



## **THE MEANING OF LUQMANUL HAKIM'S WILL IN SURAH LUQMAN VERSES 13-19**

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### **ABSTRACT**

This research examines the meaning of Luqmanul Hakim's will in Surah Luqman verses 13-19. The research method used in this research is a qualitative method with a content analysis approach. The data collection technique used by the author in this article is to translate verses from the Al-Qur'an, interpret and conclude the understanding that researchers have sought from these verses, so as to obtain results that are more detailed and clear and can be understood easily by everyone. reader. There are several values of Islamic education contained in the Al-Qur'an Surah Luqman verses 13-19, basically covering three fundamental education, namely; aqidah education, moral education, and sharia education. The aqidah education contained in Luqman's letter is in verse 13, namely "O my son, do not associate partners with Allah, indeed to associate partners with (Allah) is truly great injustice." Then the moral education stated in Luqman's letter is in verses 14, 15, 16, 18 and 19, in verses 14 and 15 it explains the command to do good to both parents, in verse 16 it states about retribution for bad deeds, even if it is a mustard seed, Allah will still avenge them, in verse 18 it states that you should not be arrogant towards fellow humans, and in verse 19 it explains human behavior or movements, and recommends being gentle and humble. Then the education stated in Luqman's letter is in verse 17, namely "O my son, establish prayer and order (humans) to do good and prevent (them) from doing evil and be patient with what befalls you."

**Keywords:** *Meaning, Luqmanul Hakim's, Surah Luqman, Verses 13-19.*

## **INTRODUCTION**

The Qur'an is a source of law and knowledge that never runs out to be drawn upon, full of lessons, in which there are wisdom and examples. One of the main contents of the Qur'an is the story of the lives of the prophets and apostles as well as pious people from the people before the Prophet Muhammad SAW. The wisdom in telling about the sirah of these chosen humans is none other than the great benefits of their exemplary faith, character and morals. So here we will share a story about Luqman Al-Hakim which is full of wisdom for all of us.

In the view of Islamic Shari'a, children are a mandate imposed by Allah SWT on their parents, therefore parents are obliged to look after and maintain and convey this mandate to the rightful person, namely the child. Because humans belong to Allah SWT, they must take their children through education to know and face themselves to Allah.

Verses 13-19 contain Luqman's advice or testament towards children. Starting from that, the author tries to trace the interpretations of verses 13-19.

## **METHODS**

So the type of research method used in this research is a qualitative method. Qualitative research methods are research intended to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of a person individually or in groups (Nana Syaodih, 2010: 20).

The research approach in this article is content analysis. Content analysis is a research method for determining the presence of words or concepts in a text or a set of texts. Or content analysis is a text analysis method that is quite reliable. This method views data not as a collection of events.

The data collection technique used by the author in this article is to translate verses from the Al-Qur'an, interpret and conclude the understanding that researchers have sought from these verses, so as to obtain results that are more detailed and clear and can be understood easily by everyone. reader.

## **RESULTS AND DISCUSSION**

1. Biography Luqman

Luqman's full name is Luqman Ibn Anqa' bin Sadun, there are also those who say his name is Ibnu Ba'ur bin Nahir bin Aazir. According to Qurthubi, he was Luqman bin 'Aura bin Nahur bin Tarikh. Meanwhile, Tarikh is Azar, Ibrahim's father. That is Luqman's nasab according to Muhammad bin Ishaq. According to Wahab, he was the son of Ayyub's sister. Dr. Abdullah al-Ghamidi believes that Luqman lived before the time of the Prophet David, then lived during his time. Said Ibnul Musayyad said, "he comes from Sudan, Egypt". He was given the gift of wisdom by Allah SWT, but not prophethood.

Luqman's work is disputed. He was a carpenter, tailor. Among Luqman's other jobs is herding goats. Luqman comes from a simple family and his fortune or wealth is also limited. Therefore, Allah gave him wisdom and taught him what He willed. His profession is also disputed. There are those who argue, Luqman was a carpenter, he was among the black Egyptian population, and he was a person who lived a simple life, Allah had given him the prophethood (Ahmad Mustafa al-Maragi, 1993: 145).

Luqman al-Hakim at that time faced a materialistic society, that is, all aspects of life were dominated by matter. Luqman comes to give spiritual lessons, so that humans do not turn wild due to material power. There is also no doubt that the emergence of a spiritual caller among materialistic society has shown the high level of need for spiritual callers and how strong the struggle and sacrifices made by Luqman were to restore human life to order. always in spiritual light, safe from disobedience and far from evil. Luqman lives by following the path of a mushlih (making efforts to improve). This started from the principles of his thinking, he was grateful to Allah, understood his destiny and gave his will to his children. Luqman is a strong person, but not cruel, gentle, but not weak, silent a lot, but that doesn't mean he doesn't know. He is a true man who takes part in society to convey religious truth. Luqman's busyness with various kinds of work may be part of what fosters his ability to face the realities of life. Like, when he worked as a tailor, he strung together one soul and another with threads of wisdom. He also makes a good firewood gatherer.

