

وَصَايَا لُقْمَانَ لابنِه

**TWO
BOOKS
IN ONE**

The Advice of
Lugman
The wise. To his son

Explained by Shaykh Rabee Al Madhkali



50 POINTS
OF
BENEFIT
EXTRACTED
FROM THE STORY OF
Lugman
THE WISE

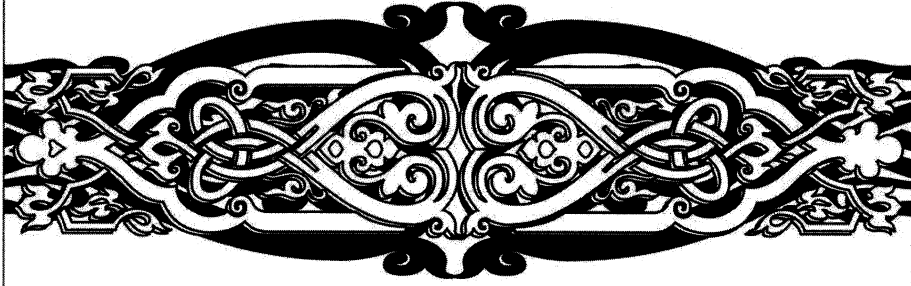
by Shaykh Abdur Razzaq Al Badr

فوائد مستنبطة من قصة لقمان الحكيم

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The Advice of Luqman the Wise to His Son

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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The Advice of Luqman the Wise to His Son

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The Advice of Luqman the Wise to His Son

Translator's Foreword

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Verily all the praises belong to Allah, the All Wise the All Knowing. He grants wisdom to whom He pleases, and he, to whom wisdom is granted, is indeed granted abundant good.

I bear witness that nothing has the right to be worshipped except for Allah alone without partners. And I bear witness that Muhammad ibn Abdullah is His Slave and Messenger. May the peace and blessings of Allah be upon His final Messenger, his Family, his Companions, and those who follow them until the Day of Judgment.

Before the reader are the translations of two highly beneficial books: The Advice of Luqman the Wise to his son; by the Noble Scholar, Doctor, Shaykh Rabee Al Madhkali may Allah preserve him. And 50 points of Benefit Extracted from the Story of Luqman the Wise; by the Noble Scholar, Doctor, Shaykh Abdur Razzaq ibn Abdul Muhsin Al Badr may Allah preserve him.

These advices highlight the affairs of aqeedah, worship, morals and manners; while detailing a clear methodology in giving dawah, cultivating and educating our children and our community. Shaykh Rabee explains these advices in compelling fashion while inciting the reader to implement these advices into their lives so as to produce a positive effect upon the character, morality, and integrity of the individual and the Islamic community as a whole.

The Advice of Luqman the Wise to His Son

Shaykh Abdur Razzaq delivers his explanation in a straightforward, simple to follow, point by point format; easy for the reader to reference.

I concluded this book with a short biography of Luqman the Wise عليه الصلاة والسلام taken from the classic work 'The Beginning and the End' by Imaam ibn Kathir may Allah have mercy upon him; to provide a personal glimpse into the life of Luqman the Wise. The one whom Allah endowed with wisdom and made him an example to be followed until the day Allah inherits the earth and all those who are upon it.

My Lord! Bestow wisdom upon me and join me with the righteous;

{Soorah Ash-Shu'ara (26):83}

Written by Abu Qayla Rasheed ibn Estes Barbee

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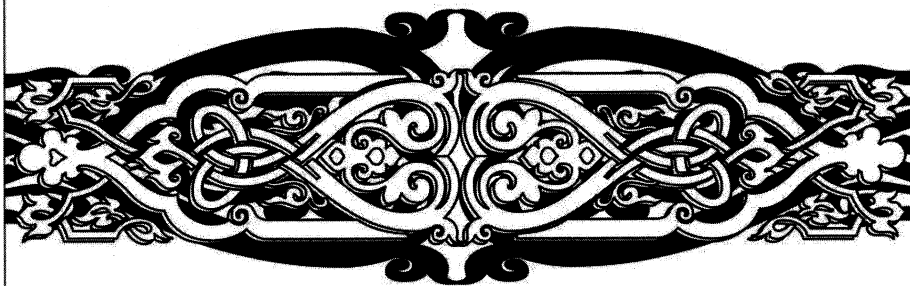
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وَصَايَا لُقْمَانَ لابنِه

The Advice of
Luqman
The wise. To his son

Explained by Shaykh Rabe'e Al Madhkali



The Advice of Luqman the Wise to His Son

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال الله تعالى: ﴿وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٩﴾ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۗ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿٢٠﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنًا عَلَىٰ وَهَنٍ وَفَصَلِّهٖ فِي عَمَازٍ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿٢١﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا ۗ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۗ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٢﴾ يَا بُنَيَّ إِنِّي أَنَا تَاكُوتُ مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٢٣﴾ يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ ﴿٢٤﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٥﴾ وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۗ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ

الْحَمِيرِ ﴿٢٦﴾ ﴿

{ سُورَةُ لُقْمَانَ ١٢-١٩ }

The Advice of Luqman the Wise to His Son

In the Name of Allah, the Most Gracious, the Most Merciful

And indeed We bestowed upon Luqman Al-Hikmah (wisdom and religious understanding) saying: "Give thanks to Allah." And whoever gives thanks, he gives thanks for (the good of) his own self. And whoever is unthankful, then verily Allah is All Rich (free of all needs), Worthy of all praise.

And (remember) when Luqman said to his son when he was advising him: "Oh my dear son! Join not in worship others with Allah. Verily joining others in worship with Allah is a great oppression".

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years-give thanks to Me and to your parents. Unto Me is the final destination.

But if they both strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

Oh my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily Allah is the Subtle (in bringing out that grain), Well-Aware (of its place).

Oh my son! Establish the prayer, enjoin (on people) Al-Maruf (Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of

The Advice of Luqman the Wise to His Son

Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allah with no exemption).

"And do not askew your cheek (for pride) at men, nor walk in insolence through the earth: for Allah loves not any arrogant boaster.

And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the ass.

{Soorah Luqman (31): 12-19}

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All praises belong to Allah, may the peace and blessings be upon the Messenger of Allah, and upon his family and his companions and those who follow his guidance.

As to what follows:

I wanted for us to ponder over these great verses that have gathered the Aqeedah, worship, morals and manners, enjoining the good and forbidding the evil. These are from the greatest verses that we should ponder over and benefit from as it relates to the Aqeedah, worship and manners. Because we study knowledge in order to work by it and to conduct ourselves according to what we know from the Book of Allah, the Sunnah of the Messenger of Allah and his biography ﷺ.

So Allah تعالى و تبارك mentions His favor upon Luqman; Luqman the Wise. He is famous by this description and he is not mentioned except that he is called Luqman the Wise; because Allah bore witness for him that He granted him wisdom. Because Allah gave him wisdom then it was upon him to thank Allah تعالى و تبارك, and a principle was established here. Allah تعالى و سبحانه said:

﴿ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ﴾

And whoever gives thanks, he gives thanks for (the good of) his own self.

This is because the benefit returns to him, and Allah is free of all wants and desires worthy of all praise. If the people thank Him, it is for the betterment of their own selves, and if they are ungrateful, it is against them.

The Advice of Luqman the Wise to His Son

Their gratitude does not benefit Him and their ingratitude and disbelief does not harm Him, and we have mentioned this more than once such as when we mentioned the hadith of Abu Dhar, may Allah be pleased with him:

يَا عِبَادِي: إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّوْنِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي

O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me.¹

This principle is found in the Book and the Sunnah:

﴿ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴾

Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: and your Lord is never unjust (in the least) to His servants.

{Soorah Fussilat (41):46}

Allah praised Luqman due to Him granting him the gift of wisdom and He mentioned the (previously mentioned) tremendous principle, then He explained some of the wisdoms that Allah granted to Luqman.

﴿ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

And (remember) when Luqman said to his son when he was advising him: "Oh my dear son! Join not in worship others with Allah. Verily joining others in worship with Allah is a great oppression."

¹ Sahih Muslim Hadith 2577

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Wisdom is to place things in their proper place and this is from the wisdom of Luqman and every wise caller that he put the affairs in the proper place. And the Prophets, all of them are learned men and wise, and they place the affairs in their proper place. And in their propagation they traverse upon this principle of wisdom while cultivating the people upon this principle of wisdom.

From wisdom is to begin with the most important affairs first as appears in the hadith from Muadh where the Messenger of Allah ﷺ clarifies the methodology for calling to the worship of Allah, تبارك و تعالی:

إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ ، فَلْيَكُنْ أَوَّلُ مَا تَدْعُوهُمْ إِلَيْهِ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Verily you are going to a people from the people of the book, so let the first thing you call them to be the testimony that nothing has the right to be worshipped except Allah...

Then he mentioned the prayer and charity.

In a similar fashion Luqman called his son to the oneness of Allah (Tawheed) and prohibited him from polytheism (shirk) then after that he commanded him with the prayer and enjoining the good and forbidding the evil, this is proof of his wisdom.

And from wisdom is to traverse upon the methodology of the Prophets عليهم الصلاة والسلام as it relates to giving dawah to the people and cultivating them upon the religion of Allah, by beginning with the most important matters first.

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There is no doubt that the Aqeedah and Tawheed, and purifying the minds and the society from shirk is the foundation and it is not permissible to begin with anything before it, and the person who oversteps this methodology and devises other methodologies that opposes this methodology surely has strayed away from the straight path.

﴿ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

Join not in worship others with Allah. Verily joining others in worship with Allah is a great oppression.

There is no greater (evil) than associating partners with Allah تبارك و تعالی, because it is a sin that Allah will not forgive. He تبارك و تعالی said:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

Verily Allah does not forgive that partners are associated to Him but He forgives other than that to whomever He wills.

{Soorah An-Nisaa (4):48}

﴿ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ ﴾

سَحِيقٍ

If anyone assigns partners to Allah, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place.

{Soorah Al-Hajj (22):31}

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He said:

﴿ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

Verily joining others in worship with Allah is a great oppression.

Narrated from Abdullah رضى الله عنه he said: When this verse was sent down:

﴿ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ ﴾

It is those who believe (in the Oneness of Allah) and confuse not their beliefs with oppression.

{Soorah Al-An'am (6):82}

This verse was difficult upon the companions of the Prophet ﷺ and they said, "Which one of us has not oppressed himself?!" Thus the Messenger of Allah ﷺ said:

لَيْسَ كَمَا تَظُنُّونَ إِنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ لِابْنِهِ: يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

It is not like you think; rather it is as Luqman said to his son:

"Oh my dear son! Join not in worship others with Allah. Verily joining others in worship with Allah is a great oppression."²

Thus he clarified for them that when shirk is mentioned what is intended is the major shirk and the major kufr (disbelief)

² Bukari hadith 6538

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that makes its companion deserving of Allah's anger and makes him deserving to remain in the punishment forever. This sin will not be forgiven, and for this reason Luqman said to his son, ***"Verily joining others in worship with Allah is a great oppression."***

Then Allah, تبارك و تعالی, interjected some words during the advice of Luqman the Wise to his son. There are numerous verses where Allah, تبارك و تعالی, connects the rights of the parents to His rights. Accordingly, the advice concerning the rights of Allah is mentioned then it is followed by mentioning the rights of the parents in many verses.

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

Worship Allah, and join not any partners with Him; and do good to the parents.

{Soorah An-Nisaa (4):36}

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

Your Lord has decreed that you worship none but Him, and that you be kind to parents.

{Soorah Al-Israa (17):23}

Here the advice of Luqman to his son is mentioned and followed by His statement:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالَهُ فِي سَامِيْنٍ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ﴾

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And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years-give thanks to Me and to your parents. Unto Me is the final destination.

He advised him with the rights of the parents, that he should be good to them, and then He clarified the reasons that make it incumbent upon him to thank his parents and to be aware of their rights. Then He alluded to what the mother endures; the one whom Allah has commanded you to show goodness to.

﴿ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ ﴾

His mother bore him in weakness and hardship upon weakness and hardship

This means weakness upon weakness; it is the physical weakness which is increased by the pains of pregnancy, its difficulties and hardships such as nausea, dizziness, and her 'cravings' during pregnancy as they call it, as well as other issues. The pains, the hardships and then after this pain comes childbirth.

