

## Luqman, who was Given Wisdom by Allah<sup>-azwj</sup>

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وَسَلَّمَ تَسْلِيمًا. وَ صَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

## Luqman, who was Given Wisdom by Allah<sup>-azwj</sup>

### Summary:

Allah<sup>-azwj</sup> Selected Luqman<sup>-as</sup>, a pious man, during the era of Prophet Dawood<sup>-as</sup> (David) and Bestowed Wisdom and insight on him, through which others, including the prophets, benefited. Luqman<sup>-as</sup> used to frequently visit Prophet Dawood<sup>-as</sup>, and advise him<sup>-as</sup> with his<sup>-as</sup> advice and his<sup>-as</sup> wisdom and the grace of his<sup>-as</sup> knowledge, and Dawood<sup>-as</sup> was saying to him<sup>-as</sup>: ‘Beatitude to you<sup>-as</sup>, O Luqman<sup>-as</sup>! You<sup>-as</sup> are Given the Wisdom and the afflictions are Turned away from you<sup>-as</sup>, and Dawood<sup>-as</sup> is Given the Caliphate and is Tried by the mistakes and the Fitna’<sup>1</sup>.

Allah<sup>-azwj</sup> Introduces Luqman in the Holy Quran:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ، وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ، وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ {12}

**And We had Given the Wisdom to Luqman: “Be thankful to Allah!” And one who is grateful, so rather he is grateful for his own self, and one who is ungrateful, then Allah is Needless, Praised [31:12]**

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ {13}

**And when Luqman said to his son, and he was advising him: ‘O my son! Do not associate with Allah, surely, the association is a gross injustice [31:13]**

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه، عن هشام بن الحكم، قال: قال لي أبو الحسن موسى بن جعفر (عليهما السلام): «وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ، قَالَ: الفهم و العقل».

Muhammad Bin Yaqoub, from Abu Abdullah Al-Ashary, from one of our companions, raising it, from Hisham Bin Al-Hakam who said,

‘Abu Al-Hassan Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> said to me: **‘And We had Given the Wisdom to Luqman [31:12] – the understanding and the intellect’<sup>2</sup>**

وعنه: عن الحسين بن محمد، عن المعلی بن محمد، عن علي بن محمد، عن بكر بن صالح، عن جعفر بن يحيى، عن علي القصير، عن أبي عبد الله (عليه السلام)، قال: قلت: جعلت فداك، قوله: «وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ؟ قال: «اوتي معرفة إمام زمانه».

<sup>1</sup> Bihar Al-Anwaar – V 13, The book of Prophet-hood, Ch 18 H 2

<sup>2</sup> الكافي 1: 12 / 13.

And from him, from Al-Husayn Bin Muhammad, from Al-Moala Bin Muhammad, from Ali Bin Muhammad, from Bakr Bin Salih, from Ja'far Bin Yahya, from Ali Al-Quseyr, who says:

Once, I said to Abu Abdullah<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>, (what about) His<sup>-azwj</sup> Words **'And We had Given the Wisdom to Luqman [31:12]'**? He<sup>-asws</sup> said: 'Gave the recognition of the Imam<sup>-asws</sup> of his<sup>-as</sup> era (معرفة إمام زمانه)'.<sup>3</sup>

## Who was Luqman?

فس: أبي، عن القاسم بن محمد، عن المنقري، عن حماد قال: سألت أبا عبد الله عليه السلام عن لقمان وحكمته التي ذكرها الله عز وجل،

My father, from Al Qasim Bin Muhammad, from Al Minqary, from Hamad who said,

'I asked Abu Abdullah<sup>-asws</sup> about Luqman<sup>-as</sup> and his<sup>-as</sup> wisdom which Allah<sup>-azwj</sup> Mighty and Majestic Mentioned.

فقال: أما والله ما أوتي لقمان الحكمة بحسب ولا مال ولا أهل ولا بسط في جسم ولا جمال، ولكنه كان رجلاً قويا في أمر الله، متورعا في الله، ساكنا، سكيناً، عميق النظر، طويل الفكر، حديد النظر، مستغن بالعب، لم ينم نهاراً قط، ولم يره أحد من الناس على بول ولا غائط ولا اغتسال لشدة تستره وعموق نظره وتحفظه في أمره،

He<sup>-asws</sup> said: 'But, and Allah<sup>-azwj</sup> did not Give Luqman<sup>-as</sup> the wisdom due to affiliation, nor wealth, nor family, nor development of the body, but he<sup>-as</sup> was a strong man regarding the Commands of Allah<sup>-azwj</sup>, hasty regarding Allah<sup>-azwj</sup>, silent, calm, of deep consideration, prolonged thinking, hard looks, needless with the lessons. He<sup>-as</sup> did not sleep during the day at all, and no one from the people saw him<sup>-as</sup> upon urination nor defecation nor bathing due to the intensity of his<sup>-as</sup> veiling and the depth of his<sup>-as</sup> consideration, and his<sup>-as</sup> preservation in his<sup>-as</sup> affairs.

ولم يضحك من شيء قط مخافة الائتم، ولم يغضب قط، ولم يمازح إنساناً قط، ولم يفرح لشيء إن أتاه من أمر الدنيا، ولا حزن منها على شيء قط، وقد نكح من النساء وولد له الاولاد الكثيرة وقدم أكثرهم إفراطاً فما بكى على موت أحد منهم،

And he<sup>-as</sup> did not laugh from anything at all fearing the sin, and did not get angry at all, and did not joke with any human being at all, and was not happy to anything from the matters of the world if given to him<sup>-as</sup>, nor did he<sup>-as</sup> grieve upon anything at all. And he<sup>-as</sup> had married from the women and there were born for him<sup>-as</sup> a lot of children, and most of them died young, but he<sup>-as</sup> did not cry upon the death of anyone from them.

ولم يمر برجلين يتختمان أو يقتتلان إلا أصلح بينهما، ولم يمض عنهما حتى تخاصما، ولم يسمع قولاً قط من أحد استحسنته إلا سأل عن تفسيره وعمن أخذه، وكان يكثر مجالسة الفقهاء والحكماء، وكان يغشى القضاة والملوك والولاة فيرثي للقضاة مما ابتلوا به،

He<sup>-as</sup> did not pass by two men disputing or fighting except he<sup>-as</sup> reconciled between them, and did not go away from them until they had separated, and he<sup>-as</sup> did not listen any word at all from anyone, liking it, except he<sup>-as</sup> asked about its interpretation and from who he had taken it. And he<sup>-as</sup> frequented the gatherings of the jurists and the wise ones, and he<sup>-as</sup> would

فسير القتي 2: 161. 3

overcome the judges and the kings and the ruling authorities and postpone for the judges from when they had been trying him with.

ويرحم الملوك والسلاطين لغرهم بالله وطمأنينتهم في ذلك، ويعتبر ويتعلم ما يغلب به نفسه، ويجاهد به هواه، ويحترز به من الشيطان، وكان يداوي قلبه بالتفكير، ويداري نفسه بالعبر، وكان لا يظعن إلا فيما يعنيه، فبذلك اوتي الحكمة، ومنح العصمة،

And he<sup>-as</sup> pitied the kings and the ruling authorities due to their being deceived with (Leniency of) Allah<sup>-azwj</sup> and their coveting regarding that, and he<sup>-as</sup> took lessons and learnt what he<sup>-as</sup> could overcome his<sup>-as</sup> self by it, and fight against his<sup>-as</sup> whims by it, and protect by it from the Satan<sup>-la</sup>; and he<sup>-as</sup> was curing his<sup>-as</sup> heart by the thinking, and curing his<sup>-as</sup> soul by the lessons, and he<sup>-as</sup> did not go somewhere except regarding what concerned him<sup>-as</sup>. Thus, due to that, he<sup>-as</sup> was Given the wisdom, and Granted infallibility.

وإن الله تبارك وتعالى أمر طوائف من الملائكة حين انتصف النهار وهذأت العيون بالقائلة فنادوا لقمان حيث يسمع ولا يراهم فقالوا: يا لقمان هل لك أن يجعلك الله خليفة في الارض، تحكم بين الناس؟ فقال لقمان: إن أمرني ربي بذلك فالسمع والطاعة، لانه إن فعل بي ذلك أعانني عليه وعلمني وعصمني، وإن هو خيرني قبلت العافية،

And Allah<sup>-azwj</sup> Blessed and Exalted Commanded a group from the Angels when it was midday and the eyes had closed for the naps, so they called out to Luqman<sup>-as</sup> when they (people) could neither hear nor see them. They said, 'O Luqman<sup>-as</sup>! Is it for you<sup>-as</sup> that Allah<sup>-azwj</sup> Makes you<sup>-as</sup> a Caliph in the earth judging between the people?' Luqman<sup>-as</sup> said: 'My<sup>-as</sup> Lord<sup>-azwj</sup> Commands me<sup>-as</sup> with that, so I<sup>-as</sup> shall listen and obey, because if He<sup>-azwj</sup> Does that with me<sup>-as</sup>, will Assist me<sup>-as</sup> upon it and Teach me<sup>-as</sup> and Protect me<sup>-as</sup>, and that He<sup>-azwj</sup> has Chosen me<sup>-as</sup>, I<sup>-as</sup> accept the well-being'.

فقال الملائكة: يا لقمان لم؟ قال: لان الحكم بين الناس بأشد المنازل من الدين، وأكثر فتنا وبلاء ما يجذل ولا يعان، ويغشاه الظلم من كل مكان، وصاحبه منه بين أمرين: إن أصاب فيه الحق فبالخري أن يسلم، وإن أخطأ أخطأ طريق الجنة، ومن يكن في الدنيا ذليلاً وضعيفاً كان أهون عليه في المعاد من أن يكون فيه حكماً سرياً شريفاً. ومن اختار الدنيا على الآخرة يخسرهما كليهما، نزول هذه ولا تدرك تلك.

The Angels said: 'O Luqman<sup>-as</sup>! Why?' He<sup>-as</sup> said: 'Because the judging between the people is the most difficult status from the religion, and most of the Fitna and affliction is (from) what is abandoned and not stood up for, and the injustice overcomes him from every place, and its owner is between two matters – If he attains the truth in it, so it is better if he submits, and if he errs, her errs on the path of the Paradise, and one who happens to be humiliated in the world and weakened, it would be easy upon him in the Hereafter than if he happens to be in it a judge, being a nobleman. And the one who chooses the world over the Hereafter, both of these would incur losses for him. This one will decline and he will not achieve that one'.

