

## Surah **Nasr** [110] - the Divine Support

Miracle Dream Tafseer - Nouman Ali Khan

### Ayah 1:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

*Idha jaa'a nasru Allahi wal fat-h*

When comes the Help of Allah, and Victory,

idhaa - when.. (in Future tense.)

jaa'a - to come - comes.

'ataa - to come.

what is the difference?

jaa'a is tougher and heavier than 'ataa. Ataa' can also be easily changed/conjugated into different tenses, i.e. Ya'tee. Whereas jaa' cannot, it will stay in the past tense form, even if you are talking about the future (you don't say yajee'u).

- idhaa jaa'at as-saakhah. Not used for something light.

jaa'a at-ttaamah al kubra. Not used for something small either.

Idhaa jaa'a Nasrullahi wal Fath - when the Help of Allah and Fath - Opening comes.

So this Help and Opening from Allah is a great thing.

This is a huge matter and didn't come easily. It came after alot of effort, alot of years of da'wah (calling

to Islam), a lot of battles, and a lot of years, but Allah's help and opening victory did come.

nasrULLAH - the help of Allah. Making it even heavier.

Nasr - help.

Literal - a lot of help. I.e. When the Earth had totally dried up and it was growing no food, the rain came down and gave great help/Nasr to the Earth by pouring on top of it - releasing it from its suffering, dryness and giving it life.

Abdur-Rahman Kilanee in mutaraadifaat al qur'an/synonyms in the qur'an:

Help; ista'ana, ayada, az'ara, madda, azazza, rafadda, dhaahara

Each of these words have their own shade of meaning.

so what kind of use does Nasr have? Why is this word chosen in this ayah?

asta'een - all sorts of help. ('awn)

nasr - if you are oppressed against an enemy, you need nasr. - Help against an oppressor.

Nasr also includes someone wanting to overpower someone else.

nasr Allah -

1 - Great help. The help of Allah! (i.e. NaaqatAllah! [The she camel of Allah] Naarullah![the fire of Allah])

Nasrullah! The help of Allah which cannot be compared to any other type of help.

In the previous surah of Kafiroon, The disbelievers were tired of the da'wah since they were exhausted of hearing the call to Islam which they could not reply back to with equal eloquence. So they made a deal with the Messenger of Allah, saying they would worship Allah for a year, and he (peace be upon him) worship Allah for a year, then they lessened it to a month, to a day, yet Allah's Messenger refused. So Allah revealed Surah Kafiroon saying to His Messenger; Qul (say) oh you who disbelieve... By saying Qul, it implied that Allah was angry at them - that he wouldn't talk to them directly, and 2 - that His Messenger didn't have the choice into compromise (of worshipping the idols for a day.)

When the Messenger of Allah didn't compromise in worshipping idols before receiving the message, then why would he worship idols after receiving the message?

the point being; The Quraysh thought he would compromise his religion because he was weaker and had less followers in Makkah, so he might agree, however this did not happen.

Allah is saying; Nasrullah - the help of Allah. So when this comes, you (O Muhammad) do not need to compromise.

A contrast between believers and disbelievers, Allah is the wali (Protective friend) of the believers. The disbelievers awliya' are taghoot (rebellious ones). [POST FROM LM, MAWLA AND WALI POSTS].

surah Muhammad; Allah is the Mawla of those who believe (ProtectinG friend) and those who disbelieve have no mawla.

The disbeliever might have awliya'/(plural of wali - ones who WANT to protect) - but the awliya cannot protect them from Allah's punishment, even if they wanted to.

When the help of Allah comes - Allah's Messenger is not in need of compromise. Allah will give him victory.

This is like the guarantee of help which Allah gave Moses. Moses who had killed a man (although accidentally) in the land of Pharoah, Moses who had ran away from Egypt.

The same Moses who had been brought up in the home of Pharoah.

He would soon return to Pharoah and tell him that you were wrong all this time in your claim of being a god, and that you should believe and follow me.

Prophet Moses was scared, so Allah reassured him that He would help him.

He said;

KAL-LA fadh-hab bi aayaatina, innaa ma'akum astam'ioon - NO, go with Our signs, surely We are with you listening.