﴿ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ﴾

In pain did his mother carry him, and in pain did she give him birth.

{Soorah Al-Jathiya (46):15}

(She endures) hardship, fatigue, and danger because it is possible that she could die. Then after that she nurtures you

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and stayed awake at night with you and Allah changed her blood to milk so you could breastfeed from her, and the best thing to nourish the child and to cause his body to grow is the milk from his mother. So she carried the child and then gave birth to the child, carrying him in hardship, difficulty and weakness and giving birth to him in a similar fashion. After this is the nourishing, nursing, caring, late nights, weariness, crying and pain; therefore it is upon you to compensate her. For this reason Allah connected thanking the parents with thanking Him.

﴿ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴾

Give thanks to Me and to your parents. Unto Me is the final destination.

If you do not fulfill Allah's rights and thank Him and thank your parents then He will punish you for not rendering Allah's rights and the rights of your parents or due to being deficient in doing so.

﴿ إِلَيَّ الْمَصِيرُ ﴾

Unto Me is the final destination.

This contains a threat and you shall be taken to account according to what you put forth in this life. Did you show gratitude to Allah? Did you fulfill the obligations that Allah legislated? From the most important of the obligations after the rights of Allah and the rights of His Messenger is the rights of the parents; the rights of the parents! By Allah there will be a reckoning for you if you do not interact (in a good manner) with your parents and fulfill the rights of Allah and

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the rights of your parents by showing gratitude.

Because verily Allah did not create you in vain nor to be left alone to your own devices; rather He only created you to worship Him and to fulfill His commandments and to avoid disobeying Him. And from the commandments that He has commanded you is to show kindness to your parents after you have fulfilled His rights. By Allah, not an atom's weight (from the actions) will be lost and not an atom's weight of oppression will occur.

Allah تعالى و تبارك said after that:

﴿ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ﴾

But if they both strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.

If they (the parents) order you with disobedience to Allah, whether in something big or small, and the apex of disobedience to Allah is to associate partners with Allah, then do not obey them. They have no right to command you to disobey Allah, be it polytheism or other than that.

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللَّهِ

The Advice of Luqman the Wise to His Son

There is no obedience to the creation in disobedience to Allah³

Thus if they (the parents) assist you in the obedience of Allah, guide you, and cultivate you with a correct upbringing, so this, they have a right to do. But if they deviate and strive and struggle to enter you into associating partners with Allah عزَّ وجلَّ then there is no obedience to them. But you are not absolved from showing them kindness even if they strive against you and harm you in order to make you disbelieve in Allah عزَّ وجلَّ rather it is incumbent upon you to not forget their rights upon you.

﴿وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا﴾

But behave with them in the world kindly.

Meaning be good to them, show them kindness, spend upon them even if they are disbelievers, and show them kindness without disobeying Allah. Serve them, and the request that they request from you, it is upon you to fulfill those requests, and this is showing them kindness. Every request that they ask of you that are not disobedience (to Allah) it is upon you to fulfill it. Consequently, obedience to the parents is never abolished even if they fall into innovation, even if they fall into polytheism; it remains a duty upon you to behave with them in the world kindly.

Then it is upon you to follow the path of those who turn to Allah in repentance and obedience.

³ Collected in Sahih Muslim hadith # 1840, collected by Ahmad hadith # 20675 with this particular wording

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﴿وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ﴾

*And follow the path of him who turns to Me in repentance
and in obedience.*

Return to Allah تعالى و تبارك and obey Him, and worship Him, following the path of those who turn to Him in repentance and obedience from the Prophets and those who follow them, the scholars who advise, and the righteous slaves of Allah. Fulfill the rights of Allah تعالى و تبارك and fulfill the rights of the slaves (the creation) because this is their path; the path of those who turn to Allah in repentance and obedience is to fulfill the rights of Allah and the rights of His creation. This includes commanding the good and forbidding the evil, giving dawah, and as well as other appropriate matters, this is the one who turns to Allah تعالى و تبارك in repentance and obedience.

Meaning (he turns to Allah) in matters of Tawheed, worship, and manners and in every matter which the Islamic legislation has come with from the good and that which it has prohibited from the evil. From the evil which has been forbidden is associating partners with Allah, تعالى و تبارك and showing animosity towards the Messengers and opposing them. This is the one who constantly returns to Allah. If he commits a sin, he repents to Allah a true repentance. And he follows the best speech, and the best speech is that which the Messengers came with عليهم الصلاة و السلام; comprising Tawheed and combating shirk and submitting to the Lord of all that exists in everything that He commands and prohibits.

﴿ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

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Then to Me will be your return, and I shall tell you what you used to do.

The final destination of all mankind is to Allah تبارك و تعالی and He will take them to account for everything and inform them of what they used to do. (From that which they shall be taken to account for) Was the child dutiful to his parents? Were the parents upright upon the true religion of Allah? He shall take them both to account if they order you to associate partners with Him.

Thus the final destination is to Allah سبحانه و تعالی and He will inform His slaves. The return of the entire creation is to Allah; and Allah will question all of the creation, every human, rather (He will question) the jinn and the humans.

﴿ فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ -6- فَلَنَقْضُنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا

عَائِينَ -7-

Then shall We question those to whom Our Message was sent and those by whom We sent it.

And verily We shall recount their whole story with knowledge, for We were never absent

{Soorah Al-A'raf (7):6, 7}

There Allah, تعالی will set up the scales thus the actions of the slaves will be weighed, whether the actions are good or bad. The actions the weight of an atom will be brought forth during this detailed reckoning, the actions which Allah is thoroughly acquainted with to the minutest detail, the righteous and evil actions.

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﴿ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴾

Then to Me will be your return, and I shall tell you what you used to do.

The actions and the beliefs; the correct beliefs will be on the scale of good deeds and the corrupt beliefs will be on the scale of evil deeds. The righteous actions will be on the scale of good deeds and the wicked actions will be on the scale of evil deeds.

Allah تعالى و سبحانه will give everyone their book in their hand, as is mentioned in Surah Al Haqqa:

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أقرءوا كِتَابِيَةَ -19- إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ ﴿
حِسَابِيَةَ -20- فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ -21- فِي جَنَّةٍ عَالِيَةٍ -22- قُطُوفُهَا دَانِيَةٌ -23-
كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ -24- وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ
يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَةَ -25- وَلَمْ أَدْر مَا حِسَابِيَةَ -26- يَا لَيْتَنِي كَانَتِ الْقَاضِيَةَ -27-
مَا أَغْنَى عَنِّي مَالِيَةَ -28- هَلْكَ عَنِّي سُلْطَانِيَةَ -29-
خُدُوهَ فَعَلُّوهُ 30 ثُمَّ الْجَحِيمَ صَلُّوهُ -31- ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ -32-

Then he that will be given his record in his right hand will say: "Ah here! Read my record!

"I did really understand that my account would (one Day) reach me!"

And he will be in a life of bliss,

In a garden on high,

The fruits will hang in bunches low and near.

"Eat and drink, with full satisfaction; because of the (good) that you sent before you, in the days that are gone!"

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And he that will be given his record in his left hand will say:

"Ah! Would that my record had not been given to me!

"And that I had never realized my account!

"Ah! If only death had made an end of me!"

"Of no profit to me has been my wealth!"

"My power has perished from me!"

"Seize him, and bind him,

"And burn him in the blazing fire.

*"Further, make him march in a chain, whereof the length is
seventy cubits!*

{Soorah Al-Haqqqa (69):19-32}

After this, Allah تعالى completes the advices and warnings of Luqman to his son, he said:

﴿ يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي
الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴾

Oh my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily Allah is the Subtle (in bringing out that grain), Well-Aware (of its place).

He called him to Tawheed and clarified to him Allah's knowledge, greatness, and power; His knowledge which encompasses everything in the heavens and the earths. And there is not an atom in the heavens nor in the earth that escapes Allah, nor is there anything smaller than that or bigger than that except that it is in a clear book. This knowledge (knowledge of Allah's greatness) is known by the Prophets, all of the Prophets know this and they teach the

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people these beliefs. This is some of what Luqman received from the knowledge of the Prophets.

It is mentioned that he (Luqman) was a contemporary of Dawud عليه الصلاة والسلام after the messages of Nuh, Hud, Salih, Ibrahim, Musa, and the Prophets after Musa عليه الصلاة والسلام up to Dawud. Thus these affairs were present with them, the command to worship Allah alone without partners, describing Allah with perfect and complete attributes such as Him having power over all things, nothing escapes Him in the earth nor in the heaven whether small or big.

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

Verily, when He intends a thing, His Command is, "Be", and it is!

{Soorah Ya-Sin (36):82}

Verily Allah encompasses everything with knowledge and the slaves do not encompass anything from His knowledge except what He wills. Thus every atom in the universe, and every drop, and every leaf, everything is known by Allah, تبارك و تعالی, no secret is hidden from Him.

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾

With Him are the keys of the unseen, none knows them but He. He knows whatever there is on the land and in the sea. Not a leaf falls but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a clear record.

{Soorah Al-An'am (6):59}

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Allah سبحانه و تعالى knew it and recorded it in His preserved tablet and He recorded the actions in the scrolls which the angels write in, writing down the actions of the slaves whether good or bad.

And Allah did not record in the book because He forgets, Allah is far above that, rather He knows it before it is written and after it is written and in every single moment nothing is hidden from Him not in the heavens or in the earth. These mountains, this sand, these drops of water, these oceans with its waves, drops of water and what it contains from the animals and the created things in it; Allah knows all of this in its entirety and its particulars, the small of it and the major of it, He has encompassed all of this with His knowledge.

This is the Aqeedah that Luqman instilled within his son:

﴿ يَا بُنَيَّ إِنَّهَا إِنْ تَكَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ ﴾

Oh my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock

A solid rock, meaning strong, firm; no one is able to penetrate it to know what it contains. Allah is fully acquainted with it and He will bring out these small particles from this rock. He will bring forth these tiny, minute details and the person will be taken to account whether it is evil and wrong or good; nothing will be lost with Allah سبحانه و تعالى.

﴿ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً بُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴾

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Allah is never unjust in the least degree: if there is any good (done) He doubles it, and gives from His own presence a great reward.

{Soorah An-Nisaa (4):40}

﴿ يَا بَنِيَّ إِنِّي إِتَاهَا إِنْ تَكَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ ﴾

Oh my son! If it be (anything) equal to the weight of a grain of mustard seed

The minutest things that have no weight, but Allah *سُبْحَانَهُ وَ تَعَالَى* has full knowledge of their weight and measure, and He knows their location in the heavens or in the depths of the seas, or a rock from the various rocks. Some of the people say that this means the rocks which are beneath the earth, but the apparent meaning is more general, meaning in any rock for the various rocks, this type of emphasis is used to clarify the realm of Allah's knowledge and power *سُبْحَانَهُ وَ تَعَالَى*, and nothing causes Him difficulty and not even an atom's weight is hidden from Him *سُبْحَانَهُ وَ تَعَالَى*.

This is a tremendous belief system which the Muslim has to be cognizant of during every moment of his life. He must be cognizant that Allah is looking at him and watching over him and is fully aware of him, and has complete power over him, and He has power over all things. This is the tremendous belief system that is incumbent upon the Muslim to bear in mind and to be cognizant of always.

For this reason; Luqman first began by calling his son to abandon polytheism so he prohibited him from polytheism and this means that he ordered him with monotheism while

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clarifying to him the dangers of associating partners with Allah.

﴿ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

Verily joining others in worship with Allah is a great oppression.

Then he clarified the greatness of Allah وَتَبَارَكَ وَتَعَالَى (he clarified) the greatness of Allah so that the foolish will not set up rivals for Him; this is by enumerating the qualities of His Perfection سُبْحَانَهُ وَتَعَالَى, because Allah has perfect Names which no one can encompass except for Him.

لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

(The Prophet ﷺ said) *I cannot enumerate the praises upon You as You are able to praise Yourself.*⁴

The Messenger ﷺ informed us during his conversation with his Lord that to Allah belongs other Names that He reveals and teaches to whom He wills from His slaves or He may conceal them.

أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ

*I ask You by every Name that belongs to You that You have named Yourself, or taught anyone from Your creation or sent down in Your book or hidden with You in the knowledge of the unseen.*⁵

⁴ Collected by Muslim 486

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Thus these two attributes are from the attributes of Allah; ability over everything, and knowledge which encompasses everything. Therefore it is incumbent upon the Muslim to not be heedless of these two attributes: comprehensive knowledge and absolute power; and he should be aware of the remaining perfect Names and Attributes of Allah. For indeed every time he calls to mind the perfection of Allah by His Attributes and His Names he will increase the reverence he has for Him, and modesty before Him, and respect, reverence, and fear of Him, hope in Him, and awe of Him. Every time he invokes Allah's perfect Names and Lofty Attributes he will find these concepts and good effects upon his soul, and this is success from Allah. Whomever Allah wants to give success He grants him this good remembrance, and good noble insight.

﴿ وَلَا تَطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴾

Nor obey anyone whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.

{Soorah Al-Kahf (18):28}

Therefore we seek refuge in Allah from heedlessness and forgetfulness. Heedlessness from the remembrance of Allah is not just to be heedless with the tongue; rather it is to be heedless of invoking His greatness and majesty سبحانه و تعالى, and His power, His knowledge, His awareness and His justice تعالى سبحانه و تعالى and His kindness and His generosity.

⁵ Collected by Imam Ahmad 3712 authenticated by Shaykh Albani 199

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After this tremendous warning to his son, and confirming admonishment that surely Allah has encompassed everything with knowledge, and this means beware should you disobey Allah تعالى و تبارك, beware should you disobey Allah; because verily Allah تعالى و سبحانه is a Witness, Observant and He has power over all things, He is taking you to account for everything. Thus if He does not desire to forgive you then you have become doomed, and if (the offense) is shirk then the destruction is certain without doubt.

﴿ يَا بُنَيَّ أَقِمِ الصَّلَاةَ ﴾ ما قال: صلي، وإنما قال : ﴿ أَقِمِ الصَّلَاةَ ﴾

Oh my dear son, establish the prayer.

He did not say, 'pray' rather he said 'establish the prayer'. Pay attention to the meaning of establish. This means for you to perform the prayer in the complete manner that Allah سبحانه و تعالى has prescribed, beginning with purification because the prayer is not accepted without it. Therefore it is a must to have purification from the two impurities, the minor and major.

لَا يَقْبَلُ اللَّهُ صَلَاةَ بَغَيْرِ طُهُورٍ

*Allah will not accept the prayer without purification.*⁶

Thus it is a must to have purity and purification from minor and major impurity, and it is a must for the person to cover

⁶ Narrated by Muslim (#224) from the hadith of Ibn Umar, and narrated by Bukari with its meaning from the hadith of Abu Huraira (#135)

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their awrah, and it is a must to face the qibla, and there are pillars which are required from the opening takbir to the salutation at the end; it is a requirement that they are implemented. You open your prayer by glorifying and exalting Allah تعالى و سبحانه و تسبحانه, so you say, اللهُ أَكْبَرُ (Allahu Akbar) then you read the Al Faatiha; and this is a requirement.

لا صلاة لمن لم يقرأ بفاتحة الكتاب

There is no prayer for the one who does not read the opening of the book.⁷

Then you bow until you become at ease in rukoo, if you do not become tranquil (in rukoo) then your prayer is not correct, so there must be tranquility. Then you rise until you become tranquil standing, and until every vertebra returns to its place. Do not rush, there must be tranquility. Then you go down into prostration after this tranquility and you perform the first prostration until you become at ease prostrating. Then you raise your head and sit remembering Allah in this sitting between the two prostrations. Then you prostrate until you are at ease prostrating, and then you perform the rest of the prayer like this, just as the Prophet ﷺ taught the man who prayed badly.

It has been narrated from Abu Huraira رضي الله عنه that the Messenger of Allah ﷺ entered the Masjid, then a man entered the Masjid and prayed. Then the man gave the

⁷ Narrated by Bukari (#723) and Muslim (#394) from the hadith of Ubaada ibn as-Samit.

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greetings to the Prophet ﷺ, so he returned the greetings and said: 'Return and pray, because you have not prayed.' So he returned and prayed as he had prayed before then he came and gave the greetings to the Prophet ﷺ. The Prophet ﷺ said: 'Return and pray because you have not prayed'.

This occurred three times. Then the man said, 'I swear by the One who has sent you with the truth, I cannot do better than this, so teach me. Thus, he said to the man:

إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ ثُمَّ اقْرَأْ مَا تَيْسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْقَعْ حَتَّى تَعْتَدِلَ قَائِمًا ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْقَعْ حَتَّى تَطْمَئِنَّ جَالِسًا وَافْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا

When you stand for the prayer say the takbir then read what is easy for you from the Quran. Then bow until you become at ease bowing. Then rise until you are standing erect, then prostrate until you are at ease prostrating. Then rise until you are at ease sitting, and do this in your entire prayer.⁸

His statement:

اقْرَأْ مَا تَيْسَّرَ مَعَكَ مِنَ الْقُرْآنِ

Read what is easy for you from the Quran.

This is clarified by his statement ﷺ:

⁸ Narrated by Bukari (#724) and Muslim (#397) from the hadith of Abu Huraira

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لا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

There is no prayer for the one who does not read from the opening of the book.

Some of the schools of thought such as the Hanafi school of thought have said concerning his statement, 'Read what is easy for you from the Quran', they said the praying person can read any verse even if it is:

﴿ مَذْهَامَتَانِ ﴾

Dark green in color

{Soorah Ar-Rahman (55):64}

They say it is sufficient to only read this verse! This is wrong, because the Messenger ﷺ clarified the intent of his statement, 'then read what is easy for you from the Quran', with his statement ﷺ, 'there is no prayer for the one who does not read from the opening of the book'. (And he said)

مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ ثَلَاثًا غَيْرُ تَمَامٍ

Whoever offers a prayer where he does not read the mother of the book then it is premature (and he said it three times) and it is not complete.

Premature (خِدَاجٌ) meaning dead like the fetus of the camel that exits as a miscarriage; there is not benefit in it.

And you should pray with humility (خَاشِعًا) to Allah invoking His greatness سُبْحَانَهُ وَتَعَالَى

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﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ .. ﴾

The believers are truly successful; those who in their prayer have humility.

{Soorah Al-Muminun (23):1-2}

Until the end of the noble verses.

The point taken from this verse: Humility in the prayer, humility is the soul of the prayer. And a prayer which does not contain humility (خُشُوع) and does not call to mind the greatness of Allah سبحانه و تعالى, nor reflects upon what is being recited by the praying person, then this prayer is severely deficient. It is sufficient (as a deficiency) that the description (mentioned in this verse) is not applied to him.

﴿ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴾

Those who in their prayer have humility

{Soorah Al-Muminun (23):2}

He is deprived of this praise and this great commendation.

Therefore be diligent to have humility in your prayer, and to forget about the world. Forget about your wealth and your family, forget about everything and do not allow anything to remain in your mind except reflecting upon the greatness of Allah سبحانه و تعالى. Reflect upon what you are reciting from the verses that will increase you in faith, then after that say the tashahud and tasleem.

تَحْرِيْمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ

The Advice of Luqman the Wise to His Son

It (the prayer) is entered into by takbir (saying Allahu Akbar) and exited by tasleem (saying As salaamu alaikum)⁹

Thus you will not exit from this prayer with anything except for the tasleem.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

As salaamu alaikum wa rahmatuallah (to the right) As salaamu alaikum wa rahmatullahi wa barakatahu (to the left)

You are giving the greetings upon yourself and upon the angels, and upon every righteous slave in the heavens and the earth; this greeting reaches all the slaves of Allah.

As salaamu alaikum wa rahmatuallah, reaches the angels, and the believers from the jinn and the believers from the humans, every pious (individual) in the heavens and the earth, this supplication reaches him. Therefore just as the individual supplicates for himself, he supplicates for his brothers and for the angels also; this supplication is for them. And the angels supplicate for us thus we repay them.

Therefore be aware that this salutation is upon every righteous servant and you obtain a great reward, the actions are only by the intention. A person may give the tasleem while he is heedless. He does not know who he is giving the greeting upon and he believes the tasleem is just mere talk!

It is imperative that you intend this great affair that we have been encouraged upon by the Messenger of Allah ﷺ.

⁹ Abu Dawood

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Therefore this is the meaning of establish the prayer, and you pray as the Messenger of Allah ﷺ used to pray, not according to how you want to pray, nor upon any school of thought that you choose; rather only (pray) as the Messenger of Allah used to pray. Ask, study, and know how the Messenger of Allah used to pray and try to pray like his prayer. As though he is in front of you now, standing, reciting, bowing, prostrating until the end, as though you see him praying. And the companions preserved it (his manner of prayer) with every detail and they transmitted (to us) every motion from his prayer ﷺ. Thus we try to know it, and then we pray as the Messenger of Allah used to pray because he is the best one who established this prayer and the best one who performed this prayer ﷺ, thus we take him as an example.

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ
اللَّهَ كَثِيرًا ﴾

*You have indeed in the Messenger of Allah a beautiful pattern
(of conduct) for any one whose hope is in Allah and the Final
Day, and who engages much in the praise of Allah.*

{Soorah Al-Ahzab (33):21}

Then he (Luqman) said after that:

﴿ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴾

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Enjoin (on people) Al-Maruf (Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allah with no exemption).

Meaning, these affairs are from the necessary obligations. This is the pure methodology as it relates to the call of the Prophets عَلَيْهِمُ السَّلَامُ. Establish the prayer, pay the zakat –and it (zakat) is not mentioned here- and enjoin the good and forbid the evil, and have patience upon harms. These affairs are necessary, meaning from the obligatory matters, and firm matters which Allah has decreed for His slaves. Thus it is a must to enjoin the good and forbid the evil, it is a must to establish the prayer and enjoin the good and forbid the evil and it is a must to have patience.

Patience is obligatory; to be patient upon what reaches you. The believer is patient and he earns reward. He enjoins the good, he enjoins Tawheed and forbids shirk, he enjoins the prayer, he enjoins zakat, he enjoins kindness to the parents, he enjoins remembrance of Allah, he enjoins acts of obedience, he even enjoins the recommended acts, because they are from Al-Maruf (various types of good). As for the recommended actions then teach them to the people, and encourage them upon these acts, invite them to these acts, and clarify the evil effects of complacency concerning these acts.

Forbidding the evil: you forbid shirk, you forbid sins, the major sins and the minor sins, (forbidding from) the various

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types of immorality and sin, the major and minor, this is Al-Munkar (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad).

The first sin which is included as Al-Munkar is shirk, and innovation is included, and sins major and minor are included, because Al-Munkar is the opposite of Al Maruf.

Al-Maruf (المَعْرُوف) is that which is known by the legislation of Islam and Islam calls to it. Al-Munkar (الْمُنْكَر) is that which the legislation of Islam disapproves of and regards as despicable, warns from it and prohibits it.

Therefore you enjoin every good beginning with Tawheed until the last good deed from the righteous actions, until the affair of removing something harmful from the pathway.

الْإِيمَانُ بِيَضْعٍ وَسَبْعُونَ أَوْ بِيَضْعٍ وَسِتُّونَ شُعْبَةً أَعْلَاهَا شَهَادَةٌ لَّا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ
الَّذِي عَنِ الطَّرِيقِ

Faith is seventy or sixty some odd number branches, the highest being the testimony that nothing has the right to be worshipped except for Allah and the lowest being to remove something harmful from the pathway.¹⁰

Therefore you enjoin the good beginning with the testimony that nothing has the right to be worshipped except Allah, (then) commanding the establishment of the prayer, zakat, fasting, kindness to parents, good manners, until the final thing; until the lowest level of faith, removing something

¹⁰ Narrated by Muslim (#35)

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harmful from the pathway. All of these are from faith and from Al-Maruf which is incumbent upon the Muslim to implement.

Al-Munkar: Shirk, innovation, major and minor sins, disobedience, deviant behavior, and so forth; everything that the Islamic legislation and intellect disapproves of; the sound intellect, the one that agrees with the Islamic legislation. All of this is Al-Munkar and evil blind following, and following the enemies and complying with them and imitating them and so forth.

Look! We have many youths who uncover their heads! Where did this custom come from? From the west; thus it is obligatory for us to oppose them and to not imitate them.

