

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 the 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* - when the Trumpet is blown [on Judgment Day]. Not used for something light.

jaa'a at-taamah 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), alot of battles, and alot of years, but Allah's help and opening victory did come.

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

Nasr - help.

Literal meaning; - **alot 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 for help.

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).

Wali vs Mawlaa.

Allah ta'ala says in suratul Baqarah ayah [2:257]:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

'Allah is the **Wali** of those who believe, He brings take them from the darknesses into the light.'

وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ

'and those who disbelieve their **Awliya'** are taghoot, they bring them out of the light to darknesses.'

Wali is a special type of friend, who expresses the will to help to you and support you. A wali is a friend that you turn to for help, protection and support. The wali is the primary in the relationship, they are the dominant party.

Take for example, if a father is the wali to his son, then the father is the primary in the relationship.

Allah ta'ala says in the beginning of the ayah that He is the Wali for the believers. Those who disbelieve have Taghoot (anything and everything that is worshipped besides Allah) as their

Awliyaa (plural of wali).

There are two comparisons taking place in this verse:

- 1) The **believers** and those who **disbelieve**, and
- 2) **Allah** (azza wa jal) and **taghoot** [those worshipped besides Him].

Looking at the verse again, we see that there is a different arrangement for each comparison: **when Allah ta'ala says He is the Wali of the believers, He comes first.**

But for **those who disbelieve, their wali** [those who are worshipped along with Allah] **is mentioned last** (as a sign of humiliation to them).

Why is the arrangement different?

Allah ta'ala is being '**compared**' to **taghoot** [i.e. the disbelievers attempt to take their *taghoot* as equals to Allah], yet: there is NOTHING like Him, NOTHING can be compared to Him. These *taghoot* do not *deserve* to be mentioned in the same place as Allah (azza wa jal) was mentioned. They do not deserve to be mentioned in even the same sentence. So **the Taghoot are placed the furthest away from Allah's Name.**

Point #2:

Allah ta'ala says in Surat Muhammad ayah 11,

ذَٰلِكَ يَٰٓأَيُّهَا ٱللَّهُ مَوْلَى ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ كَفَرُواْ لَآ مَوْلَى لَهُمْ

'That is because certainly Allah is the **Mawlaa** of those who believe, and indeed the disbelievers have no **Mawlaa**.'

Mawlaa is more than a Wali; a Mawlaa is **someone who can protect you and actually does so— they are protecting you**, while a **Wali** is someone who is **willing to protect you**.

When it came to **Wali**, **both the believers and disbelievers had one**, but when it comes to

Mawlaa – someone who CAN protect you – **only the believers have One**, and the disbelievers have no Mawlaa [Protector].

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 Pharaoh, Moses who had ran away from Egypt.

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

He would soon return to Pharaoh 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;

قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ

KAL-LA fadh-hab bi aayaatina, innaa ma'akum astam'oon -

NO, go with Our signs, surely We are with you listening.

[ash-Shu'ara [26:15](#)]

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;

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مِّثْلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near.

[Baqarah 2:214]

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:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

And already had Allah given you victory at [the battle of] Badr while you were few in number. Then fear Allah ; perhaps you will be grateful. [aal Imraan 3:123]

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:

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ قَلِيلٌ تَوَكَّلِ الْمُؤْمِنُونَ

If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely. [aal Imraan 3:160]

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 'sabih bi hamdi Rabbika wa istaghfir' - magnify and praise your Master and seek His forgiveness.

In Surah as-Saff, Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ

O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?

[It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know.

He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.

And [you will obtain] another [favor] that you love - victory from Allah and an imminent conquest; and give good tidings to the believers.

[as-Saff [61:10-13](#)]

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.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ
وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty. [Hadeed 57:21]

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.

نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ - *Nasrun min Allahi wa fat-hin qareeb* - help from Allah and a near Victory. (surah as-Saff 61:13)

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 Hdaybia occurred - Allah said to His Messenger;

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا (surely We have given you a clear victory) (surah Fat-h) [Fath 48:1]

However, In Hdaybia, alot 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;

هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ
وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise.

[Fath 48:4]

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 hdaybia [the Victory of Hdaybia Treaty]
- Fat-h al Makkah. [the Victory / Conquest of 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;

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا (surely We have given you a clear victory) (surah Fat-h) [Fath 48:1]

fat-ha^N [ta^Nween, 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 Kafiroon, 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).

