

# SUMMER IMMERSION

## TAFSIR OF SURAH NAJM



**Mufti Abdul Wahab Waheed**

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### Ayah 47

- نَشَأَ – Means to bring forth something
- Many people struggle with this concept of resurrection on the Day of Judgment.
- Just as Allah first originated creation, it is easy for Him to bring us back to life.
  - In Surah Yasin, He said:

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

*Say, 'He who created them in the first place will give them life again: He has full knowledge of every act of creation.' (36:79)*

- When the Prophet (ﷺ) was once explaining what will happen in the grave when the angels come to question a person. 'Umar asked if he will be stable during questioning. When the Prophet (ﷺ) replied in the affirmative, he said, "Then I will be able to manage the questioning and answer them O Rasulullah". (Al-Matalibul 'Aliyah)
- We must live with the mindset of akhirah. The akhirah will be the dominant reference for our point of decisions. Hence, we must preserve it.

- Ali ibn Abi Talib said: "If Jannah and Jahannam are placed in front of me, these will increase nothing to my faith and trust. Meaning, my faith in the unseen is so strong that I do not rely on even the vision of my healthy eyes in comparison to it." (Musnad Ahmad)
- We can take from the dunya as long as we don't lose our vision of the akhirah. A believer should have this mentality.

## Ayah 48

- أَغْنَى – Means enrichment; غَنِي – Means affluence
- أَقْنَى – Means contentment; قَنَاعَةٌ – Means content
- It is Allah who gives us wealth for us to use to our benefit. But it is our goal to be content with what we have been given.
- The process of qanā'ah could lead to ghina, according to Ibn Abbas.
- Qanā'ah comes from Allah. He granted wealth and He gave contentment.
- Abu Huraira reported that the Messenger of Allah (ﷺ) had said:

"لَيْسَ الْفِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْفِنَى غِنَى النَّفْسِ"

*Richness does not lie in the abundance of (worldly) goods but richness is the richness of the soul (heart, self). (Sahih Muslim)*

- Imam Shafi'i used to say, "If you are the owner of a heart that is content Then you and the owner of the world are equivalent."
- The dunya does not have the element of contentment. Those who have the dunya, have no contentment.
  - Salamah bin 'Ubaidullah bin Mihsan Al-Khatmi narrated from his father-and he was a Companion- who said: The Messenger of Allah (ﷺ) said:

مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرْبِيهِ مُعَافًى فِي جَسَدِهِ عِنْدَهُ قُوَّتْ يَوْمَهُ فَكَانَمَا حِيزَتْ لَهُ  
الدُّنْيَا قَالَ أَبُو عِيسَى هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَرْوَانَ بْنِ  
مُعَاوِيَةَ وَحِيزَتْ جُمِعَتْ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا مَرْوَانُ  
بْنُ مُعَاوِيَةَ نَحْوَهُ وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ

*"Whoever among you wakes up in the morning secured in his dwelling, healthy in his body, having his food for the day, then it is as if the world has been gathered for him. " (Jami` at-Tirmidhi)*

- If we make du'a to Allah, He will give us what we want if our personal relationship with Him is where it should be. However, we should never feel that we are entitled to receive anything.

## Ayah 49

- Allah is the Lord of Ash-Shi'ra; He owns the star.
- Allah mentions this star in particular in order to refute the false notion of the Quraysh and to affirm that the Prophet (ﷺ) is not confused, and he is doing what he is told to do.
- He began the surah speaking about this star, and ended it by proclaiming His ownership of this star.

## Ayah 50

- أولى - **أُولى** - Refers to the first; The two nations, Aad and Thamud, were from the same lineage.

## Ayah 51

- مَآءَقَنِي - **مَآءَقَنِي** - This means that Allah spared no one from their lineage
- They were the most powerful nation but Allah annihilated and destroyed the entire nation; there are no traces of them today.
- They were rich with resources but it did not benefit them in the end because they rebelled against Allah.
- This shows us that our resources will be useless without the presence of Allah in our life. We need Allah to sustain us.

