

Islamic Ideology - Names of Allâh 2008 : An-Nasîr 1 (The Helper)

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

A Beautiful Name of Allâh: An_Nasîr (The Helper):

The Helper (An_Nasîr) is perfection in description and overstatement of it:

Honorable brothers, the name for today is An_Nasîr (The Helper), this name is mentioned as absolute for the intention of science, perfection in description, it is expression of exaggeration/overstatement. This means two things; exaggeration in the quantity and exaggeration in the quality, that means no matter how strong the enemy is, Allâh is the Helper, no matter how many the enemies are, Allâh the Almighty is a Helper.

Verses (Ayat) and Ahadîth that the name An_Nasîr was mentioned in:

Allâh is a Helper with the strongest enemy, a Helper with the most variable of enemies, that is why that name was mentioned as absolute, and connected to the name Al_Maulâ (Patron, Protector and Supporter) in two verses only.

The Verses:

The first verse:

“And if they turn away, then know that Allâh is your Maulâ (Patron, Lord, Protector and Supporter) – what an Excellent Maulâ, and (what) an Excellent Helper!”

[Sûrat Al-Anfâl (The Spoils of War), aya 40]

The second verse:

“[..have confidence in Allâh, and depend on Him in all your affairs].He is your Maulâ (Patron, Lord),

what an Excellent Maulâ (Patron, Lord), what an Excellent Helper!”

[Sûrat Al-Haj (The Pilgrimage) aya, 78]

The Ahadîth (Hadîths):

That name was also mentioned in the prophet's (PBUH) dua' (supplication) from Anas Bin Malik, he said: the prophet PBUH used to say when he invaded:

“O Lord, you are my upper arm and my Helper, with You I impede, and with You I attack, and with You I fight”

[At-Tirmithi and Abu Daoud]

Rules of Victory:

No name is needed by Muslims today like that one, but that victory has rules.

Victory is from Allâh:

The first rule of victory is that victory is from Allâh, and when Muslims assume that victory is from Zaid or Ubeid (people), they will fall in great illusion, Allâh the Almighty said:

“..And there is no victory except from Allâh.”

[Sûrat Al-Anfâl (The Spoils of War), aya 10]

“If Allâh helps you, none can overcome you”

[Sûrat Al-Imran (Imran Family), aya 160]

Types of Victory:

1. Victory of Worthiness:

If Allâh is with you, then who is against you? And if He is against you, then who is with you? But there is a worthiness victory. When the believer is the way he should be and wins, this victory is called by scholars the victory of worthiness. This meaning is confirmed by

Allâh the Almighty's saying:

“And Allâh has already made you victorious at Badr, when you were a weak little force”

[Sûrat Al-Imran (Imran Family), aya 123]

The prophet's companions were in a state of poverty, integrity and monotheism that they deserved the

victory of Allâh the Almighty. When Allâh the Almighty said:

“..And there is no victory except from Allâh.”

[Sûrat Al_Anfâl (The Spoils of War), aya 10]

The Price of the Victory of Worthiness is Faith and Preparation:

That means it is from Allâh, but it has price, what is the price of this victory? Faith and preparation:

Faith:

The faith that makes you obey Allâh- and the available preparation only.

The first verse:

“and (as for) the believers, it was incumbent upon Us to help (them).”

[Sûrat Ar_Rûm (The Romans), aya, 47]

The words of the creator of the universe_ and the disappearance of the universe is easier to Allâh than not to accomplish His promises to the believers.

“Verily, We help our messengers and those who believed in the worldly life”

“Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear..”

[Sûrat An_Nûr (The Light), aya 55]

The first condition for victory is from Allâh, but it has a price, the first item of the price is faith that induces Allâh's obedience, but the faith that does not do that is worthless.

Preparation:

Now preparation:

“And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery)”

[Sûrat Al_Anfâl (The Spoils of War), aya 60]

But Allâh's mercy is shown when He asked us to prepare/get ready with the available equipment and not the equivalent, which is impossible these days.

When I believe the kind of belief that makes me obey Allâh, and when I prepare the available equipment against my enemies, then I will be paying the price of victory. Unless the price of victory is paid, victory will be impossible. And this is the bitter truth which is a thousand times better than the comfortable illusion. Therefore victory is from Allâh, and it has a price, which has two items; faith and preparation.