Kafir vs 'those who claim to disbelieve'(*aladheena kafaroo*)

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.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe. [Baqarah 2:6]

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.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

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.

[[Tawba 9:6](#)]

Allah used the word mushrikeen/polytheists, not kafiireen. 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.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. **Those are like livestock; rather, they are more astray. It is they who are the heedless.** [al A'raf 7:179]

Anybody who has humanity left - they should enter Islam.

How did those who believe so late - 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).

Words used for humans;

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 (sabiḥ, ḥamd, istighfar)

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.

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful."

[Hujuraat 49: 14]

Imam Ahmad recorded from Abu `Ammar that a neighbor of Jabir bin `Abdullah told him, "I returned from a journey and Jabir bin `Abdullah came and greeted me. So I began to talk with him about the divisions among the people and what they had started doing. Thus, Jabir began to cry and he said, 'I heard the Messenger of Allah saying,

«إِنَّ النَّاسَ دَخَلُوا فِي دِينِ اللَّهِ أَفْوَاجًا، وَسَيَخْرُجُونَ مِنْهُ أَفْوَاجًا»

(Verily, the people have entered into the religion of Allah in crowds and they will also leave it 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;

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُّسَمًّى لَفُضِّبَ بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ

And they did not become divided until after knowledge had come to them - out of jealous animosity between themselves. And if not for a word that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt.

[Shuraa 42:14]

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 Story of Ancestry

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, surely He is the One who always accepts repentance.

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;

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ (enslave (yourself to) your Lord until comes to you the certainty - i.e. death). [Surah Hijr 15:99]

worship includes:

- 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 the Jews failed in this by saying bad about Allah;

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ

Allah has certainly heard the statement of those [Jews] who said, "Indeed, Allah is poor, while we are rich." We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire.

[aal Imran 3:181]

tasbeeh - can be prayer.

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

So (give) glory to Allah, when ye reach eventide and when ye rise in the morning; [ar-Room 30:17]

The Fajr prayer;

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ

So be patient over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night [exalt Him] and at the ends of the day, that you may be satisfied.

[Taha 20:130]

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

Imam Ahmad recorded from Ibn `Abbas that he said, "When

[إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ]

(When there comes the help of Allah and the Conquest.) was revealed, the Messenger of Allah said,

«نُعَيِّتُ إِلَى نَفْسِي»

(My death has been announced to me.) And indeed he died during that year." Ahmad was alone in recording this Hadith. Al-Bukhari recorded that `A'ishah said, "The Messenger of Allah used to say often in his bowing and prostrating,

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي»

(Glory to You, O Allah, our Lord, and praise be to You. O Allah, forgive me.) He did this as his interpretation of the Qur'an (i.e., showing its implementation)." The rest of the group has also recorded this Hadith except for At-Tirmidhi. Imam Ahmad recorded from Masruq that `A'ishah said, "The Messenger of Allah used to often say towards the end of his life,

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ»

(Glory to Allah, and praise be unto Him. I seek Allah's forgiveness and I repent to Him.) And he said,

إِنَّ رَبِّي كَانَ أَخْبَرَنِي أَنِّي سَأَرَىٰ عِلَامَةً فِي أُمِّي، وَأَمَرَنِي إِذَا رَأَيْتَهَا أَنْ أَسْبِيحَ بِحَمْدِهِ وَأَسْتَغْفِرَهُ، إِنَّهُ كَانَ تَوَابًا، فَقَدْ رَأَيْتَهَا إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ - وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا - فَسَبِّحْ بِحَمْدِ رَبِّكَ [وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَابًا]

(Verily, my Lord has informed me that I will see a sign in my Ummah and He has commanded me that when I see it, I should glorify His praises and seek His forgiveness, for He is the One Who accepts repentance. And indeed I have seen it (i.e., the sign). (When there comes the help of Allah and the Conquest (Al-Fath)).

[Tafsir ibn Kathir - Surah Nasr - http://tafsir.com/default.asp?sid=110&tid=59417](http://tafsir.com/default.asp?sid=110&tid=59417)

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;
inne umirtu biha (i was commanded to do so)

and he recited this surah; 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 hafoor

Allah gave victory and cleansed Makkah:

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

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.

[Ankaboot 29:45]

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 as a slave has always been to praise Allah.