



Teachings of Religious Education Based on Surahs Luqman and Al-Hujurat

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Abstract

Moral education is one of the fundamental principles in Islamic teachings and the Quran, playing a vital role in shaping human character and guiding individuals toward a prosperous life. The chapters of Luqman and Al-Hujurat are two prominent examples of Quranic chapters that offer valuable guidance for self-discipline and moral development. This study first examines the concept of moral education from the Quranic perspective and then analyzes the foundational principles and methods of moral education presented in the chapters of Luqman and Al-Hujurat. In Surah Luqman, the emphasis is on wisdom and the advice of Luqman to his son, the important role of parents in education, and ethical principles such as gratitude, avoidance of polytheism, justice, and fairness as key concepts. This chapter, through storytelling and instructive examples, implicitly conveys effective methods of moral education to its audience. Surah Al-Hujurat focuses more on social and ethical principles related to the Islamic community. Respect for others, avoiding backbiting, refraining from suspicion, upholding justice and fairness, and fostering unity and brotherhood are among the important ethical teachings of this chapter. The educational methods in this chapter include the use of direct language and clear, practical advice to enhance moral and social culture among Muslims. This article demonstrates that the Quran, through diverse methods and based on profound human and divine principles, provides a roadmap for the moral education of individuals and society—a roadmap that, even centuries later, continues to guide Muslims and inspire contemporary psychological and social researches.

Keywords: *Moral Education, Quran, Surah Luqman, Surah Al-Hujurat, Educational Methods, Ethical Principles, Islamic Teachings*

Background

The initial Islamic ethical orientations transformed the ancient Arab ideal of "muruwwa" (chivalry) into a new ideal of virtuous happiness in this world and the hereafter. Ethics refers to the extent to which a society aligns with moral principles. Good character provides the foundation for building an authentic personality. Sins driven by human desires conflict with Islamic ethics and human nature, particularly the element of shame ("haya"), which restrains individuals from wrongdoing. Islamic education nurtures this sense of shame. Pre-Islamic Arabia was known as the "Age of Ignorance" ("Jahiliyya"), indicative of the "reckless ethics" of idol-worshipping Arabs, which stood in contrast to "hilm" (forbearance). The idol-worshipping Arabs were torn between ignorance and patience. While they were quick-tempered and prone to violence, they also admired traits of patience and self-restraint. The Quran addressed the arrogant spirit of the idol-worshipping Arabs, which inspired much bloodshed: "When the disbelievers filled their hearts with the rage of idolatry ("hamiyyat al-jahiliyya"), Allah sent down His tranquility upon His Messenger and the believers, imposing upon them the word of piety, which they were more deserving of and worthy of. Allah is All-Knowing." This blind rage was tied to the idolatrous concept that also encompassed traits of generosity ("jud") and nobility ("karam"). The Quran transformed the tribal ethics of the Arabs into personal ethics: "No soul bears the burden of another, and each individual will be accountable for themselves on the Day of Judgment" (Quran, 13:89, 31:32). It advocated for a universal brotherhood where kindness and justice were more important than custom and law. The ethics of the Quran can be summarized as: "Believe and do righteous deeds" (Quran, 18:105).

Belief in the oneness of God is the foundation of Muslim ethics and the basis of human responsibility before God, as well as their happiness in this world and the hereafter. The ethical dimensions of the Quran are inseparable from the social context of the idol-worshipping Arabs and the early companions of the Prophet Muhammad (peace be upon him). Among all social virtues, the Quran emphasizes kindness to the poor, the needy, the stranger, the enslaved, and the prisoner more than anything else. This is indeed the true piety mentioned in Surah 2, verse 177. These acts of benevolence are primarily expressed through obligatory charity ("zakat"), but more importantly, through voluntary charity ("sadaqah"). These social and ethical obligations are also religious duties, as they fall under the will of God. People obey God because He is good, and their innate nature predisposes them to do good. Patience is a key virtue in the Quran, as seen in Luqman's advice to his son: "O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you... Do not turn your face away from people in arrogance, nor walk proudly on the earth. Indeed, God does not love the arrogant and boastful. Be moderate in your pace and lower your voice, for the harshest of all voices is the braying of a donkey" (Quran, 31:17-19). The term *khayr* (goodness) is used comprehensively, both materially and religiously. It also means wealth. "Whatever good you give is for parents, relatives, orphans, the needy, and the wayfarer. Whatever good you do, God is fully aware of it" (Quran, 2:211). It also refers to acts of piety: "Establish prayer and give "zakat". Whatever good you do for yourselves, you will find it with God. Indeed, God is fully aware of what you do" (Quran, 2:104). The Quran recognizes inherent goodness in human nature. Despite our failures, we naturally admire the virtues of others. We also naturally despise the vices of others. A thief dislikes someone who steals from them. Over forty-five references in the Quran address the universal moral conscience of humans and their innate sense of good and evil (e.g., Quran 7:157, 7:33, 7:28, 16:90).

