STORIES FROM THE QUR'AN

SERIES 32

O MY DEAR SON

The Story of Luqman the Wise and His Advice According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON

AK (KELANTAN)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

SURAH LUQMAN 31:13

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ACKNOWLEDGEMENT

All praise is due to Allah, who gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. Blessings and peace be upon the Messenger of Allah ﷺ, the best teacher of this ummah, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

May Allah make us parents who teach with wisdom, and children who listen to advice. May this knowledge be ‘ilmun yuntafa‘u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook does not depict any human being. It shows the **scenery** of a **large boulder** on a hillside at **dawn**, under a wide sky with the last few stars, and **a narrow, modest footpath**.

The scene is taken from Luqman's advice: ***"should be within a rock or [anywhere] in the heavens or in the earth"*** (31:16), and ***"And be moderate in your pace"*** (31:19).

The cover does not depict Luqman, his son or any figure. The **dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = archaeological note; blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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O MY DEAR SON

The previous series took us to prophets, kings and nations. This series takes us into a ***home*** — a wise father advising his son. Allah preserved that advice in the Qur'an, so that a whole surah is named after him: ***Surah Luqman***.

Every piece of advice opens with a tender call: ***"O my son"*** (ya bunayya) — because the most effective advice is born of love. Tafsir Ibn Kathir 31:13



Figure 1: The eight pieces of Luqman's advice to his son according to Surah Luqman 31:12–19.

Note: The translation of the Qur'anic verses in this eBook is Sahih International. The grade of every Hadith is stated in the Hadith box, with a link to sunnah.com.

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WISDOM AND GRATITUDE

SURAH LUQMAN 31:12

وَلَقَدۡ ءَاتَيۡنَا لُقۡمَٰنَ ٱلۡحِكۡمَةَ أَنِ ٱشۡكُرۡ لِلَّهِۚ وَمَن يَشۡكُرۡ فَإِنَّمَا يَشۡكُرُ لِنَفۡسِهِۦۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ حَمِيدٞ ١٢

And We had certainly given Luqman wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy.

Translation: Sahih International — quran.com/31:12

EXPLANATION OF VERSE 31:12 — THE FOUNDATION OF ALL WISDOM

First: Wisdom is a gift. ***"And We had certainly given Luqman wisdom"***. Wisdom is true knowledge, understanding of religion and putting things in their proper place. Tafsir Ibn Kathir 31:12

Second: The first wisdom is gratitude. ***"Be grateful to Allah"***. Before teaching his son, Luqman himself was commanded to be grateful.

Third: Gratitude benefits oneself. ***"And whoever is grateful is grateful for [the benefit of] himself"***, for ***"Allah is Free of need and Praiseworthy"***.

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DO NOT ASSOCIATE ANYTHING WITH ALLAH

SURAH LUQMAN 31:13

وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

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

Translation: Sahih International — quran.com/31:13

EXPLANATION OF VERSE 31:13 — THE FIRST ADVICE

First: Advice with love. ***"when Luqman said to his son while he was instructing him"***. The word ***ya'izuhu*** (instructing him) means advice that softens the heart.

Second: Beginning with tawhid. ***"O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice"***. Before manners and character, Luqman planted belief. Tafsir Ibn Kathir 31:13

Third: Explained by the Messenger of Allah ﷺ. When the Companions were anxious about the meaning of "injustice" in 6:82, he explained it with the words of Luqman:

HADITH — SAHIH AL-BUKHARI, NO. 3360

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ لَمَّا نَزَلَتْ {الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ} قُلْنَا يَا رَسُولَ اللَّهِ أَيُّنَا لاَ يَظْلِمُ نَفْسَهُ قَالَ « لَيْسَ كَمَا تَقُولُونَ {لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ} بِشِرْكٍ، أَوَلَمْ تَسْمَعُوا إِلَى قَوْلِ لُقْمَانَ لاِبْنِهِ {يَا بُنَىَّ لاَ تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ} ».

TRANSLATION:

'Abdullah (ibn Mas'ud) رضى الله عنه said: When the verse *"Those who believe and do not mix their belief with injustice"* (6:82) was revealed, we said: O Messenger of Allah, which of us does not wrong himself? He said: **"It is not as you say. "Do not mix their belief with injustice" means with shirk. Have you not heard the words of Luqman to his son: "O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice.""**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Umar ibn Hafs ibn Ghiyath, from his father, Hafs ibn Ghiyath, from Sulayman al-A‘mash, from Ibrahim al-Nakha‘i, from ‘Algamah ibn Qays, from ‘Abdullah ibn Mas‘ud رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, Hadith No. 3360. Also narrated by al-Bukhari (No. 32) and Muslim (No. 124).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3360

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WEAKNESS UPON WEAKNESS

SURAH LUQMAN 31:14

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾

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

Translation: Sahih International — quran.com/31:14

EXPLANATION OF VERSE 31:14 — THE RIGHT OF PARENTS

First: A command from Allah. In the middle of Luqman's advice, Allah Himself says: ***"And We have enjoined upon man [care] for his parents"***. Tafsir Ibn Kathir 31:14

Second: A mother's sacrifice. ***"His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years"***.

