

Exploring the Paths to the Attainment of Wisdom through an Examination of the Character of Luqman the Wise in the Qur'an and Hadith

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Abstract

The designation of an independent chapter bearing Luqman reflects the distinguished status of wisdom in Qur'anic thought and underscores the importance of Luqman's conduct as a concrete manifestation of wisdom realized within the human sphere. The present study adopts a descriptive-analytical approach and draws upon exegetical and narrational sources to explore the paths leading to the attainment of wisdom, with particular emphasis on the character and life conduct of Luqman the Wise. The findings indicate that, in the Qur'anic perspective, wisdom does not merely signify theoretical knowledge or intellectual skill; rather, it represents an existential reality and a divine illumination through which human beings attain profound insight, ethical rationality, and the capacity for balanced and just decision-making. An examination of the Qur'anic verses and narrations concerning Luqman reveals that his attainment of wisdom was the outcome of a gradual formative process grounded in monotheistic faith, conscious gratitude for divine blessings, humility, avoidance of arrogance and self-conceit, patience in the face of adversity, abstention from futile pursuits, and a practical commitment to moral virtues. Based on the analysis presented here, The final conclusion of this study is that, in Qur'anic thought, wisdom is not simply a sudden or purely bestowed endowment; rather, it constitutes a dynamic and educationally oriented process that becomes actualized through faith, righteous action, ethical self-discipline, and inner purification.

Keywords: Luqman; Wisdom; Holy Qur'an; Paths to the Attainment of Wisdom; Narrations; Character Analysis.

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Introduction

The concept of wisdom in the Holy Qur'an and in Islamic thought represents one of the most fundamental epistemic and educational principles and occupies a central position in explaining the process of human perfection. From the Qur'anic perspective, wisdom is a divine reality and a spiritual essence that grants human beings sound insight, the capacity to discern good from evil, and the ability to guide their conduct in accordance with divine rationality. In verse 269 of Surah al-Baqarah, God refers to wisdom as "abundant good" and attributes its bestowal to His will; yet this divine will is contingent upon certain capacities within human beings that arise through servitude, faith, piety, and purification of the soul, rather than being a random or universally distributed gift (Ali Balaei et al., 2021).

In religious sources, wisdom is not merely a form of theoretical knowledge; rather, it is an active, reformative, and effective force that guides human life and prevents deviation and descent into the realm of ignorance and heedlessness (Motahhari, 1989, vol. 6, pp. 203–205). The Holy Qur'an also establishes a close relationship between wisdom and concepts such as piety, moral purification, and rational reflection, presenting it as one of the essential factors in human guidance and spiritual elevation (Tabataba'i, 2005, vol. 1, pp. 320–322).

Among Qur'anic personalities, Luqman occupies a distinctive place. Although he is not introduced as a prophet, the Qur'an praises him with the attribute "wise" and dedicates an independent chapter to his name. The distinctive quality of Luqman lies in his conduct, speech, and ethical disposition; through sincere faith, gratitude, humility, patience, and avoidance of futile matters, he came to be recognized as a human being endowed with divine wisdom (Majlisi, 1936, vol. 13, p. 424; Tabarsi, 1959, vol. 8, p. 315). A narration attributed to Imam al-Sadiq (peace be upon him) likewise emphasizes that Luqman attained wisdom not through wealth or noble lineage but through inner purity, vigilance over his actions, and restraint of his tongue (Tabarsi, 1968, vol. 8, pp. 316–317).

It is noteworthy that the Qur'an remains silent regarding Luqman's lineage and social background, thereby directing attention primarily to the existential nature of his character and his inner journey toward wisdom rather than to historical or social assumptions (Tabarsi, 1987, vol. 7, pp. 394–398; Tabari, 2001, vol. 21, pp. 40–45). From this perspective, the central question of the present study is how the paths to attaining wisdom are manifested in the character of Luqman and which ethical, doctrinal, and behavioral elements prepared the ground for his reception of this divine station. By relying on Qur'anic and narrational data, this analysis seeks to



present a practical and educational model of wisdom which—particularly within the framework of Islamic thought—may serve as a foundation for a renewed understanding of the process through which divine insight is realized in the human being and how spiritual and rational growth unfolds.