Conceptualization of Ethics and Education

Ethics, in its literal sense, refers to habits, practices, and dispositions. In terminology, it refers to positive traits that align with societal norms (Qasemi, 2010: 85). Sometimes, ethics is described as a state or behavior, while other times it refers to systematic knowledge (Tolaei, 2009: 46). According to some, ethics is a stable communicative behavior based on respecting the rights of the other party. Based on this definition, ethics refers to the relationship between two things: the one who performs the behavior and the one or thing that is the target of that behavior (Faramarz Qaramaleki, 2009: 61).

Education ("tarbiyah"), from a linguistic perspective, is derived from the root "rabba", which means to grow or nurture. Lexicographers have defined it as follows: "To cause something to grow" or "to nurture a child by feeding and enabling growth." This applies to anything that grows, such as a child, crops, or similar things. Therefore, the term "tarbiyah" in its literal sense means nurturing or fostering, i.e., actualizing potential forces. Education is the process of providing the necessary conditions and factors to actualize and develop human potential in a desirable direction. In essence, education is the art of changing human behavior. It involves stimulating and nurturing various human capacities and potentials, which must be accompanied by the effort and striving of the individual to achieve their relative perfection according to their capacity and ability (Islampour, 2006).

Principles of Education in the Quran

The Quran states that many elements of the righteous path ("sirah"), though not the entirety of it, are inherent in the human mind. As God created humans, He inspired them with an intuitive inclination toward the path of justice: "So set your face steadfastly toward the true faith, turning away from all that is false, in accordance with the natural disposition ("fitrah") that God has instilled in humanity... The upright way of worshiping God lies within human nature. This natural intuition ("fitrah") is woven into the fabric of human consciousness, helping people distinguish between what is divine and good ("hasan") and what is godless and evil ("qabih")" (Quran 30:30; Abul Fadl 2014: 73-366; Abul Fadl 2014: 23-109; Rahman 2009: 3, 12-24; Sachedina 2001: 26-27, 53-70, 58-61, 92-114, 43-414).

The Quran consistently encourages people to reflect and contemplate as a means to attain the truth of God and His path. The necessity of such reflection is affirmed by the saying of the Prophet Muhammad (peace be upon him): "An hour spent in pursuit of knowledge is better than a night of prayer" (Al-Darimi 2013, 207, Hadith No. 658; Al-Khatib Al-Tabrizi 1979, 85, Hadith No. ...). The elements of the righteous path—or the primary moral principles—are accessible through sincere remembrance, diligent contemplation, or even a genuine desire to open one's heart to the reproach of an intuitive, critical conscience. One may strive to realize these elements while still falling short of fully pursuing the righteous path. For example, one might seek kindness but neglect the demands of justice. More importantly, it is possible for someone to pursue moral and ethical principles while failing to seek the divine. The righteous path, in its fullness, is tragically incomplete and insufficient without faith in God. The Quran emphasizes that while many elements of the righteous path can be sought through intuitive and rational faculties, the full realization of the path requires something additional—a dual force: divine grace ("hidayah") or the bestowal of true wisdom ("hikmah"), where one fully comprehends the balance ("al-mizan") or how all elements fit together to form a cohesive whole. This requires spiritual and physical effort and moral striving, which in turn is rewarded by the divine act of grace that allows such a blessed soul to perceive the *sirah al-mustaqim* (straight path) in its perfection (Al-Busti 2004: 10-13).

