



# Knowledge Retreat

2023

DAY 2



# History of the Preservation of the Qur'ān: The Era of Abu Bakr (r) & Uthman (r)

*Ustadha Zaynab Ansari*

## *Course Objectives:*

- *Abu Bakr's (r) Khilafa & the background of the battle of (Yamāmah)*
- *Zayd b. Thābit's (r) methodology*
- *Khilāfah of 'Uthmān (r) and the challenges that came with expansion*
- *Hudhayfa b. al-yamān's concerns*
- *The committee entrusted with the task & their methodology*
- *Common misconceptions about the history of preservation*



# The Journey of Mūsa (a): Tafsīr Surah Tāhā *Mufti Abdul Wahab Waheed*

## *Course Objectives:*

- *Introduction of the surah including its names, causes of revelation, place of revelation, number of Ayahs, and specific virtues.*
- *Subject matter of the Surah, a breakdown of the passages, their main themes and the correlation between them*
- *Meanings of words and concepts, drawing from reliable works of tafsīr and lexicons*
- *Clarify misconceptions or misunderstandings*

# The Journey of Mūsa (a): Tafsīr Surah Tāhā

طه ﴿١﴾ مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ إِلَّا تَذِكْرَةً لِّمَن يَخْشَى ﴿٣﴾ تَنزِيلًا  
مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى ﴿٤﴾

Ta, Ha. (1) We have not sent down to you the Qur'an that you be distressed (2)  
But only as a reminder for those who fear [Allah] - (3) A revelation from He  
who created the earth and highest heavens, (4)

- Taha can refer to one of the names of the Prophet SAW
  - Allah never calls upon the Prophet SAW by his name directly in the Quran, unlike He did for other prophets.
- The religion is not supposed to be difficult for us. So, do not overburden yourself. Rather, you should enjoy your ibadah.
- In order for the Quran to have an effect on our hearts, we need to make sure that the 5 streams that lead towards the heart (eyes, tongue, ears, hands, and mind) are pure
- The word أَنْزَلَ is only used in the Quran to refer to 2 things: the Quran and water

# The Journey of Mūsa (a): Tafsīr Surah Tāhā

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا  
بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٦﴾ وَإِنْ تَجْهَر بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾  
اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٨﴾

The Most Merciful [who is] above the Throne established. (5) To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil. (6) And if you speak aloud - then indeed, He knows the secret and what is [even] more hidden. (7) Allah - there is no deity except Him. To Him belong the best names. (8)

- The only name of Allah that comes by itself in the Quran is الرَّحْمَنُ
- One of the wisdoms of Allah's names is that we can call to Allah by the names which are specific to our situations and needs.
- When these verses were recited, Musa was blessed with prophethood. Similarly, these verses instilled faith into the heart of the sahabi who resembled Musa the most, Umar ibn Al-Khattab.

# The Journey of Mūsa (a): Tafsīr Surah Tāhā



وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿٩﴾ إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا  
لَّعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى ﴿١٠﴾

And has the story of Moses reached you? - (9) When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance." (10)

- When a great, new, and sudden event occurs, the word حَدِيث is used.
  - Musa's story is not new to the Prophet SAW, but Allah still uses this word because it doesn't matter how many times you have heard the story before. If it is coming from Allah, then you have to listen to it and engage with it as if it is your first time hearing it
- Musa and Ibrahim both had journeys of prophethood that started with a fire
  - Sometimes, things that we perceive as harmful are in fact beneficial for us
- Musa was lost in his journey and was looking for guidance
  - The best thing for anyone to do who needs guidance is to turn towards the light of Allah

# The Journey of Mūsa (a): Tafsīr Surah Tāhā

فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى ﴿١١﴾ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِالْوَادِ  
الْمُقَدَّسِ طُوًى ﴿١٢﴾

And when he came to it, he was called, "O Moses, (11) Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa. (12)

- Moments of guidance usually took place when the prophets were alone
  - We need to find alone time that is only between us and Allah
- Whenever we come to Allah, we should make sure that we purify ourselves, on the inside and outside.
- The first command that was given to the Prophet SAW was to read and the first command that is given to Musa is to take off his shoes
  - To learn knowledge, there are 2 components that a person needs to have in their life: the willingness to learn and etiquettes
- The inception of revelation between Musa and the Prophet SAW was very similar