قال: فتعجبت الملائكة من حكمته، واستحسن الرحمن منطقته، فلما أمسى وأخذ مضجعه من الليل أنزل الله عليه الحكمة فغشاه بها من قرنه إلى قدمه وهو نائم، وغطاه بالحكمة غطاءً، فاستيقظ وهو أحكم الناس في زمانه، وخرج على الناس ينطق بالحكمة وبيئتها فيها،

He<sup>-asws</sup> said: 'The Angels were astounded from his<sup>-as</sup> wisdom, and the Beneficent Approved his<sup>-as</sup> talk. When it was evening, he<sup>-as</sup> took to his<sup>-as</sup> bed from the night. Allah<sup>-azwj</sup> Send down the wisdom unto him<sup>-as</sup> and overwhelmed him<sup>-as</sup> with it, from his<sup>-as</sup> head to his<sup>-as</sup> feet while he<sup>-as</sup> was asleep, and the wisdom covered him<sup>-as</sup> with a covering, and he<sup>-as</sup> was the wisest of

the ones during his<sup>-as</sup> era, and he<sup>-as</sup> went out to the people speaking with the wisdom and explaining it during it’.

قال: فلما اوتي الحكم ولم يقبلها أمر الله الملائكة فنادت داود بالخلافة فقبلها ولم يشترط فيها بشرط لقمان، فأعطاه الله الخلافة في الارض وابتلي فيها غير مرة، وكل ذلك يهوي في الخطاء يقيله الله ويغفر له،

He<sup>-asws</sup> said: ‘When he<sup>-as</sup> was Given the rule and he<sup>-as</sup> did not accept it, Allah<sup>-azwj</sup> Commanded the Angels, so they called out at Dawood<sup>-as</sup>, and he<sup>-as</sup> accepted it and he<sup>-as</sup> was not stipulated in it with a condition of Luqman<sup>-as</sup>. So, Allah<sup>-azwj</sup> Gave him<sup>-as</sup> the Caliphate of the earth and he<sup>-as</sup> was Tried during it more than once, and (during) all that he<sup>-as</sup> fall into the mistake, Allah<sup>-azwj</sup> would Save him<sup>-as</sup> and Forgive him<sup>-as</sup>.

وكان لقمان يكثر زيارة داود عليه السلام ويعظه بمواعظه وحكمته وفضل علمه، وكان يقول داود له: طوبى لك يا لقمان اوتيت الحكمة، وصرفت عنك البلية، واعطيت داود الخلافة، وابتلي بالخطاء والفتنة.

And Luqman<sup>-as</sup> used to frequently visit Dawood<sup>-as</sup>, and advise him<sup>-as</sup> with his<sup>-as</sup> advice and his<sup>-as</sup> wisdom and the grace of his<sup>-as</sup> knowledge, and Dawood<sup>-as</sup> was saying to him<sup>-as</sup>: ‘Beatitude to you<sup>-as</sup>, O Luqman<sup>-as</sup>! You<sup>-as</sup> are Given the Wisdom and the afflictions are Turned away from you<sup>-as</sup>, and Dawood<sup>-as</sup> is Given the Caliphate and is Tried by the mistakes and the Fitna’.<sup>4</sup>

### Examples of the wisdom of Luqman<sup>-as</sup>

[ ابن كثير ] قال أبو بكر بن عياش: عن أبي حمزة الثمالي، عن عكرمة قال: قال لقمان لابنه: قد ذقت المرار فلم أذق شيئاً أمر من الفقر. وحملت كل حمل ثقيل فلم أحمل أثقل من جار السوء. ولو ان الكلام من فضة لكان السكوت من ذهب.

Ibn Kaseer – Abu Bakr Bin Ayash said, from Abu Hamza Al Sumaly, from Akrama who said,

‘Luqman<sup>-as</sup> said to his<sup>-as</sup> son: ‘I<sup>-as</sup> tasted the bitterness, and I<sup>-as</sup> did not taste anything more bitter than the poverty; and I<sup>-as</sup> carried every heavy burden, but I<sup>-asws</sup> did not carry a burden heavier than an evil neighbour. And if the speech was from silver, the silence would be from the gold’.<sup>5</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسِمِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي وَصِيَّةِ لُقْمَانَ لِابْنِهِ يَا بُنَيَّ سَافِرْ بِسَيْفِكَ وَحُقُوكَ وَعِمَامَتِكَ وَخَبَائِكَ وَسِقَائِكَ وَإِبْرَتِكَ وَخُيُوطِكَ وَمُحْرَزِكَ وَتَزَوُّدَ مَعَكَ مِنَ الْأَدْوِيَةِ مَا تَنْتَفِعُ بِهَا أَنْتَ وَمَنْ مَعَكَ وَكُنْ لِأَصْحَابِكَ مُوَافِقاً إِلَّا فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ.

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad Al-Qasany, from Suleyman Bin Dawood, from Hammaad Bin Isa, who has narrated the following:

Abu Abdullah<sup>-asws</sup> having said: ‘Luqman<sup>-as</sup> advised his<sup>-as</sup> son: ‘O my<sup>-as</sup> son! Travel with your sword, and your slippers, and your turban, and your tent, and your water container, and your needle, and your threads, and your shoe-repair kit, and your provision of medicines, which

<sup>4</sup> Bihar Al-Anwaar – V 13, The book of Prophet-hood, Ch 18 H 2

<sup>5</sup> Tafseer Abu Hamza Al Sumaly - Report No. 227 – (Non-Shiah source)

are beneficial for you and the ones who are with you. And be in harmony with your companion except if it is in the disobedience to Allah<sup>-azwj</sup> Mighty and Majestic'.<sup>6</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لَقْمَانَ لِأَبِيهِ إِذَا سَافَرْتَ مَعَ قَوْمٍ فَأَكْثِرِ اسْتِشَارَتَكَ إِيَّاهُمْ فِي أَمْرِكَ وَأُمُورِهِمْ وَأَكْثِرِ التَّبَسُّمَ فِي وُجُوهِهِمْ وَكُنْ كَرِيماً عَلَى زَادِكَ وَإِذَا دَعَوْكَ فَأَجِبْهُمْ وَإِذَا اسْتَعَانُوا بِكَ فَأَعِنْهُمْ وَاعْلِبْهُمْ بِثَلَاثٍ بِطُولِ الصَّمْتِ وَكَثْرَةِ الصَّلَاةِ وَسَخَاءِ النَّفْسِ بِمَا مَعَكَ مِنْ ذَابْتَةٍ أَوْ مَالٍ أَوْ زَادٍ

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hammaad, who has narrated the following:

Abu Abdullah<sup>-asws</sup> has said; 'Luqman<sup>-as</sup> said to his<sup>-as</sup> son: 'Whenever you travel with a group, take a lot of advice about them for your affairs and their affairs, and smile frequently in their faces, and be generous with your provisions. And if they call you, respond to them, and if they seek your support, help them. And be overcome them with three things – the length of silence, and the frequency of the Prayer, and generosity of the self with whatever is with you from the animal, or wealth, or provisions.

وَ إِذَا اسْتَشْهَدُوكَ عَلَى الْحَقِّ فَاشْهَدْ لَهُمْ وَ اجْهَدْ رَأْيَكَ لَهُمْ إِذَا اسْتَشَارُوكَ ثُمَّ لَا تَعْرِمَ حَتَّى تَنْبَتَ وَ تَنْظُرَ وَ لَا تُجِبْ فِي مَشُورَةٍ حَتَّى تَقُومَ فِيهَا وَ تَقْعُدَ وَ تَنَامَ وَ تَأْكُلَ وَ تُصَلِّيَ وَ أَنْتَ مُسْتَعْمِلٌ فِكْرَكَ وَ حِكْمَتَكَ فِي مَشُورَتِهِ فَإِنَّ مَنْ لَمْ يُجْهِضِ النَّصِيحَةَ لِمَنْ اسْتَشَارَهُ سَلَبَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى رَأْيَهُ وَ نَزَعَ عَنْهُ الْأَمَانَةَ

And if they ask you to testify to the truth, then so testify for it, and exhaust your opinion for them if they consult you. Then do not advise them until you are sure about it and reconsider it, and do not answer in your advice until you stand regarding it, and sit, and sleep, and eat, and pray Salat, and you are utilising your thoughts and your wisdom with regards to your advice. So, the one who does not refine his advice for the one who consulted him, Allah<sup>-azwj</sup> Crucifies his opinion, and Removes from him the trust.

وَ إِذَا رَأَيْتَ أَصْحَابَكَ يَمْشُونَ فَاْمْشِ مَعَهُمْ وَ إِذَا رَأَيْتَهُمْ يَعْْمَلُونَ فَاْعْمَلْ مَعَهُمْ وَ إِذَا تَصَدَّقُوا وَ أَعْطَوْا فَرِضاً فَأَعْطِ مَعَهُمْ وَ اسْمَعْ لِمَنْ هُوَ أَكْبَرُ مِنْكَ سِنَةً وَ إِذَا أَمْرُوكَ بِأَمْرٍ وَ سَأَلُوكَ فَعَلْ نَعَمْ وَ لَا تَقُلْ لَا فَإِنَّ لَا عِيَّ وَ لَوْمْ وَ إِذَا تَحَيَّرْتُمْ فِي طَرِيقِكُمْ فَانْزِلُوا وَ إِذَا شَكَّيْتُمْ فِي الْقَصْدِ فَعَقُّوا وَ تَامَرُوا

And if you see your companions walking, so you should walk with them, and if you see them doing something, so do it with them, and if they give charity and give a loan, so give with them. And listen to the one who is older than you in age, and if he orders you and asks you, so say, 'Yes', and do not say, 'No', for the 'No' is a fault and blameable. And if you are confused regarding your road, so stop and encamp, and if you are in doubt regarding the intended course, pause and plan.

وَ إِذَا رَأَيْتُمْ شَخْصاً وَاحِداً فَلَا تَسْأَلُوهُ عَنْ طَرِيقِكُمْ وَ لَا تَسْتَرْشِدُوهُ فَإِنَّ الشَّخْصَ الْوَاحِدَ فِي الْفَلَاةِ مُرِيْبٌ لَعَلَّهُ أَنْ يَكُونَ عَيْناً لِلصُّوْصِ أَوْ يَكُونَ هُوَ الشَّيْطَانُ الَّذِي حَيَّرَكُمْ وَ اخَذُوا الشَّخْصَيْنِ أَيْضاً إِلَّا أَنْ تَرَوْا مَا لَا أَرَى فَإِنَّ الْعَاقِلَ إِذَا أَبْصَرَ بَعِيْبِهِ شَيْئاً عَرَفَ الْحَقَّ مِنْهُ وَ الشَّاهِدُ يَرَى مَا لَا يَرَى الْعَائِبُ

And if you see one person, do not ask him about your direction of road, and do not heed his guidance, for the one person in the wild is suspect for he could be an eye for the thieves, or he could be the Satan<sup>-la</sup> who confused you. And be cautious of two persons as well, unless

<sup>6</sup> Al Kafi – H 14914

you can see what I<sup>as</sup> don't, for the intellectual, when he sees something with his own eyes recognises the truth from it, and the witness can see what the absentee does not.