When Allah said Kal-la (No) to Moses, he was being assured that he would be given Allah's victory, but only after going through some trials for Allah's sake.

Allah is also guaranteeing victory to His final Messenger Muhammad (sal Allah alayhi wasalam) - after a time of trials and patience.

This surah happens to be a response to a complain in the Qur'an;

do you think you will enter Jannah/paradise, without being put to trial like the people before you were? They were shaken until the Messengers and those with them said; where is the help (nasr) of Allah?! Surely (Alaa - you should know) the help of Allah is near. (quran)

extreme harsh conditions, and the ground was shaken beneath them..

People before were put through such hard trials and torture for their religion, so even the Messengers and those with them asked; when will the help of Allah come?!

No doubt the help (nasr) of Allah is near.

In that ayah: Allah told that the help of Allah is near.

In this surah; Allah is telling that the help of Allah is coming.

Nasr -

in verb form: laqad nasarakumullah bi badrin. Wa antum adhillah. (surah aal imran)

The verb is considered weaker to the noun in arabic linguistics. The verb form is also considered temporary.

So Allah used Nasr in the verb form in this ayah because the Muslims had a temporary victory against the Quraysh, but battles would still occur in the future.

Nasr in noun form:

In this surah - The complete help of Allah came - after the Conquest of Makkah. There were no more battles with the Quraysh after this. So Allah is using Nasr in a noun/perfect form which is complete/unaltered - there would be no more battles with Quraysh after this perfect Help (nasr) from Allah.

If this ayah was in verb form, the ayah would be;

idhaa nasarakumullah wal fat-h. (when help comes to you from Allah and the opening).

But instead Allah said;

idhaa Jaa'a nasrullahi wal fat-h - when comes the help of Allah and the opening.

The word Jaa' (comes) shows it is a noun. A stronger form of help.

Allah also said:

in yansurukumullahu fa la ghaliba lakum (if Allah decides to help you, absolutely none can overpower you).

He delivered Nasr (help/support), and the word Fat-h will emphasise this more.

When it came to victory and help - Allah took credit to Himself. He did not praise His Messenger or his companions. (this humbles the Muslims and makes them realise there is no victory except what Allah gives).

If He is the One who gives us victories, the thanks should be given to Him. This is why - at the end of the surah, Allah tells us to 'sabah bi hamdi Rabbika wa istaghfir' - magnify and praise your Master and seek His forgiveness.

Surah as-Saff:

hal adulu kum 'alaa tijaaratin tunjikum min azaabin aleem

- shall I tell you about a trade which will save you from a severe punishment?

tu'minoona billahi wa rasoolihi wa tujahidoona bi amwalikum wa anfusikum - dhalikum khayrulkim in kuntum ta'lamoona.

Yaghfirulukum dhunoobikum, tajree min tahti hal anhar.

wa ukhra tuhiboonaha - and additionally you would love. Nasrun minAllahi wa fat-hin qareeb.

A Really interesting deal. You do Emaan and Ji had, you get Jannah and forgiveness. And secondarily (ukhra) - you will get help and victory from your Master.

saari'oo il-laa maghfirah min Rabbikum. - race towards forgiveness from your Lord.

So Allah is telling the Muslims to strive and fight with their wealth - so they earn His Mercy and Forgiveness, and Paradise, but with this - Allah will give you that which you also want - the establishment of Allah's religion on Earth.

It means Allah has completed the mission of His Messenger by making him successful in conveying the message.

Nasrun min Allahi wa fat-hin qareeb. (surah as-Saff)

Both words are mentioned in this surah too - Nasr (help/support) and Fat-h (victory/opening).

So what is the difference between Nasrullah (help [of] Allah), and Nasrun min Allah (help from Allah)?

Nasrun min Allah - (in Balaghah/eloquence, this is - tab'eed - distance) i.e. You are hoping for SOME help from Allah to come.

Nasrullah - ALL the help. Greater and more than Nasrun min Allah. This is a gift from Him. Because the believers were looking for just some help from Allah and He as a gift is giving ALL of it.

Fat-h: - a victory where it is clear who the victor is and who the loser is. A decisive victory.

fataha - opening.

Another similar word: Adhfara (dha fa ra) [see surah Muhammad].

A close match in which you do not fully know who the victory belongs to, this is NOT fat-h.

