

RAMADAN

IMMERSION



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Waheed

Ayah 6 & 7

- In the second part of the surah, Allah tells us about some people who buy amusement (party, music etc.).
- اشترى – Means to buy/purchase
- لَهُوَ الْحَدِيثِ – Refers to amusement; things that are said and done
- Buying means that they prefer amusement over the Qur'an; they prefer misguidance over guidance, falsehood over truth and harmful things over beneficial things.
- This verse was revealed in a particular event relating to Nadr Ibn Harith. He was one of the top businessmen from among the Mushriks of Makkah who used to travel to different countries in connection with his business.
- He would draw people away from the Qu'ran by telling historical stories. He would say to the Quraysh of Makkah: "Muhammad tells you the stories of the people of Ad and Thamud and others. I shall tell you better stories, those of Rustam, Isfandyar and other kings of Persia."
- Once, he bought and brought a singing bondwoman from a foreign country and he would have people hear her sing instead of listening to the Qur'an. He used to say: "Muhammad makes you listen to the Qur'an, then goes on to ask you to pray and fast which make life difficult for you. Come, listen to this music and enjoy the fun."

- In our time, لَهَوُ الْحَدِيثِ can be the consumption of social media, the shows we subscribe to, the apps we download etc. – anything taking us away from the path of Allah and waste our time.
- There are two words Allah uses to describe punishment in these verses.
- مهين – Means humiliating; something insulting
- أليم – Means painful; something tormenting
- This denotes that punishment comes either in the form of disgrace or physical torture. Allah knows which punishment is more appropriate for people in Jahannam.
- Nevertheless, the commonality between the two is that these punishments will be for those who harbor arrogance towards Allah and mock Islam.
- For those who care about people’s perception, their reputation etc. and would mock those in the path of Allah, Allah is saying He will make a mockery of them and will continue to make a mockery of them.
- They think they are deceiving Allah but Allah is making them lost in their own deception. He counters their mischief in a similar fashion throughout the Qur’an:

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِبِينَ

And the disbelievers made a plan, but Allah also planned—and Allah is the best of planners. (3:54)

- The usage of كَأَنَّ and كَأَنَّ is found in this verse 7 – which means as if.
- وَلَّى – Means turning away; not in a disrespectful manner
- In Surah al-Baqarah, Allah commands the Muslims using the same word:

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

Now, turn your face in the direction of the Sacred Mosque (Al-Masjid-ul-Harām), and (O Muslims), wherever you are, turn your faces in its direction. (2:144)

- Then, in Surah Yusuf, when Yaqub’s children ridiculed him for crying over Yusuf AS, Allah said:

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَأَبْيَصْتُ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ
He turned away from them, lamenting, "Alas, poor Joseph!" And his eyes turned white out of the grief he suppressed. (12:84)

- If a noun has a fatha, it can either be an object or subject, it also states a condition. Here, it describes that they turned away out of their arrogance.
- Four qualities of a disbeliever in this verse:
 - They turn away from the truth
 - They are arrogant
 - They don't listen even when they can listen
 - They have a deafness; pretending not to listen
- In contrast, whenever the Companions and pious predecessors listened to the Qur'an, they would weep.
 - Allah said in Surah az-Zumar about the believers:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ

Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance [i.e., mention] of Allah. That is the guidance of Allāh by which He guides whom He wills. And one whom Allāh sends astray - for him there is no guide. (39:23)

- فبشر – Refers to glad tidings
- Allah gave them glad tidings out of sarcasm; this is common throughout the Qur'an.
- Allah uses nakira (common noun) for the words muheen and alim. This denotes that in His mention of punishment, there is a sense of mercy – He did not specify the timeline for the punishment.

Ayah 8

- نعيم – Means pleasure
- As for those who believe, listen and obey, they will attain pleasure; referring to Jannah.

- جَنَّة - Refers to something that is covered/hidden.
- It comes from the root ج ن ن, which is related to hide. For example, Jinn are unseen inhabitants which are hidden from our eyes, janin is the fetus in the womb and junun is a mental condition; the state of being insane.
- The entirety of Jannah is hidden and covered by lush trees, with rivers flowing. It has all forms of delights and pleasures; they will enjoy food, drinks, and anything that one desires.

Ayah 9

- Allah promises His righteous servants that they will stay in Jannah forever, they will never leave. It is a haqq (the truth) because Allah never breaks His promise.
- In contrast to the mention of punishment in the previous verse, in this verse, Allah uses marifa (proper noun) when He mentioned that the people of Jannah will dwell in their blissful state forever; it is very specific. Hence, there is an emphasis of reward in Jannah in comparison with Jahannam.
- Some scholars say the descriptions about Jannah are far more detailed than Jahannam because Allah's mercy is far greater than His punishment.

