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# THE WISE COUNSEL OF LUQMAN

By Shaikh Abdu'l - Razzaq  
Ibn Abdu'l-Muhsin al-Badr

دار السنة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Shaykh ‘Abdul-Razzāq ibn ‘Abdul-Muḥsin al-Badr

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The WISE COUNSEL  
of LUQMĀN  
being a translation of his  
*Fawā'id mutanbiḥa min qīṣati Luqmān al-Hakīm*

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ALLĀH SAID,

“And We had certainly given  
Luqmān wisdom”

[LUQMĀN (31): 12]

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by Shaykh ‘Abdul-Razzāq ibn ‘Abdul-Muḥsin  
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## CONTENT

Biography of Luqman the Wise	11
Introduction	14
The First Benefit - [Divine Prerogative]	18
The Second Benefit - [Wisdom]	19
The Third Benefit - [Showing Gratitude]	21
The Fourth Benefit - [The Heart, Tongue and Actions]	22
The Fifth Benefit - [Allāh is Rich Beyond need]	22
The Sixth Benefit - [Gratitude of the Servant]	24
The Seventh Benefit - [Complete Faith]	25
The Eighth Benefit - [Steadfastness]	27
The Ninth Benefit - [The True Meaning and Essence of Wisdom]	28
The Tenth Benefit - [The Importance of Admonishment]	28
The Eleventh Benefit - [The Importance of Love and Concern]	29
The Twelfth Benefit - [Prioritising Advice in Order of Importance]	31
The Thirteenth Benefit - [Warning against a Terrible Wrong]	32
The Fourteenth Benefit - [Importance of Tawhīd and Sincerity]	32
The Fifteenth Benefit - [The worst Injustice and Crime]	33
The Sixteenth Benefit - [Consequences of one's Actions]	34
The Seventeenth Benefit - [Advice in Relation to Parents]	34
The Eighteenth Benefit - [Hardship faced by Parents]	35
The Nineteenth Benefit - [Knowing that one will Return to Allāh]	36
The Twentieth Benefit - [The Rank of a Mother]	36
The Twenty First Benefit - [Acknowledging one is unable to repay His Mother]	38



The Twenty Second Benefit - [The Noble Status of the Parents]	38
The Twenty Third Benefit - [Gratitude to Parents]	38
The Twenty Fourth Benefit- [The Major Sins]	38
The Twenty Fifth Benefit - [Kindness to disbelieving Parents]	39
The Twenty Sixth Benefit - [Beautiful Conduct]	40
The Twenty Seventh Benefit - [Obedience to Allāh]	40
The Twenty Eighth Benefit - [Protection from going Astray]	41
The Twenty Ninth Benefit - [Difference between Disobedience and Undutiful]	41
The Thirtieth Benefit - [Follow the footsteps of the Companions]	41
The Thirty First Benefit - [Choosing Good Friends]	42
The Thirty Second Benefit - [The Exemplar]	43
The Thirty Third Benefit- [Every Deed will be held Accountable]	44
The Thirty Fourth Benefit - [Shirk]	44
The Thirty Fifth Benefit- [Our Return to Allāh]	45
The Thirty Sixth Benefit- [Allāh is All-Knowing]	45
The Thirty Seventh Benefit - [Knowing the Perfect Names and Attributes of Allāh]	46
The Thirty Eighth Benefit - [Advice to Parents]	46
The Thirty Ninth Benefit - [Deeds will be Weighed on the Day Judgment]	47
The Fortieth Benefit - [Injustice and Oppression]	47
The Forty First Benefit- [ <i>al-Latif and al-Khabir</i> ]	48
The Forty Second Benefit - [Importance of Prayers]	48
The Forty Third Benefit - [Inviting to Goodness]	49
The Forty Fourth Benefit - [Be Patient over whatever may befall You]	50
The Forty Fifth Benefit - [Strong Will and Determination]	50
The Forty Sixth Benefit - [Avoid Pride and Haughtiness]	50
The Forty Seventh Benefit - [Be Moderate]	51
The Forty Eighth Benefit - [Allāh's Attribute of Love]	51
The Forty Ninth Benefit - [Good Conduct and Noble Character]	52
The Fiftieth Benefit - [Raising of the Voice]	52
Conclusion	53

APPENDIX ONE - Fear Allah and He Shall Teach You 54

APPENDIX TWO - Benefiting from Time and Opportunities 59-64

## Biography of Luqman the Wise

Luqmān Ibn ‘Anqā’ Ibn Sadun was his name. Or, as stated by al-Suhayli from Ibn Jarīr and al-Qutaybī that he is Luqmān Ibn Tharān who was from among the people of Aylah.

Luqmān was a righteous and pious man who devoted himself in worship, he was blessed with wisdom. It has been said that he was a judge during the lifetime of Prophet Dāwūd (*‘alayhis-salām*). And, Allāh, the Most High, knows best.

The Salaf [Pious Predecessors] differed over the identity of Luqmān; there are two known opinions regarding him: was he a Prophet or just a righteous servant of Allāh, without been given Prophethood.<sup>1</sup>

The majority favored the latter view, that he was a devoted and a pious servant of Allāh and not a Prophet.

Sufyān al-Thawrī said, narrating from al-Ash‘ath, from Ikrimah,

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<sup>1</sup> His name was ‘Abd Šālih, and there is no evidence in the Qur’ān or the Sunnah of the Prophet (ﷺ) that he was a Prophet. Imām al-Baghawī said in his commentary of the Qur’ān: “The consensus of the scholars is that he was a wise man and not a Prophet. The only exception is Ikrimah who said that he was a Prophet.” [*Ma‘ālim al-Tanẓīh*: 3/490]

from Ibn 'Abbās (*radīy Allāhu 'anhumā*),

'Luqmān was an Ethiopian slave who was a carpenter.'

'Abdullāh Ibn al-Zubayr (*radīy Allāhu 'anhumā*) said, 'I said to Jābir Ibn 'Abdullāh (*radīy Allāhu 'anhumā*): 'What did you know about Luqmān?'

He said: 'He was short with a flat nose, and came from Nubia.'

Yaḥyā Ibn Sa'īd al-Ansārī narrated from Sa'īd Ibn Al-Musayyib that

'Luqmān was from the black people of (southern) Egypt, and had thick lips. Allāh gave him wisdom but withheld Prophethood from him.'

Al-Awza'ī said, 'Abdu'l-Raḥmān Ibn Harmalah told me; 'A black man came to Sa'īd Ibn al-Musayyib to ask him a question, and Sa'īd Ibn al-Musayyib said to him:

'Do not be upset because you are black, for among the best of people were three who were black: Bilāl (*radīy Allāhu 'anhu*), Maḥjā' the freed slave of 'Umar Ibn al-Khaṭṭāb (*radīy Allāhu 'anhumā*), and Luqmān the Wise, who was a black Nubian with thick lips.'

Ibn Jarīr recorded that Khālid al-Raba'ī said:

'Luqmān was an Ethiopian slave who was a carpenter. His master said to him, 'Slaughter this sheep for us,' so he slaughtered it.

(His master) said: 'Bring the best two pieces from it,' so

he brought out the tongue and the heart. Then [some] time passed by, as much as Allāh willed, and (his master) said: 'Slaughter this sheep for us,' so he slaughtered it. (His master) said, 'Bring the worst two morsels from it,' so he brought out the tongue and the heart.

His master said to him, 'I told you to bring out the best two pieces, and you brought these, then I told you to bring out the worst two organs, and you brought same [organs as before]!'

Luqmān said, 'There is nothing more superior than these [the tongue and the heart] if they are good, and there is nothing worse than these [two] if they are corrupted.'

Shu'bah narrated from al-Ḥakam, from Mujāhid,

'Luqmān was a righteous servant, but he was not a Prophet.'<sup>2</sup>

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<sup>2</sup> Edited and adapted from the *Tafsir Ibn Kathir* (abridged), published by Dar-us-Salam, Riyadh, KSA, 1st ed; 2000.

## Introduction

Verily all praise is due to Allāh. We beseech His help and ask His forgiveness. We seek refuge in Allāh from the evil within ourselves and our evil deeds. Whosoever Allāh guides, none can send astray and whosoever He sends astray, none can guide. I bear witness that there is no god but Allāh alone and that He has no associates. I bear witness that Muḥammad is His servant and Messenger; may the peace and blessings of Allāh be upon him, his family and all his companions and loftiest salutations to all of them. To proceed:

The instructions and counsels found in the story of the Luqmān al-Ḥakīm have greatly huge benefits. They comprise noble guidance and contain turnabouts and twists that are full of blessing. You find within it, correct and appropriate conduct in inviting people towards Allāh and nurturing of children. It speaks of proper upbringing of a generation, describes the ways to success and teaches people wholesome goodness. Therefore it is incumbent upon every mentor, father and teacher to pay particular attention to the counsel found in this story. They should contemplate on it and derive an exemplary guidance plan in the field of propagating and education. If based entirely on these wise counsels, it can facilitate in drawing hearts and enriching minds. There are also elements of fear and hope and this strongly appeals to one's good conscience.

Indeed to put across Allāh's message to the common man requires proper planning and strategy that is abound in this is story.

