

SUMMER IMMERSION

TAFSIR OF SURAH NAJM



Mufti Abdul Wahab Waheed

SESSION 6

Ayah 31

- Allah engages with us with mercy or with justice. His mercy is not weakness and His sternness is not oppression.
- إحسان is not an act, but a quality. It is the pursuit of excellence – to do everything in the best way possible.
- Those who excel and commit themselves to excellence will be given the best of compensations, Jannah.
- Imam al-Ghazali says to achieve ihsan, a person must have:
 - A clear pursuit of their outcome
 - This outcome refers to Jannah; it is the greatest prize. The greater the prize, the greater the pursuit.
 - Preparation for the task
 - Without preparation one will be mediocre.
 - For example: Perfecting our wudu would allow us to have more khushu
 - Istikhlās – Being committed and focusing on only one thing
 - For example: A person's focus and concentration must solely be on the act they are performing
- Whoever has ihsan, they will have Allah. If you have Allah – He will take care of everything.
 - On the authority of Abu Hurairah, who said that the Messenger of Allah (ﷺ) said:

"إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: مَنْ عَادَى لِي وَلِيًّا، فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَّافِلِ حَتَّىٰ أَحِبَّهُ، فَإِذَا أَحْبَبْتُهُ، كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيدَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ عَبْدِي الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ"

Allah (mighty and sublime be He) said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him. (40 Hadith Qudsi)

- حُسْنٌ is only used for the most beautiful things; Jannah and Allah.

Ayah 32

- There are two interpretations to this verse.
- First:
 - Those who avoid major sins but sometimes commit minor sins, will be forgiven.
 - The disbelievers spoke ill about the Companions' past. However, Allah stated that their sins were removed – because they changed their lives, and so they are forgiven.
- Second:
 - Jannah is given to those who protect themselves. It is for those who make tawbah for anything other than shirk.
 - جَانِب – Means side
 - اجْتِنَاب – Means avoiding or turning away from
 - This means that they abstained and turned away from sins and immoralities.

- For minor sins, Allah will forgive a person if they pass away without repentance. Minor sins have many expiations.
- For major sins, Allah will forgive a person if they make clear tawbah before they pass away.
- إثم – Refers to sins between a person and Allah
- For example, a person missing their prayer on purpose.
- فَوَحْشٌ – Refers to sins between a person and the people; directly or indirectly
- Ibn Abbas says every place in the Qur'an that has فاحش, refers to zina.
- There is a difference between open sins and secret sins.
- فسق – Refers to openly sinning with lack of concern
- لمم – Refers to small faults and minor errors
- Ibn Masud says لمم refers to slip-ups and a small moment of weakness.
- هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِّنَ الْأَرْضِ – Allah created us, so He knows. He is the All-Knowing and His knowledge encompasses all our affairs, statements and actions.
- أَجْنَةٌ – Comes from the same root as jannah, jinn, junūn – all of these things are hidden from us.
- فَلَا تُزَكُّوا أَنْفُسَكُمْ – Allah is forbidding those who praise highly of themselves and think highly of their actions. He basically tells us, don't think you are that special and don't give yourself credit.
- Therefore, He brings it to light that He knew us when we were in the wombs of our mother. He knows better who is truly pure and who truly protects themselves.
- We should never overpraise one another, this is called مَدَّة. The Prophet (ﷺ) used to praise his Companions for their qualities.

- Imam Ahmad recorded that Hammam ibn Al-Harith said, "A man came before Uthman ibn Affan and praised him. Al-Miqdad ibn Al-Aswad started throwing sand in the face of that man, saying, 'The Messenger of Allah ordered us to throw sand in their faces when we see those who praise.'" (Sahih Muslim)

Ayah 33

- Previously, Allah told the Prophet (ﷺ) to turn away from those who turn away from Him.
- Here, he tells the benefit of turning away from such people. Our spirituality grows when negativity is out of the way.
- This verse could also be an introduction to the description about such people.

