Surah NASR part 2

We begin, *inshallah,* our *dars* of ***iza ja a nasrulallah hi wal fath***. We’ll begin with the word **‘ja’a’** . I did talk to you a little bit about, before the maghrib prayer, about the difference between **iz** and **iza**, so we have covered that a little bit already.

So we are looking at the word **‘ja’a’** , a similar word in Arabic is the word ‘**ata’** so ‘**ja a**’ means to come, ‘ataa’ also means to come. So what’s the difference between them? We’ll read some commentary.

(Reads it in Arabic)

The Quran uses the word ‘**ata’**, it is easier and softer in connotation than the word ‘**ja a’** . In other words, the word **‘ja a’** is stronger and its tougher, its heavier in connotation than the word **‘ata’**. And this is why the word **‘ata’ ‘yati’** is more fluid because you can conjugate it. In other words it comes in past tense, and it comes in present tense, you know, even in ‘masdar’ form. But the word **ja-aa**is only found in the past tense even when you refer to somethingin the future. You don’t say ‘**yajeebu**’, you only say **‘ja-a’** it only occurs in that tense.

Then the other thing is, you know ‘**sakha**’ the heavy coming, when it arrives, ‘**ja a**’ is used, it’s not used for anything light. Similarly, for something big also**, ‘ja a’** is used. Similarly Allah zuajal says in this Surah :

**‘iza ja ja nasrulallah’**

It’s not something small that came; the help of Allah is not something small. So **‘ata’** is not appropriate here, the word **‘ja a’** is part of the perfection of Quran.

First of all, this is a huge matter, it is not something that came easily, the help of Allah, did not just arrive one day out of nowhere. It came after a lot of battles, years of dawah and sweat and struggle then finally the help of Allah arrived. So it’s not something small. We’ll see why also ‘**ja a’** is important because Allah didn’t just say **‘iza ja a nasr’** . He added the word Allah to the word ‘**nasr**’ , making it even heavier. And adding the word Allah we’ll look at the benefits a little later but let’s look at first the word ‘**nasr’** a little more.

So that was a little about the word **‘ja a’** what came when it came. But now the word ‘help’ itself.

The word **nasr** in Arabic, the literal definition if you want to go for a simple definition, literally the word means a lot of help and it’s used for example, when the earth is dried up and it’s not producing any vegetation and then the help, the rain comes. So they say that the rain did **nasr** for the earth, meaning it brought it back to live. It relieved it in its suffering and its dryness. That’s how it is used.

But there are other Arabic words in the Quran itself, like abdur rahman kilani in his famous ‘mutaradatul quran’ , he wrote a book of synonyms in the Quran. He tells us all the different words that are used for help **a’ana, ista’ana, aiyada, azzara, azzaza, dahara, rafada, ammadda**, all these different words are used for helping but each of these words have its own flavor, so what specific kind of help is **nasr**?

By the way, a different kind of word for help is used in Surah Fatiha**. Iyaka nabodu wa iyaka NASTAEEN**. We don’t say **nastansir** we say **nastaeen**. Because that’s ‘aam’ it’s more general, all kinds of help – **nastaeen**.

But this is very particular kind of help. **Nasr** in Arabic actually refers to help against an oppressor. Help against, you know if you are in serious trouble then you don’t need **aoon** you need **nasr**. You need **nasr**, so its help against an oppressor, help against affliction, help when an army is being defeated, not something small. **Nasr** is not a small kind of help

Like if you have a flat tire, you are not asking for **nasr**. That is just some **musaada**, just some help but not **nasr**. But when for example, a country calls on another country for additional military support or something like that; you would have to call that **nasr**. Because that’s very big, it’s very heavy.

Similarly, the word **nasr** is not used except when its meant to overpower someone else. In other words, you are helping someone against someone else. It’s one thing to help someone; it’s another to help someone fight off someone else. When there is another party involved that you are going to fight against, or you are going to go against them, the word **nasr** is used.

Now, let’s look at the word **Allah**, Allah didn’t just say **nasr** came, He said **Nasr ul ALlah** came, the tremendous aid of Allah came. So by adding the word Allah what benefit does it have? For example, first of all its not just any help now, it’s an amazing help and the description of that help is that it’s Allah's help. Allah could have said **nasr** **an azeeman** like you know for **fath**, he said **fathan mubina**. He described the **fath** as a clear and open victory, or success can be described as a great success, **zalika huwal faozal azeen**, its great success. But here Allah didn’t just say help, he said the help of Allah , of Allah.

Now that adding of Allah, it magnifies this help. What it does is a few things: first of all there are other things that Allah created that He talks about in the Quran where he added Himself like that , He did. For example, Allah talks about the she camel that was sent to Salah (A.S). He doesn’t just call it a **'naqa'** , he says **naqatuallah**. **faqa la hu rasoolulah hi naqa tallah**, she camel of Allah.

So the word Allah was attributed, that it belongs so to Allah. Similarly, **wama adraka mal hutama naruallah al muqada** ,the fire of Allah. Now, when that word Allah is added that way you know what that means that whatever that thing is you know fire can be compared to any fire. A camel can be compared to any camel but when you add the camel of Allah, or the fire of Allah that is the kind of fire that can never be compared to any fire. That is the kind of camel that will never be compared to any camel.

So when He says **nasrulllah**, what does that mean? It’s the kind of help that will never be comparable. There will be no help in human history that will ever be able to compare with the help Allah gave his Messenger (SAW). **iza ja a nasruallah**. The word ‘Allah’ has these benefits embedded inside of them.

The second benefit here is in the previous Surah , in surah tul kafiroon, right before this Surah, the Messenger of Allah (SAW) was given a very clear, very clear commandment. You know the *kufar* came and they were trying to make some kind of compromise, ‘why don’t you follow our religion for one year and we'll follow your religion for one year? Everybody will be happy’. So they are trying to make deal because they were tired of the dawah and they are not getting rid of him, and they can’t argue back with him so they came up with this deal basically.

So now the Messenger of Allah (saw) is told ‘they are thinking they are making deals with you? you are not the one they are dealing with’. Who are they making deals with? Allah. So the surah didn’t even begin with **ya aiyu hal kafiroon**, it began **QUL ya aiyu hal kafiroon**. you tell them **kafiroon**, in other words, the surah begins with I am not even speaking on my own behalf, I’m being told to tell you that you are **kafiroon** and there is no compromise. There is no compromise. And by the way when the Messenger (saw) was making his own decisions even before *risala* came. Before *risala* came (saw) he was making his own decisions even then he didn’t compromise , so how is it possible that after he becomes a messenger he's going to compromise. That’s not even possible.

