

The Tafsīr of Sūrat An-Naṣr (Chapter - 110)

Which was revealed in Al-Madinah

The Virtues of Sūrat An-Naṣr

It has been mentioned previously that it (Sūrat An-Naṣr) is equivalent to one-fourth of the Qur'ān and that Sūrat Az-Zalzalah is equivalent to one-fourth of the Qur'ān.

An-Nasā'ī recorded from 'Ubaydullāh bin 'Abdullāh bin 'Utbah that Ibn 'Abbās said to him, "O Ibn 'Utbah! Do you know the last Sūrah of the Qur'ān that was revealed?" He answered, "Yes, it was

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

﴿When there comes the help of Allāh and the Conquest.﴾
(110:1)"

He (Ibn 'Abbās) said, "You have spoken truthfully."^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿١﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٢﴾

﴿1. When there comes the help of Allāh and the Conquest.﴾

﴿2. And you see that the people enter Allāh's religion in crowds.﴾

﴿3. So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.﴾

^[1] An-Nasā'ī in Al-Kubrā 6:525.

This Sūrah informs of the Completion of the Life of Allāh's Messenger ﷺ

Al-Bukhārī recorded from Ibn 'Abbās that he said, "Umar used to bring me into the gatherings with the old men of (the battle of) Badr. However, it was as if one of them felt something in himself (against my attending). So he said, 'Why do you (Umar) bring this (youth) to sit with us when we have children like him (i.e., his age)?' So Umar replied, 'Verily, he is among those whom you know.'

Then one day he called them and invited me to sit with them, and I do not think that he invited me to be among them that day except to show them. So he said, 'What do you say about Allāh's statement,

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

﴿When there comes the help of Allāh and the Conquest.﴾?

Some of them said, 'We were commanded to praise Allāh and seek His forgiveness when He helps us and gives us victory.' Some of them remained silent and did not say anything. Then he (Umar) said to me, 'Is this what you say, O Ibn 'Abbās?' I said, 'No.' He then said, 'What do you say?' I said, 'It was the end of the life of Allāh's Messenger ﷺ that Allāh was informing him of. Allāh said,

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

﴿When there comes the help of Allāh and the Conquest.﴾

which means, that is a sign of the end of your life.

﴿تَسْبِيحٌ بِحَمْدِ رَبِّكَ وَاسْتِغْفَارٌ إِنَّكَ كَانَ ذَا بَابٍ﴾

﴿So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.﴾'

So, Umar bin Al-Khaṭṭāb said, 'I do not know anything about it other than what you have said.'^[1] Al-Bukhārī was alone in recording this Ḥadīth.

Imām Aḥmad recorded from Ibn 'Abbās that he said, "When

^[1] *Fath Al-Bāri* 8:606.

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝﴾

«When there comes the help of Allāh and the Conquest.»

was revealed, the Messenger of Allāh ﷺ said,

«نُعِيتَ إِلَيَّ نَفْسِي»

«My death has been announced to me.»

And indeed he died during that year.”^[1] Aḥmad was alone in recording this Ḥadīth.

Al-Bukhārī recorded that ‘Ā’ishah said, “The Messenger of Allāh ﷺ used to say often in his bowing and prostrating,

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي»

«Glory to You, O Allāh, our Lord, and praise be to You. O Allāh, forgive me.»^[2]

He did this as his interpretation of the Qur’ān (i.e., showing its implementation).” The rest of the group has also recorded this Ḥadīth except for At-Tirmidhi.^[3]

Imām Aḥmad recorded from Masrūq that ‘Ā’ishah said, “The Messenger of Allāh ﷺ used to often say towards the end of his life,

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ»

«Glory to Allāh, and praise be unto Him. I seek Allāh’s forgiveness and I repent to Him.»

And he ﷺ said,

«إِنَّ رَبِّي كَانَ أَخْبَرَنِي أَنِّي سَأَرَى عَلَامَةً فِي أُمِّي، وَأَمَرَنِي إِذَا رَأَيْتَهَا أَنْ أَسْبَحَ بِحَمْدِهِ وَأَسْتَغْفِرَهُ، إِنَّهُ كَانَ تَوَابًا، فَقَدْ رَأَيْتَهَا: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَابًا ۝﴾»

[1] Aḥmad 1:217. This narration has a deficiency but its general meaning is supported what is before it.

[2] Faṭḥ Al-Bārī 8:605.

[3] Muslim 1:350, Abu Dāwud 1:546, An-Nasā’ī in Al-Kubrā 6:525, and Ibn Mājah 1:287.

‘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 Allāh and the Conquest (Al-Fath). And you see that the people enter Allāh’s religion in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.’^[1] Muslim also recorded this Hadith.^[2]

The meaning of *Al-Fath* here is the conquest of Makkah, and there is only one view concerning it. For indeed the different areas of the Arabs were waiting for the conquest of Makkah before they would accept Islām. They said, “If he (Muḥammad ﷺ) is victorious over his people, then he is a (true) Prophet.” So when Allāh gave him victory over Makkah, they entered into the religion of Allāh (Islām) in crowds. Thus, two years did not pass (after the conquest of Makkah) before the peninsula of the Arabs was laden with faith. And there did not remain any of the tribes of the Arabs except that they professed (their acceptance) of Islām. And all praise and blessings are due to Allāh.

Al-Bukhārī recorded in his *Ṣaḥīḥ* that ‘Amr bin Salamah said, “When Makkah was conquered, all of the people rushed to the Messenger of Allāh ﷺ to profess their Islām. The various regions were delaying their acceptance of Islām until Makkah was conquered. The people used to say, ‘Leave him and his people alone. If he is victorious over them he is a (true) Prophet.’”^[3]

We have researched the war expedition for conquest of Makkah in our book *As-Sīrah*. Therefore, whoever wishes he may review it there. And all praise and blessings are due to Allāh.

Imām Aḥmad recorded from Abu ‘Ammār that a neighbor of Jābir bin ‘Abdullāh told him, “I returned from a journey and Jābir bin ‘Abdullāh came and greeted me. So I began to talk

[1] Aḥmad 6:35.

[2] Muslim 1:351.

[3] *Fath Al-Bārī* 7:616.

with him about the divisions among the people and what they had started doing. Thus, Jābir began to cry and he said, 'I heard the Messenger of Allāh ﷺ saying,

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

«Verily, the people have entered into the religion of Allāh in crowds and they will also leave it in crowds.»^[1]

This is the end of the *Tafsīr* of Sūrat An-Naṣr, and all praise and blessings are due to Allāh.

[1] Aḥmad 3:343.