If we believe and do not prepare we do not win, and if we prepare and do not believe, we do not win, that is why they said: faith and preparation are two important conditions, the second one is not achieved except with the first one. Each of these conditions is essential and not enough, unless the two conditions are achieved together, victory will not be accomplished.

When we deal with Allâh according to His rules of Qur'an and His codes, we harvest the crop. But if we deal with Allâh in a moody and foggy way, and we do not pay the price, we will not win, well then: Victory is from Allâh and it has a price which is faith and preparation, but which faith? Everybody pretends to be a

believer, the belief that is translated into integrity, and makes you obey Allâh. Therefore, why did the Muslims not win in Uhud? Because they disobeyed, and if they had won, the prophet's obedience would have failed.

Why did the Muslims not win in Hunain? At Uhud they disobeyed, and at Hunain they fell in a concealed polytheism, they said: we won't be defeated from a minority, therefore: either for a behavioral reason at Uhud or for an ideological reason at Hunain, Allâh the Almighty said:

“..and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.”

[Sûrat At_Taubah (The Repentance), aya 25]

Two Significant Lessons from the battles of Uhud and Hunain:

From the battles of Uhud and Hunain, we conclude that there are two significant lessons; the first one: when you say: “Allâh”, Allâh the Almighty will take care of you, and when you say: “ I”, He will abandon you. We need this lesson every day, even every hour, say: I with my knowledge and rare field of specialization, my accumulated experience, my money, and great ancestors, Allâh will abandon you. In your craftsmanship and in your work, do not say: ‘I’, I is a destructive word, say: ‘Allâh’, in your marriage, at work, in your craftsmanship, and when you meet your enemy, if you say: “Allâh”, Allâh will tend to you, but if you say: “ I”, He will abandon you, and how great are those two lessons in understanding and guiding us to what is going on in the world today.

Therefore when we are contented with ourselves, Allâh will abandon us, “no creature takes refuge with Me away from my creation, I know that from his intention, so the people of the heavens and the earth plot against him, I will find him a way out, and no creature takes refuge with a lower creature, and I know that from his intention, I will make the earth drop under his feet, and I will terminate all means of the heavens between his hands.”

Therefore, victory is from Allâh, and it has a price, unless we pay the price, we won't smell victory, and that is the bitter truth which is a thousand times better than the soothing illusion, the first victory is the victory of worthiness, when we pay for it with faith translated into commitment, into a stand at the halal and the haram, into doing what should be done, into implementing Allâh's method until Allâh sees us where He wanted us to be, and misses us where He prohibited us, and the second price is getting ready with the available equipment.

Therefore trusting Allâh without preparation is reliance, and disobedience, saying: O Lord, I take refuge with You/I trust You without doing anything. Once our master Omar found a man with a scabrous camel, he said: “what are you doing with this camel, brother?” He said: “I am calling on Allâh to cure him”, he said: “could you make tar with your calling”.

Our master Omar saw people begging during the haj, he said: “who are you?” They said: “we are the trusting ones”, he said: “that's a lie, you are dependants, the trusting one is the one who throws a seed in the earth and then trusts Allâh.”

And the prophet PBUH said:

“Allâh blames laziness, but be courteous, if you are overwhelmed say: ‘Allah (Alone) is Sufficient for me, and He is the Best Disposer of affairs (for me)’”

[Abu Daoud from Auf Bin Mliik]

To surrender and say: there is nothing to be done, we are finished, that is the talk of weak people, weak believers, and ignorant ones, Allâh exists:

“and (as for) the believers, it was incumbent upon Us to help (them).”

[Sûrat Ar_Rûm (The Romans), aya, 47]

And the disappearance of the universe is easier to Allâh than not to accomplish His promises to the believers. Allâh exists, Allâh is a Doer.

“They have no Wali (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His decision and His Rule”

[Surat Al_Kahf (The Cave), aya 26]

“..and to Him return all affairs (for decision). So worship Him (O Muhammad PBUH and put your trust in Him.”

[Sûrat Hûd (Prophet Hûd), aya 123]

“It is He (Allâh) Who is the only ilâh (God to be worshipped) in the heaven and the only ilâh (God to be worshipped) on the earth.”

