
Moral Training in Surah Luqman: A Comprehensive Methodology

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Abstract

Education is crucial to human endurance. Teachers intentionally guide and take the initiative to help students develop their physical and everyday skills in order to help them become significant role models.¹ Islam's view on education is to prepare the next generation of laborers for Allah SWT. Those who instruct in Islam aim to imbue their students with the essence of the religion. The Qur'an has several excellent ideas regarding education. The numerous references to the school serve as evidence of his discomfort with the Qur'an. This guideline, which is applied as a guide to life in carrying out every human movement and practice while taking the conditions of practice into consideration, originates from the Qur'an and the Sunnah. According to the Qur'an, education is an extremely important and remarkable tool for restoring human peace and dignity after times of ignorance and misfortune. This makes sense because education equips people to enter the workforce, seize several worthwhile possibilities, open doors to the future, be prepared for business, and resist being easily manipulated by others. The Qur'an has a unique perspective on education. Certain words, like the word Rabb, which is the root of the word tarbiyah, are frequently encountered in the Qur'an. Tarbiyah is a useful concept that is still in use today. Surah Luqman is great surah which has instructed through Luqman's advice how to train youth?²

Keywords: Education 'Teachers 'Islamic Education 'Qur'an 'Tarbiyah

Moral Training in Surah Luqman

The Surah Luqman, thirty-first chapter, is a gold mine of knowledge and instruction for all people especially for young people. The name of this surah is in honor of Luqman, a virtuous and wise man who is cited in the Quran as an example of moral perfection. The surah opens with the tale of Luqman, to whom Allah has given three pieces of advice i.e. to

be thankful, to worship Him alone, and to remember His commands. The surah turns to who does counselling to his child by imparting moral lessons about living a good life. These provide a model for moral education by highlighting the significance of: Tawhid (unity with Allah) - Humility and thankfulness - Generosity toward parents and other people- Seeking wisdom and understanding- Practicing balance and moderation in all facets of life. The advice provided in Surah Luqman is more important in the modern world, because young people are continuously faced with moral quandaries and contradictory values. This surah offers a thorough foundation for moral education, giving young people the skills, they need to face obstacles in life and make wise judgments. Important lessons can be learnt through the methodology used by Luqman for establishing moral character, a strong sense of purpose, and a close relationship with Allah. Young people can be enabled to have rays of hope, exemplary moral role models, and conscientious community stewards by adopting Luqman's teachings. the moral lessons of Surah Luqman will be observed by looking at how applicable is the Luqman's methodology applicable for today's youth and considering attainable methods to put his advice into practice.³

Who is Hazrat Luqman?

The complete name of Luqman Al-Hakim is Luqman bin Anaqa bin Sadun, and the name of his son, Tsaran opinion supplied by Suhaili, is the name of the person who received guidance from Luqman. Allah regards Luqman as the highest virtue. While Luqman is offering guidance to his son. The most adored and caring human being, Allah bestows upon him wisdom (hikmah). Luqman genuinely wants to provide his son the greatest education he could.⁴ According to Khalid Ar-Rabai's account in Ibn Jarir, Luqman was an Ethiopian slave who worked as a carpenter. He killed the sheep after his boss gave him the order to do so. "Bring the best two pieces from it," his lord said, and he produced the tongue and the heart. After passing of sometimes, as much as Allah desired, [his lord] commanded him to butcher the sheep, which he did. "Bring the worst two morsels from it," and he produced the tongue and the heart. "You brought these when I instructed you to bring out the best two pieces. Then I instructed you to bring out the two worst pieces, and you did so," his teacher told the pupil. "There is nothing worse than these if they are bad, and there is nothing better than these if they are good," Luqman remarked.⁵ Regarding Luqman's status whether he was a prophet or only a slave to righteousness and not a prophet, the academics of the Salaf had divergent views. Most academics agreed that Luqman was merely a devout and upright servant of Allah rather than a prophet. According to Yahya Ibn Sa'id al-Ansari's narration of Ibn Sa'id Musayyab, Luqman came from Sudan, which is close

to Egypt, and had a strong physical foundation. Allah bestowed wisdom to him. He is not a prophet, though.⁶ The two verses, "Indeed, we blessed Luqman with wisdom" and "'remember' when Luqman said to his son," are where Allah explicitly specifies the name "Luqman," not being ambiguous (al-sirr). It is becoming more and clearer from these two statements that Luqman is not an average person but rather someone who has been granted advantages and is regarded as a "model and exemplary reference" for how people should behave in order to emulate Luqman, particularly when it comes to raising and teaching their children.⁷

