

SUMMER IMMERSION

TAFSIR OF SURAH NAJM



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Ayah 1

- Allah takes an oath on the star; when He does this, it means that it is something important.
- The word هَوَى is also used for love/desire. But it is a form of desire that is negative. While حُبٌ refers to a love/desire that is positive.
- For example, Allah said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّنِكُمُ اللَّهُ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ

Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins (3:31)

Ayah 2

- صَاحِبٌ means a companion. While مُصْحِبٌ can also refer to the hair on your skin.
- This means that this person is very close to you. Ibn Ashur said, it is like knowing a person inside out.
- The mushrikun have known the Prophet (ﷺ) for years, and they know their claims about him were impossible – they knew his ancestors, his tribe. Therefore, he is not a stranger amongst them.
- All prophets were sent to their respective communities and they were from amongst them to guide people to the Deen. Hence, when we give da'wah, we should also start with those closest to us.

Ayah 3

- This refers to the Qur'an and anything to do with the shariah.
- Allah affirms that the Prophet (ﷺ) did not speak for himself.
- The Prophet (ﷺ) did not speak outside of the Qur'an and sunnah when it came to matters of the religion, except for anything with regards to worldly matters.
- For example, he once commented on the Companions planting their crops.
 - Anas reported that Allah's Messenger (ﷺ) happened to pass by the people who had been busy in grafting the trees. Thereupon he said:

"لَوْلَمْ تَفْعَلُوا لَصَلْحَ" . قَالَ فَخَرَجَ شِيَصَا فَمَرَّ بِهِمْ فَقَالَ "مَا لِنَخْلِكُمْ" . قَالُوا قُلْتَ كَذَا وَكَذَا قَالَ "أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ"

If you were not to do it, it might be good for you. (So they abandoned this practice) and there was a decline in the yield. He (the Holy Prophet) happened to pass by them (and said): What has gone wrong with your trees? They said: You said so and so. Thereupon he said: You have better knowledge (of a technical skill) in the affairs of the world. (Sahih Muslim)

- Hawa meant that he did not fall and speak from his desires nor from the star.
- Hawa also refers to something that is hollow. Hence, another name for Jahannam is Hawiyah – meaning an abyss/bottomless pit. This is because Jahannam will never have an ending to it.
- In Surah Ibrahim, Allah said:

وَأَفْدَتُهُمْ هَوَاءً

and their hearts are void (14:43)

- Hawa here refers to empty. In this verse, it refers to their hearts being empty out of fear.
- The Prophet (ﷺ) did not claim to possess an endless depth of knowledge and his speech was not empty in content.

- If the Prophet (ﷺ) was speaking from his whim and desires, there will be no ending to it. Because the more we feed our desires, the more it wants from us.
- Abu Darda RA used to say: The desire of the nafs is like a child. The more we give it, the more it wants.”
- Therefore, to treat our nafs, we must first say no to permissible inclinations before we can say no to impermissible inclinations.
- The Prophet (ﷺ) did not have any desire to gain any form of incentive for his speech. (i.e. it was not for recognition, popularity etc.)
- Similarly, when we do da'wah we should have this objective that we only want people to appreciate Allah's Deen.

Ayah 4

- When we deny something, we must affirm something. For example, in our kalima “La ilaha illa Allah” – we negate before affirming (There is no god truly worthy of worship except Allah).
- إِنْ هُوَ - Tells us that Allah disregards any other claim. It is absolute negation in Arabic grammar that it is nothing else except revelation.
- وَحْيٌ - Means a subtle sign; an indication to understand an entire message.
 - It is subtle information that only the Prophet (ﷺ) understands because he is the primary receiver of wahy from Allah.
- The word wahy is repeated. These are the different opinions why:
 - This is nothing but revelation that is taking place right now.
 - This is nothing but revelation that continues to take place when the Prophet (ﷺ) needs it. It is not a one-off occasion.
 - It is a repetition for the sake of emphasis because Allah is arguing and He is responding to the claims they are making

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Ayah 5

- To deny the information, they discredit the source, the speaker or the credibility of the source. However, Allah denies all of this.
- For a person to speak of knowledge and for knowledge to be credible, there needs to be a teacher. This will show that we have a credible source who taught us.
- There are two opinions about who this refers to:
 - It refers to Allah. This is the opinion of Abdullah ibn Abbas and Anas ibn Malik.
 - It refers to Jibril AS. This is the opinion of Aisha and Abu Dhar, Abdullah ibn Masud.
 - The predominant claim is that it refers to Jibril AS, because the claim with Allah happened during the Mi'raj – which took place in the tenth year of prophethood. However, this surah was revealed around the fifth year.
- شَدِيدٌ – *shadiid* – Means strength/intense; natural strength
- شَدِيدُ الْقُوَىٰ *shadiidu al-qawa* can refer to:
 - First opinion:
 - Jibril – Because he is the epitome of strength. He is strongest at every moment when presenting himself to the Prophet (ﷺ).
 - The one that is giving wahy must be extremely strong because he is carrying a very heavy message. Jibril is very powerful because he is carrying the Qur'an.
 - Allah said:

