

SURAH LUQMAAN (31)

The Surah *Luqmaan* consists of such verses, asserts the second verse, as proceed from the *Quraan* __ the book of wisdom __ and they are for the beneficent not the evildoers. Those who profit from it shall prosper because it originates from the knowledge and wisdom of Allah Who has done what the tenth verse specifies. But those who, without knowledge, oppose the *Quraan*, ridicule it and buy diverting gossip, shall suffer interminably and grievously. They are the arrogant and the defiant __ such is the message of the Surah up to the eleventh verse.

The Surah, then, proceeds to mention *Luqmaan* __ a sage of Yemen __ who had submitted himself to Allah, the Unique. Since the *Quraan* is the incarnation of the divine wisdom, *Luqmaan's* wisdom has been mentioned as corroborative to the *Quraan* in that the Makkan polytheists were, consistently, rejecting it as false and forged, little realizing that a wise man of their own land had said what the *Quraan* has been inculcating upon them. The essence of wisdom is thanksgiving to Allah and it is diametrically opposed to polytheism being then practised by the Makkans. The Surah, from the thirteenth verse to the nineteenth verse, presents nine pearls of wisdom with the first being the negation of polytheism. The fourteenth and fifteenth verses occur parenthetically as Allah's enjoinder, with the rest of them being *Luqmaan's* advice to his son and they are the essence of Islam.

The Surah, then, in the first part of the twentieth verse urges the polytheists to consider why they should thank Allah. But, instead of thanking Him for all the external and internal blessings which He has conferred on them, they dispute about Allah. Exposing their arrogance, the twenty-first verse concludes that they do not follow what Allah has revealed __ the *Quraan* __ and go on treading, unthinkingly, in the footsteps of their forefathers. The twenty-second verse restates, in brief, the gist of Islam echoing the third verse above. The twenty-third and twenty-fourth verses, after consoling the Messenger in his distress for the polytheists, threaten them with a harsh punishment as they are being led by the Devil to the Hell. Although they know that Allah has created the entire cosmos, yet they do not acknowledge it and thank Him, though to Him, not to their deities, belongs what is throughout the cosmos, so argue the twenty-fifth and twenty-sixth verses. Hence, glory (adoring praise and thanksgiving) is to Him alone. His excellent attributes are so innumerable, states the twenty-seventh verse, that they cannot be recorded. The twenty-eighth verse is the gist of His omnipotence as shown in the foregoing verses. In the next four verses, the Surah argues for His oneness and against polytheism with reference to natural phenomena the observation of which results in two types of characters __ one patient and thankful to Allah and the other treacherous and thankless to Him.

If Allah is so omnipotent, the thirty-third and the thirty-fourth verses assert that the Resurrection for accountability to establish ultimate justice shall come to pass and hence, all the human beings must fear it. But it has been kept hidden to put them to the

test as certain matters of their daily experience mentioned in the last verse have been withheld from their knowledge. They know that they shall take place, but absolute certainty regarding them eludes all the human beings. Such is the certainty of the Doomsday, the Resurrection, and the Judgement.

Signs underlined connote that they are proof positive that Allah is Unique in exercising His sovereignty over the entire cosmos for man's providence and hence, he must submit himself to Him.

SURAH LUQMAAN

In the name of ALLAH, the Most Gracious, the Most Merciful

1. *Aliflaam meem.*
2. These are the verses of the Book of wisdom,
3. Guidance and mercy for the beneficent
4. Who perform the obligatory prayer and pay *zakaat* and they are such (people) as are firmly convinced of the afterlife.
5. Such (people) (tread) on (the path of) their *Rabb's* guidance and such (people) are going to prosper.
6. And among the human beings, there are such (people) as exchange diverting gossips (for guidance) so as to misguide (other human beings) from Allah's path without any knowledge and treat it a laughing stock; such (people) shall have a humiliating punishment.
7. And when Our verses are recited before him, he turns away, displaying arrogance, as if he did not hear them, as if he had deafness in both of his ears and hence, announce "the good news" of a grievous punishment to him.
8. (Those people) who believe and do good deeds shall have the gardens of bliss.