Allāh, the Most High bestowed Luqmān much wisdom, injecting it deep into his heart whereby his words, deeds and guidance were all wise. Allāh reveals:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَبْنَىٰ لِأَشْرِكَ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىٰ تُرَابٍ إِلَىٰ مَرَجِعِكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾ يَبْنَىٰ لِأَنَّهَا إِنْ تَكُ وَإِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَبْنَىٰ أَقْرَبَ الصَّلَاةِ وَأَمْرٍ بِالْمَعْرُوفِ وَأَنَّهُ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلٰى مَا أَصَابَكَ إِنْ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾ وَلَا تَصْغِرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنْ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

“And We had certainly given Luqmān wisdom [and said], ‘Be grateful to Allāh.’ And whoever is grateful only does so for his own [benefit] good. And whoever

denies [His favour and is ungrateful] - then indeed, Allāh is Rich, Beyond need and Praiseworthy.

And [remember, O Muḥammad (ﷺ)], when Luqmān said to his son while he was counselling him, ‘O my son, do not associate [anything] with Allāh. Indeed, association [with Him] is great injustice [a terrible wrong].’

And We have enjoined upon man [to care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning period was two years. Be grateful to Me and to your parents; to Me is your [final] destination.

But if they try to make you associate something with Me about which you have no knowledge, [then] do not obey them. But [keep] company with them in [this] world correctly and courteously [showing kindness to them] and follow the Way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.

[And Luqmān said], ‘O my son, indeed if it [i.e., a wrong] should be the weight of a mustard seed and should [it] be inside a rock or [anywhere else] in the heavens or in the earth, Allāh will bring it out. Indeed, Allāh is Subtle [in bringing out that seed] and Acquainted [All-Aware].

‘O my son, establish [regular] prayer, enjoin what is right, forbid what is wrong, and be patient [with constancy] over whatever may befall you. This is certainly the most resolute course to follow.

*The Wise Counsel of Luqmān*

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And do not turn your cheek [in pride] from people and do not walk through the earth arrogantly. Indeed, Allāh does not love anyone who is self-deluded [vain] or boastful.

And be moderate in your pace [of walking] and lower your voice; indeed, the most hateful of sounds is the voice of donkey's bray.”

[*Luqmān* (31): 12-19]



## Benefits derived from the narrative of Luqman the Wise

Many benefits can be derived from the above verses. I counted not less than fifty of such benefits, and I hope that Allāh will make it profitable and advantageous for us and make us good recipients of these wise and blessed advices.

### The First Benefit - [Divine Prerogative]

Verily wisdom is a divine prerogative [Entitlement]. It is a gift from Allāh that is bestowed upon him who He wishes from among His servants.

This is the essence of the verse:

وَلَقَدْءَاٰنَبَا لُقْمٰنَ الْحِكْمَةَ

“And We had certainly given Luqmān wisdom (*al-hikmah*).”

[*Luqmān* (31): 12]

Allāh also said in another verse:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ  
أُوتِيَ خَيْرًا كَثِيرًا

“He gives wisdom (*al-hikmah*) to whom He wills, and whoever has been given wisdom (*al-hikmah*) has certainly been given much good.”

[*al-Baqarah* (2): 269]

Whoever wants a similar endowment should seek it from Allāh for all goodness and bounty is with Allāh, the Most High. He gives to whosoever He wishes and Allāh is the owner of all bounty. None achieves goodness except through sincerity towards Allāh and a yearning to draw close to Him. One must also be steadfast in worshipping Him and constantly seek His help to gain success.

### The Second Benefit - [Wisdom]

The attainment of wisdom has its fundamentals, and the one yearning for it should seek to acquire these fundamentals. If one ponders on the story of the Luqmān the Wise (*al-Hakīm*), he or she will realise that Luqmān led a pious life. He was very eager to carry out his Lord’s commandments thereby establishing a special connection with Him, the Most High. In mentioning his attributes, al-Ḥāfiẓ Ibn Kathīr and other scholars said<sup>1</sup>: ‘He used to worship a great deal and was very honest. He used to speak little but reflect and ponder long periods of time. He also used to partake in goodly gatherings and urge people to benefit likewise from such congregations. He used to interact with the people of knowledge and benefit from this too. It stands to reason that all efforts put to draw closer to Allāh will inevitably result in earning

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<sup>1</sup> See explanation in *al-Bidāyah wal-Nihāyah* (2/146-153).

success and goodness, leading to attaining wisdom. To this end, the Prophet (ﷺ) said:

«اٰخِرُضْ عَلٰى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللهِ»

“Strive for that which will benefit you, and seek help from Allāh.”<sup>2</sup>

He (ﷺ) also said:

«إِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ، وَالْحِلْمُ بِالتَّحَلُّمِ، وَمَنْ يَسْحَرَ الْحَيْرِ  
بُعْطَهُ، وَمَنْ يَتَوَقَّ الشَّرَّ يُوقَهُ»

“Verily knowledge is to be sought and discernment is through patience. And whoever strives for goodness, it is given to him and whoever toils for evil is burdened with it.”<sup>3</sup>

Thus one has to strive for the means that lead to wisdom. It is not proper that a man prays: ‘O Allāh! Grant me wisdom. O Allāh! Verily I ask you beneficial knowledge and pious deeds.’

And then not work towards its accomplishment. Allāh the Most High said:

فَاعْبُدْهُ وَتَوَكَّلْ

“So worship Him and rely upon Him.”

[*Hūd* (11): 123]

And He said:

<sup>2</sup> Reported by Muslim (#2664).

<sup>3</sup> Reported by al-Khaṭīb in his *al-Tārikh* (127/9) from the ḥadīth narrated by Abu Hurayrah (*radīy Allāhu ‘anhu*).

Sh. Al-Albānī considered this ḥadīth as ḥasan in his *al-Ṣaḥīḥah* (#342).

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

“It is You we worship and You we ask for help.”

[*al-Fātiḥah* (1): 5]

### The Third Benefit - [Showing Gratitude]

The importance of showing gratitude for the bounties of Allāh and one’s role in sustaining those bounties; by not only making it last but increasing it inordinately. Allāh, the Almighty said:

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ

“And We had certainly given Luqmān wisdom [and said], ‘Be grateful to Allāh.’”

[*Luqmān* (31): 12]

If bounties are appreciated and thanked for, they will become a mainstay, but if they are ignored and taken for granted, they will be taken away. For this reason, some of the scholars called gratitude «الحافظ» “the Preserver” and «الجالب» “the Procurer”, for it preserves the present bounty and attracts lost bounty. Allāh, the Most High said:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ

“And (remember) when your Lord announced, ‘If you are grateful, I will certainly give you increase.’”

[*Ibrāhīm* (14): 7]

Here He said:

أَنِ اشْكُرْ لِلَّهِ

“Be grateful to Allāh.”

It can then be extrapolated that one who is given wisdom and is blessed with beneficial knowledge and is guided to do pious deeds should always be grateful and show his gratitude to Allāh for all the favours bestowed upon him.

### The Fourth Benefit - [The Heart, Tongue and Actions]

Verily the gratitude shown for favours bestowed upon a person is via the heart, tongue and action. These three components are alluded to in the verse:

أَنْ أَشْكُرَ لِلَّهِ

“Be grateful to Allāh.”

One bestowed with wisdom, beneficial knowledge and pious deeds shows gratitude initially by acknowledging the giver, Allāh, it in his heart. He then proceeds to glorify Allāh and praises Him with his tongue. He then concludes by steering his body parts in doing righteous acts in submission to Allāh’s will. Allāh the Most High said:

اعْمَلُوا أَعْلَاءَ دَاوُدَ شُكْرًا

“[We said], ‘Work, O family of Dāwūd, in gratitude.’”

[*Sabā* (34): 13]

### The Fifth Benefit - [Allāh is Rich, Beyond need]

Verily, neither the gratitude of the grateful nor the disbelief of the disbelievers has any impact on Allāh. He, the Most Glorified said:

وَلَقَدْءَانِنَا لَقَمْنِ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا  
 يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٣﴾

“Be grateful to Allāh.’ And whoever is grateful only does so for his own [benefit] good. And whoever denies [His favour and is ungrateful] - then indeed, Allāh is Rich, Beyond need and Praiseworthy.”

[Luqmān (31): 12]

Allāh does in no way benefit from the righteous deeds of the pious. He is also not harmed by the evil of the disobedient. Ponder on this aspect while reading the following *ḥadīth qudsī*. On the authority of Abū Dharr (*radīy Allāhu ‘anhu*) that the Prophet (ﷺ) said:

«يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخِرَّكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا  
 عَلَى اتَّقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا؛ يَا  
 عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخِرَّكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ  
 قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا.»

“O My servant! If the first of you and the last of you, among your mankind or among your jinn were to be the most God-fearing, it shall not pose any increase in My kingdom. O My servant! If the first of you and the last of you, among your mankind or among your jinn were to be the most insolent, it shall not pose any decrease in My kingdom.”<sup>4</sup>

In fact it is the servant who faces the recompense of his own actions. Allāh the Most High said:

<sup>4</sup> Reported by Muslim (#2577)

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ  
عَلَيْهَا

“Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it.”