Ayah 34

- They are those who give a little, and after they give, they start holding back.
- It means this person stopped giving for fear of poverty.
- The munafiq are afraid of two things; going in the path of Allah and spending in the path of Allah.

Ayah 35

- This verse refers to Walid ibn al-Mughirah, a wealthy Makkan chief, who when he heard the Qur'an, he praised its words.
- The people of Makkah started calling him names, so he took back his words and started calling the Prophet (ﷺ) by horrible names.
- This is why Allah questions his claims; did he have such knowledge of the unseen that Allah said perhaps, he learnt it somewhere else.

Ayah 36 & 37

- Maybe he read it in previous scriptures of Prophet Musa AS or Prophet Ibrahim AS.
- Everything he could possibly think of to refute his claims, Allah has broken the argument.

Ayah 38

- وَزَّرَ – Means a burden from the same root as وَزِيرٌ – which means advisor; one who holds the right counsel; someone who shares the burden
- No person will bear the burden of sharing someone else's sins. Every person's sins will only be against themselves.
- No one can save themselves from the fate of their own deeds on the Day of Judgment and nobody else can be their savior.
- A person will however be accountable for guiding another person to sin. Though, the one who sinned, will get the punishment for the sin.
 - Jarir b. Abdullah reported that Allah's Messenger (ﷺ) said:

" مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أَجُورِهِمْ شَيْءٌ وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ عَلَيْهِ مِثْلُ وَزْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْءٌ "

He who introduced some good practice in Islam which was followed after him (by people) he would be assured of reward like one who followed it, without their rewards being diminished in any respect. And he who introduced some evil practice in Islam which had been followed subsequently (by others), he would be required to bear the burden like that of one who followed this (evil practice) without their being diminished in any respect. (Sahih Muslim)

Ayah 39

- Every person will receive the reward befitting of their deeds. They will have nothing except what they made an effort for.
- Just as no one will carry the burden of someone else's sins, no one will benefit from the good that one earns for himself.

Ayah 40

- سعي – Refers to pursue or strive something and stay committed to it
- It means that when a person commits themselves to a goal in life, they will do everything they can to achieve.
- They will put in all their time, effort, physical and mental strength etc. And they will never stop doing it until they reach their desired outcome.
- For example, Hajar never stopped running between the two mountains until the water was made available to her.
- If we made an intention that we will be working towards something, we must put our effort into it.
- Another quality of sa'i is that one will never change their routine. We should continuously perform the act and stay committed to it.
- Our Deen is such that we believe in the system of Allah, we follow it and stay committed to it until we see our outcome.
- Allah says a person's sa'i will be rewarded. As believers, we should not be impacted by the world around us. Stay focused and we will be rewarded with our final outcome.
- Our efforts will be seen in the akhirah. Nothing will be hidden; everyone will be able to see our good deeds as well as our sins.

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Mufti Abdul Wahab Waheed

SESSION 5

Ayah 27

- The Prophet (ﷺ) is the most selfless person on earth – he did not have any gain for the message that he spread. He continuously gave and never expected anything in return.
- Imam al-Razi states we understand two things from this passage: “Don’t praise someone who doesn’t deserve to be praised and don’t demean someone who doesn’t deserve to be demeaned.”
- We should not praise someone when we do not fully understand the situation.
- In this verse, Allah highlights those people who give the angels feminine names are not the people of the akhirah.
- The greatest quality of a believer after believing in Allah and the Prophet (ﷺ), is believing in the akhirah. These people did not want to face the consequences of the akhirah. Hence, they denied it.