The most important query is: "Who is Luqman al-Hakim?" Numerous academics assert that Luqman Al-Hakim is described as an expert in wisdom, i.e., as one to whom Allah bestows endowments to perceive things unseen or disclose His secrets. It follows that the advice of wise people should always have depth, resonate deeply, and have the power to enlighten and uplift those who hear it. For what reason is that the case? It is the outcome of human intellectual processes, inner exercises, and emotional exercises and is attributable to the rabbi's supernatural intervention in every word. Luqman al-Hakim, who has attained the status of "being valued," is the one who experienced it. Allah SWT acknowledges Luqman for the glory and wisdom of his life, even though he is merely an ordinary person with a status as an "ordinary person" and "without worldly positions." Allah honored him as a holy person despite his title being that of an average person. The fact that Luqman's name appears twice in Surah Luqman verses 12 and 13 indicates that he is a positive influence on people around him and has the capacity to lighten others' burdens. This requires insight and purpose in life, particularly when it comes to providing the best upbringing and education for their offspring.⁸

According to the Qur'an, Luqman was bestowed with benefits and wisdom by Allah, and he expressed gratitude to Him for these bounties, stating that Allah had spoken the following.⁹

Hazrat Luqman and Wisdom

The main inquiry related to the wisdom of Luqman is: "Who is Luqman al-Hakim?" Many academics assert that Luqman Al-Hakim is described as an expert in wisdom, i.e., as someone to whom Allah bestows gifts in order to reveal His secrets or know things that are not visible. Allah SWT acknowledges Luqman for the glory and wisdom of his life, even though he is merely an ordinary person with a status as an "ordinary person" and "without worldly positions." Allah honored him as a holy person despite his title being that of an average person. The fact that Luqman's name appears twice in Surah Luqman verses 12 and 13, indicates that he is a positive influence on people around him and has the capacity

to lighten others' burdens. This requires comprehension and significance in life, particularly with regard to providing the best upbringing and education for their children.¹⁰ The methodology used by Luqman for morally training the youth is wisdom which is divided in the following such as, in order to improve morality, religion, and worship, science is debatable, error-free, and free from ignorance. A tactful and convincing manner of delivering the information. Conditional refers to a requirement for comprehension that is simple to comprehend and adhere to. A truth-oriented approach. Religion of competence etc.

Competency-based adopting wisdom learnt from Luqman's Advise

The moral training to youth is based on the methodology which Luqman has used while advising his son. All the advises have following characteristics to apply for training youth morally as per the needs of modern times, such as

- **Scientific competence.** It is imperative that all professional educators possess scientific insight in order to replicate reading, review problems, conduct research, and apply findings in the form of scientific papers, also known as research reports. This custom was never demonstrated by Imam Shafi'; instead, a follower by the name of Ar-Rabi "tells that the priest Shafi' is preoccupied with researching many scientific problems and accounting for," rarely eating during the day and sleeping at night.
- **Ethical proficiency.** Every instructor ought to be required to absolve oneself of all vile qualities and adorn their conduct with morality. Teachers should refrain from being envious or spiteful, moody, dishonest, conceited, or obsessed with popularity. Next, stuff it full of qanaah forgiving, truthful, tawadlu, sincere, and reliable.
- **Expertise in the field.** With regard to their psychiatric disorders, teachers ought to select the most practical teaching approach for their pupils, breaking down teachings into manageable chunks without giving them undue weight. Furthermore, never give up on teaching him the erroneous beliefs that drove his ardent passion for science.
- **Capability Islamic perspective on the world.** Teachers should be required to educate with the intention of pleasing gods, spread knowledge, and bring to life an Islamic emblem. Secularism, liberalism, atheism, Shiites, and other outliers are also considered.
- **Religion of competence.** The Islamic symbols ought to be required for all educators. Such as praying (salat) in harmony every time, keeping routines awake until midnight, remembering, praising Allah, extending

greetings, and acting without expecting anything in return. Professional instructors are expected to possess religious, moral, and Islamic worldview competency, but they do not necessarily need to possess academic, pedagogic, social, or professional competence. The hope has a high potential to produce excellent Islamic instructors. Character by hoping that it may lead their students to the correct path and win Allah's favor¹¹

