

RAMADAN

IMMERSION



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Waheed

Introduction

- This surah was revealed in Makkah and is composed of 34 verses. It is named after a man of God, Luqman.
- Its subject matter deals with adab and character development, as well as the fundamentals of our faith.
- Themes:
 - Vain speech
 - Signs of Allah
 - Luqman and his advice
 - Instructions about parents
 - Allah's might
 - Allah's knowledge

Ayah 1

- Allah begins the surah with Huruf al-Muqata'at; a unique combination of separate letters; **آلَمْ**.
- Mufasssireen say, only Allah knows the meaning of these disjointed letters and has kept it to Himself.
- It is a powerful way to start off by acknowledging that we have no knowledge; Allah knows and we don't know. Acknowledging our ignorance is itiraf.
- We need to empty our hearts when approaching the Qur'an. There are parts of it that we will be unable to understand. However, our job is to listen and obey.

- Not knowing is part of being human. According to Imam Malik, half of knowledge is acknowledging 'I don't know'.
- It is Prophetic to acknowledge when you don't know and when you do know, it becomes a fard to share it.
- For example, when the Prophet (ﷺ) was asked about The Hour, he replied to Jibril, "The one who is asked knows no more than the one who is inquiring about it."
- These letters are found at the beginning of several chapters in the Qur'an, in different combinations from single letters or up to five letters.
- Surah al-Baqarah begins with these same letters. However, in the next verse, Allah points to that Book (the Qur'an). Here, Allah says, these verses of this Book (the Qur'an).
- Immediately after these letters, the subject matter usually mentions the Qur'an itself. It is an introduction or indication of something that is important.

Ayah 2

- This is the All-Wise Book and this is a surah filled with wisdom. While Allah called Luqman, the wise.
- Allah uses the pairing, Al-Alim which is The All-Knowing, and Al-Hakim, which is The Wise.
- This means that He is knowledgeable and possesses the ability to determine when to use His knowledge; He knows the true nature of things.
- For example, things may not make sense to us at the moment, but we trust Allah's knowledge and wisdom, He knows the truth in every situation.
- When Musa AS came to learn from Khidr, a bird was taking some water with its beak from the sea. Khidr said, "By Allah, my knowledge and your knowledge besides Allah's knowledge is like what this bird has taken with its beak from the sea."
- While Allah is Al-Hakim, His Book is also called Hakim. The Qur'an is knowledge with hikmah, loosely translated as wisdom. Knowledge without wisdom is useless.

- This is why the entire Qur'an is concise, but complete in its meaning.
- In this surah, Luqman shares wisdom with his son. Wisdoms are small sayings we collect daily that can be motivational and inspirational. However, the unique wisdom of the Prophet (ﷺ) is unmatched as He was the wisest of mankind.

- Hikmah is a big favor of Allah. Allah said:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. (2:151)

- Hikmah is also said to be the teaching of the Prophet (ﷺ). There is hikmah in his sayings, as per the ahadith below.

- It was narrated from Abu Ya'la Shaddad bin Aws that the Messenger of Allah (ﷺ) said:

" الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا ثُمَّ تَمَنَّى عَلَى اللَّهِ " .

"The wise man is the one who takes account of himself and strives for that which is after death. And the helpless man is the one who follows his own whims then indulges in wishful thinking about Allah." (Sunan Ibn Majah)

- Abu Ayyub reported: A man came to the Prophet (ﷺ) and he said

إِذَا قُمْتَ فِي صَلَاتِكَ فَصَلِّ صَلَاةَ مُودَعٍ وَلَا تَكَلِّمْ بِكَلَامٍ تَعْتَذِرُ مِنْهُ وَأَجْمِعِ الْيَأْسَ عَمَّا فِي أَيْدِي النَّاسِ

"O Messenger of Allah, teach me and make it concise." The Prophet said, "When you stand for your prayer, pray as if you are saying farewell. Do not say anything for which you must apologize, and give up any desire to acquire what people have." (Sunan Ibn Majah)

Ayah 3

- هُدًى refers to the Qur'an being a guidance.
- The Qur'an is a guide for mankind. There are levels of guidance in it which spans from general to systematic guidance, from spiritual to social.
- In Surah al-Baqarah, Allah said:

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

It is they who are 'truly' guided by their Lord, and it is they who will be successful.

