

In the Name of Allah: The Most Compassionate, the Most Beneficent.

Reflections from the Surah al-Najm

The First Khutbah:

All praises are due to Allah Who has revealed the noble Qur'an as a guidance unto those who reflect as a way of elevating those who recite and act in accordance with it. In it is both allegory and admonition with clear definitive verses. And I bear witness, with every facet of my being, that there is nothing worthy of absolute love and adoration, except Allah, the Uniquely One, having no competing second in that One-ness. And I bear witness that our Leader and Master, our Prophet, Muhammad (peace and blessings be upon his name), is the perfected example of servanthood unto Allah, and is His sent Messenger unto the entirety of the created universe. O Allah: We ask you to bestow Your peace, blessings and grace upon him; his family; all of his companions; and whomsoever follows and seeks to emulate him in the best of ways till the Last Day.

To Continue: I advise you, dutiful servants of Allah, and myself, to adhere to a heartfelt consciousness (Taqwa) of Allah, for He, the Most Gloriously Transcendent, states:

فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا

...So fear Allah , O you of understanding who have believed. Allah has sent down to you the Qur'an. [Qur'an: ٦٥:١٠]

O Muslims:

Indeed every single chapter from the chapters of the Qur'an has specific goals and aims. They have specific meanings and indicators. In this regard, Surah al-Najm is from the chapters particularly worthy of pausing to ponder and reflect upon. For it is the very first chapter of the Qur'an that was read out aloud during the Prophet's time in Mecca. Likewise in it Allah swears by the stars, as a way of emphasis, in its opening verses that the Prophet (peace and blessings of Allah be upon him) is upon the rightful guidance from his Lord. This is to stress that the Prophet (peace and blessings of Allah be upon him) guides people to the way of goodness, to the path of equanimity, not given to extremes, for Allah says:

وَالنَّجْمِ إِذَا هَوَىٰ * مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ * وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

By the star when it descends, Your companion [Muhammad] has not strayed, nor has he erred. Nor does he speak from [his own] inclination. [Qur'an: ٥٣:١-٣]

Just as people in the dark of the night are guided by the stars, similarly in the darkness of ignorance people are guided by light of the Prophets. For the Prophet (peace and blessings of Allah be upon him) never spoke from his own egotistical desires and did not invent things about Allah. Thus everything the Prophet (peace and blessings of Allah be upon him) came with was a form of revelation from Allah, wherein his speech is the truth, and everything he informed us about will come to pass.

O You Who Believe:

The chapter Surah al-Najm contains a discussion of the great ascension of the Prophet (peace and blessings of Allah be upon him), called the Mi'raj, unto the heavens and

what he witnessed in that great event. This was a journey that contained numerous signs pointing to the immensity of Allah's Qudra (creative capability) and his majestic grandeur. For he saw the Angel Jibril (may Allah's peace be upon him) in the original nature that Allah had created him upon. About this Allah says:

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ * عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ * عِنْدَهَا جَنَّةُ الْمَأْوَىٰ

And he certainly saw him in another descent - At the Lote Tree of the Utmost Boundary - Near it is the Garden of Refuge - [Qur'an: ٥٣:١٣-١٥]

The Sidrat ul Muntaha (Lote Tree of the Utmost Boundary) mentioned here is an actual Tree that has been described by the Prophet (peace and blessings of Allah be upon him) with the words as being one: "Whose leaves were like elephant ears and whose fruits are like big earthenware vessels" [Bukhari and Muslim]. Note that the reference to fruits being large in size like clay or earthenware vessels were a pointer to the immensity of what lies beyond. For when whatsoever the Tree concealed from the command of Allah was revealed, none from creation could ever begin to describe the transcendent beauty of

that disclosure. This is the reason why Allah says: إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى

When there covered the Lote Tree that which covered [it]. [Qur'an: ٥٣:١٦]

