

# SUMMER IMMERSION

## TAFSIR OF SURAH NAJM



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### SESSION 3

#### Ayah 6

- مِرَّةٍ has more meanings
  - It means that it's tied from both sides - Allah (SWT) and the Prophet (SAW)
    - It's upheld from both sides: Allah sent the Quran and the application of the Prophet (SAW) was not faulty
  - Guidance without empowerment causes barriers in the task being done: Jibreel is both powerful and guiding (مِرَّةٍ refers to physical strength as well as intelligence and beauty)
    - Angels have emotions and intelligence
    - They do what Allah tells them to, but they do so with intellect
  - It also comes from مَرَّ, which means to pass from one point to the other
    - Jibreel goes back and forth between Allah and the Prophet (SAW)
    - We should also keep referring back to the source when we are trying to apply deen
- اُسْتَوَىٰ comes from سَوِيَ, which means someone who is upright
  - As Prophet (SAW) is coming down the mountain after receiving the first revelation, he looks up and sees Jibreel in his full form
  - He looked majestic with jewels and wings, reclining in the air

## Ayah 7

- He was at the highest point of the horizon
- Prophet (SAW) said that he saw Jibreel in his full form twice - this was the first time

## Ayah 8

- دَنَا means to lower yourself
  - Dunya comes from the same word because it is low in aspirations
  - Dunya also comes from this because it lowers a person
  - Jibreel lowered himself, approaching the Prophet (SAW)
- فَتَدَلَّى comes from دَلَو, which means bucket
  - It is also used in Surah Yusuf, when a man from the caravan lowered his bucket in the well

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ.

*And there came some travelers, and they sent their water-boy who let down his bucket into the well.*

- Jibreel was now very close to the Prophet (SAW)
- A lesson from this is the nearness that a student should have to their teacher to benefit from them
  - Observation is the best way of learning
- The spirit of deen is different from the application of deen

## Ayah 9

- The difference between the bow and the string of the bow is what this refers to
- Jibreel got knee-to-knee with the Prophet (SAW) in Hadith Jibreel
  - They were comfortable with each other
- The first and last one to give the Prophet (SAW) advice was Jibreel

- Allah doesn't use examples just because the Arabs used it
  - However, the language still had to be consistent of what was used in Hijaz
  - The example of a bow and arrow was common to describe closeness between people
- اَدْنَى means even closer
  - Allah is showing us the closeness between people who love each other
  - Students and teachers need to love each other in order for knowledge to be taught and learned properly
  - Despite being in a state of fear, the Prophet (SAW) loved Jibreel
- Chronologically, it's difficult to show that these verses refer to Miraj (as is the other opinion) because Miraj took place five years after the period of revelation of these verses
  - Also, from an aqeedah standpoint, it's difficult to explain Allah lowering Himself
    - More interpretation would be required
  - It could be considered to be a prediction of what was to come

## Ayah 10

- Since وحي is subtle speech, it had to be in a private, close setting
- There's two opinions as to who is the doer of awhaa
  - Allah
  - Jibreel
- Abdihi refers to the slave of Allah
  - عَبْد is the most honorable title that can be given to someone from Allah
  - Isa first introduced himself as the slave of Allah
  - In Surah Isra, when speaking about Isra and Miraj, Allah uses the word 'abd for Prophet (SAW)

- Qurtubi mentions a statement of Mujahid, who said, “if someone is not the slave of Allah, they are the slave of something”
- Anything in the Quran that is attributed to Allah gives it greatness
  - It is an affiliation that always makes someone honorable
  - The scariest description of Jahannam is نارالله
- مَا أَوْحَى means that we’ll never know
  - It’s between Allah and the Prophet (SAW)
  - We can’t see the ultimate wisdoms of this revelation
  - This could either refer to the ten commandments for Musa (AS) or the Qur’an

## Ayah 11

- كَذَّبَ is used because usually people doubt themselves when they see something of the unseen
  - When someone sees something of the unseen, they deny what they saw
- Allah is confirming that the Prophet (SAW) knew what he saw and what he was given
  - There is no doubt at all - this connects to the ayah in Surah Isra
 

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ

*And declare, “The truth has come and falsehood has vanished.*

- There are many connections to Surah Isra because of Isra Wal Miraj
- Allah is saying to forget about repelling that which is wrong; rather, focus on making what is right present
- حق causes باطل to leave automatically
- The greatest display of حق is the Quran. After that, it’s the Prophet (SAW). He (SAW) is not with us here today, so we are the manifestation of حق

- If باطل doesn't leave when we enter a room, that means we aren't a proper representation of حق
- The Quran's beauty is the Prophet (SAW)'s application
- People can sense how we feel about our deen - we cannot show people value of something that we ourselves don't show value too
- The heart didn't tell the mind that it was a hallucination
- The Prophet (SAW) knew what he saw
- الْفُؤَادُ
  - Ultimate truth is always kept in the deepest portion of the heart
  - فؤاد is different from قلب
    - قلب is the exterior of the heart
    - فؤاد is the interior of the heart
      - It's the hardest part for Shaytan to access
  - It was the very internal part of the heart that was convinced
- There are many words in arabic that mean see, and رَأَى is one of them
  - رَأَى means to see something and understand it
    - That doesn't just have to be with the eyes, it is something that is in the mind - something you know about
  - This means that he (SAW) understood every aspect of the meanings that were given to him

## Ayah 12

- تَمَارًا comes from مَرِيَّة, which means doubt
  - مَرِيَّة means trying to make someone doubt what is the absolute truth
  - Allah uses the same word in reference to what the Christians did to Isa
  - This is something everyone will do to us when we try to make a decision