Research Background

An examination of previous research concerning wisdom and the character of Luqman the Wise shows that this field has long attracted the attention of scholars in Qur'anic studies, ethics, and Islamic education. Nevertheless, the orientation and analytical level of many of these studies differ substantially from the objective and research problem of the present work.

A considerable portion of earlier research has focused primarily on the educational and ethical dimensions of Luqman's admonitions, paying particular attention to the pedagogical and normative functions of his counsel. For instance, Heydari (2009), concentrating on the educational teachings of Luqman in the Qur'an, analyzed pedagogical methods, the prioritization of concepts, and the distinction between the religious and social dimensions of education. Similarly, Molayi Parde and Mirdamadi (2016), in their analysis of the educational charter of Luqman the Wise, highlighted the religious and educational foundations underlying his admonitions. Although these studies have been successful in clarifying the importance of education from Luqman's perspective, their emphasis lies mainly on the pedagogical outcomes of his advice rather than on explaining the process and foundations of attaining wisdom itself as an epistemic-practical achievement.

Other studies—such as the research conducted by Lamardi (2009), which analyzed Luqman's admonitions as ten educational methods—have focused largely on pedagogical styles and methods for transmitting ethical concepts. Likewise, more applied studies such as that of Mousavi and Soleimani-Fard (2011), centered on a lifestyle derived from Luqman's counsel, have categorized these teachings into doctrinal, ethical, and devotional patterns intended for organizing social life.

Despite their value, these approaches primarily address the behavioral order and social function of wisdom and devote comparatively less attention to its epistemological and existential roots. By contrast, the present study regards wisdom not merely as a behavioral outcome but as a foundational reality that shapes the ethical character of the human being.

On the other hand, several studies have approached wisdom from a theoretical perspective within Islamic teachings. For example, Ali Balaei et al. (2021) offered a comprehensive discussion of the concept of wisdom and proposed general strategies for attaining it in human life. Although such



studies have contributed to the theoretical enrichment of the topic, they often lack reliance on a concrete and lived model.

In contrast, the present research draws upon the figure of Luqman the Wise as a tangible Qur'anic exemplar of the wise human being and seeks to extract the practical and gradual paths leading to wisdom. This approach is supported by the distinctive position attributed to Luqman in exegetical literature and Islamic intellectual tradition (Tabataba'i, 2005, vol. 1, pp. 320–322; Motahhari, 1989, vol. 6, pp. 203–205).

Similarly, the study by Rabbani-Far and Rad (2013), which identified components of wise behavior in Qur'anic verses and narrations, focused primarily on describing the external manifestations of wisdom. In contrast, the central concern of the present research is not merely to enumerate behavioral indicators but to investigate the underlying causes and processes through which wisdom emerges and the pathway that leads to its attainment.

Accordingly, the originality of this study lies in adopting a combined analytical and narrational approach that, by relying on the concrete model of Luqman the Wise, seeks to bridge the gap between purely descriptive or theoretical studies and the need for a coherent and practical framework for realizing wisdom. Unlike many previous studies that have either confined themselves to abstract definitions of wisdom or examined Luqman's counsel merely as ethical exhortations, the present research endeavors to reinterpret Luqman's character, insight, and conduct as a practical and educational roadmap for attaining wisdom in human life—particularly within the context of contemporary society.

1. Character Analysis of Luqman the Wise: An Examination of Historical and Theological Data

What can be established with certainty from the Holy Qur'an regarding Luqman the Wise is the attribution of wisdom to him. His name is repeatedly mentioned in the revealed text as that of a noble exemplar, appearing in the sacred discourse as a model worthy of reflection, guidance, and instruction. This Qur'anic emphasis justifies the thematic focus of the present article, for its primary aim is not the reconstruction of historical events, but rather the extraction of practical principles from this divinely affirmed source of wisdom.

As is the case with many religious–historical figures, diverse accounts exist concerning the details of Luqman's life and origin. A survey of these narratives indicates that precise and definitive information about the stages of his life is not available. Nevertheless, what can be inferred with certainty from the Qur'an is the attribution of wisdom to him and the repeated



invocation of his name as a significant model for human guidance and education.