Principles through Luqman's wisdoms in humanizing families

- a. The first lesson Luqman provided for teaching the family was titled "Ban to Forget Allah." This is a literal translation of what Allah's commands.¹²
- b. **The directive to treat one's parents well (mother and father):** The second lesson Luqman offered for raising a family is to obey both parents (mother and father) according to the word of Allah, which translates to the following.¹³
- c. **Knowledge of every deed in the world:** The third resource Luqman Al-Hakim offers for teaching families is knowledge of every deed in the world as the word of God.¹⁴
- d. **The directive to institute prayer, practice abstaining from evil and prohibiting it, and exercise patience:** -The fourth set of instructions provided by Luqman Al-Hakim for raising a family is to build a prayer life, practice avoiding and prohibiting evil, and have patience at all times—all of which are commands from God.¹⁵
- e. **The ban applies itself with conceit and arrogance:** in line with the fifth lesson Luqman Al-Hakim teaches families, the ban functions as God's word with conceit and arrogance.¹⁶

Surah Luqman & Moral Training

Human endurance greatly benefits from education. Training is the guidance and power that educators recognize about the significant and physical growth of learners towards the development of fundamental character. In Islam, a builder is someone who aims to train the next generation of laborers for Allah SWT. Those who teach Islam aim to imbue their students or youth with the essence of the religion. The practice raises serious concerns in the Qur'an. Numerous passages in the Qur'an that deal with schools provide as evidence of his uneasiness. This law comes from the Al-Qur'an and the Sunnah, which serve as sources and serve as guidance for carrying out every human act and practice while taking the customs of the time into consideration.¹⁷ According to the Qur'an,

education and youth moral training is a very important asset that can elevate people's status and relieve them of the pain that comes with ignorance. This makes sense since someone who has received training will be ready for the workforce, able to seize incredible possibilities and open doors that portend future developments, ready for business, and resistant to manipulation by others. The Qur'an has a unique perspective on education. Certain words, like the word Rabb, which is the root of the word, are frequently found in the Qur'an. The Qur'an also commands everyone to continue seeking knowledge till the end of their lives, but to never waver in their dedication to sharing the knowledge they have found. Numerous verses in the Qur'an address the subject of learning Luqman chapters 12–19 by heart. Teaching this analysis is a particular kind of research that involves locating, analyzing, and summarizing the content of the written source under consideration. All these should be part of moral values mentioned in Quran because it stems what needs to be sowed.¹⁸

In light of the aforementioned knowledge, many instructional specialists emphasize the value of "training" as a cycle rather than as a method or task. Education is a process by which all of a person's acquired human potential both abilities and desires and that are susceptible to societal trends culminate in constructive routines through creative ideas that anyone can develop and apply to benefit others. Writes Mortimer J. Adler in Khoirun Rosyadi. Another, or once more, in accomplishing the objectives he has set, into a helpful routine.¹⁹ Since adults are either the child's parents or the parents of the child, school is an intentional effort on their part to further the child's development. This is always explained as a decision to incur a moral obligation for all of its actions. Who because of their roles and responsibilities, are dedicated to teaching, such as teachers and in a rigid environment.²⁰ Assuming that "development" and "moral duty" are the two slogans to consider is pretty plausible. A person is said to be in a state of development when they reach puberty, are fully developed, or are still young yet possess the same skills as extremely old people. While moral duty entails having the freedom to choose to act morally accountable for all of his actions, whether they be in the areas of rigorous ethics, social ethics, or ethical validity. Accordingly, education is a task/process aimed at fostering the nature of HR as a whole so that people can ideally and practically carry out their work in life. Consequently, schools essentially give people the tools they need to demonstrate their reality in a useful way.²¹

This can be inferred from few of the aforementioned definitions that moral training is, at its core, a process of advancement toward knowledge, self-improvement, and development. It is understood that al-Ta'dib, al-Ta'lim, and al-Tarbiyah are how Islamic teachings are

expressed in relation to Islamic moral training which is clearly reflected from Luqman's Advises.

At- Ta'dib

Specifically, "al-ta'dib, which is masdar from addaba-ya'dubu يَأْدِبُ - and it means adab" is the Arabic source of the phrase at-Ta'dib. Schooling is referred to as alta'dib because it is an instructive cycle that is primarily focused on promoting and idealizing ethics, or adab. Adab is defined as the study of acquiring information. Increasing faith, information, and noble objectives are the three main components of the term ta'dib, according to Arabic logic practice. "Belief is an admission that needs to be supported by facts." the scholar writes. Again, information must be founded on trust as information without trust is self-serving. Belief without knowledge is foolish. It is impossible to argue that knowledge is pointless and confidence is weak since both seem like positive goals. A lack of adab and implied equity occur from the learning system's failure to apply the concept of ta'dib as training, which in turn causes chaos and misinformation.