سُورَةُ لُقْمَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَدِّ

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
بِالْآخِرَةِ هُمْ يُوقِنُونَ

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ
هُمُ الْمُفْلِحُونَ

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ
لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا
هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا
كَأَن لَّمْ يَسْمَعْهَا كَأَن فِي أُذُنَيْهِ وَقْرًا فَبَشِّرْهُ
بِعَذَابٍ أَلِيمٍ

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ جَنَّاتُ النَّعِيمِ

9. They are going to abide among them eternally: Allah's promise (shall hold) true; and He is the Almighty, the Sole Source of wisdom.

خَالِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

10. He created the heavens without pillars — you see them — and rooted towering mountains into the Earth so that she should not be convulsed (shaken violently) with you and He spread every kind of animal throughout her (the Earth); and We send, from the clouds, water and then, We grow, throughout her (the Earth), every kind of excellent vegetation.

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَالْأَرْضَ فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾

11. Such is Allah's creation: show me, then, what (those deities) whom (you worship), besides Him, have created; on the contrary, the wrongdoers are in clear error (astray from the right path).

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿١١﴾

12. And We had given *Luqmaan* wisdom: (We told him), "You must thank Allah." And he who thanks (Allah) thanks, only, for himself and whoever is thankless (to Him must know that) Allah is, then, self-sufficient, praiseworthy.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

13. And (remember) when *Luqmaan* said to his son while he was exhorting him (to virtue), "O my son! You must not attribute an associate to Allah: indeed, attributing an associate (to Allah) is a terrible wrongdoing." —

وَلَمَّا قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يُعِظُهُ ۖ يَبْنِي لَا تَشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

14. And We have enjoined man (to treat) both of his parents (beneficently): his mother carries

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حَمَلَتْهُ أُمُّهُ

him in her womb, bearing weakness upon weakness and his weaning occurs in two years. (Hence, We, further, enjoin him), "Thank Me and both of your parents: to Me is to be the return."

15. And if both of them strive to pressure you into attributing an associate to Me, which you have no knowledge, you must not, then, obey both of them and keep living with both of them in the world in all fairness and follow the path of whoever turns to me repentantly; then, to Me is to be your return and then, I will tell you what you have been doing (in the world).__

16. "O my son! If anything were (worth) the weight of a grain of mustard and it were (hidden) in a rock or (anywhere) throughout the heavens or throughout the Earth, Allah shall bring it; Allah is, indeed, subtle, aware (well-informed).

17. O my son! You must perform the obligatory prayer and enjoin what is universally known to be good and forbid what is universally known to be evil and be patient against what afflicts you: indeed, such (instructions) as these are some of the matters (calling for) resoluteness.

18. And you must neither turn your face disdainfully from human beings nor walk on the earth insolently: indeed, Allah does not like any self-conceited, boastful person.

وَهَذَا عَلَىٰ وَهْنٍ وَفِصْلُهُ فِي عَامَيْنِ
أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ﴿١٤﴾

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ
فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفٌ
وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

يَبْنِي إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ
فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ
بَهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

يَبْنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ
عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ
مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾

وَلَا تُصَوِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ
مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

19. And you must adopt a middle course in your walk and lower your voice; in fact, the most abominable of voices is the voice of a donkey."

SECTION 3

20. Do you not consider that Allah has subjected what is throughout the heavens and what is throughout the Earth to a law serviceably for you and conferred His graces on you fully, both external and internal while, among the human beings, there are (those people) who dispute about Allah without any knowledge and without any guidance and without any illuminating book.

21. And when they are told, "Follow what Allah has revealed," they say, "We will, on the contrary, follow (the path) on which we found our forefathers." And (will they continue following it), even if the Devil is calling them towards the punishment of the flaming fire?

22. And whoever submits himself wholly to Allah — and he is beneficent — comes to hold the firmest handle and to Allah turns the end of all the matters.

23. And whoever disbelieves (cannot harm you) and hence, his disbelief must not grieve you; to Us is to be their return and then, We will tell them what they have been doing; Allah, in fact, knows the secrets (hidden) in human breasts.