Third: Gratitude to Allah and to parents. ***"Be grateful to Me and to your parents"*** — gratitude to parents is mentioned together with gratitude to Allah. The Messenger of Allah ﷺ affirmed the place of the mother:

HADITH — SAHIH AL-BUKHARI, NO. 5971

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ بْنِ شُبْرُمَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي قَالَ « أُمُّكَ ». قَالَ ثُمَّ مَنْ قَالَ « أُمُّكَ ». قَالَ ثُمَّ مَنْ قَالَ « أُمُّكَ ». قَالَ ثُمَّ مَنْ قَالَ « ثُمَّ أَبُوكَ ». وَقَالَ ابْنُ شُبْرُمَةَ وَيَحْيَى بْنُ أَيُّوبَ حَدَّثَنَا أَبُو زُرْعَةَ مِثْلَهُ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: A man came to the Messenger of Allah ﷺ and said: O Messenger of Allah, who is most deserving of my good companionship? He said: **"Your mother."** He said: Then who? He said: **"Your mother."** He said: Then who? He said: **"Your mother."** He said: Then who? He said: **"Then your father."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa'id, from Jarir ibn 'Abd al-Hamid, from 'Umarah ibn al-Qa'qa' ibn Shubrumah, from Abu Zur'ah ibn 'Amr, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Good Manners, chapter on who is most entitled to good companionship, Hadith No. 5971. Also narrated by Muslim (No. 2548).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:5971

OBEDIENCE AND ITS LIMIT

SURAH LUQMAN 31:15

وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشۡرِكَ بِي مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٞ فَلَا تُطِعۡهُمَاۖ وَصَاحِبۡهُمَا فِي ٱلدُّنۡيَا مَعۡرُوفٗاۖ وَٱتَّبِعۡ سَبِيلَ مَنۡ أَنَابَ إِلَيَّۚ ثُمَّ إِلَيَّ مَرۡجِعُكُمۡ فَأُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ١٥

But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.

Translation: Sahih International — quran.com/31:15

EXPLANATION OF VERSE 31:15 — BELIEF IS NOT NEGOTIABLE

First: The limit of obedience. ***"But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them"***.

Second: Yet still be kind. ***"but accompany them in [this] world with appropriate kindness"***. Even if parents call to shirk, the child must still treat them well in worldly matters. Tafsir Ibn Kathir 31:15

Third: Follow the way of those who turn to Allah. ***"and follow the way of those who turn back to Me [in repentance]"***.

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THE WEIGHT OF A MUSTARD SEED

SURAH LUQMAN 31:16

يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثۡقَالَ حَبَّةٖ مِّنۡ خَرۡدَلٖ فَتَكُن فِي صَخۡرَةٍ أَوۡ فِي ٱلسَّمَٰوَٰتِ أَوۡ فِي ٱلۡأَرۡضِ يَأۡتِ بِهَا ٱللَّهُۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٞ ١٦

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

Translation: Sahih International — quran.com/31:16

EXPLANATION OF VERSE 31:16 — ALLAH KNOWS EVERYTHING

First: However small the deed. ***"O my son, indeed if wrong should be the weight of a mustard seed"***.

Second: Wherever it is hidden. ***"and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth"***. Tafsir Ibn Kathir 31:16

Third: Muraqabah — feeling watched. ***"Indeed, Allah is Subtle and Acquainted"***. A child who is certain that Allah sees him will guard himself even when alone.

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PRAYER, GOODNESS AND PATIENCE

SURAH LUQMAN 31:17

يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأۡمُرۡ بِٱلۡمَعۡرُوفِ وَٱنۡهَ عَنِ ٱلۡمُنكَرِ وَٱصۡبِرۡ عَلَىٰ مَآ أَصَابَكَۖ إِنَّ ذَٰلِكَ مِنۡ عَزۡمِ ٱلۡأُمُورِ ١٧

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

Translation: Sahih International — quran.com/31:17

EXPLANATION OF VERSE 31:17 — FROM THE SELF TO SOCIETY

First: Establish prayer. ***"O my son, establish prayer"*** — a personal bond with Allah.