[*al-Isrā'* (17): 15]

Allāh is the possessor of all wealth and is the most praiseworthy. He, the Most Glorious said:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ  
الْحَمِيدُ ﴿١٥﴾ إِنْ يَشَاءُ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾

“O mankind, you are poor in need of Allāh, while Allāh is the Rich Beyond Need [Free of any need], the Praiseworthy. If He wills, He can do away with you and bring forth a new creation.”

[*Fāṭir* (35): 15-16]

### The Sixth Benefit - [Gratitude of the Servant]

Surely the gratitude of the servant for the blessings of Allāh, the affects and benefits of his gratitude return to the servant himself.

وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ

“And whoever is grateful only does so for his own [benefit] good.”

[*Luqṣmān* (31): 12]

When one is grateful to his Lord for the bounties given to him, he reaps rewards as a result in this world and in the Hereafter. His bounties become established and everlasting while creating op-

portunity for more such bounty in this world. In the Hereafter, he enjoys goodly recompense. Thus as mentioned in the earlier verse in *al-Isrā'*, one who is grateful to Allāh does only for his own good and he is the one who benefits from it, as Allāh said:

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ  
عَلَيْهَا

“Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it.”

[*al-Isrā'* (17): 15]

Conversely, he who is arrogant and is ungrateful shall face evil consequences due to his actions, both in this world and Hereafter. Therefore man is in dire need of showing gratefulness to his Lord, and Allāh does not stand to gain anything from it. As for Allāh then He is Rich, free of all need, worthy of all praise.

### The Seventh Benefit - [Complete Faith]

Complete faith (*īmān*) entails knowing that Allāh is free from all wants and His servant is needy in all aspects. Allāh said:

وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

“ And whoever denies [His favour and is ungrateful] - then indeed, Allāh is Rich, Beyond need and Praiseworthy.”

[*Luqmān* (31): 12]

We must believe that Allāh is free of need. *Al-Ghani'* 'الغني' is an Attribute among the Attributes of Allāh. He is free of need of His servants and anything else of His creations. He is established above His Throne (*'arsh*) and distinguished entirely from His crea-



tion as mentioned in His Book:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾

“The Most Merciful [who is] above the Throne established.”

[*Tāhā* (20): 5]

and also

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

“And He then established Himself above the Throne.”

[*al-A‘rāf* (7): 54]

He, the Most High is also free of need for the Throne; and for that matter, the Throne and everything else is in need of Allāh. He said:

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ  
وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ ۗ  
إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾

“Indeed, Allāh holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving.”

[*Fāṭir* (35): 41]

Allāh the Most High holds the heavens and the earth and the Throne. All creations exist as a result of His existence and can never remain independent of Him, the Almighty.

## The Eighth Benefit - [Steadfastness]

Steadfastness (*itbbāt*) in Islām necessitates the praising of Allāh, the Most Glorious. Allāh said:

﴿وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ﴾ (12)

“And whoever denies [His favour and is ungrateful] - then indeed, Allāh is Rich, Beyond need and Praiseworthy.”

[*Luqmān* (31): 12]

*Al-Hamid* «الحميد» is an Attribute among the Attributes of Allāh. He is praiseworthy and His praise is mentioned every time and instance. His Name, Attribute, Loftiness, exclusiveness and bounties are praised forever. He, the Most High said:

لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ

“To Him is (due all) praise in the first (life) and the Hereafter.”

[*al-Qaṣaṣ* (28): 70]

To Him is also praise that is evident and that which is within. Since all bounties that a man receives are from Allāh, it is incumbent on him to praise his Lord and dedicate solely to Him and to Him only. For this reason, those who chant the *talbiyah* [on Ḥajj and Umrah] say:

﴿إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ﴾.

“Verily praise and blessing and ownership of the dominion belong to You. There is no associate unto You.”

## The Ninth Benefit - [The True Meaning and Essence of Wisdom]

Allāh bestows wisdom to those among His servants whom He loves. This wisdom has a high status and its benefits are unparalleled. This is evident in this story as Allāh praises Luqmān and mentions that he was given wisdom. Therefore, one ought to seek the true meaning and essence of wisdom. These are some definitions of the word *al-hikmah*:

1. It is beneficial knowledge (*al-'ilm al-nāfi'*) that collaborates with goodly deeds (*al-'amal al-sālih*).
2. It is doing an appropriate deed at the (most) appropriate time and place.
3. It is foresightedness (*al-baṣīrah*) comprehension (*al-fahm*), firmness (*al-sadād*) and good opinion (*ḥusn al-rā'y*).
4. Other definitions have been given also.

It is quite evident that wisdom has a lofty position and it is an obligation on part of every servant of Allāh to strive to attain it, expending all effort and means to do so and exploring all legal ways to reach that objective.

## The Tenth Benefit - [The Importance of Admonishment]

The importance of the method of admonishment in the field of nurturing (*al-tarbiyya*) and education (*al-ta'lim*). Allāh the Most High said:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ

“And (remember) when Luqmān said to his son when

he was counseling him.”

[Luqmān (31): 12]

An instructional method of discourse has its advantages especially if catered for the youth. The method of admonishment (*aslūb al-waʿz*) as defined by scholars is the dissemination of knowledge and guidance to act upon such knowledge based on encouragement (*al-targhib*) and warning (*al-tarhib*). They should be encouraged to do good and warned to shun evil. *Targhib* is associated with the rewards attached to doing good while *tarhib* is the opposite. Such was the technique employed by Luqmān the Wise, where he coated his advice with positive encouragement thereby spurring the listener to do as advised, tempered with fine mannerism. He gets the listener to eschew sin and error by giving a clear warning against such deeds.

### The Eleventh Benefit - [The Importance of Love and Concern]

The importance of showing love (and concern) to the learner has a huge impact - it is quintessential that one who advises is compassionate and uses gentle and pleasant words to win over the heart of the listener. This approach makes advice more receptive just as Luqmān’s gentleness towards his son. Luqmān addressed his son not by his name but by the call:

يَبْنَىٰ

“O my [dear] son!”

and keeps repeating this warm phrase. There is endearment attached to this address that pulls at the listener’s heartstrings. The desired objective i.e. the listener acting upon the advice is achieved if advice overflows with compassion. However if advice is given

without compassion, it heads towards failure. For example, if one calls out “O boy!” or does what is norm among some people, i.e. addressing the child using an animal’s name, do you think the child will listen to the advice let alone act upon it? On the contrary, it promotes dissension and buffoonery!

How different are the two approaches. Such compassion as expressed by Luqmān the Wise can also be seen in the ḥadīth narrated by Mu‘ādh ibn Jabal (*radīy>Allāhu ‘anhu*). The Prophet (ﷺ) took his hand one day and said:

«يَا مُعَاذُ! إِنِّي لِأُحِبُّكَ»

“O Mu‘ādh! Verily I love you.”

Mu‘ādh (*radīy>Allāhu ‘anhu*) replied: ‘May my father and mother be sacrificed for you O Messenger of Allāh! I love you too.’ He (ﷺ) then said: “I advice you not to miss saying these words at the end of each prayer:

«أَوْصِيكَ يَا مُعَاذُ! لَا تَدَعَنَّ فِي ذُبُرِ كُلِّ صَلَاةٍ أَنْ تَقُولَ: اللَّهُمَّ أَعِنِّي  
عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ»

“O Allāh! Help me to remember You, to be grateful to You and to worship You well.”<sup>5</sup>

He started his speech with much compassion and gentleness that facilitated reception of the advice. This approach is a must for those wishing to become propagators and callers to Islām, and those who urge people to do good.

<sup>5</sup> Reported by Ahmad (#22119), Abū Dāwūd (#1522), al-Nisaī in *al-Kubrā*’ (#9937).

It was declared ṣaḥīḥ by al-Albānī, *Ṣaḥīḥ al-Jāmi’* (#8969)

## The Twelfth Benefit - [Prioritising Advice in Order of Importance]

Similarly, those in the field of Islāmic propagation and mentors; be they parents or educators, should know how to prioritise when delivering their advice. He or she should start with the most important and then proceed to advice that is lesser in importance. The true creed (*al-'itiqād al-ṣaḥīḥ*) and faith (*īmān*) should be instilled before going to on to coach the youth on the rituals of worship (*al-'ibadāt*), manners (*al-ādāb*) and good behaviour (*al-akhlāq*). We see this prioritised by the Prophet (ﷺ) when he dispatched Mu'adh ibn Jabal (*radīy Allāhu 'anhū*) to Yemen. He instructed Mu'adh saying:

«إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ مِنْ أَهْلِ الْكِتَابِ، فَلْيَكُنْ أَوَّلَ مَا  
تَدْعُوهُمْ إِلَى أَنْ يُؤَخِّدُوا اللَّهَ تَعَالَى»

“Verily, you are going to a nation from the People of the Book, so the first thing that you should call them to is the oneness of Allāh (*yuwahidullāh*), the Most Exalted.”<sup>6</sup>

This was what Luqmān the Wise did too. When addressing his son, Luqmān deferred to that which is top in priority saying:

يَبْنَى لَأَتَشْرِكَ بِاللَّهِ

“O My son! Join not in worship others with Allāh.”