A fat-h is a victory where you are sure who the victory belongs to.

Allah gave the His Messenger and the believers this type of fat-h.

When the treaty of Hudaibia occurred - Allah said to His Messenger;

innaa fatahna laka fat-han mubeena (surely We have given you a clear victory) (surah Fat-h)

However, In Hudaibia, a lot of the points in the treaty - were against the Muslims:

- The Muslims were not allowed to make Hajj that year, even though they had prepared for it.

- If a Muslim man became Muslim in Makkah and emigrated to Medinah, he would have to be sent back.

Whereas if a person from Medinah was sent to Makkah - he would not have to be sent back to Medinah.

Many companions, including 'Umar were extremely shocked and angry at the perceived disadvantages of the Treaty for the Muslims.

Allah's Messenger tried to console the believers, ensuring them that it was a victory.

So Allah said;

fa anzalAllahu as-sakeenatahu 'ala Rasoolihi wa 'alal mu'mineen (and Allah sent down calmness and tranquility upon His Messenger and upon the believers).

It was only due to Allah's tranquility and calmness that Allah sent down upon them - that they all relaxed and became at ease.

In that frustrating occasion - Allah calls it a victory (fat-h).

Not just a small (qaleelan) victory, rather - a Mubeen/clear/open victory.

And this open victory would soon become apparent within their lives.

Let's take a look at victories from a Political Science point of view:

There were 2 types of Fat-h in Makkah:

Fat-h hudaybia

Fat-h al Makkah.

The Different Stages in society in the Prophethood of Allah's Messenger:

1 - Allah's Messenger called society to Islam (submission to God/Allah). The small amount of people who became Muslim gradually started to increase, but they were perceived as strangers who are 'trying to do things different to societies cultural norms'.

Abnormal behaviours in Psychology = if someone is doing something different to the norms of what others do.

So the Muslims are considered abnormal, strange, insane. They accuse Islam being a cult which separates man from his family and society norms. These are the types of allegations the disbelievers used against the believers. They would form Character Assassinations.

However, the companions of Allah's Messenger continued to spread the message - so the amount of converts grew. The disbelievers had to come up with a different idea against the Muslims to prevent them.

'These people are becoming too much now, they're a threat.' this was the thought of the leaders of disbelief.

'we have to physically attack them and remove them from the disruption of society'. So they began to imprison and physically attack the Muslims.

They would also do a media campaign

against the Muslims, calling them a 'dangerous group', or 'terrorist group' so people would not approach them.

When a group and government never get along, the government will not bring them forward to have fair discussion. This is because the government does not recognise this group.

The Quraysh did not recognise the legitimacy of Allah's Messenger, for the 13 long years of Makkah. And the 6 long years in Medinah. Throughout this whole time, the Quraysh did not recognise that Allah's Messenger was a legitimate power.

However, after a lot of patience and perseverance - when the Treaty of Hudaibia occurred - the Quraysh finally had no other option except to recognise the legitimacy of Allah's Messenger as an authority.

He didn't even have to come with swords or shields, he had gained so much authority and power - that the Quraysh could not oppose him fully and had to resort to professional and official standards.

You recognise legitimacy by an Official Treaty/Agreement.

The Quraysh have officially recognised the might, authority and power of Allah's Messenger and the believers.

So when the news of the Treaty between the Quraysh and the Muslims occurs - the news spreads amongst all the Arabs that the official power amongst the Arabs (the Quraysh) now have a competitor who is equally as powerful as them. This amazes everyone, and makes ALL the arabs realise that the Muslims are really a force/power to be reckoned with.

By the Muslims eyes - Hudaibia was a loss for the Muslims. But really - it had caused the arabs - as a whole - to recognise the Muslims as a power, and within a few years - the Treaty would be the cause for their complete victory.

Within this time period of peace with the Quraysh:

Allah's Messenger made alliances with the different tribes. These tribes could ally with the Muslims, or atleast be neutral (so they do not attack the Muslims).

The influence of Allah's Messenger is expanding, so the influence of the Quraysh is shrinking. No battles, no bloodshed - just an increase of numbers of Muslims due to the peace process, and their freedom to see what Islam really is with their own eyes (without propaganda).

