

Hazrat Luqman (Peace and Blessings of Allah be upon him)

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Summary

This article focuses on the life, prophethood and views of Luqman (peace be upon him). In the Surah Luqman in the Holy Quran, events related to Luqman (peace be upon him) are described. There is also information about Luqman (peace be upon him) in hadiths and other religious sources. In this study, the wise words of Lokman (peace be upon him) are especially emphasized.

Key Words: Luqman, Quran, wisdom

Introduction

"And do not walk arrogantly on the earth. Because no matter how big you think you are, you can't split the earth with your weight and greatness, nor can you reach the mountains in height." (Surat al-Isra: 17/37)

There is also a surah in the Qur'an called Luqman by the name of Luqman. His name is 12-19. He takes his name from Lokman (aleyhisselam) because of the advice he gave to his son, which is mentioned among his Decrees. According to the ranking in the Qur'an, 31., According to the order of revelation 57. Surat. This surah is 34 verses. He was sent down in Mecca.

According to the narration, Nadir b is one of the Meccan polytheists who tried to prevent the spread of the message of the Qur'an and could not succeed in doing so. Harith used to buy and bring books containing

Greek and Persian tales and say to the people of Mecca: “Muhammad tells you the tales of the 'Ad and Thamud tribes, and I will tell you the tales of Rustem, Isfendiyar and the Kaysers.” he would say.

By doing so, he entertained the polytheists and tried to prevent people from listening to the Qur'an. (Wahidi, *Asbabu'n-nuzul*, p. 356) Again, he used to bring singer girls for this purpose. The Messenger of Allah (p.a.s.when he heard that he was under the influence of), a singer girl would immediately haunt him and instruct him: “Eat, drink, fill him up with the songs you will sing so that he will break away from Islam and be with you”. Thus to one whom he entertained: "Do you not see that this is better than what Muhammad calls, prayer, fasting, fighting and dying in front of him?" he would say. (Qurtubi, *al-Jami'*, c.14, 52)

Although there is no clarity about who and where the lineage of Luqman aleyhisselam belongs to, he is presented in various sources as a person belonging to the people of 'Ad, and in Islamic sources he is also shown as one of the Children of Israel. According to this, Luqman (a.s), Hz. He is the son of Ayyub's sister or aunt. Hz. He was brought up to the time of David and learned knowledge from him, David (a.s) He gave fatwas about people's problems until he became a prophet, and then he became his helper (Tabari, *Jami'u'l-bayan*, c.21,p.67). The Prophet of the Greek philosopher Empedocles.It is narrated that he recited wisdom from Luqman. Luqman is one of the women of the Children of Israel, Hazrat. David or the Prophet. Jesus (a.s) with Hz. Muhammad (s.a.s) (MS. 1.-6. yy. it is also suggested that he lived between Dec. (Alusi, c.21,p. 82). Although Ikrima al-Berberi and Sha'bi say that he is the prophet, Qatada b. Diame, Mujahid b. According to scholars such as Jabr, the prophet is the judge, not the prophet (Tabari, *Mosque al-bayan*, c.21,c. 67).

In other accounts, about Luqman, Beni is an Abyssinian belonging to one of Israel (Ibn Qutayba, p. 25) or Nubian (Sa'lebi, p. 266) there are also rumors that he was a black slave (Wahb b. Munabbih, p. 78; Mas'udi, I, 57). According to the rumor, Lokman had a black skin with thick lips, wide feet, Abyssinian or Nubian shape. In an anecdote about this, they pointed out your bite to a man who heard about the fame of the bite and was looking for it, in a Sunday market place. The man who approaches your bite laughs condescendingly, unofficially, out of hand. Thereupon, Luqman (a.s) he creates the following beautiful sentence that will go down in history: "Why are you laughing; did you not like the paint or the Painter?" says. Thus, he expressed in a beautiful and concise language the absurdity of evaluating people by their external appearance, that the external appearance is different from the internal appearance of a person. A hadith also says, "Allah does not look at the beauty or ugliness of your image, the appearance of your body. He looks at your hearts and your deeds." is expressed..