[*Luqmān* (31): 13]

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<sup>6</sup> Reported by Bukhārī (#1389, 6937) and Muslim (#19) on the authority of narrated by Ibn 'Abbās (*radīy Allāhu 'anhumā*).

## The Thirteenth Benefit - [Warning against a Terrible Wrong]

This same approach applies to warning the youth about things detrimental to them. Although Luqmān warns from various matters like pride (*al-kibr*), deception (*al-ghurūr*) and vanity, he starts by warning his son not to associate partners with Allāh. This is because it is the most dangerous thing that can afflict man and on which Allāh Himself places most emphasis on.

## The Fourteenth Benefit - [Importance of Tawhīd and Sincerity]

The importance of instilling oneness of Allāh (*al-tawhīd*) and sincerity (*al-ikhlas*) in someone while still young and being far from associating partners with Allāh (*al-bu'd 'an'l-shirk*). This benefit is also derived from his advice:

يُنَبِّئُ لَأُشْرِكَ بِاللَّهِ ط

“O My son! Join not in worship others with Allāh.”

[*Luqmān* (31): 13]

If this pure creed is inculcated in the young while still at the formative stage, it will benefit them a great deal. This is the wisdom behind naming children ‘Abdu’l-Raḥmān or ‘Abdullāh as expressed in the ḥadīth:

‘خَيْرُ الْأَسْمَاءِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ’

“The best of names are ‘Abdullāh and ‘Abdu’l-Raḥmān.”<sup>7</sup>

<sup>7</sup> Reported by Aḥmad (#17606), al-Hākim (276/4) and authenticated and agreed upon by al-Dhahabī. See *al-Ṣaḥībah* (#904)

Whence the child is constantly reminded of the fact that he is a servant of Allāh and not the servant of vain desires (*al-hawa*), of the world, of good fortune or the servant to the devil. He is nurtured with the fundamentals of faith and creed that augurs well for his future. Islām is founded upon nothing other than *tawhīd* and sincerity towards Allāh, The Most High, the Most Exalted.

### The Fifteenth Benefit - [The worst Injustice and Crime]

*Shirk* is the worst injustice and crime one can perpetrate, and it is understood from the verse:

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

“Verily, joining others in worship with Allāh is *ẓhulm* of the greatest proportion indeed.”

[*Luqmān* (31): 13]

The definition of *ẓhulm* is: ‘*To attribute something to where it is not due.*’ What is more wretched than attributing worship to where it is not due? How shameful it is to direct worship to a creation which is itself needy, weak and is incapable to present itself good or bad, and which is powerless to give life or to resurrect? Can there be anything more detestable than this? Allāh creates man and he proceeds to worship other than the One who created him! He grants man sustenance whereas he seeks it from another! Allāh cures him but he goes in search of remedy to other than Him! What injustice it is that man perpetrates!



## The Sixteenth Benefit - [Consequences of One's Actions]

It is necessary that the learner or the one being guided is briefed about the consequences of his actions. It must be impressed upon him that good deeds have rewards. These rewards should be well illustrated to him. Likewise, the penalty for disobedience and sin should be clearly laid out to him. This benefit is mentioned time and again in the story of Luqmān the Wise.

## The Seventeenth Benefit - [Advice in Relation to Parents]

The advice to be good (*birr*) and kind (*ihsān*) to the parents and honour (*ikrām*) them and to pay attention to their rights (*ḥuqūq*). As Allāh said:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ  
 وَهَنَا عَلَى وَهْنٍ وَفِصْلَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ  
 إِلَى الْمَصِيرِ ﴿١٤﴾

“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.”

[Luqmān (31): 14]

The obligation towards one’s parents has a towering status. It is an important command from Allāh, the Most High Himself. Some commentators of the Qur’ān allude to this citation of Allāh’s saying:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ

“and We have enjoined on man to be dutiful and good to his parents.”

[*Al-Abqaf* (46): 15]

while Luqmān is still advising his son. Therefore, it is paramount that one shows mercy, kindness and obedience to one's parents while paying special attention to their rights.

### The Eighteenth Benefit - [Hardship faced by Parents]

Pondering on the past hardship undergone by the parents and the aid they rendered when one was growing up, helps him be devoted to his parents and serves as a deterrent against being undutiful to them. Reflect on the verse:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ، وَهَنَا عَلَى وَهْنٍ  
وَفَصَّلَهُ فِي عَامَيْنِ

“And We have enjoined upon man [to care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning period was two years. Be grateful to Me and to your parents; to Me is your [final] destination.”

[*Luqmān* (31): 14]

Meaning reflect oh child! Remember the time when your mother had to bear you, feed and nurture you. Remember how she bore you patiently though it was very tiring and arduous for her. Remember how for nine months you did not let her rest even during her sleep. Remember how she had to experience excruciating pain to deliver you into this world. Remember how you used to cry and wail and



The mother was mentioned three times because she is most deserving of our love and respect and goodly companionship. It is also due to the fact that no one showers a child with more kindness and goodness than the mother. Hence, scholars claim that this verse corroborates with the above ḥadīth of the Prophet (ﷺ):

«أُمَّكَ، ثُمَّ أُمَّكَ، ثُمَّ أُمَّكَ»

“Your mother, then your mother, then your mother.”

and concurs with his emphasis on the mother three times. There exist three stages of kindness shown by a mother to her child:

1. Motherhood - «أُمَّهُ» “his mother”
2. Pregnancy - «حَمَلَتْهُ» “bore him”
3. Breastfeeding - «رَضَعَتْهُ» “and his weaning”

These three stages undergone by a mother obviously cannot be shared by the father or any living person on earth, even if he or she were to be the most kind. Therefore, one should recompense this kindness of a mother with immense gratitude and love. It is very unfortunate that many children nowadays do not show any kindness or love to their mother.

As a result, they direct their compassion and respect to one other than her. One who did not put forth one percent of what his mother did for him. How can one forget her kindness and sacrifice and treat her badly? Does he not know that the worst sin one can do is to disrespect his mother? Is this how he requites her love and compassion?

## The Twenty First Benefit - [Acknowledging one is unable to repay His Mother]

Even if a son or daughter was to give utmost respect and show boundless love to mother, he or she would not be able to requite what she has done for them. The hardship of pregnancy and labour can never be made up for. Allāh said:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ  
كُرْهًا وَحَمْلُهُ

“And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship....”

[*al-Abqāf* (46): 15]

## The Twenty Second Benefit - [The Noble Status of the Parents]

Allāh often mentions in the Qur’ān the rights of the parents alongside His own rights. This is proof that parents warrant a high and noble status and that fulfilling their rights comes second only to fulfilling the rights of Allāh, the Most Exalted.

## The Twenty Third Benefit - [Gratitude to Parents]

How does one show his gratitude to his parents? He does this by showering them unconditional love, respect and kindness. He should also make supplications for them continually.

## The Twenty Fourth Benefit - [The Major Sins]

In a ḥadīth found in both Bukhārī and Muslim, Abū Bakarah (radīy-Allāhu ‘anhu) narrated that the Prophet (ﷺ) said:

« أَلَا أُبَيِّنُكُمْ بِأَكْبَرِ الْكِبَائِرِ ثَلَاثًا قَالُوا بَلَى يَا رَسُولَ  
 اللَّهِ قَالَ الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَجَلَسَ ، وَكَانَ مُتَكِنًا فَقَالَ  
 أَلَا وَقَوْلُ الزُّورِ قَالَ قَمَا زَالَ يُكْرَهُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ »

“Shall I not inform you the greatest of the major sins?” (He said this three times). They said: ‘Indeed O Messenger of Allāh.’ He said: “It is to associate partners (*shirk*) with Allāh, to be undutiful to one’s parents” - and then he sat up as he was reclining earlier- “surely to bear false witness.” And he kept repeating it so much so that we wished he would stop.”

This ḥadīth illustrates the perils of being undutiful to parents and explains without a shadow of a doubt that it is among the major sins.

### The Twenty Fifth Benefit - [Kindness to disbelieving Parents]

Dealing with parents who are disbelievers (*al-kaāfirūn*) or who are sinners (*al-fāsiqūn*): Allāh, the Most Exalted said:

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

“But if they try to make you associate something with Me about which you have no knowledge, [then] do not obey them. But [keep] company with them in [this] world correctly and courteously [showing kindness to them].”

[Luqmān (31): 15]

<sup>9</sup> Bukhārī (#2654) and Muslim (#87)

If one's parents ask him to associate partners with Allāh (i.e. commit *shirk*) or to commit a sin, then they cannot be obeyed. However, one should still be kind and polite to them and maintain good relationship with them.

### The Twenty Sixth Benefit - [Beautiful Conduct]

Islām teaches beautiful conduct and enjoins the establishment of other's rights. Even when one's parents invite to make *shirk* and commit sin, Allāh instructs that we should still:

وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا

“But [keep] company with them in [this] world correctly and courteously [showing kindness to them].”

[*Luqmān* (31): 15]

This is when the parents are disbelievers. How then when one's parents instruct only good and invite to piety and obedience to Allāh? Do they not deserve more respect and compassion?