So when Muslims went to Hajj the next year - the Quraysh could not prevent them.

This is why Allah says;

innaa fatahna laka fat-haN mubeena. - surely We have given you a clear/apparent fat-haN (victory).

fat-haN [taNween, with a Noon/N at the end] - due to the N - it is a lesser of a Fat-h (victory) compared to Al Fat-h (THE Victory).

al Fat-h = The Victory (ultimate).

Allah's Messenger and the believers had to go through struggle to achieve this victory, and their victory came in different stages due to their perseverance and continuous struggle in Allah's cause - so He granted them that.

The sequencing in Ayah 1;

The help of Allah is the only reason you get victory.

You see the help; i.e. Allah supports you in battles, He sends down sakeenah/tranquility/calmness - all these are signs of Allah's help. With that continuous help - the product is victory.

the Wa does not necessarily imply 'and', it can also mean "i.e." (meaning: 'for example' / ya'ni.)

"When the help/support/nasr comes from Allah i.e. The victory.

The help of Allah = the Victory.

1 - When Makkah is conquered - it is the only conquest that does not lead to bloodshed and violence.

Yes, there was a bit of skirmishes, but overall - there was hardly any bloodshed.

Compare this to other forms of conquests in history where people rebel and a lot of bloodshed usually occurs.

2 - It is the only conquest when the military does not take advantage of the people and their properties.

The only official public address was; "la tathreebu 'alykum al yawm" - there is no harm on you this day (surah yusuf)

3 - There are no parades or dancing, or waving of flags, or tanks. Just signs of worship of Allah. Allah's Messenger himself is prostrating to Allah / humbly on his camel when entering Makkah. This is the only celebration being made - thanking Allah, they're not even praising themselves.

They then clean up Allah's house from idols and images.

This is a unique victory and the history of mankind.

Muffasiroon / Scholars of Qur'an Explanation comment:

- idhaa jaa'a nasrullahi - When this victory comes to you (O Muhammad - against the Quraysh polytheists)

wal Fat-h - and the Fat-h (opening/conquest of Makkah), He aided him against those who fought him (of his enemies).

This is also a promise of Allah to His Messenger, of a victory of ALL lands.

(al fat-h - the opening) - which continues to expand all over the world.

## Ayah 2:

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

*Wa ra'ayta an nasa yadkhuloona fee deeni Allahi afwaja*

And you see the people entering into the religion of Allah in multitudes/crowds.

Ra'ayta - 'you saw' or 'you will see.' (depending on what opinion you take from the tafseer of the first ayah).

Allah's Messenger is saddened that the people do not believe, so Allah is telling him that; you will see when people enter Islam in crowds.

In all of this cluster of surahs' (kawthar, kafiroon [when Allah says to His Messenger: Qul (say)], nasr) - 2nd person is always used - Allah is speaking to His Messenger.

So He is telling him as a gift; ra'ayTa an-Naas yadkhuloona fee deenillahi afwaja (YOU will see the people enter the religion in crowds).

This is also a part of surah Duha, where Allah says; He will give you so you are pleased/satisfied (tarDda).

al-Naas - the people.

Muqatil and Ikrimah said: al Naas refers to Yemen, because 700 people came from Yemen to become Muslim.

Hundreds of people would come, learn from Allah's Messenger and the companions for a few days - then they would return to their tribes and all would become Muslim.

afwaja - group after group.

fawjan - multitudes.

Before, people would accept Islam;  
ahadan ba'da ahadin - one after the other.

The previous surah had a mention of Kafiroom, a very specific brand of disbelievers who Allah had ordered His Messenger to address. It had become very clear that they would remain firm on disbelief, and fought it. (Abu Jahl).

2 Implications of Kafir in the Qur'an;

1 - someone who clearly hears and understands the message of Islam and rejects it.

2 - those who take up arms and fight the believers.

inaladheena kafaroo sawaa'un alayhim a andharhum la yu'minoon (those who disbelieve - it is the same if you warn them or don't warn them, they will not believe). So Allah is telling His Messenger - the best caller to Islam - that if you warn them or don't warn them, the Kuffar (firm upon disbelief) will not believe.

