

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We seek forgiveness from Allah
We stand witness to Allah that there is no God but Him
That Muhammad (SAWW) is his slave and messenger

Introduction

- The Holy Prophet said: “How wonderful the affair of a momin is. All his matter is *khayr*, i.e. fine. If something pleasant happens, he praises Allah. And this is good for him. If something unpleasant happens, he exercises patience. And this is good for him. [Jamee’u ahaadith al syiah kitab al zikr, Vol 15 pg 392]

Surah Nasr

Virtues of the Surah

- The Holy Prophet said: “He who recites it (Surah Nasr), it is the same as if he had been with the Messenger of Allah at the conquest of Mecca.” [Majma-al-Bayan, vol. 10, p. 553]
- Imam Sadiq says: “He who recites Surah Nasr in his optional or obligatory prayers, Allah makes him successful in defeating his enemies, totally, and on the Day of Judgement he will come with a letter which talks. Verily Allah has brought him out of his grave with that letter as an immunity from the heat and fire of Hell.” [Majma-al-Bayan, vol. 10, p. 553]

Some interesting facts

- Surah Nasr is one of the three surahs in the Holy Quran which consists of three verses. The other two are Surah Kauthar and Surah Asr.
- The word **نَصْرٌ** has been mentioned in the Holy Quran 158 times.

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- The word **فَوْجًا** has been mentioned in the Holy Quran 5 times. This word has been mentioned in the following verses: 27:83, 38:59, 67:8, 78:18 and 110:2.
- The word **فَوْجًا** has been translated by some as 'army'. Others have translated it to mean 'company' whilst others have interpreted it to mean 'party'.
- This surah begins with the word **إِذَا** which is the adverb for time.
- There are seven surah in the Holy Quran which begin with the word **إِذَا** these are: Surah Nasr, Surah Waqia, Surah Munafiqun, Surah Takwir, Surah Infitaar, Surah Insiyiqaaq and Surah Zalzalaa.
- This surah has four names :
 1. النصر which is most known
 2. إِذَا جَاءَ
 3. الْفَتْحُ
 4. At Taudee' which means leave taking.
- This is the last surah that was revealed to the Holy Prophet. Thus, it is chronologically the last surah. The first Surah in chronological order is Surah Iqra.

Verse 110:1

- In the first verse of the Surah, Allah SWT says:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ
When there comes the help of Allah and victory

- The question that arises is 'When does the help of Allah come?' The answer perhaps can be found in Surah Muhammad, verse 47:7. Here Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

O believers, if you help God, He will help you, and confirm your feet.

- Some commentators say that *fatah* here refers to the conquest of Mecca.

Verse 110:2

- In the second verse of the surah, Allah SWT says:

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

And thou seest men entering God's religion in throngs.

- A tradition indicates that when this sura was revealed and the holy prophet (p.b.u.h.) recited it to the followers, they all became happy, but Abbas, the uncle of the holy prophet (p.b.u.h.), began shedding tears. The holy prophet (p.b.u.h.) asked him why he was crying. He answered that he supposed the sura contained the implication of the prophet's death. And he (p.b.u.h.) said: **"It is so, my uncle"**. [*Majma'-al-Bayan, vol. 10, p. 554. / Al-Mizan, vol. 20, p. 532*]
- Jabir bin Abdullah was shedding tears. He was asked the reason for crying. He said he had heard from the Holy Prophet that when people entered God's religion in big numbers they concurrently also walked away from the religion after the demise of the Prophet [*Tafseer Kanz al Daqaaiq wa Bahr al Gharaaib, Vol 14 pg 480*]

Verse 110:3:- Three instructions regarding how to behave after victory

- In the last verse of the surah, Allah SWT says:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

*Then proclaim the Praise of thy Lord and seek his forgiveness,
for He turns again unto men.*

- There are three important instructions, in the surah, regarding how one should behave after achieving victory. These are: celebrating, praising, and seeking His forgiveness.
- It is possible that at the time of victory, some disgraceful behaviour appears in a person and he becomes involved in pride and self-conceit, or tries to take revenge and clear the personal accounts against his enemy. These three instructions train him to remember the attributes of perfection and beauty of Allah at the sensitive moments of victory; and to know all of the effects are from Him; and to seek His forgiveness in order to remove pride and negligence from himself, and avoid revengefulness.
- If one fails to humble himself after victory, then an ugly and uncalled for personality develops.

