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Artistic Image of Luqman Surah with Focus on Educational Verses

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Abstract

Quran is an artful allegory of a scientific-literary text that presents numerous guidelines to achieve perfection and at the same time it shines like a sun in the sky of rhetoric and eloquence. One of the immortal aspects of this divine book is its educational aspect and Luqman Surah is considered one of the prominent ones. The most common method to convey information, persuasion and motivation of audiences in literary work is using artistic images. Suitability for meaning is a condition for the success of artistic image which holy Quran is an outstanding instance of it. In fact, artistic image is a beautiful picture that imagination and emotion breathe the spirit of life in its body. Emphasizing the virtues of words especially stress, pun, rhyme, repetition, redundancy and brevity is a marker of valuing the Quran's on the issue of education. The use of allegory, light tone, soft rhyme, short, clear and harmonic sentences without any ambiguity is applied in order to understand the issue and persuades and motivates audiences. This study implements discourse analysis by investigating the characteristic of images in Luqman Surah. In this regard, artistic features of Quran and its distinction from other library texts become more evident.

Keywords: Quran, Image, Vision, Analogy, Educational Verses, Luqman Surah.

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Introduction

Since the nature of man does not flourish except by training, God in Quran inclusively has stated all aspects of individual and social life of man is the highest form and offers best educational solutions for material and spiritual prosperity and guidance to the straight path. Thus, the Qur'an is always a source of inspiration for Muslims in that by virtue of it, they shape the world around themselves. Investigating the artistic features of Quran includes a vast circle that image creation is only one of them and beneficent God has chosen it for every moment of time and space to draw the audience of that stage and provides a more concrete and tangible understanding of that concept. In the words of Sayyid Qutb, in the first step meanings target the mind and intellect then crept in to feeling and heart and through the peepholes of various senses with the help of imagination in are sheltered in the soul (Sayyid Qutb, 1993: 242). Therefore, training tips that have been mentioned in the Holy Quran are like the lights that guide the life of human beings. One of methods which help to convey meanings to audience is through the use of image. Ehsan Abbas in this regard asserts that the picture is the greatest help to explore the deeper meanings in order to convince and influence the audience (Abbas, 1979: 230). It can be said that image has an undeniable role in understanding the Quran and it is necessary to understand the essential issues of human being life. In fact, the present study aims to understand the precise meaning of Quranic verses through investigating the artistic features that are available in educational verses of Luqman Surah which not much attention has been paid on. In this regard Quranic allegories and stories such as Luqman Surah have some features that in terms of structure and content are unique and full of educational advices and tips for the perfection of humanity. Luqman Surah is one of the Makki Surah of the Holy Qur'an, which starts with broken letters of (الم) on the occasion of the reputation of (Luqman) word only twice in the whole Quran, this surah has been nominated as Luqman. But the essential purpose and character of the stories and allegories is to culture healthy society along with healthy individuals and citizens. In this regard, Luqman Surah is full of fatherly advices and admonitions and covers extensive educational - social issues, among which avoiding arrogance and respect for humility, respecting parents, being ready for the divine trials, being submitted in front of God and so on. On this basis can be further interpreted that the addressees of this surah are young generation to shape their educational nature in best. Thus, the present study aims to indicate that 1. What are the image components in this Surah? 2. What kind of relationship is there between educational content

and the type of created image? 3. How this relationship can help its goal, which is to influence and convey information to the audience?

The Artistic Images in the Educational Verses of Luqman Surah

The first thing that is mentioned in Luqman Surah is the pillars of Islam i.e. prayer. In the fourth verse of this surah *who establishes the prayer, pay the obligatory charity, and firmly believe in the Everlasting Life (4).*

Those are guided by their Lord and will surely prosper (5). In this verse, there has been used the literary array of the rhymed rhyme (Saj Motaraf) between the words “يُتَّقُونَ وَيُؤْتُونَ” and the literary array “الصَّلَاةَ وَالزَّكَاةَ” with the balanced rhyme (Saj Morasa) which is agreed in weight and rhyme in line with rhythmic verse well. Also, in the next verse, there has been used the repetition element in order to emphasize on the subject “أُولَئِكَ”.