According to reports preserved by Islamic scholars, Luqman was an Abyssinian slave during the time of Prophet David (peace be upon him) (Ibn Kathir, 1407 AH, p. 142; al-Suyuti, 1404 AH, vol. 5, p. 160). Another view identifies him as the son of the sister of Prophet Job (peace be upon him) (Qurashi, 1975, vol. 6, p. 201). Notably, his emancipation from slavery is reported to have occurred as a consequence of his knowledge and wisdom (Ibn Qutaybah, 1992, p. 55).

A well-known narration concerning the occasion of his freedom relates that his master instructed him to plant sesame, yet Luqman planted barley instead. When the master objected, Luqman responded with a wise and reasoned analogy: just as the master hoped for Paradise while disobeying divine commands, he too had hoped for sesame to grow from barley. This deeply insightful remark moved the master to tears and resulted in Luqman's liberation (Ashkuri, 2003, vol. 1, p. 197).

Further affirmation of his origin is found in the words of Imam Ali (peace be upon him), who stated: "Luqman the Wise was an Abyssinian slave" (Nuri, 1408 AH, vol. 16, p. 26), reinforcing the view of his Abyssinian background. Regarding his occupation, the more prevalent opinion is that he worked as a carpenter (al-Suyuti, 1404 AH, vol. 5, p. 160).

Ultimately, the diversity of historical details indicates that the purpose of presenting the story of Luqman in the Qur'an is not the documentation of his biography, but the guidance and instruction of humanity through his wise counsels. The path and method of Luqman offer a model capable of guiding human beings toward perfection and felicity in both worldly and spiritual life.

2. Conceptual Analysis of Wisdom: From Etymological Roots to Qur'anic and Narrative Manifestation

The most central attribute associated with Luqman the Wise is that of *wisdom* (ḥikmah), a quality that occupies a fundamental place within religious texts. Understanding the path toward attaining such wisdom therefore requires a precise conceptual clarification of this foundational term. Accordingly, the first step in this study involves an examination of the linguistic roots and terminological meanings of the concept of wisdom.

In Arabic, the term *ḥikmah* is derived from the root *ḥakama*, a root that encompasses a range of meanings. One of the most fundamental meanings associated with this root is that of prevention or restraint (Ibn Fāris, 1404 AH, vol. 2, p. 88). This notion of "restraint," however, does not merely carry a negative or prohibitive sense; rather, it functions in a corrective and



reformative manner. It signifies the prevention of defective actions and the guidance of behavior toward rectitude and soundness—much like a bridle restrains a horse from uncontrolled movement (Farāhīdī, 1405 AH, vol. 3, p. 66). Within the sphere of human knowledge and conduct, any form of knowledge that prevents an individual from engaging in reprehensible actions may therefore be regarded as an instance of wisdom (Rāghib al-Isfahānī, 1385, p. 348).

Beyond this central meaning, several additional definitions of wisdom have been proposed, each contributing to the conceptual depth of the term. Among these is the idea of placing every matter in its proper and appropriate position (Jurjānī, 1978, vol. 1, p. 97), a definition that emphasizes order, balance, and precision in both thought and action. Likewise, wisdom has been described as speech that is rational, measured, and free from unnecessary verbosity or embellishment (Jurjānī, 1978, vol. 1, p. 96).

Within the Qur’anic discourse, the root *h-k-m* appears more than one hundred times. In these contexts, its predominant usage tends toward the meanings of preventing error and establishing firmness and soundness. In this sense, wisdom refers to a form of knowledge that is safeguarded from mistake and that leads to the strengthening of thought while distancing its possessor from ignorance, folly, and reprehensible behavior. In his exegesis, Allama Tabataba’i interprets the concept of wisdom in Qur’an 2:269 in a broader sense, defining it as everything that corresponds with truth and reality and guarantees human felicity. Such a definition implies that wisdom encompasses foundational doctrinal matters—such as belief in the Hereafter and the innate principles underlying divine legislation. Teachings such as the prohibition of polytheism, extravagance in expenditure, unlawful killing, arrogance, and the consumption of the property of orphans (Qur’an 17:22–39) may therefore be understood as practical manifestations of this reality-oriented wisdom.

