

# **Parental Dialogue in the Holy Quran and its Effect on Raising Children**

## **(Surat Luqman as a Model)**

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### **Introduction**

Since the human being settled in this world, the culture of dialogue between humans spread and was educated by the sky. The Holy Qur'an is full of encouragement and education on the methods of dialogues. The aim is to cultivate the spirit of love in human societies after the devastation has occurred on this globe due to the absence of this culture and the lack of activation. Its mechanisms, while rejecting - meaning the Holy Qur'an - every culture that calls for division or fighting and collision between all human beings, considering that the first murder that took place on the globe between Cain and Abel was caused by the absence of constructive purposeful dialogue, so Cain killed his brother Abel; since he was He wants to confirm his self through y As severe injustice, did not think about something else resting him in order to vent their psychological contract, there was only to be killed because he did not understand is this technique, it was not enough for him the word that takes time and at other times give.

From here God sent the prophets and messengers to teach people the culture of the word that is taken and given to teach people how to deal with their problems, and how to solve their differences; being the only window through which a person looks at what is inside people when you find a positive resonance in their loud or quiet words.

This is with regard to the general public, so how can the word resonate with it if it is with the levers of our livers, how would it be if our children were taken out of the darkness of ignorance into the light of knowledge, because we are charged before God and in front of history for the necessity of advising them and teaching them {You do not guide those you love, but God guides whoever He wills, and he knows the guided ones} (Al-Qasas 56), we must carry out the duty upon us and God guides whoever He wills, and from here the Qur'an singled out for this

aspect of education a special surah that he called in the name of that servant adviser to his son “Lokman”, so that we may set an example in education.

### **The first requirement: the culture of dialogue and its importance in the family peace:**

Before entering into a conversation about the culture of dialogue and its importance in establishing a Muslim family, it is necessary for us to know the dialogue's definition of its importance in this study.

Dialogue is a language: from the dialogue (opening the h and the silence of the waw), which is the reversal of the thing to the thing, a hot dialogue with dialogue and dialogue: he came back, said hot after what has passed (1). The terminology: It is a type of conversation between two people or two groups, in which words are exchanged in an equal way, so that one does not account for one without the other. (2).

The dialogue was mentioned in the Noble Qur'an in three places:

- 1- The Almighty said: {He said to his friend while he was talking to him, “I am more than you and I am dearer” (Al-Kahf 34).
- 2- The Almighty said: “His friend said to him while he was talking to him. You disbelieved, He who created you from dust, then from a kind, then he made you a man.” (Cave 37).
- 3- And God Almighty said: {God has heard the saying of those who argue with you about her husband and complain to God, and God will hear your dialogue with him, except for God's sake. }

The Quranic dialogue is considered one of the technical methods that help to photograph past events and convey them to the recipient as if he was present there at the time of that Quranic dialogue.

The Quranic dialogue proceeded in two directions:

- 1- The path of violence and cruelty, and this trend was represented by a dialogue between my sons Adam in which the words wrestled with each other, eventually reaching a position appropriate for the event, but unfortunately its end was killing.
- 2- The path of softness, intensity, and good advice. This trend was represented by the dialogue of God Almighty with the prophets and messengers, in addition to the dialogues of the prophets with their people, as well as the dialogue of the believers with

the disbelievers. The cream in the dialogue differs from all other dialogue methods, as it is characterized by a special style that humans can not do without whatever rhetoric.

Islam was the most religious affirmation of dialogue, its purpose (to educate people about the facts of existence and to introduce them to its integrative approach and to reach a better civilization, and the greatest miracle brought by the Seal of the Prophets Muhammad was to inform people about the reality of Islamic civilization is speech or evidence of the supernatural use of dialogue (3).

The Noble Qur'an directed him to the necessity of following the best methods when arguing, so he addressed his Messenger saying: {... and argue with them which is better ...} (An-Nahl 125), and this indicates that something is indicative of the prohibition of adopting immoral and irrational methods in proving Our opinions and beliefs are correct.

