

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ،

وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ،

وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

In the Name of God, the all-Compassionate, the all-Merciful

The Study Quran Translation:

And indeed, We gave Luqman Wisdom: "Give thanks to God!" And whosoever gives thanks, he gives thanks for his own sake. And whosoever is ungrateful, truly God is Self-Sufficient, Praised. (12)

Other Translations:

And for sure We gave wisdom to Luqman so that he would give thanks to God. Those who give thanks to God do so for their own good. Those who are ungrateful should know that God is Self-sufficient and Praiseworthy.

Commentary: From The Study Quran (Page 1840)

12 Vv. 12–13 provide the only direct reference to Luqmān in the Quran. There is extensive debate regarding his identity. A minority of commentators propose that he was a pre-Islamic Arabian prophet (T, Z), but most commentators maintain that he was simply a righteous man (IK, T) or a sage (ḥakīm). Some identify him as a Nubian, an Ethiopian, or an Egyptian slave (IK, T, Z). Others claim that he was the nephew of the Prophet Job who lived a thousand years and acquired knowledge from the prophet David (Z), or that he was a judge among the people of Israel (Z). In the modern period, some scholars have attempted to identify him with such ancient figures as Prometheus, Alcmaeon, or the Biblical Balaam. It is most likely that he was a pre-Islamic Arabian sage revered during the time of Muhammad. That he was given wisdom is thus interpreted to mean comprehension and understanding rather than revelation (T). Thankfulness toward God is for one's own benefit, because God gives generously in accord with one's thankfulness toward Him (T). Whosoever is ungrateful is ungrateful to the detriment of his or her own soul (T), as in 30:44 and 35:39: Whosoever disbelieves, his disbelief is to his detriment (cf. 40:28). In this context, that God is Self-Sufficient means that He has no need for human gratitude, since it adds nothing to God (T, Z), but that human beings are in need of being grateful toward God. That God is Praised means that it is in God's Nature to be praised whether human beings praise God or not (T, Z). From this perspective, participating in the praise of God is itself a gift for which human beings should give thanks.

Notes & Questions from the discussion: use the back

Your Name:

Vocabularies:

1	وَ	And
2	لَقَدْ	For Sure
3	آتَيْنَا	We gave
4	الْحِكْمَةَ	The wisdom
5	أَنْ	That , to
6	اشْكُرْ	Give thanks
7	لِلَّهِ	To Allah
8	مَنْ	Who
9	يَشْكُرُ	He thanks
10	فَإِنَّمَا	Then for sure what
11	لِنَفْسِهِ	To himself
12	كَفَرَ	He hid / He covered
13	غَنِيٌّ	Self-Sufficient
14	حَمِيدٌ	Praiseworthy