What I am trying to get at though is that in the previous surah the doors to compromise were closed because it was told that this man is not bringing you a message from himself, he is bringing a message from Allah and there is no room for compromise there.

This surah goes further to say, not only is he not going to compromise with you but by the way, he doesn’t have to compromise with you because they are thinking, you know, he's weak, he's by himself, he's going to have to compromise, he's going to play ball a little bit you know. What support does he have? this surah comes along and says no, you know here's another reason why he’s not going to compromise with you, he’s got the help of Allah on his side. What do you have on your side that compares?

On this note, I want to share with you something very powerful. There are places in the Quran where Allah talks about the contrast , the comparison between believers and disbelieves. Allah, for example, says **Allahu waliul lazina amanoo yukhrijuhu minal zulumati ilan noor**. Right? **wal lazina kafaroo aoliya hi minataghut fil baqarah**. Right, He says that Allah is the protective friend of those who believe, He brings them out of darkness into light. Allah calls Himself, **wali**. **Wali** means a friend who wants to protect you, in other words, in English I am saying a protective friend.

And when it came to the *kufar* what did he say? **wal lazina kafaroo aoliya u hum at taghut,** the kufarr the disbelievers they also have protective friends, who are they? **At taghut**. Those who want to rebel, the exceedingly rebellious against Allah are their **aoliya**, **aoliya** is the plural of **wali**.

**Wali**, once again, I want you to remember means, protective friend. What that means in simple terms, a friend who wants to protect you. Now, that’s the word **wali**. There’s another word in the Quran and that word is **moula**. There’s the word **wali** in Arabic, what’s the other word? **Moula**. M**oula** in Arabic means, a protectING friend. So there is a protectIVE friend, and there is a protectING friend. What’s the difference? A protective friend has the intention of protecting you, wants to protect you, is protective of you , has that feeling but a protecting friend is actually engaged in protecting you. He doesn’t just have a feeling, doesn’t just want to, he’s actually doing it too. Now look at this comparison in Surah Mohammad.

Allah says: **zalikha bi annallah ha moulal lazina amanoo**, that is because Allah is the **moula** of those who believe. Allah is the **Wali** of believers and also their **moula**, both. Now who was the **wali** of the kufaar? Do you remember? **At taghut**. Let’s see who their **moula** is? Who is protecting them?

**wa annal kafireena la moula la hum**, and as far as disbelievers are concerned they have no **moula** what so ever. They have no **moula**, they have **wali** but they don’t have **moula**. They maybe have someone who wants to protect them but they actually have nobody physically protecting them, they have no protection against Allah. There is no one there.

So in this surah when the help of Allah comes it becomes abundantly clear why the Messenger is in no need , is not interested in any way shape or form for any kind of compromise. **Iza ja a nasruallah**.

This is the kind of guarantee that was given to Musa (AS.).He has to go and talk to Firon, that’s not a small task, you go talk to a king and a king you know, it’s not like in modern society where you have rule of law and you have , you know, arrest him and take him to court and there will be a preceding. The king is law, he can tell them kill him right now, kill him right now. There is no questions asked and Firon, he loves that he can kill them. I mean he kills babies for God's sake. He’s a genocidal maniac. And Musa (A.S) has to go and talk to him, not just talk to him, you know its one thing to go and say 'how’s it going Firon? how’s it been? Long time?' you know make small talk. What does he have to do? He has to go directly challenge him, publically. So you know one of the fears, and on top that Musa (AS) has got a murder on his rap sheet. **wala hum alaiya zambun, fa akhafu yaqtilun**. What did Allah tell him? **Kalla**, don’t worry about it, they are not going to kill you. Allah gave him a guarantee because Musa (AS) had a guarantee he could go talk to him there’s not need for him to compromise, there’s no need for him to back down. He can say whatever he has to say without thinking twice about it because he has what with him? The guarantee from Allah. Not a problem, nothing will happen. **kallah**. **fazhaba bi ayatina inna maakum mustameeoom**. Subahanallah. This is the guarantee Mohammad (SAW) has been given in this Surah. So not only is this Surah making it clear therefore the previous surah made it clear that he is the recipient of Allah's message. In the words, **Qul**. This Surah makes clear not only does he receives Allah’s message, he 's also the recipient of Allah's help.

Now this Surah also happens to be by some commentary the response to a challenge in the Quran, the response rather to a complaint in the Quran**. am hasibtu man tad khul jannah?** Allah asks believers, have you assumed that you are just going to enter jannah? Just like that? **walamma yatikum mathalun kum mathalun lazina khalaomin qablikum**, and the things that happened to the people before you didn’t happen to you yet, the problems they suffered you haven’t suffered them yet, you think you will just walk into jannah?

And then he says **mathat hum wal ma sa hum waddarau wazulzilu**, they were touched with difficulty and extreme harsh conditions and the ground beneath their feet was shaking. **hata yaqu lar rasoolu**, until even the Messenger who was with them, **walazina amanoo ma’a** , and those who believed with him, what did they say? **mata nasruallah**. When is the help of Allah coming? Meaning there were people before who were with their Messenger and they delivered the message and they tortured and persecuted and put in such difficult conditions that’s even the messenger, the words came out of a Messenger's mouth when is Allah's help coming? And Allah responded, **alaa** you had better know, **inna nasruallah i qareeb**, no doubt about it the help of Allah is near. The help of Allah is near and this Surah seems to respond with a guarantee. **iza jaa nasruallahi wal fath**. So there he said its near and here it came. subhanallah.

Then additionally, this is, you know the word **nasr** in Arabic, you know any word in Arabic because of morphology , because of how you can change words can be used in different forms. It can be used as a verb, it can be used as a noun right, so for example in the occasion of Badr, Allah used the word **nasr** as a verb. He said **walqad nasar qu muallah u bi badrin**, Allah aided you at the occasion of Badr, **wa antum azilla** and you were powerless, you were pathetic by yourselves, Allah is the one who gave you aid at the occasion of Badr. This ayah occurs in Al Imran. But there the word **nasr** is used in the verb form.