In religious terminology, wisdom transcends the boundaries of purely theoretical knowledge and is defined as a profound understanding of truth attained in the light of faith—an understanding that must ultimately manifest itself in an individual’s practical conduct. For this reason, the Qur’an frequently mentions wisdom alongside the revealed Book: “and what He has sent down to you of the Book and the Wisdom” (Qur’an 2:231). Likewise, in the hadith literature, wisdom is described in operational and practical terms, encompassing obedience to God, recognition of the Imam, deep understanding of religion (*tafaquh fi al-dīn*), and avoidance of major sins (Majlisi, 1315 AH, vol. 24, p. 86; vol. 1, p. 215; Kulayni, 1407 AH, vol. 1, p. 22). At this level, wisdom stands in



direct opposition to the domination of base desires, self-centered inclinations, and corruption (Majlisi, 1315 AH, vol. 1, p. 11).

This structural analysis indicates that the wisdom attributed to Luqman represents a synthesis of three dimensions: intellectual soundness rooted in its linguistic origin, conformity with reality as reflected in the Qur'anic conception, and manifestation in reformative conduct as articulated in the hadith tradition. These three interrelated dimensions constitute the analytical framework of the present study.

3. The Operational Strategies of Luqman the Wise: The Path to Attaining Wisdom from the Perspective of the Qur'anic–Narrative Tradition

The Holy Qur'an explicitly affirms the bestowal of the gift of wisdom upon Luqman (Qur'an 31:12). This endowment may be understood as the direct outcome of the cultivation of ethical, spiritual, and intellectual virtues throughout his personal life. Such an approach establishes Luqman as a practical model, indicating that elevated levels of knowledge and insight are the result of the cumulative effect of purposeful actions and conscious choices. Consequently, these levels remain attainable for any individual who seeks to follow his path. The aim of this section is therefore to identify and analyze the precise doctrinal, behavioral, and social strategies that elevated Luqman's character to the heights of human perfection and led to the immortalization of his name in the divine scripture. These strategies may be regarded as a roadmap for attaining the highest degrees of wisdom.

3.1 Foundational Doctrinal Characteristics in the Realization of Wisdom

An examination of the theoretical foundations underlying the wisdom granted to Luqman—as articulated with precision in verse 12 of Sūrah Luqman—reveals that this divine gift is inseparably connected to two central doctrinal pillars: faith in the One God and a firm belief in the Hereafter. These elements are not merely the outward consequences of wisdom; rather, they function as essential conditions and prerequisites for its genuine realization and formation. In other words, the wisdom bestowed upon Luqman represents the manifestation of monotheism and belief in life after death, crystallizing within a framework of firm convictions that facilitate both the comprehension of truth and the enactment of wise conduct. An analysis of these doctrinal components demonstrates the pivotal role of faith and eschatological belief in the formation of wisdom, emphasizing the dynamic interaction between foundational beliefs and the attainment of higher knowledge. The following discussion examines these essential doctrinal characteristics and the specific role each plays in guiding the development of wisdom.



3.1.1 Monotheism as the Foundational Infrastructure of Wisdom

Monotheism (tawḥīd), as the most fundamental epistemological and ontological principle within the Qur’anic worldview, is presented not merely as a theological belief but as the foundational infrastructure for the formation and realization of wisdom. From this perspective, the bestowal of wisdom upon Luqman—according to the explicit statement of the verse, “And We certainly granted Luqman wisdom, [saying], ‘Give thanks to God’” (Qur’an 31:12)—is established upon a foundation whose two essential pillars are monotheistic faith and continual gratitude. These two elements function as necessary preconditions for the growth of wisdom and maintain a purposeful causal relationship with one another, forming a distinctive epistemic–existential structure. Within this structure, faith becomes the source of knowledge, knowledge generates gratitude, and gratitude in turn becomes the ground for the emergence of wisdom.

The analysis offered by Allama Tabataba’i (1375 AH, vol. 16, pp. 390–392) articulates precisely such a hierarchy. He regards gratitude as the fruit of knowledge and knowledge itself as dependent upon faith. Wisdom thus appears as the final outcome of an ordered inner process that begins with monotheistic faith and culminates in the development of enduring dispositions of gratitude and conscious awareness before the One Lord. Similarly, Rashid Rida (1414 AH, vol. 20, pp. 180–182), emphasizing that gratitude constitutes a practical acknowledgment of divine lordship and creatorship, argues that gratitude is not merely an inner emotional state but an ethical force that dismantles human arrogance and self-sufficiency, thereby preparing the ground for humility and receptivity to truth. Such humility is an indispensable condition for the emergence of wisdom.