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- As mentioned before, there are three important instructions in this surah regarding how one should react to victory. These instructions can be summarized as follows:
 1. *Fasabhi* which means to celebrate.
 2. *Bi hamdi* which means praise.
 3. *Istighfar* which means seeking forgiveness.
- With regards to the phrase *subhanallah wa bihamdi*, the Holy Prophet said that whoever recites this phrase, Allah will write for him a million good deeds and write off one million bad deeds. Allah then elevates his *darja* (status) by a million times.
[Jamee'u ahaadith al syiah kitab al zikr, Vol 15 pg 396]
- It is narrated from Umme Momineen Salma, that the Holy Prophet lately always used to recite '*subhanallah wa bhi hamdi astaghfirullah wa atub ilahi*'. When the Prophet was asked why he did this, he said verily I have been dictated to do so and then he recited Surah Nasr. **[Tafseer Kanz al Daqaiq wa Bahr al Gharaib, Vol 14 pg 478]**

Sermon of the Holy Prophet after the revelation of the Surah

- When this surah was revealed, the Holy Prophet gathered the people and said: "Listen to what I have said and remember it by heart and relate it to others. There are three traits that will not entangle the heart of a Muslim. These are: *ikhlas ul amal*, i.e. our deeds should be sincere; offering *naseehat*, i.e. admonition and advice to the leaders of Muslims; and adherence to the *jeemah*, i.e. community. Verily I have left behind two weighty things (*thaqalayn*). If you hold fast to the two you will never go astray. Allah SWT has informed me that verily these two legacies are the Holy Quran and Ahlul Bayt and they will never be separated until they come to me at the well of Kautsar." The Holy Prophet then joined his index and middle fingers and then said that these two fingers cannot be separated and if they are separated then that results in a handicap. Similarly the two weighty things, i.e. Holy Quran and Ahlul Bayt, can not be separated.
[Tafseer Al Bashaer, Vol 60 pg 176]
- After the conquest of Mecca, the Holy Prophet asked Imam Ali (as) to mount his shoulders to break a big idol inside the Kaabah. This was a pleasing sight whereby the Quran was on the Quran and Imamate was being raised by Nabuwat!

Istighfar

- The Holy Prophet said: "Moist your lips with *Istighfar* because the best form of dua is *Istighfar*." **[Tafseer Al Bashaer, Vol 60 pg 242]**
- According to a riwayat, *istighfar* is a form of *tawassul* (intercession).

Different types of Istighfar

- There are two types of *Istighfar*
 1. Seeking forgiveness because of evil deeds (*afwu*)
 2. Seeking protection from evil deeds (*istighfar*)
- The Arabic word *afwu* means asking forgives for our sins.
- The Arabic word *istighfara* also means asking protection from sins.
- According to Imam Ali (as) *ihdinas sirat al mustaqeem* does not only mean to guide us on the straight path but more importantly it means to ‘keep’ us on the straight path.
- A similar analogy can be drawn for istighfar . It is not enough to seek forgiveness for our sins but also we need to seek protection from any future sins that we might commit.
- Another type of *istighfar* is to seek forgives from the Almighty for not being able to thank Him enough for His blessings.

The advice of Imam Hasan al-Mujtaba (as)

- Ibn Rabee’ bin Sabeeh has reported that:

A person came to Imam Hasan al-Mujtaba (as) and began to complain about the absence of rain. Imam (as) told him, “Seek forgiveness from Allah”. Then a man came and said, “Pray to Allah that he should grant me a son”. Imam (as) told him, “Seek forgiveness from Allah”. Then, yet another man came and complained to Imam (as) about poverty. Imam (as) told him, “Seek forgiveness from Allah”.

The narrator asked, “People have come to you with different kinds of problems and you have offered one solution to all and that is to seek forgiveness?”

Imam (as), “I have said nothing from myself rather I have based my answer on the verse (of Quran) in which Allah (SWT) says:

**فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا
يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا
وَيُمَدِّدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا**

I told them: Plead to your Lord for forgiveness, indeed He is all-forgiver. He will send for you abundant rains from the sky, and aid you with wealth and sons, and provide you with gardens and provide you with streams”.