Now in Arabic linguistics, the verb is considered weaker and the noun is considered stronger. Allah aided the believers at Badr but he used the verb which is the weaker form but when the complete help came the complete help after which there is no more, you know the case is closed, after Badr the case is not closed. The case is still opened but after this victory after the conquest of Makkah, the case is closed it done its finished there is no more Quraish to battle with, that chapter is finished. So then the noun was used, the stronger version is used **nasr**. **iza ja a nasr**. He didn’t just say **nasra qumuallah wal fath**. So here, the noun being form being used actually alludes from the strong help from Allah.

Then we find another correlation with something Allah has said before, Allah has said **eeyansurqu muallau fala ghalibalakum**, if Allah decides to help you, if Allah brings his help then there is absolutely no one who will be able to overpower you, that will become impossible. And that is exactly what Allah did. He delivered **nasr** but also with it, what’s the next word? After **iza ja a nasruallah**? **wal fath**. That word **fath** will make it clear why its impossible for anyone to overcome once again.

Then also in this, you know, this is something, we fall into this sometimes. You know how they talk about the 100 most influential men and they put the Rasool (SAW) as number one. We take pride in that and stuff? And they talk about his military conquest and how he was a great leader in all of that. And we agree, except there is one problem. When it came to victory and the help Allah took the credit himself. He took the credit himself. And this is what he is teaching us in this Surah.

When the victory came, the kafir will give the credit to whom? Oh Mohammad won. Right? Because they won’t even say *sallalau alaihiwaaliwasalm*, we do, right? But when we hear about the help, who do we give credit to? We give credit to Allah. That Allah gave his help to the Messenger (SAW). So **iza ja a nasruallah** and by the way, if the credit goes to Allah then the thanks should also go to Allah. So it’s only natural that at the end of the surah we are taught to thank Allah and to make *zikr* of Him. **fasabhi bi hamdi rabbika was taghfiro**. it’s only natural , if He's the one who's the cause of the victory then He should be the one we should be making the *hamd* of.

Then another very important concept when it comes to this **nasr**.**iza ja a nasruallahi wal fath.** Allah says in surah saft, **hal adulookum ala tijaratin turjikum min azabin aleem**, should I tell you about a trade that will rescue you from a painful punishment? Allah makes an offer to the believers, **ya ayuhalazina amanoo**, those of you who, who claim to believe, should I tell you of a trade that will save you, that will rescue you from a painful punishment? **tu minoona bilahi wa rasoolihi**, that you should believe in Allah and His Messenger, **watu jahidoona fi sabililahi bi amwalikum wa anfoosikum**, that you should make jihad, make struggle as much as you can and also include fight in the path of Allah with your moneys and yourselves. **zali kum khairul lakum**, that would be better for you, **in kun tum ta'alamoon**, if you in fact knew. And the ayah goes on to say what additional thing should we give you **yaghfirlakum zanoobakum** , not only will he give you jannah, He will cover your sins, **wa yudkhilkum fi jannatin tajree min tahtihal an har**, enter you into gardens, you’ve heard these ayats many times before, He'll enter you into gardens at the foots of which rivers are flowing. After all of this He says something really interesting, he says **wa ukhra tu hibboonaha**, and additionally you would love something, **wa ukhra tu hiboonaha** and additionally you would love. Now what would you love in addition**? nasrul minallahi wa fathun qareeb**, that great help should come from Allah or some help should come from Allah and that victory should be near.

Now there's very interesting passage in Surah saft, on the one hand Allah tells you, let me tell you what you should get, should I give you a deal? And here’s what I am offering you, you do this for me, iman and jihad, and what will you get? You will get jannah, you will forgiveness. And after giving us that He says , by the way you are also interested in something more, secondarily **ukhra** , secondarily you know what else you want? You want the help from Allah in this dunya and you want victory also in this dunya.

So the believes are being told you want jannah but you also want victory but which one was first? Allah put the quest for paradise first, the quest for forgiveness from Allah first**, sarioo ilah maghrfiratun mir rabi kum**. The sahaba are running in battles towards victory and Allah tells them, no, you are not running towards victory, you are running towards your forgiveness, **sari oo ila maghfiratun mirrabi kum**. Subahallah, because it’s a different perspective. So the victory of this world none the less, we want Allah’s paradise but it’s a desire in every believers heart that they should see the victory of Islam in this earth too. They should see that victory, the sahaba have that desire in their hearts but it’s that, that primary it should be secondary. Now, this is the concept that we have to be very, very clear about. this help of Allah when it came, it means both things, it means Allah has completed the mission, for Rasoolullah (SAW), the help of Allah came, meaning not only the help of Allah in conquering Makkah, the help of Allah in letting the Messenger (SAW) finish his mission and that means that he is successful as far as Allah is concerned. That’s a bigger concern for the Messenger (SAW). Getting Makkah conquered, and getting the victory of Islam on this earth is secondary thing compared to him fulfilling his mission that Allah has charged him with, SAW.

So that helped from Allah came. But there also the same two words were used **nasrumminallah wa fathun qareen**, here **iza ja a nasruallahi wal fath**. But here, what I wanted to highlight is the difference between **nasrum minallah** and **nasruallah**.

In surah saft we read **narum minallah**. Here, we are reading **nasruallah,** so some help from Allah as opposed to the help of Allah. What’s the difference? When you say **nasrumminallah**, in rhetoric, in *balagha* they say this is *tabeed*, this is distancing two words from each other. What that means is you are hoping for some help to come. The believers are hoping some help should come. Allah says what to speak of some help; I will give you all the help **nasruallah**. So when it came time for giving Allah gave even greater, it’s greater than **nasrum minallah. nasruallah** is more. But what they were hoping for? They were hoping for some, and Allah gave them even more. Subahanallah. This is a gift from Allah.

Now, let’s talk a little bit about the word **al fath**. Another word used for victory in the Quran, besides **fath** is **adtfara**, d, f, r, that’s also used in surah Mohammad, but here literally **fath** means ,you know **fathaha**, in Arabic means to open . it’s also used for victory. But when it’s used for victory, it’s used for a special kind of victory that makes it clear who the victor is and who the loser is. You know, sometimes there’s a very close match; you know it could go either way and it barely barely won. that’s not **fath**. **fath** is when you won decisively. The matter has been completely opened and cleared up there is no confusion who won and who lost and specially the people who lost are clear that they lost. You ever seen this now a days you ever seen this now a days specially in politics, the guy loses in politics and he says I didn’t lose , recount it. That’s not **fath** then. You know what that is? That is barely winning, maybe **zafar** but that’s not **fath**. **fath** is absolutely, abundantly clear, the winner knows that he has won, and the loser knows he's lost. it’s very very clear. That’s the kind of help that Allah sends, **iza ja a nasruallahi wal fath**.