## Ayah 52

- Prior to these nations, there was the nation of Nuh AS who were more unjust in disobeying Allah than those who came after them; they oppressed and transgressed.
- Allah introduces these nations in this surah. In the following surah, Surah al-Qamar, He elaborates more about them.

## Ayah 53

- تَفَكَّهَ – Refers to being flipped
- أَهْوَى – Means they were forced to fall/falling
- They were a nation that had committed all the transgressions; they were blasphemous towards their prophet, socially and morally corrupt and kufr.
- The nation of Lut AS was turned upside down by Jibril. He lifted them up, flipped their cities upside down, screamed a loud horrific cry at them, then pelted them with stones and disfigured their faces.

## Ayah 54

- This refers to the fact that they were completely wiped out after the stones of hard clay were sent down on them, which covered them.
- Nothing remains of them today except for what Allah has relayed to us.

## Ayah 55

- Before a person denies, they doubt. This is Shaytan's ability; to instill doubt in a person's heart and mind.
- Everything that the Quraysh have doubted which Allah mentioned in the preceding verses; He says, they should have no doubt that these are all His blessings.

- نُعْمَةٌ عَالَاءٌ is different than نِعْمَةٌ
- نُعْمَةٌ عَالَاءٌ – Means clear blessings; they are apparent blessings that you can deny (i.e. life, the sun, star, moon, greenery, water).
- تَشَمَّارٌ derives from مِرْيَةٌ which refers a doubt that is self-induced within the community.
- This means that the doubt was sowed by someone. (i.e. your circle is making you doubt).
- زَيْبٌ – Refers to a doubt that you think is a fact; Once they start doubting, they start believing it to be true.

## Ayah 56

- This means that in the past, many prophets were sent as warners to their respective, and his role as a messenger is similar to those that came before him.
- The Prophet (ﷺ) first came as bashir (bearer of good tidings), before nadhir (a cautioner), warning people.
- The purpose of the warner conveying this message is for us to move ahead, as the Day of Judgment draws near.

## Ayah 57

- اِرْفَةٌ – Refers to the Day of Judgment; It is when the night comes to the end and the day approaches
- This means that it is right in front of us and it is destined to happen.

## Ayah 58

- This ayah is the ultimate display of Allah's dominance, that no one has the ability to stop the Day of Judgment from happening.
- There are two meanings:
  - No one knows when it will come, except Allah.
  - No one besides Allah can prevent it from coming.

## Ayah 59

- This refers to the Qur'an. Allah admonishes the Quraysh, for doubting what is true.
- Allah has displayed His miracle, the entire surah has come to them, yet His words did not leave them in awe.

## Ayah 60

- Instead, after hearing all of this, they laughed and mocked it, and they did not cry despite appreciating its beauty.
- The believers would weep in humility when they listen to this verse being recited.
  - Al-Bayhaqi narrated that Abu Huraira said, "When the verse in which Allah The Almighty Says (what means): {Then at this statement do you wonder? And you laugh and do not weep.} [Qur'an 53: 59-60] was revealed, the people of As-Suffah wept to the extent that tears ran down their cheeks. When the Messenger of Allah (ﷺ) heard their crying, he also wept and thus wept for his weeping. Then the Messenger of Allah (ﷺ) said: 'A man who weeps out of fear of Allah will not enter Hellfire until the milk goes back into the udder.'" (Jami` at-Tirmidhi)
- We should use this surah as a foundation to reflect about the akhirah. The time we have in this dunya is not a laughing matter.

## Ayah 61

- سَمِدُونَ – Means turning away
- سَمَدٌ – Refers to:
  - A person who walks with their head up high
  - A person who thinks nothing can affect them
  - A person who is arrogant

## Ayah 62

- Allah tells us to make sajdah before Him in humbleness.
- When the Prophet (ﷺ) made sajdah upon reciting this verse, the Muslims and the Quraysh prostrated along with him.
- Despite their arrogance, they could not resist falling into sajdah due to the effect the surah had on them.
- After reciting this verse, the Prophet (ﷺ) would say إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ; we go back to Allah, that is our point of return.
- If we have the ability to comprehend this, we would make sajdah before Allah and worship Him for the rest of our lives.