The Quran describes God as pure, unadulterated light and insists that those who deny God's existence are spiritually blind. Recognizing or believing in God is like deciding to remove a blindfold, enabling one to see the light that has always been present, regardless of the blindness of the ignorant. Moreover, this divine light possesses attributes and qualities that the stubborn denial or disbelief of the blind cannot negate. The moral and educational values and principles are what I describe as divine attributes or qualities. Metaphorically, moral and educational principles are like luminous elements within God's radiance. These luminous elements can be sought and recognized while denying the divine existence or its light. From a theological perspective, this means that the person who does so is partially blind—they can see certain luminous elements but not the full celestial light. All humans have a positive individual responsibility to see or recognize the light as much as possible. Practically, this means that each individual is obligated to be as religious and pious as possible and to be as ethical as possible.

However, accountability for fulfilling this responsibility is an entirely different matter from the commitment itself. Conceptually, the fact that humans are obligated to seek the path does not necessarily

mean they are initially accountable for failing to realize it or even for neglecting to seek it. In Islamic theology, accountability is entirely separable from divine responsibility.

Although God's blessings are not usually thought of in this way, the reality is that the Quran consistently speaks of beneficial social conditions such as peace, tranquility, security, a safe homeland, adequate shelter, financial success, thriving trade, and the absence of oppression as blessings from God that are contingent on human effort. However, the crucial point is that enjoying beneficial social conditions cannot be based on coercive dynamics. Indeed, coercive dynamics are often depicted in the Quran as leading to oppression and corruption on earth. The Quran teaches that the call to the path of the Lord must be made with wisdom and beautiful conduct, and people should be reasoned with in the best manner: "For your Lord knows best who has strayed from His path, and He knows best who is guided" (Quran 16:125). Forcing people to be good or beautiful is contrary to the conditions of benevolence. Instead, there is no substitute for seeking what can be called an overlapping consensus, through which Muslims are persuaded, through support and encouragement, to move closer to conditions of goodness and beauty by pursuing them.

Moral Education as a Fundamental Component of Human Character Formation has always been a focus of thinkers and educators throughout history. Among various educational resources, the Quran, as the divine book and guide for Muslims, holds a special place in providing educational and ethical strategies. This sacred book not only explains moral principles but also, through stories, advice, and direct and indirect teachings, offers a comprehensive model for the moral education of individuals and society.

In this regard, the chapters of "Luqman" and "Al-Hujurat" are prominent examples of the Quran's educational teachings, addressing ethical issues in various ways. The chapter of "Luqman", with its wise narrative and paternal advice from Luqman to his son, highlights the importance of education, wisdom, and the role of parents in the moral upbringing of future generations. This chapter, emphasizing values such as gratitude, justice, and monotheism, provides a clear picture of a wise and ethical life.

The chapter of "Al-Hujurat", focusing on social and ethical teachings, addresses socialization and interpersonal relationships, including respect for others, avoiding gossip and suspicion, and striving to strengthen unity and brotherhood among Muslims. This chapter, with its clear and practical instructions, emphasizes the improvement of social and cultural behaviors.

The aim of this research is to examine and analyze the foundations and methods of education in the chapters of "Luqman" and "Al-Hujurat" to clarify the fundamental principles of moral education in the Quran and the role of these teachings in enhancing individual and social ethics. Studying these chapters can help better understand the impact of Quranic teachings on education and ethics in Islamic societies and beyond. From this perspective, the Quran emerges not only as a religious