Prior to that, the Prophet (peace and blessings of Allah be upon him) met many of his brothers from the other Prophets and Messengers (peace and blessings of Allah be upon them all). So they received him one and all and each greeted him upon arrival. From amongst them was the Father of Mankind, Adam (peace and blessings of Allah be upon him). And from them was Yahya (John), the son of Zakariya, Easa (Jesus) the son of Mary, Yusuf (Joseph), Idris (Enoch), Harun (Aaron) and Musa (Moses), as well as the Father of the Prophets, Ibrahim (Abraham) – peace and blessings be upon them all. Out of all of these Prophets, it was the Prophet Ibrahim who most resembled our Master, the Prophet Muhammad (peace and blessings be upon them both). He (peace and blessings be upon him) also saw the Bait-ul-Ma'mur (The Blessed House commanded to be honored) about which Jibril said : "This is the Bait-ul-Ma'mur. Seventy thousand angels enter into it daily and, after they come out, they never return to it again" [Muslim]. The Prophet (peace and blessings be upon him) then described for us the blessings of Paradise and encouraged those who wish to achieve them to embody faith and work in accordance with its requirements. Then the Prophet (peace and blessings be upon him) said: "I was admitted into Paradise where I found necklaces of pearls and its earth as being of musk." [Bukhari]. He also saw other than that in his journey, in-fact he saw what can only be termed as the 'greatest of signs', about which Allah says:

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى

He certainly saw of the greatest signs of his Lord. [Qur'an: ٥٣:١٨]

Then the Prophet (peace and blessings be upon him) descended and informed his companions about this event, wherein it came to be called the Isra (night journey) and

the Mir'raj (heavenly ascension). His companions testified to his truth in this, at the foremost of whom was our Master, Abu Bakr (may Allah be pleased with him).

O Slaves of Allah:

Through Surah al-Najm, Allah sows faith in the hearts of men. Through it He demonstrates that ultimately it is to Him that the Heavens and the Earth belong, and that He is over all things ever-capable and in charge. He thus does whatsoever He wills through His wisdom, decreeing whatsoever He wants through His Majesty. This applies whether it be rewarding those who do good with that which is good or according justice to those who oppress or forgiving those He wishes to through His pure grace and

magnanimity. As Allah says: **وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا**

عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

And to Allah belongs whatever is in the heavens and whatever is in the earth - that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward] [Qur'an: ٥٣:٣١]

In this chapter, Allah also gives glad tidings to those able to abstain from the major sins, informing them that He will enter them into His redemptive mercy, and that He will encompass them through the vastness therein. He will remove from their hearts that which they may have fallen into from the minor sins, and will shield them from being disclosed. As Allah says:

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ

Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. [Qur'an: ٥٣:٣٢]

Allah has also mentioned for us in Surah al-Najm, some aspects to reflect upon and wisdoms to unravel. For the chapter contains values and ethics to embody, being a continuation of similar ethics already expressed in the revelatory scrolls given to the Prophets Ibrahim and Musa (may Allah's peace and blessing be upon them both). As

Allah says: **أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى * وَإِبْرَاهِيمَ الَّذِي وَفَّى**

Or has he not been informed of what was in the scriptures of Moses - And [of] Abraham, who fulfilled [his obligations] – [Qur'an: ٥٣:٣٦-٣٧]

From the values that Allah has mentioned, is the verse:

أَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

That no bearer of burdens will bear the burden of another [Qur'an: ٥٣:٣٨]

In other words, every person is responsible for their own self. Hence no self shall bear the sins of another. For Allah says: **وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى**

And that there is not for man except that [good] for which he strives [Qur'an: ٥٣:٣٩]

So no man shall be rewarded by his Lord except by that which accords with what he earns through his own hands, or through the means of effort by which he attained his goals. Or that which he leaves as a continuous charity of goodness, surviving after his death, for Allah says: **وَأَنَّ سَعْيَهُ سَوْفَ يُرَى**

And that his effort is going to be seen – [Qur'an: ٥٣:٤٠]