## 2. Prohibition of ascribing partners to Allah SWT

The first thing that parents must teach their children is faith or aqidah. So that children do not worship other than Allah. This obligation must be carried out by parents as initial educators in household education. The goal is for the child to be free from material and worldly slavery, so that his beliefs are stable and his beliefs are firm, and this belief needs to be internalized as early as possible when the child begins to ask his parents. As Allah SWT says in Surah Lukman verse 13.

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

It means: *And (remember) when Luqman said to his son, when he was giving him a lesson: "O my son, do not associate partners with Allah. Indeed, to associate partners with (Allah) is truly great injustice."*

Allah SWT said to inform Luqman's will to his son, who is the most beloved person, so that he has the right to be given the most important goodness. Luqman gave his son a will to worship Allah SWT alone and not commit shirk towards Him in the slightest. Then he said while warning him, "Indeed, associating partners with Allah is truly a great injustice, that is, shirk is the greatest injustice (Abil fida Isma'il bin katsir Addamasyqiy).

The aspect of tarbawi that we can learn from Surah Luqman verse 13, education that must be given to children as early as possible is the cultivation of correct faith and aqeedah. This shows that the education of children's hearts with the basics of trust and confidence in Allah must take priority over intellectual education and skills (Nanang Gojali, 2004: 183-184).

This is the most important thing that every parent must pay attention to, namely paying attention to their children's faith. Attention to maintaining the nature of their children so that they remain in a state of monotheism towards Allah SWT. Concern to save their children from falling into shirk.

### 3. Be kind to both parents

Islam invites humans to do good and have noble character towards their parents. Especially to mothers who have worked hard to conceive, give birth, take care of and educate us until we are adults. Be thankful to Allah and to both parents, only to Allah will we return. The obligation to do good to parents is also limited by Allah's rules and in the most bitter circumstances, if parents invite you to disobey Allah, then this invitation must be rejected and you must maintain a good relationship with your parents. As the word of Allah SWT.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلُهَا فِي عَامَيْنِ أَنِ اشْكُرْ لِي  
وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ . وَإِن جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا  
تُطِعْهُمَا ۗ وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا ۗ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ  
فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ .

It means: *And We commanded man (to do good) to his two parents; his mother conceived him in a state of increasing weakness, and weaned him in two years, thank me and your two parents, to Me is your return. And if both of them force you to associate with Me something that you have no knowledge of, then do not*

*follow either of them, and associate with both of them in the world well, and follow the path of those who return to Me, then only to Me will your return be, So I tell you what have you done.*

Verse 14 above is a command to be filial to both parents. The mother was pregnant with him while he was in a weakened state which was increasing due to the enlargement of the womb. And wean him from breast milk after he is born within a period of two years (Ahmad Musthafa Al Maraghiy, 1974 : 82).

Verse 15 above explains that Allah mentions His message and commands, namely relating to filial piety to parents, and confirming the rights of both of them which must be obeyed. Unless fulfilling parental rights will make God angry.

This verse educates people that a child must honor, respect and be devoted to his parents, especially his parents who are old. Even after leaving, it is recommended to pray for your parents.

#### 4. Charitable retribution

In Islam, we are commanded to do good deeds. If you do evil deeds, even as a mustard seed, Allah SWT will reward you. This teaches everyone to know the dangers of sinning. And every Muslim must believe that Allah is All-Seeing and All-Knowing, and Allah will reward him. Lukman advises As Allah SWT says, namely:

يَبْنِيْ اِيْنَهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ  
يَاْتِ بِهَا اللّٰهُ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ.

It means: "O my son, indeed, if there is (an action) as heavy as a mustard seed, and it is in a stone or in the sky or in the earth, Allah will surely bring it (recompense it). Verily, Allah is Subtle, All-Knowing."

Sayyid Qutb in interpreting the verse above is that there is no other expression that can describe the thoroughness and breadth of Allah's knowledge which covers everything, about Allah's power, and about careful reckoning and fair scales more than the picture depicted by the expression of this verse. This is one of the features of the Al-Qur'an as a miracle, where the composition is very beautiful and the touch is very deep "indeed, if there is (an action) as heavy as a mustard seed" it is small, trivial, and has no value or worth. "And it is in the rock" hard and it is scattered within it, invisible and it is not possible to reach it and find it, "Or in the sky" in this huge and vast material thing, where even the big stars look like tiny floating dots and mustard seeds which floats. "Or in the earth" is lost in the soil and sand so that it is not clear. "Allah will surely bring it (reward it)" so, Allah's knowledge can detect it, and His power will not escape it (Sayyid Quthb, 1968: 2782).

This verse teaches humans to always do good things, because by doing good deeds Allah will reward them, even if we intend to do good things Allah will reward them, and not vice versa. Because Allah's knowledge can detect even a mustard seed, that if there is an act (sin and immorality) even as heavy or small as a mustard seed and it is in a hidden place in a rock, in the sky or on earth, Allah will bring retribution on the Day of Judgment. .Because, Allah is Most Subtle and All-Knowing. His knowledge covers everything, no matter how small, so that even an ant that crawls in the pitch black night will not escape His knowledge.