Within this same logical framework, the first counsel that Luqman offers to his son is not primarily a moral or behavioral directive but a foundational affirmation of the rejection of all forms of association with God: “O my son, do not associate anything with God; indeed, association with Him is a great injustice” (Qur’an 31:13). The precedence of this principle demonstrates that the realization of wisdom is impossible without monotheism. Polytheism is not merely an intellectual error in belief; it constitutes a profound disruption within the existential and moral structure of the human being. Scholars such as Jawadi Amoli (2004, p. 298) and Subhani (1413 AH, vol. 1, p. 372) describe polytheism as a factor that undermines the ethical order and distorts the innate disposition (fiṭrah) of the human being. Dependence upon entities other than God distances the individual from his existential center and subjects him to the domination of transient attachments and limited powers.



The Qur'an further elucidates this reality through the concept of the nullification of deeds (*ḥaḍḥ al-a'māl*) (Qur'an 14:18). Actions that lack a monotheistic foundation—even if outwardly commendable—ultimately become devoid of value within the divine moral order. Polytheism thus resembles a consuming fire that destroys spiritual capital and even the moral motivations underlying human conduct.

The Qur'anic statement “Indeed, association with God is a great injustice” (Qur'an 31:13) indicates that polytheism, before being an injustice against God, is fundamentally an injustice against the very reality of the human being. Humanity was created to connect with the infinite source of existence, yet by attributing lordship to finite beings, individuals obstruct their own path to perfection and entangle their souls in a web of conflicting and limited dependencies. The Qur'an characterizes polytheism as an unforgivable sin (Qur'an 4:48), the foremost prohibition (Qur'an 6:151), and a condition that enables the domination of Satan (Qur'an 16:100). These verses, together with the vivid depiction presented in Qur'an 39:29—contrasting the fragmented personality of the polytheist with the existential unity of the monotheist—demonstrate that polytheism produces fragmentation of the self, existential anxiety, and the absence of a stable orientation in life. Such conditions fundamentally contradict the nature of wisdom, which requires stability, inner coherence, and integrated understanding.

The monotheist, by centering existence upon the One God, attains inner coherence and epistemic tranquility. This stability enables a clearer perception of reality and a more balanced judgment in life's affairs. A narration from Imam Ja'far al-Ṣādiq (peace be upon him), stating that “no deed is accepted in the presence of polytheism” (Huwayzi, vol. 4, p. 497), expresses this principle in the form of an existential law: an action not grounded in monotheism lacks spirit, direction, and genuine consequence within the divine order and is therefore rendered void (Makarem Shirazi, 1988, vol. 19, p. 527). Because polytheism destroys the foundational orientation of human existence, it simultaneously undermines the human capacity to perceive truth and receive wisdom.

An analysis of the Qur'anic epistemic framework and the narrative of Luqman's life demonstrates that monotheism constitutes the ontological and cognitive foundation of wisdom. In its authentic sense, wisdom is not merely intellectual knowledge or rational skill; rather, it is the existential embodiment of divine knowledge within the human being—knowledge that originates from unity with the ultimate source of existence and culminates in a harmonious perception of both the cosmos and the human condition. In this sense, a human being attains the rank of wisdom only



when all dimensions of existence—intellect, will, and emotion—are unified under the light of divine unity.

Thus, monotheism is not the result of wisdom but its necessary condition. Without the rejection of polytheism, knowledge becomes conceptually fragmented and action becomes morally unstable. The monotheistic individual becomes wise precisely because the unity of God is reflected in perception, intention, and conduct. In other words, monotheism constitutes both the form of theoretical reason—by explaining the unified structure of existence—and the spirit of practical reason—by generating coherence and harmony within human motivation. Ultimately, the life of Luqman represents a concrete embodiment of this Qur’anic principle: only through the light of monotheism can human beings transcend the level of propositional knowledge and reach the deeper station of perceiving unity and realizing wisdom. Luqman’s wisdom thus represents the living manifestation of a form of rationality centered upon God—a rationality that guides humanity from dispersion within multiplicity toward tranquility within unity, and thereby leads the human being toward a fuller encounter with truth.