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

*Whoever imitates a people is from them.*¹¹

Uncovering the heads used to be seen by the Muslims as a defect in masculinity, that is to say, the one who walks in the market place with his head uncovered, the Muslims would consider him to have a defect in virility and they would not accept his testimony. Therefore free yourselves from blind following the west and from evil imitation -may Allah bless you. Do not imitate the enemies of Allah. We have Maruf (that which is good, beneficial, and appropriate) and we have morals, and we have lofty, commendable customs. They have worthless customs, they eat the flesh of pigs, and they make

¹¹ Narrated by Abu Dawood in his collection of hadith (#4031) and it is authentic

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the impermissible permissible, and their moral decline is unparalleled, and they have heedlessness with regards to their honor and so forth. Thus how can we resemble them when they are the lowliest of Allah's creation and the most deprived from them? We should never imitate them -may Allah bless you- this is from the manners which we shall speak about.

Then he said:

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ﴾

And do not askew your cheek (For pride) at men.

الصَّعِيرُ (askew, turn) it is to turn. Do not be haughty over the people; when someone speaks to you, you turn your cheek like this; this is from arrogance. Someone speaks to you so you turn away from them while you glance (at them) like this while you are proud; no cheerfulness, nor any joy; being arrogant and haughty!

Therefore, this is a prohibition from arrogance, and from its affects is he twists his neck like this, turning his cheek from the person, that is to twist it like this. الصَّعِيرُ (askew, turn), it is an illness that affects the camel causing her to twist her neck.

Therefore this is a reprimand against arrogance. Thus it is upon you to have humility towards Allah, the Lord of all that exists, and to have humility towards the believing slaves of Allah, interacting with the people with good manners.

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Arrogance is an extremely despicable trait and it leads many of the people to disbelieving in Allah! Consequently, they become arrogant so they do not listen to the Messengers nor do they listen to the verses of Allah.

﴿ وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَكُنِيَ مُسْتَكْبِرًا كَانَ لَمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فَبَسَّرَهُ

بِعَذَابٍ أَلِيمٍ ﴿

When Our signs are rehearsed to such a one, he turns away in arrogance, as if he heard them not, as if there were deafness in both his ears: announce to him a grievous penalty.

{Soorah Luqman (31):7}

Consequently, arrogance is from the greatest causes that lead to disbelieving in Allah and rejecting what the Messengers came with عليهم الصلاة والسلام. As for the definition of arrogance:

الْكِبْرُ بَطْرُ الْحَقِّ وَغَمْطُ النَّاسِ

Arrogance is rejecting the truth and looking down upon the people.¹²

Rejection of the truth; and it is the same if this truth concerns the matters of Tawheed or any truth from the truths which come to you. Yet you do not submit to it and you reject it and scorn the one who brought it to you; holding the one who brought the truth to you in contempt and rejecting the truth that is with him.

Arrogance is not permissible in any situation whatsoever. It is a dispraised characteristic and Allah hates it. (Allah said)

¹² Narrated by Muslim (#91)

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الْكِبْرِيَاءُ رِدَائِي وَالْعِظْمَةُ إِزَارِي فَمَنْ نَارَعَنِي وَاحِدًا مِنْهُمَا قَذَفْتُهُ فِي النَّارِ

Pride is My Cloak and Greatness is My Robe; whoever competes with Me in one of the two I will cast him into the fire.¹³

And in another narration:

الْكِبْرِيَاءُ رِدَائِي ، فَمَنْ نَارَعَنِي رِدَائِي قَصَمْتُهُ

Pride is My Cloak thus whoever competes with Me concerning it I will break him.

Meaning He will destroy him and cut off everything that remains of him, so do not be arrogant.

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ

No one will enter paradise that has in his heart an atom's weight of arrogance.¹⁴

Combat with your soul against arrogance. It is a despised trait that leads to disbelief and to belittling the people and rejecting the truth. For this reason, this wise man (Luqman) advised his son to not turn his cheek away from the people, and to not be arrogant over the people. Someone speaks to you while you are haughty turning away from him. Humble yourself!

¹³ Narrated by Abu Dawood in his collection of hadith (#4090) and it is authentic

¹⁴ Narrated by Muslim (#91)

The Advice of Luqman the Wise to His Son

You are a human, frail, weak; you were created from dust;
you were created from despised semen.

You defecate, and you visit the bathroom several times a day.
How can you be arrogant?!

How can you be arrogant over the people while this is your
condition?! Who are you?!

Then, if you are afflicted with a thorn, it causes you to cry;
how can you be arrogant over the people?!

Therefore, it is obligatory for the person to humble himself if
he becomes prideful and haughty, and to reflect upon his
insignificance and inferiority, and that the most despicable of
the people are the arrogant. By Allah--me, myself-- I never
belittle anyone except for the arrogant and the liars. By Allah,
I see the weakest of people and I say this person is better than
me, and I deem the arrogant person, regardless of who it is,
whatever rank he may have, to be from the most worthless of
the people, the most despicable of the people with me. No
one is more despicable than the arrogant, and no one acts
haughty except one of lowly inferior moral and physiological
character.

﴿ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾

***Nor walk in insolence through the earth: for Allah loves not
any arrogant boaster.***

Do not be vain nor boast. These are from the signs of
arrogance, the one who walks in insolence, and proudly, with
impertinence, and haughtiness.

The Advice of Luqman the Wise to His Son

﴿إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

Verily Allah loves not any arrogant boaster.

He boasts to the people due to his lineage, due to his status, due to his wealth, due to his authority, due to his knowledge, what has made him insolent towards the people so that he boasts to them?! Allah hates this trait. This is a repugnant trait, a lowly trait. Allah hates the people of arrogance and He despises them, and trivializes them, and punishes them with the most severe punishment based upon this trait. If Allah does not love you, what does this mean?! It means surely you are the enemy of Allah. If Allah does not love you and you are upon arrogance, haughtiness, boastfulness, and insolence over the people, then what are you bragging about?!

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا﴾

Nor walk on the earth with insolence: for you cannot rend the earth asunder, nor reach the mountains in height.

{Soorah Al-Israa (17):37}

Who are you?! Even if you reached the mountains in height, it would not be permissible for you to be arrogant. Even if you penetrate the earth, down to the seventh earth, it is not permissible for you to be arrogant; because you are a weak creation, and from the rights of Allah upon you is that you humble yourself. Allah has made humility obligatory upon you and has prohibited arrogance upon you, because Islam combats vile character with the fiercest combat. Every vile characteristic, Islam combats it: lewdness, lying, deception, fraud, arrogance. All of these characteristics, Islam combats them with the fiercest of combat.

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Thus it is obligatory for us to repudiate these characteristics and to cultivate the people upon its opposite from the good manners that Allah تَعَالَى loves and is pleased with and loves for us to pattern our character upon.

Good manners are from the heaviest actions upon the scales on the Day of Judgment, and the believer who possesses the most complete faith is the one with the best manners. And the Messenger was sent to perfect exemplary character, the character which was present with the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ. From this character is shyness, and from that which has been narrated from them is what was said by the Messenger

ﷺ .
عليه وسلم

إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ

Verily that which reached the people from the first words of prophecy, if you feel no shyness then do as you wish.¹⁵

Shyness is a major character trait--oh my brothers--shyness is a tremendous character trait and a branch from the branches of faith. The person who possesses shyness, his shyness will prevent him from disobeying Allah; his shyness will prevent him from falling into despicable manners. Shyness is a noble character trait; a tremendous character trait that the person has to adorn himself with, because it is from the greatest deterrents to prevent the person from disobedience and despicable character. For this reason, the Prophets said as the Prophet ﷺ informed us:

¹⁵Narrated by Bukari (# 5769)

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إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَىٰ إِذَا لَمْ تَسْتَبِحْ فَاصْنَعْ مَا شِئْتَ

Verily that which reached the people from the first words of prophecy, if you feel no shyness then do as you wish.

The person who commits polytheism is not shy from Allah, the innovator is not shy from Allah nor does he honor the Islamic legislation, legislated by the Messenger ﷺ. And the sinner has lowly manners and he is void of shyness from Allah.

Thus shyness is a necessity oh my brothers, and it is a must to repel vile character traits; learn these issues and implement them in your lives, may Allah bless you. And I will mention the narration of the delegation of Abdul Qais.

The delegation of Abdul Qais came to the Prophet ﷺ and descended close to Al-Baqi¹⁶ and put down their belongings there and walked in a brisk manner to the Messenger ﷺ while Al Ashaj remained. He lagged behind and adorned his best garment and then he came walking in a calm manner and extending the greetings of salaam upon the Prophet ﷺ.

Thus he (ﷺ) said to him:

إِنَّ فِيكَ خَلْتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمُ وَالْأَنَاءُ

Verily in you are two traits that Allah loves: forbearance and patience

¹⁶ A cemetery close by Medina

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Forbearance and patience oppose recklessness and foolishness; thus beware, and again beware, from that which negates these two traits.

He said, 'Oh Messenger of Allah: As for these two traits did I acquire them or was I created with these two traits? He said:

بَلْ خُلِقَانِ جُبِلْتَ عَلَيْهِمَا

Rather you were created upon these two traits.

He replied:

الْحَمْدُ لِلَّهِ الَّذِي جَبَلَنِي عَلَىٰ خُلُقَيْنِ يُحِبُّهُمَا اللَّهُ تَعَالَىٰ

All praises belong to Allah the One who created me with these two traits that Allah the Exalted loves.¹⁷

Allah loves forbearance and patience and He hates hastiness and recklessness and that which opposes these two character traits (forbearance and patience). Thus be diligent upon adorning yourself with these two traits which Allah loves.

Memorize this hadith:

إِنَّ فِيكَ خُلُقَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمُ وَالْأَنَاءُ

Verily in you are two traits that Allah loves: forbearance and patience

¹⁷ Narrated by Abu Dawud (#5225) and other than him, and the origin of this hadith is found in Sahih Muslim (#17)

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And if the person is deprived of the likes of these great affairs then he cultivates himself upon them.

مَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ وَمَنْ يَنْصَبِرْ يُصَبِّرْهُ اللَّهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ وَلَنْ تُعْطُوا عَطَاءَ خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ

Whoever refrains from asking, Allah will make him content, and whoever is patient, Allah will bestow patience upon him, and whoever seeks to be independent, Allah will make him independent, and no one is ever given anything better and more generous than patience.¹⁸

Cultivate yourself upon patience and upon forbearance and upon wisdom and noble character.

By struggling with your soul, these can turn into character traits insha Allah, and this narration alludes to this.

أَخْلَقْتَنِي بِهَاتَيْنِ

As for these two traits did I acquire them?

This means forbearance and patience could be developed from molding and cultivating the soul upon noble manners, because the soul is susceptible to being cultivated upon good or upon evil. If you cultivate it upon evil, it will develop upon it and become accustomed to it and it will become from its traits--and refuge is sought with Allah.

¹⁸ Extracted from the hadith of Abu Saed Al Khudari, may Allah be pleased with him, narrated by Bukari (#6105)

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And if you cultivate it upon noble manners, it will take upon this character and become a part of its life and become a character trait for the person.

Therefore memorize these advices: Tawheed and combating shirk, establishing the prayer, enjoining the good and forbidding the evil, noble lofty character, combating arrogance, pride, and showing off and what is similar to it, and learn forbearance, patience, and every noble character trait. Study them from the Book of Allah and from the Sunnah of the Messenger of Allah ﷺ, because surely these traits are an important aspect from the aspects of Islam and from the essence of the Salafi Dawah. By way of it (these traits), your Dawah will spread and Allah will elevate your status amongst the people; and with the opposite of it, this Dawah will suffer and become distorted in front of the people.

Thus, refine the Dawah in calling to Allah تبارك و تعالی

﴿ اذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ﴾

Invite to the path of your Lord with wisdom, and good preaching, and argue with them in the best manner.

{Soorah An-Nahl (16):125}

Do not argue, even with the disbelievers, except by utilizing good manners and in the best method. Do not curse, nor insult, nor belittle them. Do not hold them in contempt, nor defame them. Do not shout or yell at them; do not do anything like this at all.

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﴿ وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴾

And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the ass.

"And be moderate (or show no insolence) in your walking", meaning do not rush. "And lower your voice", meaning do not raise your voice more than what is necessary.