يَا بُيَّيْ وَإِذَا جَاءَ وَقْتُ صَلَاةٍ فَلَا تُؤَخِّرْهَا لِشَيْءٍ وَ صَلِّهَا وَ اسْتَرِحْ مِنْهَا فَإِنَّهَا دِينٌ وَ صَلِّ فِي جَمَاعَةٍ وَ لَوْ عَلَى رَأْسِ نُجْجٍ وَ لَا تَنَامَنَّ عَلَى دَائِبِكَ فَإِنَّ ذَلِكَ سَرِيعٌ فِي دَبْرِهَا وَ لَيْسَ ذَلِكَ مِنْ فِعْلِ الْحُكَمَاءِ إِلَّا أَنْ تَكُونَ فِي مَحْمِلٍ يُمَكِّنُكَ التَّمَدُّدُ لِاسْتِرْحَاءِ الْمَفَاصِلِ

O my son! And when the time of Salat comes up, so do not delay it for anything, and offer Salat and seek comfort from it for it is the Religion. And Pray in congregation even if there is pushing upon the head. And do not sleep upon your animal for that is injurious to its back, and that is not from the actions of the wise except if you are in a carriage and it is possible for you to stretch your joints.

وَ إِذَا قَرُبْتَ مِنَ الْمُنْتَرِلِ فَانزِلْ عَنْ دَائِبِكَ وَ ابْدَأْ بِعَلْفِهَا قَبْلَ نَفْسِكَ وَ إِذَا أَرَدْتَ التَّنَزُّولَ فَعَلِّمْنَاكَ مِنْ بَقَاعِ الْأَرْضِ بِأَحْسَنِهَا لَوْنًا وَ أَلْيَنَهَا تَرْتِبَةً وَ أَكْثَرَهَا عُشْبًا وَ إِذَا نَزَلْتَ فَصَلِّ رَكَعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ وَ إِذَا أَرَدْتَ قَضَاءَ حَاجَةٍ فَأَبْعِدِ الْمُدَّهَبَ فِي الْأَرْضِ وَ إِذَا انْخَلْتَ فَصَلِّ رَكَعَتَيْنِ وَ وَدِّعِ الْأَرْضَ الَّتِي حَلَلْتَ بِهَا وَ سَلِّمْ عَلَيْهَا وَ عَلَى أَهْلِهَا فَإِنَّ لِكُلِّ بُقْعَةٍ أَهْلًا مِنَ الْمَلَائِكَةِ

And when you come close to the destination, so descend from your animal and begin by feeding it before yourself. And when you intend to encamp, so it is upon you to remain in a land, which is good in colour, soft in soil, and abundance of grass. And if you encamp, so pray two cycles before you sit down. And if you intend to fulfil your need (toilet), go far away. And when you embark (upon your journey) Pray two cycles, and say farewell to the land on which you spent time, and send greetings of peace upon it and upon its people, because for every patch of land has its inhabitants from the Angels.

وَ إِنْ اسْتَطَعْتَ أَنْ لَا تَأْكُلَ طَعَامًا حَتَّى تَبْدَأَ فَتَتَصَدَّقَ مِنْهُ فَافْعَلْ وَ عَلِّمْنَاكَ بِقِرَاءَةِ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مَا دُمْتَ رَاكِبًا وَ عَلِّمْنَاكَ بِالتَّسْبِيحِ مَا دُمْتَ عَامِلًا وَ عَلِّمْنَاكَ بِالدُّعَاءِ مَا دُمْتَ حَالِيًا وَ إِيَّاكَ وَ السَّيْرِ مِنْ أَوَّلِ اللَّيْلِ وَ عَلِّمْنَاكَ بِالتَّعْرِيسِ وَ الدَّلْجَةِ مِنْ لَدُنْ نِصْفِ اللَّيْلِ إِلَى آخِرِهِ وَ إِيَّاكَ وَ رَفْعِ الصَّوْتِ فِي مَسِيرِكَ.

If you are able to, do not eat food until you begin by giving charity from it, so do it. And it is upon you to recite the Book of Allah<sup>-azwj</sup> Mighty and Majestic as long as you are riding. And it is upon you for the Glorification for as long as you are working. And it is upon you to supplicate for as long as you are alone. And beware of travelling in the first part of the night. And it is upon you to travel from the middle of the night to its end. And beware of raising your voice during your travel'.<sup>7</sup>

وَ بِالإِسْنَادِ الْمَذْكُورِ عَنِ ابْنِ بَابُوَيْهِ عَنْ أَبِيهِ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَبِيهِ عَنْ دُرُسْتِ بْنِ إِبرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ ع قَالَ: كَانَ لِقَمَانٍ ع يَقُولُ لِابْنِهِ يَا بُيَّيْ إِنَّ الدُّنْيَا بَحْرٌ وَ قَدْ عَرِقَ فِيهَا جَمِيلٌ كَثِيرٌ فَلْتَكُنْ سَفِينَتَكَ فِيهَا تَقْوَى اللَّهِ تَعَالَى وَ لَيْكُنْ جِسْرَكَ إِيمَانًا بِاللَّهِ وَ لَيْكُنْ شِرَاعَهَا التَّوَكُّلَ لَعَلَّكَ يَا بُيَّيْ تَنْجُو وَ مَا أَطْنُكَ نَاجِيًا

And by the mentioned chain, from Ibn Babuwayh, from his father, 'It is narrated to us by Sa'ad Bin Abdullah, 'It is narrated to us by Ahmad Bin Muhammad Bin Isa, from his father, from Dorost, from Ibrahim Bin Abdul Hameed,

<sup>7</sup> Al Kafi – H 14994

From Abu Al-Hassan<sup>-asws</sup> having said: 'Luqman<sup>-as</sup> had said to his<sup>-as</sup> son: 'O my<sup>-as</sup> son! The world is an ocean, and many generations have drowned in it, so let your ship in it be the fear of Allah<sup>-azwj</sup> the Exalted, and let your bridge be the belief in Allah<sup>-azwj</sup>, and let its sail be the reliance, perhaps O my<sup>-as</sup> son, you will be saved, although I<sup>-as</sup> don't think you will be saved!

يَا بُيِّ كَيْفَ لَا يَخَافُ النَّاسُ مَا يُوعَدُونَ وَ هُمْ يَنْتَقِصُونَ فِي كُلِّ يَوْمٍ وَ كَيْفَ لَا يَغْدُ لِمَا يُوعَدُ مِنْ كَانَ لَهُ أَجَلٌ يَنْقُذُ

O my<sup>-as</sup> son! How come the people do not fear what they are being threatened with while they are being reduced (in lifespan) every day, and how the one who has a depleting term does not prepare for what he has been Promised?

يَا بُيِّ خُذْ مِنَ الدُّنْيَا بُلْعَةً وَ لَا تَدْخُلْ فِيهَا دُخُولًا يُضِرُّ بِأَخْرَجِكَ وَ لَا تَرْفُضْهَا فِتْكَوْنَ عَيْنًا عَلَى النَّاسِ وَ صُمْ صِيَامًا يَفْطَعُ شَهْوَتَكَ وَ لَا تَصُمْ صِيَامًا يَمْنَعُكَ مِنَ الصَّلَاةِ فَإِنَّ الصَّلَاةَ أَعْظَمُ عِنْدَ اللَّهِ مِنَ الصَّوْمِ

O my<sup>-as</sup> son! Take from the world it's sufficient and do not enter into an entering harming your Hereafter, and do not reject it (completely) for you will become dependant upon the people, and fast such a fast to cut your lustful desires and do not fast such fasts preventing you from the Salat, for the Salat is mightier in the Presence of Allah<sup>-azwj</sup> than the fasting!

يَا بُيِّ لَا تَتَعَلَّمِ الْعِلْمَ لِتُبَاهِيَ بِهِ الْعُلَمَاءَ وَ تَمَارِي بِهِ السُّفَهَاءَ أَوْ تُرَائِي بِهِ فِي الْمَجَالِسِ وَ لَا تَتَّزُكِ الْعِلْمَ زَهَادَةً فِيهِ وَ رَغْبَةً فِي الْجَهَالَةِ

O my<sup>-as</sup> son! Do not learn the knowledge in order to boast with it to the scholars and argue with the foolish ones with it, or to show off with it in the gathering, and do not neglect the knowledge in disdain for it and desire to be in the ignorance!

يَا بُيِّ احْتَرِ الْمَجَالِسَ عَلَى عَيْنِكَ فَإِنَّ رَأَيْتَ قَوْمًا يَتَكَبَّرُونَ اللَّهَ فَاجْلِسْ إِلَيْهِمْ فَإِنَّكَ إِنْ تَكُنْ عَالِمًا يَنْفَعُكَ عِلْمُكَ وَ يَزِيدُكَ عِلْمًا وَ إِنْ تَكُنْ جَاهِلًا يَعْلَمُوكَ وَ لَعَلَّ اللَّهَ تَعَالَى أَنْ يُظَلِّهُمُ بِرَحْمَةٍ فَتَعْمَكَ مَعَهُمْ

O my<sup>-as</sup> son! Choose the gathering based upon your eyes. If you see a group mentioning Allah<sup>-azwj</sup>, sit with them, for you, if you don't happen to be knowledgeable, it will benefit you and increase you in knowledge, and if you happen to be ignorant, it will teach you, and perhaps Allah<sup>-azwj</sup> will Shade them with Mercy so it would generalise you with them!

وَ قَالَ قِيلَ لِلْقَمَانِ عَ مَا يَجْمَعُ مِنْ حِكْمَتِكَ

And he<sup>-asws</sup> said: 'It was said to Luqman<sup>-as</sup>, 'What is a summary of your<sup>-as</sup> wisdom?'

قَالَ لَا أَسْأَلُ عَمَّا كَفَيْتُهُ وَ لَا أَتَكَلَّفُ مَا لَا يَغْنِي.

He<sup>-as</sup> said: 'I<sup>-as</sup> do not ask about what I<sup>-as</sup> have already been sufficed with, nor do I<sup>-as</sup> encumber what does not concern me<sup>-as</sup>!'<sup>8</sup>

وَ بِحَدِّ الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَيْفِ بْنِ عَمِيرَةَ النَّخَعِيِّ عَنْ أَخِيهِ عَلِيِّ عَنْ أَبِيهِمَا عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ فِيمَا وَعَظَ بِهِ لِقْمَانَ ع ابْنُهُ أَنْ قَالَ يَا بُيِّ إِنْ تَكُنْ فِي شَاكٍ مِنَ الْمَوْتِ فَارْفَعْ عَنْ نَفْسِكَ النَّوْمَ وَ لَنْ تَسْتَطِيعَ ذَلِكَ وَ إِنْ كُنْتَ فِي شَاكٍ مِنَ الْبُعْثِ فَادْفَعْ عَنْ نَفْسِكَ الْإِنْتِبَاهَ وَ لَنْ تَسْتَطِيعَ ذَلِكَ فَإِنَّكَ إِذَا فَكَّرْتَ عَلِمْتَ أَنَّ نَفْسِكَ بِيَدِ غَيْرِكَ وَ إِنَّمَا النَّوْمُ بِمَنْزِلَةِ الْبُعْثِ بَعْدَ الْمَوْتِ

<sup>8</sup> Qasas Al Anbiya<sup>-as</sup> – H 238 (and) ، (بحار الأنوار (13 / 416 - 417) ،)

And by this chain, from Ahmad Bin Muhammad, from Al-Husayn Bin Sayf Bin Ameyra Al Nakhaie, from his brother Ali, from their father, from Amro Bin Shimr, from Jabir,

From Abu Ja'far<sup>-asws</sup> having said: 'Among what Luqman<sup>-as</sup> had advised with to his<sup>-as</sup> son, he<sup>-as</sup> said: 'O my<sup>-as</sup> son! If you are in doubt of the death, then raise the sleep away from you, and you will never be capable of that, and if you were in doubt of the Resurrection, repel the wakefulness away from yourself, and you will never be capable of that, for when you think, you will know that your soul is in the hand of someone else, and rather the sleep is at the status of the death, and rather the wakefulness after the sleep is at the status of the Resurrection after the death!'