Foundations of Moral Education in Surah Luqman

This surah is Meccan and is named after Luqman, whose name appears only twice in the entire Quran, both times in this surah (Qaraati, 2010: 13). Surah Luqman is the 31st surah of the Quran and consists of 34 verses. According to Ibn Abbas, all its verses were revealed in Mecca except for verses 26, 27, and 28, which were revealed in Medina. This surah is part of the 21st section ("juz") of the Quran. The number of verses in this surah is considered to be 33 by the people of Hijaz and 34 by others. The purpose of this surah, as indicated by its beginning, end, and the context of all its verses, is to invite people to monotheism, certainty, faith in the hereafter, and adherence to the general principles of religion. This surah was revealed to explain the foundations of beliefs and the general principles of true religion (Tabatabai, Vol. 16, 1987: 328). Surah Luqman, in its entirety, conveys the message of monotheism, wisdom, knowledge, and the hereafter, addressing the innate nature of humanity. By drawing attention to God's blessings, it encourages people to recognize and obey Him, thereby attaining eternal happiness (Muhaddithi, 1990: 51). Like 28 other surahs, this surah begins with letters that are referred to by

commentators as "Fawatih al-Suwar" (the openings of the surahs) or "Huroof Muqatta'ah" (disjointed letters) (Subhani, 1989: 29). Below is an analysis of the foundations of moral education in this surah:

Recognition of God and Avoidance of Polytheism

In his first advice to his son, Luqman reminds him to worship and recognize the One God:

"And [mention, O Muhammad], when Luqman said to his son while he was instructing him, 'O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice'" (Luqman: 13).

Luqman warns his son not to approach shirk (polytheism): "O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice" (Luqman: 13). This advice clearly conveys the concept of monotheism and worship of God, urging his son to focus entirely on the One God in his worship. The concept of shirk as a great injustice highlights its moral and spiritual corruption. Emphasizing the avoidance of shirk is significant not only in theological terms but also in individual ethics. Shirk signifies neglect of the Creator and a failure to recognize the true nature of God. By stating this truth, Luqman reminds his son that any attachment to anything other than God can lead to moral deviation. This advice helps young people find identity and purpose in life. After this profound advice, which is the root and foundation of all counsel, Luqman explains the reason: shirk and deviation from the path of monotheism constitute a great injustice. This advice highlights two key points: first, shirk must be avoided, meaning one must recognize God as the One and Only; second, shirk is a grave injustice.

Regarding the first point, the belief that the universe has a Creator is inherent in human nature. The innate disposition of humans, the law of causality, and other proofs demonstrate that the universe was created by the pure essence of God. It is impossible to witness the intricate design of existence and remain indifferent to recognizing and believing in Him. After recognizing God, one must understand His oneness and uniqueness. He is pure, simple, and One, and the stain of shirk can never taint His majesty. His attributes are inseparable from His essence because God is infinite in every respect. No perfection exists outside His essence, as He is absolute perfection. Therefore, no attribute of perfection can be imagined outside His existence.

Emphasis on Action

Luqman reminds his son that actions are more important than words. Striving to fulfill divine commands and evaluating behavior strengthens moral education: And establish prayer, enjoin what is right, and forbid what is wrong (Luqman: 17)). These verses promote active and responsible behavior in society. Establishing prayer is not only a religious duty but also a social need that strengthens the individual's connection with God and society. Enjoining good and forbidding evil, as a social principle, demonstrates individual responsibility in shaping an ethical and Islamic society. This approach emphasizes that every individual must strive to correct the wrong behaviors of others. After solidifying the foundations of belief in God and the hereafter, which are the basis of all religious beliefs, Luqman addresses the most important act: prayer. He says, "O my son, establish prayer" (Luqman: 17). Prayer is the most important link between a person and their Creator. It awakens the heart, purifies the soul, and illuminates life. It washes away the effects of sin, fills the heart with the light of faith, and prevents one from immorality and wrongdoing (Makarem Shirazi, p. 63).

In verse 16 of the same surah, Luqman tells his son: O my son, indeed, if it [a deed] should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted" (Luqman: 16)." This verse highlights two important points: the vastness of God's knowledge and power, which is part of recognizing God and demonstrates His precise order and accountability, and the accountability of God's servant. A person must pay attention to their actions, constantly evaluate them, and align their behavior with God's commands.

They must know that there is precise accountability in this world and the hereafter, and they will be brought to account for their deeds, whether good or bad.

