

The Great Messengers

HAZRAT LUQMAN عليه السلام



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HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

HAZRAT LUQMAN ﷺ

Hazrat Luqman ﷺ is mentioned twice by name in the Noble Qur'an, both in Surah Luqman (31) which named after him.

Luqman ﷺ is also known as “Luqman the wise man”, and he is as famous amongst the non-Arabs as he is amongst the Arabs. He is also listed amongst the people who may have been a Nabi. There are conflicting reports concerning his life and lineage, but what is certain is that he possessed immense wisdom. His wise sayings have been compiled and are well known in the circle of the learned.

The conflicting narrations concerning the lineage of Hazrat Luqman ﷺ stem primarily from the fact that ancient history has records of a good king from Arabia who was a descendant of the Thamud and who was also known as Luqman and also due to the fact that there were no historical records kept during those times and all records were oral, making them unreliable, because all people narrating the accounts were not equally capable in memorising and reporting.

It is reported in historical accounts that when a man by the name of Suwayd bin Samit arrived in Makkah three years before the Hijrah, he heard the preaching of Nabi ﷺ. He then exclaimed, “I have something with me that resembles what you speak.” When Nabi ﷺ asked him what it was, he produced the Book of Luqman. Nabi ﷺ then requested him to read from it and he did. He then admitted that what Nabi ﷺ had to say was certainly better than what was contained in the book.

Suwayd was known by the title of Kamil (the perfect) in Madinah because of his accomplishments, bravery and poetic skills. However, he was killed in the Bu'ath feudal battle before Nabi ﷺ arrived in Madinah. His tribesmen believe that he had become a Muslim after meeting Nabi ﷺ.

There is also the opinion that Hazrat Luqman ﷺ is from the lands of Nuba (Northern Sudan to Southern Egypt).

It is said that he lived till the time of Nabi Dawud ﷺ. When Dawud ﷺ proclaimed his prophethood, Luqman ﷺ stopped issuing legal rulings. When he was asked the reason, He said, “Shall I not deem sufficient what has been made sufficient for me (meaning it now becomes Hazrat Dawud’s ﷺ responsibility to issue legal rulings)?”

Choosing Wisdom over Messengership

Hazrat Qatadah (Rahimahullah) narrates that someone once asked Hazrat Luqman ﷺ why he chose wisdom over Nubuwwah when he was given a choice between the two. Hazrat Luqman ﷺ replied, “Nubuwwah is a greater responsibility. Had it been given to me without me having to choose, Allah would have made it possible for me to fulfil the duty. However, if I choose it by my will, I will have to fulfil it by myself.”

Hazrat Luqman ﷺ was indeed blessed with tremendous Hikmah (wisdom). The Arabic word Hikmah refers to wisdom, knowledge, intelligence, tolerance and the ability to pass sound judgement. Hazrat Abu Hayan Andalusi (Rahimahullah) has stated that Hikmah refers to speech that contains profound lessons, which affect the heart and which people remember in order to pass it on to others.

Mention in the Qur'an

There is a Surah in the Qur'an named after Hazrat Luqman ﷺ. The Qur'an does not concern itself with the lineage and identity of Hazrat Luqman ﷺ since the purpose is to convey the words of wisdom that he imparted. What is evident from his words is that he was not the average person, but someone of high esteem.

The narration that the historian Ibn Ishaq has narrated from Hazrat Abdullah bin Abbas ؓ contains some of the statements of Hazrat Luqman ﷺ, but also does not provide details about whether he was a Nabi or not. It is for this reason that most Ulama are of the opinion that he was not a Nabi, but a pious servant and friend of Allah. The Qur'an praises him and mentions the advices he gave to his son, who

was very beloved to him.

Advices and Teachings

The most important of the wise advices that Hazrat Luqman عليه السلام gave to his son was to avoid shirk because this is an incredibly serious act of injustice, which distinguishes a believer from a non-believer. It is an act of great injustice because it equates other beings with Allah, our Creator and Sustainer when they play no part in creation or sustaining. How can due be given to anyone else for what Allah is solely responsible for? This is regarded to be the worst form of injustice and is therefore unpardonable.

In his advice to his son, Hazrat Luqman عليه السلام said, “O my beloved son! If there has to be an action equivalent to the weight of a mustard seed (hidden) within a rock or (scattered somewhere) in the heavens or (somewhere) in the earth, Allah would (locate it and) bring it (for reward or punishment in the Akhirah). Without doubt, Allah is (the Knower of) the subtle (has knowledge of the most intricate and subtle details), and is well informed (nothing is hidden from Him)”. (31:16)

Whereas physical things hidden in the darkness of the earth or outer space will remain hidden to us, none of it escapes the knowledge of Allah. Man can therefore never hope to hide anything from Allah and will be held accountable for everything he does wrong.