### The Twenty Seventh Benefit - [Obedience to Allāh]

There is no obedience to someone if it involves disobedience to Allāh. This ruling is extrapolated from the verse:

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

“But if they try to make you associate something with Me about which you have no knowledge, [then] do not obey them. But [keep] company with them in [this] world correctly and courteously [showing kindness to them].”

[*Luqmān* (31): 15]

## The Twenty Eighth Benefit - [Protection from going Astray]

Verily, people who are astray (*al-dalāl*) and the wrong-doers (*al-bāṭil*) work day and night to spread their misguidance. They exhaust all means available to them to achieve this wretched objective. This is clear from His saying:

وَأِنْ جَنَّهُدَاكَ

“But if they try to make you.”

[*Luqmān* (31): 15]

In comparison, it can be observed that the people who are torchbearers of truth sometimes become slack and complacent in their propagation towards Islām.

## The Twenty Ninth Benefit - [Difference between Disobedience and Undutiful]

There is a difference between disobedience and being undutiful. Some people get confused and deem them similar. Allāh said:

فَلَا تُطِعْهُمَا

“But if they try to make you.”

[*Luqmān* (31): 15]

He, the Most High did not say: “*then be undutiful to them.*”

## The Thirtieth Benefit - [Follow the footsteps of the Companions]

The companions of the Prophet (ﷺ) were the best of people.



This merit can be derived from the verse:

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ

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

[*Luqmān* (31): 15]

Some scholars comment that this verse: “*And follow the path of him who turns to Me in repentance and in obedience*” refers to Abū Bakr (*radīy Allāhu ‘anhu*) 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 all the Companions (*radīy Allāhu ‘anhum*). Therefore, it is incumbent on us to follow the footsteps of the Companions of the Prophet (ﷺ) and not be deceived into pursuing the ways and lifestyle of the disbelievers. Allāh, the Most Exalted said:

وَمَنْ

يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ  
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۗ جَهَنَّمَ وَسَاءَتْ

مَصِيرًا ﴿١١٥﴾

“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.”

[*al-Nisā’* (4): 115]

## The Thirty First Benefit - [Choosing Good Friends]

The story of Luqmān the Wise emphasises the gravity of choosing good acquaintances. It is not proper for a true believer to sit with whomsoever he desires. We may have heard how a person suffered due to his association with evil people. Thus, we should

choose our friends from among the God-fearing and those who are good-natured. This fact can also be inferred from the verse:

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ

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

[*Luqman* (31): 15]

### The Thirty Second Benefit - [The Exemplar]

The act of turning to Allāh (*al-inābah ilallāb*) in repentance and obedience has a pivotal status. This is apparent from His saying:

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ

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

[*Luqman* (31): 15]

The one who does so is held in great esteem, being taken as an exemplar for other people to follow. *Al-Inābah ilallāb* comprises of four elements:

1. Love for Allāh.
2. Humility towards Allāh.
3. Response to Allāh (in carrying out His commands)
4. Eschewing all else other than Allāh (in worship)

Ibn Qayyim said: ‘A person cannot be considered the repentant one unless he has the above-mentioned characteristics.’<sup>9</sup>

The pious predecessors define *al-Munib* (the repentant one) along these lines.

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<sup>9</sup> *Madārīj al-Sālikin* (1/434)

## The Thirty Third Benefit - [Every Deed will be held Accountable]

All deeds are held accountable. Man will find his deeds present before him on the Day of Judgment. Allāh, The Most High and Exalted said:

ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾

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

[Luqmān (31): 15]

## The Thirty Fourth Benefit - [Shirk]

Associating partners with Allāh (*shirk*) is totally baseless and has no evidence to substantiate it. Those who associate others with Allāh do so blindly and their creed is unfounded. Allāh explains their lack of knowledge thus:

وإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ

“But if they try to make you associate with Me that of which you have no knowledge.”

[Luqmān (31): 15]

Allāh also said:

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ

“And whoever invokes besides Allāh another deity for which he has no proof.”

[al-Mu'minūn (22): 117]

So *shirk*, in whatever forms it might come in is deplete of verification and we must understand that this is a mainstay characteristic

of *shirk* given any time and situation.

### The Thirty Fifth Benefit - [Our Return to Allāh]

A person who enjoins righteousness and forbids evil should keep reminding his listeners of our return to Allāh. He should assuage them that whatever good deeds done by them in this world will be duly rewarded. Allāh highlights this with the words:

إِلَى الْمَصِيرِ ﴿١٤﴾

“to Me is the [final] destination.”

[*Luqmān* (31): 14]

and

إِلَى مَرَجِعِكُمْ

“Then to Me will be your return.”

[*Luqmān* (31): 15]

This point should be repeatedly addressed such that it becomes deeply rooted in the hearts and minds of the people so that they will exert effort to prepare for the final abode.

### The Thirty Sixth Benefit - [Allāh is All-Knowing]

Allāh is All-Knowing and nothing on earth and heavens remains hidden from His knowledge. Allāh said:

يَنْبَغِي لَهَا أَنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ  
خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ  
بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

“[And Luqmān said], ‘O my son, indeed if it [i.e., a

wrong] should be the weight of a mustard seed and should [it] be inside a rock or [anywhere else] in the heavens or in the earth, Allāh will bring it out. Indeed, Allāh is Subtle [in bringing out that seed] and Acquainted [All-Aware].”

[*Luqmān* (31): 16]

### The Thirty Seventh Benefit - [Knowing the Perfect Names and Attributes of Allāh]

Knowing the perfect Names and Attributes of Allāh (*al-Asmā' Allāh wa Ṣifātihī*) has a profound effect on a person's faith (*īmān*). It helps rectify his deeds and lets him reap more rewards from his good actions. The more he knows Allāh, the more God-conscious and fearing he will become. The more he will yearn to worship Him and the further he will depart from sin. For this reason, we observe Luqmān the Wise repeatedly mentioning the perfect Names and Attributes of Allāh.

### The Thirty Eighth Benefit - [Advice to Parents]

Parents should instill in their children the fact that Allāh is Ever-Watchful over their affairs. When you say to your son, “*Don't do that!*” you are placing yourself as witness to his deeds. However if you were to say: “O my child! Pray and stay away from all things impermissible (*ḥarām*), for indeed Allāh watches whatever you do. You cannot hide anything from Him even if it were a minor sin done inside a large boulder or in the skies or in the deepest trench. Allāh shall produce it before you on the Day of Judgment; so take heed and be warned my child!” Allāh is All-Powerful and All-Knowing. This will absorb our children with the true meaning of these Attributes which will be a great cultivation.

## The Thirty Ninth Benefit - [Deeds will be Weighed on the Day Judgment]

The measure used to weigh deeds on the Day of Judgment is in atoms. Allāh, the Most Exalted says:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا  
يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ

“So whoever does an atom’s weight of good will see it.  
And whoever does an atom’s weight of evil will see it.”

[*al-Zalzalah* (99): 7-8]

This is also expressed in the verse:

إِنَّمَا إِنَّ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ

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

[*Luqmān* (31): 16]

## The Fortieth Benefit - [Injustice and Oppression]

Injustice or tyranny perpetrated will be brought to account on the Day of Judgment, their degree notwithstanding. Some scholars interpret the verse:

إِنَّمَا إِنَّ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ

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

[*Luqmān* (31): 16]

to mean injustice and tyranny. That is, even if it is a tiny unjust act, there will be retribution for it.

### The Forty First Benefit - [*al-Latīf and al-Khabīr*]

The Names of Allāh, «اللطيف» *al-Latīf* (The Subtle) and «الخبير» *al-Khabīr* (The Well-Aware) often are mentioned together in many verses of the Qur`an. «الخبير» *al-Khabīr* in lexical terms refers to Allāh's Knowledge of the hidden things that are very minute. It then goes without saying that he is All-Aware of the apparent things.

As for «اللطيف» *al-Latīf*, it has two meanings: Firstly, it has a similar meaning to «الخبير» *al-Khabīr*, and secondly, it means the Allāh provides for His servants and His close allies (*awliyā'*) that which benefits them through His Mercy and gentleness by means that are oblivious to them.

### The Forty Second Benefit - [Importance of Prayers]

The importance of performing prayers and inculcating the young with it.

Prayer is the pinnacle and the most superior of obligations enjoined by Allāh upon His servants. It is the pillar of Islām and second only to the pronouncement of faith (*shahadatayn*) in rank. Prayer is a connection between a servant and his Lord. It will be the first thing to be questioned on the Day of Judgement. If it is proper, then all other deeds will be in order. If it is improper, then all other deeds will in disarray. Performing the prayers distinguishes between a Muslim and a disbeliever. One who is steadfast in it can claim to have faith, while non-performance is a sure sign of disbelief and oppression. There is no merit in one being a Muslim when he fails to fulfill his prayers.

A person who performs his prayer, finds his heart always radiating and his face is ever glowing. It lights up his otherwise pitch-dark grave, and upon it will light his path on the Day of Resurrection. It will be a source of victory on Judgment Day and he will be assembled alongside the Prophets (*al-Nabiyīn*), the truthful (*al-Ṣidiqīn*), the martyrs (*al-Shuhadā'*) and the pious (*al-Ṣalīhīn*). What good compatriots they are! Those who neglect their prayers will find no solace on the Day of Judgment. They shall be losers that day and will be assembled along side evil men like the Pharaoh, Hāmān, Qārūn and Ubay ibn Khalaf. May Allāh protect us!