Now, here also we have to explore this word in some depth. And here we come to a very important very difficult concept actually. Allah told the Messenger (SAW) at the occasion of Hudaibiyah that’s called surah tul fath by the way, because **fath** deals with Hudaibiyah. In the very beginning of that Surah, Allah says **ina fataha laka fathan mubeena**, no doubt we have given you an open/clear/manifest/unconfused victory, this victory is absolutely clear. This Allah said at the occasion of what? Hudaibiyah.

But if you look at the the treaty of Hudaibiya you'll find something interesting. In Hudaibiya a lot of the points in the treaty are not in the favor of the Muslims, they are against them. If somebody from Makkah escapes and makes their way to Madinah, what are you suppose to do? According to Hudaiybiya? Send them back. Can you make Hajj this year? The sahaba came in *ihram*, they brought their sacrificial animals they didn’t just take a flight from Madina to Makkah, they walked it right? It’s a lot of difficult journey, they get there and after this treaty can they make Hajj this year or no? Go back, take your ihram off. None of this seems like a victory, by the way, it’s so difficult, the sahaba were so frustrated that Allah had to, you know, there is one thing that the Messenger has to calm them down but its seems that’s even that wasn’t enough, when the Messenger, came and gave them the news about the treaty, Umar bin Khatab snapped, he regretted that for the rest of his life, by the way. Why should we back down, we have the truth. The Messenger (SAW) commanded the the people the *ihram* off, shave their heads, they wouldn’t do so. And then of course he gets the advice from his spouse, the mother of the believer but besides that how then did the sahaba calm down? Allah told us in Surah tul fath. **fa anzalalahu sakinatahu ala rasoolihi**, and then also **alal momineen** later on. He sent His tranquility; Allah sent His tranquility, upon His Messenger and upon the believers. The believers’ hearts were so disturbed that the only thing that would have calmed them down is tranquility that came directly from Allah. It was that frustrating an occasion. But in that frustrating occasion Allah calls it what? A victory. And not just a victory, you know**, fathan qaleelan sagiran**, no**, mobinun**, open, clear, uncompromised victory. So everybody sees this as a defeat and Allah sees it as a victory and this is incredible this is incredible.

If you look at it from a political science point of view you will learn something amazing and I will probably won’t be able to finish the *dars* on this surah today but I do want to get this point across to you folks very very clearly.

There are two kinds of **fath** in the Quran there is the **fath** of Hudaibiyah, and then there is the **fath** of Makkah. And we have to understand the relationship between these two. I am going to speak to you a little bit out of the box, I am not going to scholars and stuff like that just to get this point across so you understand these things in a little more depth *inshallah*.

You see when the Messenger (SAW) began his cause, when he was given the message and he started his cause he started calling people to **la illaha illallah** and people started believing, slowly little by little. The larger society saw them as strange, they saw them as a weird group that’s trying to do things different from everyone else.

You see in psychology we learn, you know, abnormal behavior is? What’s the definition of abnormal psychological behavior in psychology? You know what it is? The definition is if someone does something nobody else is doing they must be abnormal, that’s the definition. So if everybody’s talking in English and some guy starts talking to you in Chinese out of nowhere and doesn’t stop that’s considered abnormal behavior. Every car is going this way; one guy wants to go that way, clearly abnormal behavior. Right? So abnormal behavior is that you do something nobody else is doing, that’s there definition.

By that definition, do the Quraish think that the sahaba and the Messeneger and the sahaba are engaged in abnormal behavior? Sure. They are doing something nobody else's doing and specially in the beginning, one or two people as oppose to an entire city? Of course they'll be considered and you know, it’s only understandable from the kafir's point of view, they call them insane. They call them possessed they call them disturbed. Then they started calling them a cult, they are going to cut you off from your family that’s what cults do right? They take you away from your family and you become a thing by yourself, cut off from society, these are the kinds of allegations they made against the Messenger (SAW). But the sahaba kept adding, they kept added, they kept added and they grew and they grew and they grew. When they grew, then you don’t just call them crazy anymore, you've got to come up with something else.

Now these guys are too big now they are becoming a threat. Now they are considered a threat, they are dangerous. We have to physically attack them; we have to get rid of them from our city. We have to persecute them becauses they are causing destruction in the society. So instead of just going off in the offensive against them by character assassination, now you go further and you start calling them a threat. In modern terms you can call them a dangerous group, a terrorist group or whatever. Right, they are a terror to the society, get rid of them. Fine and by the way when there is a government and there’s a group and the government and the group don’t get along , then the government never negotiates with them. We are not going to deal with them. We will never deal with them, we will annihilate them or we will get them expelled from this land but we will not bring them on the table because we don’t recognize them. They were never recognized right?

Now, for the longest time the Quraish never recognized the legitimacy of the leadership of Rasoolallah (SAW) even when he moved to Madinah, they didn’t recognize his legitimacy. They fought him and they fought him and they fought him. Finally , they realized his strength has grown so much and he is so powerful that he doesn’t even have to bring swords and armour and shields to come up to us in Makkah, he came unarmed, barely armed, just to slaughter the animals they brought daggers but they didn’t come arm for battle. They came armed to make Hajj.

They realized that this man and his group has become so strong that we have no choice but to recognize them now, as a legitimate entity to be dealt with. And you know how you recognize someone as a legitimate entity? You engage in a treaty with them. You engage in a peace treaty or some kind of you know agreement with them officially.

What is Hudaibiyah? It’s a treaty, it’s an agreement, you know what that means? For the first time, the Quraish have officially recognized the might and the authority of the Messenger of Allah (SAW) and the believers. They recognized that authority. And if they recognize that authority that’s a huge political step. Politically speaking that’s a huge step and by the way, after this step, this news gets out to the entire Arabia peninsula. Man even the Quraish recognized them? They must be something serious. and so what happens in the few years between Hudaibiyah, which is considered a loss by human eyes it was considered a loss but Allah sees something more, in between that and conquest of Makkah, what happens in between? All these different tribes, the Messenger is going to them and saying look, either sign up with us or sign neutrality agreement, either you be neutral or you'll be with us but sign one of the two. And tribe after tribe after tribe is adding on its tacking on with the Messenger (SAW) and what’s happening? The influence of Rasoolallah, **wallazi ma'aoo**, the influence of Allah's Messenger is expanding, and by definition therefore the influence of Quraish is what? It’s shrinking. Its shirking, no battle is necessary, no bloodshed necessary, no arms necessary. Just by that treaty, they signed their own death warrant. That treaty was the end of Quraish. Until they expanded so much that they came to Hajj with so many numbers that there didn’t even have to be a fight and Makkah is conquered. That **fath** led to this **fath**.