3.1.2 Belief in the Hereafter (Eschatological Orientation)

In the ethical and intellectual legacy of Luqman the Wise, following the emphasis on monotheism and the avoidance of polytheism, another vital dimension of doctrinal belief emerges—one that plays a fundamental role in attaining wisdom: belief in the Resurrection and the life of the Hereafter. Luqman teaches his son that a proper understanding of the Hereafter not only prevents deviation toward polytheism but, more fundamentally, enables human beings to perceive truth and attain wisdom. This teaching is clearly reflected in verse 16 of Sūrah Luqman: *“O my son, if it should be the weight of a mustard seed and it were hidden in a rock, or in the heavens, or in the earth, God will bring it forth; indeed, God is Subtle and All-Aware.”*

By referring to the minute mustard seed—symbolizing the smallest and most concealed human actions—Luqman emphasizes that no deed, however insignificant or hidden, escapes the knowledge of God. Just as the Divine, described as *Latīf* (Subtle) and *Khabīr* (All-Aware), can bring forth that tiny seed from within a rock or from the depths of the heavens or the earth, so too will every human action, whether good or evil, be recorded and brought forth for judgment on the Day of Resurrection (Makarem Shirazi, 2001, vol. 17, p. 51). Awareness that God possesses complete knowledge of all human actions—even the most concealed—creates a powerful motivation for vigilance in conduct and for the ethical reform of both the individual and society.



After establishing the doctrinal foundation of monotheism, Luqman reinforces his instruction by reminding his son of the reality of the Hereafter, conveying a clear message not only to him but also to all believers: no action performed in this world remains without consequence or accountability. This principle is consistent with Qur'an 6:59, which declares: "*With Him are the keys of the unseen; none knows them except Him... and not a grain in the darkness of the earth but that it is recorded in a clear register,*" as well as Qur'an 34:3: "*Knower of the unseen—nothing escapes Him, even the weight of an atom.*" Both verses affirm God's absolute knowledge of all hidden and manifest realities. Likewise, Qur'an 74:38 states: "*Every soul is held in pledge for what it has earned,*" emphasizing that each individual is ultimately bound to the consequences of his or her deeds.

Through this reminder of the accountability of human actions in the Hereafter, Luqman seeks to instill in his son the understanding that worldly life is transient and serves as a field of cultivation for the life to come. This idea is eloquently expressed in a narration recorded by al-Daylami (1408 AH, p. 93), in which Luqman advises his son: "*O my son, from the moment you emerged from your mother's womb, you turned your back on this world and faced the Hereafter; thus you now stand between two abodes.*" The phrase "*you turned your back on the world and faced the Hereafter*" conveys the profound notion that from the moment of birth, the human journey toward the Hereafter has already begun, while worldly life constitutes merely a transitional stage. This Qur'anic teaching is further reflected in verse 77 of Sūrah al-Qaṣaṣ: "*Seek, through what God has granted you, the abode of the Hereafter, but do not forget your share of this world.*" The verse underscores the priority of striving for the eternal abode while maintaining a balanced engagement with worldly life. The world, in this perspective, functions as a field in which one cultivates the harvest of the Hereafter.

Islamic narrations also identify the sources of Luqman's wisdom as *ṣidq al-yaqīn* (the sincerity or firmness of certainty) and *kathrat al-fikr* (abundance of reflection) (Majlisi, 1315 AH, vol. 13, p. 424). This suggests that continual contemplation of the Hereafter and firm conviction in its reality played a central role in shaping Luqman's wise outlook. Consequently, attaining the station of wisdom requires that human beings treat worldly affairs as a bridge leading toward eternal felicity. Before one's deeds are brought before divine justice for reckoning, one must consciously choose—through reflection and righteous action—the path that leads to light and ultimate prosperity. The remembrance of death and the Hereafter thus functions as a primary motivation for righteous conduct and avoidance



of deviation, guiding the human being toward the realization of authentic wisdom.