5. The command to perform prayers and do what is good and prevent evil and be patient

To strengthen the person and strengthen the relationship with Allah SWT, to deepen the feeling of gratitude to Allah for the blessings and protection he always receives, he is ordered to establish prayer as a pillar of religion. Because prayer is a pillar of religion, whoever establishes it means he founded the religion and whoever abandons it means he has overthrown his religion. Apart from that, he is also commanded to do good and prevent evil deeds, and be patient with whatever misfortunes befall him. As Luqman gave advice to his son which is contained in the word of Allah SWT, namely:

يَبْنِيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَأَنْتَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ إِنَّ ذَٰلِكَ مِنْ  
عَزَمِ الْأُمُورِ .

It means: *O my son, establish prayer and command (humans) to do good and prevent (them) from doing evil and be patient with what befalls you. Indeed, this is among the things that are required (by Allah).*

Apart from Luqman's advice to his children to offer prayers according to their limits, fardhu-fardhu, and times, he also in this verse tells his children to do good and evil against humans. Apart from that, Ibnu Katsir explained about the command to perform prayers which was given to Luqman in educating his children and at the same time Luqman advised his children to always be patient in carrying out Allah SWT's orders (Abil fida Isma'il bin katsir Addamasyiqiy).

From the verse above, the worship education that Luqman taught his children was (establishing prayer). Luqman instructed his children to perform prayers in accordance with the pillars, conditions, laws and regulations in Islam. Appropriate and on time. We must not neglect prayer because praying on time is recommended by the Prophet. Likewise, the education that is taught to children is to order them to do good deeds and prevent evil deeds, and be patient with calamities given by Allah SWT.

Don't be arrogant We must not be arrogant, whatever happens because humans are only weak and lowly creatures, so there is no need to be arrogant. And when talking to other people, it's best to face each other and don't look away when talking, because that's impolite and could offend the person you're talking to. As the word of Allah SWT. That is:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

It means: *And do not turn your face away from people (out of pride) and do not walk on the face of the earth arrogantly. Indeed, Allah does not like people who are arrogant and boast about themselves.*

Luqman advises and educates his children not to look away when talking to other people or when they talk to you, never to underestimate them and be arrogant towards them. Luqman also advised his children to always be gentle and have a cheerful face when meeting, socializing and communicating with them.

Parents should educate their children so that in social interactions with good ethics, good manners, good manners and noble morals, that is, when talking to other people, face to face as a sign of dealing with the heart. On the other hand, you should not look away, because doing so will offend the feelings of the person you are talking to, and feel like you are not appreciated and that your words are not properly listened to. Likewise, walking on the earth with arrogance, pride and pride, because these qualities are not liked by Allah and will cause hatred and enmity in those who look at them.

#### 6. Be gentle

When walking, don't be too fast or too slow, but walk naturally or simply. And don't raise your voice to no avail. As the word of Allah SWT.

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ .

It means: *Be humble you shall when you walk and soften your voice. In fact, the worst sound is the sound of a donkey.*

Ibnu Kathir interpreted the simple meaning of walking, meaning that a person should walk at a normal and natural pace, and do not raise your voice over things that are of no benefit. The worst sound is the sound of a donkey, that is, a loud and excessive sound that is similar to a donkey's voice in terms of loudness and high pitch. This similarity to the sound of a donkey shows that this is forbidden and highly reprehensible (Abil fida Isma'il bin katsir Addamasyqiy).

From the verse above, the moral education that Luqman teaches his children is simple in walking. We have to walk with simple steps, meaning neither too fast nor too slow. But we have to proceed naturally without being pretentious. We must walk with an attitude of humility (tawadhu') without showing off or showing off. We also have to be simple in speaking, not too loud, but speak softly, so that the sound of our voice attracts people to pay attention to what is being said so that a feeling of sympathy arises from the listener.

## CONCLUSION

Based on the discussion above, there are several values of Islamic education contained in the Al-Qur'an Surah Luqman verses 13-19 which basically include three fundamental education, namely; aqidah education, moral education, and sharia education.

The aqidah education contained in Luqman's letter is in verse 13, namely "O my son, do not associate partners with Allah, indeed to associate partners with (Allah) is truly great injustice." Then the moral education stated in Luqman's letter is in verses 14, 15, 16, 18 and 19, in verses 14 and 15 it explains the command to do good to both parents, in verse 16 it states about retribution for bad deeds, even if it is a mustard seed, Allah will still avenge them, in verse 18 it states that you should not be arrogant towards fellow humans, and in verse 19 it explains human behavior or movements, and recommends being gentle and humble. Then the education stated in Luqman's letter is in verse 17, namely "O my son, establish prayer and order (humans) to do good and prevent (them) from doing evil and be patient with what befalls you."

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