

Surat al-Luqmaan – ayaat 12-19

Basic Preliminary Points:

1. This is the first complete ruku'a (section) in the selected course (where the surah consists of more than 1 ruku'a).
 - a. Ruku'a: sections of the Qur'an designed to create 'natural' separations between self-contained portions.
 - b. Generally, these divisions make sense – although there is some difference of opinion regarding where to create the separation.
 - c. There are a total of 36 surahs with only 1 ruku'a: Surat al-Fatiha and 35 of the 37 surahs in juz 'amaa.
2. The subject matter of these ayaat further explains the conditions for success delineated in Surat al-Asr.
 - a. Note: Surat al-Asr deals with these ingredients in the context of salvation. This selection in Surat al-Luqmaan treats these ingredients in the context of Qur'anic wisdom.
 - b. Ingredients:
 - i. Imaan: Important to note that the term Imaan does not appear in this ruku'a. However, several articles of Imaan are mentioned.
 - Imaan billah:
 - a. Call towards tawheed and warning against shirk
 - b. Enjoining to show gratitude (shukr) to Allah.
 - c. 4 attributes of Allah are specifically mentioned:
 - i. Ghani – Free of all wants/needs
 - ii. Hameed – Worthy of all praise, always praised
 - iii. Lateef – Knower of all subtleties
 - iv. Khabeer – Aware of everything.
 - Imaan bil-Akheera: any deed, regardless of how small, will be taken to account.
 - Note: There is no mention of Imaan bir-Risalah – because in the context of pure hikmah, these ayaat are discussing how the human intellect guided by pure, uncorrupted human nature (fitrah) leads to the understanding of true knowledge – understanding of the metaphysical realities. This is achieved purely by human effort – without revelation and prophets.
 - ii. Good Deeds:
 - Be kind to parents – even if they are kafir, mushrik, etc. Must give parents their rights.
 - Salat
 - Humility
 - Moderate in walk, speech, etc.
 - iii. Tawasau bil-Haq: Here we encounter a new term relating to this: Amr bil-ma'rouf wa anhow 'ann al-munkar – Order the good and forbid the evil ([note: in Surat al-'Imran, Allah establishes this as the basis for the existence of this Ummah](#)).
 - iv. Tawasua bis-Sabr: be steadfast and patient in this cause.
 3. While Surat al-Asr deals with these ingredients in the context of salvation, the subject of this ruku'a is the fundamental wisdom(hikmah) of the Qur'an. These ingredients are, therefore, treated in the context of Qur'anic wisdom.

- a. Hikmah: affirmation and demonstration that the basic teachings of the Qur'an are totally in conformity and consistent with human nature.
 - i. When human intellect is guided by pure, uncorrupted human nature (fitrah) – achieve wisdom.
 - b. One of the greatest gifts from Allah is Hikmah
 - c. Last stage of the training of the Prophet (SAWS) was Hikmat: Qur'anic ayat relates something to the effect that Allah(SWT) sent Muhammad (SAWS) to purify them, recite Qur'an, teach them, and give Hikmah.
4. Background to this Revelation – who is Luqmaan?
- a. Opinion of Historians:
 - i. Luqmaan was a very wise ruler/king of one of the ancient Arabian nations (people of 'Ad, Thamood, etc.)
 - ii. After the punishment came to the people of 'Ad, a few people survived and established a new nation – Thamood. Luqmaan was a very wise ruler/king among the Thamood.
 - b. General Consensus of the Sahaba and substantiated by hadeeth:
 - i. Luqmaan was an Abyssinian (Habashi) who emigrated from Nubia (between Egypt, Sudan, and Ethiopia) to 'Aqaba (in present day Jordan).
 - Carpenter by Profession
 - Given great wisdom
 - His sayings were quoted by the Arabian poets and orators.
 - c. Most scholars agree that Luqmaan was not a Prophet and was not a follower of a Prophet. Through his own reasoning and thinking and with the guidance of his own human nature, Luqmaan was able to understand the fundamental aspects of this Deen.
 - i. Islam is confirmed within our own human nature
 - ii. One of the people from Medina met Prophet (SAWS) in Mecca. He recited from a collection of sayings of Luqmaan. Prophet then recited Qur'an and the man acknowledged that the Qur'an is at a higher level than the sayings of Luqman.

Tafseer:

1. Hikmah:

- a. Hikmah is the final stage of the teaching/training of the Prophet (SAWS)
 - i. Qur'anic ayat: recites Qur'an, purifies them, teaches them the Book (laws) and hikmah.
 - ii. Hadeeth: Hikmah is the lost property of the mu'min - he should take it wherever he finds it.
- b. Hikmah vs Philosophy: both try to solve the mysteries of nature and the nature of existence.
 - i. Hakama/yahkimu: to frame an opinion and make a judgement, to pass judgement.
 1. Surat al-Ma'ida: Whoever does not judge by what Allah has revealed is a Kafir/Dhalim/XXX (mentioned 3 times)
 - ii. Philosophy: pure reasoning - ignore intuition, guidance from human nafs.
 1. Kant: inevitable result of pure reasoning is agnosticism (conclude that you cannot know reality) or scepticism.
 2. Another Philosopher: Philosophy is the art of finding bad reasonings to prove what one believes intuitively.
 3. In Philosophy, reason dominates fitra (pure reasoning/head dominates the fitrah/heart). With Hikmah, the fitrah guides the reason (head and heart work together).

