

SURAH AS A STORY



# Surah An-Nasr

*The Divine Support*

The complete journey — victory, and a farewell hidden inside it —  
told the way a loving elder shares it with a child



Surah No. 110 • 3 Ayahs • Medinan

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## The Surah at a Glance

*Izaa jaaa'a nasrul-laahi wal-fath*

1. When the victory of Allah has come, and the conquest,

*Wa ra'aytan-naasa yadkhuloona fee deenil-laahi  
afwaajaa*

2. and you see the people entering the religion of Allah  
in multitudes —

*Fasabbih bihamdi Rabbika wastaghfirh*

3a. then glorify your Lord with praise, and seek His  
forgiveness.

*Innahoo kaana Tawwaabaa*

3b. Indeed, He is ever Accepting of repentance.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari  
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## The Day Makkah Opened

Beta, this surah is about the greatest day of triumph in the Prophet's ﷺ life — and it contains a secret that only the deepest of the companions understood.



'IZA JA'A NASRULLAHI WAL-FATH — when the VICTORY OF ALLAH has COME, and the CONQUEST.'

Beta, remember what these people had done to him. They mocked him, boycotted his family until children cried from hunger, tortured his followers, killed some of them, plotted to assassinate him, drove him out of the city of his birth, and then pursued him with army after army for years.

And then, in the eighth year after hijrah, he returned — with ten thousand men. Makkah could not resist. The city that had expelled him lay open before him.

Beta, this was the moment for revenge. Every law of human nature said so. Every Arab custom permitted it. His companions had personal accounts to settle; some had watched their own family members killed.

And what did he do? He entered Makkah with his head bowed so low over his mount, in humility to Allah, that his beard nearly touched the saddle. Not a conqueror's posture. A servant's.



He gathered the people of Makkah at the Ka'bah — the very people who had done all of it — and asked: 'What do you think I will do with you?' They said: good; you are a noble brother and the son of a noble brother.

And he ﷺ said: 'Go — you are free.'

Beta, remember that day whenever you have power over someone who wronged you. That is the summit of human character, and it belongs to our Prophet ﷺ.

## Entering in Multitudes

'WA RA'AYTAN-NASA YADKHULOONA FEE  
DEENILLAHI AFWAJA — and you SEE THE PEOPLE  
ENTERING THE RELIGION OF ALLAH IN  
MULTITUDES.'

Beta, 'afwaja' — in throngs, in waves, group after group. Before the conquest, people came to Islam one by one, in secret, at great cost. After it, entire tribes came together — delegations arrived from all over Arabia, so many that the ninth year is called 'the Year of Delegations'.



Why the change? Because many tribes had been waiting to see the outcome between Muhammad ﷺ and his own people. When Makkah accepted him, their hesitation dissolved.

Beta, take the lesson: twenty-three years of patient work, most of it apparently fruitless, and then the harvest arrives all at once. In the early years he had a handful of followers and a city full of enemies. Anyone measuring by results would have called it a failure.

So never judge your effort by its visible speed. Seeds take their time under the soil, and then the whole field turns green in a season.

## **Praise, and Ask Forgiveness**

And now, beta, the instruction — and it is the most surprising part of the surah: 'FA-SABBIH BIHAMDI RABBIKA WASTAGHFIRH — then GLORIFY your Lord with PRAISE, and SEEK HIS FORGIVENESS.'



Beta, look at the moment. The greatest victory in the history of the mission has just arrived. And what is the prescribed response?

FIRST — 'sabbih bihamdi Rabbik': declare Allah free of all imperfection, and praise Him. Meaning: this was not mine. Not my strategy, not my army, not my patience. It was Allah's victory — the ayah itself calls it 'nasrullah', the victory OF ALLAH.

Beta, that is the antidote to the most dangerous moment in any person's life: the moment of success. Failure rarely destroys a believer; success very often does. When things go well, the self quietly steps forward and takes the credit.

SECOND — and this is the astonishing one — 'wastaghfirh': and SEEK HIS FORGIVENESS.