Ayah 10

- Allah transitions about His greatness in this verse. It is important to note that the placement of every single verse is divine; there is asbab and wisdom in the way it is situated.
- The breakdown of these verses is in accordance with a certain topic of discussion from 1-5 (the Qur'an), 6-7(the disbelievers and Jahannam),8-9 (the believers and Jannah) 10-11 (Allah's greatness).
- We see a similar pattern before ayat Al-Kursi in Surah al-Baqarah, the greatest verse in the Qur'an. Allah first speaks about giving and the Day of Judgment before speaking about His greatness.

- This is because to understand giving, we have to understand nothing belongs to us, everything belongs to Allah and then He tells us there will be a reward for those who were giving on the Day of Judgment.
- Similarly, in this surah, Allah reminds us that He created everything; He is our provider.
- Scholars mentioned the usage of 'We' is associated with the creation of rain due to the fact that water is most essential for livelihood.

Ayah 11

- It is a matter of fact that everything stems from Allah's power of creation and everything is in His control alone.
- Allah points to these signs which are apparent before our eyes and challenges those who associate others in worship with Him if they can create anything.
- Similarly, in Surah Ghashiyah, after speaking about the punishment of Jahannam and the delights of Jannah, Allah transitions into His signs:

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ
كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

Do they not ever reflect on camels—how they were 'masterfully' created; and the sky—how it was raised 'high'; and the mountains—how they were firmly set up; and the earth—how it was levelled out? (88:17-20)

- The Qur'an is a book of signs and guidance. There is no reason to question or be skeptical about these facts.
- For a believer who reads this, their hearts will be reassured. For a disbeliever, they may either receive guidance or remain in denial.

Ayah 12

- This is where the story of Luqman begins. After discussing right and wrong, Allah reveals the advice Luqman gave to his son, to correct his fundamentals and for him to be guided on the right faith.

- Scholars say that Luqman is from the progeny of Ibrahim AS. He is believed to be either the cousin or nephew of Ayub AS. He lived up to 1,000 years and lived to see the time of Dawud AS.
- Allah gave him a gift of wisdom. Initially he was a slave but due to his wisdom, he was appointed as a judge. He was believed to be from an African tribe either from Nubia, Sudan or Ethiopia. He was described as a thick-lipped man with dark colored skin.
- Scholars differed over Luqman's identity. There are two opinions. A majority of scholars say that Luqman is not a prophet, except for two scholars who claim the opposite; one of them was Ikrimah, the student of Ibn Abbas.
- Ibn Umar said, "Luqman was not a prophet but was a righteous servant of Allah who was always in contemplation. He loved Allah, Allah loved him."
- It was said Allah had given Luqman a choice between prophethood (nubuwwah) and wisdom (hikmah); he opted for the latter.
- Qatadah reported that when someone asked Luqman: "Why did you prefer wisdom over prophethood while you were given a choice between the two?" He said, "The office of a prophet carries great responsibilities. Had that been given to me without my choice, Allah would have been sufficient to see that I am enabled to discharge its responsibilities as due. And if I had asked for it with my choice and volition, the responsibility would have been mine." (Ibn Kathir)
- Leadership is by Allah's choice. He chooses whoever He wants and He will give support to those whom He granted the responsibility leadership for. Allah does not like those who think they are worthy; so therefore, if we impose ourselves as a leader, we will not attain His support.

- Ibn Jarir recorded that Khalid Ar-Raba`i said: "Luqman was an Ethiopian slave who was a carpenter. His master said to him, 'Slaughter this sheep for us,' so he slaughtered it. His master said: 'Bring the best two pieces from it,' so he brought out the tongue and the heart. Then time passed, as much as Allah willed, and his master said: 'Slaughter this sheep for us,' so he slaughtered it. His master said, 'Bring the worst two morsels from it,' so he brought out the tongue and the heart. His master said to him, 'I told you to bring out the best two pieces, and you brought these, then I told you to bring out the worst two pieces, and you brought these!' Luqman said, 'There is nothing better than these if they are good, and there is nothing worse than these if they are bad.'"
- There is nothing more beautiful than the tongue and heart when they are purified. This is confirmed by the Prophet (ﷺ):
 - Al-Nu'man ibn Bashir reported: The Messenger of Allah (ﷺ) said:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

Verily, in the body is a piece of flesh which, if sound, the entire body is sound, and if corrupt, the entire body is corrupt. Truly, it is the heart. (Sahih al-Bukhari)

- Narrated Sahl bin Sa`d: Allah's Messenger (ﷺ) said:

" مَنْ يَضْمَنُ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنُ لَهُ الْجَنَّةَ ."

"Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him." (Sahih al-Bukhari)

- The most important thing to understand is that the first hukm of Allah when He gives us hikmah is that we should have shukr.