وَقَالَ قَالَ لُقْمَانُ ع يَا بُنَيَّ لَا تَفْتَرِبَ فَيَكُونَ أْبْعَدَ لَكَ وَ لَا تَبْعُدْ فَتُهَانَ كُلُّ ذَابَّةٍ تُحِبُّ مِثْلَهَا وَ ابْنُ آدَمَ لَا يُحِبُّ مِثْلَهُ لَا تَنْشُرْ بِرِّكَ إِلَّا عِنْدَ بَاغِيهِ وَ كَمَا لَيْسَ بَيْنَ الْكَبِشِ وَ الذَّنْبِ حُلَّةٌ كَذَلِكَ لَيْسَ بَيْنَ الْبَارِّ وَ الْفَاجِرِ حُلَّةٌ

And he<sup>-asws</sup> said: 'Luqman<sup>-as</sup> said: 'O my<sup>-as</sup> son! Do not draw too close for it will be more distant for you, nor distance too far for you will be deemed insignificant! Every animal loves its kind and the son of Adam<sup>-as</sup> do not love one similar to him! Do not spread your righteousness except with the one seeking it, and just as there isn't any friendship between the ram and the wolf, like that there isn't any friendship between the righteous and the wicked!

مَنْ يَفْتَرِبَ مِنَ الرَّقْتِ يُعَلِّقُ بِهِ بَعْضُهُ كَذَلِكَ مَنْ يُشَارِكِ الْفَاجِرَ يَتَعَلَّمُ مِنْ طَرَفِهِ مَنْ يُحِبُّ الْمِرَاءَ يُشْتَمُ وَ مَنْ يَدْخُلُ مَدْخَلَ السَّوِّ يُتَّهَمُ وَ مَنْ يُقَارِنُ قَرِينَ السَّوِّ لَا يَسْلَمُ وَ مَنْ لَا يَمْلِكُ لِسَانَهُ يَنْدَمُ

One who draws closer to indecency, some of it will be attached with him, like that is the one who associates with the wicked, he will learn from his ways! One who loves the bitter arguments will be insulted, and one who enters an evil entrance will be accused, and one pairs himself with an evil pair will not be safe, and one who does not control his tongue will regret!

وَقَالَ يَا بُنَيَّ صَاحِبِ مِائَةٍ وَ لَا تُعَادِ وَاحِدًا يَا بُنَيَّ إِنَّمَا هُوَ خَلْفَاكَ وَ خَلْفَاكَ فَخَلْفَاكَ دِينِكَ وَ خُلُوكَ بَيْنِكَ وَ بَيْنَ النَّاسِ فَلَا يَنْقُصَنَّ تَعَلُّمَ تَحَاسِنِ الْأَخْلَاقِ

And he<sup>-as</sup> said: 'O my<sup>-as</sup> son! Accompany a hundred and do not be inimical to one! O my<sup>-as</sup> son! But rather it is your character and your manners. Your character is your religion, and your manners are between you and the people, so do not reduce learning the good virtues and the manners!

وَ يَا بُنَيَّ كُنْ عَبْدًا لِلْأَخْيَارِ وَ لَا تَكُنْ وَلَدًا لِلْأَشْرَارِ يَا بُنَيَّ عَلَيْكَ بِإِدَاءِ الْأَمَانَةِ تُسَلِّمُ دُنْيَاكَ وَ آخِرَتَكَ وَ كُنْ أَمِينًا فَإِنَّ اللَّهَ تَعَالَى لَا يُحِبُّ الْخَائِبِينَ يَا بُنَيَّ لَا تُرِ النَّاسَ أَنَّكَ تَخْشَى اللَّهَ وَ قَلْبِكَ فَاجِرٌ.

And O my<sup>-as</sup> son! Be a servant of the good ones and do not be a child for the evil ones! O my<sup>-as</sup> son! Upon you is with fulfilling the entrustment, your world and your Hereafter will be safe, and be trustworthy, for Allah<sup>-azwj</sup> the Exalted does not Love the betrayers! O my<sup>-as</sup> son! Do not show the people that you are fearing Allah<sup>-azwj</sup> while your heart is wicked!<sup>9</sup>

<sup>9</sup> بحار الأنوار ( 13 / 417 - 418 )، برقم: ( 11 ) ( and ) H 239 Qasas Al Anbiya<sup>-as</sup>

وَعَنِ ابْنِ بَابُوَيْهٍ عَنْ أَبِيهِ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنِ الْحَارِثِ عَنِ الْمُغِيرَةِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَصْلَحَكَ اللَّهُ مَا كَانَ فِي وَصِيَّةِ لُقْمَانَ

And from Ibn Babuwayh, from his father, 'It is narrated to us by Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Al Haris, from Al Mugheira who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! What was in the bequest of Luqman<sup>-as</sup>?'

قَالَ كَانَ فِيهَا الْأَعْجِيبُ وَ مِنْ أَعَاجِيبِ مَا كَانَ فِيهَا أَنَّهُ قَالَ يَا بُنَيَّ خَفِ اللَّهَ خِيْفَةً لَوْ جِئْتَهُ بِرِثَةِ الثَّقَلَيْنِ لَعَذَّبَكَ وَ ازْجِ اللَّهَ رَجَاءً لَوْ جِئْتَهُ بِذُنُوبِ الثَّقَلَيْنِ لَرْجَمَكَ.

He<sup>-asws</sup> said: 'There were wonders in it, and from the wonders what were in it, he<sup>-as</sup> said: 'O my<sup>-as</sup> son! Fear Allah<sup>-azwj</sup> with such fear, if you were to come to Him<sup>-azwj</sup> with the righteous acts of the Jinn and the human beings, He<sup>-azwj</sup> will Punish you<sup>-as</sup>, and hope to Allah<sup>-azwj</sup> with such hope, if you were to come to Him<sup>-azwj</sup> with sins of the Jinn and the human beings, He<sup>-azwj</sup> will Mercy you!'<sup>10</sup>

وَبِإِسْنَادِ الْمُتَقَدِّمِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْفَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ حَدَّثَنَا حَمَّادُ بْنُ عَيْسَى قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ لُقْمَانَ وَ حِكْمَتِهِ فَقَالَ أَمَا وَ اللَّهُ مَا أُوتِيَ الْحِكْمَةَ لِحَسَبٍ وَ لَا أَهْلِ وَ لَا مَالٍ وَ لَا بَسْطَةٍ فِي الْجِسْمِ وَ لَا جَمَالٍ وَ لَكِنَّهُ كَانَ رَجُلًا قَوِيًّا فِي أَمْرِ اللَّهِ مُتَوَرِّعًا فِي دِينِهِ سَاكِنًا سَكِينًا عَمِيقٍ النَّظْرِ طَوِيلِ التَّفَكُّرِ حَدِيدِ الْبَصْرِ

And by the previous chain from Sa'ad Bin Abdullah, from Al Qasim Bin Muhammad Al Asfahany, from Suleyman Bin Dawood Al Minqary, 'It is narrated to us by Hammad Bin Isa who said,

'I asked Abu Abdullah<sup>-asws</sup> about Luqman<sup>-as</sup> and his<sup>-as</sup> wisdom. He<sup>-asws</sup> said: 'But, by Allah<sup>-azwj</sup>! He<sup>-as</sup> was neither Given the wisdom due to lineage, nor family, nor wealth, nor physical strength, nor beauty, but he<sup>-as</sup> was a man strong regarding the Commandments of Allah<sup>-azwj</sup>, devout in his<sup>-as</sup> religion, quiet, calm, of deep thinking, lengthy pondering, sharp insight.

لَمْ يَنَمْ نَحَارًا قَطُّ وَ لَمْ يَنَمْ فِي مَخْفَلٍ قَوْمٍ قَطُّ وَ لَمْ يَنْثَلْ فِي مَجْلِسٍ قَطُّ وَ لَمْ يَعْجَبْ أَحَدًا بِشَيْءٍ قَطُّ وَ لَمْ يَرَهُ أَحَدٌ مِنَ النَّاسِ عَلَى بَوْلٍ وَ لَا غَائِطٍ قَطُّ وَ لَا اغْتِسَالٍ لِشِدَّةِ تَسْتَرِهِ وَ عُمُقِ نَظْرِهِ وَ تَحَفُّظِ لِدُنُوبِهِ

He<sup>-as</sup> did not sleep at daytime at all and did not sleep in any gathering of a people at all, and did not transfer from his seat in a gathering at all, and did not fault anyone with anything at all, and noone from the people saw him<sup>-as</sup> upon urination nor defecation, nor bathing due to the intensity of his concealment, and his<sup>-as</sup> insight was deep, and he<sup>-as</sup> was fearful of his<sup>-as</sup> sins.

وَ لَمْ يَضْحَكْ مِنْ شَيْءٍ قَطُّ وَ لَمْ يَعْصَبْ قَطُّ مَخَافَةَ الْإِثْمِ فِي دِينِهِ وَ لَمْ يَمَازِحْ إِنْسَانًا قَطُّ وَ لَمْ يَفْرَحْ لِشَيْءٍ أَوْتِيَهُ مِنَ الدُّنْيَا وَ لَا حُزِنَ عَلَى مَا فَاتَهُ مِنْهَا قَطُّ وَ قَدْ نَكَحَ النِّسَاءَ وَ وُلِدَ لَهُ الْأَوْلَادُ الْكَثِيرَةُ وَ قَدِيمَ أَكْثَرِهِمْ أَفْرَاطًا لَهُ فَمَا بَكَى عِنْدَ مَوْتِ وَاحِدٍ مِنْهُمْ

And he<sup>-as</sup> did not laugh from anything at all nor was he<sup>-as</sup> angry at all fearing the sin in his<sup>-as</sup> religion, and he<sup>-as</sup> did not mock any person at all, and did not rejoice for anything given from the world nor did he<sup>-as</sup> grieve upon what he<sup>-as</sup> had lost from it, at all, and he<sup>-as</sup> married the women and a lot of children were born to him<sup>-as</sup>, and the most of them had died prematurely for him<sup>-as</sup> but he<sup>-as</sup> did not cry at the death of anyone of them.