Beta, why istighfar after a victory? What is there to be forgiven for?



The scholars explain: because no human effort, however great, is free of shortcoming. In twenty-three years of da'wah there were moments of tiredness, of distraction, of doing less than the perfect. And because the servant, standing before an enormous gift, feels acutely how little his own work deserves it. So he covers his deed with istighfar the way one covers a poor gift with a cloth.

And this is the sunnah throughout our worship, beta — notice how many acts of worship END with istighfar. After salah: 'astaghfirullah' three times. At the end of Hajj, Allah commands: 'then depart from where the people depart, and seek Allah's forgiveness.' After the night prayer, the believers are described as 'seeking forgiveness before dawn'. After a whole life of prophethood — istighfar.

Beta, learn this posture: finish your best work, and then ask forgiveness for it. That single habit protects a person from arrogance for a lifetime.



'INNAHU KANA TAWWABA — indeed, He is ever TAWWAB — constantly turning back toward those who turn to Him.'

## The Farewell Nobody Noticed

And now, beta, the hidden meaning of this surah — the one I promised you at the start.

Umar ibn al-Khattab (radiyallahu anhu) used to bring Ibn Abbas (radiyallahu anhuma) into the gatherings of the senior companions of Badr, though he was very young, and some of them resented it. So one day Umar asked them all about this surah: what do you say about 'iza ja'a nasrullahi wal-fath'?

Some said: we have been commanded to praise Allah and seek His forgiveness when we are given victory. Others stayed silent.

Then Umar turned to Ibn Abbas and asked: is that what you say too? He said: no. Umar asked: then what do you say?



Ibn Abbas said: it is the announcement of the DEATH of the Messenger of Allah ﷺ, which Allah informed him of. 'When the victory of Allah has come and the conquest' — that is the sign of your death — 'so glorify your Lord with praise and seek His forgiveness; indeed, He is ever Accepting of repentance.'

And Umar said: I do not know from it except what you know.

Beta, feel the weight of this. The surah reads like a celebration — and the deepest of the companions heard in it a farewell. The mission is complete; the work is finished; now praise Him, seek forgiveness, and prepare to return.

And history confirmed it: this was among the last complete surahs revealed, and the Prophet ﷺ passed away not long after. Our mother Aisha (radiyallahu anha) reported that after it came down, he ﷺ increased his saying: 'Subhanaka Allahumma wa bihamdik, Allahummaghfir lee' — glory be to You, O Allah, and



praise; O Allah, forgive me — acting upon the surah.

Beta, take two things from this.

ONE — the greatest achievement of a life is also a signal that the life is drawing toward its end. Every completion is a step closer to the final one. That is not a morbid thought; it is a clarifying one. It stops us from settling into any success as though it were permanent.

TWO — look at how the greatest man in history was told his end was near: with an instruction to praise and seek forgiveness. No panic, no bucket list, no frantic rearranging. Just tasbeeh and istighfar.

Beta, that is how a believer approaches the end: praising the One who gave him everything, and asking pardon for how imperfectly he handled it.

## What This Surah Teaches Us

1. At the peak of power, he ﷺ bowed his head and forgave everyone — that is the summit of character.



2. Never judge your work by its visible speed:  
twenty-three patient years, then the harvest in waves.
3. Success is more dangerous than failure — the  
response to victory is 'this was Allah's, not mine.'
4. Finish your best work and then seek forgiveness for  
it: the sunnah of istighfar after every act of worship.
5. He is 'Tawwab' — always turning back toward  
whoever turns to Him.
6. Every completion brings the final completion nearer  
— no achievement is a permanent home.
7. Meet the end as he ﷺ was taught to: with tasbeeh  
and istighfar, not panic.

Subhanaka Allahumma wa bihamdik,  
Allahummaghfir lee — Ya Allah, let our victories be  
Yours and our endings be beautiful. Ameen.

— This is a simplified, faithful retelling for understanding, based on the  
Quran's translation and established tafseer (Ibn Kathir and others). For  
deeper study, always read with a qualified teacher. —



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