(Holy Quran 71:10-12)

[Tafseer Al Bashaer, Vol 60 pg 250]

The reality of rukoooh and sajdah

- Imam Ali (as) explained that the reality of rukoooh is that we are stretching out her head which signifies our readiness to be subservient to the Cause of Allah and to sacrifice ourselves for Allah. We then recite tasbeeh by glorifying Allah SWT with all His praise.
- Imam Ali (as) was also asked the reality of sajdah and why we do sajdah two times. Imam Ali (as) explained that when one puts his forehead on the turbah it implies an admission that he was created from it. When one raises his forehead it means that from it one has been created. When one puts his forehead on the turbah the second time this is an acknowledgement that to Him we shall return. When we lift our head from the turbah the second time, this means that we will raised again a second time.
[Meezaanul Hikmah, Hadith # 8277]
- During sajdah we recite *subhana rabi al aala wa bi hamdi*. In between the two sajdahs we recite *astaghfirullahi rabi wa atubu ilahi*, which means that we seek forgiveness from Allah and to Him we shall return. This implies that between life and death we should seek forgiveness from Allah SWT.
- When Imam Ali was struck by the sword of Ibn Muljim, the Holy Imam put some dust on his head and recited the following verse of Surah TaHa (20:55):

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

*Out of the earth We created you, and We shall restore you into it,
and bring you forth from it a second time.*

The above verse refers to the two sajdah of salat.

Muhsin vs. Musiei

- Imam Ali has said: “One who sees himself as muhsin (good-doer) in reality he is a musiei (person who engages in bad deeds). Whoever sees himself as a musiei, verily he is muhsin.”



It is recommended that "before Takbiratul Ehram with Niyat of 'Rija'" a person should say this

يَا مُحْسِنُ قَدْ آتَاكَ الْمُسِيءُ، وَقَدْ أَمَرْتُ
الْمُحْسِنَ أَنْ يَتَجَاوَزَ عَنِ الْمُسِيءِ. أَنْتَ
الْمُحْسِنُ، وَأَنَا الْمُسِيءُ، بِحَقِّ مُحَمَّدٍ
وَأَلِ مُحَمَّدٍ. صَلَّى عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ، وَتَجَاوَزَ عَنِّي فَبِحَقِّ مَا
تَعْلَمُ مِنِّي.

*Ya muhsinu qad atakal musiu wa qad amartal muhsina an yatajawaza 'anil musiei antal
Muhsinu wa anal musio bihaqqi Muhammadin wa Ali Muhammadin salli 'ala
Muhammadin wa Ali Muhammadin wa tajawaz 'an qabihi ma ta'lamu minni.*

*O Lord Who are Beneficent! This sinful has come before You and You have ordered the
charitable to show indulgence to the sinners. You are Beneficent, and I am a sinner.
Bestow Your blessings on Muhammad and his progeny, and pardon my evil acts of
which You are aware.*

Importance of humility

- Imam Ali as has said: "What has the son of Adam to do with self admiration when his beginning is with sperm, his end is stinky corpse and he carries filth with him all the time." [Al-Amidi, Ghurar ul-Hikmah wa Durar ul-Kalam, Hadith # 9666]

Imam Ali as said: "The person who imagines himself to be great is worthless in the eyes of Allah." [Al-Amidi, Ghurar ul-Hikmah wa Durar ul-Kalam, Hadith # 8609]