In other words, Allah will bestow on every human being the sum result of their works, all to be revealed on that Last Day (The Day of Judgment). For every human being shall find their deeds are preserved in their scrolls, none of it being lost, and they will be requited with a complete requital, without any shortcomings therein. As Allah says:

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى

Then he will be recompensed for it with the fullest recompense [Qur'an: ٥٣:٤١]

In other words the recompense will be complete, without any inadequacy. This means any wrongdoing will be recorded and will either requite justice or be forgiven through the grace of Allah. Whereas any good done will be rewarded ten times to seven hundred times over. As Allah says: **وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ**

And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing. [Qur'an: ٢:٢٦١]

O Allah. Make beautiful the end of our affair, increase us in contentment in this life and bliss in the next. And assist us all in the way of piety and obedience. Piety towards Your trustworthy Messenger, Muhammad (peace and blessings be upon him), the ability to be dutiful towards those You have commanded us to be dutiful towards, in accordance with Your words: **O you who have believed, obey Allah and obey the Messenger and those in authority among you.** [Qur'an: ٤:٥٩]

May Allah bless me and bless you with the Noble Qur'an and with the Way (Sunnah) of His Noble Prophet (peace and blessings be upon him). I say this, and I seek forgiveness for me and for you, so seek His forgiveness, for He is the All-Forgiving and the All-Merciful.

The Second Khutbah:

All praises are for Allah. I praise Him with a praise commensurate to the majesty of His countenance, and the immensity of His authority. And I bear witness, with every facet of my being, that there is nothing worthy of absolute love and adoration, except Allah, the Uniquely One, having no competing second in that One-ness. And I bear witness that our Leader and Master, our Prophet, Muhammad (peace and blessings be upon his name), is the perfect example of dutiful servanthood towards Allah, and is His sent Messenger unto the entirety of the created universe. O Allah: We ask you to bestow

Your peace, blessings and grace upon him; his family; all of his companions; and whomsoever follows and seeks to emulate him in the best of ways till the Last Day. I advise you, O servants of Allah, and myself, with Taqwa of Allah (glorified be He).

O Worshippers:

It is important to note that Allah finishes Surah al-Najm with a verse of prostration,

wherein He says: **فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا**

So prostrate to Allah and worship [Him]. [Qur'an: ٥٣:٦٢]

This is apt, for it is in prostration that a human being is closest to his Lord. Thus, he calls upon Him with his most intimate supplication therein, whilst being in his most pleasing state to Him. Also, just as the Prophet's ascension to his Lord culminated in that most intimate disclosure, so it is that our journeying to sacred presence in the prayer, culminates in a spiritual sense with our prostration. It is hoped that Allah will answer such a person's supplication, and hear his innermost needs, meeting and fulfilling his hopes and desires that are pleasing to Him. In this regard, the prostration is an immense pillar from the pillars of prayer, and serves as a primal source of connection between a slave and his Lord. Through the prostration, the sincere slave can direct his entirety towards his Lord, turning his heart and his whole being towards his creator, being broken and humbled enough to receive the divine gifts that are given to the truly needy. In this state, humbly reverential, supplicating sincerely and submissive, it is hoped that Allah will forgive such a person all their shortcomings and cause them to be worthy of their own heavenly ascent into Paradise, when the time comes for them to depart this temporal world.

We conclude by stating that it is no coincidence that the obligation of prayer itself came as a result of the great journey of the Mi'raj. For it is narrated on the authority of Anas ibn Malik concerning the event of the Mi'raj that: When Allah revealed what He did concerning the initial command of fifty prayers on the Ummah in a day and night, the Prophet [after an intimate discourse travelling back and forth with the sacred presence] finally said: "O Lord, my followers are weak in their bodies, hearts, hearing and constitution, so lighten our burden." His Lord, The Most-Compassionate of the Compassionate, responded by saying: "O Muhammad." After hearing this intimate call, the Prophet then said: "Here I am, whatever your command"; and it was then that Allah finally disclosed: "The Word that comes from Me does not change, so every good deed will be rewarded as ten times the like of it, and thus it is fifty (prayers) in the 'Mother of the Book' [the 'Umm al-Kitab', being the source of all revelation] but you are to perform only five (in practice)." [Bukhari]. In other words, these five prayers in practice would come resemble fifty in their magnitude and ultimate reward: all given as a dispensation from Allah and from His mercy to His slaves. So all praise belongs to Allah, who has lightened for us our burden, and has not obligated upon us except that which we can encompass and bear, having not entrusted us with that which we cannot

fulfill. This was a true gift from His grace and His mercy, and He is truly the Most-Compassionate of the Compassionate.