Hazrat Luqman عليه السلام said, “Do not turn your face away from people (out of pride)”. (31:8) The literal meaning of the Arabic word sa’ir is a condition afflicting the necks of camels, which causes them to keep their heads turned in one direction all the time. It is from this that the Arabs used the word to coin the phrase “turning your head like a camel”, which refers to turning one’s face away from people out of pride. This is referred to in this verse. When people are afflicted with the illness of arrogance, they begin to turn their faces away from others because they regard others to be inferior to themselves. If left unchecked, factors such as wealth, beauty, knowledge, fame, leadership, strength and lineage can create pride within a person.

However, a person can become an angel if he bears in mind that the power, grandeur and control of Allah is much more superior.

Hazrat Luqman عليه السلام also advised, “and do not walk arrogantly on earth. Verily Allah detests every arrogant boaster. Moderate your walk”. (31:18)

A person is considered arrogant and vain when he regards himself to be something of great worth and expresses this to others. It is then that he develops a gait of pride when walking so that people may consider him to be someone great. When this happens, it indicates that his head is truly swollen.

Islam encourages moderation in everything, even to extent of one’s manner of walking because this will encourage humility. Walking with pride makes it evident to others that a person is obsessed with himself and looks down upon others.

On the contrary, when one walks moderately, it is a clear indication that he has humility and dignity within his heart. However, there are occasions when a proud person walks with his head lowered because his morale has been crushed by circumstances. Hazrat Luqman عليه السلام therefore advised that one walks in the manner that the average person of dignity walks so that pride is not evident, nor the vanity of being a very humble person.

A person’s walk is the first window to his character and disposition. It betrays whether the person is a criminal, a boastful person, a dignified man, a wealthy man, a poor man, a righteous man and any other type of person he may be. It is therefore seen that people have different manners of walking. May Allah Ta’ala grant us all the ability to walk like His pious and righteous servants.

The Wisdom of Hazrat Luqman عليه السلام

The words of Hazrat Luqman عليه السلام were commonly quoted and related amongst the Arabs and are many in number. Amongst the many that

have been quoted by the Sahabah ﷺ and Tabi'een are the following:

1. Wisdom and intelligence make a king out of a pauper.
2. When attending a gathering, be sure to greet with Salam, sit at the end and do not say anything until you have first heard what is being said. If the people are engaged in the remembrance of Allah, then join them. However, if they are wasting time, then leave them and seek better company.
3. When Allah has granted anyone a responsibility, then it is his bounden duty to fulfil it.
4. Dear son! Fear Allah, but never express this fear out of show so that people may respect you because of it. In that case, your heart will be guilty of a sin.
5. Dear son! Never befriend an ignorant person because he will think that you are fond of his ignorant talk. You should also never ignore the dissatisfaction of an intelligent person, for this may cause him to leave you.
6. You should know that the power of Allah is upon the tongue of the intelligent ones.
7. Dear son! There can be no regrets for remaining silent. If speech is silver, then silence is golden.
8. Dear son! If you remain aloof from evil, it will remain aloof from you because evil can only arise from evil.
9. Dear son! Never lose your temper because this kills the heart of even the most intelligent people.
10. Dear son! Always speak kindly and display good character because this will cause you to become more beloved in the eyes of the people than those who are charitable towards them.

11. Kind speech is at the root of intellect.

12. You shall reap what you sow.

13. Always show concern for your own friends as well as the friends of your father.

14. When someone asked him who the most patient person was, he replied, “The one whose patience is not followed by hurt.” When asked who the most knowledgeable person was, he replied, “The one who supplements his own knowledge with the knowledge of others.” When asked who the best of people was, he replied, “The wealthy one.” When the person then asked if he was referring to someone with monetary wealth, he clarified, “No. The wealthy one is he who, when he searches himself, he finds a wealth of good and is independent of others.”

15. When asked who the worst of people were, he replied, “The one who does not care that people would form a negative opinion of him when they see the evil he perpetrates.”

16. Dear son! It is best to entertain only the righteous ones at your table and seek counsel only from the true Ulama.

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About Darul Ihsan

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

Founding Philosophy

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

Key Objectives

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.