On this basis, (Islamic culture is considered a culture of dialogue, a culture of coexistence, and the culture of interaction because it took from its peoples its culture and brotherhood in an outcome that was the result of an Islamic civilization characterized by vitality, strength, development, and creativity) (4).

The culture of dialogue should be one of the first doors present to Muslim families for the rest of the maintenance of family peace, because the Islamic message is an educational message in its essence and truth that came to educate the human being on the basis of the divine principles that God Almighty approved for His servants and he was not satisfied with another alternative (5), {And whoever He who seeks non-Islam as a religion will not be accepted from him while he is in the hereafter from the losers. Go to good and command the good and forbid them from evil, and for them to be denied, and for those who are righteous are those who are well-to-do, for the people of whom are righteous, (so) he (is) from (Al Imran 104). They are against each other and have no victory on earth or in the sky) (6), and on this how will the future of our Muslim families be combined if the language of dialogue and the method of enjoining good and forbidding what is evil is certain it will be a prosperous future and we will control the children whose upbringing in this time has become a dilemma of Dilemmas after they refused everything that is old - including the teachings of Islam - and adopted everything new under the pretext of progress and openness to the other; rather, they denied that there was an Islamic approach that deals with human life, despite the recognition by educational philosophers of the West of the educational approaches that humanity has provided to humanity, says philosopher Harvard University Dr. William Ernest Hawking means: (The ruling on Arab culture - it should

not be an improvisation that we build on the appearance of this culture, as this culture was once the only dynamic and radiant culture on the world, so when its children were long under the pressure of colonialism, their culture withstood the two events and did not disappear as it Happened to other cultures) (7).

Yes, parents must reconcile between the culture of dialogue and culture. Enjoining good and forbidding evil in order for the two to meet together in building a clean family according to Islamic specifications. This is exactly what Islam cared about, so he singled out a chapter from the Holy Qur'an wall, the greater part of it was talking about the father's dialogue with his son, and how It is a well-known and forbidden matter, denying the attention of parents to the importance of this sensitive issue, which was absent and unfortunately for many of the parents who forgot or forgot their roles that God imposed on them until yesterday (some families live in a tragic situation due to the loss of education, so we see parents neglecting their roles and responsibilities They are, and some of them have nothing of ability to influence his children and penetrate into their depths (8) at a time when he emphasized the importance of that fatherhood by presenting the dialogue that took place between the father and his son and who was to preserve the dignity of the son even in the event of disobedience or disbelief And to show compassion and mercy on the part of the father when speaking with his son, who is the method of parental advocacy, so he will answer quickly, and this is what you will be exposed to in the third requirement, God willing. The dialogue was mentioned in the Holy Qur'an in abundance, and we can say three quarters of the Qur'an is a dialogue and an argument between God and mankind, or among the prophets and their people, or among some people are with b Z, and this indicates something, it indicates the importance of considering that one of its most important goals (that is, in everything that achieves good on the earth and what makes it achieve the secret and quality of worship to God, and the colonization of the land and the spread of security, peace, tranquility, comfort, happiness, contentment and acquaintance mentioned in the Qur'an, which is what It removes psychological barriers between people, and achieves rapprochement and cooperation between them with regard to having agreed upon it and between them understanding and coexistence as they differed in it (9).

The second requirement: Education and its role in protecting societies from the fall.

Education means in its general sense: (what the three factors of education (inheritance, environmental, and will) bring about in terms of effects on capacity development, and human

preparedness, whether these effects arise from intent or unintentionally), but in its own meaning (it is intended to transfer educational foundations from Generation to generation) (10).

Plato knew it by saying: (Education is the giving of the body and the soul every possible beauty, and every possible perfection) (11).

Today, we live in a terrible moral crisis in all aspects of social life. Today we notice that frightening collapse in the values and ideals of groups. Rather, we live in a total devastation in society's systems and laws.

