

Press Release

## In Commemoration of the Fragrant Hijrah of RasulAllah (saw) and the Birth of the State of al-Madinah al-Munawwarah

Every year on this day, the First of Muharram al-Haraam, Muslims commemorate a fragrant memory from the history of their great civilization; the memory of the birth of the best Ummah brought forwards to humankind, through the establishing of the State of Truth on earth, the State of the Prophet Muhammad (saw), the State of al-Madinah al-Munawwarah. It is within this glorious state that the Prophet of Mercy (saw) implemented the Message (Risaalah) that Allah (swt) sent him with. Thus, he (saw) brought the people out of the darkness of misguidance into the light of Islam. To contemplate the meanings of the fragrant Prophetic Hijrah, of which we will mention some, as follows:

**Firstly:** The one who contemplates over the event of the Hijrah, with an enlightened view, the linkage of the Hijrah with that which preceded it becomes clear. Indeed, Hijrah was preceded by the Second Pledge of Aqabah, in which the People of Power and Protection of the Al-Aws and Khazraj pledged Allegiance (Bay'ah) to the RasulAllah (saw), upon them granting him Nussrah (Material Support) to establish the first State of Islam. Indeed, the one who scrutinizes the Prophetic Seerah has this fact revealed to him. So, let us contemplate the words of al-Abbas bin Ubaadah al-Ansari, affirming the Pledge of Allegiance on the necks of the Ansaar (Supporters), "O people of Khazraj! Do you realize to what you are committing yourselves in pledging your support for this man? It means fighting all and sundry, the ruddy and the black. If you think that if you lose your property and your nobles are killed, you will give him up, then do so now, for by Allah (swt) it would bring you shame in this world and the next if you did so later. However, if you think that you will be loyal to your undertaking, even if you lose your possessions and your nobles are killed, then take him, for by Allah (swt) it will profit you in this world and the Hereafter." The Ansaar answered, "O Messenger of Allah (saw), extend your hand so that we pledge allegiance to you." So he (saw) extended his hand and they pledged allegiance to him. The Hijrah occurred after the Ansaar had embraced Islam, both as a belief and a complete system of life, and not only individual worship ('ibaadah) and morals (ikhlaaq). Had Islam been individual worship and morals alone, the people of the Quraysh would never have turned against it, persecuting the Muslims for their Deen. Had Islam been individual worship and morals alone, the Crusader West would not have launched the Crusades to eradicate Islam and Muslims, throughout the ages to this very day, when the crusader campaigns undermine true Islam, political Islam, Islam that governs politics and ruling as a complete way of life.

**Secondly:** Allah (swt) revealed to His Messenger (saw)'s mission, which he was sent to achieve, so as soon as the event of Hijrah ended, as soon as RasulAllah (saw) set foot on the land of al-Madinah, he (saw) set about establishing the rules for the new state according to what the Revelation (waHy) from Allah (swt) required of him. Thus, he (saw) built the Masjid to be the headquarter of the state and he (saw) wrote the SaHeefah (Charter) which was a methodology in which the relations of the Jewish tribes with the Muslims were defined, after identifying the Muslims' relations with each other and with those who followed them. The Charter commenced with the saying of RasulAllah (saw): «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. هَذَا كِتَابٌ مِنْ مُحَمَّدٍ النَّبِيِّ ﷺ» "In the name of Allah Most Merciful Most Compassionate. This is a document from Muhammad the Prophet (may Allah bless him and grant him peace), governing relations between the

**Believers i.e. Muslims of Quraysh and Yathrib and those who followed them and worked hard with them. They form one nation – Ummah.”**

Then he mentioned what the relationships ought to be between believers. And he mentioned the Jews casually while talking about the relationships of believers who said (saw): «...وَأَنَّ الْمُؤْمِنِينَ بَعْضُهُمْ مَوَالِي بَعْضٍ دُونَ النَّاسِ، وَأَنَّهُ مِنْ تَبِعِنَا مِنْ يَهُودٍ فَإِنَّ لَهُ النَّصْرَ وَالْأَسْوَةَ، غَيْرَ مَظْلُومِينَ وَلَا مُتَنَاصِرِينَ» «...Believers are all friends to each other to the exclusion of all others. Those Jews who follow the Believers will be helped and will be treated with equality. The peace of the Believers (of the State of Madinah) cannot be divided. (it is either peace or war for all. It cannot be that a part of the population is at war with the outsiders and a part is at peace). No separate peace will be made by anyone in Madinah when Believers are fighting in the Path of Allah. Conditions of peace and war and the accompanying ease or hardships must be fair and equitable to all citizens alike.” By signing these charters, RasulAllah (saw) centered relations in the emerging Islamic State on establishing a firm foundation, and centered relations between this state and the neighboring Jewish tribes on clear foundations ...set about applying Shariah rulings to regulate relations practically and imposing Shariah punishments upon those who violated Islamic rulings. Al-Madinah was a state headed by RasulAllah (saw), who was the head of state by its real meaning. Thus, when Revelation (waHy) was sent down to him (saw), he conveyed it in his capacity as a Messenger, whilst he (saw) applied practically in his capacity as head of state. Thus, the rulings of jihad, the Shariah practical method of carrying Islam to all people, were legislated. Thus, RasulAllah (saw) tied the banners of war and sent brigades forth in expeditions, making clear to all the advent of the new political entity in al-Madinah, demonstrating the power and openly declaring the prestige of this state. All these measures that he (saw) undertook, demonstrate that the Great Deen of Islam that the Prophet (saw) brought, came to rule the people by Islam and not just invite them to Islam. Therefore, the Muslims must also celebrate the entry of people into Islam in droves, into the shade of the ruling by Islam.

**Thirdly:** It is upon the Muslims of today to restore the Hijrah to its real meaning. So let the Muslims carry the Dawah of Islam with Hizb ut Tahrir, shaking off Dunya from their shoulders, until the Muslims restore Hijrah to its proper place and purpose. It is upon them to make the issue of ruling by Islam their issue of central importance. Indeed, it is upon them to make the establishment of the Second Khilafah (Caliphate) on the Method of the Prophethood their greatest concern, such that the Pleasure of Allah (swt) is the goal of all their goals. It is by this, and this alone, that the meaning and purpose of Hijrah will be realized in the souls of Muslims. Allah (swt) said, ﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ﴾ **“Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand.”** [Surah al-Ghaafir 40:51]. **As for You, O People of Power and Strength!** You are the Ansaar (Supporters) of Allah (swt) and the Nussrah (Material Support) of the Deen is an Obligation (Fard) upon you. It is not allowed in Islam for you to delay the granting of your Nussrah for an hour of the day. Know that the Nussrah of the Deen is neither preceded by love for life nor fear of oppression. So come forth to grant Nussrah to Hizb ut Tahrir and its Da’wah, pledging Allegiance (Bay’ah) to it to re-establish the Second State of Islam, the State of the Khilafah (Caliphate) on the Method of Prophethood. So be the Ansaar of today, just as the people of al-Madinah were the Ansaar of yesterday.

Allah (swt) said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ﴾

**“O you who have believed, be Ansaar of Allah, as when Jesus, the son of Mary, said to the disciples, "Who are my Ansaar for Allah?" The disciples said, "We are Ansaar of Allah.”** [As-Saff 61:14].

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