Importance of Istighfar as narrated in traditions

- The Holy Prophet said: “When I am around, I am beneficial to you. When I am not around I am still beneficial to you.” A companion said: “Verily we are well aware that you are beneficial to us during your lifetime. But how will you be beneficial to us after your death?” The Holy Prophet replied, “When I am around, Allah will not punish you. After my death, I will pray to Allah for your forgiveness.” **[Tafseer Al Bashaer, Vol 60 pg 237]**. Indeed the Holy Prophet is *rahmati lil alimeen*.
- Imam Muhammad Baqir says that Imam Ali once said: "There were two things in this world which softened the Wrath of Allah and prevented its descent upon man: One has been taken away from you; hold the other steady-firmly. The one which has been taken away from men is the Holy Prophet and the one which is still left with them and which they must hold steadfastly is **repentance and atonement for sins** because Allah at one place in the Holy Book addressed the Holy Prophet and said Allah would not punish them while you were among them nor while they were asking for forgiveness.” (Surah Anfal, 8 : 33) **[Nahj al-Balaghah, saying # 88]**
- We recite the following in Dua Kumayl: *Alla-Hoommaghfirle-yaz-zon-oobal-lati Tah-tekal-'Asam* which means, O Allah! Forgive my such sins that would affront my immunity.
- Imam Ali once told his companion Kumayl: “O Kumayl, at the time of difficulties, say *la hawla wala quwata illah billah*. This will be sufficient for you. At the time of blessings, recite *Alhumdullilah*. This will increase the blessing. At the time when you feel the shortage or delay of rizq then recite *astaghfirullah* and Allah will ensure your sustenance.” **[Tafseer Al Bashaer, Vol 60 pg 251]**
- Imam Sadiq (as) said: “Whoever recites three times *subhana rabbil al azeem wa bi hamdi* and then *astaghfirullah rabbi wa atubi ilahi*, it is as if he is knocking the ‘**Arash**’ of Allah SWT. **[Tafseer Al Bashaer , Vol 60 pg 242]**
- Imam Ali said: “Sin is indeed an illness. Its cure is that we abstain from the sin (*tawbatan nasuha*). Istighfar is seeking treatment and it is not the cure per se.” **[Tafseer Al Bashaer, Vol 60 pg 275]**

Seven deeds which would result in mockery of one-self

- Imam Ridha (as) said: “There are seven deeds which if one engages in then he makes mockery of himself.
 1. Seeking forgiveness without regret and remorse.
 2. Asking Allah for *tawfeeq* but never striving for it.
 3. Asking Allah for *jannah* but having no patience at the time of tribulations.
 4. Seeking refuge from hellfire but not abandoning the desire of this *duniya*.

5. Remembering death but not preparing for it.
6. Mentioning Allah but having no longing to meet Allah SWT.
7. Being fully aware of his sins but not repenting.”

[Tafseer Al Bashaer, Vol 60 pg 277]

Mind Blowing Stories

Imam Ali: *Mazharal Ajaib*

It is narrated that Ammar bin Yasir came to see Imam Ali and from the facial expression of Ammar, Imam Ali could tell that he was in grief.

Imam Ali asked him: “Ya Ammar, why are you in grief?”

Ammar said: “I have debt and the claimant has come.”

Imam Ali pointed to a discarded stone and said: “Take this and settle the debt.”

Ammar bin Yasir said: “This is a stone. How will I settle the debt?”

Imam Ali said: “Invoke Allah through me and the stone will turn into gold.”

Later when Ammar invoked Allah through Imam Ali, the stone turned into solid gold. Then Imam Ali said: “Take whatever you need.”

Ammar said: “This is solid gold. How can I make it mellow?”

Imam Ali said: “O you who are lacking of *yaqeen*. You called Allah through me and a stone turned into solid gold. If you call Allah through me again, He will mellow it. Verily Allah mellowed iron for Daud through me.”

Then Ammar invoked Allah through Imam Ali (as) and the solid gold turned soft and then Ammar took what he required. Later he again invoked Allah through Imam Ali and the leftover gold turned solid again. **[Madiinah al ma’ajeez, Vol 1 pg 431]**

Indeed, Imam Ali is the manifestation of wonders *Mazharal ajaib*. When you call Imam Ali you will find him to be the solution to all your needs.

The strength of Ali Ibne Abi Talib (as)

It is said that once a princess by the name of Safiya came to the Holy Prophet and the Prophet saw that there was a wound on her face. The Holy Prophet asked her the cause for the wound.

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Safiya replied, “When Ali Ibne Abi Talib (as) came forward to the fortress of Khyber and shook the gate of Khyber, the resulting tremor was so strong that it was felt by the bystanders and those living in the vicinity. I was also in the area and as a result my back felt the tremor and fell on my face because of which I got this wound.”

The Holy Prophet said: “Ya Safiya, verily Ali is *rajulun Azeem* (Mighty). In fact when Ali shook the gate of Khyber, its tremor was even felt in the seven heavens and it also reached the Arsh of Allah.”

Umar on the day of Khyber asked Imam Ali, “Did you uproot the gate of Khyber with *quwate bashariyah* (human strength)? You have not had anything for three days.”

Imam Ali replied, “I did not uproot the fortress with *quwate bashariyah*. Indeed I uprooted it with *quwate Ilahiyah* (strength of Allah).”

[Madiinah al ma'aajeez, Vol 1 pg 426]

Disclaimer:

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