If we were to say that these kuffar are every non muslim, then there would be no point of da'wah (calling to Islam) and nobody would convert to Islam. So we recognise that those who disbelieve but are not firm on disbelief are just called; 'aladheena kafaroo' (those who profess/say disbelief).

So we should use the words we learn from the Qur'an carefully in our speech.

Most of the disbelievers in our societies are not Kuffar (firm disbelievers) - since most have not even heard the true message of Islam. They are 'aladheena kafaroo'.

wa ra'ayta an-naas..

Even people in Makkah - where Allah's Messenger gave da'wah publically for 10 years (and privately 3 years = 13 years total) - not all people became Muslim then.

But now people are rushing from everywhere to become Muslims.

wa in ahadun min al mushrikeena as-stajaa'aka fa ajirhu hat-ta yasma'oona kalamullah thuma abligh-hu ma/manah (surah tawba) - if anyone from the mushrikeen/polytheists come to you, then give him permission to hear the speech of Allah and let him go to a safe place to let him think about it for himself.

Allah used the word mushrikeen/polytheists, not kafireen. Since he might give up his polytheism, but if he was a kafir / rejector - he would not accept Islam due to his sincerity/firmness in disbelief.

The people (an-naas) - from Insan - the one with an intellect (as opposed to hayawan/dawab - animal).

So by Allah saying al Naas (the people) entering the religion of Allah - He is implying that; Those who did not enter the religion are not humans (an-Naas) - rather, they are animals.

kal an'am, bal hum addal (they are like cattle, no - they are even more astray. - quran.

Anybody who has humanity left - they should enter Islam.

How did they deserve such a big compliment of being mentioned in the Qur'an?

- In this is a hint to the vastness of Allah's Mercy to His slave. The slave of Allah may live his entire life in disobedience and even opposition to Allah's Messenger, yet Allah can forgive him and mention him in a praiseworthy way.

Allah didn't say they believed. He said; they enter into the religion of Allah (aslamu) - this is not the same as having Emaan (commitment to faith).

Fardan - individually - thinking and pondering about it yourself, and then becoming Muslim.

afwaja - groups. In the past, if a tribe leader said 'We're all becoming Muslims' - everyone would have to due to loyalty in the tribe. So some people might not have whole heartedly become Muslims (which opens the room for hypocrisy/nifaq).

This is why they had aslam (submitted) - but unlike the long term companions of Prophet Muhammad who were Mu'mineen (committed believers - who had proven their sincerity through struggle for Allah's sake), these people had submitted but had not fully proven their sincerity. So they were Muslimeen (those who have submitted - a level lower than Mu'min).

This is why; Allah did not comment on their hearts (but just that they have submitted), He commented on what was on the outside.

Then next ayah (3) is about what is on the inside (sabih, hamd, istighfar)

Nasr 2b 06.00

Hasan - When Allah's Messenger was given victory over Makkah, the arabs groups after groups came to Islam.

The arabs would say; if he was given victory over the Haram (the holy area in Makkah) - he must be the true Messenger of Allah (because Allah does not let anyone take over Makkah if they are righteous). Because when the army of the elephants (as-hab al Feel) came to take over the sacred Mosque of al

Ka'bah [on the year when Allah's Messenger was born] - they were destroyed. So if Allah allowed Prophet Muhammad to take over it without any harm coming to him - he must truly be a Messenger from Allah. This is why many became Muslim after the Fat-h / opening conquest of Makkah.

And everyone who intended harm against Quraysh had been destroyed. And after they realised this - they entered into Islam into groups.

Because the arabs valued the Ka'bah, and the fact that Prophet Muhammad is now the custodian of the Ka'bah - they pledged to him and became Muslims, whereas before this they would do the same to the Quraysh.

The scholars said that this is not a healthy attitude. Because Allah's Messenger was on the right way even before the opening of Makkah.

This is important because Allah showed that emaan (true committed belief) had not settled in their hearts.

(qul lam tu'minoo walaakin qooloo aslamna - don't say you believe, but say we have submitted - surah hujurat).

Once Jabir bin Abdillah (a committed companion of Prophet Muhammad) was crying alot.

It was said to him; what made you cry?

He replied; I heard from the Messenger of Allah;

people have entered into the religion of Allah in multitudes, and they will also leave the religion in crowds.

