



# An-Najâ in the Al-Qur'an According to Ibn Kathir

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## Abstract

The problem discussed in this scientific message is the Al-Qur'an's explanation of "najâ" (salvation). What is the meaning of najâ' in Tafsir Al-Qur'an Al-'Azhim by Ibn Kathir? Where is the position of najâ' in this interpretation? Who are included in the saved people according to Tafsir Al-Qur'an Al-'Azhim by Ibn Kathir? This research is a type of library research, with the method used is the thematic interpretation method. The main sources for this research are the Al-Qur'an and Tafsir Al-Qur'an Al-'Azhim by Ibn Kathir, while additional sources consist of books related to this study, such as the book "Al-Bidâyah wa An-Nihâyah, " "Fadhâ'ilul Qur'an," and others. The researcher examined the verses of the Qur'an which contain the concept of najâ' in Tafsir Al-Qur'an Al-'Azhim by Ibnu Katsir. After analyzing these verses and Ibn Kathir's interpretation, the researcher concluded that najâ' in Tafsir Al-Qur'an Al-'Azhim has two meanings. First, "freedom"; second, "rescue." The place of najâ' in Ibn Kathir's interpretation is divided into two, namely najâ' in the world and najâ' in the afterlife. There are ten categories of people who are saved in Tafsir Al-Qur'an Al-'Azhim. First, Prophet Musa 'alaihissalâm and his people (Bani Israel); second, Prophet Nuh 'alaihissalâm and his people; third, Prophet Hud 'alaihissalâm and his people; fourth, Prophet Syu'aib 'alaihissalâm and his people; fifth, Prophet Luth 'alaihissalâm and his family; sixth, Prophet Ibrahim 'alaihissalâm; seventh, Prophet Yunus 'alaihissalâm; eighth, Prophet Salih 'alaihissalâm; ninth, Asiyah bint Muzahim (wife of the cursed Pharaoh); tenth, whoever Allah wills.

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## INTRODUCTION

Researchers found that the word "najâ" and all its derivatives appear sixty-eight times in the Qur'an, spread across seventy-four verses, and are found in thirty-one surahs in the Qur'an (Fuad, 2013). The word "najâ" in all its derivative forms consists of five basic word forms; thirty past verbs, thirteen present verbs, four command verbs, fourteen source words, one isim fa'il (doer), and one isim maful (object) (Fuad, 2013).

The word "najâ" is a word in Arabic which is the basic form of the word "najâ-

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yanjû." Abu Al-Abbas said in his interpretation of the word of Allah: **إِنَّا مُنْجُونَكَ وَأَهْلَكَ**; that the meaning is "We save you from punishment and your family." In linguistic terms, "istanjâ" means releasing or saving from a need, according to Ibnul A'rabi. Meanwhile, "intajâ" means saving goods or treasures, according to Tsâlab (Mandzur, 2021). Najâ also means safe from danger or fast. "Najâ" can also mean cutting a branch, removing animal skin from a carcass, or conveying a secret (Mustafa, 1392). In other terms, "najâ" means someone who escapes quickly from a place, and shows speed in moving. "Naqah nâjyah" or "najât" means fast camel. Apart from that, the terms "najâh" and "najwah" also refer to land that is not flooded (Ar-Razi, 1399).

Najâ' is not only intended for believers, but Allah also gives najâ' to anyone He wishes. Najâ' can be given directly by Allah in the world, or given in the afterlife as a result of deeds in the world (Fajar, 2021; Yaqin, 2024). Based on the explanation above regarding the meaning of najâ' in Tafsir Ibn Katsir (Hasibuan, 2013), it can be understood that the meaning of najâ' in this interpretation varies. The difference in Ibn Kathir's understanding is clearly visible in his explanation of the meaning of najâ' in Tafsir Al-Qur'an Al-'Azhim. The meaning of najâ' in Ibn Kathir's Tafsir has two meanings. First, freedom; second, rescue (Nugraha et al., 2024).