There are some people who would purchase distracting talk, to lead astray from the Path of Allah without knowledge, and take it in mockery; for those is a humiliating punishment (6).

In the sixth verse, the misled persons are shown as those whom are buyers of nonsense and there have been considered the humiliating agony for them.

When our verses are recited to him, he turns his back in pride, as though he never heard them, and in his ears was heaviness. Give glad tidings to him of a painful punishment! (7).

The word “يَسْتَرِي” is the subordinate metaphor for the verb “يَقُولُ” or the verb “يَحْكِي” and the statement “لَهُوَ الْحَدِيثُ” is the adjectival compound that the adjective is prior to the noun. So, the statement “لَهُوَ الْحَدِيثُ” is the singular allegory of the Quran due to occasional interest of the slaves singing and removing people from the right way (see Al-Hashemi 1999: 370). The most important educative message in this verse is that if the man pays attention to the false speech, he cannot be ready to accept the right (see Gheraati 2005: V.21/234). In this verse, by the use of “كَأَنَّ” people who have returned from Quran are likened to those whose ears are heavy and do not want to hear anything (see Al-Hashemi 1999: V.2/26).

We gave wisdom to Lokman (saying): 'Give thanks to Allah. He who gives thanks, thanks only for himself, but whosoever is ungrateful, surely, Allah is the Rich, the Praised' (12).

In the 12th verse of this chapter (Sura), it has been mentioned that God's blessing is necessary for us because everyone gives thanks to God, he gives thanks his own and everyone is ungrateful to God, he is ungrateful to his own. In this verse, there has been used the derivative pun among three words “اشْكُرْ”, “يَشْكُرُ” and “يَشْكُرُ” leading to increase the music of the verse. In fact, the pun is the examples of the repetition and has the effective role in the music of the

word. The pun can make the harmony and cohesion in the speech and can make some kind of music or rhythm, due to homogeneity of the homogeneous words that the ears enjoy to hear it (Jandi 1954: 29). Also, in this verse, there has been used the brevity for the omission.

And when Lokman said to his son, in warning: 'My son, associate none with Allah, to associate others with Allah is a tremendous wrong' (13). In this verse, it can be mentioned some points: 1- the tone and words of the advice: the use of “يَا بُنَيَّ” shows the sincerity in the speech. 2- the child needs advices. 3- قَالَ لُقْمَانُ لِابْنِهِ وَ هُوَ يَعِظُهُ – We should prioritize the main issues when guidance and preaching (see Gheraati 2005: V.21/244-245). In this verse, there is no relation between two statements: “لَا تُشْرِكْ بِاللَّهِ - إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ” because of the integrity of relation between two statements that second sentence has been mentioned the obeisance. Of course, in these two sentences, there has been observed the verbosity in form of appendix.

And We charged the human concerning his parents, for his mother bore him in weakness upon weakness, and his weaning was in two years. Be thankful to Me and to your parents, to Me is the arrival (14). But if they strive with you to make you associate with Me that of which you have no knowledge, do not obey them. And accompany them in this life with kindness; and follow the Path of he who turned to Me. To Me you shall return and I will inform you of all that you have done (15). In this verse, the statement “وَهَذَا عَلَى وَهْنٍ” is the irony of weakening. According to sound, the phonetic rhythm of the letters in the word “وَهْنٍ” implies gently indicating the cadence gently and slowly that has the solid relationship with the meaning of the word. The phonetic rhythm of the letters is the most common type of the music of the letters so that at the time of intensity, the heavy letters have been continually used and when amenity, the gentle letters and sounds have been used (Al-Mazeni, 1990: 68).