# The Journey of Mūsa (a): Tafsīr Surah Tāhā

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٣﴾ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ  
الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

And I have chosen you, so listen to what is revealed [to you]. (13) Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance. (14)

- The word اخْتَارَ comes from the word خَيْر, meaning good
  - Allah was comforting Musa by telling him that He still sees good in him, even though he made a mistake. He perceives so much good in him that He wants to choose him as a prophet
  - Malik ibn Dinar said: Allah has given us 2 eyes for a reason. One eye to see the good in other people and another eye to see the flaws in ourselves. Unfortunately, both eyes are used to see the good in ourselves and the flaws in others.
- فَاسْتَمِعْ means to listen attentively
  - The first etiquette of knowledge is to listen attentively, and then ask questions later
- The first physical command that Musa and the Prophet both received was prayer. Having knowledge and etiquette is not enough if it is not followed by action



# The Journey of Mūsa (a): Tafsīr Surah Tāhā

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾ فَلَا يَصُدُّكَ  
عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿١٦﴾

Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives. (15) So do not let one avert you from it who does not believe in it and follows his desire, for you [then] would perish. (16)

- Allah chooses to hide it for a benefit – so that people continue to work hard for success on that day
- We will all be standing in front of Allah alone, but some people will be in groups because they supported each other to do good in this world.
- The reward will be given based on effort, not results
  - Actions that seem difficult for us to complete will still be rewarded if we make an effort to do them, even if we do not actually complete them
- Don't let other people push you away from salah and don't let people deceive you about the reality of the Day of Judgment

# The Journey of Mūsa (a): Tafsīr Surah Tāhā

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى ﴿١٧﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا  
عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى ﴿١٨﴾ قَالَ أَلْقِهَا يَا مُوسَى ﴿١٩﴾ فَأَلْقَاهَا  
فَإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٢٠﴾ قَالَ خُذْهَا وَلَا تَخَفْ ۚ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى  
﴿٢١﴾

And what is that in your right hand, O Moses?" (17) He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses." (18) [Allah] said, "Throw it down, O Moses." (19) So he threw it down, and thereupon it was a snake, moving swiftly. (20) [Allah] said, "Seize it and

- Musa answers the question at first, but then he continues the conversation out of love for Allah and wanting to keep speaking to Him
- It is not the staff that benefits, rather it is Allah that benefits. Benefit comes only from Allah, not from physical things in this world.
- Sometimes things that benefit us in this life are a barrier for us to get closer to Allah and we have to let it go.

# The Journey of Mūsa (a): Tafsīr Surah Tāhā

وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى ﴿٢٢﴾

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿٢٣﴾ اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢٤﴾

And draw in your hand to your side; it will come out white without disease - another sign, (22) That We may show you [some] of Our greater signs. (23) Go to Pharaoh. Indeed, he has transgressed." (24)

- Now that Allah has given Musa the signs, Musa should have enough confidence to go to Firaun
- Spirituality and ability/resources are both needed as preparation
- We rely on Allah, but we also put in our effort
- Allah told Musa to speak to Firaun in a soft tone
- Our personalities should not come in the way of giving dawah to others
- The goal of our dawah is that it can create some change in the other person's life, not for us to feel better about ourselves. We want the other person to be affected. So, our dawah has to be calculated and thought out

# The Journey of Mūsa (a): Tafsīr Surah Tāhā



قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَاحْلُلْ عُقْدَةً مِّنْ  
لِّسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾

[Moses] said, "My Lord, expand for me my breast [with assurance] (25) And ease for me my task (26) And untie the knot from my tongue (27) That they may understand my speech. (28)

- There are 3 understandings of “expand my chest”:
  - Make me more tolerant
  - Give me more ability and wisdom
  - Give me peace
- Musa put a piece of coal in his mouth when he was a baby which burnt his hand and mouth
- Musa had a stutter, so he was not as eloquent when he would speak
- Harun was older than Musa, more able, and more charismatic. He had the raw talent, yet, Musa was the one chosen to be Kaleem Allah
- Ability does not define a person’s effect on society