### The Forty Third Benefit - [Inviting to Goodness]

The young should be inculcated upon enjoining the good and forbidding the evil. This trait is very beneficial for them and others as well. How? When a person invites people to do good, it is a shield that prevents him to invite people to do the forbidden. There is an old Arabic saying:

‘If you don’t call (people to do good),  
you are called (to do evil).’

The fact that one invites people to righteous is enough to repel wretched men and he is protected from their evil. The wrongdoers recognise that he is a champion of good and will submit that their deception will not work with him. When his listeners accept his invitation and begin to do good deeds, it becomes beneficial to them. Furthermore, he will be rewarded as a result of guiding others to the path of Allāh. The Prophet (ﷺ) said:

«لَأَنْ

يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْزُ النَّعَمِ»

“Were it that Allāh guides one man because of you is



better than for you to own red camels.”<sup>11</sup>

### The Forty Fourth Benefit - [Be Patient over whatever may befall You]

The story of Luqmān the Wise sheds light on the essence of patience (*al-ṣabr*), which is especially vital for the caller to Islām. The role they play in society demands that they have a high degree of patience. Allāh, the Most Exalted said:

وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾

“and be patient [with constancy] over whatever may befall you. This is certainly the most resolute course to follow.”

[*Luqmān* (31): 17]

### The Forty Fifth Benefit - [Strong Will and Determination]

Verily, only the strong-willed and strong at heart are capable to carry out substantial affairs.

### The Forty Sixth Benefit - [Avoid Pride and Haughtiness]

This story reminds us not to have pride (*al-faqr*) and haughtiness (*al-khaylā*). Allāh said:

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<sup>11</sup> Reported by Bukhārī (#4210, 3701, 3009) from the ḥadīth narrated by Sahl ibn Sa’d (*radīy Allāhu ‘anhu*).

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

“Indeed, Allāh does not love anyone who is self-deluded [vain] or boastful.”

[Luqmān (31): 18]

Ibn Kathīr said: “That ‘*mukhtāl*’ is one who has self-conceit, and ‘*fakhūr*’ is one who is haughty (and contemptuous) over others.”<sup>12</sup>

### The Forty Seventh Benefit - [Be Moderate]

One should always be moderate in the things he does. Allāh said:

وَأَقْصِدْ فِي مَشْيِكَ  
وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

“And be moderate in your pace [of walking] and lower your voice; indeed, the most hateful of sounds is the voice of donkey's bray.”

[Luqmān (31): 19]

### The Forty Eighth Benefit - [Allāh's Attribute of Love]

The verse provides evidence to Allāh's Attribute of Love (*al-mahabbah*).

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

“Indeed, Allāh does not love anyone who is self-deluded [vain] or boastful.”

[Luqmān (31): 18]

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<sup>12</sup> *Tafsīr ibn Kathīr* (6/339)

## The Forty Ninth Benefit - [Good Conduct and Noble Character]

This story reveals that Islām encourages us to adopt good conduct and noble character at all times, and to avoid every type of bad behaviour.

## The Fiftieth Benefit - [Raising of the Voice]

It is important to quote appropriate (and effective) examples to illustrate a point while teaching. Allāh said:

وَأَقْصِدْ فِي مَشْيِكَ  
وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

“And be moderate in your pace [of walking] and lower your voice; indeed, the most hateful of sounds is the voice of donkey's bray.”

[Luqman (31): 19]

The example here lays bare that the raising of voice is repugnant. Were it not so, this feature would not be associated with an animal that is known for its depravity and stupidity.

## Conclusion

These are some of the benefits derived from the story of Luqmān the Wise. These advices urge us to do what is good and eschew what has been made forbidden.

Luqmān instructed his son to practice tawhīd and abstain from *shirk*. He spoke of filial piety and laid out its prerequisites. He urged his son to be ever conscious of Allāh and cautioned him of the impending meeting with his Lord, where any miniscule good or bad done in this world will be accounted for. Luqmān warned his son against pride and taught him humility. He mentioned to his son the perils of haughtiness and insolence and encouraged him to exercise circumspection. He ordered his son to enjoin good and forbid evil and that he be steadfast in prayers. He advised him to be patient in all affairs that befall, for this will eventually help solve problems. It can be concluded that one who advises to such a degree is indeed blessed with prudence. A blessing from Allāh, not just for Luqmān but for anyone who takes him as a role-model.

I ask Allāh, The Most High and Exalted in His perfect Names and lofty Attributes that He benefit us with what we have learned and make it a witness for us and not a witness against us. I ask that He bestow us with beneficial knowledge and pious righteous deeds. I ask Allāh, the Most Glorified that He give Luqmān excellent rewards and that He forgive us and forgive him and all the male and female believers, be they alive or dead. Verily, He is the Most Forgiving and Most Merciful. And Allāh knows best.

*May the peace and blessings of Allāh be upon our Prophet Muhammad,  
his family and all his Companions.*

## APPENDIX ONE

# Fear Allāh and He Shall Teach You

Observe, my son, the way you deal with the limits of Allāh and see how you can keep yourself within their bounds. Indeed, he who takes care of these limits is taken care of, and he who doesn't, is left to himself. I shall now mention some of my experiences to you so that you may observe my striving and ask the Granter of success to bless me. Truly, most of the blessings I have been given have not been earned by me but rather they are conferred as a result of the planning of The Gentle One alone.

I remember myself as a child: A highly motivated six-year old sitting in class with older boys.<sup>43</sup> The intellect I had been given

<sup>43</sup> Al-Ḥāfiẓ ibn al-Jawzī about his high motivation in different places of *Said al-Khāṭir* and we shall mention some of it here (238): “Never has a man been tried with anything greater than his high ambitions. This is because a person who has high ambitions will choose the highest goals and it may be that he doesn't have enough time to achieve them or his instruments are too weak so he remains in constant suffering. I have been given this ambition in some regards and suffer because of it. I am not saying that I wish it would have not been given to me, for the sweeter the life the less the intellect; and an intelligent man does not purchase additional pleasure for deficient intellect.” He also said (239): “I looked at my high ambition and was amazed by it: I want to gain knowledge of things

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superseded that of old men. I do not recall myself playing on the road with other kids or ever laughing out loud.<sup>44</sup>

When I was seven or so, I attended the gatherings in the Masjid. I would not sit in a circle of mere wordplay, but searched for a ḥadīth scholar who would narrate about the Prophet's (ﷺ) life. I would memorize everything he said, then go back home and write it down. I was blessed for being granted my teacher Abū al-Faḍl ibn Nāṣir, may Allāh bestow His Mercy upon him,<sup>45</sup> who would take me to different scholars and let me hear the *Musnad* [of Imām Aḥmad] and other major works. All this time I had no idea

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I'm sure I can never gain knowledge of because I would love to learn every single science in great detail. Truth is, however, that learning just a portion of that takes more than a lifetime." He also tells how he still had these ambitions as a grownup (250, 251): "I was given an extremely high ambition. I grew up and never achieved what I hoped for. I began asking Allāh for a long life, strong body and the achievement of my goals. The customs and habits of people renounced what I was doing and said: "No custom exists in what you seek." I replied, saying: "I only ask from One who is able to go beyond customs."

<sup>44</sup> For verification of this, refer to: Ibn Kathīr, *al-Bidāyah wa'l-Nihāyah*, 13/29.

<sup>45</sup> The Imām, Muḥaddīth and Ḥāfiẓ, Mufiḍ al-'Iraq, Abu al-Faḍl Muḥammad ibn Nāṣir ibn Muḥammad ibn 'Alī ibn 'Amm al-Salāmī from Baghdād (467-551). Al-Ḥāfiẓ ibn al-Jawzī benefitted in the field of ḥadīth by accompanying this Imām as indicated by Dhahabī (*Sīyar al-A'lām al-Nubulā'*, 21/367) and confirmed by al-Ḥāfiẓ ibn al-Jawzī himself (*al-Muntaẓam*, 10/163). Al-Dhahabī also related this from him (*al-Miẓān*, 20/267), saying: "He said: 'Our shaikh was reliable, a man of good memory and precision. He was from Ahl al-Sunnah wa al-Jama'ah and had not faults worth mentioning. He was responsible of hearing me. I heard the *Musnad* of Aḥmad and the major books in his reading and it was he whom I took the science of ḥadīth from. He would remember Allāh a lot and was quick to shed tears.' For his biography, refer to: *Sīyar al-A'lām al-Nubulā'*, 20/265, *Tatbīkirat al-Ḥuffāẓ*, 3/1289, *Manāqib Aḥmad*, 530, 531, *Mir'āt al-Zamān*, 8/138, *Thail Tabaqāt al-Fḥanabila*, 1/225-229, *al-Bidāyah wa'l-Nihāyah*, 12/233.

of why I was made to do these things. My teacher recorded all I had heard, and when I reached puberty he handed me this record. I accompanied him till his death, and through him I learned the science of ḥadīth and transmission.

The kids used to go down to Tigris River and play on the bridge, but when I was small I used to take a book and sit far from people by the shore studying Sacred Knowledge<sup>46</sup>.