<sup>10</sup> Qasas Al Anbiya<sup>-as</sup> – H 240 (and) (412 /13) بحار الأنوار

وَلَمْ يَمُرَّ بِرَجُلَيْنِ يَخْتَصِمَانِ أَوْ يُفْتَتِلَانِ إِلَّا أَصْلَحَ بَيْنَهُمَا وَلَمْ يَسْمَعْ قَوْلًا مِنْ أَحَدٍ اسْتَحْسَنَهُ إِلَّا سَأَلَ عَنْ تَفْسِيرِهِ وَ خَيْرَهُ عَمَّنْ أَخَذَهُ وَ كَانَ يُكْتَرُ مُجَالَسَةَ الْحُكَمَاءِ وَ الْإِخْتِلَافِ إِلَى أَهْلِهَا وَ يَتَوَاضَعُ لَهُمْ

And he<sup>-as</sup> did not pass by two men disputing or fighting, except he<sup>-as</sup> reconciled between them, and he<sup>-as</sup> never heard a saying from anyone that he<sup>-as</sup> found good except that he<sup>-as</sup> asked about its meaning and from whom it was taken. He<sup>-as</sup> would frequently sit with the wise and visit the people of wisdom, humbling himself before them.

وَ يَغْشَى الْقُضَاةَ وَ الْمُلُوكَ وَ السَّلَاطِينَ فِيرْتِي لِلْقَضَاةِ بِمَا ابْتُلُوا بِهِ وَ يَرْحَمُ الْمُلُوكَ وَ السَّلَاطِينَ لِعَدْتِهِمْ وَ اغْتِرَاهِمَ بِاللَّهِ وَ طَمَأْنِينَتِهِمْ إِلَى الدُّنْيَا وَ مَمْلِكَتِهِمْ إِلَيْهَا وَ إِلَى زَهْرَتِهَا فَيَتَفَكَّرُ فِي ذَلِكَ وَ يُعْتَبِرُ بِهِ وَ يَتَسَلَّمُ مَا يَغْلِبُ بِهِ نَفْسَهُ وَ يُجَاهِدُ بِهِ هَوَاهُ وَ يَحْتَرِزُ بِهِ مِنَ الشَّيْطَانِ

He<sup>-as</sup> would also attend the courts of judges and the gatherings of kings and rulers, feeling pity for the judges because of what they were being Tried with. He<sup>-as</sup> would feel pity for kings and rulers because of their many burdens, their delusion about Allah<sup>-as</sup>, their sense of security in worldly life, and their inclination toward its adornment. He<sup>-as</sup> would reflect on this and take a lesson from it, using that to restrain his<sup>-as</sup> own soul, to struggle against his<sup>-as</sup> desires, and to guard himself<sup>-as</sup> from Satan<sup>-la</sup>.

وَ كَانَ يُدَارِي نَفْسِهِ بِالْعَبْرِ وَ كَانَ لَا يَطْعَنُ إِلَّا فِيمَا يَنْفَعُهُ وَ لَا يَنْطَلِقُ إِلَّا فِيمَا يَغْنِيهِ فَبِذَلِكَ أُوتِيَ الْحِكْمَةَ وَ مَنَحَ الْعِصْمَةَ

He<sup>-as</sup> disciplined himself<sup>-as</sup> through reflection and did not travel except for something that would benefit him<sup>-as</sup>, and he<sup>-as</sup> did not speak except in what concerned him<sup>-as</sup>. Due to (all) that he<sup>-as</sup> was granted wisdom and gifted with the infallibility.

وَ إِنَّ اللَّهَ تَعَالَى أَمَرَ طَوَائِفَ مِنَ الْمَلَائِكَةِ حِينَ انْتَصَفَ النَّهَارُ وَ هَدَّاتِ الْعُيُونُ بِالْقَائِلَةِ فَنَادَوْا لُقْمَانَ مِنْ حَيْثُ يَسْمَعُ كَلَامَهُمْ وَ لَا يَرَاهُمْ فَقَالُوا يَا لُقْمَانُ هَلْ لَكَ أَنْ يَجْعَلَكَ اللَّهُ حَلِيفَةً تَحْكُمُ بَيْنَ النَّاسِ

Allah<sup>-azwj</sup> the Exalted Commanded a group of Angels with a speaker, when it was midday and the eyes had shut (were napping). They called out to Luqman<sup>-as</sup> from whereby he<sup>-as</sup> heard their speech and could not see them. They said, 'O Luqman<sup>-as</sup>! Is it okay for you<sup>-as</sup> if Allah<sup>-azwj</sup> were to Make you a caliph to judge between the people?'

فَقَالَ لُقْمَانُ إِنَّ أَمْرِي رَبِّي بِذَلِكَ فَسَمِعَا وَ طَاعَةَ لِأَنَّهُ إِنْ فَعَلَ ذَلِكَ بِي أَعَانِي وَ أَعَانِي وَ عَلَّمَنِي وَ عَصَمَنِي وَ إِنْ هُوَ عَزَّ وَ جَلَّ خَيْرٌ مِنِّي قَبِلْتُ الْعَاقِبَةَ

Luqman<sup>-as</sup> said: 'If my<sup>-as</sup> Lord<sup>-azwj</sup> has Commanded me<sup>-as</sup> with that, so I<sup>-as</sup> listen and obey because if He<sup>-azwj</sup> Does that with me<sup>-as</sup>, He<sup>-azwj</sup> will Assist me<sup>-as</sup> and Help me<sup>-as</sup> and Teach me<sup>-as</sup> and Protect me<sup>-as</sup>, and if He<sup>-azwj</sup> Mighty and Majestic Gives me a choice, I<sup>-as</sup> accept the well-being!'

فَقَالَتِ الْمَلَائِكَةُ وَ لَمْ يَأْ لُقْمَانَ

The Angels said, 'And why, O Luqman<sup>-as</sup>?'

قَالَ لِأَنَّ الْحُكْمَ بَيْنَ النَّاسِ أَشَدُّ الْمَنَازِلِ مِنَ الدِّينِ وَ أَكْثَرُ فِتْنًا وَ بَلَاءٍ يُخْدَلُ صَاحِبِهِ وَ لَا يُعَانُ وَ يَعْشَاهُ الظُّلْمُ مِنْ كُلِّ مَكَانٍ وَ صَاحِبُهُ مِنْهُ بَيْنَ أَمْرَيْنِ إِنْ أَصَابَ فِيهِ الْحَقُّ فَبِالْحَقِّ أَنْ يَسْلَمَ وَ إِنْ أَخْطَأَ أَخْطَأَ طَرِيقَ الْجَنَّةِ

He<sup>-as</sup> said: 'Because the judging between the people is the severest of the stages of religion, and of the most and one of the most trials. Its holder is forsaken and not helped, and darkness

surrounds him from every direction. The one who holds it is between two outcomes - if he is correct and establishes the truth, then it is only likely that he may be safe, and if he errs, he goes astray from the path to Paradise.

وَمَنْ يَكُنْ فِي الدُّنْيَا دَلِيلًا وَضِيْعًا بَيْنَ النَّاسِ لَا يَعْرِفُ كَانَ أَهْوَنَ عَلَيْهِ فِي الْمَعَادِ وَأَقْرَبُ مِنَ الرَّشَادِ مِنْ أَنْ يَكُونَ فِيهَا حَاكِمًا سَرِيًّا جَلِيلًا وَمَنِ اخْتَارَ الدُّنْيَا عَلَى الْآخِرَةِ يَخْسِرُهُمَا كِلْتَابَهُمَا تَرْوُلَ عَنْهُ هَدْيِهِ وَلَا يُدْرِكُ تِلْكَ

And the one in this world remains humble and weak among people, that is easier for him the Hereafter and brings him nearer to guidance than if he were a noble and majestic ruler, and the one who chooses this worldly life over the Hereafter loses them both, for this world will decline away from him and he will not attain that one (the Hereafter)!

قَالَ فَعَجِبَتِ الْمَلَائِكَةُ ذَلِكَ مِنْ حِكْمَتِهِ وَاسْتَحْسَنَ الرَّحْمَنُ مَنْطِقَهُ فَلَمَّا أَمْسَى وَأَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ أَنْزَلَ اللَّهُ عَلَيْهِ الْحِكْمَةَ فَعَشَاهُ بِهَا فَاسْتَيْقِظَ وَهُوَ أَحْكَمُ أَهْلِ الْأَرْضِ فِي زَمَانِهِ

He<sup>-asws</sup> said: 'That, from his<sup>-as</sup> wisdom astonished the Angels, and the Beneficent Considered his<sup>-as</sup> talk as excellent. When it was evening and he<sup>-as</sup> took to his<sup>-as</sup> bed for the night, Allah<sup>-azwj</sup> Sent down the wisdom unto him<sup>-as</sup>, and overwhelmed him<sup>-as</sup> with it. He<sup>-as</sup> woke up and he<sup>-as</sup> was the wisest of people of the earth in his<sup>-as</sup> era.

يَخْرُجُ عَلَى النَّاسِ يَنْطِقُ بِالْحِكْمَةِ وَبَيُّنُهُ فِيهِمْ وَأَمَرَ الْمَلَائِكَةَ فَتَادَتِ دَاوُدَ بِالْخِلَافَةِ فِي الْأَرْضِ فَقَبَّلَهَا وَكَانَ لُقْمَانُ يُكْثِرُ زِيَارَةَ دَاوُدَ عَ وَكَانَ دَاوُدَ يَقُولُ يَا لُقْمَانُ أُوْتِيتَ الْحِكْمَةَ وَصَرَفْتَ عَنْكَ الْبَلِيَّةَ.

He<sup>-as</sup> went out to the people speaking with the wisdom and spread it among them, and Allah<sup>-azwj</sup> Commanded the Angels, so they called to Dawood<sup>-as</sup> with the caliphate in the earth. He<sup>-as</sup> accepted it, and Luqman<sup>-as</sup> would frequently visit Dawood<sup>-as</sup>, and Dawood<sup>-as</sup> would say: 'O Luqman<sup>-as</sup>! You<sup>-azwj</sup> have been Granted the wisdom and the Trial has been turned away from you<sup>-as</sup>!'<sup>11</sup>

وَبِإِلْسَانِ الْمَدْكُورِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع أَنَّهُ قَالَ: لِمَا وَعَظَ لُقْمَانُ ابْنَهُ فَقَالَ أَنَا مُنْذُ سَقَطْتُ إِلَى الدُّنْيَا اسْتَدْبَرْتُهَا وَاسْتَقْبَلْتُ الْآخِرَةَ فَدَارَ أَنْتَ إِلَيْهَا تَسِيرُ أَقْرَبُ مِنْ دَارِ أَنْتَ مِنْهَا مَتَبَاعِدُ يَا بُنَيَّ لَا تَطْلُبْ مِنَ الْأَمْرِ مُدْبِرًا وَلَا تَرَفُضْ مِنْهُ مُقْبِلًا فَإِنَّ ذَلِكَ يَضِلُّ الرَّأْيَ وَيُزِي بِالعَقْلِ

And by the mentioned chain,

From Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>, he<sup>-asws</sup> said: 'When Luqman<sup>-as</sup> preached to his<sup>-as</sup> son. He<sup>-as</sup> said: 'Ever since I<sup>-as</sup> came into this world, I<sup>-as</sup> have been turning my back to it and facing the Hereafter, for the home you are travelling toward is nearer to you than the home you are leaving behind! My<sup>-as</sup> son, do not pursue what is turning away from you, and do not reject what is coming toward you, for that confuses judgment and diminishes the intellect!