Imam al-Hafiz, or often known as Ibnu Katsir, is a hadith expert, historian, (Muhyin & Nasir, 2023). Imaduddin, Abu al-Fida' Ismail bin Umar bin Katsir bin Dhou' bin Katsir bin Dhou' bin Dir' al-Qurasyi ad-Dimasyqi ash-Shafi'i. Ibn Katsir was born in the village "Mijdal" which is part of the Busrâ region, in 700 Hijriah (Hendri, 2021). His father was from Busrâ, while his mother was from Mijdal village. Al-Hafiz Ibnu Kathir grew up in a knowledgeable and religious family. His father, Umar bin Hafsh bin Kathir, studied with Imam Nawawi and al-Fazari. His father was also a preacher in his village. His father, "Khatib Syihabuddin Abu Hafsh Umar bin Katsir," was a scholar, jurist, and khatib, who died when Ibnu Katsir was three years old. After Ibnu Kathir's father died, his family moved to Damascus in 703 AH (Sulton & Sulthoni, 2024). Ibnu Katsir's uncle, Abdul Wahhab, replaced his father in taking care of the family. Abdul Wahab tried hard to care for the family after losing their father. 750 H, and I learned from him religious knowledge. Allah made it easy for me to learn from him what I could learn and made it easier for me in the difficulties that existed." (Mursi, 2007). Ibn Katsir died on Thursday, the 26th of Sha'ban, 774 AH in Damascus, and was buried in the Shufiyah Cemetery next to his teacher, Ibn Taymiyah, Rahiab Hulah (Bisri, 2024). Ibnu Nashiruddin stated that "he had a body attended by many people, and was buried according to his will in the grave of Shaikhul Islam Ibn Taymiyah at the Shufiyah Cemetery." (Katsir, 1999).

The sources for Al-Adzim Ibn Kathir's interpretation of the Qur'an are, First: Divine books, namely the Qur'an, Torah, Gospel. Second: In the field of exegesis and knowledge of the Qur'an: In exegesis: Tafsir Adam bin Abi Iyas, Tafsir Abu Bakar bin Mundzir, Tafsir Ibnu Abi Hatim, Tafsir Abu Muslim Al-Ashbahani (Muhammad bin Bahr) with the name of his book: "Jami' At-Ta'wil Li Muhkam At-Tanzil", Tafsir Ibn Abi Najih, Tafsir Al-Baghawi with the name of his book (Ma'alim At-Tanzil), Tafsir Ibnu Taimiyah, Tafsir Ats-Ts'alabi, Tafsir Al-Juba'i, Tafsir Ibn Al-Jauzi with the name of his book (Zad Al-Masir Fi 'Ilm At-Tafsir), Tafsir Ibn Dahim, Tafsir Ar-Razi, Tafsir Az-Zamakhshari, Tafsir As-Suddi Al-Kabir, Tafsir Sunaid bin Dawud, Tafsir Syaja' bin Mukhlid, Tafsir Ath-Thabari, Tafsir 'Abd bin Humaid, Tafsir Abdurrahman bin Zaid bin Aslam, Tafsir Abdul Razzaq As -San'ani, Tafsir Ibn Athiyyah Al-'Aufi, Tafsir Al-Qurthubi whose book of interpretation is called "Al-Jami' Li Ahkam Al-Qur'an", Tafsir Malik bin Anas Imam Dar Al-Hijrah, which is a collection of several parts, Tafsir Al-Mawardi with the name of the tafsir is "An-Nukat wal 'Uyun", Tafsir Ibn Mardawaih, Tafsir Al-Wahidi, Tafsir Waki' bin Al-Jarrah. In the science of the Qur'an "Al-Bayan" by Abu Amr Ad-Dani, a hafizh, hadith expert and mufassir, with the name of his book "Jami' Al-Bayan Fi Al-Qira'at As-Sab".

## METHODS

This research uses a qualitative method with a thematic analysis approach, data sources are taken from different words which refer to the meaning of An-Naja' in the Al-Qur'an (Husada et al., 2020). The different words from An-Naja' are then analyzed

thematically based on the explanations contained in the Al-Quran Al-Adzim ibn Katsir's tafsir book. (Muhyin & Nasir, 2023). This research approach design can be carried out to discuss certain problems that arise from the literature collected as a whole and then take themes that are appropriate to the required data (Parjaman & Akhmad, 2019). After the author has collected all the data, the next step is to select the necessary data according to the theme raised in this article. The next step is to discuss the data collected and then divide the discussion themes (Ansori, 2018). Then, to strengthen the analysis and discussion, the author also refers to books, expert opinions, and various findings from previous researchers related to this problem and topic (Jeka et al., 2023).

## RESULT AND DISCUSSION

Several things regarding An-Naja' (salvation) in Ibnu Katsir's Tafsir Al-Qur'an Al-Adzim are as follows: First, the meaning of An-Naja' in Tafsir Al-Qur'an Al-Adzim according to Ibnu Katsir is *الخلوص* (freedom) and *الإنقاذ* (salvation), as contained in Al-Qur'an, Surah Al-Baqarah verse 49:

﴿وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ﴾

Meaning: "And remember when We saved you from Pharaoh and his followers. They inflicted a very severe torment on you. They slaughtered your sons and spared your daughters' lives, and in that is a great trial from your Lord."