And with this, let us send our peace and blessings upon the one we have been commanded to send our peace and blessings upon, as Allah says: **Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.** [Qur'an: ٣٣:٥٦]. So, O Allah, bestow Your peace, blessings and grace upon our Master, our Prophet and upon his family and all of his companions.

And may Allah be pleased with the Righteous Caliphs: Abu Bakr, Umar, Uthman, Ali; and the noble companions of the Prophet, the Sahaba, may Allah be pleased with all of them. O Allah, we ask You for soundness in our faith, and trust in good character, and a true success that will be followed by eternal bliss. O Allah, we ask You for Your mercy, for true prosperity, for Your redemptive forgiveness and Your pleasure. O Allah, make us from those who are obedient, respectful, those who venerate their parents, honoring their mothers and their fathers, embodying excellent character towards their families and wider societies.

O Allah, grant success to the UAE President HH Sheikh Khalifa bin Zayed Al Nahyan and guide him to all that is good. O Allah, we seek Your favour in granting him continued good health and care. O Allah, we also ask You to grant success to the Vice-President, the Crown Prince and his Brothers, their Highnesses, the Rulers of the Emirates.

O Allah, we ask You to forgive all of the Muslims, both the men and women, the living and dead. O Allah, bestow your mercy on the late Sheikh Zayed, Sheikh Maktoum and the other late UAE Sheikhs who have passed on to the mercy of their Lord. O Lord, grant them from your abundant mercy and bless them with Your kindness and satisfaction. O Allah, we ask you to admit them into Paradise, being given bounties therein without being taken to account. O Lord, forgive and show mercy on our parents, relatives and whosoever may have a right upon us.

O Allah, we ask You, from your loving kindness, for the immensity of your forgiveness, for the reward of all righteousness, for the safety and protection from all sin. O Allah, we ask you for the ultimate success in attaining Paradise, and the ultimate respite in being saved from the Fire. O Allah, do not allow us to sin except that You forgive us, nor to have any worry except that you relieve us therein, nor for any debt to come upon us except that You see it compensated, nor for there to be any sick amongst us except that You see them healed. Let there be no dead, except that You have covered them in Your mercy, and let there be no pressing need, amongst any of us, except that You see it met and fulfilled. O most Noble of the Noble, You are capable over all things, and You are the most generous in responding to those who call upon You.

We ask You, O Allah, the Lord of all domains, to continue blessing the UAE with stability, welfare, increase in its bounties, knowledge, civilization, happiness, beauty and tolerance. O Allah, please continue blessing it with safety and security. O Allah, have mercy on the honourable martyrs of our nation and gather them with the ones upon

whom Allah has bestowed favour of the Prophets. O Allah, make the dwelling of the martyrs, their families, parents and relatives with the righteous. Indeed, You are ever-responsive to those who call upon You. O Allah, grant to the people of Yemen that which is good, and unite them upon that which is True and Sacred, and provide for them all manners of prosperity, O most Noble of the Noble.

O Allah, spread peace and security amongst all the Muslim nations, and the entirety of the world. O our Lord, we ask You for the best of this World, the best of the Hereafter, that You will protect us from the punishment of the Fire, and that You enter us into Your paradise with the righteous. Indeed You are the Most Generous and Most Forgiving.

O Servants of Allah: Remember Allah, the Majestic, and He will remember you. Thank Him for His blessings and He will increase you therein. And establish the prayer. So stand up for prayer.