Ayah 28

- The Qur’an uses simple words that have deep meanings.
- Imam al-Ghazali says, the Qur’an does not have a big vocabulary, but it uses the right choice of words and at the right placement, its flow and sequence as well as its tone is fitting and beautiful.
- According to Imam al-Alusi, Allah’s tone in this verse is very stern.
- مِنْ – Refers to even a small portion of something

- This indicates that these people have nothing from knowledge. Hence, it is not possible for them to create these statements without any facts and figures.
- تَبَعَ – Refers to following something blindly which they had already created
- ظَنَّ – Refers to creating an assumption based on an indication
- We should not create assumptions that would lead to conclusions, because it will never lead us to the truth.
- We should avoid going to places that would lead people to make assumptions about us. We need to clarify who we are so no assumptions will be made.
- There are two types of assumptions that Allah constantly highlights in this surah; هَوَى and ظَنَّ.
- هَوَى lives in the heart and it usually comes first, while ظَنَّ lives in the mind, after rationalizing the desire. This is how most people make their decisions in this world.
- Islam does not come from these two places – it is حَقٌّ. Everything we believe in is true.
- Allah uses مِنْ again to tell us one's assumptions does not have the ability to serve as proof against the truth.
- The embodiment of a person's haqq can be one of these three examples:
 - It is like milk – if it is thrown into water, it gets diluted (We should not compromise our Deen and conform to societal norms)
 - It is like ghee – if it is thrown into water, it withholds its form for a moment before it dissolves (We should not use our Deen only when it is convenient to us)
 - It is like oil – if it is thrown into water, it still stays in his true form and will always float on top of water (We should uphold to our Deen and stay resolute no matter what)

Ayah 29

- This verse was revealed about a group of Makkans who would constantly persecute the Prophet (ﷺ).
- Allah never calls out anyone, but He will speak about their qualities and their characteristics.
- عَرَضَ – Refers to being presented/a full display
- أَغْرَضَ – Refers to turning away completely from someone
- It is not even worth arguing with them. Hence, Allah told the Prophet (ﷺ) to completely turn away from them.
- In confrontational situations, we can either respectfully leave or argue in a way that is better by never lowering ourselves.
- تَوَلَّى – Refers to turning away from a group/clique

Ayah 30

- Our success in the dunya should be pursued but it should not be the ultimate prize for us.
- بَلَغَ – Means to reach/to go as far as
- مَبْلَغُهُمْ – This means that this is the highest stage for them; they have set the ceiling for themselves
- Jannah is not even a goal for them. These people have set no standards for themselves because their knowledge comes from assumptions.
- They will never commit to anything beyond this part of their lives. In order for a person to look beyond this life, they need haqq.
- إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ – They can say whatever they want, but Allah is the ultimate guide. He knows who is guided and misguided.
- Allah uses the same word here ضَلَّ, as He did in the beginning of the surah.
- There are two words used in the Qur'an for path.
 - صِرَاطَ – Refers to a stronger form of path. It is declaring, la ilaha illallah

- سَبِيل - Refers to la ilaha illallah and a prophet that came. Allah the prophets have their own shariah.

Ayah 31

- When we lose support from people, it can hurt us. This is why Allah consoles the Prophet (ﷺ) in this verse.
- Allah assured the Prophet (ﷺ) that He will always have Him even if he loses the support of the Mushrikun.
- This tells us no matter what happens to us in this life, we need to align ourselves to haqq.
- In the Qur'an, we constantly find Allah telling us:

ولله ما في السماوات وما في الأرض

And to Allah belongs whatever is in the heavens and earth

- Imam Qurtubi says this is a form of consoling the believer. Even if everyone on this earth turns against us, everything belongs to Allah.
- A person can lose everything, but they will always have Allah. It is a winning statement to say "I have Allah."
- Allah rules with justice and He recompenses each according to their own deeds; the wrongdoer will be given the worst outcome, which is Jahannam, and the good doer will be given the best outcome, which is Jannah.
- We will be given whatever we work for in the dunya. The source of Allah's mercy is a person's commitment to good deeds.
- Throughout the surah, Allah did not change His response despite the various claims the Mushrikun made. This shows us that as Muslims, in spreading our message, similarly, our response does not have to change.