians and the rivers of the Kisra. The Kisra has permitted us to live there on condition that we do not start anything new and do not support any person who starts a new movement. The possibility is great that the Persian kings would not like that which you are calling us towards, whereas the custom in the land of the Arabs is to forgive those who will have erred and to accept their excuse; the custom of the land of the Persians is that people who make mistakes are not forgiven nor are their excuses accepted. Therefore, if you wish that we take your back to our land and assist you against the Arabs, we can accept this responsibility (however, we cannot bear the responsibility of opposing the Persians)." Rasulullaah (saw) said to them, «ما أسأتم الرد «**Your reply has not been an evil one because you have spoken frankly. However, the only people who can establish the Deen of Allah are those who protect it from every angle.**»]

4- Then it was the first and the second pledge of Al-Aqabah, followed by the Hijrah (migration) and the establishment of the State. The conclusion is that Islam and then the readiness to support the Messenger of Allah (saw) were not realized in the people of power and protection in Makkah during the first years of the Messenger (saw) in Makkah, so the Messenger of Allah (saw) did not ask their support to establish the state in Makkah by way of giving the Nusrat, and he sought it from those who were qualified for it; that they embrace Islam and be among the people of power and protection who are able to change. So, the Ansar attained this great honour in this world and the Hereafter, and that is the great victory. And after that, the Islamic State conquered Makkah with a conquest.

I hope that this is sufficient, and Allah Knows Best and Most Wise.

Your Brother,

Ata Bin Khalil Abu Al-Rashtah

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

<https://www.facebook.com/HT.AtaabuAlrashtah/posts/3020458871533450>