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The way it is presented in Islamic sources also reminds of Aesop. Lokman's legendary personality in the poetry of Ignorance has caused many other words to be attributed to him, especially the relevance between his and Aesop's words (Aesop), and Lokman has been given various Decrees and narrations, such as those attributed to Aesop in some works published in the West. Lokman, who circulated in languages throughout the Middle Ages as the hero of various stories, became the Aesop of the Arabs in a way, and most of what was said about Aesop in Europe was adapted to Lokman. Again, such stories related to Luqman and unknown to the Arabs of Jahiliya have appeared since the end of the Middle Ages. For this reason, many elements of the later stories attributed to Lokman are taken from Aesop's stories.

Lokman is also known as the ancestor of medicine among other characteristics, it has been said that he knows the essence of all plants, and recipes and formulas that will heal problems have been transferred from him. The Decrees attributed to Luqman are brought together under various names. One of them Emsalu Lukman al-Hakim and ba'zu akvalil-which is 'arab Thomas Erpenius (Leidae 1615), others are Emsalu Lukman al-Hakim Georg Wilhelm Freytag if (Bonn, 1823) was translated into Latin by.

Lokman (a.q) It doesn't really matter where you're from. What is important for him is the divine wisdom and knowledge given to him. According to what is told in religious sources, when Luqman was asked to make a choice between prophethood and wisdom, he preferred wisdom, and the kingdom (kingdom) David' (a.Dec.s)a was given, and Lukman became vizier to him (Kurtubi, c.14, p. 60).

Wisdom has been given to Luqman. If we express these in short titles, we see them as recommendations about faith, worship, morality and etiquette. It is stated that the wisdom given to Luqman is knowledge, superior comprehension ability, accurate speech and behavior, conformity of science-deeds, deep knowledge about religion (a.g.e.,c. 21, p.67; Fahreddin er-Razi, c.25,p. 145).

Lokman (a.s.)although it is debated whether he is a prophet or not, it is certain that he is a great guardian and the piri of judges. In fact, if it is called one of the "Asfiya", it is the place. Asfiya is not just a parent. The owner of piety and perfection, who has mastered the wisdom of things and events, has attained the secret of inheritance through the scientific examination of the Prophet (p.a.s) Scholars who are people of investigation who revive their Sunnah and religion are called "asfiya".

The words guardianship or marriage, on the other hand, refer to the murshids who have become friends of Allah with their worship, dhuht, piety, salahat, have discovery and generosity, and are people of shuhud. Although marriage refers only to those who go through the heart, and asfiya refers to those who go through

the mind or both the mind and the heart, usually some of them appeared as asfiya at the same time as asfiya, asfiya also married at the same time. For example, Imam-1 Ghazali, Imam-1 Rabbani, Muhyiddin-1 Arabi, Abdulkadir-1 Geylani, Hazrat Bediuzzaman, etc. at the same time, people who are married for centuries, as well as people with knowledge, superior comprehension, accurate words and behavior, compliance with science and deeds, undoubtedly guiding people with deep knowledge of science and religious sciences have always emerged from this class.(Words, p. 630) “Luqman” (a.s) for this reason, he recognized the Judge by his nickname.

The Almighty Allah has given him “wisdom”. Allah Ta'ala, Luqman (a.s.)by showing an example, he clearly expresses how a father should be an example to his children and how he should raise them with an Islamic upbringing. His exhortations to his son are so sincere, so heartfelt, that every father who is a father feels that delicacy, sweetness, with a father's heart full of compassion and compassion for his son; “My child, my baby, my darling, my liver corner, my darling, my coach, my lion, my valiant, - meaning the tall and sapling height- my chin!” he feels his speech in the deepest part of his heart. You can see these feelings in the music of this verse. For example, let's pay attention to the following sentences in the Surah:

“My child! Even if the good or evil you do is the weight of a mustard seed, even if it is hidden in a rock, even if it is located at any point in the heavens or the earth, Allah will bring it out and bring it to you in the hereafter. That is because Allah knows everything in all its subtleties and is fully aware of everything.”

“My child! Establish regular prayer, enjoin what is right and forbid what is wrong, and be patient for this purpose in the calamities that will befall you. Because these are important tasks that require perseverance and determination.”

“Do not turn away from people in arrogance, and do not walk on the earth in arrogance. That is because Allah does not love anyone who contracts arrogance, is arrogant, and brags a lot.”

“Be measured and balanced in your walk; adjust your voice when you talk. Remember that the most disliked of all sounds is the sound of donkeys!” (Surat Luqman: 31:16-19)

A son who listens to these words, advice and advice feels the deepest love in his heart in his conscience. He never gets tired of this advice given to him, he is not ashamed, he does not get high, he does not say, “Oh, is it advice again, father”. But don't be surprised if you hear these phrases from a son who has reached the age of Dec 20-40. Because the tree bends down when it is old. Think about the mood of children who do not embrace their children with feelings of compassion and compassion according to the Decrees, who cannot share their problems with their father by putting distance between them.