Ibn Kathir explained that Allah said: "Remember, O Children of Israel, My favor upon you when I saved you from the followers of Fir'aun, that is, I freed you from them and saved you from their hands together with Musa, 'alaihissalam. They inflicted to you a severe torment." This happened because Fir'aun (God's curse) saw a frightening dream, namely fire coming out of Baitul Maqdis and entering the houses of the Egyptians, except for the houses of the Children of Israel (Al-Qarni, 2002). The point is that his kingdom will be destroyed by a man from the Children of Israel. Because of this, Pharaoh ordered to kill every male baby from the Bani Israel and leave the female babies alive, and forced the Bani Israel to do hard and humiliating work (Surna et al., 2021). So, in this interpretation, the word An-Naja' means *الخلوص*. Thus, the meaning of An-Naja' in this interpretation is *الخلوص* (Katsir, 1999).

As Allah says in Q.S Ibrahim: 6

﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ﴾

Meaning: "And (remember) when Moses said to his people: 'Remember Allah's favor upon you when He saved you from (the cruelty of) the family of Pharaoh who inflicted on you a terrible torment, they slaughtered your sons and left them alive your daughters. And in that there is a great trial from your Lord.'" (QS. Ibrahim: 6).

Allah said to give news about Moses, when he reminded his people of Allah's days with them and His blessings upon them, namely when He saved them from the family of Pharaoh and from what they inflicted on the Children of Israel in the form of torment and humiliation. (Maulida, 2019) (Waskito, 2016). They (Pharaoh's family) slaughtered every male child they found and spared their female children. So Allah saved the Children of Israel from all of that. This was a great blessing (Rasyad, 2021) (Surna et al., 2021). Therefore Allah says: "And in that there is a great trial from your Lord," which means a great blessing from Him upon you, which you are not able to fully appreciate. Thus, the meaning of An-Naja' in this interpretation is *الإنقاذ* (Katsir, 1999).

Second, the place of An-Naja' in Tafsir Al-Qur'an Al-Adzim according to Ibn Kathir is divided into two, namely An-Naja' in the world and An-Naja' in the afterlife, as found in the Al-Qur'an, Surah Al-Anbiya' verse 76:

﴿وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ﴾

Meaning: "And (remember the story of) Nuh, before that, when he prayed (to Us), We accepted his prayer, then We saved him and his followers from a great disaster."

Allah told about His answer to the prayer of His Prophet and Messenger, Nuh 'alaihissalam, when he prayed to Allah for his people who lied to him. As in His words: "So he

prayed to his Lord, 'Indeed I have been defeated, so help me.'" (Surah Al-Qamar: 10) and Nuh said: "O my Lord, do not let anyone among the people the disbelievers live on the earth." (Surah Nuh: 26-27). So Allah saved him and his followers who believed, as He said: "And your family, except those who have previously decreed against them, and those who believe. There is no one who believes with him, except a few." (Surah Hud: 40). His words, "from a great calamity" means from suffering, rejection, and disturbance, because Noah preached for nine hundred and fifty years, (Al Qaradhawi, 2007). but only a few believed. They tried to hurt him and inherited that hostility from generation to generation (As-Sirjani, 2011). So, according to Ibn Katsir, An-Naja' in the world here means the salvation of Prophet Nuh 'alaihissalam and his faithful followers from great suffering, namely the rejection and disturbance of his people (Katsir, 1999).

As Allah says in Q.S Al-Ankabut: 65

﴿إِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾

Meaning: "When they boarded the ship, they prayed to Allah with sincerity to Him, but when He rescued them on land, suddenly they associated partners with Him" (QS. Al-Ankabut: 65). Muhammad bin Ishaq mentioned from Ikrimah bin Abu Jahl that when Rasulullah ﷺ conquered Mecca, Ikrimah fled from Mecca (Nurokhim, 2021). When he boarded the ship to go to Habasyah, their ship was hit by a storm. The people of the ship said: "O people, submit your prayers only to your God, because no one can save us here except Him." Ikrimah said: "By Allah, if in the sea no one can save except Allah, then on land no one can save except Allah. O Allah, I promise, if You save me, I will go and put my hand in Muhammad's hand, and I will find him a loving and merciful person." And that's exactly what happened. So the place of An-Naja' in Al-Adzim's interpretation of the Qur'an in the world is in the form of salvation from disaster (Katsir, 1999).