Second: Enjoin right, forbid wrong. ***"enjoin what is right, forbid what is wrong"***. The Messenger of Allah ﷺ explained its levels:

HADITH — SAHIH MUSLIM, NO. 49

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، - وَهَذَا حَدِيثُ أَبِي بَكْرٍ - قَالَ أَوَّلُ مَنْ بَدَأَ بِالْخُطْبَةِ يَوْمَ الْعِيدِ قَبْلَ الصَّلاَةِ مَرْوَانُ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ الصَّلاَةُ قَبْلَ الْخُطْبَةِ. فَقَالَ قَدْ تُرِكَ مَا هُنَالِكَ. فَقَالَ أَبُو سَعِيدٍ أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ « مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الإِيمَانِ ».

TRANSLATION:

Tariq ibn Shihab said: The first to begin with the sermon before the prayer on the day of Eid was Marwan. A man stood up and said: The prayer comes before the sermon! Marwan said: That practice has been left. Then Abu Sa'id رضى الله عنه said: As for this man, he has fulfilled his duty. I heard the Messenger of Allah ﷺ say:

"Whoever among you sees an evil, let him change it with his hand; if he is unable, then with his tongue; and if he is unable, then with his heart — and that is the weakest of faith."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah, from Waki' ibn al-Jarrah, from Sufyan al-Thawri; and from Muhammad ibn al-Muthanna, from Muhammad ibn Ja'far (Ghundar), from Shu'bah; both from Qays ibn Muslim, from Tariq ibn Shihab, from Abu Sa'id al-Khudri رضى الله عنه.

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REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, chapter on forbidding evil being part of faith, Hadith No. 49.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:49a

Third: Be patient. ***"and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination"***. Whoever calls to good will surely be tested, so patience is his provision. Tafsir Ibn Kathir 31:17

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DO NOT WALK EXULTANTLY

SURAH LUQMAN 31:18

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.

Translation: Sahih International — quran.com/31:18

EXPLANATION OF VERSE 31:18 — CHARACTER TOWARDS PEOPLE

First: Do not turn your cheek. ***"And do not turn your cheek [in contempt] toward people"***. The commentators say it means turning one's face away when speaking to people out of a sense of superiority. Tafsir Ibn Kathir 31:18

Second: Do not walk exultantly. ***"and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful"***.

Third: What is pride? The Messenger of Allah ﷺ gave a precise definition:

HADITH — SAHIH MUSLIM, NO. 91

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَإِبْرَاهِيمُ بْنُ دِينَارٍ، جَمِيعًا عَنْ يَحْيَى بْنِ حَمَّادٍ، - قَالَ ابْنُ الْمُثَنَّى حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ، - أَخْبَرَنَا شُعْبَةُ، عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ فُضَيْلٍ الْفُقَيْمِيِّ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ ». قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً. قَالَ « إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ ».

TRANSLATION:

'Abdullah ibn Mas'ud رضى الله عنه narrated that the Prophet ﷺ said: **"No one will enter Paradise who has in his heart the weight of an atom of pride."** A man said: A man likes his clothes to be fine and his sandals to be fine. He said: **"Indeed, Allah is beautiful and loves beauty. Pride is rejecting the truth and looking down on people."**

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CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn al-Muthanna, Muhammad ibn Bashshar and Ibrahim ibn Dinar, from Yahya ibn Hammad, from Shu'bah, from Aban ibn Taghlib, from Fudayl al-Fuqaymi, from Ibrahim al-Nakha'i, from 'Alqamah ibn Qays, from 'Abdullah ibn Mas'ud رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, chapter on the prohibition of pride and its explanation, Hadith No. 91.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:91a

PACE AND VOICE

SURAH LUQMAN 31:19

وَٱقۡصِدۡ فِي مَشۡيِكَ وَٱغۡضُضۡ مِن صَوۡتِكَۚ إِنَّ أَنكَرَ ٱلۡأَصۡوَٰتِ لَصَوۡتُ ٱلۡحَمِيرِ ١٩

And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.

Translation: Sahih International — quran.com/31:19

EXPLANATION OF VERSE 31:19 — MODERATION IN EVERYTHING

First: Moderate in pace. ***"And be moderate in your pace"*** — not so slow as to be affected, nor so fast as to lose composure. Tafsir Ibn Kathir 31:19

Second: Lower your voice. ***"and lower your voice"***. The strength of an argument does not lie in the loudness of the voice.

Third: A firm comparison. ***"indeed, the most disagreeable of sounds is the voice of donkeys"***. Luqman's advice ends with manners that seem small — because great character is built from small manners.

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WHAT THE QUR'AN DOES NOT TELL

The Qur'an mentions Luqman's name and his advice, but not his origin, occupation or era. Following Sahih al-Bukhari 4485 (Series 1), we do not add outside details.