Luqman said to his son:

﴿ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴾

Verily, the harshest of all voices is the braying of the ass.

If you raise your voice louder than what is necessary when raising the voice, without a need, to a degree and a level where the voice becomes harsh, then you resemble the donkey. The scholars have taken from this that it is not permissible to raise the voice, because Allah has resembled you to the vilest animal.

لَيْسَ لَنَا مَثَلُ السُّوءِ

There is not for us an evil example¹⁹

Therefore do not raise your voice except to the level of what is necessary. If there is one or two persons with you and you are screaming and raising your voice, what is your intent?!

¹⁹ Extracted from the hadith of Ibn Abbass may Allah be pleased with them both, narrated by Bukari (#6574)

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This resembles the voice of the donkey, thus the voice is (raised) according to what is necessary.

Walking is similar to this; walk in a normal moderate fashion; meaning follow a middle course. Do not walk the walk of someone who is dying nor rush quickly like the reckless one. Take the middle course, and be moderate, and this is the walk of the believing slaves of Allah.

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

And the servants of the Most Gracious (Allah) are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"

{Soorah Al-Furqan (25):63}

If the people address them with foolishness they respond to them with honorable speech, which contains peace, and serenity, and that which repels the evil with that which is better.

We ask Allah تعالى و تبارك to bestow upon us and you beneficial knowledge, righteous actions, and good beautiful manners that Allah تعالى و تبارك loves. I hope, o brothers, that we understand these excellent lessons. What is the benefit in attending these lessons daily and then we do not work by them, and we give an ugly imagine to our Dawah, what is the benefit?!

Therefore, I ask Allah to make me and you from the people of knowledge and actions, and noble character; verily our Lord is the One who answers the supplications.

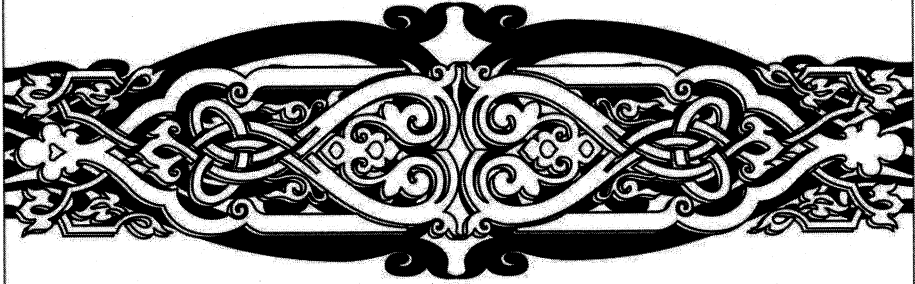
وصلى الله على نبينا محمد وآله وصحبه وسلم

The Advice of Luqman the Wise to His Son

فوائد مستنبطة من قصة لقمان الحكيم

50 POINTS
OF
BENEFIT
EXTRACTED
FROM THE STORY OF
Luqman
THE WISE

by Shaykh Abdur Razzaq Al Badr



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Verily all praises belong to Allah, we praise Him and we seek His help, we seek His forgiveness and we turn to Him in repentance. We seek refuge in Allah from the evil of our souls and from the evil of our actions. Whomsoever Allah guides there is no one who can lead him astray, and whoever is lead astray there is no guide for him. I bear witness that nothing has the right to be worshipped except Allah alone without partners and I bear witness that Muhammad is His servant and messenger. May the blessings and peace of Allah be upon him and his family and his companions.

As to what follows:

Verily the advice that appears in the story of Luqman contains tremendous benefits, noble instructions, blessed examples and a clear methodology in calling to Allah, the cultivation of the children, and the education of the generations. It contains an illustration for the successful means and beneficial method in calling to Allah تبارك و تعالی, and teaching the people good.

For this reason, it is most certainly upon the educators, parents and instructors to give importance to this advice and to become well acquainted with it in order to take from it a correct methodology and a guided path in inviting others to Islam and teaching; taking that which is contained in this advice from the wise methods of attracting the hearts and leaving an impression upon the intellects, awakening the hearts with optimism, instilling the hearts with fear, giving good exhortations, and having good interactions with the people in clarifying the good to them and inviting them to Allah تبارك و تعالی.

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Therefore, religious propagation is a call to knowledge and direction towards actions but at the same time, it requires wisdom, beneficial means, and effective techniques such that it will enter into the hearts of the people.

Allah جَلَّ وَعَلَا gave His slave, Luqman²⁰ the wisdom and placed it in his heart, and He made his speech, his exhortations, his teachings and guidance full of wisdom. Therefore all of this requires from us proper reflection, understanding, and study of this advice that Allah تبارك و تعالی commended in His book, the Noble Quran.

²⁰ He was a righteous servant and he was not a Prophet, there is not found in the Quran or in the traditions of the Prophet ﷺ indicating that he was a Prophet. Imam Al Bagwi may Allah have mercy upon him, mentioned in his tafsir that this has been agreed upon, he said, "The scholars have agreed that he was one endowed with wisdom and he was not a Prophet, except for Ikramah, because he said Luqman was a Prophet, and he is the only one who has stated this" (Mu'aalim At Tanzil) 3/490

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Allah the Exalted said:

قال الله تعالى: ﴿وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٩﴾ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۗ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿٢٠﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْتًا عَلَىٰ وَهْنٍ وَفَصَّلَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿٢١﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ 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 ﴿٢٢﴾ يَا بُنَيَّ إِنِّي أَنَا تَكُ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَمَنْ تَكَنَّ فِي صَخْرَةٍ أَوْ فِي السَّمَانِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٢٣﴾ يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿٢٤﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٥﴾ وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ

الْحَمِيرِ ﴿٢٦﴾ ﴿

{ سُورَةُ لُقْمَانَ ١٢-١٩ }

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And indeed We bestowed upon Luqman Al-Hikmah (wisdom and religious understanding) saying: "Give thanks to Allah." And whoever gives thanks, he gives thanks for (the good of) his own self. And whoever is unthankful, then verily Allah is All Rich (free of all needs), Worthy of all praise.

And (remember) when Luqman said to his son when he was advising him: "Oh my dear son! Join not in worship others with Allah. Verily joining others in worship with Allah is a great oppression."

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years-give thanks to Me and to your parents. Unto Me is the final destination.

But if they both strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

Oh my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily Allah is the Subtle (in bringing out that grain), Well-Aware (of its place).

Oh my son! Establish the prayer, enjoin (on people) Al-Maruf (Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are

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some of the important commandments (ordered by Allah with no exemption).

"And swell not thy cheek (For pride) at men, nor walk in insolence through the earth: for Allah loves not any arrogant boaster."

And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the ass.

{Soorah Luqman (31):12-19}

The discussion concerning this blessed text will be by way of mentioning some general benefits derived from these noble verses, and I have counted-- briefly--fifty benefits. I hope that Allah will benefit us by way of it and give us success to put these blessed and wise advices to good use.

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1st Benefit: Verily wisdom is a divine gift and a divine favor that Allah جَلَّ وَعَلَا gives to whomever He wills from His slaves. This is ascertained from His statement جَلَّ وَعَلَا:

﴿وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ﴾

'And verily We gave Luqman wisdom'.

Therefore, wisdom is the favor of Allah جَلَّ وَعَلَا. He favors with it whomever He wills from His slaves; as Allah تَعَالَى said:

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا﴾

He grants wisdom to whom He pleases; and he to whom wisdom is granted received indeed a benefit overflowing;

{Soorah Al-Baqarah (2):269}

Thus, whoever desires to succeed in this affair and in all affairs of good, let him request this from Allah. This is because favors and gifts are in the Hand of Allah تَعَالَى. He gives them to whom He wills and Allah is the Owner of tremendous virtue.

Good will not be achieved without truthfulness with Allah, drawing near to Him in a good manner, establishing His obedience, requesting success from Him, and resorting to obtaining it from Him; because surely the favor and the success are in His hand, and He has no associates in this.

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2nd Benefit: The achievement of wisdom has necessary measures that the slave must take, and the one who ponders over the story of Luqman the Wise and looks also at his life will find that he was a righteous slave, a worshiper of Allah جَلَّ وَعَلَا -- submitting to the obedience of Allah, perfecting his connection with his Lord. And it appears in his biography, as was mentioned by Al Hafidh ibn Kathir and other than him from the people of knowledge,²¹ that he was a person of worship and submission to Allah جَلَّ وَعَلَا and truthfulness. He used to speak only a little while reflecting and contemplating much, and he used to benefit much from the gatherings of good while inciting others to benefit from the gathering as well, and from consulting the people of knowledge and benefiting from them. The point here is when the person utilizes the beneficial means that bring him closer to Allah تبارك و تعالی, he will obtain good and success, and he will obtain, by way of this, wisdom. For this reason, he ﷺ said:

احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ

*"Strive for that which will benefit you and seek the help of Allah."*²²

He ﷺ said:

إِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ ، وَإِنَّمَا الْحِلْمُ بِالتَّحَلُّمِ ، وَمَنْ يَتَوَخَّ الْحَيْرَ يُعْطَهُ ، وَمَنْ يَتَوَقَّ الشَّرَّ يُوقَهُ

"Knowledge is acquired by seeking it, and patience is acquired by striving to be patient. The one who strives to attain good will be

²¹Refer to his biography in Al-Bidaya wan-Nihaya

²² Narrated by Muslim (2664)

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given it, and the one who strives to protect himself from evil will be protected.”²³

Therefore, it is a must to utilize the means that will bring about wisdom and it is not sufficient for the person to say: “Oh Allah grant me wisdom,” or “Oh Allah verily I ask You for beneficial knowledge and righteous actions,” without utilizing the means.

Allah جَلَّ وَعَلَا said:

﴿ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ﴾

‘Worship Allah and depend upon Him.’

{Soorah Hud (11):123}

And Allah جَلَّ وَعَلَا said:

﴿ إِلَيْكَ نَعْبُدُ وَإِلَيْكَ نَسْتَعِينُ ﴾

‘You alone do we worship and You alone do we seek help.’

{Soorah Al-Fatiha (1):5}

3rd Benefit: The importance of being grateful for the favors of Allah, and its tremendous effect in causing the favor to last and remain, flourish and increase. Allah جَلَّ وَعَلَا said,

﴿ وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ﴾

²³ Collected by Al Khateeb from the Hadith of Abi Huraira

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“And indeed We bestowed upon Luqman Al-Hikmah (wisdom and religious understanding) saying: ‘Give thanks to Allah.’”

When the blessing is appreciated it remains, and when it is unappreciated it escapes. For this reason, some of the scholars have called gratitude “the protector” and “the reason”; because it safeguards the blessing that is already in place and it brings about the blessing that does not exist.

As Allah تبارك و تعالی said:

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ﴾

And remember! Your Lord proclaimed: "If you are grateful, I will add more (favours) to you;
{Soorah Ibrahim (14):7}

Here He said:

﴿ أَنْ اشْكُرْ لِلَّهِ ﴾

‘Give thanks to Allah’

This means thank Him for His blessings upon you, His favors, and His kindness. From the kindness of Allah the Exalted upon this righteous slave is that Allah gave him wisdom and gave him the ability to obtain beneficial knowledge and righteous actions. In this is an indication that if the slave is given the success to obtain knowledge and actions and good, then it is incumbent upon him to always and forever be grateful to Allah تبارك و تعالی -- acknowledging the favors, virtue, guidance and success that Allah has given him.

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4th Benefit: Verily gratitude for a blessing is accomplished with the heart, the tongue and the limbs. All three of these are contained in the statement of Allah تعالى:

﴿ أَنْ اشْكُرْ لِلَّهِ ﴾

'Give thanks to Allah'.

Therefore, the one who has been given wisdom, beneficial knowledge and righteous actions must show gratitude. Gratitude will be shown with the heart by acknowledging the favor of the One who bestows favors, gratitude of the tongue by glorifying Allah, praising Him and thanking Him, and gratitude of the limbs by using the blessings in the obedience of Allah تعالى. As Allah تعالى said:

﴿ اعْمَلُوا آلَ دَاوُدَ شُكْرًا ﴾

Work, oh family of Dawud, with thanks!

{Soorah Saba (34):13}

So the slave performs righteous actions and he is diligent upon the obedience of Allah and upon utilizing these blessings in the correct manner in which Allah تعالى has commanded.