At- Tarbiyah

According to Abdurrahman an-Nahlawi's observation in Khoirun Rasyadi, at-Tarbiyah is a more appropriate source for the development of Islamic schools. In particular, Rabba-yarubbu (it means to grow; Rabiyyah-Yarbu and it means great; and Rabba-Yarubbu (it means to grow, guide, and gatekeeper/keep up.)

At-Ta'lim

The meaning of the phrase "At-ta'lim," which is the masdar of the word "Allama," is organizing, or giving or transferring, abilities and information into specific moving information²²

This text makes it clear that the Ta'lim cycle is more universal than the tarbiyah interaction. Because the Prophet SAW taught Muslims to read the Qur'an with reflection, which includes passages about receiving, obligations, and trust, in addition to preparing people to read. "The word Ta'lim includes psychomotor, emotional, and mental information changes in addition to mental ones. To attain it, however, will also require a real and profound effort through a protracted and calibrated engagement from infancy to an absurd degree. Islamic teachings promote the main character's growth in accordance with Islamic norms, and they are both physical and otherworldly orientations in the context of stringent Islamic law. Islamic principles refer to the major characters as Muslim characters, particularly those with strict Islamic traits. Islamic schools initially examine Islamic education from three angles, particularly as it relates to the individual, the community, and the individual and society. To the extent that personalized instruction denotes a path for enhancing each

child's unique skills. In terms of society, education denotes a person's social legacy, but in terms of a person and society, education denotes a person's potential and culture. The creation of planned training with the expectation that it would accomplish a hierarchical aim that has been jointly agreed upon is known as instructional administration.²³

The Ta'lim pattern is more extensive than the tarbiyah association. Because the Prophet SAW instructed Muslims to read the Qur'an with attention and contemplation, emphasizing concepts like commitment, trust, and obtaining. "The word ta'lim contains changes in data that are not limited to mental, but also include spirit and psychomotor." While tarbiyah is only related to preparation and coaching during youth in the family, it is related to the commitment of the guardian." As can be seen from some of the preceding descriptions, ta'dib, ta'lim, and tarbiyah generally have a very close and equal relationship, meaning that one deficiency will be filled with a variety of advantages.²⁴

All above components show that advice should be symbolically presented to make it clearer and more in-depth for the intended audience. Luqman teaches his kid in verse 18 how important manners are when interacting with other people.²⁵ Muhammad (peace be upon him) quoted by Abu Dhar al-Ghifari RA as saying: "No matter how little the deed may appear, "Do not despise a good deed," even if it is as simple as smiling and greeting your Muslim brother.²⁶ This is because one can convince others to accept guidance and correction by using a happy expression and kind words. Even if the conversation hasn't started yet, it will make a good first impression on the person getting the treat. The Messenger of Allah (peace be upon him), according to Abu Hurairah RA, said: "Truly, you cannot make everyone happy with your wealth; instead, you make them happy with your positive demeanor and moral qualities.". By employing this symbolization technique, the advice is able to reach its intended audience in a more ordered and obvious manner. Animal-based bad habits indirectly teach kids to uphold the dignity that Allah has bestowed upon them by fostering human decency and good acts. Furthermore, it is a precautionary measure that all children make an effort to avoid being a target of blasphemy and derision by acting politely in public.²⁷

Conclusion

The chapter of Surah Luqman provides much-needed insight on moral training based on a complete system that addresses spiritual, moral, and practical teachings. The chapter reflects a well-balanced personal development and social responsibility approach. Its method emphasizes that faith, thankfulness, humbleness and wisdom constitute essential virtues toward developing good character.

The Surah, through Luqman's advice to his son, focuses on the important aspects of moral training, these teachings emphasize the internalization of moral values and their reflection in outward behavior .

Thus, Surah teaches interpersonal wisdom about speaking gently and not being boastful, prideful, or extreme in actions. Thus, this balance makes sure that moral training encompasses the will to translate such training not merely into rituals or theoretical principles but practical living in harmony with others and the natural world. In a nutshell, Surah Luqman will forever be the guide for moral training as it provides an all time-based methodology and is still relevant in teaching individuals to grow as people and as society. Observance of the verses allows a man to build a character that can make him live a balanced life with faith, wisdom, and compassion.

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