(Lokman said:)' My son, if it should be but the weight of one grain of mustard-seed, and though it be on a rock, or in the heavens, or in the earth, Allah shall bring it. Surely, Allah is the Subtle, Aware (16). The repetition of the word of “يَا بُنَيَّ” also shows that the name of audience should be mentioned when advising (Gheraati 2005: V.21/259). In this verse, the smallest human actions has been likened to a gain of mustard in the mountains or in the sky or on the ground with all of simplicity and eloquence in order to show the audience that God does not neglect to account the smallest actions. A gain of mustard is a metaphor for the actions of the man and the likened and a thing likened are intellectual and sensorial issues and the comprehensive meaning is being small and insignificant. Also, there is the symmetry (fitness parallelism) between the words “حَبَّةٌ، خَرْدَلٍ، صَخْرَةٍ، السَّمَاوَاتِ، الْأَرْضِ” and they have the

semantic correlation. The use of “إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ” in the end shows the verbosity in form of appendix and in order to continue the previous sentence.

My son, establish the prayer, order with honor but forbid dishonor, and bear patiently with whatever may fall upon you, indeed that is true constancy (17). This verse of this chapter (Sura) focuses on the importance of the praying and he recommends his son for praying and enjoying good and forbidding wrong and having endurance against problems. The first thing that attracts us in this verse is its rhythm led by using short sentences. As well as, using four imperative sentences at the beginning of the sentences has helped the music and the image significantly and two verbs have parallel rhyme with each other: “وَأْمُرْ” and “وَأصْبِرْ”.

Do not turn your cheek in scorn away from people, nor walk proudly on the earth; Allah does not love the proud and the boastful (18). Luqman al-Hakeem has advised his son not to stay away from people and not to walk on the earth proudly. In the first sentence, there has been used “وَلَا تُصَوِّرْ خَدَّكَ”. In fact, the purpose of “خَدَّ” is not the cheek and the forehead but the purpose is the face. So, the lexical allegory in the Quran is the partial validity. In the statement “لَا تَمُشْ فِي الْأَرْضِ مَرَحًا”, the word “مَرَحًا” denoted the pride but its main meaning is so much joy originating from the pride. So, in this word, there is also the lexical allegory of Quran with the essential (requisite) interest. Linguistically, the phenomenon of the allegory is the result of the semantic proximity (Safavi 2004: 247). It means that so much joy is related to the pride. At the end of the sentence, there has been also used the verbosity in form of appendix (Abbas 1998: 17).

Walk modestly, and lower your voice; the most hideous of voices is the braying of the donkey (19). In this verse clearly having sobriety while walking and speaking has been advised as it can be seen.

He, who surrenders himself to Allah and is a good doer, has grasped the firmest handle. To Allah the issue of affairs returns (22). In this verse, there has been used the allegory. In this verse, someone who turns to the truth is like one who has grasped a rope firmly and it never rips. In this allegory (simile), the likened and a thing likened are sensorial issues and compounds. The likening manner is the intellectual property “to security” which is not mentioned. The omission of the likening manner is not the weakness of the simile but strengths the likeness (similarity) which is one of the strengths of the simile.

If all the trees in the earth were pens, and the sea, with seven more seas to replenish it (with ink), the Words of Allah would never end. Allah is the Almighty, the Wise (27). The

educative point in this verse is the greatness and invincibility of God that the man should always behave humbly before God. Hojatoleslam Gheraati has stated the messages of this verse: 1- The school of the prophets has cut the man from the simplistic and limited view and has connected him into the infinity. 2- The divine words are not countable. Also, the important point in this verse is the terms of God. Gheraati has stated that the purpose of this statement is the gifts of God, traditions of God, special creations of God, the events that the man is tested by them, the divine verses and the reasons of the victory of the truth over the vanity (Gheraati 2005: V.21/279-280). The most important literary element is the exaggeration and hyperbole element that has been used to show the greatness and invincibility of God.