5th Benefit: Verily Allah does not benefit from the gratitude of those who are grateful, nor is He harmed by the ingratitude of those who are ungrateful, as Allah تعالى said:

﴿ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴾

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Give thanks to Allah. And whoever gives thanks, he gives thanks for (the good of) his own self. And whoever is unthankful, then verily Allah is All Rich (free of all needs), worthy of all praise.

{Soorah Luqman (31):12}

Therefore, Allah does not benefit from the gratitude of the one who thanks Him, and He is not harmed by the ingratitude of the one who is ungrateful, and He does not benefit from the obedience of the one who obeys Him, and He is not harmed by the sins of those who disobey Him.

Reflect upon this in the statement of Allah تعالى found in the hadith qudsi from the hadith of Abi Dhar, may Allah be pleased with him, which has been collected in Sahih Muslim²⁴:

يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَنْفَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا

Oh My servants were the first of you and the last of you, the human of you and the jinn of you to become as pious as the most pious heart of any one man of you that would not increase My kingdom in anything. Oh My servants were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you that would not decrease My kingdom in anything.

²⁴ Hadith 2577

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Therefore, He تعالى و سبحانه does not benefit from the obedience of the one who obeys Him, and He is not harmed by the sins of those who disobey Him; rather:

﴿ مَن اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ﴾

Who receives guidance, receives it for his own benefit: who goes astray does so to his own loss:

{Soorah Al-Israa (17):15}

But as for Allah, then He is All Rich (free of all needs), Worthy of all praise, and from this is the statement Allah تعالى:

﴿ يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ -15- إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ -16-
وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

Oh mankind! It is you that have need of Allah: but Allah is the One free of all wants, Worthy of all praise.

If He so pleased, He could blot you out and bring in a new creation:

{Soorah Fatir (35):15, 16}

6th Benefit: Verily the gratitude of the slave for the blessings of Allah, the affects and benefits of his gratitude return to the slave himself.

﴿ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ﴾

And whoever gives thanks, he gives thanks for (the good of) his own self.

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Therefore, if the slave is grateful, then his gratitude returns to him in this life and the next life. As for the benefit in this life, then his blessing will remain and continue and will bring about another blessing as was previously mentioned, and in the next life there will be a reward and compensation and a good outcome. Therefore when the slave is grateful, his gratitude returns to him and he is the one who benefits from it, as Allah تعالى said:

﴿ مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ﴾

Who receives guidance, receives it for his own benefit: who goes astray does so to his own loss:

{Soorah Al-Israa (17):15}

If the slave--and we seek refuge in Allah from this--is ungrateful, then his ingratitude and evil consequences returns to him as do sadness and regret in this life and the next. So based upon this, it is befitting that the slave be aware that he is the one who needs to thank Allah. As for Allah تعالى, then He is Rich, free of all needs, Worthy of all praise.

7th Benefit: Belief in the perfection of the absolute self-sufficiency of Allah from every angle, and the slaves are in need of Him from every possible angle.

﴿ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴾

And whoever is unthankful, then verily Allah is All Rich (free of all needs), Worthy of all praise.

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We believe that Allah is Ghani (Rich); and Al Ghani is a name from the beautiful Names of Allah. It contains a description of Allah تعالى و سبحانه as being Rich (free of all needs). So Allah جلّ و علا is free from needing His slaves and all of the creation is in complete need of Him from every possible angle. We believe that Allah تعالى و سبحانه is Al Ghani, above His throne, separate from His creation. As He has informed us concerning this in His book:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

(Allah) Most Gracious rose above the throne

{Soorah Ta-Ha (20):5}

﴿ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ﴾

Then He rose above the Throne.

{Soorah Al-A'raf (7):54}

We believe at the same time that He تعالى و سبحانه is not in need of the throne or anything else, and that surely all of creation, the throne and everything else are in need of Allah. Allah عزّ وجلّ said:

﴿ إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴾

It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none--not one--can sustain them thereafter: verily He is Most Forbearing, Oft-Forgiving.

{Soorah Fatir (35):41}

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Therefore, He is the One who sustains the throne, sustains the heavens, sustains the earth, all of the creation is established by His establishing them, and the creation is not free from needing Him even for a blink of an eye.

8th Benefit: Confirming the completeness of Allah's praise, and all of the praise returns to the generosity of His blessings and the greatness of His Names and Attributes. Allah تعالى said:

﴿ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴾

And whoever is unthankful, then verily Allah is All Rich (free of all needs), Worthy of all praise.

{Soorah Luqman (31):12}

Al Hamid (الْحَمِيدُ) (Worthy of all praise) is a name from the beautiful Names of Allah, and it is proof of the permanence of Allah's praise سبحانه و تعالى , and that the complete unrestricted praise belongs to Him in every situation and in every time and place. So Allah تعالى is praised for His Names and Attributes and He is praised for His favors, His blessings, His virtue, and His gifts; therefore, He is Al Hamid, the One who deserves all the praise. Allah تعالى said:

﴿ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ﴾

To Him belongs the praise, in the beginning and the end.

{Soorah Al-Qasas (28):70}

To Him belongs the praise, in the beginning and the end, and for Him is the thanks, for the apparent and hidden blessings.

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Therefore all the praise belongs to Allah and all the blessings are from Allah. Whatever blessings the slave has are from Allah. He is the Master. Therefore, it is befitting that the One who bestows the blessings is singled out with all of the praise, alone. For this reason the caller on Hajj and Umrah says:

إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

Verily the praise and the blessings belong to You as does the dominion; You have no partners

9th Benefit: The status of wisdom and its tremendous benefit for the one whom Allah grants it to, and favors them to obtain it. This is clear from the blessed speech in which Allah praises Luqman, and commends him due to Allah giving him wisdom. This will cause the person to become eager to understand what wisdom is and eager to possess the quality of wisdom.

From the definition of wisdom are:

- Beneficial knowledge accompanied by righteous actions;
- Placing affairs in their proper place and time;
- Insight, understanding, firmness and correct judgment;
- And other definitions have been given for the meaning of wisdom.

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The point being, wisdom has a tremendous status. Therefore, it is befitting for the slave to strive and put forth an effort in obtaining it by using the legislative means and paths that will achieve this.

10th Benefit: The importance of the method of admonishing in cultivating and teaching. Allah تعالى said:

﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ﴾

And (remember) when Luqman said to his son when he was advising him

The method of admonishing has an overwhelming affect in the cultivation of the people and teaching the youth. The scholars have said concerning admonitions: 'The knowledge that is directed towards the people and that which they are instructed to do should be accompanied with encouragement and warning. So the command with the good is mentioned along with incitement towards it; and the prohibition of the evil is mentioned along with warning against it. Thus, advice is commanding the good, forbidding the evil, along with encouragement and admonition. Hope is by mentioning the benefits, fruits and affects obtained by the slave if he does this action which he is encouraged to do. Warning is by mentioning the dangers and harms that occur to the person who falls into the prohibitions.'

This was done by Luqman when he laced his advice with beneficial encouragement that would incite the person to implement the advice in the best manner and the most

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complete way, and a deterring warning that would prevent the person being advised from perpetrating sins and committing evil.

11th Benefit: The importance of affability and its profound effect upon the one being advised and the student. When you desire to counsel or advise someone, it is befitting that you are personable with them by using kind statements and nice speech that will allow your speech to enter their heart and open his heart to your speech. Notice that while Luqman was advising his son, he used beautiful speech, an effective method, and words that would enter his heart. Look at the word he used with his son when advising him. You will find that the phrase: "Oh my dear son" is repeated throughout the advice, because this phrase has an enormous impression on the son, and it affects his soul and it aids him in being attentive and to completely benefit. And the speech will have the greatest impact if it is accompanied by affability. As for the speech that is void of affability, for example: If a person said--while counseling or warning--"oh boy!" Or, as it has been mentioned about some of them when they speak to their son or prohibited him from something, they call him by names of some animals. So how will the heart of the one being advised be opened with the likes of this type of speech that insults them? No doubt this will close and alienate the mind. Therefore, there is a far cry between using this method and warning by implementing kindness as Luqman did in his statement to his son: "Oh my dear son-- with compassion and fatherliness, sympathy and mercy so the heart will open. Also pay attention to the compassion in the hadith of Muadh ibn

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Jabal. The Messenger of Allah ﷺ took him by the hand one day and said to him, "Oh Muadh, verily I love you." Muadh replied saying: "By my father and mother, oh Messenger of Allah, and I love you." He said, "I advise you, oh Muadh, to not neglect to say at the end of every prayer:

اللَّهُمَّ أَعْنِي عَلَىٰ ذِكْرِكَ وَتَشْكُرِكَ ، وَحُسْنِ عِبَادَتِكَ

*Oh Allah assist me in remembering You, thanking You, and worshipping You in a good manner."*²⁵

Therefore, he began with affability and kindness in order for him to accept the benefit and to open the inner most part of his heart and to prepare him to accept it. Therefore, this is a must when calling to Allah and when teaching the people good.

12th Benefit: Taking into account the most important affairs when calling to Allah. It is a must for the parents, educators, and callers to Allah **جَلَّ وَعَلَا**, to pay attention to this when calling the people to good; that they begin with the most important matters, then those of less importance, then those of least importance, so that they are able to cultivate their children and develop the generation. They should begin first by instilling the correct belief and beneficial faith, then after that begin by teaching acts of worship, manners and conduct. For this reason, when the Prophet ﷺ sent Muadh bin Jabal

²⁵ Collected by Ahmad (22119) Abu Dawud (1522) An Nisaai (9937) and declared authentic by Albani (7969)

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to Yemen, he said to him, "Verily you are going to a people from the people of the book, so let the first thing that you call them to be that they should single out Allah in worship." And this is what Luqman did when he wanted to advise his son with a number of beneficial advises that he needed to be advised with and called to; he began with his statement:

﴿ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ﴾

Oh my son do not associate partners with Allah.

Thus, he was giving importance to the most important affairs first.

13th Benefit: Polytheism is the greatest of all sins and the most dangerous and the greatest prohibition of Allah تعالى. This is understood by Luqman the Wise beginning by warning against the most dangerous affairs first. This is the method of those who give advice when they want to warn against dangerous matters; they begin with the most dangerous of them. Accordingly, Luqman the Wise began by warning his son against shirk. Pay attention to this blessed text; in this text, he warned his son against a number of affairs. He warned him against arrogance, self-delusion, and conceitedness, but the first thing he began with was warning him against associating partners with Allah. Therefore, this is proof that shirk is the most dangerous of all affairs and the most harmful.

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14th Benefit: The importance of nurturing the children when they are young upon Tawheed and sincerity and being far away from polytheism; and this is also understood from his advice:

﴿ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ﴾

Oh my son do not associate partners with Allah.

Therefore, the children have to be warned from shirk while they are young and called to the Oneness of Allah and sincerity. So if Tawheed is instilled in the child from the beginning of his nurturing, this will, by the permission of Allah, benefit him a great deal. For this reason, it is from wisdom to name the sons with the names Abdullah (slave of Allah) and Abdur Rahman (slave of the Most Merciful) as it comes in the hadith:

خَيْرُ الْأَسْمَاءِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ

The best names are Abdullah and Abdur Rahman.²⁶

This is in order to raise the child upon Tawheed, and to raise him while he knows that he is a slave of Allah; neither a slave to desires or a slave to this world or a slave to the devil nor a slave to the whims of the soul. Rather, he is only a slave to Allah تبارك و تعالی. Therefore, he develops the youth upon the foundations of faith and the foundation of Islamic creed, and it is the foundation which the religion is based upon and the religion was founded upon and the religion is establish upon.

²⁶ Collected by Ahmad

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Consequently, the religion will not be established and the Islamic community will not be correct except upon Islamic monotheism and sincerity to Allah تعالى.

15th Benefit: Verily shirk is the greatest form of oppression and the greatest crime, and this is understood by the statement of Allah تعالى:

﴿ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

Verily shirk is a great oppression.

Oppression is to place something where it does not belong. And what oppression is more repugnant than to put worship where it does not belong by worshipping the weak, feeble creation who does not have the ability to benefit nor harm itself, nor do they possess the ability to give life or to resurrect? What sin is greater than this? Allah creates man, and then he directs his worship to someone else?! Allah provides for man, and then he seeks his provision from someone else?! Allah heals man, and then he seeks his healing from someone else?! What oppression is greater than this?!