# The Journey of Mūsa (a): Tafsīr Surah Tāhā



وَاجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾ هَارُونَ أَخِي ﴿٣٠﴾ اشْدُدْ بِهِ أَزْرِي ﴿٣١﴾  
وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾ كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾ وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾ إِنَّكَ كُنْتَ  
بِنَا بَصِيرًا ﴿٣٥﴾ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى ﴿٣٦﴾ وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى  
﴿٣٧﴾

And appoint for me a minister from my family - (29) Aaron, my brother. (30) Increase through him my strength (31) And let him share my task (32) That we may exalt You much (33) And remember You much. (34) Indeed, You are of us ever Seeing." (35) [Allah] said, "You have been granted your request, O Moses. (36) And

- Musa doesn't become arrogant because Allah chose him. He still asked for help from his brother
  - We had already conferred favor upon you another time, (37)
  - The virtue of one person does not mean the virtue of someone else must diminish
  - Sometimes it is easier to do something yourself, but bringing people in allows them to feel like they are a part of the process
- We should make dua for other people to be supported in their deen, not only in their dunya

# The Journey of Mūsa (a): Tafsīr Surah Tāhā

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾ أَنْ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ  
فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ ۚ وَالْقَيْتُ عَلَيْكَ مَحَبَّةٌ مِّنِّي  
وَلِتُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾

When We inspired to your mother what We inspired, (38) [Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me that you would be brought up under My eye. (39)

- There were 4 times in Musa's life when he could have been killed
- It doesn't matter how many physical barriers we have. If Allah is on our side, then it is enough for us
- The love that people had for Musa came from Allah
  - People's acceptance is in the hands of Allah

# The Journey of Mūsa (a): Tafsīr Surah Tāhā

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ  
عَيْنُهَا وَلَا تَحْزَنَ ۚ وَكَلَّمْتُ نَفْسًا فَجَعَلْنَاهَا مِنَّا ۖ فَلَبِثْتَ سِنِينَ  
فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ ﴿٤٠﴾ وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾

[And We favored you] when your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We restored you to your mother that she might be content and not grieve. And you killed someone, but We saved you from retaliation and tried you with a [severe] trial. And you remained [some] years among the people of Madyan. Then you came [here] at the decreed time, O Moses. (40) And I produced you for Myself. (41)

- Musa could only feed from his mother, so Firaun let her take care of him for a few years and he paid her to do so
- وَفَتَنَّاكَ فُتُونًا refers to when Musa accidentally killed a man
- Allah did all of this because He wanted to prepare Musa for this meeting and this day



# The Journey of Mūsa (a): Tafsīr Surah Tāhā



اٰذْهَبْ اَنْتَ وَاَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٤٢﴾ اٰذْهَبَا اِلَىٰ فِرْعَوْنَ اِنَّهُ  
طَغٰى ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ اَوْ يَخْشٰى ﴿٤٤﴾

Go, you and your brother, with My signs and do not slacken in My remembrance. (42) Go, both of you, to Pharaoh. Indeed, he has transgressed. (43) And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]." (44)

- Don't forget about your relationship with Allah while doing dawah.
- In order for us to have an effect on others, we have to continue building our relationship with Allah. The more we want to effect people, the stronger that relationship has to become.
- لَيِّن is the name of a certain type of date. It is called لَيِّن because it is a very soft date that remains soft and does not become hard like other dates do.
  - Allah is telling them to not only speak to him softly, but also not to change their tone and remain soft throughout the whole conversation, no matter what Firaun says that angers them

# The Journey of Mūsa (a): Tafsīr Surah Tāhā

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَا ۖ إِنَّنِي  
مَعَكُمَا أَسْمَعُ ۖ وَأَرَىٰ ﴿٤٦﴾

They said, "Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress." (45) [Allah] said, "Fear not. Indeed, I am with you both; I hear and I see. (46)

- Fear is a normal emotion to have. The prophets and sahabah all felt afraid at some point in their life
- The way the word يَفْرُطَ is used here means that they are afraid that he might kill them right away or he might give them less than what they expect by not even listening to them at all
- Their job is not to worry about his reaction. Their job is to preach and give the dawah
- أَسْمَعُ comes before أَرَىٰ because, generally, it is more difficult to hear than it is to see. If something is distant, you can see it, but you cannot necessarily hear it.
  - Allah is assuring them that He can hear them first and that it is not difficult for Him

