

بسم الله الرحمن الرحيم

Series of Questions Addressed to Eminent Scholar Ata Bin Khalil Abu Al-Rashtah
Ameer of Hizb ut Tahrir through his Facebook "Fiqhi" Page

Answer to Question

Who is the Nusra Sought From?!

To: Ammar Samman

(Translated)

Question:

Assalam Alaikum Wa Rahmatullah Wa Barakatuh

May Allah bless you and guide you. My question to the Ameer, if you would be so kind, concerns seeking the Nusra (support).

Is presenting Islam as a civilizational project limited to areas of power within Muslim countries only? Or does it also extend to non-Muslim countries, as the Prophet Muhammad (saw) did?

I would appreciate it if our Sheikh could answer this question with a jurisprudential basis.

And I would appreciate it if you could publish the answer for the public, as this matter relates to our understanding of the Prophet Muhammad's (saw) method.

Your son and brother, Abu Muhammad Zaid.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

We have previously answered similar questions. I will quote for you what is relevant to your question from our answer dated 24/6/2021:

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

Jazak Allah Khair.

Answer:

Wa Alaikum Assalam wa Rahmatu Allahi wa Barakatuh,

Seeking the Nusra (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 Nusra. 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 Nusra. 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-Nusra (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 Nusrat from them. Here are some of what was mentioned in the Seerah:

First: From Seerat Ibn Hisham:

1- Seeking the Nusrat from Thaqif:

[...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 Ta'if, he approached a group of people from Thaqif who were then their notables and chiefs. 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...] Their answer was bad and they did not respond, 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 addressed him (saying): "What is your opinion if we were to give you the Bay'ah (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 يُضَعُّ 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 Tafseer by Ibn Katheer:

["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!"

Ma'rooq said: To what do you call, O brother of the Quraysh? Rasulallah (saw) then stepped forward and sat down, Abu Bakr stood up and shaded Rasulallah (saw) with his clothing. Rasulallah (saw) said: «أَدْعُوكُمْ إِلَى شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَا رَسُولُ اللَّهِ، وَأَنْ وَتَمْنَعُونِي وَتَنْصُرُونِي حَتَّى أُؤَدِّيَ عَنِ اللَّهِ الَّذِي أَمَرَنِي بِهِ، فَإِنْ فَرِيسًا قَدْ تَظَاهَرَتْ عَلَى أَمْرِ اللَّهِ، وَكَذَّبَتْ رَسُولَهُ، وَاسْتَعْتَبَتْ تَوَؤُونِي بِالْبَاطِلِ عَنِ الْحَقِّ، وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ» **"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."**

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” Rasulullaah (saw) said to them, «ما أسأتم الرد إذ أفصحتم بالصدق، إنه لا يقوم بدين الله إلا من حاطه من جميع جوانبه» **“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.”** 24/6/2021] End Quote.

Third: As you can see, the Messenger (saw) was calling them to Islam and to support it, i.e., calling them to Islam before asking for their support. If they embraced Islam and responded sincerely and faithfully to the call for support, and if they were strong and capable of establishing the rule of Islam in their land, then he would ask for their support. But if they stipulated that they should rule after him (saw) or that they should fight with him against certain peoples to the exclusion of others, then it would not be accepted from them. And if they responded sincerely and faithfully, as we said earlier, he would ask for their support. That is why, at the Pledge of Aqaba, the Ansar asked him, “What will we get if we support you?” He said, “Paradise.” They said, “This is a great favor from Allah,” and they did not stipulate any worldly conditions for themselves.

In Ibn Hisham's Sira (1/446) - Chapter on the words of al-Abbas ibn Ubadah to the Khazraj before the pledge of allegiance: [قال ابن إسحاق: وحدثني عاصم بن عمر بن قتادة: أن القوم لما اجتمعوا لبيعة رسول الله ﷺ قال العباس بن عباد بن نضلة الأنصاري، أخو بني سالم بن عوف: يا معشر الخزرج، هل تدرون علام تباعون هذا الرجل؟ قالوا: نعم، قال: إنكم تباعونه على حرب الأحمر والأسود من الناس، فإن كنتم ترون أنكم إذا نهكت أموالكم مصيبة وأشرافكم قتلاً أسلمتموه فمن الآن، فهو والله إن فعلتم خزي الدنيا والآخرة، وإن كنتم ترون أنكم وافون له بما دعوتموه إليه على نهكة الأموال وقتل الأشراف فخذوه فهو والله خير الدنيا والآخرة. قالوا: فإننا نأخذهم على مصيبة الأموال وقتل الأشراف. فما لنا بذلك يا رسول الله إن نحن وفينا (بذلك)؟ قال: «الجنة». قالوا: أبسط يدك. فبسط يده فباعوه...]

[Ibn Ishaq said: Asim ibn Umar ibn Qatada told me: When the people gathered to pledge allegiance to the Messenger of Allah (saw), al-Abbas ibn Ubadah ibn Nadhlah al-Ansari, brother of Banu Salim ibn Awf, said: "O people of Khazraj, do you know what you are pledging allegiance to this man for?" They said: "Yes." He said: "You are pledging allegiance to him to fight against all people, regardless of race or color. If you think that if your wealth is depleted and your leaders are killed, you will surrender him, then do so now. By Allah, if you do, it will be a disgrace in this world and the Hereafter. But if you think that you will be faithful to what you have called him to, even at the cost of your wealth and the loss of your leaders, then take him. By Allah, it will be the best thing in this world and the Hereafter." They said: "We will take him even at the cost of our wealth and the loss of our leaders. **What will we gain from that, O Messenger of Allah, if we are faithful?**" He said: "Paradise." They said: "Extend your hand." He extended his hand and they pledged allegiance to him].

In conclusion: Support (Nusra) is sought from those who respond to Islam and embrace it... and who possess the power and protection to support Islam and establish governance according to Allah's law in their land, alone or with others. These two conditions must be met by those from whom support is sought... If they do not respond to Islam and embrace it, or if they do not possess the power and protection to bring change, whether alone with their tribe or with others, then they are not among those from whom support is sought... I hope this is sufficient, and Allah Knows Best and is Most Wise]. End Quote.

Your Brother,

Ata Bin Khalil Abu Al-Rashtah

9 Shawwal 1447 AH

27/3/2026 CE

The Link to the Answer from the Ameer's Facebook page:

<https://www.facebook.com/AtaAboAlrashtah/posts/122129531499129051>