The mustard seed is a plant with very small seeds, similar to poppy seeds. The verse indicates that no matter how small a person's deeds may be, they will not be lost but will be subject to God's precise accounting. The meticulousness of God's accounting is such that even if a deed is hidden within a rock or in the corners of the heavens and the earth, God will bring it forth. Considering the vastness of the heavens and their astonishing expanse, we better understand the importance of God's precise accounting. By reminding his son of the vastness of God's knowledge, power, and meticulous accounting, Luqman warns him to be mindful of his actions and to control himself with discipline and precision so that he may be honored and rewarded by God on the Day of Judgment, rather than being disgraced (Mohammadi Eshtehardi, 2001: 23). Reminding individuals of the accountability in the hereafter encourages them to plan their lives and avoid wasting their time. This advice from Luqman to his son is highly relevant and necessary for young people today.

Trust in God and Gratitude

In the opening verses, Luqman advises his son to be grateful to God: "And We had certainly given Luqman wisdom [and said], 'Be grateful to Allah" (Luqman: 12). This advice emphasizes the importance of gratitude, which is a sign of humility and acknowledgment of God's blessings. Gratitude teaches individuals to depend on God in all circumstances and to recognize His blessings. As a moral behavior, gratitude strengthens a spirit of thankfulness in individuals. This verse teaches us that the first step in moral education is recognizing God's blessings and being thankful for them. A grateful person is less likely to fall into arrogance and possesses a positive and constructive spirit. This behavior, on one hand, strengthens faith and, on the other, fosters optimism in life.

"And whoever submits his face to Allah while he is a doer of good—then he has grasped the most trustworthy handhold. And to Allah will be the outcome of [all] matters." (Luqman: 22). This verse emphasizes submission to God and doing good, which reflects the trust that humans must have in God. Submission is an aspect of reliance ("tawakkul") that leads to inner peace. The reminder that all matters ultimately return to God reassures believers that trusting and relying on Him in all circumstances is a firm and reliable path. Analyzing these verses, we can conclude that Surah Luqman highlights gratitude and trust in God as two foundational principles of moral education. Gratitude is considered part of wisdom and impacts personal growth. In contrast, trust in God deepens understanding and reliance on His power and will, leading to inner and lasting peace in life. These teachings pave the way for moral and spiritual growth in both individual and social life.

Cultivating Good Behavior

Luqman teaches his son positive behaviors. God says in Surah Luqman: "And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination." (Luqman: 14). This verse, which is an interjection within Luqman's words, indicates the obligation to be grateful to parents, akin to being grateful to God. Indeed, gratitude to parents is gratitude to God, as it stems from God's command. Thus, gratitude to parents is an act of worship and thankfulness to God (Tabatabai, 1987: 332). In this verse, God advises humans to honor their parents and reminds them of the immense sacrifices made by their mothers (Khuza'i, 1997: 217). After imparting wisdom to his son, Luqman tells him to be grateful for the great blessing of having parents, as gratitude is a sign of recognition, understanding, and human worthiness.

God says: "Be grateful to Me for giving you such kind parents, and be grateful to your parents who are responsible for transmitting My blessings to you." Parents, driven by affection, rarely forget their children. It is the children who must not forget them, especially in their old age. It is often observed that

children neglect their parents in their old age, which is the worst form of ingratitude. Kindness and respect toward parents are so essential that even if they follow a religion other than Islam, according to the explicit text of the Quran and traditions, we are not permitted to abandon kindness to them. In worldly matters, we must obey them, but in religious matters, if their commands contradict God's and His Messenger's commands, obedience to them is not required. The Quran, in many verses, alongside advising obedience to parents, also reminds us that such obedience is conditional on not conflicting with God's commands. If obeying parents leads to abandoning servitude to God, such obedience is not necessary. God Almighty, before demanding obedience to parents, calls for servitude, worship, and obedience to Him, as the highest right belongs to God, which precedes all other rights .

