

# RAMADAN

## IMMERSION



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Waheed

### Ayah 12

- Allah gave Luqman wisdom and the greatest gift, knowledge.
- Shukr is done in the present and future. While kufr is only done once, in this life.
- Allah gives us a chance to be grateful to Him in this life, for our own benefit. If we are ungrateful, Allah will not be harmed by that. He is not in need of anything or anyone.
- Allah is Ghaniyy – The Independent One; He doesn't need us, and Allah is Hamid – The Praiseworthy; He alone is worthy of praise.
- We are commanded to praise Allah in gratitude for the blessings and favors that He has given us.
- Every single creation glorifies Allah as its creator. He tells us:

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

*The seven heavens, the earth, and all those in them glorify Him. There is not a single thing that does not glorify His praises—but you 'simply' cannot comprehend their glorification. He is indeed Most Forbearing, All-Forgiving. (17:44)*

### Ayah 13

- Majority of scholars opined that Luqman's son was a believer and that he was reminding him of his faith. While some say he was a disbeliever.
- Shirk is the biggest injustice upon Allah. Hence, Luqman started by advising his son to worship Allah alone, and warning him not to associate anything with Him.

## Ayah 14

- Allah speaks on Luqman's behalf in this verse.
- After Luqman told his son to obey Allah, Allah immediately mentions the importance of honoring parents.
- The idea of worshipping Allah is connected to the idea of honoring one's parents. Here, He commands good treatment of parents.
- وعد/يعد - Refers to a gentle advice
- وَصِيئًا - Refers to an important advice. From the same root as وَصِيَّةٌ which is to make a will prior to a person's passing.
- These two things are often mentioned together in the Qur'an. Allah similarly reminds us in this ayah:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

*And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.*

(17:23)

- Our mother has a right over us. She faced hardship and exhaustion bearing us, giving birth to us, weaning us, staying up night and day raising us. Hence, we need to be mindful of our treatment especially towards her.
  - Mu'awiyah ibn Jahima reported: Jahima came to the Prophet (ﷺ) and he said, "O Messenger of Allah, I intend to join the military expedition, and I seek your counsel." The Prophet (ﷺ) said,
 

هَلْ لَكَ مِنْ أُمَّ قَالِ نَعَمْ قَالِ فَالزَّمَهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلِهَا

*"Do you have a mother?" He said yes. The Prophet (ﷺ) said, "Stay with her, for Paradise is beneath her feet." (Sunan al-Nasa'i)*
  - Abu Hurairah reported: A person came to Messenger of Allah (ﷺ) and asked, "Who among people is most deserving of my fine treatment?" He (ﷺ) said,

" أمك " قال: ثم من؟ قال: " أمك " قال: ثم من؟ قال: " أمك " قال: ثم من؟ قال: " أبوك "

وفي رواية: يارسول الله من أحق بحسن الصحبة؟ قال: " أمك، ثم أمك، ثم أمك، ثم أمك، ثم أباك، ثم أدناك أدناك."

"Your mother". He again asked, "Who next?" "Your mother", the Prophet (ﷺ) replied again. He asked, "Who next?" He (the Prophet (ﷺ)) said again, "Your mother." He again asked, "Then who?" Thereupon he (ﷺ) said, " Then your father."

In another narration: "O Messenger of Allah! Who is most deserving of my fine said, "Your mother, then your mother, then your mother, then (ﷺ) treatment?" He your father, then your nearest, then nearest". (Al-Bukhari and Muslim)

- The supplication of our parents is powerful; as Allah guarantees it will be answered.
  - 'Uqbah ibn 'Amir reported: The Messenger of Allah (ﷺ) said,
 

ثَلَاثٌ مُسْتَجَابٌ لَهُمْ دَعْوَتُهُمُ الْمَسَافِرُ وَالْوَالِدُ وَالْمَظْلُومُ

*"The supplications of three people are answered: the traveler, the parents, and the oppressed." (Musnad Ahmad)*
- In general, we need to respect our elders and maintain and adab around them; lower our voice when we speak to them, serving them first etc.