16th Benefit: The need of the student and the one who is called to know the rewards in following the commands and the dangers in the prohibitions in order to strengthen the carrying out of the command. Therefore, if a command is mentioned, the benefits and rewards also need to be

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mentioned; and if a prohibition is mentioned, then the evil consequences for the one who treads this path also need to be mentioned. This is understood from numerous places in this story.

17th Benefit: The advice to be good and kind to the parents and honor them and to pay attention to their rights; and that is mentioned in the statement of Allah تعالى:

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ ۖ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ۖ ﴾

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years-- give thanks to Me and to your parents. Unto Me is the final destination.

{Soorah Luqman (31):14}

Therefore, the advice concerning the parents has a great position, and this advice is a tremendous affair. The advice here is from the Lord of all that exists جَلَّ وَعَلَا. For this reason more than one scholar of tafsir has said: "Verily His statement (*And We have enjoined on man to be dutiful and good to his parents*) has come interjected during the course of Allah's mention of the advice of Luqman as an advice from Him, (Allah) تعالى و تبارك, to treat the parents with goodness. Therefore, from the benefits of this blessed speech is the advice to be kind to the parents, to know their rights, to be honorable to them, and to give them their rights.

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18th Benefit: From the greatest affairs that will assist in being kind to the parents is by remembering their previous good and their continuous kindness. This will aid the person in showing them kindness and being far away from disobeying them and severing the ties of kinship. Reflect upon His statement:

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ ﴾

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years.

Meaning reflect oh child! Reflect upon what your mother went through with maternity, pregnancy, breastfeeding, and nurturing you. Reflect upon pregnancy and its pain and fatigue, and the long period of time which you were in the womb of your mother as a heavy load in her stomach for nine months, and the anguish she went through standing, sitting and sleeping. Then reflect upon childbirth and its severity and the hardship that it causes the mother from the time of labor until the child comes out alive. Then the period of breastfeeding and what comes with it from fatigue and pain, sleepless nights and exhaustion. Therefore, all of this goodness that was shown to him, he should never let this leave his mind.

19th Benefit: From the affairs that will aid in honoring the parents is to remember that the return and the final destination is to Allah. So the one who honors his parents remembers that he will return to Allah and receive the reward for his goodness and kindness; therefore, he will increase in his goodness and kindness towards his parents.

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And the one who disobeys his parents should remember that his is going to return to Allah and receive the punishment of disobeying his parents, so this will prevent him from his vileness and disobedience.

20th Benefit: The tremendous right of the mother, and she is the most deserving of all the people of kindness and good companionship. It appears in the hadith that a man asked the Prophet ﷺ

يا رسول الله! مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أَبُوكَ
مَنْ قَالَ ثُمَّ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أَبُوكَ

“Oh Messenger of Allah, who from the people has the most right to my good companionship?” He said, “Your mother.” The man replied, “And then who?” He said “then your mother.” The man replied, “And then who?” He said, “Then your mother”. Then man replied “And then who?” He said, “Then your father.”²⁷

Therefore, he mentioned the mother three times because she is the most deserving and has the most right for good companionship, and because the goodness that the child receives from the mother no one else can give that to him nor come close to it, other than her.

For this reason some of the scholars have said: Verily this verse is proof and a witness for the statement of the Prophet

²⁷ Collected by Bukari (5971) and Muslim (2548) from the Hadith of Abu Huraira

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ﷺ (Your mother, then your mother, then your mother), and this is because Allah the Exalted mentions three stages of goodness that the mother shows to the child.

First: Maternity (أُمُّهُ) (in the statement) *his mother*

Second: Pregnancy (حَمَلَتْهُ) (in the statement) *his mother bore him*

Third: Breastfeeding (وَفِصَّالُهُ) (in the statement) *his weaning*

Therefore, these three levels from the mother that cannot be given by the father or by anyone else who does good for the child, so this requires that the person should repay this good with good and the one who has given him this amount of good is the most deserving of good companionship. But it is from the great tragedies that you find some of the people receive this beautiful continuous goodness from their mothers, then in the end they honor and show kindness and good companionship to others--those who have not given them one tenth of what their mother has given them--but he does not give his mother any good companionship; and if he gives her, then it is only from his surplus and a very small amount. Is this a suitable method for repaying the doer of good?! For this reason, it is from the greatest of sins and the worst crimes to disrespect the mother; and how could someone disrespect his mother when she treated him with the most benevolence, compassion, and honor of anyone?

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21st Benefit: Childbirth is from the difficulties and hardship that the child will never be able to repay to his mother regardless of what he puts forth from kindness and regardless of how hard he strives.

22nd Benefit: Connecting the rights of the parents to the rights of Allah is proof of the tremendous status of their rights and that the rights of the parents is the most obligatory right after the rights of Allah. There are many places in the Quran where Allah the Exalted connects His rights with the rights of the parents.

23rd Benefit: The rights of the parents are by love, supplication (for them), kindness, staying connected with them, and honoring them.

24th Benefit: The dangers of disrespecting the parents, it is from the greatest crimes and most severe sins.

It appears in the two authentic books of hadith; (Bukari and Muslim) the hadith of Abu Bakr, may Allah be pleased with him, he said, "The Messenger of Allah ﷺ said:

أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكِبَائِرِ ثَلَاثًا الْمِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ
وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَكِنًا فَجَلَسَ فَمَا زَالَ يَكْرُرُهَا حَتَّى قَلْنَا لَيْتَهُ
سَكَتَ

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'Shall I not inform you of the greatest of all sins (repeating it three times)?' They said, 'Certainly oh Messenger of Allah!' He said, 'Associating partners with Allah, and disrespecting the parents.' And he sat up when he had been lying down and he said, 'And bearing false witness!' And he continued to repeat this until we said, 'If only he could be silent.'"²⁸

25th Benefit: The method of interacting with the father and the mother, even if they are pagans or sinners, as appears in the statement of Allah تعالى:

﴿ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ﴾

But if they both strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly.

Therefore, the father is not obeyed and the mother is not obeyed if they request from their child that he associate partners with Allah and if they request that he does evil, but at the same, time it is a must that he accompany his parents in a good manner.

26th Benefit: The completeness of the Islamic legislation in preserving kindness and giving concern to it; and this is clear. So despite the father being a pagan or the mother being a

²⁸ Bukari (2753) and Muslim (87)

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pagan and inviting their child to associate partners with Allah, Allah says: "Behave with them in the world kindly." This is if the parents are pagans; so how about if the parents are believers and they only enjoin good and they only invite to piety and good?

27th Benefit: There is no obedience to the creation while disobeying the Creator. Allah تعالى said:

﴿ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ﴾

But if they both strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly.

28th Benefit: It is possible to find from the people of falsehood and misguidance those who strive, struggle and make every effort to spread their false doctrines and call to their misguidance, and this is clear in the statement of the Exalted:

﴿ وَإِنْ جَاهَدَاكَ ﴾

But if they both strive with you

In comparison, it is possible to find some of the people upon the truth, lazy and lethargic in this area.

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29th Benefit: The difference between not obeying the parents and disobeying the parents. Some of the people mix the two making them the same, rather what is correct is there is a difference between the two. Allah تعالى said:

﴿ فَلَا تُطِعُهُمَا ﴾

Then obey them not.

He did not say: Disobey them.

30th Benefit: The virtue of the companions and the best of this nation. This is extracted from the statement of Allah تعالى:

﴿ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ﴾

And follow the path of him who turns to Me in repentance and in obedience

So, if you look into the condition of the companions and the best of this nation you will find that their condition was of those who constantly turn to Allah in repentance and in obedience. For this reason, some of the scholars of tafsir have explained the verse: *“And follow the path of him who turns to Me in repentance and in obedience”* to mean Abu Bakr. While some of them have explained the verse: *“And follow the path of him who turns to Me in repentance and in obedience”* to mean the companions. And this, all of it, is an explanation for the text with some of its terms or the best of its terms. So this proves to us the virtue of the companions and the virtue of the best of this nation, and it is incumbent upon us to know the path of those who brought us

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the excellent example. So we follow their path and we are careful not to follow a path other than the path of the believers.

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴾

If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than the path of the believers, We shall leave him in the path he has chosen, and land him in Hell, what an evil refuge!

{Soorah An-Nisaa (4):115}

31st Benefit: The importance of good companionship; accordingly, it is not proper that the believers sit with anyone he desires. How much harm comes to a person based upon who he sits with?! Consequently, the person is enjoined to not sit with everyone, rather he only sits with the people of good and virtue and nobility. This is also understood from the statement:

﴿ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ﴾

And follow the path of him who turns to Me in repentance and in obedience.

32nd Benefit: The virtue of (الإِنَابَةُ إِلَى اللَّهِ) constantly turning to Allah in obedience and repentance and the status of those who do so. This is apparent from His statement:

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*And follow the path of him who turns to Me in repentance
and in obedience.*

Therefore, Allah has made the path of those who constantly turn to Him in repentance and obedience a path to be followed and a road to be traversed upon.

(الإِنَابَةُ إِلَى اللَّهِ) Inaabah contains four affairs:

- Love for Allah,
- Humility towards Him,
- Turning towards Him,
- And turning away from other than Him.

Ibn Al Qayyim said: "No one deserves the title of one who constantly turns to Allah except for the person who has gathered all four of these matters, and the explanation of the Salaf shows this."

33rd Benefit: All the actions of the slaves are counted for him and he shall find his actions present on the Day of Judgment.

﴿ تُمْ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴾

*Then to Me will be your return, and I shall tell you what you
used to do.*

34th Benefit: There is no proof for polytheism and no argument for the people of polytheism; this is taken from His statement:

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﴿ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ ﴾

“But if they both strive with you to make you join in worship with Me others that of which you have no knowledge,”

This is similar to the statement of Allah تعالى:

﴿ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ ﴾

If anyone invokes, besides Allah, any other god, he has no authority for this;

{Soorah Al-Muminun (23):117}

Therefore polytheism, whatever category it may be and in whatever form it may appear, there is no proof for it. This is the necessary description for polytheism in every circumstance and every depiction.

35th Benefit: The importance for the caller when calling to good actions and prohibiting from evil that he must emphasize that the return is to Allah, and we shall be accountable for all our actions that we put forward in this life. So it is incumbent for the caller to pay attention to this affair when he is inviting others. As a result of the importance of this matter, it is repeated in the story of Luqman in His statements: *(To Me is the return)* and *(Unto Me is your final destination)*. So this is an issue that the person needs to be reminded of over and over again until it becomes firmly rooted in their minds--they are going to return to Allah and Allah تعالى و تبارك is going to take them to account for the actions they put forth in this life--so that the person will do

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good actions and prepare himself and ready himself for the day of return.

36th Benefit: The comprehensive nature of Allah's knowledge *جلّ و علا*, and the fact that there is nothing hidden from Him in the earth nor in the heavens.

﴿ يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴾

Oh my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily Allah is the Subtle (in bringing out that grain), Well-Aware (of its place).

37th Benefit: The effect of having belief in Allah's Names and Attributes upon rectifying the slave and purifying his actions. The more a slave becomes knowledgeable about Allah, the more he fears Him, and he seeks to worship Him more, and he is further away from disobeying Him. Thus, the remembrance of Allah's Names and Attributes was repeated by Luqman.

38th Benefit: The importance of raising the children to understand that Allah is watching them. Therefore, if you tell your child to not do a certain action then do not make yourself the watcher over him; rather only remind him that Allah is watching his actions. Say to him, for example: "Oh my son pray, and stay away from the impermissible because

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Allah sees you and is watching over you and nothing whatsoever is hidden from Him; and if you do a small sin even if it is inside of a massive boulder or in the heavens or in the depths of the earth, Allah will bring it forth on the Day of Judgment. So be careful my son! And know that Allah is watching you." This is tremendous in cultivating the children.

39th Benefit: The scales on the Day of Judgment will weigh to the very atom.

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ -7- وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ -8-﴾

Then shall anyone who has done an atom's weight of good, see it; and anyone who has done an atom's weight of evil, shall see it.

{Soorah Al-Zalzalah (99):7, 8}

This is taken from the statement of Allah تعالى:

﴿إِنهَا إِنْ تَكَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ﴾

If it be (anything) equal to the weight of a grain of mustard seed.