لَوْ أَنَزَلْنَا هَذَا الْقُرْءَانَ عَلَى جَبَلٍ لَّرَأَيْتَهُ، خُشِّعًا مُّتَضَدِّعًا مِّنْ خَشْيَةِ اللَّهِ

If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. (59:21)

- The message – Because carrying it is heavy.
- The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) – Because he was strong to receive wahy and he was able to deal with the strength and burden of it.
 - Narrated Zaid bin Thabit: That the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) dictated to him:

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْلَى عَلَيْهِ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ فَجَاءُهُ أَبْنُ أَمْ مَكْتُومٍ وَهُوَ يُمْلِهَا عَلَيَّ قَالَ يَا رَسُولَ اللَّهِ وَاللَّهُ لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ - وَكَانَ أَعْمَى - فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَخِدْهُ عَلَى فَخِذِي، فَتَقْلَتْ عَلَى حَتَّىٰ خَفِتْ أَنْ تُرَضَّ فَخِذِي، ثُمَّ سُرِّيَ عَنْهُ، فَأَنْزَلَ اللَّهُ {غَيْرَ أُولِي الْفَضَّرِ}

Not equal are those of the believers who sit (at home) and those who strive" and fight in the Cause of Allah." Zaid added: Ibn Um Maktum came while the was dictating to me and said, "O Allah's Apostle! By Allah, if I had (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) the power to fight (in Allah's Cause), I would," and he was a blind man. So Allah revealed to his Apostle while his thigh was on my thigh, and his thigh became so heavy that I was afraid it might fracture my thigh. Then that state of the passed and Allah revealed:-- "Except those who are disabled (by (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Prophet (injury or are blind or lame etc). (Sahih al-Bukhari

- Narrated Aisha

وَاللَّهُ مَا رَأَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا خَرَجَ أَحَدٌ مِّنْ أَهْلِ الْبَيْتِ حَتَّىٰ أُنْزِلَ عَلَيْهِ، فَأَخْذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرَحَاءِ حَتَّىٰ إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلُ الْجُمَانِ مِنَ الْعَرْقِ، وَهُوَ فِي يَوْمٍ شَاتٍ مِّنْ ثَقْلِ الْقَوْلِ الَّذِي يُنْزَلُ عَلَيْهِ، قَالَتْ فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُرِّيَ عَنْهُ وَهُوَ يَضْحَكُ، فَكَانَتْ أَوَّلُ كَلِمَةً تَكَلَّمُ بِهَا " يَا عَائِشَةُ، أَمَّا اللَّهُ عَزَّ وَجَلَّ فَقَدْ بَرَّأَكِ ". فَقَالَتْ أُمِّي قُوْمِي إِلَيْهِ. قَالَتْ فَقُلْتُ وَاللَّهُ، لَا أَقُولُ إِلَيْهِ، وَلَا أَحْمَدُ إِلَّا اللَّهُ عَزَّ وَجَلَّ. وَأَنْزَلَ اللَّهُ {إِنَّ الَّذِينَ جَاءُوا بِالْإِفْلِكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسِبُوهُ}

By Allah, Allah's Messenger (ﷺ) had not left his seat and nobody had left the house when the Divine Inspiration came to Allah's Messenger (ﷺ). So there overtook him the same hard condition which used to overtake him (when he was Divinely Inspired) so that the drops of his sweat were running down, like pearls, though it was a (cold) winter day, and that was because of the heaviness of the Statement which was revealed to him. When that state of Allah's Messenger (ﷺ) was over, and he was smiling when he was relieved, the first word he said was, "Aisha, Allah has declared your innocence." My mother said to me, "Get up and go to him." I said, "By Allah, I will not go to him and I will not thank anybody but Allah." So Allah revealed: "Verily! They who spread the Slander are a gang among you. Think it not...." (24.11-20).
(Sahih al-Bukhari)

- The people – Because those who uphold the Qur'an are also very strong.
- Second opinion:
 - Jibril is empowered by the Qur'an because he teaches the Qur'an. Allah has given him the honor of teaching the Prophet (ﷺ).
 - The Prophet (ﷺ) is also empowered by the Qur'an. Strength is on his side because he has the Qur'an, so he can make da'wah.
 - The people are also empowered by the Qur'an. It gives us perpetual strength and stability at the highest level because understanding the words of Allah makes us strong.

Ayah 6

- This verse still describes Jibril – he is a creation of soundness.
- These are the different meanings of the word مَرْءَةٌ :
 - It refers to a tight rope/ the rope is tied extremely tightly on both sides.

- Tight ropes are steady because they have no inconsistencies. It is very straight, which shows us that the path is not crooked.
- This means that when the wahy was being revealed there were no interjections in the message.
- Imam al-Razi said it refers to intelligence. Jibril is not only strong but he is intelligent.
 - This is to refute the claim the Jews made that Jibril only destroys nations.
- It refers to beauty. Hence, why Jibril only came in the form of the most beautiful companions, Dihya al-Kalbi or Mus'ab ibn Umayr.