[Sûrat Az_Zukhruf (The Adornments), aya 84]

Verses of monotheism, and slaves have never learnt anything better than monotheism.

2. Victory of Courteousness:

Therefore: the first victory is the one of worthiness, when the price of victory is paid as belief in Allâh that induces His obedience, and preparation of the available power. Now there is another type of victory called by the scholars as the victory of courteousness/the courteous victory, the evidence is in the noble verse:

“The Romans have been defeated (2), In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious(3), Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians)(4)”

[Sûrat Ar_Rûm (The Romans) aya 2-4]

There is a miracle in this verse, after the laser ray had been discovered, it became possible to measure the distances with great accuracy; the distance between the earth and the moon, the valleys and the Ghors. And after the discovery of this ray, it was also discovered that the lowest point on earth is Palestine Ghor, and the historical narrations confirm that the battle which occurred between the Persians and the Romans was in Palestine Ghor, so Allâh the Almighty said:

“The Romans have been defeated (2), In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious(3), Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians)(4)”

[Sûrat Ar_Rûm (The Romans) aya 2-4]

The Romans are people of a book, and the people of the book are polytheists, nevertheless, they won, their victory was not that of worthiness, but of courteousness, in our worship, we say: O Lord, if we do not deserve the victory of worthiness, grant us the victory of courteousness. This means that the victorious is not as he should be, but Allâh's wisdom required that he should win, therefore, Allâh proved to the noble companions, who are people of distinction, their rejoice in that victory.

“The Romans have been defeated (2), In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious(3), Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians)(4)”

[Sûrat Ar_Rûm (The Romans) aya 2-4]

That was the victory of courteousness, if a group is not as it should be, and they win against the disbelievers and the enemies of Allâh, that is something to rejoice for as the verse states.

That was the second victory, the victory of courteousness.

3. The Fundamental victory:

But there is a third type of victory, the fundamental victory:

“Cursed were the people of the Ditch (in the story of the boy and the king)(4), Of fire fed with fuel(5), When they sat by it (fire)(6), And they witnessed what they were doing against the believers (i.e. burning them)(7)”

[Sûrat Al_Burûj (The Big Stars), aya 4-7]

To be accurate, did the people of the ditch win? In the traditional standards they did not, but fundamentally, they won because they kept their belief in Allâh.

By the way, Musailamah the liar arrested two companions, he said to the first: “Will you testify that I am the prophet of Allâh?”, he said: “I haven’t heard anything”, so he killed him, he said to the second one: “Will you testify that I am the prophet of Allâh?” he said: “I testify that you are the prophet of Allâh”.

Now listen to what the prophet PBUH said about that incident, he said: “As for the first one, he honored Allâh’s religion, so Allâh honored him, the prophet considered the one who was killed a winner, because he stood for his principle, and from that kind of victory the victory of the hairdresser of Pharaoh’s daughter. They brought her five children because she said: “O! Allâh” when the comb dropped from her hand. Pharaoh’s daughter said to her: “Do you have a Lord other than my father?” she answered: “Allâh is my Lord, your father’s Lord and your Lord”. The girl said to her father, so he brought a large copper pot and filled it with boiling oil, then he brought her five children, he held the first one and said: “Do you have a Lord other than me?”, she said: “Allâh is my Lord and your Lord”, so he threw the child in the boiling oil and his bones floated on the surface of the oil, he held the second child and asked: “Do you have a Lord other than me?”, she said: “Allâh is my Lord and your Lord”, so he threw the second one, the third one and the fourth one. The fifth one was an infant, when Pharaoh asked her “Do you have a Lord other than me?” she kept silent, she weined. It was narrated in the Sahîh Hadîths, Allâh made the infant speak, he said: “hold on, mother, you are right” and Pharaoh threw him in the oil, then he threw her. That woman won a fundamental victory, she stood firm for her principle.

For that reason the prophet PBUH, in the ‘isra’ and mi’raj smelled a scent he had never smelled before, he said: Jibrîl (Gabriel), what is this smell?” a very beautiful smell, he said: “this is the scent of the hairdresser of Pharaoh’s daughter”. In the fundamental victory you may not win in the traditional standard, but you will die on faith, and that is a fundamental victory, this meaning is soothing and assuring to whom were killed when they were right.