## Ayah 15

- Allah teaches us to respect our parents in the worst situation. Even if our parents are disbelievers, we need to be dutiful towards them. He forbids disrespecting them.
- For example, Abu Hurairah's mother used to mock the Prophet (ﷺ), but he made du'a for her and the Prophet (ﷺ) also made du'a for her until she accepted Islam.
  - Abu Hurairah reported:

كُنْتُ أَدْعُو أُمَّي إِلَى الْإِسْلَامِ وَهِيَ مُشْرِكَةٌ فَدَعَوْتُهَا يَوْمًا فَأَسْمَعْتَنِي فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَكْرَهُ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَبْكِي قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَدْعُو أُمَّي إِلَى الْإِسْلَامِ فَتَأْتِي عَلَيَّ فَدَعَوْتُهَا الْيَوْمَ فَأَسْمَعْتَنِي فِيكَ مَا أَكْرَهُ فَادْعُ اللَّهَ أَنْ يَهْدِيَ أُمَّ أَبِي هُرَيْرَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُمَّ اهْدِ أُمَّ أَبِي هُرَيْرَةَ ". فَخَرَجْتُ مُسْتَبْشِرًا بِدَعْوَةِ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا جِئْتُ فَصِرْتُ إِلَى الْبَابِ فَإِذَا هُوَ مُجَافٌ فَسَمِعْتُ أُمَّي خَشَفَ قَدَمَيَّ فَقَالَتْ مَكَانَكَ يَا أَبَا هُرَيْرَةَ . وَسَمِعْتُ خُضْضَةَ الْمَاءِ قَالَ - فَاعْتَسَلْتُ وَلَبِسْتُ دِرْعَهَا وَعَجَلْتُ عَنْ خِمَارِهَا فَفَتَحَتِ الْبَابَ ثُمَّ قَالَتْ يَا أَبَا هُرَيْرَةَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ - قَالَ - فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتُهُ وَأَنَا أَبْكِي مِنَ الْفَرَحِ - قَالَ - قُلْتُ يَا رَسُولَ اللَّهِ أَنْبِئْ قَدِ اسْتَجَابَ اللَّهُ دَعْوَتَكَ وَهَدَى أُمَّ أَبِي هُرَيْرَةَ . فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ وَقَالَ خَيْرًا - قَالَ - قُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يُحِبِّبَنِي أَنَا وَأُمَّي إِلَى عِبَادِهِ الْمُؤْمِنِينَ وَيُحِبِّبَهُمْ إِلَيْنَا - قَالَ - فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُمَّ حَبِّبْ عَبْدَكَ هَذَا - يَعْنِي أَبَا هُرَيْرَةَ وَأُمَّهُ - إِلَى عِبَادِكَ الْمُؤْمِنِينَ وَحَبِّبْ إِلَيْهِمُ الْمُؤْمِنِينَ " . فَمَا خَلِقَ مُؤْمِنٌ يَسْمَعُ بِي وَلَا يَرَانِي إِلَّا أَحَبَّنِي .

*I invited my mother, who was a polytheist, to Islam. I invited her one day and she said to me something about Allah's Messenger (ﷺ) which I hated. I came to Allah's Messenger (ﷺ) weeping and said: Allah's Messenger, I invited my mother to Islam but she did not accept (my invitation). I invited her today but she said to me something which I did not like. (Kindly) supplicate Allah that He may set the mother of Abu Hurairah right. Thereupon Allah's Messenger (ﷺ) said: O Allah, set the mother of Abu Hurairah on the right path. I came out quite pleased with the supplication of Allah's Apostle (ﷺ) and when I came near the door it was closed from within. My mother heard the noise of my footsteps and she said: Abu Hurairah, just wait. And I heard the noise of falling of water. She took a bath and put on the shirt and quickly covered her head with a headdress and opened the door and then said: Abu Hurairah, I bear witness to the fact that there is no god but Allah and Muhammad is His bondsman and His Messenger. He (Abu Hurairah) said: I went back to Allah's Messenger (ﷺ) and (this time) I was shedding the tears of joy. I said: Allah's Messenger, be happy, for Allah has responded to your supplication and He has set on the right path the mother of Abu Hurairah. He (the Holy Prophet) praised Allah, and extolled Him and uttered good words. I said: Allah's Messenger, supplicate to Allah so that He may instill love of mine and that of my mother too in the believing servants and let our hearts be filled with their love, whereupon Allah's Messenger (ﷺ) said: O Allah, let there be love of these servants of yours, i.e. Abu Hurairah and his mother, in the hearts of the believing servants and let their hearts be filled with the love of the believing servants. (Abu Hurairah said: This prayer) was so well granted by Allah that no believer was ever born who heard of me and who saw me but did not love me. (Sahih Muslim)*

