

SUMMER IMMERSION

TAFSIR OF SURAH NAJM



Mufti Abdul Wahab Waheed

SESSIONS
4

Ayah 23

- Allah questions them worshiping something they have created and named themselves.
- The names of their idols are not unique because they were names given by them.
- In contrast, Allah's names are unique. He also mentions His name Ar-Rahman in the same juz.
- سلطان – Means proof/authority
- Allah did not tell them to name their idols and they do not have any proof that these idols are gods.
- They have no proof to any of their claims, except their trust in their forefathers who took this false path.
- They simply created these ideologies from their assumptions and followed their desires.
- It is important to make decisions based on three things:
 - Aqal (Intellect) – We must have a sound mind
 - Shura (Consultation/Council) – We should ask those who are nasih (the ones who love us and are sincere), mujarrab (the ones who are experienced), taqwa (the ones who are God-conscious)
 - Du'a – We must ask Allah assistance in everything that we do

- وَمَا تَهْوَى أُلُّوْنُفُسْ – This refers to thoughts that can lead us to sins because these decisions come from the nafs.
- While they accused the Prophet (ﷺ) of speaking based on his desires, Allah is telling them, they are the ones speaking based on their thoughts and their nafs.
- We cannot make conclusions based on our thoughts and nafs. Our conclusions will always be biased as it is based entirely upon our nafs.
- Therefore, the best justification for our sins is to acknowledge to Allah that we have a weakness.
- وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ أُلُّهُدَى – Allah tells us that guidance comes from Him. The Prophet (ﷺ) was sent for guidance.
- However, they did not adhere to or follow the guidance that came to them and they still refused to be guided.

Ayah 24

- تَمَنَّى – Means wish/desire
- This is a rhetorical question that does not give us an answer. However, it is a given that as human beings, we do not get anything that we wish for.
- If our goal is to satisfy our nafs, we will never be able to do so due to the many limitations that we have.
- Allah is telling us that our hearts will always desire more and wishful thinking will never bring us happiness.
- While we can have goals in life, we should not pursue something simply because our nafs wants it.
- Allah never tells us to seek happiness in the dunya. Happiness can only be given in its fullest form in the akhirah.
- There are a few places in the Qur'an where Allah says لَا تَفْرَحْ which means we should not means rejoice or celebrate in happiness in this world. Extreme happiness is synonymous to arrogance.
 - Allah said:

لَكِيلَ تَأْسُواْ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُواْ بِمَا آتَنَكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful (57:23)

- We are not created to get what we want and we do not have the ability to do so. Only Allah can do this.
- It is Shaytan's goal to deceive us with false aspirations and hopes. However, we must live with contentment knowing that Allah has provided enough for us in this life.
- While we make an effort to achieve what we want in life, we do not get whatever we want. Hence, we should be content with what we have.

Ayah 25

- Everything belongs to Allah. He owns everything in the dunya and in the akhirah.
- Whatever He wills, will happen and whatever He does not will, will never happen.
- He has given us examples of those who have disobeyed His commands before us and they did not have a good ending.

Ayah 26

- They ignorantly worship angels and claim they are daughters of Allah. However, these angels will never be able to intercede for them.
- Even the angels that are the purest creation of Allah and the closest to Him, cannot intercede without having His permission.

Ayah 27

- They believe these angels are god, when the angels themselves are servants of Allah and they worship Allah.
- They give them female names and call them by these names.
- They know there will be consequences of following their desires. Hence, they keep denying the existence of the akhirah.
- They do not want to believe in the akhirah simply because they do not want to face the consequences.

Ayah 28

- وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ – Allah says they do not have any knowledge at all. This means that they have no correct knowledge testifying to their statements.
- Everything that they say are assumptions, lies and falsehood.
- إِنْ يَتَبَعُونَ إِلَّا الظُّنُونَ وَإِنَّ الظُّنُونَ لَا يُغْنِي مِنَ الْحَقِّ شَيئًا – There is no substitute for the truth and no one can compete with Allah.
- Whatever that comes from our thoughts is of no benefit and can never take the place of truth.
- We should be mindful to never overhype anything to make the Deen look less.

Ayah 29

- أَعْرَضْ – Refers to ignoring/turning away
- Interfaith dialogues and discussions are encouraged in our Deen. However, we should not let anyone discredit our Deen and create discord.
- If we find someone turning us away from our Deen and pushing us away from the truth, we must distance ourselves from them.
- عَنْ ذِكْرِنَا – A person who turns us away from Allah's remembrance is a person we should distance ourselves from.

- We should stay away from someone who takes us away from these three things:
 - Allah's remembrance
 - The Qur'an
 - The masjid
- **وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا** – Those who turn us away from these three things have no other goals and aspirations except for the life of this world.
- The one who does this has no intentions to work for anything other than dunya and there is no goodness in them – they are not ready to accept the word of truth.
- As believers, our life in this dunya is not the greatest of our concerns. We have to aspire to strive for the akhirah.
- This is why we should distance and withdraw ourselves from anyone who is affecting our iman.