But that was **fathan** with *tanween*, **inna fathana laka fathan**, which is less. Here, He says **iza ja a nasruallahi wal**, **AL** THE, final victory, the final decisive, that was a great victory but it wasn’t the ultimate victory yet. This one is though so that one leads to this one. You understand the connection between the two?

It’s very important that we understand these two connections in the Quran and we understand the strategy that was employed that was revealed to Allah's Messenger (SAW) but which led to this victory, the victory didn’t come at the, as the result of battle, no. The victory came because of Hudaibiyah and Hudaibiyah in of itself was a recognition by the Quraish of the legitimacy of Islam. So that’s the other thing that I wanted to bring to your attention.

Now, just about the sequence of **iza ja a nasruallah wal fath**. Why is **nasruallah** first and **fath** second? What are some benefits of it? The first thing is that the help of Allah is the only reason you get victory. The help of Allah is the only reason you get victory. And the help of Allah is something that you can see and something you can’t see. Sometimes the help of Allah comes in battle, sometimes the help of Allah comes by means of giving **sakina** to the believers when they are suppose to sign a treaty which looks bad. But it’s the help of, that’s also part of the help of Allah.

So the help of Allah has to come first and as a consequence you get victory. Some have understood this *'wow'* this **iza ja a nasruallah** ‘**WA**’ **WAl fath**, the ‘**wa’** in between, *has ataf bayan*. That would mean is, when the help of Allah came, 'i. e.' you know in English we say 'i. e' that is to say the victory, in other words there is no difference between the help of Allah and the victory. When the help of Allah comes it can only mean victory. So Allah is teaching us that there is no difference between the two things.

Now, just a small historical comment, when Makkah is conquered, fist of all its the only magnificent conquest of its kind which does not lead to bloodshed, violence. Any people being overcome by another people, leads to bloodshed and violence where there is none. Handful of skirmishes here and there, but overall there is no bloodshed.

Second of all, it’s the only incident of its kind where the military doesn’t take advantage of its victory and goes and loots homes and execute and this, nothing. Actually the public address is **la tafreeba alaihi walyom**, there is no harm that will fall upon you today. These are the words of Yusuf (AS) when he overpowered his brothers and these were the words used by the Messenger (SAW). There are no parades, there are no dancing in the streets, and waving the flag or the tank rolling by, and you know, there is no footage of that. There’s nothing. The only celebration that’s being made is the worship of Allah. That’s the only celebration being made. Because you know when any other army wins they give credit to themselves and their nation. When the believers win who do they give credit to? They give credit to Allah. this is not the time to celebrate, this is the time to thank Allah. Even the Messenger enters in the stage of *sajdah*, (SAW). And the first thing they do is clean up Allah's house. Subahallah. It’s an unique victory in the history of the world, it’s an unique conquest. We haven’t seen any conquest like this in the history of the world. Subahanllah.

Just some brief commentary from the *mufassiroon*. in explaining the *tafsir*, some *mufasiroon* said, when this victory came to you o Mohammad , this help from Allah against those who were enemies to you, and of course they were the Quraish and the **fath** , the opening refers to the conquest of Makkah, then he aided them against those who fought him out of the *kuffar*. And this victory includes the conquest of all lands. Meaning this **fath** didn’t just stop at Makkah, Allah didn’t say **iza ja a nasruallahi wa fathu makkah**. He didn’t say that, He said **wal** **fath**, an opening, you know what the benefit of that is? That it is not limited to the conquest of Makkah, it goes on. And the help of Allah goes on and it expands and it expands and it expands. and very soon the *deen* of Islam, and the flag of Islam isn’t even limited to the Arab world its expanded even beyond that and that’s part of **fath** that Allah initiated.

Now, we come to the second ayah, **wara ai tan nasa yad khuloon fi deeniallahi afwaja**, the first word in this ayah is **'ra aita'** and you saw or you will see, depending on which opinion we take that was mention in the first part. You know a couple of surahs ago Allah said **inna ataina kal kouthar**, we have guaranteed you the abundant good, the ultimate gift the greatest good. Part of that good to the Messenger (SAW) that I mentioned earlier on today is that the Messenger is extremely concerned (SAW) that the people will not believe, so before his life is over, his worldly life is over Allah gives him a gift. You will get to see people entering into the religion with your own eyes. **wara aita** is for Rasoolallah (SAW) it’s a continuation of the second person that’s been going on in all these Surahs.

In all of these surahs one way or another Allah is talking to His Messenger, even in the previous surah, **Qul ya aiyu hal kafiroon**, **qul**. Right, say it’s directly addressing the Messenger (saw). So the Messenger (SAW) is so worried that people won’t believe , they will not believe, **fala allaka bakhiun nafsaka ala atharihim**, it regards specific to Christians but other places, even other people. Are you going to kill yourself in grief? Because of the consequences of them not believing? **ilam yu'minoo**, if they don’t come to believe. And Allah gives him a gift; you will watch them believe with your own eyes. you will watch them into Islam with your eyes.

So **ra ita** is a gift from Allah because you know even without **ra i ta**, the ayah is complete. **wa kananas yadkhulu deeninallah, fasa yad khuloona fi deenillah**, they will enter into Allah's religion. The ayah is complete, the message is complete. But Allah adds a gift to the His Messenger, in the word **raita** (SAW.)

So **wara aitan nas**. Now, and by the way this is also part of **fatarda**. You know **fasa saofa rabooka fatarda,** until you are pleased. And when the Messenger sees that he is finally pleased (SAW).

Then a comment about the word **Nas**, the **Nas** , of course refers to the Arabs and the others, **wara aitan nas**, you saw the people entering into the religion. The people I am referring to, Maktil says and Ikrimah says that majority of the **nas** that is referring to in this Surah is the people of Yemen, that is because 700 people at the same time became believers that came from Yemen, other narrations tells us that 40 came at a time, 80 came at a time, a 100 came at a time from all other lands and they would take *shahada* and listen to the message of Islam for a few days they would spend some time with the Messenger (SAW) and then they would go back and the entire tribe , the entire village, the entire extended family would accept Islam.