Ethics Social

Luqman advises his son to be humble in his interactions with others:" "And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful." (Luqman: 18). This verse refers to undesirable traits such as arrogance and self-importance. Luqman teaches his son to interact with others with humility and politeness, which is the foundation of social ethics. By sharing examples from life and his own experiences, Luqman imparts moral lessons to his son. This method of teaching based on experience leads to deeper understanding. Luqman highlights humility and the avoidance of self-importance in this verse. This concept is important for two reasons: first, humility fosters positive relationships between individuals, and second, it prevents arrogance and self-importance, which can lead to isolation and social conflicts. A humble spirit helps individuals interact better with society. Proper Islamic etiquette requires that individuals observe principles of dignity and affection in their interactions and separations from others. Their behavior should be accompanied by greetings and warm smiles, and they should not pass by people with indifference or anger. Such behavior, stemming from arrogance and self-importance, tarnishes relationships, cools the warmth of bonds, and may even destroy them. Turning away from people in arrogance is an act of disrespect and insult, the harmful effects of which include fostering resentment and sowing seeds of enmity. Such actions corrupt morals and godly human behavior (Mohammadi Eshtehardi, 2002: 20).

Surah Luqman, through numerous examples, conveys profound and practical moral teachings from the wise Luqman. These teachings include gratitude, avoidance of shirk (polytheism), establishing prayer, and good behavior toward others. Each of these examples can be effectively applied in the process of moral education. By illustrating the interactions between a father and son, Surah Luqman deeply and wisely demonstrates the principles and methods of moral education.

Foundations of Moral Education in Surah Al-Hujurat

This surah addresses important issues related to the Prophet (peace be upon him) and the Islamic community, highlighting many key ethical points. Allamah Tabatabai, in his commentary on this surah, states: "This surah contains rulings that complete the happiness of individual life and establish a righteous and pure system in society. Some of these rulings are the beautiful etiquette that must be observed between the servant and God, while others are etiquettes that servants must observe regarding the Messenger of God (peace be upon him) (as mentioned in the opening verses of Surah Al-Hujurat). Some rulings pertain to interactions between people in their daily lives. Another part concerns the superiority of some individuals over others, which is essential for organizing civil society and guiding humans toward a life of happiness and purity. Finally, the surah refers to the truth of faith and Islam, bestowing upon humanity the light of faith. Thus, this surah contains important points, including:

- Etiquettes of interacting with the Prophet of Islam and the principles Muslims must observe in his presence.

- A series of ethical and social principles that, when applied, foster love, harmony, unity, and security in society, while neglecting them leads to suspicion, discord, division, and insecurity Instructions on how to handle disputes among Muslims.
- The criterion of human worth in the sight of God and the importance of piety (taqwa).
- Emphasis on the fact that faith is not merely verbal but must manifest in actions and striving with wealth and soul.
- The final verse speaks of God's knowledge and His awareness of all hidden secrets and human actions, which serves as the guarantee for the implementation of all parts of the surah (Rabbani, 2004).

Surah Al-Hujurat (the 49th surah of the Quran) is one of the Medinan surahs that addresses social and ethical issues in the Muslim community. It particularly focuses on moral education and establishing proper relationships among Muslims. Below is an analysis of the foundations of moral education in Surah Al-Hujurat, citing relevant verses.

Respect for the Dignity and Rights of Others

"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them." (Al-Hujurat: 11). From this verse, we learn that respecting the dignity and rights of others is a fundamental ethical principle. Mocking and ridiculing others signify disrespect and a lack of recognition of their dignity. This teaching reminds Muslims that relationships should be based on respect and affection.

"It is also stated: "And do not insult one another and do not call each other by [offensive] nicknames." (Al-Hujurat: 11). This verse emphasizes avoiding derogatory nicknames. Proper speech and respectful language in social interactions are essential principles of moral education, and individuals must be taught to use respectful words. "Nabz" refers to calling someone by a name they dislike or inventing a nickname for them. For example, some people in positions of authority create nicknames for their subordinates and always address them by those nicknames, even though the person is not pleased. One must be careful, as one may realize that they have used such nicknames multiple times throughout the day, thinking it is a normal part of social interaction. However, this is not the case, as such behavior humiliates and belittles a believer, constituting a sinful act (Mohammadi Eshtehardi, 2003: 20). And do not call each other by [offensive] nicknames." (Al-Hujurat: 11).

"Nabzah" refers to someone who uses nicknames in a derogatory manner. If you engage in such behavior—mocking others, finding faults, or using offensive nicknames—it weakens and diminishes your faith. It is disgraceful for a believer, after attaining faith, to engage in actions that harm their faith through such behaviors, which are described in this verse as *fusooq* (transgression) and reprehensible acts.