يَا بَنِي لُبْكُنْ مَا تَسْتَظْهِرُ بِهِ عَلَى عَدُوِّكَ الْوَرَعَ عَنِ الْمَحَارِمِ وَ الْفُضْلُ فِي دِينِكَ وَ الصَّبَاطَةُ لِمَوْتِكَ وَ الْإِحْرَامُ لِنَفْسِكَ أَنْ لَا تُدْبِتْهَا بِمَعَاصِي الرَّحْمَنِ وَ مَسَاوِي الْأَخْلَاقِ وَ قَبِيحِ الْأَفْعَالِ

<sup>11</sup> بحار الأنوار (409 /13 - 411) عن تفسير القمّي، Qasas Al Anbiya<sup>-as</sup> – H 241 (and)

My<sup>as</sup> son! Let what you can prevail with against your enemy, be the devoutness from the Prohibitions and the excellent in your religion, and the protection of your personality, and the honour for yourself, not dirtying it with disobeying the Beneficent and evil manners and ugly deeds.

وَ أَكْتُمُ سِرِّكَ وَ أَحْسِنَ سِرِّيَّتِكَ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ آمَنْتُ بِسِرِّ اللَّهِ أَنْ يُصِيبَ عَدُوَّكَ مِنْكُمْ عَوْرَةً أَوْ يَقْدِرُ مِنْكَ عَلَى زَلَّةٍ وَ لَا تَأْمَنْتُ مُكْرَهٍ فَيُصِيبُ مِنْكَ عُورَةً فِي بَعْضِ حَالَاتِكَ إِذَا اسْتَمَكَنْتَ مِنْكَ وَ تَبَّ عَلَيْكَ وَ لَمْ يَفْلِكْ عَثْرَةً وَ لَيْسَ بِمَا تَسْلِحُ بِهِ عَلَى عَدُوِّكَ إِعْلَانُ الرِّضَا عَنْهُ وَ اسْتَصْعَارُ الْكَثِيرِ فِي طَلَبِ الْمُنْفَعَةِ وَ اسْتِعْظَمَ الصَّغِيرِ فِي رُكُوبِ الْمَضَرَّةِ

Keep your secrets, and perfect your private conduct, for if you do this, you are protected by concealment of Allah<sup>-azwj</sup> so that your enemy cannot find a flaw in you or catch you in a slip. Do not feel safe from a foe who might strike you unexpectedly in some situation, for if he gains power over you, he may attack, yet if he does not cause you to stumble, you remain secure. Let what arms you against your enemy be showing contentment toward him, belittling the pursuit of much in seeking benefit, and magnifying the small in doing harm.

يَا بُنَيَّ لَا تُجَالِسِ النَّاسَ بِعَيْبِ طَرِيقَتِهِمْ وَ لَا تَحْمِلَنَّ عَلَيْهِمْ فَوْقَ طَاقَتِهِمْ فَلَا يَزَالُ جَلِيسِكَ عَنْكَ نَافِرًا وَ الْمَحْمُولُ عَلَيْهِ فَوْقَ طَاقَتِهِ مُجَانِبًا لَكَ فَإِذَا أَنْتَ فَرَدَّ لَا صَاحِبَ لَكَ يُؤْنِسُكَ وَ لَا أَخٍ لَكَ يَعْضُدُكَ فَإِذَا بَقِيتَ وَحِيدًا كُنْتَ مَخْذُولًا وَ صِرْتَ ذَلِيلًا

O my<sup>as</sup> son! Do not sit with people in ways that are contrary to their customs, and do not place on them burdens beyond their capacity, for then your companion will remain distant from you, and the one burdened beyond his strength will turn away from you. If that happens, you will be left without a friend to comfort you or a brother to support you, and when you remain alone, you will be forsaken and disgraced.

وَ لَا تَعْتَدِرْ إِلَى مَنْ لَا يُحِبُّ أَنْ يَقْبَلَ مِنْكَ عُذْرًا وَ لَا يَرَى لَكَ حَقًّا وَ لَا تَسْتَعِينِ فِي أُمُورِكَ إِلَّا بِمَنْ يُحِبُّ أَنْ يَتَّخِذَ فِي قَضَائِكَ حَاجَتِكَ أَجْرًا فَإِنَّهُ إِذَا كَانَ كَذَلِكَ طَلَبَ قَضَائِكَ حَاجَتِكَ لَكَ كَطَلْبِهِ لِنَفْسِهِ لِأَنَّهُ بَعْدَ نَجَاحِهَا لَكَ كَانَ رِجْحًا فِي الدُّنْيَا الْفَانِيَةِ وَ حِطًّا وَ ذُخْرًا لَهُ فِي الدَّارِ الْبَاقِيَةِ فَيَجْتَهِدُ فِي قَضَائِهَا لَكَ

Do not make excuses to someone who does not wish to accept them and does not acknowledge your rights, and do not seek help in your affairs except from one who wishes to gain (heavenly) Rewards in fulfilling your need. If it is so, he will strive to fulfil your need as if it were his own, for after succeeding for you, it becomes profit in the fleeting world and a share and treasure hoard for him in the ever-lasting abode, so he would strive in fulfilling these for you!

وَ لَيْسَ إِخْوَانُكَ وَ أَصْحَابُكَ الَّذِينَ تَسْتَخْلِصُهُمْ وَ تَسْتَعِينُ بِهِمْ عَلَى أُمُورِكَ أَهْلُ الْمُرُوءَةِ وَ الْكِفَافِ وَ التَّوَرُّوَةِ وَ الْعَقْلِ وَ الْعِفَافِ الَّذِينَ إِنْ نَفَعْتَهُمْ شَكَرُوكَ وَ إِنْ غِيَبْتَ عَنْ جِيرَتِهِمْ ذَكَرُوكَ.

And let your brothers and companions, those whom you choose and assisted with upon your affairs, be the people of integrity, and the sufficiency, and the wealth, and the intellect, and the chastity, those if you were to benefit them they will appreciate you, and if you are absent from their vicinity, they will remember you”<sup>12</sup>.

<sup>12</sup> Qasas Al Anbiya<sup>as</sup> – H 242 (and) . بحار الأنوار ( 13 / 418 - 419 )، برقم: (12).

وَ بِالْإِسْنَادِ الْمُنْتَقَمِ عَنِ الصَّادِقِ ع قَالَ: قَالَ لُقْمَانُ لِابْنِهِ إِذَا تَأَدَّبْتَ صَغِيرًا انْتَفَعْتَ بِهِ كَبِيرًا وَ مَنْ عَنَى بِالْأَدَبِ اهْتَمَّ وَ مِنْ اهْتَمَّ بِهِ تَكَلَّفَ عَلَيْهِ وَ مَنْ تَكَلَّفَ عَلَيْهِ اشْتَدَّ لَهُ طَلْبُهُ وَ مِنْ اشْتَدَّ لَهُ طَلْبُهُ أُدْرِكَ بِهِ مَنَفَعَةٌ فَاتَّخَذَهُ عَادَةً

And by the previous chain,

From Al-Sadiq<sup>-asws</sup> having said: 'Luqman<sup>-as</sup> said to his<sup>-as</sup> son: 'If you cultivate good manners when you are young, you will benefit from them when you are old. Whoever takes care to be courteous pays attention to it, and whoever pays attention to it strives to gain knowledge. Whoever strives to gain knowledge strengthens his pursuit of it, and whoever strengthens his pursuit attains benefit from it and makes it a habit!

وَ إِيَّاكَ وَ الْكَسَلَ مِنْهُ وَ الطَّلَبَ بغيرِهِ وَ إِنْ غَلَبَتْ عَلَى الدُّنْيَا فَلَا تَغْلِبَنَّ عَلَى الْآخِرَةِ وَ إِنَّهُ إِنْ فَاتَكَ طَلَبُ الْعِلْمِ فَإِنَّكَ لَنْ تَجِدَ تَضْيِيعًا أَشَدَّ مِنْ تَرْكِهِ

Beware of laziness in this and seeking it through other than proper means. If the world overpowers you, do not let it overpower your Hereafter. If you miss the pursuit of knowledge, you will find no greater loss than neglecting it!

يَا بَنِي اسْتَصْلِحِ الْأَهْلِيْنَ وَ الْإِخْوَانَ مِنْ أَهْلِ الْعِلْمِ إِنْ اسْتَقَامُوا لَكَ عَلَى الْوَفَاءِ وَ احذرهم عِنْدَ انْصِرَافِ الْحَالِ بِحِمِّ عَنَّا فَإِنَّ عَدَاوَتَهُمْ أَشَدُّ مَضَرَّةً مِنْ عَدَاوَةِ الْأَبَاعِدِ بِتَصَدِيقِ النَّاسِ إِيَّاهُمْ لِاطْلَاعِهِمْ عَلَيْكَ

My<sup>-as</sup> son! Maintain good relations with your family and brothers among the people of knowledge. If they remain upright, they will be loyal to you, but beware when they turn away from you, for their enmity is more harmful than that of distant foes, due to their insight into you.

وَ إِذَا سَافَرْتَ مَعَ قَوْمٍ فَأَكْثِرِ اسْتِشَارَتَهُمْ وَ أَكْثِرِ التَّبَسُّمَ فِي وُجُوهِهِمْ فَإِذَا دَعَوْكَ فَأَجِبْهُمْ فَإِذَا اسْتَعَانُوكَ فَأَعِنْهُمْ وَ اغْلِبْهُمْ بِطَوْلِ الصَّمْتِ وَ كَثْرَةِ الْبِرِّ وَ الصَّلَاةِ وَ سَخَاءِ النَّفْسِ بِمَا مَعَكَ مِنْ دَابَّةٍ أَوْ مَالٍ أَوْ زَادٍ وَ إِذَا رَأَيْتَ أَصْحَابَكَ يَمْشُونَ فَاَمْشِ مَعَهُمْ وَ إِذَا رَأَيْتَهُمْ يَعْمَلُونَ فَاَعْمَلْ مَعَهُمْ وَ اسْمَعْ بِمَنْ هُوَ أَكْبَرُ مِنْكَ سِنًا

When you travel with a group, consult them frequently and smile often in their presence. If they call upon you, respond; if they seek your help, assist them. Win them over through patience, abundant kindness, Salat, and generosity with what you have, whether beast, wealth, or provisions. If you see your companions walking, walk with them; if you see them working, work with them. Listen to those older than you in age.