But Allah, here used the word **afwaj** also, which is interesting because you know if you say **faojan**, in multitudes. **Afwajan faojan ba'ada faojan**, before this people used to accept Islam individual, **ahadin ba'ada ahadin**, one after another, you know **fardan ba'ada fardan**, one person after another person. But now it’s group after another group after another group after another group. So it’s not one at a time its groups at a time and that’s captured in the word **afwaj**.

Now, previous Surah mentioned **kafiroon**, this surah says **Nas**. There’s a contrast, and this contrast has to be respected and understood. In the Quran we should not over simplify things; we should not look at things and brush over things like reading a news paper.

You see the Quran when Allah talks about the **kafiroon** in the previous surah this is not everyone who is not Muslim. These are a very specific brand of **Kufar** which the Messenger (SAW) was specifically commanded to address. Because they had refused to accept the religion and so much so that they would not accept his religion and they would never let go of their own and it had very clear and so clear that it had to be said twice, **wala antum abidoona ma abud**. Had to be said twice, and at this point the doors to dawah are closed **lakum dinookum waliyadeen**. In other words, you are going to stay in your *deen* and I am going to stay in mine.

But this Surah says **wara ai tan nasa yad khuluna dinillah**, people are entering *deen* of Allah, which means these are not the same **kuffar** as the previous Surah. Those were *kufar* who were bent and they were going to remain into *kufar* and Allah knew that. Why am I making this point? because **AnNas** the people around you don’t over simplify them as simply *kuffar*. *Kafir* is a very strong term in the Quran, it’s used for adamant refuser of Islam. Either it’s used for that who had heard the message of Islam, understood it and then rejects it because one of the core meaning of *kafir* is one who rejects. The other meaning of *Kafir* in the Quran is the one who picks up arms against believers, the one who fights a believer is also called a kafir. There are two implications in the Quran of a kafir.

Now, to over simplify and say you know I was having lunch with my kafir neighbor and he said... it’s not a healthy attitude. it’s not a healthy attitude and you know, let me tell you why not it’s not a healthy attitude.

Allah said about the *kafir* , **innal lazina kafaroo sawa un alaihim a anzarta hum am lam tum zir hum la yu minoon**, there is no doubt about it those who have done kufur whether you (SAW), you warn them or you don’t warn them they will not believe. Allah tells us that the *kufar* are so stuck, that even if the best *dai* on the face of this earth, Mohammad (SAW), was trying to warn them or he didn’t even bother it wouldn’t even make a difference, they would not come to iman. Is this all people? Doesn’t make any sense to accept as all people, it doesn’t make any sense. It’s a gross over simplification.

You know for *fiqh* reasons and for other discourse maybe you can use the word *kafir* loosely, but when it comes to Quranic studies, you have to be very careful. the word has a very strong particular connotation and cannot be over simplified and if you do it leads to a very serious misunderstandings and misgivings about the religion. Because if that were true nobody would ever accept Islam because Allah said they are not going to believe. There will be no point of *dawah* that would be done.

So the *kufar* are there but in this Surah **wa rai aitan** **NAS yad khuloona fi deenillah**, people are entering into the religion and Allah left the word people open. So much so that even people in Makkah. Makkah is the city where the Messenger spent 10 years, it is possible still that maybe somebody, you know not everybody fought the Messenger (SAW). Some guy running his grocery store on the side, he doesn’t care what’s going on over, he minds his own business, never heard the message. Maybe somebody came there one time, he didn’t take it seriously but after Makkah is conquered in Surah tawbah, Allah tells **wa in ahaddun minal mushrikeena istajara ka fa ajirhu hata yasmaa kamallah**, that if any of the *mushrikoon* come to you at Makkah being conquered, man this is , 20 years now have been gone by , if still any of the *mushrikoon* come to you and they want to spend some time learning about Islam, give him permission until he gets to hear Allah's word then let him go to a safe place and let him think by himself. Subhanallah.

And even then he didn’t use *kafireen*, he said **wa in ahadum minal mushrikeen**, they are doing shirk but *kafir* is something other than *mushrik*, they are two different things. They people around you may be doing shirk, they maybe *mushrik* but calling them *kafir* is something else. It’s something far more serious. So I hope that point gets across to all of us inshallah.

Now, some really interesting and unique commentary, I found it fascinating actually, what some of our *mufasiroon* have said about this ayah. the ayah is saying that the people, you know **AnNas** the Arabic word **nas**, is associated with the word **insaan**, and **insaan** by definition is the one who possess intellect as oppose to **haiwan**, as oppose to the beast the animal. So the ayah says basically that the people entered the religion of Islam, the *deen* of Allah. So the *mufasiroon* are saying it is as though Allah is saying that those who didn’t enter the religion of Islam aren’t human, they are bunch of animals because if you were you know, punjabis say *bandey ka putur*, right? If you were **insaan** then you entered Islam. But after all of this you still remained *kufur* you shouldn’t even be called part of **Nas**. You shouldn’t even be called people. Those people are like cattle they are even worse than animals. They are even worse. Subahanallah. So the word **Nas** here being anybody who still has some humanity left , at this point they accepted Islam.

This is the other important thing, these people just entered Islam, they weren’t sahaba they didn’t fight battles, they just came into Islam. So the question asked is how did they deserve such a huge compliment from Allah? **wara ai tan nasa yad khuloona fi deenillah**, Allah mentions His *nasb* when he mention these people, just the fact that these people are mentioned is a huge honor. It’s a huge honor. So the question was asked unlike the sahaba who fought and made *hijrat* and spend in the path of Allah, these people didn’t make any sacrifice so how come Allah is giving them such a huge compliment and making them so honored that he mentions them in a Surah of victory? In this is a hint, is a clue, as to the vastness of Allah’s mercy. The slave of Allah can live his entire life in disobedience, live his entire life in *kufr*, living in *kufr* is bad enough live his entire life opposing the Messenger of Allah (SAW), I mean you can’t think of a higher crime, but even after all of that he accepts iman, Allah takes it like the all of it is a clean slate. Everything’s gone. There’s nothing bad about it. Subhanallah. So this is alluding to the great mercy of Allah.