God addresses the believers in this verse: "O you who have believed." This address is not directed at disbelievers, polytheists, apostates, or those without religion—they do not accept God or this address. This address is directed at believers, but it is highly disgraceful for a believer, after attaining faith, to engage in such behavior. It is so disgraceful that God says: "How evil is the name of disobedience after [one's] faith." It is a bad reputation for a believer to be labeled as a transgressor or sinner after mocking, ridiculing, or using offensive nicknames. "And whoever does not repent—then it is those who are the wrongdoers." You must not engage in such behavior, and if you do and do not repent, know that God does not love the wrongdoers and will subject them to punishment. This verse emphasizes the importance of respecting others and avoiding mockery. Such behaviors not only harm social unity but also undermine justice and fairness in society. This approach reminds believers that individuals' worth should be judged by their actions and faith, not by appearances or social differences.

Avoiding Backbiting and Gossip

"O you who have believed, avoid much [negative] assumption... And do not spy or backbite one another" (Al-Hujurat: 12). These verses strongly emphasize avoiding backbiting, slander, and spying. Backbiting and eavesdropping are concerning behaviors that can easily lead to discord and tension in society. These teachings help individuals in moral education to avoid harmful behaviors toward one another and instead promote correct and responsible conduct.

"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them" (Al-Hujurat: 11). If a man mocks another man, belittling him through actions, words, or gestures, or if he ridicules or insults him, it is forbidden—perhaps that man is better than him. Similarly, no woman has the right to mock another woman—perhaps she is better than her.

Do not find fault with others. "Lamz" refers to fault-finding. People who point out others' flaws through hints or gestures, such as saying, "Look at how poorly he speaks," or "What an unattractive figure he has," or "What an ugly face," or "What inappropriate manners," are engaging in "lamz", which is forbidden. "Woe to every scorner and mocker" (Al-Humazah: 1). "Humazah" refers to someone who pushes others away, rejects people, has a harsh tone, and does not accept others, pushing them away and rejecting them. Some people have a tendency to reject others. This verse states: "Woe to them." "Woe" refers to a valley in Hell reserved for those who reject and do not accept others. "Lumazah" refers to fault-finders who, through gestures, hints, or sarcasm, point out flaws, even if they do not explicitly state them. Do not find fault with yourselves." This means that your brothers are yourselves. Just as you do not like others to point out your flaws or to reveal your own flaws, pointing out others' flaws is like revealing your own. Therefore, do not reveal your own flaws or those of other believers, as it is equivalent to revealing your own. Fault-finding in any form is forbidden.

Establishing a Society Based on Justice and Fairness

"And if two factions among the believers should fight, then make settlement between them..." (Al-Hujurat: 9). This verse highlights the necessity of establishing peace and reconciliation between two conflicting groups. Justice and fairness in dealing with others are key principles in moral education. Educating based on justice helps individuals behave in ways that contribute to balance and peace in society. "Indeed, Allah loves those who act justly." (Al-Hujurat: 9). This verse falls within the realm of education and describes the divine method of love, where God's love motivates individuals to act justly. Allamah Tabatabai explains that the phrase "Indeed, Allah loves those who act justly" serves as a reason for the command to reconcile and act justly. He states: "Always act justly and observe justice in all matters, for Allah loves those who act justly because of their justice" (Tabatabai, 2011, Vol. 18: 470). (

Creating an Environment for Understanding and Dialogue

This verse refers to the relationship between Muslims as brothers. Creating an environment of understanding and dialogue among individuals is a fundamental principle in moral education. This principle fosters empathy and solidarity in society and helps reduce tension and conflict. This verse emphasizes the principle of brotherhood among believers and highlights the social responsibilities individuals have to strive for peace and unity in society. The emphasis on reconciliation reflects the collective responsibility to create a just and fair society where peaceful coexistence prevails.