وَ إِنْ تَحَيْرْتُمْ فِي طَرِيقِكُمْ فَانزِلُوا وَ إِنْ شَكَّكُمْ فِي الْقَصْدِ فَفَقُّوا وَ تَأَمَّرُوا إِذَا قَرَّبْتُمْ مِنَ الْمَنْزِلِ فَانزِلْ عَنِ دَابَّتِكَ ثُمَّ ابْدَأْ بِعَلْفِهَا قَبْلَ نَفْسِكَ فَإِنَّهَا نَفْسُكَ وَ إِنْ اسْتَطَعْتَ أَنْ لَا تَأْكُلَ مِنَ الطَّعَامِ حَتَّى تَتَصَدَّقَ مِنْهُ فَافْعَلْ وَ عَلَيْكَ بِقِرَاءَةِ كِتَابِ اللَّهِ مَا دُمْتَ رَاكِبًا وَ التَّسْبِيحِ مَا دُمْتَ غَامِلًا وَ بِالدُّعَاءِ مَا دُمْتَ خَالِيًا.

If you are uncertain of your path, dismount; if in doubt about your direction, pause. Confer together. When nearing your destination, dismount from your beast, and begin feeding it before yourself, for it is like your own self. If you can refrain from eating until you give charity

from it, do so. Keep reading the Book of Allah<sup>-azwj</sup> as long as you are riding, the glorification (of Allah<sup>-azwj</sup>) as long as you are working, and supplicate for as long as you are alone!<sup>13</sup>

و بِإِسْنَادِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ إِيَّاكَ وَالصَّخْرَ وَسُوءَ الْخَلْقِ وَقَلَّةَ الصَّبْرِ فَلَا يَسْتَقِيمُ عَلَى هَذِهِ الْخِصَالِ صَاحِبٌ وَالرِّمَّ نَفْسِكَ التَّوَدُّةَ فِي أُمُورِكَ وَصَبْرَ عَلَى مَثُونَاتِ الْإِخْوَانِ نَفْسِكَ وَحَسِينَ مَعَ جَمِيعِ النَّاسِ خُلُقَكَ

And by his chain, said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Luqman<sup>-as</sup> said to his<sup>-as</sup> son: ‘Beware of irritability, bad character, and lack of patience, for a person cannot remain upright with these traits. Discipline yourself with deliberation in your affairs and be patient with the burdens of your brothers. Improve your character with all people!

يَا بُنَيَّ إِنْ عَدِمَكَ مَا تَصِلُ بِهِ قَرَابَتِكَ وَتَتَفَضَّلُ بِهِ عَلَى إِخْوَتِكَ فَلَا يَعْذَمَنَّكَ حُسْنُ الْخَلْقِ وَبَسْطُ الْبِشْرِ فَإِنَّهُ مِنْ أَحْسَنِ خُلُقِهِ أَحَبُّ الْأَخْيَارِ وَجَانِبُهُ الْفُجَّارُ وَاقْتَعِ بِقِسْمِ اللَّهِ لَكَ يَصِفُ عَيْشَكَ فَإِنْ أَرَدْتَ أَنْ تَجْمَعَ عِزَّ الدُّنْيَا فَاقْطَعْ طَمَعَكَ بِمَا فِي أَيْدِي النَّاسِ فَإِنَّمَا بَلَغَ الْأَنْبِيَاءُ وَالصِّدِّيقُونَ مَا بَلَّغُوا بِقَطْعِ طَمَعِهِمْ.

My<sup>-as</sup> son! If you lack what connects you by kinship or grants you superiority over your brothers, do not lack good character and a cheerful countenance, for whoever perfects his manners is loved by the righteous and kept away from the wicked. Be content with the portion Allah<sup>-azwj</sup> has Allotted you, for that determines your life. If you wish to gather the honours of the world, cut off your desire for what is in the hands of others, for the Prophets<sup>-as</sup> and the truthful reached what they did by restraining their greed!<sup>14</sup>

245 وَ قَالَ الصَّادِقُ ع قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ إِنْ احْتَجَجْتَ إِلَى السُّلْطَانِ فَلَا تُكَيِّرُ الْإِلْحَاحَ عَلَيْهِ وَ لَا تَطْلُبُ حَاجَتَكَ مِنْهُ إِلَّا فِي مَوَاضِعِ الطَّلَبِ وَ ذَلِكَ حِينَ الرِّضَا وَ طَيْبِ النَّفْسِ وَ لَا تَضْجِرَنَّ بِطَلْبِ حَاجَةٍ فَإِنَّ قَضَاءَهَا بِيَدِ اللَّهِ وَ لَهَا أَوْقَاتٌ وَ لَكِنَّ ارْتِعَابَ إِلَى اللَّهِ وَ سَلَّهُ وَ حَرَكَ أَصَابِعَكَ إِلَيْهِ

And Al-Sadiq<sup>-asws</sup> said: ‘Luqman<sup>-as</sup> said to his<sup>-as</sup> son: ‘If you need to approach a ruler, do not be overly insistent, and do not seek your need from him except at the proper times, when he is pleased and in a good state of mind. Do not grow impatient in seeking your need, for its fulfilment is in the hands of Allah<sup>-azwj</sup> and occurs at its appointed time. Rather, turn to Allah<sup>-azwj</sup>, ask Him<sup>-azwj</sup>, and move your fingers in supplication to Him<sup>-azwj</sup>!

يَا بُنَيَّ إِنْ الدُّنْيَا قَلِيلٌ وَ عُمْرُكَ قَصِيرٌ

My<sup>-as</sup> son! The world is little, and your life is short!

يَا بُنَيَّ اخْذِرِ الْحَسَدَ فَلَا يَكُونَنَّ مِنْ شَأْنِكَ وَ اجْتَنِبْ سُوءَ الْخَلْقِ فَلَا يَكُونَنَّ مِنْ طَبْعِكَ فَإِنَّكَ لَا تَضُرُّ بِهِمَا إِلَّا نَفْسَكَ وَ إِذَا كُنْتَ أَنْتَ الطَّيَّارَ لِنَفْسِكَ كَفَيْتَ عَدُوَّكَ أَمْرَكَ لِأَنَّ عَدَاوَتَكَ لِنَفْسِكَ أَضُرُّ عَلَيْكَ مِنْ عَدَاوَةِ غَيْرِكَ

My<sup>-as</sup> son! Beware of envy, for it should not be part of your affairs, and avoid bad character, for it should not be part of your nature. You harm no one by these except yourself, and if you

<sup>13</sup> Qasas Al Anbiya<sup>-as</sup> – H 243 (and) (13): برقم: (13/ 419)، بحار الأنوار

<sup>14</sup> Qasas Al Anbiya<sup>-as</sup> – H 244 (and) (14): برقم: (14/ 420-419)، بحار الأنوار

are the one who harms your own soul, that is enough to contend with your enemy, for harming yourself is more damaging than the enmity of others!

يَا بُنَيَّ اجْعَلْ مَعْرُوفَكَ فِي أَهْلِهِ وَكُنْ فِيهِ طَالِباً لِتَوَابِ اللَّهِ وَكُنْ مُقْتَصِداً وَ لَا تُمْسِكْهُ تَفْتِيئاً وَ لَا تُعْطِهِ تَبْذِيراً

My<sup>as</sup> son! Give what is due to its rightful people, seeking the reward from Allah<sup>-azwj</sup>, and be moderate in it. Neither withhold it stingily, nor give it wastefully!

يَا بُنَيَّ سَيِّدُ أَخْلَاقِ الْحِكْمَةِ دِينُ اللَّهِ تَعَالَى وَ مِثْلُ الدِّينِ كَمِثْلِ الشَّجَرَةِ الثَّابِتَةِ فَالْإِيمَانُ بِاللَّهِ مَاؤُهَا وَ الصَّلَاةُ عُرْوُفُهَا وَ الرِّكَاتُ جَذَعُهَا وَ النَّأْحِي فِي اللَّهِ شَعْبُهَا وَ الْأَخْلَاقُ الْحُسْنَى وَرُفْهَا وَ الْحُرُوجُ عَنِ مَعَاصِي اللَّهِ تَمْرُهَا وَ لَا تَكْمُلُ الشَّجَرَةُ إِلَّا بِتَمْرَةٍ طَيِّبَةٍ كَذَلِكَ الدِّينُ لَا يَكْمُلُ إِلَّا بِالْحُرُوجِ عَنِ الْمَحَارِمِ

O my<sup>as</sup> son! The owner of the morals of wisdom is the religion of Allah<sup>-azwj</sup> the Exalted, and like religion is like a firmly rooted tree - Eman in Allah<sup>-azwj</sup> is its water, Salat is its roots, Zakat is its trunk, brotherhood for the Sake of Allah<sup>-azwj</sup> is its branches, good character is its leaves, and avoiding the Prohibitions of Allah<sup>-azwj</sup> is its fruit. The tree is not complete except with good fruit, and like that, religion is not complete except by abstaining from the Prohibition!

يَا بُنَيَّ لِكُلِّ شَيْءٍ عَلَامَةٌ يُعْرَفُ بِهَا وَ إِنَّ لِلدِّينِ ثَلَاثَ عَلَامَاتٍ الْعَمَّةُ وَ الْعِلْمُ وَ الْحُلْمُ.

My son, everything has a sign by which it is recognised, and religion has three signs – the chastity and the knowledge, and the forbearance!”<sup>15</sup>

وَ بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنَقَرِيِّ عَنْ ابْنِ عُيَيْنَةَ عَنِ ابْنِ الْهُرَيْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ص قَالَ: قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ إِنَّ أَشَدَّ الْعَدَمِ عَدَمَ الْقَلْبِ وَ إِنَّ أَعْظَمَ الْمَصَابِتِ مُصِيبَةَ الدِّينِ وَ أَسْنَى الْمِرْزَاةِ مِرْزَاةُ وَ أَنْفَعُ الْعَيْ غَيْئِ الْقَلْبِ فَتَلَبَّثْ فِي كُلِّ ذَلِكَ وَ الزَّمُ الْقِنَاعَةَ وَ الرِّضَا بِمَا قَسَمَ اللَّهُ وَ إِنَّ السَّارِقَ إِذَا سَرَقَ حَبَسَهُ اللَّهُ مِنْ رِزْقِهِ وَ كَانَ عَلَيْهِ إِثْمُهُ وَ لَوْ صَبَرَ لِنَالَ ذَلِكَ وَ جَاءَهُ مِنْ وَجْهِهِ

And by the previous chain from Suleyman Bin Dawood, from Ibn Uyayna, from Al Zuhry,

From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, having said: ‘Luqman<sup>-as</sup> said to his<sup>-as</sup> son: ‘O my<sup>as</sup> son! The greatest lack is the lack of heart, and the greatest calamity is the loss of religion. The highest honour is its honour, and the most beneficial wealth is the wealth of the heart. Reflect on all of this, and adhere to contentment and satisfaction with what Allah<sup>-azwj</sup> has Allotted. If a thief steals, Allah<sup>-azwj</sup> Withholds sustenance from him, and he bears the sin, yet had he been patient, he would have attained it, and it would have come to him directly!