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ
إِنْ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَافِي السَّمَوَاتِ وَمَافِي الْأَرْضِ
وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ
مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى
وَلَا كِتَابٍ مُنِيرٍ ﴿٢٠﴾

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ
مَا وَجَدْنَا عَلَيْنَا آبَاءَنَا أَوْ لَوْ كَانَ
الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ ﴿٢١﴾

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ
فَقَدْ اسْتَسَمَكَ بِالْعُرْوَةِ الْوُثْقَى
وَالِإِلَهِ اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾

وَمَنْ كَفَرَ فَلَا يَحْزَنْكَ كُفْرُهُ ۖ إِلَيْنَا مَرْجِعُهُمْ
فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾

24. We will let them enjoy themselves a little and then, compel them to a heavy punishment.

نَمِيعَهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ
إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾

25. And if you ask them who has created the heavens and the Earth, they will, certainly, say, "Allah." Say, "Glory to Allah." But most of them do not know.

وَلَٰئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ
اَللّٰهُ قُلِ الْحَمْدُ لِلّٰهِ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٢٥﴾

26. To Allah belongs what is throughout the heavens and the Earth; indeed, Allah, alone, is the Most Self-sufficient, the Most Praiseworthy.

لِلّٰهِ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ اِنَّ اللّٰهَ
هُوَ الْغَنِىُّ الْحَمِيْدُ ﴿٢٦﴾

27. And if all the trees that exist throughout the Earth, turn into pens and the ocean, seven (more) oceans helping it after it, (turns into ink), even then Allah's glories, (if written), shall not come to an end: indeed, Allah is mighty, wise.

وَلَوْ اَنْشَا فِى الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَمٌ
وَالْبَحْرِ يَمْدُهُ مِنْ بَعْدِهِ سَبْعَةُ اُبْحُرٍ
مَا نَفِدَتْ كَلِمَاتُ اللّٰهِ اِنَّ اللّٰهَ عَزِيزٌ حَكِيْمٌ ﴿٢٧﴾

28. Your creation and your resurrection (the rising again to life of all the human dead at the Last Judgement) are nothing but like (those of) a single person: in fact, Allah hears, sees (everything).

مَا خَلَقَكُمْ وَلَا يَبْعَثْكُمْ اِلَّا كَفَسٍ وَحِدَةٍ
اِنَّ اللّٰهَ سَمِيْعٌ بَصِيْرٌ ﴿٢٨﴾

29. Do you not see that Allah merges night in day and merges day in night and He has subjected the Sun and the Moon to a law? Each (of them) shall keep on moving (in space) up to an appointed term and that Allah is aware (well-informed) of what you do?

اَلَمْ تَرَ اَنَّ اللّٰهَ يُوَلِّجُ اللَّيْلَ فِى النَّهَارِ وَيُوَلِّجُ النَّهَارَ
فِى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِى
اِلَىٰ اَجَلٍ مُّسَمًّى وَاَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿٢٩﴾

30. Such is (the case) because (it is) Allah Who is the Truth and that (the other deities) whom they

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهِ
الْبَاطِلُ وَاَنَّ اللّٰهَ هُوَ الْعَلِىُّ الْكَبِيْرُ ﴿٣٠﴾

pray to, besides Him, are false and Allah, is, indeed, the Most High, the Most Sublime.

31. Do you not see that a felucca (a sailing vessel) sails on (the waters of) the sea by Allah's grace so that He should show you some of His signs; indeed, in such (a phenomenon) there are lessons for every person, very patient and very thankful (to Allah).

الَّذِينَ تَرَوْنَ الْفُلَّكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَةِ اللَّهِ
لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

32. And when waves cover them like awnings, they pray to Allah dedicating their obedience exclusively to Him, but, when He rescues them (safe from dangers) to the land, there are, then, among them, those who act moderately (and others who act immoderately); and nobody repudiates Our verses/signs but every person treacherous and thankless.

وَإِذَا غَشِيَهُمْ مَوَاجٌ كَالظُّلُلِ دَعَوْا اللَّهَ مُخْلِصِينَ
لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْنَصِدٌ
وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾

33. O human beings! You must fear disobeying your *Rabb* and dread the Day when neither any father will stand his son in good stead nor any son will stand his father in good stead at all; indeed, Allah's promise is true and hence, neither the life of the world must delude you nor any deluder must delude you about Allah.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا يَجْزِي
وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا
إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمْ الْحَيَاةُ
الدُّنْيَا وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغُرُورُ ﴿٣٣﴾

34. Indeed, with Allah is the knowledge of the Hour of Resurrection and He sends rain and He knows what is in the wombs and nobody knows what one will do (good or evil) tomorrow and nobody knows in which land one will die; indeed, Allah is omniscient, cognizant.

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