Then I was inspired to abandon the vanities of this world so I began constant fasting and reduced my food intake to very little. I trained myself to be patient, embarking on a continuous pursuit in order to do so and staying up at night. I didn't feel satisfied with studying just one science<sup>47</sup> so I read jurisprudence, sermon delivery

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<sup>46</sup> May Allāh have mercy on Ibn al-Jawzī for he was serious about his studies in both his childhood and after growing up. He dedicated himself to learning and would not allow anything of his time to be wasted. He says about himself (*Said al-Khāṭir*, 235): “During my pursuit of this quest for knowledge I would go through difficulties that, to me, were sweeter than honey due to what I was expecting to gain. When I was small I used to take some dry bread with me and go out to learn ḥadīth. I would sit by the ‘Īsa river, and as I was unable to eat the bread without washing it down with water, I took a sip after every bite. My ambition only allowed me to see the delight of learning. Due to that I became known for having heard much of the ḥadīth of Allāh’s Messenger and his conditions and ways along with the life of his companions and their followers. My dealings with the creation also elevated to a level that cannot be achieved except through knowledge. In my childhood and during the times of lust and being a stranger I could have done things that the soul desires like a thirsty man with does cold water, and only the fear of Allāh caused by knowledge stopped me from doing them.”

<sup>47</sup> He also said about himself (*Said al-Khāṭir*, 37): “I am a man to whom knowledge was made dear since childhood, so I began studying. I was not drawn towards one particular science but all of them. When I studied one, I would not just learn some of it but wanted to learn it inside out.” He studied every single day of his

and ḥadīth and followed those who practiced *zuhd* (asceticism). After that I studied linguistics.

There was not a narrating scholar or a preacher where I lived who I didn't sit with and whenever such a person would arrive from elsewhere I would go to him. I used to choose of virtuous deeds what suited me and if I had to choose between two things I usually chose the right of *al-Ḥaqq* (Allāh). He has planned my life and cultivated me in a beautiful fashion, guiding me towards what is best for me. He has protected me from my enemies, the jealous, and those who might plot against me. He has made everything convenient for my studies of Sacred Knowledge and sent me books from unexpected places. He gave me good understanding, the ability to memorize and write quickly and a talent for authoring books.

I lacked nothing of this world. As a matter of fact, things were quite the opposite as Allāh gave me more than enough. He put a great deal of acceptance of me into peoples' hearts and made the impact of my words leave them not questioning the authenticity of what I had to say. Approximately 200 *thimmis* [i.e. people of the book who live in Muslim lands according to a truce contract] have become Muslim at my hands and over 100 000 sinners have repented in my gatherings. More than 20 000 men have announced

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life to such an extent that not long before his death he still read the Qur'ān with its narrations to Ibn al-Baqillanī as mentioned by al-Ḥāfiẓ al-Dhahabī: "He was 80 years old and read the ten readings in Wasit to Ibn al-Baqillanī along with his son Yusuf." This upbringing during which he was inspired to worship Allāh by fasting and praying had a great effect on this Imam since he was a child. He says about himself (*Ṣaid al-Khāṭir*, 78): "I was inspired to follow the path of the ascetics in the very beginning of my childhood so I practiced continuous fasting and praying by myself was made dear to me. I observed how my heart became good and I started to have a very deep insight into things."



their repentance from foolish ways during my exhortations.<sup>48</sup>

I used to go around ḥadīth-gatherings of different scholars and run till I was out of breath so no-one would precede me. I would start my day having nothing to eat and finish it having nothing to eat. Never did Allāh degrade me to take from another person, instead He provided for me in order to protect my honor. Truth is, mentioning all my experiences would take quite a while.

And here I am now and you can see what I have achieved. I will tell you the whole story in one single sentence, and that is Allāh's saying:

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ

Fear Allāh, and Allāh shall teach you.

[*Sūrah al-Baqarah* : 282]

<sup>48</sup> His grandson Abū al-Muzfir said in (*Mir'at al-Zamān*, 8/482): 'I heard my uncle say: "Through the two fingers of my hands I was the greatest whip in righting wrong. 100 000 people repented in my hands and 20 000 became Muslim.'" The number 20 had dropped from the print of *Mir'at al-Zamān* but the checker of *Siyar al-A'lam al-Nubulā*, noticed it (21/370). He also said in (*al-Muntaẓam*, 10/237): 'I preached in al-Halba in Ramaḍān and 120 people announced their repentance.' He also said in (*Ṣaid al-Khāfir*, 41): "'All my gatherings are attended by countless people who cry and regret their sins. Most times a group of people would get up to have the hair of their youth cut (which was a habit at that time when announcing repentance). They were often as big as 50 or 100 people and some days their number exceeded 100. Most of them were youth who had grown up playing games and immersing themselves in worldly and sinful matters.' Al-Ḥāfiẓ ibn Rajab says in (*Thail Tabaqat al-Hanabila*, 3/410): "We can conclude that his gathering of exhortation had no equal and no-one had heard of anything similar. They were very beneficial sittings where the heedless came to remember, the ignorant came to know, the sinners repented and the polytheists became Muslim."

## APPENDIX TWO

# Benefiting from Time and Opportunities

O Take heed, my son, for your own benefit, and regret your previous shortcomings. Work hard to attain the company of those who have achieved perfection while you still have time. Water your tree while there is still some moisture left in it, and remember the time you have wasted for that indeed is a sufficient reminder. As time has passed, the delight of laziness has vanished and the levels of virtuous deeds have been missed. Indeed, our pious predecessors loved to enact every virtue and would cry out of missing just one.

Ibrāhīm ibn Adham<sup>1</sup>, may Allāh bestow His mercy upon him, said: “We once went to visit a worshiper who was sick and found him crying, looking at his feet. We asked, ‘Why are you crying?’ to

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<sup>1</sup> The exemplary Imām, the knower and the master of ascetics, Abū Ishāq al-‘Ajli al-Khurasānī al-Bakhlī, the resident of Syria (approximately 100-662). Abu Nu‘aym said: ‘I heard Sufyān say: ‘Ibrāhīm ibn Adham resembled Ibrāhīm al-Khalīl. Had he been a Sahabi he would have surely been a virtuous man.’ His biography can be found in *Hilyatu’l-Auliya’* (7/367-8/58), *Tabaqāt al-Auliya’* (5/15), *Siyar al-A‘lām al-Nubulā’* (7/387), Ibn Athir, *al-Kamil* (6/56), *al-Bidāyah wa’l-Nihāyah* (10/135-145) and *Shatharāt al-Thabab* (1/255-256).

which he replied, ‘They did not become dirty in the path of Allāh.’ Another person cried, and they asked: ‘Why are you crying?’ He answered: ‘Due to a day that passed without me fasting it and a night that passed without me standing it.’”

Know, my son, that days consist of hours and hours are made of the breaths you take. Every breath is a treasure chest, so beware of letting a breath pass by with no benefit. You do not want to find an empty treasure chest on the Day of Judgment and regret. Indeed, a man once said to ‘Amir ibn ‘Abd Qais<sup>2</sup>: “Stop, I want to talk to you”, so he said to him: “Hold the sun in your hands [i.e. stop time] so I can talk to you.”

Ma‘rūf<sup>3</sup>, may Allāh bestow His Mercy upon him, said to some people sitting with him: “Do you not wish to get up? Verily, the

<sup>2</sup> Imām Abū ‘Abd Allāh (and it is said: Abū ‘Amr) al-Tamīmī al-‘Anbarī ‘Amir ibn ‘Abd Qais al-Baṣrī. Al-Ḥāfiẓ al-Dhahabī described him as: The example, the *wali* and the ascetic. He is one of the eight leading Tabi‘īn in asceticism. Ka‘b al-Ahbār once saw him and said: ‘This is the devotee of this nation.’ Qātada said: ‘When ‘Amir was on the verge of death he cried.’ He was asked: ‘Why are you crying?’ so he said: ‘I am not crying because I fear death or crave this world. It is the thirst of the midday heat and the standing at night that I cry for.’ He is said to have died in the time of Mu‘awiya. (Refer to his biography: Ibn Sa‘d: *al-Ṭabaqāt*, 7/103, Aḥmad: *al-Zubd*, 218, *Ḥilyatu’l-Auliya’*, 2/87, *Siyar al-A‘lām al-Nubulā’*, 4/15, ‘Alqama ibn Murthid: *Zubd al-Thamaniya min al-Tabi‘īn*, p. 37-40.)

<sup>3</sup> Ma‘rūf al-Karkhī Abū Maḥfūz al-Baghdādī, described by al-Ḥāfiẓ al-Dhahabī as: ‘The authority of the ascetics, the blessing of our times.’ Al-Ḥāfiẓ Ibn al-Jawzī has gathered his virtues in a book that has been printed. He passed away in 200 AH. Imām Aḥmad said that he is a person whose *du‘ā* is answered. ‘Abd Allāh ibn Aḥmad ibn Ḥanbal said: ‘I said to my father: ‘Did Ma‘rūf have any knowledge?’ to which he replied: ‘My son, he had the basis of all knowledge and that is fear of Allāh.’” (Refer to his biography: *Ṭabaqāt al-Auliya’*, 280, 285, *Ṭabaqāt al-Sūfiyya*, 83-90, *Ṭabaqāt al-Ḥanabila*, 1/381, 389, *Sifāt al-Safwā*, 2/79-83, *Ḥilyatu’l-Auliya’*, 8/360, 368, *Siyar al-A‘lām al-Nubulā’*, 0/339, 345.)

angel of the sun is dragging it and does not get weary [i.e. time is passing].”