Religion Is Advice

No matter how knowledgeable and equipped a person is, from time to time he needs some wise advice and advice. No matter what social position he shares, from his own holistic and holistic point of view, it also sheds light on the path of that person to have a proper set of recommendations, so that he can be sincere in this request. When I say appropriate to the style, the narrative chosen according to the interlocutor's cultural level, perception of life, worldview is very important. A piece of advice that is not done properly, a piece of advice that is not given on the spot, the tone of voice when addressing the addressee, facial gestures and facial expressions, the smile on the face, messages given by the addressee's age, educational status, body language, a tone of voice devoid of compassion and compassion will always be repulsive. With another expression, it should be presented with a method appropriate to a pedagogical formation. That is why Allah, the Almighty, is the Prophet. Go to Moses and Aaron (alaihimussalam)a 'Pharaoh. He was very horny. Speak a gentle word to him, in case he listens to you or fears Allah,' he warns.(Surah Ta-ha: 20:14-15.)

The soft word here is "kavli leyyin". 'Soft word' is the word of the Qur'an. What is expressed in the verse is 'kavlen leyyinen'. The sweet tongue pulls the snake out of its hole'but, there must be a feature of the 'beauty of the word'. In the language of the Qur'an, a good word should be 'receptive', 'truthful', but it should definitely be said 'soft'. As it is stated in the verse, 'Say words that are pleasing', 'Speak the truth of the word.' Pharaoh, king of Egypt (II. Ramses) claims divinity, divinity. When he gathered the people of Egypt and called to them, 'I am your most exalted Lord.' This word has a very rich meaning. Kavli leyyin does not only mean 'beautiful word', it also has meanings such as 'good, sweet, pleasant, cute'. It is a word that pleases a person's ear, caresses his heart, opens and comforts him, therefore leads him to joy and joy, increases his excitement and enthusiasm 'beautiful word.'

Behavior towards mom and dad is also very important. Our parents are the reason we all exist. Our behavior towards them is quite important. It is worship to look at their faces with compassion, to treat them well. In the face of demands that annoy us and do not work for us, our reactions to them should be measured, and especially should never be offensive. Such defenses as "I am right or I was right" are futile. Let's not forget that "no matter how right the son is, he is always unfair to the parents."

Lokman a.s. when giving advice to his son, he especially emphasizes in the language of the Qur'an how important respect for parents is. As follows:

“We have ordered man to treat his parents in the best possible way. His mother carried him in her belly, enduring many hardships, and it took two years for him to be weaned. (Baccarat: 2:233. “it took two years to wean”) For this, O human, be grateful to me, and thank your parents as well. Remember that in the end you will come back to me and answer for what you have done.

If your parents force you to associate with me things about which you have no knowledge of divinity, then do not obey them. But still, take care of them in the world to the extent necessary. Follow the path of those distinguished servants who have turned to me with their whole hearts in every business and are constantly seeking my consent. In the end, your return will be to me, and I will inform you one by one of all that you have done.” (Surat Luqman, 31:14-15.)

Not to defect in respect for parents is a divine command and a virtuous duty. In the words of the Qur'an, “Your Lord has said: Do not worship anyone other than Allah. Treat mom and dad nice. If both of them or one of them is found with you when he is old, do not rise up from serving them, “ugh!” do not even say, do not scold them, say sweet and heartwarming words to them. Stretch out your arms to them with compassion and humility and pray: “O my Lord, have mercy on them as a reward for him, just as they carefully raised me when I was a child!” Your Lord knows very well the feelings in your souls. If you are righteous people, know that Allah is most forgiving of sins against those who repent of their evil deeds, especially their mistreatment of their parents. (Surat al-Isra:17:23-25.) Similar statements are included in another verse: “We have informed man to behave well to his mother and father as the best thing he will do. But if they ask you to associate with Me something of which you have no knowledge, do not obey! To Me is the return of all of you, and I will inform you one by one of what you have done and repay you. (Surah al-Ankabut: 29: 8.)

Kindness to parents is one of the leading moral principles of Islam. Whether the parents are Muslims or not, they should definitely be treated well. If they are Muslims, it is necessary to continue doing good gladly, and if they are not, it is still necessary to take care of them with kindness as a commandment of Islam.