Very interesting that Allah said this, very powerful too and something to carefully think about. Allah didn’t say they came to believe, **fasa yu minoon**, or **yuminoon billah**, or **bi rasoolillah**, no, **yadkhullo na**, they entered, they came entering into the religion of Allah. Into the deen of Allah.

Now, there's a difference between, this is basically what the *ulema* comments is they accepted Islam, but accepting Islam is not the same as having what? Iman. The sahaba have tested and proven their imam. But these people have accepted Islam they are coming in multitudes, the entire family is accepting Islam, some cousins like what do you guys do? We are converting, oh let me come too. So they are jumping in multitudes, even Allah says **afwaja** , you know **fardan** if you come individually, you’ve thought about it yourself, you've looked at the evidences yourself, you've looked at it yourself, but if you come as a group, did everybody in the group think about it? No, not necessarily, you just came in 'everybody we are accepting Islam' and that’s how it worked back in the day. 'We are accepting Islam' 'alright, let go' 'how do we do that? ' "**laillaha illalah mohammadar rasoolallah'** everybody's done (SAW.)

So they came in not necessarily by *istidlal*, but with *taqleed*, like some sahaba even commented, just entered, quickly into Islam. So Allah did not make a comment about the state of their hearts and this is important, that Allah mentions the outward victory of Islam. Because having iman is inside and Islam is what? Its outside. And this Surah, half of it, is about what’s going on, on the outside but the other half of it, the rest of it, what we are going to see, its what’s going on inside**. fasabi bihamdi rabbika wastaghfiru innahu kana tawaba. Istighfar, hamd, tasbeeh, tawbah,** where are those things happening? They are happening inside. So this surah is giving us two pictures, two sides of the same coin. Subhanallah. The eloquence of this Surah.

Now we are going to read something in regards to this that is narrated by Hasan, I'll just read the Arabic and translate it for your (reads Arabic) that when the Messenger (SAW) was given victory of Makkah the Arabs groups after others started accepting Islam. So they said, they Arabs would say, all these neighboring tribes would say 'well if he was given victory over the *Haram* , its mandatory that he must be the Messenger. Their mentality was if he has been able to conquer Makkah that MUST been that he is right because God, Allah would not allow anyone to conquer Makkah, except that they are right. Why not? Because they have seen what before? When the army if elephants came did Allah let them come? No, Allah didn’t let the army of elephants come but Allah let Mohammad (SAW) come which mean Mohammad must be right. So their logic was because he won, because he was given victory that’s why we are accepting Islam, this is narrated by Hasan (RA). And everyone who intended harm against Quraish has always been defeated. And after they realize this they started entering groups after groups after groups into Islam without putting up a single fight because they saw, unanimously, the value of the Ka'aba and since Mohammad (SAW) has become the custodian of the Ka'aba they accepted his religion.

Some *ulema* have commented about this saying that this is not a healthy attitude. I mean its great that they said oh he is taking care of Ka'aba he must be right but he’s not right because he's got victory over the Ka'aba he's been right before he got the victory over Ka'aba too. So their rational was something based on their own culture and tradition which further justifies why Allah didn’t just call it iman, at this time it’s only what still? It’s still Islam. **walakma yad khulil imanu fi quloobikum**, iman has not yet entered into your hearts, yet.

So this is important because the Messenger (SAW) gave a prediction. Jabir bin Abduallah was crying one day it was said to him, 'what is making your cry?' then he said I heard the Messenger of Allah (SAW) say: people have entered into the religion of Allah in multitude after multitude and they will leave it also in multitude. What the Messenger is referring to is people like Musala bin kazab , he's referring to these movement of these *murtaddeen* they took many with them. These guys came into Islam without thinking much about it and they left without thinking much about it. So this is what happens when you get into something without coming in seriously then you don’t realize what it takes to stick to it. And this is why it is so important for all Muslims to realize the difference between Islam handed down generation after generation just as a family thing and Islam handed down as a conviction that burns in your heart.

If Islam makes its way into your heart then there is no way it’s coming out, there is no way. But if Islam was just handed down to you one generation after another and you never really cared for it and it wasn’t given to you in a way that it penetrates into your heart. You are just Muslim because your parents are Muslim, you are just praying because your parents prayed one time, that’s it. That’s the only Islam you have then you know what Allah says about those kind of people? He **says wa innal lazina oorithul kitaba bim badihim lafi shaki min u murib, t**hose who were given the Book in inheritance after them , so they were believers and after them people who inherited they just got it as **wiratha**. **urithool kitab mim ba'adihim la fi shaq**, then they are in doubt about it**. min hu murib** then put others in doubt too. They are in doubt about their religion this is why I say we should never take the Islam of our children for granted. Never. We should never take the Islam of our kids for granted.

You know, I met, I was travelling, I was in Nevada and I met 93 year old guy he was an Eastern European fellow , he was with his wife, they were at a Quran conference. You know white couple, they clearly didn’t look like they belonged, they were looking around kind like tourist. So I sat next to them and talking to them. He says 'Asalamoalaikum' I was like 'walakummmusalam, where you folks from? He says 'we are from Ohio' 'you are long way from Ohio' 'yeah we've been doing a road trip' so we start talking, you know what he tells me? Typical white family, living in Ohio, he was doing a study of his family tree, he’s looking up his ancestors, you know what he found out? His great great great grandfather was Syrian and he was Muslim. So because of that he starts looking into Islam. Because his great great.. Somebody has moved to Europe and they lost the religion after generations and he was raised Christian orthodox, actually catholic, Greek orthodox. So he starts looking into Islam and accepts Islam. He says I have two reasons, I want to revive the legacy of my father and it’s pretty clear that it’s the truth.

You know, you can’t take previous generations for granted they were people that were Muslims and may have never thought that one day their children maybe Christians, Jews or atheist or agonists or whatever, self proclaimed atheist. They never imagined that would be the case but that did happen over time and it happens to other religions, don’t think it doesn’t happen to us. There are catholic churches in Newyork city that are night clubs now. They used to be catholic churches; they turned into night clubs because there is nobody filling those churches. That’s the Christian community, there in much more numbers and they weren’t able to keep their future generations. We have to be serious about this stuff, entering into the *deen* casually the Messenger warns, they came easily, they came in multitudes, they left in multitudes. We have to come in with conviction and have to stick to it inshallah. Nonetheless a great victory of Islam, Allah talks about in this Surah. May Allah protect from that, you know Ashaokani (rahimuallah) after this narration, he said, we seek Allah's refuge from Him taking it away after He has given it to us, this *deen*.

so finally the last ayah, fasabih **bi hamdhi rabika fastaghfiru**. I will discuss this ayah in two ways, one I will talk about this ayah cut off from what has come before and at the end inshallah, I will tie together because that is a heavy lesson. Probably I'll have to take time after isha, if that is okay with everybody inshallah.

first things first**, fasabhi bi hamdi rabbika fastaghfir**, a few things in this ayah, then declare the perfection of your master by doing praise of Him and seek His forgiveness, He has always been one to accept repentance no doubt.