Third, the objects of An-Naja' in Tafseer Al-Qur'an Al-Adzim according to Ibnu Katsir are 10 groups, namely: 1. Prophet Musa AS and his people, 2. Prophet Nuh AS and his people, 3. Prophet Hud AS and his people, 4. Prophet Syuaib AS and his people, 5. Prophet Luth AS and his people, 6. Prophet Ibrahim AS and his people, 7. Prophet Yunus AS and his people, 8. Prophet Salih AS and his people, 9. Asiyah (Pharaoh's wife), and 10. People whom Allah SWT wills.

﴿فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ﴾

Meaning: "So today We save you (by saving) your body, so that you will be a lesson for those who come after you. And indeed most of humanity is heedless of Our signs." (Surah Yunus: 92).

﴿فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً﴾

In Ibn Kathir's interpretation of this verse, Ibn Abbas and others from among the Salaf said: "Some of the Children of Israel doubted the death of Pharaoh, so Allah Ta'ala ordered the sea to throw Pharaoh's lifeless body, wearing familiar armor, to a high place from the land, that they may be sure of their death and destruction." (Adiwidjanto, 2016). Therefore, Allah says: "So today We save you" meaning: We lift you to high ground, "with your body". Mujahid said: "With your body." Al-Hasan said: "With a body without a soul." Abdullah bin Syaddad said: "In a complete and perfect state," that is, not destroyed, so that they can recognize it. Abu Shakhr said: "In your armor." All these opinions do not contradict each other, as previously explained. Allahu a'lam (Katsir, 1999).

So, according to Ibn Kathir's interpretation, the salvation in this verse is for the Children of Israel who doubted the death of Pharaoh.

As Allah says in Q.S.Taha: 80:

﴿يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى﴾

Allah said: "O Children of Israel, indeed We saved you from your enemy, and We promised you on the right side of Mount Tur, and We sent down to you manna and salwa" (QS. Taha: 80).

Allah reminded the great blessings that He had given to the Children of Israel, in the form of His great gifts, where He saved them from their enemy, namely Pharaoh. Allah calmed their hearts by showing their enemy drowning along with his army on the same morning, without a single one surviving from them. As Allah said: "And We drowned the family of Pharaoh while you were looking on" (QS. Al-Baqarah: 50). Al-Bukhari narrated: "It has told us Ya'qub bin Ibrahim, it has told us Ruh bin 'Ubadah, it has told us Shu'bah, it has told us Abu Bisyr, from Sa'id

bin Jubair, from Ibn 'Abbas, he said: 'When the Messenger of Allah ﷺ arrived in Medina, the Jews fasted on the day of Ashura. So the Messenger of Allah ﷺ asked them, and they said: 'This is the day that Allah won Moses over Pharaoh.' So he said: 'We have more authority over Musa, so fast you.' This hadith was also narrated by Muslim in his Sahih. Then Allah promised Moses and the Children of Israel after the destruction of Pharaoh to meet on the right side of Mount Thur, which is where Allah spoke to Moses. There Moses also asked to see Him and receive the Torah. However, in between these events, the Children of Israel worshiped the calf, as Allah tells us in the following verses."

So, according to Ibn Kathir's interpretation, the rescue in this verse is for the Children of Israel from the pursuit of Pharaoh (Katsir, 1999)

## CONCLUSION

This research has succeeded in uncovering "Naja" in Ibnu Katsir's Tafsir Al-Qur'an Al-Azhim, an objective study, researchers obtained several important results. These results answer the research problems that have been analyzed by researchers, and will be presented as follows: 1. The meaning of "Naja" in Tafsir Al-Qur'an Al-Azhim by Ibnu Katsir\* has two meanings. First, freedom (from danger); second, rescue. 2. There are two places for "Najah" in Tafsir Al-Qur'an Al-Azhim by Ibnu Kathir\*. First, "Najah" in the world means surviving disasters and difficulties, as well as surviving unjust people. Second, "Najah" in the afterlife means surviving hell and punishment on the Day of Judgment. 3. "Naja" in Ibnu Kathir's Tafsir Al-Qur'an Al-Azhim has ten salvations (objects). First, Prophet Musa AS and his people (Bani Israel); second, Prophet Nuh AS and his people; third, Prophet Hud AS and his people; fourth, Prophet Shu'aib AS and his people; fifth, Prophet Luth AS and his family; sixth, Prophet Ibrahim AS; seventh, Prophet Yunus AS; eighth, Prophet Saleh AS; ninth, Asiyah binti Muzahim (Pharaoh's wife); tenth, whomever Allah wills.

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