

## Surah al-Nasr (110)

## سورة النصر

### 'The Succour'

The surah derives its name from the prominence of the word *al-nasr*, meaning 'succour' or 'aid that is instrumental in gaining victory'. Like the other Madinan surahs it explains the victory of the Islamic order and government. As Surah al-Kafirun concluded by mentioning the religion, this surah speaks about the diffusion of the religion.

*By the name of Allah, the Compassionate, the Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Beginning *by the name of Allah*, who is the First before existence, so His name is begun with at the beginning of everything.

... *the Compassionate, the Merciful*, who bestows His particular and general mercy upon the believers, who begin things in His name and believe in Him.

This surah was descended after the Prophet's farewell Hajj pilgrimage (*hajjat al-wada*), year 10 AH when the tribes entered into the religion group after group and the authority of Islam extended throughout the peninsula. As it was revealed the Prophet of Allah said, 'I announce my death.' It is said this was on account of how the surah sums up all the Prophet's endeavours.

*When came Allah's succour and the conquest, (1)*

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

The succour of Allah came to the assistance of His religion over the other religions, and of the Muslims over the disbelievers. By the conquest is meant the conquest of Makkah, year 8 AH for then the capital city of idolatry and polytheism in the peninsular was overcome, and its conquest subdued the peninsula.

*And thou saw humankind entering into the religion of Allah in troops - (2)*

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

The tribes and other people all come forward to enter the religion of Islam in troops (*afwajan*); that is, in groups upon groups.

*So glorify the praise of thy Lord and seek His forgiveness, indeed He is relenting. (3)*

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

That is, declare Him above all imperfection, by praising Him, in thanks for His granting succour and victory. And seek His forgiveness, to subdue the soul, so that it does not rise above its station and attribute the victory to its own efforts. The Prophet was above these faults, and yet he is so instructed as a lesson for others. Moreover, as has been explained earlier, when some of those necessary actions that are neither obligatory nor desirable but merely permitted, are seen by those who are devotees and intimate with Allah, as removing them from the Divine nearness, and so it is necessary for them to seek forgiveness.

... *He is relenting*. : However much the servant sins and then redirects himself towards Allah, Allah turns back towards him.