- This verse was revealed about Sa'd ibn Waqqas whose mother was unhappy upon his conversion that she resorted to starving herself to death.
  - Sa'd relayed: "I was a man who honored his mother, but when I became Muslim, she said: `O Sa`d! What is this new thing I see you doing? Leave this religion of yours, or I will not eat or drink until I die, and people will say: Shame on you, for what you have done to me, and they will say that you have killed your mother.' I said, `Do not do that, O mother, for I will not give up this religion of mine for anything.' She stayed without eating for one day and one night, and she became exhausted; then she stayed for another day and night without eating, and she became utterly exhausted. When I saw that, I said: `O my mother, by Allah, even if you had one hundred souls and they were to depart one by one, I would not give up this religion of mine for anything, so if you want to, eat, and if you want to, do not eat.' So she ate."
- We should not obey our parents if they ask us to disobey Allah. But when it comes to worldly matters, it shouldn't stop us from serving them and treating them kindly.
- If our parents don't support our conversion, faith and religion, and if we face challenges with them, we still have to deal with them respectfully.
- We need to learn to have this wisdom and strike a balance between these two different requirements.
- As Muslims, we have to go above and beyond to serve our parents. If we respect our parents, our children will respect us.
- It doesn't matter how righteous we are. If we displease our parents, Jannah will be prohibited for us.
- We have to learn to be wise and follow the true path; follow those who are righteous, who repent and are obedient to Allah.

## Ayah 16

- This verse speaks about Allah's justice in the dunya and in the akhirah. On the Day of Judgment, everyone will either be rewarded or punished for their actions.
- This also pertains to rizq. Our provisions have been written by Allah, and therefore, it will not pass us. We will get what is meant for us. The only thing that sets us apart is our deeds; which will either get us to Jannah and Jahannam.
  - 'Abdullah bin Mas'ud said: "The Messenger of Allah (ﷺ), the true and truly inspired one, told us that:

" يُجْمَعُ خَلْقُ أَحَدِكُمْ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ الْمَلَكَ فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ فَيَقُولُ اكْتُبْ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ وَشَقِيًّا أَمْ سَعِيدًا . فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا " .

*The creation of one of you is put together in his mother's womb for forty days, then it becomes a clot for a similar length of time, then it becomes a chewed lump of flesh for a similar length of time. Then Allah sends the angel to him and commands him to write down four things. He says: "Write down his deeds, his life span, his provision, and whether he is doomed (destined for Hell) or blessed (destined for Paradise)." By the One in Whose Hand is my soul! One of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people of Paradise until he enters therein." (Sunan Ibn Majah)*

- Luqman teaches his son to believe and trust in Allah and His promise. Allah has promised that all the provisions of His creation are upon Him before they leave this world.
  - It was narrated from Jabir bin 'Abdullah that the Messenger of Allah (ﷺ) said:

" أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ فَإِنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْقَهَا وَإِنْ أَبْطَأَ عَنْهَا فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ خُذُوا مَا حَلَّ وَدَعُوا مَا حَرَّمَ " .

*O people, fear Allah and be moderate in seeking a living, for no soul will die until it has received all its provision, even if it is slow in coming. So fear Allah and be moderate in seeking provision; take that which is permissible and leave that which is forbidden. "(Sunan Ibn Majah)*

- Nothing can change the provision Allah has apportioned for us. We can always ask Allah for rizq; if He wants to, He can provide or He can withhold.
- Allah is Latif; He is gentle and subtle. This attribute of Allah is used in times of hardship. Allah is subtle in His giving and testing.
- Allah is Khabir; He is well-aware. This attribute is used together because only He alone is aware of our situation and He knows how to bring forth His help.
- Any action we do, big or small, will have its consequences. Nothing is hidden from Allah. He is aware of everything that goes on in our lives.