# The Journey of Mūsa (a): Tafsīr Surah Tāhā

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنَاكَ  
بِآيَةٍ مِّن رَّبِّكَ ۖ وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ ﴿٤٧﴾ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ  
الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾

So go to him and say, 'Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them. We have come to you with a sign from your Lord. And peace will be upon he who follows the guidance. (47) Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away.' " (48)

- Every prophet was sent for these 2 reasons: to encourage people to believe in Allah and follow a lifestyle that makes Allah happy and to free people from injustices in this world
  - One cannot be a true person who gives dawah if they do not make dua for people are oppressed and struggling
- Bani Israel weren't always enslaved. Imam Hasan Ali An-Nadwi mentions that this change in their status happened because they started enjoying the wealth of this world and neglected and gave up on their relationship with Allah

# Glory of Yusuf

*Mufti Aasim Rashid*

## *Course Objectives:*

- *Understand the struggles and successes of Prophet Yusuf*
- *Extract practical lessons from the life of Prophet Yusuf*
- *Understand the meanings of words and concepts mentioned in Surah Yusuf*
- *Clarify misconceptions or misunderstandings*



# The Art of Reflecting over the Qur'ān (Tadabbur)

*Dr. Haifaa Younis*

## *Course Objectives:*

- *Tafsīr v. tadabbur*
- *Are there conditions to fulfill before I engage in tadabbur ?*
- *Benefits of tadabbur*
- *Harms of not engaging in tadabbur and how it affects your relationship with the Qur'ān*
- *Practical tips on how to engage in tadabbur*
- *I don't know Arabic, how do I engage in tadabbur ?*



# Etiquettes of a Seeker

*Mufti Abdul Rahman Waheed*

## *Course Objectives:*

- *The importance of adab in Islam*
- *The qualities every student of knowledge should have*
- *The qualities every student of knowledge should stay away from*



# Sincerity vs. Insincerity in the Quran

*Ustadh Majed Mahmoud*

## *Course Objectives:*

- *What are sincerity and insincerity?*
- *How can you maintain sincere intentions from the beginning to the end of a good deed?*
- *What are the worldly and afterlife consequences of sincerity/insincerity?*
- *Is it permissible to rejoice when someone gets praised for their good deed?*





# Everlasting Wisdom: Tafsīr Surah Luqmān

*Shaykh Mikaeel Smith*

## *Course Objectives:*

- *Introduction of the surah including its names, causes of revelation, place of revelation, number of Ayahs, and specific virtues.*
- *Subject matter of the Surah, a breakdown of the passages, their main themes and the correlation between them*
- *Meanings of words and concepts, drawing from reliable works of tafsīr and lexicons*
- *Clarify misconceptions or misunderstandings*

# Everlasting Wisdom: Tafsīr Surah Luqmān

الم ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿٢﴾ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٣﴾ الَّذِينَ  
يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَٰئِكَ عَلَىٰ  
هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

Alif, Lam, Meem. (1) These are verses of the wise Book, (2) As guidance and mercy for the doers of good (3) Who establish prayer and give zakah, and they, of the Hereafter, are certain [in faith]. (4) Those are on [right] guidance from their Lord, and it is those who are the successful. (5)

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وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ  
وَيَتَّخِذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾ وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ  
مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾

And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment. (6) And when our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment. (7)

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إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٨﴾ خَالِدِينَ فِيهَا <sup>ط</sup>وَعَدَ  
اللَّهُ حَقًّا ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

Indeed, those who believe and do righteous deeds - for them are the Gardens of Pleasure. (8) Wherein they abide eternally; [it is] the promise of Allah [which is] truth. And He is the Exalted in Might, the Wise. (9)

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خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا<sup>ط</sup> وَأَلْقَى<sup>ط</sup> فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ  
وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ<sup>ج</sup> وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ  
كَرِيمٍ ﴿١٠﴾ هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ<sup>ج</sup> بَلِ الظَّالِمُونَ  
فِي ضَلَالٍ مُبِينٍ ﴿١١﴾

He created the heavens without pillars that you see and has cast into the earth firmly set mountains, lest it should shift with you, and dispersed therein from every creature. And We sent down rain from the sky and made grow therein [plants] of every noble kind. (10) This is the creation of Allah. So show Me what those other than Him have created. Rather, the wrongdoers are in clear error.

