

# SUMMER IMMERSION

## TAFSIR OF SURAH NAJM



**Mufti Abdul Wahab Waheed**

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### Ayah 32

- The sequence of an ayah is not coincidental. In the previous ayah, Allah speaks about the muhsineen; those who have ihsan.
- In this ayah, Allah then defines the people of ihsan. They are those who avoid major sins and immoralities. However, they do make small mistakes (lamam).
- لَمْ is not a consistent sin. According to Mujahid, it means a sin that a person commits incidentally and then repents. After repentance, they never repeat it.
- It is human to make mistakes. The prophets however, are maksum – they are blameless and preserved from sins.
- Regardless of the excellence one has, they will make small mistakes, but it should not deter them from working harder.
- We have to keep trying to make our amal perfect. And if we struggle, out of Allah's mercy, He will forgive us as long as we make an effort to keep trying.
- فَوْحِشَ / فاحشة – Refers to someone that uses hideous words/foul mouth (i.e. swearing all the time); they also do hideous things openly. It also refers to a hideous act between a person and others.

- إِثْمٌ – Refers to something that is a burden upon the nafs. It was referred to khamr (alcohol), because when one is intoxicated it would cover their intellect. It also refers to something that is a burden between a person and Allah.

## Ayah 36

- Information in Arabic can be used in two words:
  - خَبَرٌ – Means an information that comes from multiple sources
  - نَبَأٌ – Means an information that comes from Allah (i.e. death, Day of Judgment) – something that only Allah knows about

## Ayah 38

- وَرْزَ – Is in reference to carrying the burden of both good deeds and sins
- Whatever sins a person makes in the dunya, they will be accountable for it in the akhirah.
- In the akhirah, those who disbelieved will blame Shaytan for misguiding them, but he will tell them to blame themselves.

وَقَالَ الشَّيْطَنُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَقْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِّنْ سُلْطَنٍ إِلَّا أَنْ دَعَوْتُكُمْ فَأَسْتَجَبْتُكُمْ لِيٌ فَلَا تَلُومُونِي وَلَوْمُوا أَنفُسَكُمْ مَا أَنْتُمْ بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلٍ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

*And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment." (14:22)*

- There are multiple ways that a person can continuously earn good deeds without doing good deeds – through their righteous child, sadaqa jariyah (continuously flowing charity) and knowledge that people benefit from.
- There are also ways for one to pass reward to someone, and those that have passed away. We cannot pray a physical worship for them, but we can perform umrah and hajj on their behalf.
  - Narrated `Abdullah bin `Abbas:

كَانَ الْفَضْلُ رَدِيفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَتِ امْرَأَةٌ مِّنْ خَثْعَمَ، فَجَعَلَ الْفَضْلُ يَنْتَظِرُ إِلَيْهَا وَتَنْتَظِرُ إِلَيْهِ، وَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْرُفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الْآخِرِ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فِرِيَضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجَّ أَذْرَكْتُ أَبِي شَيْخًا كَبِيرًا، لَا يَثْبُتُ عَلَى الرَّاجِلَةِ، أَفَأَحْجُّ عَنْهُ قَالَ "نَعَمْ". وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ

Al-Fadl (his brother) was riding behind Allah's Messenger (ﷺ) and a woman from the tribe of Khath'am came and Al-Fadl started looking at her and she started looking at him. The Prophet (ﷺ) turned Al-Fadl's face to the other side. The woman said, "O Allah's Messenger (ﷺ)! The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet (ﷺ) replied, "Yes, you may." That happened during the Hajj-al-Wida (of the Prophet (ﷺ)). (Sahih al-Bukhari)

- Before we pass away, we should be mindful when writing wasiyyah to include the fasts and prayers that we have missed – so those that are alive can pay fidyah on our behalf.
- If we help another in righteousness and piety, we will be rewarded. But if we help another in sin and transgression, we will be punished.
- When we are the source of a person's sins, and if the person continuously sins – we will be accountable for it. Hence, we should be weary of what we encourage others to do.
  - Abu Hurairah reported: The Messenger of Allah (ﷺ) said,

مَنْ دَعَا إِلَى هُدًىٰ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أَجْوِرِ مَنْ تَبَعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أَجْوِرِهِمْ  
شَيْئًا وَمَنْ دَعَا إِلَى ضَلَالٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ أَثْمِ مَنْ تَبَعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ  
آثَامِهِمْ شَيْئًا

*"Whoever calls to guidance will have a reward similar to those who follow him, without detracting from their rewards at all. Whoever calls to misguidance will have sin upon him similar to those who follow him, without detracting from their sins at all." (Sahih Muslim)*

- This is why Allah says in Surah Zukhruf:

أَلْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

*Close friends, that Day, will be enemies to each other, except for the righteous (43:67)*

## Ayah 40

- The dunya is for everyone. For those who make an effort in the dunya, Allah will reward them in the dunya – even the disbelievers.
- For a believer, Allah will show them their outcome in the dunya, and give them their real reward in the akhirah.
- There are instances in which Allah will allow the believers to experience the pure outcome of their efforts in the dunya.
- Ibn Abbas said there are five effects of pure outcomes:
  - This person creates cheerfulness/they light up the room when they enter (They have light on their face)
  - Allah blesses them with light/nur in their hearts (This light guides one's life)
  - Allah gives internal strength – this is from their ability of continuously doing good. The more good deeds one does, the more growth they have in tawfiq.
  - This person will have barakah in their life. It creates a spillover effect in all their relationships.

- Allah puts love for them in the hearts of people, even those who might not know who they are
- The opposite also applies. The five effects of the outcomes of those that are corrupt:
  - This person will leave others feeling dull – their presence creates darkness.
  - They will have darkness in their heart
  - They will be in a state of wahn – the inability or weakness in doing something; lifelessness
  - They will have no barakah; there will be constraints in their relationships.
  - This person will feel as if no one likes them anymore
- **بَيْعٌ** – Refers to the outcome of our deeds being shown to us in the akhirah
- Allah tells us that all our deeds will be displayed for everyone to see in the akhirah. However, if it motivates us to do good deeds, Allah will also show us the outcome in this world.

## Ayah 41

- أَوْفَى – Refers to the best
- Our deeds will be compensated by Allah at the highest level.
- For any amal that we do, Allah will take only the best of what we have done in each category to reward us. For example, Allah will take our most sincere salah out of all the prayers we have made.
- If we are aiming for the highest level of Jannah and we want to be closest to the Prophet (ﷺ) and Allah, we should strive to do the best in the dunya to receive the highest compensation.
  - Mu'adh bin Jabal narrated that the Messenger of Allah (ﷺ) said:

الْفِرْدَوْسُ أَعْلَى الْجَنَّةِ وَأَوْسَطُهَا وَفَوْقَ ذَلِكَ عَرْشُ الرَّحْمَنِ وَمِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ فَإِذَا  
سَأَلْتُمُ اللَّهَ فَسَلُوهُ الْفِرْدَوْسَ

Al-Firdaus is the highest of Paradise and its most expansive, and above that is the Throne of Ar-Rahman (the Most Merciful), and from it the rivers of Paradise are made to flow forth. So when you ask Allah, ask Him for Al-Firdaus." (Jami' at-Tirmidhi)

## Ayah 42

- Allah is the final outcome. Ultimately everyone will return to Allah on the account of their actions.
- Therefore, we should be affected by His warnings. When we hear Allah's name, it should encourage us to stop sinning.

## Ayah 43

- Allah gave us the ability to laugh or weep; both of these things are created by Allah.
- There were narrations in which depicted the Prophet's laughter. Nevertheless, he laughed much less than he used to cry.
  - Narrated Anas: The Prophet (ﷺ) said,

"لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا"

"If you knew that which I know, you would laugh little and weep much." (Sahih al-Bukhari)

- The effect of excessive laughter will make our hearts hard. Hence, we have to balance it with tears. If we cannot cry, we must try.
- Similarly, we experience happiness and grief – and He is the one that has determined this for us. All these conditions that we experience are created by Allah.
- The owner of things is Allah, and the owner of conditions is also Allah. Allah is capable of causing them to occur.

## Ayah 44

- Allah created life and death. No one gives life or death except for Allah.
- Allah mentions أَمَاتَ أَحْيَا first and next, because our life is created for death. Another opinion is that in this life, we need to prepare for death.
- It is good to be in constant reminder of death; visiting graveyards, attending janazah etc. brings about a sense of awareness that life is short.
  - It was narrated that Abu Hurairah said: The Messenger of Allah (ﷺ) said:

"أَكْثِرُوا ذِكْرَ هَادِمِ الْلَّذَّاتِ"

"Frequently remember the destroyer of pleasures,' meaning death." (Sunan Ibn Majah)

- Ibn Abbas says this ayah also refers to plants. Allah gives life and death to everything on earth. All source of life is from Allah. He is Al-Muhyi – the giver of life.

## Ayah 45

- Allah originated creation. Every creation has pairs because Allah created them that way. Only Allah is without a pair.

## Ayah 46

- It all came from the source – from a sperm-drop.

## Ayah 47

- If Allah created us, He is able to bring us back to life, resurrecting us on the Day of Judgement, as a second creation that will last forever