The Prophet (ﷺ) said in a ḥadīth: “Whoever says: ‘Glory be to Allāh, the Exalted, and all praise is His,’ will have a palm tree planted for him in Paradise due to that”<sup>4</sup> So just think about the number of palm trees you will miss by wasting time!

Our predecessors had the habit of making the most of every single second. Kahmas<sup>4</sup>, for example, used to recite the Qur’ān

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<sup>4</sup> Ṣaḥīḥ: Ibn Abi Shaibah: *al-Musannaḥ*, 10/290, al-Tirmidhī, 346, al-Nasai’i: *ʿAmal al-Yaum wa al-Layl*, 827, Ibn Ḥibbān, 2335 - *Mawarid*, al-Hakim: *al-Mustadrak ʿalāʾl-Ṣaḥīḥayn*, 1/501-502, Abū Ya’la, 2233, from Jabir. Al-Tirmidhī said: ‘A hasan ṣaḥīḥ gharīb narration.’ Al-Hakim authenticated it according to the conditions of Muslim and al-Dhahabī agreed. It is as they said. The narration has supportive reports from the ḥadīth of ‘Abd Allāh ibn ‘Amr and Mu’adh ibn Sahl which were mentioned by al-Albānī in *al-Ṣaḥīḥah*, 64.

<sup>5</sup> Kahmas ibn al-Ḥaṣan al-Tamīmī, the Hanafite from al-Baṣra, the worshipper Abū al-Ḥaṣan, one of the major figures of the trustworthy. He was a pious worshipper who died in 149. An example of his plentiful worship is that he would pray 1000 units every day, and when he got weary he would say (to his soul): ‘Get up, you abode of all evil, for by Allāh I have never been pleased with you for Allāh.’ (Refer to his biography: *Tathkirat al-Ḥuffāẓ*, 1/174, *Siyar al-A’lām al-Nubulā’* 6/316, *Kbulasa al-Tabthib al-Kamal*, 322, *Tabthib al-Tabthib*, 5408, *Shatbarāt al-Thabab*, 1/225.)

A beneficial note: It has authentically reported from the Prophet (ﷺ) that he forbade us from completing reading the Qur’ān in less than three days. This can be found in the ḥadīth of ‘Abd Allāh ibn ‘Amr: “And Allāh’s Messenger (ﷺ) said: ‘Complete reading the Qur’ān every month.’ He said: ‘I can bear more than that’ and continued saying that until he said: ‘Complete it every three days.’” (al-Bukhārī, 1978) He also said to ‘Abd Allāh ibn ‘Amr: “Read it in seven days but not more than that.” (al-Bukhārī, 5054, Muslim, 1159, 184). As for the reports that mention how our noble predecessors used to read the Qur’ān in less than

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completely three times a day.

Forty of them would pray the morning prayer with the wuḍū of 'Ishā'. [i.e. they would stay up all night praying]<sup>6</sup>

Rābi'a al-'Adawiyya<sup>7</sup> used to pray the whole night, and when

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three days, we can only comment on that by conveying the words of the Ḥāfiẓ and virtuous critic al-Dhahabī when he related the words of Yahya ibn Aktham in the biography of the famous Imam al-Wakī' ibn al-Jarrah (*al-Siyar*, 9/143): "I accompanied Wakī' as a resident and a traveler and found him fasting all the time and completing the Qur'ān every day." Al-Dhahabi said: "I say: 'This is very impressive worship but it is not ideal, coming from someone comparable to the Imams of Athariyya. This is because the Prophet (ﷺ) has authentically been reported to have forbidden us from continuous fasting and completing the Qur'ān in less than three days. The religion of Islām is ease and following the Sunnah come first. May Allāh be pleased with Wakī', and where in any case is someone like him?" I say: May Allāh have mercy on al-Ḥāfiẓ al-Dhahabī for he was indeed a brilliant critic and deserved to be called the Imām of fair critics. May Allāh have mercy on this Imām and gather us all with the people of ḥadīth. God knows I love him a lot for His sake.

<sup>6</sup> May Allāh have mercy on Ibn al-Jawzī who said (*al-Yawaqit al-Jawzīyya*, p. 28-29): "How excellent are the people who have abandoned sweet dreams, withdrawing from that for which they erected their feet for. Standing up to fatigue themselves in the dark, seeking a portion of the blessing. When the night comes they stay up, and when the day arrives they derive lessons from it. When they look at their faults they seek forgiveness, and when they think about their sins they cry and feel dejected. O dwellings of the beloved, where are your inhabitants? O places of sincerity, where are your residents? O spots of the pious, where are your people? O places of nightly prayer, where are your visitors? I have, by Allāh, traveled around and found these people extinct. Those who used to stay awake at night have gone away and the lovers of sleep are left. These times have sought eating of lusts to replace fasting."

<sup>7</sup> Rābi'a al-'Adawiyya, Umm al-Khair bint Isma'il, the pious, covered, ascetic and God fearing worshipper from Basra. She is said to have lived for 80 years and

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dawn came she lay down for a bit and then got up frightened, saying to herself: “Sleep in the grave is long.”

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died in 180 AH. The narration was related by al-Ḥāfiẓ al-Dhahabī by way of Ibn Abī al-Dunya: We were told by Muḥammad ibn al-Ḥusayn, I was told by ‘Īsā ibn Maymun al-‘Attār, I was told by ‘Abda bint Abī Shawwāl who used to serve Rābi‘a al-‘Adawiyya: ‘Rābi‘a used to pray the whole night. When morning would come she would lay down till the sky would turn to yellow. I used to hear her say: ‘My soul, how much do you sleep and till what time do you stand up? You might sleep for just a little and never get up until the Day of Resurrection.’ al-Ḥāfiẓ ibn al-Jawzī: *al-Muthibish*, p. 211: ‘Rābi‘a the worshipper used to get up to pray in the beginning of the night and say:

The lover has stood up for her hope  
And her heart is about to fly away from joy

When the night was over she would say: “No! It has been taken away!” and recite:

The darkness is gone with its intimacy and concord  
If only the night and its intimacy would come again

An important note: Rābi‘a al-‘Adawiyya is a pious woman of worship and asceticism who has been mistreated by the people. Some accused her of believing in ḥulūl, and Allah’s refuge is sought, some claimed she held the belief of Ibāḥa and others denied that she had ever existed. All of this is wrong and unjust as great Imāms like Sufyān al-Thawrī and Shu‘ba have related things that render all these accusations false. Al-Ḥāfiẓ al-Dhahabī said (*Sīyar al-A‘lām al-Nubulā*, 232/243): ‘Abū Sa‘īd ibn al-‘Arabī said: ‘As for Rābi‘a, people have learned much wisdom from her. Sufyān, Shu‘ba and others have related things about her that render the things said about her futile. What she was accused of was derived from the following words she had said:

I have indeed put you in the heart to speak to me  
And have permitted my body to whoever wants to sit with me

Some said she believes in ḥulūl based on the first line and that she believes in

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Ibāḥa based on the second.' I (al-Dhahabī) say: This is exaggeration and ignorance. It may very well be that the person who said this is himself a person who believes in these things and wanted to use this poetry to support his disbelief just like they used the ḥadīth: 'I will be the hearing that he hears with.'" I say: From the shameful traits of today's Hululite Šūfis is their attempts to support their evidently deviant beliefs by forged and contradictory poetry and made up stories attributed to her. May Allāh give us refuge and not forsake us! They have even authored a book about these things and mentioned things about her life that give goose bumps to any monotheistic Sunni Muslim. Even more ridiculous than this group of people are those who made a film about her, portraying her as a dancer in the early parts of her life and other such falsehood to drive people from their religion. May Allāh misguide and humiliate them with this despicable and shameless discipline of theirs that keeps twisting realities. As for those who say she never existed, we ask them to think a bit about the sources of her biographies. They are all related by the great Imams of this discipline such as al-Dhahabī (*Ṣiyar al-A'lām al-Nubulā'*, 8/242, *al-'Ibar*, 1/278), Ibn Khalakān (*Wafayāt al-A'yān*, 3/215), *Ibn al-'Imād (Shatharāt al-Dhahab*, 1/193), Ibn Kathīr (*al-Bidāyah wa'l-Nihāyah*, 10/186), al-Khatib al-Baghdadi (*Tārīkh Baghdād*, 2/40) and Ibn al-Jawzī (*Ṣifat al-Ṣāfiya*, 4/17-19). Al-Ḥāfiẓ Ibn al-Jawzi even dedicated a book for her virtues as mentioned by al-Dhahabī (*Ṣiyar al-A'lām al-Nubulā'*, 8/242) and also named his oldest daughter and mother of his grandson Abū al-Muzfir (the author of *Mir'āt al-Zamān*) Rabi'a. You can also see how he mentions occasions from her life in most of his books on exhortation.

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