- c. Hikmah: when the intellect is mature enough and it operates under the guidance of pure, unpolluted nature (pure fitrah).
 - i. Uncorrupted fitrah leads the intellect to recognized Islam and believe in the Akheera.
 - ii. See Surat ar-Ruum, ayat #30: mentions fitrah
 - iii.
- 2. Ayat #12: We gave Luqmaan Hikmat so that (An) he should give thanks ...
 - a. Shukr is one of the basic/fundamental terminologies of the Qur'an.
 - i. Human nature to have gratitude to someone for some good s/he has done for you.
 - ii. If a feeling of gratitude emerges from the depth of your heart, this is a sign that your fitrah is pure. If no feeling, then indicates that your fitrah is perverted and needs to be purified.
 - 1. For example, if you give water to a thirst animal, the animal will raise its eyes to you - if you look, you can see the shukr in its eyes.
 - b. Shukr is one of the foundations for worship:
 - i. Human survival requires nature - water, sun, food, etc.
 - ii. In ignorance, this dependence can turn into reverence for nature.
 - iii. Out of reverence and appreciation, humans have tried to thank nature.
 - 1. If it is too high (inaccessible), then bow your head in reverence and to show gratitude.
 - 2. This turns into nature worship - out of reverence for nature which people may falsely perceive as the source of life.
 - iv. But nature has no will of its own - it merely obeys/submits to the natural laws created by Allah.
 - v. Allah is the Creator of all things - including the laws of nature, and Allah alone is the Sustainer of all life.
 - vi. When you come to this understanding, you direct your shukr towards Allah - Alhamdulillah Rab il-'alameen.
 - vii. Note: this is the process through which Ibraheem (AS) came to believe in Allah.
 - c. Whoever does shukr does good for his own soul. Whoever shows ingratitude, Allah is free of all wants, and is always being praised.
 - i. Shukr will keep your fitrah pure and enable your personality to develop in the normal, pure way.
 - ii. Qur'an (**find reference**): if you show gratitude, Allah will give you more out of His bounty.
 - 1. 3 types of Shukr:
 - a. Shukr bil-Qalb (Shukr in the Heart) - understanding of what good people have done - recognize the benefit others have done for you.
 - b. Shukr bil-Lisaan (Shukr in the Tongue) - should give verbal acknowledgment of your gratitude (du'a when you wake up, go to sleep, eat, etc. - demonstrates that at least you are aware and grateful for everything Allah has given you).
 - c. Xxx?
 - iii. Kufr: ingratitude - to show ingratitude is to suppress the thankfulness and cover-up the benefit that others have done for you.
 - iv. Allah is Ghani: Free of all wants. He doesn't need your gratitude.
 - v. Allah is Hameed: Allah is being praised at all times, doesn't need your praise.
- 3. Ayat #13: Do not commit shirk - associate partners with Allah.
 - a. You will never be able to thank Allah sufficiently for all that He has given you.

- b. At the very least, do not commit shirk - lower the status of Allah (SWT) and insult His magnificence - for this is the biggest injustice - dhulmun Adheem
 - c. Note: Insert Lecture Notes on Shirk - must know all aspects/forms of shirk.
4. Ayat #14: It is ordained upon mankind - show gratitude to Me (Allah) and our parents.
- a. Allah is your Lord, Provider, Sustainer. The primary means through which Allah provides for you from His bounty and mercy is through your parents who sacrificed so much. (Again, part of the laws of nature Allah has created).
 - b. Note sequencing:
 - i. In the context of obedience, obedience is first to Allah (SWT) and then to Prophet (SAWS).
 - ii. In the context of gratitude - the most deserving after Allah are your parents.
 - 1. Mother deserves much more gratitude b/c of pain of pregnancy, childbearing, weaning, and rearing-up a child.
 - 2. Hadeeth: Who has max right to my good company
 - a. 3 times the Prophet mentioned the mother.
 - b. Then, finally mentioned the father.
 - 3. Hadeeth: Whoever doesn't show gratitude to people cannot have shukr to Allah.
5. Ayat #15: if there are two conflicting rights (right of parents conflicts with right of Allah) then you must prioritize Allah's rights first - the rights of Allah are always supreme.
- a. In Mecca, mushrikeen parents were demanding that their children not disobey them and stay on the religion of their ancestors - mushrikeen.
 - b. You cannot obey your parents if they order you to commit shirk.
 - c. But, you must be kind to your parents even if you have to refuse them.