THE POPULAR STORY AND WHAT REVELATION SAYS

THE POPULAR STORY	WHAT THE QUR'AN AND AUTHENTIC HADITH SAY
The name of Luqman's son and the number of his children.	The Qur'an only says "his son" (31:13). His name is not established in authentic Hadith.
Luqman's occupation (carpenter, tailor or shepherd) and his homeland.	Not mentioned in the Qur'an or authentic Hadith. Reports about it come from the Successors without a chain reaching the Prophet ﷺ.
Luqman was a prophet.	The Qur'an says he was given "wisdom" (31:12). Most scholars hold that he was a righteous, wise man, not a prophet.
The many wise sayings of Luqman circulating outside the Qur'an.	Most have no authentic chain. What is certain is the advice recorded in Surah Luqman.

ARCHAEOLOGICAL NOTE

> **ARCHAEOLOGICAL NOTE: NO LINKED SITE**
>
> The Qur'an does not mention the place or era in which Luqman lived. His story is ***advice***, not an event tied to a place.
>
> **Claim not included.** Claims about a ***tomb of Luqman*** in various places are **not included** — there is no archaeological evidence or authentic report supporting them.

A FATHER'S EDUCATION

Luqman's advice is a complete ***curriculum***: it begins with belief, then the rights of parents, awareness that Allah always sees, worship, responsibility towards society, and ends with character — down to the way one walks and the tone of one's voice.

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LUQMAN'S ADVICE AND THE HADITH

	Luqman's Advice	Explained by Authentic Hadith
With Allah	Gratitude and no shirk (31:12–13)	Shirk is great injustice (Sahih al-Bukhari 3360)
With parents	Kindness; no obedience in shirk (31:14–15)	"Your mother, your mother, your mother, then your father" (al-Bukhari 5971)
With oneself	Allah knows even a mustard seed's weight (31:16)	Always feeling watched by Allah
With society	Prayer, enjoining right, forbidding wrong (31:17)	Change it with hand, tongue or heart (Sahih Muslim 49)
In character	No pride; lower the voice (31:18–19)	Pride: rejecting truth, looking down on people (Muslim 91)

Figure 2: Luqman's advice by relationship — with Allah, parents, oneself, society and in character.

LESSONS FROM THIS STORY

First: Wisdom begins with gratitude. (31:12).

Second: Teach children with love — "O my son". (31:13).

Third: Tawhid is the foundation of all education. (31:13; Sahih al-Bukhari 3360).

Fourth: The mother's right comes first, then the father's. (31:14; Sahih al-Bukhari 5971).

Fifth: No obedience in shirk, yet kindness remains a duty. (31:15).

Sixth: Allah knows everything, even a mustard seed's weight. (31:16).

Seventh: Prayer, enjoining right and forbidding wrong, and patience. (31:17; Sahih Muslim 49).

Eighth: Keep far from pride. (31:18; Sahih Muslim 91).

Ninth: Be moderate in pace and voice. (31:19).

CONCLUSION

Luqman was not a prophet, yet his advice is preserved in the Qur'an and recited until the Day of Resurrection. This teaches us that every parent can leave ***the most precious legacy*** — advice born of wisdom and love. May Allah make our children the coolness of our eyes. Amin.

In sha Allah, the series **Stories from the Qur'an** will continue with the next story — with the same method: the Qur'an, authentic Hadith, and solid archaeological findings only.

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ADDITIONAL HADITH CITED IN THE TEXT

Sahih al-Bukhari 4485 (neither believe nor disbelieve the People of the Book). https://sunnah.com/bukhari:4485

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

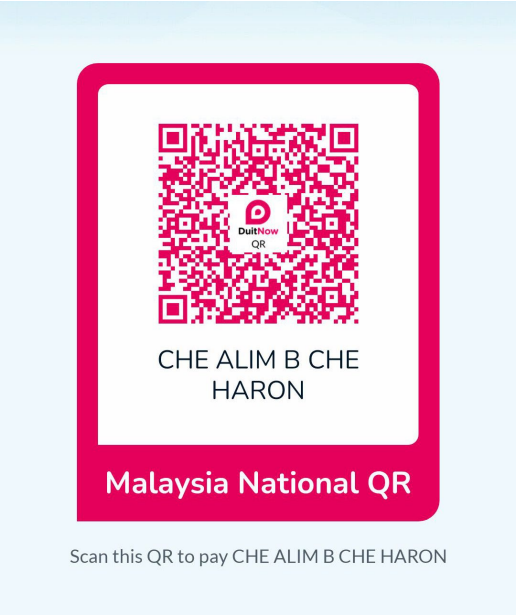
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Source: https://sunnah.com/muslim:1631

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