## Ayah 17

- Establishing prayers should be taught and enforced from childhood. We should try to make salah enjoyable for our children.
  - Allah said:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَأُضْطِرِّ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَى

*And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness. (20:132)*

- The first thing that will be asked on the Day of Judgment is our salah. If our salah is valid and satisfactory, the rest will be good.
- Salah is a form of personal worship between us and Allah. Nevertheless, our responsibility with the people is also of great importance.
- We have to forbid others from evil and encourage what is good. For example, we cannot remain silent when we witness something wrong.

- Tariq ibn Shihab reported: A man asked the Prophet (ﷺ) while he had his leg in the stirrup, “Which jihad is best?” The Prophet (ﷺ) said,

كَلِمَةٌ حَقٌّ عِنْدَ سُلْطَانٍ جَائِرٍ

“A word of truth before a tyrannical ruler.” (Sunan al-Nasā’i)

- Community engagement is difficult but it shouldn’t stop us from da’wah, doing good; volunteering etc. Hence, we should have patience in adversities when we serve Islam.
    - Ibn Umar reported: The Messenger of Allah (ﷺ) said,
- الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلَىٰ أَذَاهُمْ أَعْظَمُ أَجْرًا مِنَ الْمُؤْمِنِ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَىٰ أَذَاهُمْ
- “The believer who mixes with people and is patient with their harm has a greater reward than the believer who does not mix with people, nor is patient with their harm.” (Sunan Ibn Majah)
- After believing, it is our duty as a believer to invite others to Allah. Calling people towards Islam takes sabr.
  - We learn from the Prophet (ﷺ) to stay committed to Allah’s cause irrespective of the outcome; he was verbally abused, called crazy, a soothsayer etc. but he persevered.

## Ayah 18

- This is a reminder not to be arrogant despite our achievements. As believers, we need to humble ourselves at all times.
- We should never turn our face away; thinking we are better than others; wealthier, smarter, prettier etc.
  - Abu Sa’id al-Khudri reported: The Messenger of Allah (ﷺ) said,

مَنْ يَتَوَاضَعُ لِلَّهِ سُبْحَانَهُ دَرَجَةً يَرْفَعُهُ اللَّهُ بِهِ دَرَجَةً وَمَنْ يَتَكَبَّرْ عَلَى اللَّهِ دَرَجَةً يَضَعُهُ اللَّهُ بِهِ دَرَجَةً حَتَّىٰ يَجْعَلَهُ فِي أَسْفَلِ السَّافِلِينَ

“Whoever humbles himself by a degree for Allah, glory be to Him, Allah will raise him by a degree. Whoever is arrogant to Allah by a degree, Allah will lower him by a degree until he is made ‘the lowest of the low.’” (95:5) (Sunan Ibn Majah)



- Two things we have been warned about in this verse:
  - Our facial gesture; expressions
  - Our gait; walking manner
- Nevertheless, we should never mistake a person who is well-groomed and well-dressed as arrogant.
  - Jabir reported: The Messenger of Allah (ﷺ) said,

إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ وَيُحِبُّ مَعَالِيَ الْأُمُورِ وَيَكْرَهُ سَفْسَافَهَا

*“Verily, Allah is beautiful and He loves beauty. He loves the loftiest of affairs and disapproves of pettiness.” (al-Mu’jam al-Awsat lil-Ṭabarani)*

- The essence of arrogance is to deny the truth even after knowing it and looking down on others; race, ethnicity, skin color etc.
- Everyone is equal in Allah’s eyes. No person has preference over the other. For example, the Prophet’s community was open to all, and not even the blind person was dismissed.
  - Abu Nadrah reported: The Messenger of Allah (ﷺ) said:

يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ أَبَاكُمْ وَاحِدٌ أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَيَّ أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَيَّ عَرَبِيٍّ وَلَا لِأَحْمَرَ عَلَيَّ أَسْوَدَ وَلَا أَسْوَدَ عَلَيَّ أَحْمَرَ إِلَّا بِالتَّقْوَى أَبْلَغْتُ

*O people, your Lord is one and your father Adam is one. There is no favor of an Arab over a foreigner, nor a foreigner over an Arab, and neither white skin over black skin, nor black skin over white skin, except by righteousness. Have I not delivered the message? (Musnad Ahmad)*

- Despite his status as Allah’s Messenger, the Prophet (ﷺ) himself was humble that people who never met him could not identify who he was among the crowd when they walked into a gathering.
- Respect is based upon righteousness. Allah looks at our level of taqwa; our hearts, not our exterior.