3.2 Practical and Behavioral Components in the Realization of Wisdom

Within Qur'anic teachings, the character of Luqman the Wise represents a complete model of practical wisdom and ethics grounded in monotheism. A systematic analysis of his behavior, counsel, and intellectual framework shows that two fundamental principles—trust in God (*tawakkul*) and patience (*ṣabr*)—play a central role in shaping his psychological, cognitive, and behavioral structure. In Luqman's tradition, these two principles do not appear as isolated or independent virtues; rather, they function as integrated and harmonized rational-spiritual mechanisms that create the internal and external conditions necessary for the realization of practical wisdom. This study seeks to demonstrate that *tawakkul* and *ṣabr*, within the existential structure of Luqman, operate as functional forces that generate coherence among his cognition, will, and action. Thus, these virtues are not merely inner emotional states; they are active instruments in the process of forming wisdom. By cultivating inner stability, enhancing discernment, and strengthening perseverance in action, they prepare the human being to understand and embody wisdom in the practical contexts of life.

3.2.1 Tawakkul and its Role in the Realization of Wisdom

Within the epistemic framework of the Qur'an, *tawakkul* is neither an ephemeral emotional condition nor a moral slogan; it is a structured form of knowledge concerning the divine causal and governing order of the universe. *Tawakkul*, therefore, arises from perceiving the unity-based nature of existence and from consciously accepting God's lordship in the unfolding of events. Through this monotheistic understanding, Luqman elevated wisdom beyond theoretical cognition and actualized it in the realms of action, decision-making, and the management of daily life. In other words, *tawakkul* in the tradition of Luqman serves as the bridge between monotheistic understanding and practical rationality.

Allama Tabataba'i, in his elaboration on the role of faith in divine governance, regards *tawakkul* as the source of "existential assurance"—a state of inner security that prevents psychological collapse in situations of crisis and conflict (Tabataba'i, 1375 AH, vol. 19, p. 347). This analysis highlights *tawakkul* as a cognitive-psychological mechanism that guarantees inner stability and thereby enables balanced judgment and wise behavior. The Qur'anic verse "*And whoever puts his trust in God, He is sufficient for him*" (Qur'an 65:3) reflects precisely this meaning. *Tawakkul*,



in this verse, is presented as a conscious and active human act, not as passivity, abandonment of effort, or suspension of practical reason.

A person who practices *tawakkul* does not abandon planning, nor does he render reason inactive. Rather, he employs his intellect within the horizon of trust in God's governance. From this perspective, *tawakkul* within the structure of Luqman's wisdom becomes a condition for rational behavior. The person who trusts in God, by recognizing the limits of his own knowledge and power, distances himself from epistemic self-sufficiency and organizes decision-making through a balance between rational calculation and faith-based trust. This equilibrium constitutes the point at which practical reason is safeguarded from descending into self-centeredness, and faith is protected from slipping into fatalism. Thus, *tawakkul* is not the negation of reason but the correction of the horizon of rationality—a horizon in which human agency is affirmed but is simultaneously understood within the overarching will of God.

Although the term *tawakkul* is not explicitly mentioned in the verses concerning Luqman, the substance of his counsel—particularly his instruction regarding *commanding good and forbidding wrong* (Qur'an 31:17)—clearly indicates an inner reliance upon God. Such actions, owing to their social cost and ethical risks, cannot be performed without depending on divine assistance and sufficiency. For this reason, a narration attributed to Luqman states: "*O my son, place your trust in God, the Mighty and Majestic... for who is it that has relied on God and He has not sufficed him?*" (Majlisi, 1315 AH, vol. 68, p. 156). This teaching presents *tawakkul* as a relocation of the center of confidence—from the limited human to the limitless Divine. The effects of this shift manifest directly in psychological tranquility, ethical stability, and courage in social engagement.

From an analytical perspective, *tawakkul* represents a form of cognitive and psychological training that reconstitutes the inner coherence of the human being. When confronting the uncertainties and unpredictabilities of the world of action, the person who practices *tawakkul* does not fall into existential anxiety; rather, he adopts a theological horizon as the basis for interpreting lived experience. This re-orientation does not imply denying danger or suffering; instead, it means understanding them within the framework of divine wisdom. Thus, within the Qur'anic tradition, Luqman is presented as the archetype of a form of rationality in which faith becomes the anchor of reason, and *tawakkul* becomes the condition for the actualization of wisdom in the lived realities of life.