Do you not see how Allah causes the night to enter into the day and the day enter into the night and has subjected the sun and the moon, each running to a named term? Allah is Aware of what you do (29). The final educative point is related to this issue that God is aware about what we do; therefore, we should not do something that in contrary to the satisfaction of God. At the beginning of the verse, there is the inverse relationship between the first two sentences that are considered the pillars of the nature and have the symmetry (fitness parallelism) relation. Also, there has been used fourteen times the letter “L” to strengthen the music or rhythm of this verse and the rhythm of this verse has been very gentle and pleasant and it has strengthened the continuity in this verse due to semantic system (see Abbas 1998: 17). The repetition of “أَنَّ اللَّهَ” in this verse also strengthens the melody of the verse and finally it creates the nice image from the verse. In fact, the main purpose of the repetition of the term is to emphasize on the meaning and to prevent the repetition of the name of God that has been used to strengthen the affection, surprise, sadness and nostalgia (Tayeb 1988: 2/59).

People, fear your Lord, and fear the Day when no father shall ransom a thing for his child nor a child for his father. The promise of Allah is surely true. So, do not let the life of this present world delude you, nor let the deluder (Satan) delude you concerning Allah (33). In the 33th verse, there has been given advices about the fear of the punishment of God and Satan's deception. In this verse, also, there has been the reverse array and the derivative pun. In the statement “فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا”، the purpose of life is the fleeting and passing moments of life. So, in this sentence, there is the intellectual allegory with the casual interest because what the man is proud of it is not the life but the temporary successes and joys of life which causes the man be unaware about his own and God. The term “الْغُرُورُ” is an adjective that has been used in the position of its omitted noun. “الْغُرُورُ” in this statement is in weight of faool

(فعول) and implies the exaggeration and hyperbole and the purpose of it is Satan. The reason for the omission of Satan is to humiliate the subject due to the symmetry.

Conclusion

This study aimed to assess the artistic image of educational tips in the holy Surah of Luqman. It was conducted to study and analyze the elements of the image, the relationship between the created image and the educational goals of this surah, the efficiency of the transmission of images and ultimately its effect on the audiences. According to aforementioned issues the following notes can be mentioned:

- 1) The educational tips of the holy surah of Luqman, contrary to other educational texts, are full of imagination, affection and educational instructions that through stimulating the emotions of human beings response to the spiritual and intellectual needs of mankind so can be considered as a guiding light for audiences.
- 2) All methods such as repetition, rhyme, pun, redundancy and brevity, emphasis, assimilation and ... have been used to convey the meaning to the audiences and are at the service of meaning. The use of repetition element especially meaning repetition is most evident, because this repetition is in line with the educational meanings of the verses and indicates the importance of this issue. As a result, by the use of these arrays meanings are depicted in a beautiful frame that captivates the audience. These images not only have beautiful appearances, but with the help of music, identification, simile and ... the spirit of life have been blown in the body of these images. Therefore, addressees can clearly imagine the images in his mind and this artistic influence can lead human being to perfection in such a way that no book can influence its audiences and followers to this extent. The severity of the impact can be summed up in its declarative and artistic miracles.
- 3) Artistic picture is manifested in the imagination, incarnation and proportion, although sometimes one of these elements maintains dominance over the other. The element of harmony or proportion is the element that is used in this surah and in the first place there is a very good fit between vocabularies in a way that they can change according to the context, forms and rhythms of words and sentences. For example, the use of (يَا بُنَيَّ) has a gentle melody and rhythm that indicate a calm and gracious and this is proportion of image with the meaning
- 4) Combining music and voice with pictures is one of the important elements in enlivening the images and the images are, in turn, are at the serve of meaning. So the

music has to be placed at the disposal of meaning. Music is streaming within the womb of letters and words and slows down or fastens with meaning. Such as the use of the letters "R" that indicates repetition and mobility and the use of the letter "L" is to convey the concept of continuity.

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