- People would try to make the Prophet (SAW) doubt himself because they had no other way to oppose him
- When we make any decision in life for deen, other aspects of life will be challenged
  - Eventually, we find our comfort zone
- It comes from the baab of mufa'ala, meaning that many people will do this
- In Surah Hadid, the believers say that the hypocrites became hypocrites due to doubt that they engaged in

### Ayah 13

- Allah says that Prophet (SAW) saw Jibreel again
- Prophet (SAW) never responded to the insults of the Quraysh, because that was what Allah took care of
  - We shouldn't immerse ourselves in trying to respond to people
- The second time was during Miraj
  - Jibreel was like the host on the journey
- Jibreel again went into his full form
  - As he got closer to Allah, the heavier the experience became

### Ayah 14

- Jibreel told Prophet (SAW) that he couldn't move any further after Sidratul Muntaha
- Seeing the غيب was an experience of his (SAW) heart, not his eyes
  - Our eyes don't have the capacity to see the unseen
- الْمُنْتَهَى means the furthest boundary
- Sidratul Muntaha is like a garden
  - It's the waiting lounge of Jannah
  - It is the most beautiful tree because it is blessed with the best qualities
    - It has the best taste, the best sight, and the best smell

- This is what the believers should be like - our 'amal should be beautiful, our words should be beautiful, and our intentions should be beautiful
- It's the closest tree to a believer
- This is where the souls of the believers stop

## Ayah 15

- Allah often describes Jannah with greenery
- There are different opinions of what Jannatul Mawa means
- Entrance to Jannah
  - Majority opinion: where the souls of the martyrs and the pious lie
  - This is where scholars say Adam was - it's the stage between Jannah and dunya
    - It's not in either
  - In Surah Tur, Allah mentions السقف المرفوع which is the ceiling of Sidratul Muntaha, which is the 'arsh of Allah
    - Beneath this, water flows - also mentioned in Surah Tur. Shuhada are washed in this body of water
- الْمَأْوَىٰ comes from a word that means a place of refuge and protection
  - جَنَّةُ الْمَأْوَىٰ gives you a sense of protection

## Ayah 16

- Ibn Abbas and the sahaba asked the Prophet (SAW) what covered Sidratul Muntaha, and he said "the light of Allah"
  - In another narration, Prophet (SAW) said that it was covered in gold, silver, rubies, and pearls
  - We can say that both are there'
- The word غشي means to overwhelm someone or something
  - Ghashiy means someone who fainted



- Despite the Prophet (SAW) getting so close, Jannah was still covered
  - Or, this ayah means that Allah was covered so Prophet (SAW) couldn't see Him (opinion of Aisha)
- What Prophet (SAW) had that no one else had was that he saw Allah
  - According to an authentic narration
  - This is the majority opinion of the ummah

### Ayah 17

- زَاغَ means that you look in the wrong place
- طَفَى means you look further than you need to (when you extend your eyesight)
- Prophet (SAW) was looking exactly where he needed to look - directly at Allah
- He (SAW) was in Jannah, which had so many beautiful creations, yet he didn't extend his glance or look elsewhere
- Even as he is ascending the heavens, he didn't focus too much on the prophets he saw or the levels of Jannah
  - When he comes back down, he speaks to the prophets since his objective was complete

### Ayah 18

- He saw Allah (SWT) Himself
- Those who argue that the Prophet (SAW) didn't see Allah say that these ayat refer to Jibreel
  - Seeing Allah is preferred because he has already seen Jibreel
- The first eighteen verses are giving the Prophet (SAW) solace and reassurance
- The Prophet (SAW) isn't telling anyone that he's the most honorable person - that is something that Allah does for him



## Ayah 19-20

- These ayat were perfect for public recitation because they refute all claims of the Quraysh against the Prophet (SAW)
- They build up to Allah changing the subject to the Quraysh and their false beliefs
- Allah uses رَأَى again
- Allah refers to Lat and Uzza, which are two main idols that the Quraysh worshiped
- By the end of the surah, everyone did sajdah
- As the Prophet (SAW) was reciting Surah Najm, there were verses that praised Lat and Uzza as goddesses that the Quraysh said they heard, and they claimed that is what made them do sajdah
  - First answer: the Quraysh were lying, because the believers didn't hear it
    - This is highly plausible because the Quraysh were impacted by the Quran
  - Second answer: as he (SAW) is reciting them, Shaytan recites his own verses, and it's Shaytan saying it
  - Third answer: It was something the Prophet (SAW) accidentally said when Shaytan told him
    - This answer would compromise the entire validity of the Quran
    - It is impossible because it would mean that there could be other instances where the Prophet (SAW) misspoke (which didn't happen)

## Ayah 21-23

- The Quraysh use to say their idols were males and that the angels were female
- Angels don't have genders
  - Allah says that every creation has pairs, but in different ways

- Allah is the One Who doesn't have a pair
- The fact that the Quraysh gave the angels a gender is unjust
- سلطان means a king
  - The Quraysh had no evidence for what they were saying
  - Their purpose in saying this was expressing their own assumptions
- Allah again uses the word هوى
  - The Quraysh only had their desires to dictate what they did and said (opposite of Prophet (SAW))
  - The foundation for their beliefs was their assumptions
- الظن refers to their brains, not their hearts - because their hearts knew the truth
  - Their desires come from their thoughts
  - Allah says that الظن and حق can never compete
- Allah is saying that the Quraysh spoke from assumptions, but the Prophet (SAW) spoke from guidance (هدى)