

# MIFTAAH SEMINAR

## TAFSEER OF THE 4 QULS



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### Introduction

- The Qur'an pairs Surahs together based on themes, concepts, or stories that complement each other.
- The majority of scholars from the first three centuries believe that the arrangement of Surahs in the Qur'an, though not chronological, was divinely inspired and instructed by Allah to the Prophet ﷺ.
- The Four Quls—Surah Al-Kafiroon, Al-Ikhlās, Al-Falaq, and An-Naas—are collectively known as Mu'awwidhat (Surahs of refuge).
- These Surahs differ in what they seek refuge from, emphasizing distinct aspects of protection and monotheism.

### Significance of the Sequence

- The positioning of the Surahs in the Qur'an reflects divine wisdom, emphasizing their connection despite a break between Al-Kafiroon and Al-Ikhlās.
- The Four Quls are not repetitive but address different dimensions of protection and faith.

### Tafseer of Surah Al-Kafiroon

- Surah Al-Kafiroon is placed directly after Surah Al-Kawthar, reflecting the divine wisdom of Allah in organizing the Qur'an.
- Though Surah Al-Kafiroon focuses on disassociation from disbelief, its placement after Al-Kawthar connects themes of

- resilience and trust in Allah amidst trials.

## Context of Surah Al-Kawthar

- **Story of the Prophet's Grief:**

- The Prophet ﷺ had three sons: Qasim, Tahir, and Ibrahim, all of whom passed away in childhood.
- Qasim, his eldest son with Khadijah RA, lived for about 16 months before his passing.
- The loss deeply grieved the Prophet ﷺ, but his pain was compounded when Abu Lahab, his neighbor and an enemy, mocked him.

- **Mockery by Abu Lahab:**

- Upon hearing of Qasim's death, Abu Lahab rejoiced and spread the insult:
- "Indeed, Muhammad has been cut off (Abtar)."
- Abtar means someone without a lineage or legacy.

- **Divine Comfort in Surah Al-Kawthar:**

- In response, Allah revealed:

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ

*"Indeed, We have granted you Al-Kawthar (a river in Paradise)." (108:1)*

- Allah consoled the Prophet ﷺ with the promise of abundance and eternal blessings.

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

*"So, pray to your Lord and sacrifice (to Him alone)." (108:2)*

- The command to continue worship and charity reinforced resilience despite adversities.

إِنَّ شَانِكَ هُوَ الْأَبْتَرُ

*"Indeed, your enemy is the one cut off." (108:3)*

- Allah assured that Abu Lahab and his kind would be forgotten, whereas the Prophet's ﷺ name would remain honored.

## Transition to Surah Al-Kafiroon

- Surah Al-Kafiroon follows Al-Kawthar as a declaration of steadfast faith and complete dissociation from disbelief.
- The thematic connection:
  - Al-Kawthar emphasizes blessings and perseverance amidst trials.
  - Al-Kafiroon underscores rejecting compromise with disbelief and holding firm to monotheism.

## Surah Al-Kafiroon

### Context of Revelation

- **Addressing Disbelievers:** This Surah was revealed in response to the disbelievers of Quraysh mocking the Prophet Muhammad (ﷺ), especially after the loss of his son. They proposed compromises to stop his call to Islam, offering wealth, status, and authority in exchange for abandoning his message.
- **Key Individuals Mentioned:** The Surah addresses specific leaders of disbelief, such as Abu Jahl, Abu Lahab, and Umayyah ibn Khalaf, who had their hearts sealed by Allah (خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ).

### Verse-by-Verse Explanation

قُلْ يَا أَيُّهَا الْكَافِرُونَ

*"Say: O disbelievers!"*

- **Command to Declare:** Allah commands the Prophet (ﷺ) to explicitly address the disbelievers, highlighting their state of disbelief (kufr).
- **Meaning of Kufr:** Refers to disbelief and ingratitude. In this ayah, it specifically denotes those who associate partners with Allah (shirk).
- **Tone and Context:** The tone is staunch and firm because the disbelievers were mocking the Prophet (ﷺ) and his faith. Despite their hostility, the Prophet (ﷺ) was content with Allah's decree.

- **Not a General Practice:** Islam discourages name-calling, even for non-believers, as it is not a Sunnah. This direct address was unique to the Prophet's context under Allah's command.

لَا أَعْبُدُ مَا تَعْبُدُونَ

*"I do not worship what you worship."*

- **Present Rejection/ Verbal Sentence:** The Prophet (ﷺ) categorically declares that he does not and will not worship their idols.
- **Key Concept:** Worship in Islam is exclusively directed to Allah, and nothing can compel a believer to worship anything else, no matter the pressure or mockery.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

*"Nor are you worshippers of what I worship."*

- **Future Rejection:** Allah informs the Prophet (ﷺ) that these particular disbelievers will never worship Allah sincerely due to their arrogance and the sealing of their hearts.
- **Specific to Context:** This statement applied only to individuals Allah had decreed would die in disbelief, such as Abu Lahab. It is not permissible for Muslims to make such declarations about anyone's fate as we do not know the unseen.

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

*"And I will never be a worshipper of what you worshipped."*

- **Past Rejection/Nominal Sentence:** The Prophet (ﷺ) affirms that even before prophethood, he never worshipped idols. This applies to all prophets, who were protected from shirk and disbelief throughout their lives.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

*"Nor will you ever be worshippers of what I worship."*

- **Emphasis Through Repetition:** The nominal and verbal sentences are repeated to highlight the unbridgeable divide between the two paths: faith (iman) and disbelief (kufr).

