

increases on them. Therefore, the party added seeking the Nusraah, to the actions which it carries, and it started to seek it from the people who are in a position to give it.

The party has two objectives in seeking the Nusraah:

Firstly; to get protection for the party so as to enable it to carry the Da'wah safely.

Secondly; to reach the government, so as to establish the Khilafah and bring back the rule of Allah in life, the state, and society.

Although the party was engaged in the actions of seeking the Nusraah, it continued with all its other usual activities including: the concentrated study in the circles, culturing the public and concentrating on the Ummah in order to encourage it to carry Islam and to establish public opinion within it; and also struggling against the colonialist disbelieving states, disclosing their plans and revealing their conspiracies; and struggling against the rulers and adopting the interests of the Ummah and caring for its affairs. The party will continue to do so hoping that Allah (swt) will give the Islamic Ummah the success, victory and triumph. It is at that moment, the

believers will truly be happy with the victory of Allah (swt).

It is by favour from Allah (swt) on the people that there now exists a public opinion for Islam, which has now become the hope of the Ummah for its salvation. And the name of Khilafah has become constantly repeated on the tongue of every person when previously it was not. So establishing the Khilafah and bringing back the rule of Allah (swt) becomes the hope of all Muslims.

We ask Allah to guide our steps and provide us with a power from Him, and support our back with angels, and with the sincere believers, and to honour us with a mighty strong victory from Him, and enable us to establish the Khilafah, and appoint a Khalifah for the Muslims to whom we give our Bai'a (pledge) to listen and to obey, so as to govern over us with the Book of Allah (swt) and the Sunnah of His Messenger (saw); and to demolish all the Kufr regimes from the Muslim lands, gathering all the Muslims under the banner of Khilafah and unifying all the Muslim territories under the Khilafah State. Surely Allah (swt) is All-Able. □

[Source: The Methodology of Hizb ut Tahrir for Change p. 37 – 39]

وَأِنْ أَسْتَعْتَبْتُمْ سُرُوكُمْ فِي الدِّينِ فَمَا آتَيْكُمْ الْقَوْمُ



## SEEKING THE NUSRAH (SUPPORT)

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And when the society and the Ummah became rigid or indifferent towards the party, the party reviewed its study of the Seerah of the Prophet (saw), in order to receive guidance from it. From this study the party came to the following conclusions:

1. When Abu Talib (the Prophet's (saw) uncle) died, the society in Makkah was rigid and closed to the Prophet (saw). Because of the death of Abu Talib the persecution against the Messenger (saw) by Quraysh was much more severe than would have occurred during Abu Talib's lifetime. So the protection of the Messenger (saw) was weaker than at the time of Abu Talib. Allah (swt) therefore revealed to him that he should approach the Arab tribes seeking their protection and support, so that he could convey the message of Allah (saw) safely. Ibn Kathir writing about the Seerah, narrated about Ali bin Abi Talib, that he said, "When Allah commanded His messenger to present himself to the Arab tribes he went out to Mina accompanied by myself and Abu Bakr where we came to a gathering of Arab tribes."

And Ibn Kathir narrated also from Ibn Abbas about Al Abbas (his father), that he said, the Prophet told me: "I don't find any protection

from you or your brother (meaning Hamza), can you take me out to the market tomorrow, so that I can visit the camp where the Arab tribes gather".

So Abbas said: "I said yes". "This is Kinda and this is the best people who come to pilgrimage from Yemen. These are the camps of Bani Amir Ibn Sa'sa'ah, so choose for yourself which tribe you want." Abbas said that the Prophet (saw) approached Bani Kinda first.

2. When the Prophet approached the tribes he asked them to believe in him as Allah's messenger, and trust him and then to give him their protection, so that he would be able to safely convey Allah's message. All the texts related to the Prophet's approach to the tribes state that he used to ask for protection for himself and for his Da'wah.

3. Bani Kinda and Bani Amir ibn Sa'sa'ah demanded in return for their protection of the Prophet the right of the government and

leadership after the Prophet dies. This clearly indicates that they understood from his request for protection that he wanted to establish a government, a political entity, a system of ruling over them. This is the reason why they demanded that they should take control of the government after his death.

4. The help that he received from the people of Medina at the conclusion of the second pledge of Aqabah, and the establishment of the State once he arrived in Medina clearly indicated that the objective of the Prophet (saw) in seeking protection and support was to establish an Islamic State in order to implement the rules of Islam.

5. The party's conclusion from all this reassessment of the situation is that the action of seeking the Nusrah (help) is different from the actions of the first stage, which is culturing, and is also different from the second stage action of interaction, in spite of the fact that seeking the Nusrah occurred in the second stage, which is the stage of interaction. And it is also part of the method which must be followed when the society becomes rigid or indifferent towards those who convey the Da'wah and the harm