The prophet PBUH said: the first one dignified the religion of Allâh, so Allâh dignified him, who is to be worried about? The second one who said: “I testify that you are the prophet of Allâh”. O Allâh, how great is this religion! As for the second one, he accepted Allâh’s permission. Allâh did not require us things above our abilities, if the hairdresser had said: “you are my Lord” there would have been nothing against her, but if all believers used the permissions, there would be no heroism at all. The Imam Ahmad Bin Hanbal did not accept the creation of the Qur’an, so he was imprisoned and tortured.

That is why the nation is in need of those who pay the price of their principles dearly, and if every man used the permissions, there would absolutely be no heroism. There is a fundamental victory, to die on your principle frankly and without any bargaining.

Once I was in an Islamic country, Turkey, and I mentioned that story and said: “as for the first one, for clarification, he was given a hundred thousand dollars, but the second one he was given a hundred thousand Turkish liras”. His reward is not like the first one, the first one sacrificed his life for his principle, and everything has got a price, and everything is accounted for by Allâh the Almighty.

Honorable brothers, the lesson of Badr and Hunain, you say: ‘Allâh’, Allâh the Almighty will take care of you, and when you say: ‘I, He will abandon you. We need this lesson every day, every hour; in our homes, in our businesses, in our crafts and in our confrontation to those we are afraid from, say: “Allâh”, and He will take care of you.

“..the companions of Mûsa (Moses) said: “We are sure to be overtaken(61), [Mûsa (Moses)]said: “Nay, verily with me is my Lord. He will guide me(62)”

[Sûrat Ash-Shu'arâ' (The Poets), aya 61, 62]

The Stories of the Qur'an are laws valid every time every place:

No hope, Pharaoh with all his tyranny, dictatorship, malice, meanness, and power is behind them, and the sea is in front of them.

“..the companions of Mûsa (Moses) said: “We are sure to be overtaken(61), [Mûsa (Moses)]said: “Nay, verily with me is my Lord. He will guide me(62)”

[Sûrat Ash-Shu'arâ' (The Poets), aya 61, 62]

Therefore, Allâh the Almighty turns the qur'anic stories into laws, our master Yûnus (Jonah) when he was in the whale's tummy:

“..But he cried in through the darkness (saying): Lâ ilâha illâ Anta [none has the right to be worshipped but You (O, Allâh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers(87), So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allâh, abstain from evil and work righteousness)(88)”

[Sûrat Al-Anbiyâ' (The Prophets), aya 87, 88]

To conclude: the first victory is that of worthiness, the second one of courteousness, and the third one is fundamental. Man is not void of winning the fundamental victory, he is capable of it.

No for frustration and mistrusting Allâh:

Another thing:

“Whoever thinks that Allâh will not help him (Muhammad PBUH) in this world and in the Hereafter..”

[Sûrat Al-Haj (The Pilgrimage), aya 15]

He has wrong illusion; that Allâh does not help him, and man can fall in a series of frustrations, he imagines

that Allâh will not help him, so he mistrusts Allâh.

“..men and women, who think evil thoughts about Allâh: for them is a disgraceful torment.”

[Sûrat Al_Fath (The Victory), aya 6]

I tell you frankly: some Muslims fell in frustration and despair, therefore there are two difficult tests:

The first one: that Allâh empowers the polytheist until the weak believers say: where is Allâh? And sometimes Allâh shows His signs until the polytheist says: (la ilahâ illa llâh) there is no God but Allâh.

Now we are through the first test which is very difficult, the other party is very strong and arrogant, they do what they say, some believers weakened:

“So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.”

[Sûrat Al_Imran (Imran Family) aya 139]

Therefore the courteous victory, the fundamental victory and the victory of worthiness, the topic of Badr and Hunain, you say: ‘Allâh’, He takes care of you, you say: ‘I’, He will abandon you.

The second topic: Uhud and Hunain, at Uhud the guilt was behavioral, and at Hunain it was the hidden polytheism. The prophet PBUH and his companions did not win, because they said: “we won’t be defeated by a minority”. Those were some of the topics of victory, because Allâh the Almighty is (An-Nasîr), the Helper and there is no Helper but Him.

“ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.”

[Sûrat Muhammad or Sûrat Al_Qital (Muhammad PBUH or The Fighting), aya 7]

That means you pay the price of victory by faith that makes you obey Him and prepare the available power.

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