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

*"For you is your religion, and for me is my religion."*

- **Separation of Paths:** This does not imply mutual acceptance of different faiths but rather a clear distinction. The path to salvation lies solely in Islam.
- **Second Tafsir:** "Deen" here also refers to the consequences of one's actions. It means: "For you are your outcomes, and for me are mine."

## Connections Between Surahs and the Outcomes of Faith

### 1. Transition Between Surah Al-Kafiroon, Surah An-Nasr, and Surah Al-Masad:

- **Surah Al-Kafiroon:** Ends with **لَكُمْ دِينُكُمْ وَلِيَ دِينِ**, a declaration of the separation between Islam and disbelief, emphasizing no compromise in Tawheed.
- **Surah An-Nasr:** Begins with **إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ**, foretelling the victory of Islam in the conquest of Makkah.
  - This serves as reassurance for the Prophet (ﷺ) and believers: steadfastness in faith leads to triumph, in this world and the hereafter.
- **Surah Al-Masad:** Begins with **تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ** describes the outcome for disbelievers, epitomized in the fate of Abu Lahab: complete ruin and disgrace both in this life and the next.
  - Abu Lahab's lack of legacy contrasts with the Prophet's eternal honor and success.

### 2. Key Lessons from the Outcomes:

- Faithfulness to Allah's commands results in eventual victory and honor, even if challenges arise along the way.
- The ultimate result of rejection of Allah and enmity towards His Messenger (ﷺ) is failure and humiliation.

## No Compromise in Faith and Unity

### 1. The Proposal of Compromise:

- The Quraysh proposed a compromise where they would alternate between worshiping Allah and idols annually.
- The Prophet (ﷺ) firmly rejected this proposal, responding with **لَكُمْ دِينُكُمْ وَلِيَ دِينِ**, refusing even a moment of deviation from Tawheed.
  - Ibn Abbas (RA) confirms this context in his tafsir of the verse.
- This refusal highlights the unyielding principle that unity or compromise cannot come at the expense of Allah's commands or Tawheed.

### 2. Unity Based on Truth, Not Compromise:

- While unity is desirable, it must not undermine core principles of faith.
- A foundation built on disobedience or shirk can never lead to true goodness.
  - Evil foundations will only produce evil outcomes.

## Allah's Defense of His Beloved Prophet ﷺ

### 1. Surah Al-Kawthar as an Example:

- When the disbelievers insulted the Prophet (ﷺ), he did not retaliate but was saddened.
- Allah defended him, revealing verses to elevate his honor and respond to the insults.

### 2. Allah's Protection of His Friends:

- **Hadith Qudsi: من عادى لي وليا فقد آذنته بالحرب**
  - Allah declares war on those who harm His close friends, assuring believers of His ultimate justice.
- Allah's protection may not be immediate but is guaranteed in this world or the hereafter.

### 3. Persistence in Dua:



- Believers are encouraged to persist in supplication, trusting Allah's wisdom in delaying answers.
  - The delay itself is a test of patience and faith, with eventual relief and reward.

### Conditions of Being an 'Abd of Allah

1. Obeying Allah
2. Love of Allah
3. Tawakkul (Reliance on Allah)
4. Sincerity

### Key Message of Surah Al-Kafiroon

- The Prophet (ﷺ) and the disbelievers represent two distinct paths: iman (faith) vs. shirk (**disbelief**). These paths can never converge.
- The verse **لَكُمْ دِينُكُمْ وَلِيَ دِينِ** highlights this separation, emphasizing that compromise in matters of Tawheed is unacceptable.
  - **Context of the Verse**
    - This firm language was directed at five specific individuals from Makkah who:
      - Mocked the Prophet (ﷺ), including during the loss of his child.
      - Proposed a compromise of alternating years of worship between Allah and idols.
- The Prophet (ﷺ), known for his patience and gentleness, would never abandon calling others to Allah, regardless of their response. However, for this group, Allah directly intervened, making it clear that no compromise would be tolerated.

## Conclusion

### Two Key Lessons:

- **Silence and Service:** When we remain silent in the face of harm or serve others, **Allah protects us.**
  - The Prophet (ﷺ) said:
 

الله في عون العبد ما كان العبد في عون أخيه

**"Allah will assist a person as long as they assist others."**
  - Allah's help is not confined to rituals of worship but extends through acts of service and care for others.
    - The Prophet (ﷺ) exemplified this by being selfless and compassionate, setting a standard for his ummah to follow.
- **No Compromise Between Kufr and Deen:** Kufr and iman are incompatible, and we cannot compromise Allah's commands for worldly benefits.
  - Unity built on disobedience to Allah is inherently flawed and will not lead to true benefit.
  - Imam Al-Ghazali (رحمه الله) said:
 

**"Fulfilling Allah's command is the objective, not its outcome."**

### Fulfillment of Allah's Commands:

- Breaking Allah's commands is a sin, regardless of whether people see it or its effects. We fulfill Allah's commands for His sake alone.

### Facing Opposition:

- Responding with **لَكُمْ دِينُكُمْ وَلِيَ دِينِ** reflects unwavering commitment to one's faith despite societal or peer pressures.
 

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

**"For you is your religion, and for me is my religion."**

### Being a Caller to Allah:

- At all times, a believer should actively or passively invite others to goodness through actions, character, and speech.



- If one is not calling towards Allah, there's a risk of being influenced by those calling towards disobedience.
- Consistently being a beacon of guidance discourages invitations to wrong and fortifies one's own faith.