"The believers are but brothers..." (Al-Hujurat: 10)

Teaching Etiquette and Respect in Interactions

"O you who have believed, do not raise your voices above the voice of the Prophet..." (Al-Hujurat: 2) In this verse, the ethical command is expressed negatively: "Do not raise your voices," and the verse continues: "And fear Allah; indeed, Allah is Hearing and Knowing." This introduces the method of education. Fear of God is a motivation to avoid improper and unethical actions. The prohibition of raising one's voice above the Prophet's signifies not rushing ahead of God and His Messenger in matters and avoiding haste in opposing their commands (Makarem Shirazi et al., 1992, Vol. 22: 137). Tabatabai believes that the phrase "Indeed, Allah is Hearing and Knowing" explains the prohibition of raising one's voice and the command to fear God. He states: "Fear Allah and obey this command, and do not seek to precede God and His Messenger, for Allah hears your words and knows your apparent and hidden actions" (Tabatabai, 2011, Vol. 18: 307).

In another verse, it is stated: "Indeed, those who lower their voices in the presence of the Messenger of Allah—they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward" (Al-Hujurat: 3). This verse describes the reward for those who follow God's command and observe discipline and etiquette in the presence of the Prophet (peace be upon him). The commentator of Tafsir al-Mizan says: "The Messenger of Allah is God's envoy and message-bearer. Disrespect toward him is disrespect toward God, and observing etiquette toward him is observing etiquette toward God" (Makarem Shirazi et al., 1992, Vol. 22: 140). The educational method in this verse is exemplified by the phrase "for them is forgiveness and great reward." Forgiveness is the consequence of the good deed they have performed. The great reward is a promise for the individual being educated and serves as motivation to perform good deeds in anticipation of the reward.

Tolerance of Differences and Diversity

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another" (Al-Hujurat: 13). This verse refers to racial and ethnic diversity and states that its purpose is to strengthen relationships and mutual understanding. Moral education must teach that differences should be respected and seen as opportunities for learning and growth. Surah Al-Hujurat, by revealing the foundational principles of moral education—such as respecting the rights of others, avoiding backbiting and slander, strengthening the sense of brotherhood, and promoting love—helps create a healthy and ethical social environment. This surah reminds Muslims that their behavior directly impacts social relationships, and moral education must be based on these teachings.

Discussion and Conclusion

Reading Islamic texts, particularly the Quran, to extract ethical and educational teachings requires a significant epistemological shift in understanding how God affirms a moral and educational principle. Indeed, one way to understand the Quran's ethical and educational journey and its dynamic approach to establishing fundamental and derived rights is to analyze its efforts to resolve situations of oppression (istihaf). Simply put, istihaf refers to social conditions that render certain groups or classes of people weak and dependent on others. Due to this oppressive relationship, the ideal of submission to God becomes more challenging, as individuals in such conditions see themselves as vulnerable to the desires and whims of others. In fact, weak and dependent individuals become subservient to other humans, and thus their submission to God is jeopardized due to their inability to resist other humans.

The study of moral education in the Quran, particularly in Surahs Luqman and Al-Hujurat, reveals a comprehensive and realistic approach that Islam adopts for the moral development of individuals and society. These surahs do not merely present ethical principles at a theoretical level but also encourage their practical implementation in daily life through actionable methods.

Surah Luqman emphasizes the role of parental education and advice, particularly from fathers, in the moral upbringing of children. By using wisdom and instructive advice, it portrays parents as wise guides in their children's lives. This approach, which highlights the transmission of experiences and values through storytelling and tangible examples, is highly effective in interpersonal and educational communication.

On the other hand, Surah Al-Hujurat addresses the social dimensions of ethics, focusing on issues such as respecting others, avoiding socially unacceptable behaviors like backbiting and suspicion, and emphasizing unity and brotherhood in the Islamic community. By providing ethical and behavioral guidelines that align with human nature and social conditions, this surah plays a crucial role in strengthening social cohesion and elevating the general culture of society.

Based on this analysis, it can be concluded that the Quran, as an inspiring and educational source, offers a comprehensive path for the moral education of individuals and society by integrating theoretical and practical teachings and adapting them to various life conditions. This path not only highlights the importance of ethical and educational principles but also makes their practical implementation possible in individual and social life. Therefore, a deep examination and implementation of Quranic teachings in moral education can lead to positive transformation and elevation at various levels of human life.

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