3.2.2 Patience and Its Role in the Realization of Wisdom

Within the ethical and behavioral framework of Luqman the Wise, patience (ṣabr) is not merely a defensive reaction to suffering and adversity; rather, it represents a conscious and guided strategy for regulating emotions, strengthening the will, and directing practical reason toward wise ends. The Qur'anic command, "*And be patient over what befalls you*" (Qur'an 31:17), by placing patience among "*the matters requiring firm resolve*" (*'azm al-umūr*), situates it among the highest forms of moral decision grounded in insight and deliberate choice. Such decisions arise not from compulsion but from rational discernment and voluntary commitment. In this sense, patience in Luqman's teaching constitutes a voluntary and responsible act that plays a fundamental role in the process of realizing wisdom.

From the perspective of moral psychology grounded in Islamic teachings, patience may be understood as a form of rational self-restraint based on awareness of the divine wisdom underlying delay, trial, and the gradual unfolding of human perfection. Within this framework, patience does not signify the denial of suffering nor passive submission to it. Rather, it reflects the capacity of practical reason to restrain impulsive reactions and suspend immediate judgments in pursuit of a higher and more meaningful end. This very characteristic aligns patience, within the logic of Luqmanic wisdom, with the notion of "moral rationality" in practical philosophy—a rationality defined by prioritizing enduring good over temporary pleasure or the immediate avoidance of hardship.

The Qur'anic expression describing the reward of the patient—"*Peace be upon you for what you patiently endured*" (Qur'an 13:24)—points to an existential acceptance of the path of trial and a recognition of the human being's conscious choice in confronting difficulties. This "peace" is not merely a promise of reward in the Hereafter; it also signifies the attainment of a form of inner equilibrium and existential reconciliation with the wise order of the universe. Norouzi and colleagues (2016), adopting a developmental perspective, likewise describe patience as a process through which the individual evolves from "reactive endurance" to "conscious perseverance." Such a transformation illustrates that patience, within the Qur'anic framework, is not an instrument of passive adaptation to circumstances but rather an educational path for inner reconstruction, the consolidation of moral character, and the attainment of wisdom.

In addition to patience, narrative sources identify a number of behavioral virtues as signs and preparatory conditions for the growth of wisdom. Each of these virtues functions as an ethical discipline that prepares the human heart and intellect for receiving wisdom. Among them



is ascetic restraint (*zuhd*), understood as a non-possessive outlook toward the world and a liberation of the soul from excessive attachments (Kulayni, 2008, vol. 2, p. 128; Ibn Shu‘bah al-Harrani, p. 58; Daylami, 1408 AH, p. 194). Silence, as a discipline of controlling the tongue and avoiding fruitless speech, also plays an essential role in inner purification (Kulayni, 2008, vol. 2, p. 113). Fasting, as a practice of spiritual discipline and purification of the self, is likewise presented as a means of strengthening inner insight and readiness for wisdom (Daylami, 1989, vol. 1, p. 203). Truthfulness, reflecting sincerity in intention and speech, creates the conditions for the opening of the heart and receptivity to truth (Majlisi, 1315 AH, vol. 1, pp. 215–216). Together, these virtues demonstrate that within the logic of Islamic thought, wisdom emerges within a purified inner being and a disciplined will; it cannot coexist with ethical corruption or instability of character.

A comparative analysis of Qur’anic teachings and narrative sources indicates that within the character of Luqman, patience, trust in God, and other ethical virtues stand in a structural and complementary relationship with one another. Trust in God provides the cognitive foundation for inner tranquility and confidence in divine governance, while patience represents the concrete behavioral expression of that trust within lived experience. From the perspective of the Qur’an’s moral ontology, *tawakkul* elevates the human outlook from scattered and apparent causes to the ultimate cause of all causes, and patience becomes the natural consequence of such a worldview. A person who perceives the universe as imbued with meaning, order, and divine governance does not experience a collapse of will or ethical disintegration when confronted with adversity.

In light of this analysis, Luqman the Wise emerges as a comprehensive model of the integration of faith, rationality, and ethics. In his tradition, *tawakkul* represents the form of knowledge that organizes the center of human trust, while patience constitutes the practical manifestation of this knowledge in the realm of human action and lived existence. Accordingly, within the system of Qur’anic wisdom, patience and trust in God are not separate ethical virtues; rather, they are indicators of spiritual self-governance and fundamental instruments on the path toward human perfection and the realization of wisdom.



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