The first comment we make about the remarkable language of this ayah, is Allah mentioned **istighfar** at the end, he mentioned **tasbeeh** first, **fasabhi**, then he mentioned **hamd** **bihamdi rabbika** then He mentioned **istaghfar wastaghfir**. So **istaghfar** is at the end, in it there’s a great lesson to be learned for those who want to make **istaghfar**. If you want to ask Allah for forgiveness, that is something you want before you ask Allah for what you want, you give Him first what He deserves. You do **hamd** first, you do **tasbeeh** first then you ask Allah for what you want. This is the way of getting *dua* accepted; Allah is teaching us that in the sequence of the ayah. **istighfar** could have been first but **istighfar** is for you, **hamd** is for Allah. Subhanallah. **fasibi bi hamdi rabbika fastaghfiru then inna hu kana tawaba.**

So anyhow that’s the first thing, the second is this ayah is a *tafseer* of another Ayah. Allah has told His Messenger (SAW) **wa'abud rabbak hata yatiyaka al yaqeen,** enslave yourself to your Master until the conviction the final , death, death basically, comes. Enslave yourself. What is the means to do **ibadah**? **fasabih bi hamdi rabbika? wastaghfiru**. These are the two components of **ibadah**, on the one hand, it’s declaring Allah's perfection and on the other it’s acknowledging your own fault. This is the two parts of **ibadah** in any **ibadah**, we are going to do one of two things, either we will be praising Allah or we will be acknowledging our mistakes. Praising Allah is covered in **fasabi bi hamdi rabbik**. Acknowledging our mistake is covered in what? **wastaghfiru**. In the two all of **ibadah** is covered. Basically all of **ibadah** is one of two things.

The word **sabbih** which means to declare perfection, comes from **sabaha**, to swim, to float. When you put something in water and it floats. Clouds, you know, they also do **tasbeeh** in the sense that they float in the air, birds can be said to be have been doing **tasbeeh** if they are gliding. The word **tasbeeh** used for Allah implies, say about Allah what is declares His perfection and maintain that perfection, don’t let it come down, maintain the perfection of Allah that is what **tasbeeh** means, the word includes declaring Him free from fault in terms of his self .

His attributes, the things He says and the things that He does, in everything. Don’t say anything inappropriate about Allah; don’t say anything inappropriate about the attributes of Allah. This is the kind of thing, **tasbeeh** is what the some members of Bani Israil failed in. they said about Allah, Allah's hands are tied. They said about Allah **innallah ha faqir** , Allah is in need we don’t need, we are free of need, *maazallah*. They said those things about Allah, negating His **tabseeh**. But Allah tells us to maintain and he tells His Messenger (SAW) to maintain his perfection.

Some have said, that in this Surah when Allah commands His Messenger to declare Allah’s perfection what he means by that is to make *salah* because this wording has come in the Quran in the meaning of *Salah*. Where? Declare Allah's perfection in the evenings and also in the mornings. What does that mean? Isha prayer, fajr prayer. Also Allah says; declare the perfection of your master before the sun comes up, what does that referring to? the fajr prayer. So this wording may directly be a reference to *Salah*. What we are learning then is that the best way to declare Allah's perfection and the best way to praise Him and the best way to ask Him for forgiveness is to what? Is *Salah*. That’s what we are learning because of that.

It is narrated by Aisha (RA) that the Messenger (SAW) after this Surah came down, he used to make a lot of this *zikr*. Which *zikr*? *subhanakallah huma wabhi hamdik astaghfiruka wa atubu ialaik*. He used to start doing this a lot more when this Surah came down because the Surah says make **tasbeeh**, make **istaghfar**, so he started doing lots more of it. He used to do a lot of this in his *ruku*, specially *subhanakallah , subhanakallahuma wabhi hamdik allahum maghfirl*i. So he added that in his *ruku*. That he would not stand or sit or go or come anywhere except that he would say *subhanallahi wabi hamdihi*. He would constantly say *subhanallahi wabi hamdihi*. So I said Ya Rasoolallah (SAW) you are increasing a lot of this *zikr* you are saying it all the time, that’s what she said (RA) , so he says I was commanded to do so and he recited **iza ja a nasruallahi wal fath**, so he recited this Surah because he said I make a lot of this *zikr* ,*subhanallahi wabi hamdihi subhanallahi wabi hamdihi* all the time because he says I was told to do so by Allah in this Surah.

Iban Masood narrates, he also narrates that he used to say a lot of what*? Subhanakallah humma wa bi hamdik Allahum maghfirli innaka antat tawwabar ghafur.* This is the *zikr* narrated by Ibm Masood (ra) in regards to this ayah.

Finally before we take a break for the *salah*, inshallah, tying this ayah to a couple of other things, just tying to what came before a little bit now. The first thing to note here is that Allah gave victory and cleanse the house of Allah. He had the house of Allah cleans and he had Makkah purified. So finally, **annal masajida lilah** that the masajid belong to Allah and of course of all the masajid the one that belongs most to Allah , the house of Allah built that is the basis of which all the other masajid are built are now only for Allah. Now that the house if pure now is the best time to make **tasbeeh**, that’s the first thing.

Then Allah says **wala zikrullahi akbar**, in another place in Quran he says **wala zikrullahi akbar,** and for sure the remembrance of Allah is greater. What we are learning is that the victory that Allah gave is great. People entering into the religion is great but the remembrance of Allah is still greater at the end of all this the greatest thing is **fasabi bi hamdi rabbika wastaghfiru**. subhanallah, so that is even greater than the rest.

Now we are going to get a little bit deeper into the study of **fasabi bi hamdi rabbik** but I don’t want to break that discussion so I’ll give you an early break for the isha prayer and tie this up at the end, inshallah, because we have to talk a lot about the relationship between **sabhi** and **bihamdi**, the two words and how they come together in the Quran and what meaning and what benefits it has for us inshallah. So at this we shall take a break, barakallah...