He meant the likes of Musaylimah al Kadhdhab (the false prophet), and the apostates within the Khilafah (caliphate) of Abu Bakr.

These people came into Islam unseriously, and this is why they left without caring or taking it seriously.

If Islam passes onto you because of your family or culture, you may not be committed. Allah says about such people;

wa innaladheena oorithoo (warith - inherit) al kitaba mim ba'dihim, la fee shaq (they are in doubt about it) min hu mureeb (that puts others in doubt too). (quran)

If you do soul-searching and Islam penetrates into your heart and you submit willingly - and you remain patient in not following false desires, then you will not give up this religion.

This is why we should NEVER take the Islam of our children for granted.

A white Eastern European man and his wife who had converted to Islam were in some Qur'an classes,

and brother Nouman met them and asked him how he had become Muslim?  
He said was doing a study of his family tree and found that a great great great grandfather of his was Syrian, who had come to Europe.

So this man wanted to revive the legacy of his great.. Grandfather, and more importantly he was convinced Islam is the truth.

brother Nouman says that this Syrian Muslim did not know that his children would become christians and atheists.

Many Churches of old have now become nightclubs because no-one uses them.

So we need to be firmly committed to our religion with conviction and wisdom - so we and our future generations remain firm on Islam.

ash-Shawkani:

We seek Allah's refuge from Him taking this religion away from us after He has given it us.

### **Ayah 3:**

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

*fa sabih bi hamdi rabika wa astaghfirhu, innahu kaana tawwaaba*

Then declare the perfection of your Master, by doing praise of Him and seeking His forgiveness, He is the One who always accepts repentance no doubt.

Allah mentioned istighfar at the end

Allah mentioned hamd in the middle.

Allah mentioned tasbeeh at the beginning.

When you want forgiveness from Allah, or anything in a du'a - you need to first glorify Allah, then praise Him, and then ask for forgiveness for your mistakes.

2 - this ayah is a tafseer of another ayah;

wa'bud rabbak hat-taa ya'tiya al yaqeen(enslave (yourself to) your Lord until comes to you the certainty - i.e. death).

worship:

- praise Allah

- seek forgiveness

All of worship is either of these 2 things.

sabih - declare perfection - sabaha - to float (tasbaha - floating on water). Clouds do tasbeeh - float in the air. Birds when they glide are in a state of tasbeeh (floating)

tasbeeh for Allah - say about Allah what makes and maintains the perfection of Allah. Free from fault, Himself, in His Actions, and in His Words.

Some of Bani Isra'eel failed in this tasbeeh (by saying Allah's hands are tied, or Allah is poor and we are rich - quran)

tasbeeh - can be prayer.

wa heena tusbihoon - isha and fajr prayer.

Qabla tuloo' ash-shams - fajr prayer.

the best to declare Allah's perfection (tasbeeh), to praise Him (hamd) and to seek His forgiveness (istighfar) is in Salah (the prayer).

Aisha said; the Messenger of Allah said after this surah was revealed;

Subhanakallahuma wa bi hamdika astaghfiruka wa atoobu ilayk.

Allah's Messenger would recite the above alot more. He would do this in his Rukoo' (bowing in prayer alot) subhanakallahuma wa bihamdik allahumma aghfirlee.

In his end times, he would stand, sit or go or come anywhere, except he would say subhan Allahi wa bi hamdihi.

Aisha said; you say this subhan allahi wa bi hamdihi alot now?

Allah's Messenger replied;  
innee umirtu biha ( i was commanded to do so )

and he recited; idha ja'a nasrullahi wal fat-h (this surah nasr)

[Abdullah] Ibn Mas'ud said: Allah's Messenger would say alot after this surah was revealed; subhanak allahuma wa bi hamdik allahumaghfirlee, innaka anta tawwaab al ghafoor

Allah gave victory and cleansed Makkah:

inal masaajidu lillah (surely the houses are for Allah) (surah jinn)

Now that the houses are purified (through victory of Makkah) - now is the best time to make tasbeeh

wa la dhikrullahi akbar (and the remembrance of Allah is greater) - quran.

the victory of Allah is great, but the remembrance of Allah is greater)

This is why Allah is saying that praising Allah is greater, even more than the fact that many are coming into Islam. Your main priority is to always praise Allah.