(2:5)

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

Ramadan is the month in which the Qur'an was revealed as a guide for humanity with clear proofs of guidance and the decisive authority. (2:185)

- As believers, we want long-term guidance. Hence, we ask Allah daily for guidance to be on the straight path while reciting Surah al-Fatihah.
- Allah tells us that guidance is for the good-doers. It is additionally a mercy for the muhsineen, those who excel in doing good.
- A muhsin is one who has ihsan (excellence) – they beautify their actions above and beyond. It is a level above taqwa. A muttaqeen is one who is God-conscious and fears Allah.
- Taqwa is having consciousness, remembering that Allah sees everything we do. While ihsan is honoring the sight of Allah upon us to earn His extra love.
 - In Surah ar-Rahman, Allah said:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

Is there any reward for goodness except goodness? (55:60)

- A special reward awaits those who do good and pursue excellence. Paradise is brought close to them.
- Allah promises He will give them everything they desire and for them, He will give them extra.
 - In Surah Qaf, Allah said:

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

They will have whatever they wish therein, and with Us is more. (50:35)

- What is 'more' is kept ambiguous, and this ambiguity is seen as another ni'mah. Mufasssireen say, this refers to seeing Allah Himself; which will be better than everything else.
 - It was narrated that Suhaib said: "The Messenger of Allah (ﷺ) recited this Verse: 'For those who have done good is the best reward and even more.' Then he said:

" إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ نَادَى مُنَادٍ يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنَجِّزَكُمُوهُ . فَيَقُولُونَ وَمَا هُوَ أَلَمْ يُثَقِّلِ اللَّهُ مَوَازِينَنَا وَيُبَيِّضْ وُجُوهَنَا وَيُدْخِلْنَا الْجَنَّةَ وَيُنَجِّنَا مِنَ النَّارِ قَالَ فَيَكْشِفُ الْحِجَابَ فَيَنْظُرُونَ إِلَيْهِ فَوَاللَّهِ مَا أَعْظَاهُمْ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ وَلَا أَقَرَّ لِأَعْيُنِهِمْ " .

"When the people of Paradise enter Paradise, and the people of the Fire enter the Fire, a caller will cry out: "O people of Paradise! You have a covenant with Allah and He wants to fulfill it." They will say: "What is it?" Has Allah not made the Balance (of our good deeds) heavy, and made our faces bright, and admitted us to Paradise and saved us from Hell?" Then the Veil will be lifted and they will look upon Him, and by Allah, Allah will not give them anything that is more beloved to them or delightful, than looking upon Him." (Muslim)

- The Prophet (ﷺ) said about ihsan:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"It is that you should serve Allah as though you could see Him, for though you cannot see Him yet (know that) He sees you." (Muslim)

- For those who show ihsan to others, Allah will show them ihsan in return.
- The best ihsan is forgiving people and treating them better than the way they treated us.
- No eye can see Allah, but the heart can sense Allah's presence.

Ayah 4

- This verse describes the characteristics of the muhsineen. They are those who establish prayer, pay zakah and believe in the akhirah.
- Prayer and charity come together 70 times in the Qur'an. Hence, there is a correlation between the two.
 - In Surah al-Baqarah, Allah said:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَعَاتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Indeed, those who believe, do good, establish prayer, and pay alms-tax will receive their reward from their Lord, and there will be no fear for them, nor will they grieve.

(2:277)

- Prayer is taking from Allah, while charity is giving for His creation. It is a continuous cycle.

- There is a physical and financial exertion component of worship in our Deen. For example, salah and siyam are physical, while zakah is financial, and hajj is both financial and physical.
- Prayer and charity both require conviction, and consistently doing these acts will allow us to reach a level of excellence.

Ayah 5

- Falaah (success) has the same root word as fallaah (a farmer).
- A farmer goes through hard labor; planting the seeds, cultivating the land, and ensuring his crop grows well. After rigorous effort, the result is the sale of his harvest.
- Similarly, those who struggle in Allah's path will feel a sense of accomplishment and will reap the reward of their efforts in the akhirah.
- Success takes a lot of hard work and effort, this is why they are called the muflihun, the truly successful.