40th Benefit: Verily the oppressor will never go without reckoning even if his oppression was minimal and each oppressive action will be brought forth on the Day of Judgment even if it is a small affair or something trivial. For this reason, some of the scholars of tafsir have said--

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concerning the meaning of “If it be (anything) equal to the weight of a grain of mustard seed”--this means that every oppressive act even if it is very small, Allah will bring it forth.

41st Benefit: Belief in Allah’s Names ^{لَطِيفٌ} “Al Latif” and ^{خَبِيرٌ} “The Well -Aware”. These are two Names which are repeated and mentioned together in a number of verses in the Noble Quran. The name “Well-Aware” concerns knowledge of affairs that are hidden, extremely elusive, minuscule and exceedingly obscured; so how much more is He aware of the affairs that are apparent and obvious? !

As for the name “Al Latif” (The Subtle) then this name has two meanings. The first meaning is ‘the Well-Aware’. The second meaning is the One who delivers to His slaves and His friends that which will benefit them through His gentleness and kindness towards them by means which they do not perceive.

42nd Benefit: The status of the prayer and the importance of establishing the prayer and cultivating the youth upon guarding the prayer. Therefore, the prayer is from the greatest obligations and the noblest requirements that Allah has imposed upon His slaves, and the prayer is the support mechanism for the religion and it is the most imperative pillar after the two testimonies of faith. The prayer is the connection between the slave and his Lord, and it is the first thing which the slave will be taken to account for on the Day of Judgment. So if it is in order, the rest of his actions will be in order, and if it is defective, the rest of his actions will be

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defective. The prayer is the disguising factor between the Muslim and the disbeliever. To establish the prayer is to have faith; to leave the prayer is disbelief and oppression.

Therefore, there is no religion for the one who has no prayer, and there is no portion of Islam for the one who leaves off the prayer. The one who guards the prayer will have a light in his heart and upon his face, in his grave and when he is raised to life, and he will be saved on the Day of Judgment. He will be gathered with those whom Allah has favored from the Prophets, the truthful people, the martyrs and the righteous people; and this is a magnificent group to accompany. But for the one who does not guard his prayer, then he will not have any light, or proofs, or safety on the Day of Judgment, and he will be raised with the Pharaoh, and Haman, and Qarun, and Ubay bin Khalaf, and with Allah refuge is sought.

43rd Benefit: Training the children upon enjoining the good and forbidding the evil from the time they are young, this will benefit them and others. This is because if the children are raised from youth calling to the good, then he will benefit from this as well as others. As for the benefit that he will receive, then his calling others to good will become a protection from them calling him towards evil.

It was said long ago: *إِذَا لَمْ تُدْعُ تُدْعَى*

“If you do not invite, you will be invited”.

So if the child is a caller towards good, this in and of itself will be for him a protection from the callers of evil. Because they will know him for being a caller towards good so they will not find any way to reach him with evil. As for the

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benefit to others, then it is possible that someone will be guided by way of him so their guidance will be on his scale of good deeds. The Prophet ﷺ said:

لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ

That Allah should guide by way of you one person is better for you than for you to own red camels.²⁹

44th Benefit: Advising others to be patient, especially the callers to Allah and those who enjoin the good and forbid the evil, because their position requires a great deal of patience.

﴿وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ﴾

And bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allah with no exemption).

45th Benefit: The important commandments will not be carried out except by the strong souls.

46th Benefit: The warning from bragging and conceit in the statement:

²⁹ Collected by Bukari (4210, 3701, 3009) from the Hadith of Sahl bin Sad, may Allah be pleased with him

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﴿ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾

Allah loves not any arrogant boaster.

Ibn Kathir said, “Mukhtaal is the one who is impressed with himself. Fakhoor is the one who is boastful towards others.”³⁰

47th Benefit: The call towards moderation and temperance.

﴿ وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴾

And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the ass.

48th Benefit: Affirming the attribute of love for Allah:

﴿ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾

Allah loves not any arrogant boaster.

49th Benefit: The call of the Islamic legislation to exemplary manners and the warning from evil character.

³⁰ Tafsir ibn Kathir (339/6)

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50th Benefit: The importance of giving examples when teaching, from in His statement:

﴿وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾

And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the ass.

This is an eloquent example showing that raising the voice in a shameless manner is evil, and if there was benefit in it then this animal which is known for its vileness and dim-wittedness would not have been given this description.

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Conclusion

Therefore, these are some of the benefits derived from this blessed speech. The advices that Luqman gave to his son contain the essence of wisdom necessitating that some of them were not mentioned. And all of the advices contain with it an action for the commands and leaving an action for the prohibitions.

This indicates what we mentioned in the explanation of wisdom that it is knowledge of the laws and ruling by that which coincides with it. Therefore, he ordered him with the foundation of the religion which is monotheism and prohibited him from polytheism while making clear to him the consequence of the one who leaves it. And he ordered him with kindness to the parents while explaining to him the outcome of kindness to them, and he ordered him to thank Allah and his parents. Then he cautioned him that obeying them is only when it does not entail disobeying Allah; but in spite of this, he should not disrespect his parents. Rather he should be kind to them even while not obeying them in their effort to make him associate partners with Allah. And he ordered him to be aware that Allah is always watching him, and he cautioned him to be mindful of what he puts forth and that no small effort or big effort will go unnoticed rather it shall be brought forth. And he prohibited him from arrogance and ordered him with humility and prohibited him from vanity, insolence and pride. He ordered him to be calm in his movements and speech and prohibited him from the opposite.

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He commanded him to enjoin the good and forbid the evil and to establish the prayer, and to have patience, because prayer and patience make every affair easy as Allah the Exalted has informed us.³¹

Therefore, it is proper that the one who issued this advice (i.e. Luqman) is characterized with wisdom and well known for it. And this is a favor from Allah upon him and upon His other servants that He would narrate the wisdom of Luqman to them in order to be an excellent example for them.

I ask Allah **جَلَّ وَعَلَا** by His beautiful Names and lofty Attributes to benefit us by that which He taught us and to make that which we learn an argument for us, not against us. I ask Allah to grant us beneficial knowledge and righteous actions. I ask Allah **تَبَارَكَ وَتَعَالَى** to reward Luqman the Wise with the best of rewards and to forgive us and him and all of the male and female Muslims and all the male and female believers, those who are living and those who have passed away. Verily He is the One who forgives, the Most Merciful.

And Allah knows best, and may the peace and blessings of Allah be upon our Prophet Muhammad, his family and his companions.³²

³¹ Tafsir ibn Sadee (page 762)

³² Note from transcriber: This treatise was a lecture delivered in Masjid Malik Fahad in the city of Hail.

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*Biography of Luqman the Wise*³³ عَلَيْهِ السَّلَامُ

The Imaam, Esteemed Scholar, Historian Abu Al-Fida, 'Imad Ad-Din, Ismail bin Umar bin Kathir, رحمه الله said in his classic book Al-Bidaya wan-Nihaya:

He is Luqman bin Anqaah bin Sadoon. (لُقْمَانُ بْنُ عَنَقَاءَ بْنِ سَدُونٍ)

As Suhayli³⁴ said, 'he was a Nubian from Aylah³⁵. I said: He was a righteous man, a man of worship, exhortations and tremendous wisdom. It is said he was a judge during the time of Prophet Dawood عَلَيْهِ السَّلَامُ and Allah knows best.

Ibn Abbass رضي الله عنها said: He was a slave, of Abyssinian decent, a carpenter.

Qatada narrated from Abdullah ibn Az Zubair: I said to Jabir ibn Abdullah; 'What has reached you in respects to Luqman?' He said: He was short, with a flat nose, from Nubia.

Mujaahid said: He was a righteous servant and he was not a Prophet.

Qatada said concerning the verse: '*And indeed We bestowed upon Luqman wisdom*': This means understanding in Islam,

³³ Extracted from the book: 'The Beginning and the End' the Chapter Concerning Information of the Previous Nations from the Children of Israel and other than them.

³⁴ He is the Imaam Abul Qasim Abdur Rahman ibn Al Khateeb from Suhayl, a town in Province of Málaga Spain now known as Fuengirola (508H-581H)

³⁵ An ancient city on the Red Sea

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and he was not a Prophet and revelation was not sent down upon him.'

Mujaahid said: Luqman the Wise was an Abyssinian slave with thick lips and flat feet; a judge over the children of Israel.

Saeed ibn al-Musayyib said: Luqman the Wise was black from Egyptian Sudan

Saeed ibn al-Musayyib³⁶ said: 'Luqman was a tailor'.

³⁶ He was among the foremost authorities in hadith, fiqh and tafseer among the Taba'een

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From the Saying of Luqman the Wise عَلَيْهِ السَّلَامُ

Umar the freed slave of Ghafrah said: A man inquired about Luqman the Wise so he said to him: 'You are Luqman; you are the slave of Bani Al Hashaas'. Luqman replied, 'Yes'. The man said: 'You are the black sheep herder'. Luqman replied: 'As for my blackness then this is obvious, so what has amazed you concerning my affair? The man said: 'The people walk on your carpet, descend upon your door, and they are pleased with your statement'. Luqman replied: 'Oh son of my brother, if you do what I am going to tell you, you will have the same thing. The man said: 'What is it? Luqman said: 'Lowering my gaze, guarding my tongue, purifying my nourishment, protecting my private parts, fulfilling my obligations, fulfilling my promises, honoring my guest, protecting my neighbor, and leaving alone that which does not concern me; thus this is that which has made me as you see.'

Amr bin Qass said: He was a black slave with thick lips and flat feet. A man came to him while he was in a gathering of people addressing them. The man said to Luqman, 'Aren't you the one who was herding sheep with me in such and such place? Luqman replied: Yes. The man said: What elevated you to the position that I see? Luqman replied: 'Truthful speech and remaining quiet about that which does not concern me'. (Narrated by ibn Jarir)

Abdur Rahman bin Yazeed bin Jaabir said: Verily Allah raised Luqman the Wise due to his wisdom, so a man who used to know him aforetime saw him and said: 'Aren't you the slave of so and so, the one who was herding sheep

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yesterday? Luqman replied: 'Of course'. The man said: What has elevated you to this position I see? Luqman replied: 'The decree of Allah, fulfilling the trust, truthful speech, and leaving that which does not concern me.'

Khaalid bin Ar Rabee said: Luqman was an Abyssinian slave and a carpenter. His master said to him: 'Slaughter for me a sheep'. So he slaughtered for him a sheep. Then he said to him: 'Bring me the best two organs in it'. Thus he came to him with the tongue and the heart. He said (to Luqman): 'Is there not anything in it better than these two organs?' Luqman replied: 'No.' His master remained quiet for a time. Then he said to Luqman: 'Slaughter for me a sheep'. So he slaughtered for him a sheep. He said: 'Toss its two vilest organs'. Thus Luqman tossed the tongue and the heart. He said to Luqman: 'I ordered you to bring me the two best organs so you came to me with the tongue and the heart, and I ordered you to toss the two vilest organs thus you tossed the tongue and the heart.' Luqman replied: There is nothing more virtuous than these two organs if they are pure, and there is nothing more insidious than these two organs if they are vile.

Ibn Umar said, the Messenger of Allah ﷺ informed us that Luqman the Wise said: 'If Allah entrust you with something, preserve it.'

Maalik ibn Dinar said, Luqman said to his son: 'Oh my son, take the obedience of Allah as a trade and profits will come to you without merchandise.'

Muhammad bin Waasi said: Luqman used to say to his son: 'Oh my son, have tawqā of Allah and don't show the people

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that you fear Allah in order for them to honor you based upon this while your heart is evil.'

Sufyan said: Luqman said to his son: 'Oh my son, I have never regretted remaining silent, and if speech is from silver then silence is from gold.'

Sufyan ibn Uyaanah said: It was said to Luqman: Which people are the vilest? He said: 'The one who does not care if the people see him committing evil.'

Abi Saeed said: Luqman said to his son: 'Oh my son let no one eat your food except for the pious and consult the scholars concerning your affairs.'

As Sariyu bin Yahya (d. 167H) said: Luqman said to his son: 'Oh my son verily wisdom (understanding in the religion) causes the poor to sit the sittings of kings'.