Lokman (a.s)If we list the advice that he gives to his son and society, it will be seen that they are a universal set of moral behaviors and actions. It is the place for every parent to make their children memorize these universal admonitions. Every mother or father is a Prophet without distinguishing between boys and girls. He should say like Lokman:

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“My child, my child, my son! My dear, my dear! Allah Almighty (Celle Jalaluhu) has sent a Prophet. He gave him knowledge and a declaration. The words that I say and the admonitions that I make are also from Him.

My baby! Whoever becomes the preacher of his soul and protects him from evil, Allah, the Almighty, will take him under His protection. Whoever treats people with mercy and does good to them, Allah will increase his glory for this reason. If he overcomes his pride by bowing and prostrating himself in worship of Allah, it is better than overcoming his soul with pride and arrogance and sin. Wait for what you hope and hope from Allah, the Almighty, the Exalted! Do not despair of the mercy of Allah, the exalted in glory.

If you disobey Allah and insist on committing sins, know that the water of life will be cut off. Fear Allah, who is the most worthy of being glorified, grateful, and praiseworthy. Fear Allah! Although your heart is sinful, do not show yourself pious and pious to people so that they may treat you.

My son! My child! Do not delay your repentance. Because death comes suddenly.

“What about Buneyye! My baby! Do not despise and despise anyone because his clothes are old! Indeed, your lord and his - both of you - is Allah, the one and only one.

O my child, sit down with the scholars. Do not leave the bottom of their knee. That is because almighty Allah revives dead hearts with the light of wisdom just as He revives the earth with raindrops.

My son! When you are sleeping at dawn, be careful that the rooster, who remembers and glorifies the Truth, comes out of you smart and awake and does not leave you behind.

O my son! You have turned your back on irresponsible worldly life since the day you came into the world. You have turned to the way of life that Allah has shown. You are closer to the life of the hereafter that is approaching than the life of this world that you are in.

O son! Of course, the world is a deep sea. Many people have drowned in that sea. Now you're in this mess too. If you get on the ship of piety and trust in the Truth, you can be saved. I'm not sure that you will get rid of all the dangers either.

O my son! Altun is experienced with fire. The righteous servant is tested by trouble.

When Allah loves a nation, he gives them trouble. The cat will also be satisfied with the one who is satisfied. If he is not patient with trouble and gets angry, he gets angry himself.

My baby! If you have the power, remove the injustice from the servants. God will take away your punishment as well. You will protect yourself from His vengeance. Remember that Allah, the exalted in glory, is the “Munteqim” (avenger). Treat them with justice. Demand from the oppressors the rights of the oppressed. If the injustice takes precedence over that oppressed person, Allah's punishment and punishment will precede that injustice.

My baby! I have served some believers, devotees, I have learned eight sentences from them:

1. If you are in prayer, keep your heart.
2. If you are at dinner, keep your shave.
3. If you are in someone else's house, protect your eyes.
4. If you are among people, keep your tongue.

Remember two things constantly, remember:

5. Allah
6. His death.

Forget both things:

7. The good you do to others,
8. The evil that others have done to you.

O my son! I have bequeathed a lot to you. I gave advice. I gave various recommendations. This life is mortal. I bequeath to you six other things, in which there is knowledge of the former and the latter:

Work in the world for the rest of your life.

1. Worship your heart as much as you need.
2. Work for your hereafter as long as you will stay there.
3. Just as your slave tries to get rid of slavery, try to get rid of Hell in you. Because it's unclear that you got rid of him.
4. When you disobey Allah, seek a place where Allah and his angels cannot be seen. Dec.
5. Dare to sin as much as you can endure the punishment of Allah in Hell.

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Some Wise Advice of Lokman Hekmat to His Son

The true wisdom is that you act with ten things:

1. You must revive dead hearts.
2. You should sit with the poor.
3. You should avoid the assembly of sultans.
4. You should meet poor people.
5. You must free the slaves.
6. You should host strange people.
7. You must enrich the poor.
8. You must protect the reputation and honor of honorable reputable people.
9. You should magnify the great people, increase their dignity, ensure that they are treated with respect and ensure that they are remembered Decently among society.

Knowledge and wisdom are better than wealth. Trade is a good capital at the moment, it is an intercessor when fear suppresses, envelops. When the dress does not cover, it is a good cover.