يَا بُنَيَّ أَخْلَصْ طَاعَةَ اللَّهِ حَتَّى لَا يُخَالِطَهَا شَيْءٌ مِنَ الْمَعَاصِي ثُمَّ زَيِّنْ الطَّاعَةَ بِاتِّبَاعِ أَهْلِ الْحَقِّ فَإِنَّ طَاعَتَهُمْ مُتَّصِلَةٌ بِطَاعَةِ اللَّهِ وَ زَيِّنْ ذَلِكَ بِالْعِلْمِ وَ حِصْنِ عِلْمِكَ بِحِلْمٍ لَا يُخَالِطُهُ حُمَقٌ وَ اخْزَنْهُ بِإِيمَانٍ لَا يُخَالِطُهُ جَهْلٌ وَ شَدِّدْهُ بِحُزْمٍ لَا يُخَالِطُهُ ضَيَاعٌ وَ امْرُجْ حِزْمَكَ بِرَفْقٍ لَا يُخَالِطُهُ عُتْفٌ.

My<sup>as</sup> son! Be sincere in your obedience to Allah<sup>-azwj</sup> so that nothing of sin mingles with it. Then beautify obedience by following the people of truth, for their obedience is connected to obedience to Allah<sup>-azwj</sup>. Adorn this with knowledge, and fortify your knowledge with forbearance untouched by foolishness, preserve it with gentleness untouched by ignorance,

<sup>15</sup> Qasas Al Anbiya<sup>-as</sup> – H 245 (and) من أثناء الحديث. بحار الأنوار (420 / 13)، برقم: (14) من أثناء الحديث.

strengthen it with firmness untouched by negligence, and mix your firmness with kindness untouched by violence!’<sup>16</sup>

247 وَ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانِ قَالَ سَمِعْتُ الصَّادِقَ ع يَقُولُ قَالَ لِقَمَانُ حَمَلْتُ الْحُنْدَلِ وَالْحَدِيدِ وَ كُلَّ حَمَلٍ ثَقِيلٍ فَلَمْ أَحْمِلْ شَيْئاً أَثْقَلَ مِنِّ جَارِ السَّوْءِ وَ دُقَّتْ الْمَرَارَاتُ كُلِّهَا فَمَا دُقَّتْ شَيْئاً أَمْرٌ مِنَ الْفَقْرِ

And from Suleyman Bin Dawood, ‘It is narrated to us by Yahya Bin Saeed Al Qattan who said,

‘I heard Al-Sadiq<sup>-asws</sup> saying: ‘Luqman<sup>-as</sup> said: ‘Carrying stones, iron, and any heavy burden is difficult, yet I<sup>-as</sup> have carried nothing heavier than a wicked neighbour. I<sup>-as</sup> have tasted all bitterness, yet I have experienced nothing more bitter than poverty!

يَا بُنَيَّ لَا تَتَّخِذَ الْجَاهِلَ رَسُولًا فَإِنَّ لَمْ تَصُبْ عَاقِلًا حَكِيمًا يَكُونُ رَسُولَكَ فَكُنْ أَنْتَ رَسُولَ نَفْسِكَ يَا بُنَيَّ اعْتَزَلِ الشَّرَّ يَعْتَزِلَكَ.

My<sup>-as</sup> son! Do not make the ignorant your messenger, for if you do not appoint a wise and sensible person as your messenger, be the messenger of your own self. My<sup>-as</sup> son, whoever avoids evil, evil avoids him!’<sup>17</sup>

248 وَ قَالَ الصَّادِقُ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قِيلَ لِلْعَبْدِ الصَّالِحِ لِقَمَانُ أَيُّ النَّاسِ أَفْضَلُ

Al-Sadiq<sup>-asws</sup> said: ‘Amir Al Momineen<sup>-asws</sup> said: ‘It was said to the righteous servant Luqman<sup>-as</sup>, ‘Which of the people is the best?’

قَالَ الْمُؤْمِنِ الْعَبِيِّ

He<sup>-as</sup> said: ‘The rich believer!’

قِيلَ الْعَبِيِّ مِنَ الْمَالِ

It was said, ‘The one rich from the wealth?’

فَقَالَ لَا وَ لَكِنَّ الْعَبِيَّ مِنَ الْعِلْمِ الَّذِي إِنْ احتَبَجَ إِلَيْهِ انتَفَعَ بِعِلْمِهِ وَ إِنْ استُعْيِيَ عَنْهُ اكتنَفِيَ

He<sup>-as</sup> said: ‘No, but the one rich from the knowledge which if he is needy to it, he would benefit with his knowledge, and if he is not needy to it, he is contented’.

وَ قِيلَ فَأَيُّ النَّاسِ أَشْرُ

And it was said, ‘Which of the people is the evilest?’

قَالَ الَّذِي لَا يُبَالِي أَنْ يَرَاهُ النَّاسُ مُسِيئاً.

He<sup>-as</sup> said: ‘The one who does not care if the people see him as evil’.<sup>18</sup>

<sup>16</sup> Qasas Al Anbiya<sup>-as</sup> – H 246 (and) .(15). بحار الأنوار ( 420 / 13 - 421 )، برقم: (15).

<sup>17</sup> Qasas Al Anbiya<sup>-as</sup> – H 247 (and) .(16). بحار الأنوار ( 421 / 13 )، برقم: (16).

<sup>18</sup> Qasas Al Anbiya<sup>-as</sup> – H 248 (and) (16) برقم: (16) بحار الأنوار ( 421 / 13 )، برقم: (16).

قَالَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَانَ فِيمَا وَعَظَ لُقْمَانُ ابْنَهُ أَنَّهُ قَالَ يَا بَنِيَّ لِيَعْتَبِرَ مَنْ قَصَرَ يَتَقِينُهُ وَصَعَفَ تَعَبُهُ فِي طَلَبِ الرِّزْقِ أَنَّ اللَّهَ تَعَالَى خَلَقَهُ فِي ثَلَاثَةِ أَحْوَالٍ مِنْ أَمْرِهِ وَآتَاهُ رِزْقَهُ وَ لَمْ يَكُنْ لَهُ فِي وَاحِدَةٍ مِنْهَا كَسْبٌ وَ لَا حِيلَةٌ إِنَّ اللَّهَ سَيَرْزُقُهُ فِي الْحَالَةِ الرَّابِعَةِ

He said,

‘Amir Al Momineen<sup>-asws</sup> said: ‘It was among what Luqman<sup>-as</sup> preached to his<sup>-as</sup> son, he<sup>-as</sup> said: ‘O my<sup>-as</sup> son! Let one take heed who lacks certainty and whose effort in seeking sustenance is weak. Allah<sup>-azwj</sup> the Exalted Created him in three states concerning His<sup>-azwj</sup> Decree and Granted him his provision, and in none of these states is there any earning or scheme (on his part). Allah<sup>-azwj</sup> will Provide for him in the fourth state.

أَمَّا أَوَّلُ ذَلِكَ فَإِنَّهُ كَانَ فِي رَحِمِ أُمِّهِ يَرْزُقُهُ هُنَاكَ فِي قَرَارٍ مَكِينٍ حَيْثُ لَا بَرْدٌ يُؤْذِيهِ وَ لَا حَرٌّ تُمْ أَخْرَجَهُ مِنْ ذَلِكَ وَ أَجْرَى لَهُ مِنْ لَبَنِ أُمِّهِ يُرِيْبِهِ مِنْ غَيْرِ حَوْلٍ بِهِ وَ لَا قُوَّةٍ تُمْ فَطَمَ مِنْ ذَلِكَ فَأَجْرَى لَهُ مِنْ كَسْبِ أَبَوَيْهِ بِرَأْفَةٍ وَ رَحْمَةٍ مِنْ قُلُوبِهِمَا

The first of these is when he is in his mother’s womb, where he is sustained in a secure and stable condition, with neither cold nor heat to harm him. Then he is brought forth and nourished from his mother’s milk, raised without power or strength of his own. Then he is weaned from that and provided for through the earnings of his parents, with kindness and mercy from their hearts.

حَتَّى إِذَا كَبُرَ وَ عَقِلَ وَ اِكْتَسَبَ لِنَفْسِهِ ضَاقَ بِهِ أَمْرُهُ فَظَنَّ الطُّنُونَ بِرَبِّهِ وَ جَحَدَ الْحُقُوقَ فِي مَالِهِ وَ قَتَرَ عَلَى نَفْسِهِ وَ عِيَالِهِ خِثَافَةَ الْقَفْرِ.

Until when he grows, has intellect (reason) and earns for himself, he is constricted by his affairs, so he thinks the (evil) thoughts with his Lord<sup>-azwj</sup> and rejects the rights in his wealth, and is restrictive upon himself and his dependants fearing poverty!’<sup>19</sup>

### The bequest (Will) of Luqman<sup>-as</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن حديد، عن منصور ابن يونس، عن الحارث بن المغيرة، أو عن أبيه، عن أبي عبد الله (عليه السلام)، قال: قلت له: ما كان في وصية لقمان؟ قال: «كان فيها الأعاجيب، وكان أعجب ما كان فيها أن قال لابنه: خف الله عز و جل خيفة لو جنته ببر الثقلين لعذبك، و ارج الله رجاء لو جنته بذنوب الثقلين لرحمك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Ibn Yunus, from Al-haris Bin Al-Mugheira, or from his father, who says:

‘I asked from Abu Abdullah<sup>-asws</sup>, ‘What was in the will of Luqman<sup>-as</sup>?’ The Imam<sup>-asws</sup> replied: ‘There were wonders in it, and a wonder from what was in it was what he<sup>-as</sup> said to his<sup>-as</sup> son: ‘Fear Allah<sup>-azwj</sup> Mighty and Majestic with such a fear that if you had come with all the good of the Saqalayn (all the Jinn and the Human beings) He<sup>-azwj</sup> would Punish you; and hope in Allah<sup>-azwj</sup> with such a hope that if you had come with all the sins of the Saqalayn (all the Jinn and the human beings), He<sup>-azwj</sup> would be Merciful to you’.

<sup>19</sup> بحار الأنوار (30 / 103)، برقم: (54) و (414 / 13)، برقم: (5) (and) H 249 Qasas Al Anbiya<sup>-as</sup> –

ثم قال أبو عبد الله (عليه السلام): «كان أبي (عليه السلام) يقول: إنه ليس من عبد مؤمن إلا و في قلبه نوران: نور خيفة، و نور رجاء، لو وزن هذا لم يزد على هذا».

Then Abu Abdullah<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> used to say: 'There is no Momin servant except that there are in his heart, two lights – A light of fear, and a light of hope. If you were to weigh this one, it would not exceed the weight of this one (the other)'.<sup>20</sup>