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وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ  
كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا  
تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

And We had certainly given Luqman wisdom [and said], "Be grateful to Allah."

And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy. (12)

And when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice." (13)

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وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ  
اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا  
لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۚ وَاتَّبِعْ سَبِيلَ مَنْ  
أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination. (14) But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do. (15)



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يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي  
السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَا بُنَيَّ  
أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ ۚ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ  
إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾

[And Luqman said], "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.

(16) O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters

[requiring] determination. (17)

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وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ  
مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ  
الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. (18) And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys." (19)

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أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ  
ظَاهِرَةً وَبَاطِنَةً ۖ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ  
مُّنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا آبَاءَنَا  
أَوَّلُو كَانِ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book [from Him]. (20) And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that upon which we found our fathers." Even if Satan was inviting them to the punishment of the Blaze? (21)

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وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۖ وَإِلَى  
اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾ وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۖ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ  
بِمَا عَمِلُوا ۖ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ  
عَذَابٍ غَلِيظٍ ﴿٢٤﴾

And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold. And to Allah will be the outcome of [all] matters. (22) And whoever has disbelieved - let not his disbelief grieve you. To Us is their return, and We will inform them of what they did. Indeed, Allah is Knowing of that within the breasts. (23) We grant them enjoyment for a little; then We will force them to a massive punishment. (24)

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وَلِّينَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ  
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّ اللَّهَ هُوَ الْغَنِيُّ  
الْحَمِيدُ ﴿٢٦﴾

And if you asked them, "Who created the heavens and earth?" they would surely say, "Allah." Say, "[All] praise is [due] to Allah "; but most of them do not know. (25) To Allah belongs whatever is in the heavens and earth. Indeed, Allah is the Free of need, the Praiseworthy. (26)

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وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا  
نَفِدَتْ كَلِمَاتُ اللَّهِ <sup>قُلْ</sup> إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ مَا خَلَقُكُمْ وَلَا بَعَثُكُمْ إِلَّا كَنَفْسٍ  
وَاحِدَةٍ <sup>قُلْ</sup> إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾

And if whatever trees upon the earth were pens and the sea [was ink],  
replenished thereafter by seven [more] seas, the words of Allah would not be  
exhausted. Indeed, Allah is Exalted in Might and Wise. (27) Your creation and  
your resurrection will not be but as that of a single soul. Indeed, Allah is  
Hearing and Seeing. (28)

# Everlasting Wisdom: Tafsīr Surah Luqmān

أَلَمْ تَرَ أَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ  
وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾ ذَلِكَ بِأَنَّ  
اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ  
﴿٣٠﴾

Do you not see that Allah causes the night to enter the day and causes the day to enter the night and has subjected the sun and the moon, each running [its course] for a specified term, and that Allah, with whatever you do, is Acquainted? (29) That is because Allah is the Truth, and that what they call upon other than Him is falsehood, and because Allah is the Most High, the Grand. (30)

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أَلَمْ تَرَ أَنَّ الْفُلُكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ ۚ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلَلِ دَعَوْا اللَّهَ  
مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا  
كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾

Do you not see that ships sail through the sea by the favor of Allah that He may show you of His signs? Indeed in that are signs for everyone patient and grateful. (31) And when waves come over them like canopies, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, there are [some] of them who are moderate [in faith]. And none rejects Our signs except everyone treacherous and ungrateful. (32)



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يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاخْشَوْا يَوْمًا لَّا يَجْزِي وَالِدٌ عَن وَلَدِهِ وَلَا مَوْلُودٌ  
هُوَ جَارٍ عَن وَالِدِهِ شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا  
يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٣٣﴾

O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver. (33)

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إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ وَمَا تَدْرِي نَفْسٌ  
مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted. (34)