O my son! In the understanding of wisdom, the human body is divided into three. A third of them are for Allah. A third is for his soul. The other Third is for the wolves in the grave. The one-third that belongs to Allah is his Soul, the one-third that belongs to his soul is his deeds, that is, everything that he does. The other third, which is for wolves, is his body.

Hazrat Lokman Physician's Recommendations to Society

His constant giving of advice and advice to his son, family members and his surroundings with the call of “O son” has been respected, listened to and taken as an example by the society. It is possible to encounter his advice under different names in almost every society. The bequests attributed to him and his recommendations have been widely Decried among the people. We would like to end this bet here by giving some of the recommendations we have encountered.

1. Believe that there is no god but Allah. So say "Lailahe illallah...".
2. Believe in the prophets, believe.
3. Believe in the Prophet Jonah in the city of Nineveh (Mosul), believe.
4. Don't sleep too much during the day. Get little sleep at night.
5. Do not keep your urine congested.

6. Do not drink water overnight.
7. Do not eat when you are full. Don't eat too much. Don't eat when you're not really hungry.
8. Be satisfied with the Aza food.
9. Do not drink standing water
10. Do not pass through the middle of a flock of sheep. (You can probably cause the herd to split, disperse. Or your dress may get dirty)
11. When you're not asked anything, don't tell, don't let me know.
12. Do not be friends with Mufsits, people who commit sins publicly. Don't stay close to them. Their nature, their habits, their euros affect you too.
13. Get along well with the people while you are strong. If one day you fall from power, the people will look at you.
14. Do not hurry, be patient, so that you will succeed.
15. Even if you eat salt-bread with someone, know the goodness, do not forget about prayer.
16. Sleep even for a minute after the bath.
17. By all means walk after dinner, even if it's a meter.
18. The enemy does not stay away from hostility, do not trust every friend.
19. If you want to keep your body healthy, do not open your boils before they are ripe.
20. Two people leave the world homesick. One of them has a lot of wealth and does not eat, and the second one does not act with that knowledge even though he has knowledge. Do not be either of these two.

The Knowledge and Wisdom Given to His Holiness Lokman

Wisdom is the fact that a person learns the sciences of the nazari in the best way and fulfills their requirements, thus perfecting the superior and beautiful deeds by gaining the angel in proportion to his power.

Wisdom is to adapt deeds to knowledge and scientific deeds in such a way as to reach the goal, knowing the ills and their causes.

Wisdom is to submit to the judgment of Allah, the true Judge, to obey what the Truth wants and not what the soul wants, to act with moderation by recognizing the soul and handling its reins, and never to rebel against Allah, whose judgment we know is impossible to resist. For this reason, it is stated in the verse: "Whoever has been given wisdom, has really been given a lot of good" (Surat al-Baqara: 2: 269).

Let's end this bet with an example of the wisdom given to Lokman Hakim.

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One day David (a.s.), Lokman asked Hakim to slaughter a sheep and bring two pieces from his best place. And Lokman Hakim brought him the tongue and the heart of the animal he had slaughtered. After a few days, Dec. David asked him to bring two pieces of meat from the worst part of the animal this time. Lokman Hakim brought the tongue and heart of the sheep again. David (a.s.), when he asked her the reason for this, she also said:

“If these two things are good, there will be no better than them. If these two things are bad again, it won't get any worse than that!..” (Tabari, Jami'u'l-bayan, c.21, p. 82)

Imam Malik describes it as follows:

“According to the information that has reached me, Lokman Hakim:

"-What is the nature of this virtue that we see in you?"they asked, by which they meant his virtues.

He also gave the following answer:

"-Truthfulness, fulfilling the trust, abandoning what does not concern me and showing loyalty to the covenant."" (Muwatta, Kalam 17)

Conclusion

What is necessary for a wise person is to perform the gratitude of this both in terms of knowledge and deeds. Therefore, in return for the granting of wisdom, “Give thanks to Allah!” yes, yes. The scientific aspect of this gratitude is to keep Allah away from polytheism by knowing that this wisdom is a gift of Allah first. The direction of his deeds is to follow the command and consent of Allah, not his own personal desires, in all kinds of words, deeds and behaviors. For this reason, Luqman (a.s.) 's advice to his son was made instrumental, associating partners with Allah was considered the greatest cruelty and strictly forbidden, and then worship of Allah, who is at the forefront of righteous deeds, and kindness to parents was enjoined.

Resources

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