Islam has taken care of family relations and refined them in all its stages, even in their most accurate cases, and the most difficult problems they face, while it is one of the cornerstones of family education, which has great interest, which is the relationship of parents with children, as it is a natural and innate relationship confirmed by Sharia and custom contrary to The contractual relationship imposed by the rule of law, this care comes from the door that the family is the first nucleus of society if it reconciles the peace of the whole society, and if it spoils the corruption of the whole society, because building human beings is more important than building stone, and he told us that the ancient Chinese did not think about fortifying their countries considering that no one can He climbed up, but after constructive fighting China for three invasions, the enemy when attacking China did not need to climb the fence, but rather was giving the guard standing at the door a bribe, and entering because the Chinese worked to build the fence, and they forgot to build the guard, so there is a saying that says: So You want to destroy a civilization, as there are three ways for that: demolishing the family, demolishing education, overthrowing role models; you must absent the role of the mother and father, and in order to perpetuate education, you have a teacher that does not make it important in society so that his students despise him, and that role models fall upon you by scholars and thinkers. Underestimating them, he questioned them so that he would not hear or approach them D, if the conscious mother and father disappeared, and the loyal teacher disappeared, and role models are lost, who raises the young on values (12), and if these three pegs disappear, the pillars of societies are lost, and this is what is happening today in our Islamic societies. In fact, (education serves the community and contributes to the growth and guarantees this through its capabilities to provide the community with the human wealth, work, and trainer needed for its current and future needs, and then it helps its members to understand and develop its culture while absorbing their social roles that enable them to adapt to its social and economic conditions and conditions (13).

All of this occurs at a time when educators recognize that our children are born on instinct, and that any defect that occurs with them is caused by environments, institutions and means of mass communication from broadcasting and televised media channels that contributed to their education and earned them such distinct characteristics, but rather the family responsible in the first and last degree It is the socio-cultural educational environment.

The same time that the nature of the age in which they live and interact with all of its ideological struggles and its multiple challenges is not forgotten, this has an active role in passing all the desired and unwanted cultures, in addition to what globalization has brought about in changing the course of the whole world, especially the Islamic and Arab worlds.

The Holy Qur'an and the fragrant biography of the Messenger of Humanity have praised the families, the necessity to perform their role in education, and the pipe of Luqman except for that, and the biography of the Messenger and the people of the Atra in their dealings, except for the authentication of this, in the sense that the family is the vessel in which interactions and social relations are established between its members Rather, it is the one who casts a shadow on him in the future, because it will affect his ability to form future relationships with other individuals outside the family, with the need to take into account the different methods of education in bringing up children according to the different age stages that they pass through, given that people's lives are stages, and each stage has its advantages And its characteristics thousand Add to that the type of dialogue followed, because the dialogue has its origins, arts and principles, and it has become necessary for parents to take into account that the son or the child's transfer is not naive as some people think, but they are smart, but more intelligent and focused than parents, they are a lot of observation and conclusion, Al-Ghazali says: (And the boy has his trust in his parents and his pure heart is a psychological jewel free of all engravings and images, and he is subject to everything that is engraved and tends to all what he tends to him) (14), and this is evidence of the strong influence of parents on the personality of the child, because it is for him It represents the first experience in his life, as it is higher than any other system in its impact on his life.

Accordingly, Islam and scholars have paid much attention to the issue of raising a child, while today we find in the twenty-first century those who claim that education scholars in Europe in the seventeenth century were the only protectors of children and childhood and the first to be called upon to care for them, and what came in the Holy Qur'an from multiple educational Qur'anic dialogues such as The dialogue of the Prophet of God Abraham with his son Ismail,

the dialogue of the Prophet of God Noah with his son Canaan, the dialogue of the Prophet of God Jacob with his young son Joseph, and the dialogue of Luqman al-Hakim with his son Nathan, which is compelling evidence of the primacy of Islam And Muslims in the field of education; and the educator when he turns to the book of God will find in it sophisticated methods It has wonderful pictures in the field of education, as it charts an integrated educational model to guide young people in light of all contemporary challenges, these challenges that may lead to the failure of parents in raising their children in a time when social media has reached an extent that you feel that you are in every day, but in Every hour, it faces a host of opinions and ideas that may distort the new generation from the aims of Islamic education.

**The third requirement: He stood with Luqman and his son in his blessed surah:**

1- He stood with Surat Luqman: It is a surah Meccan number of its verses (34) verses, including three civil verses (27-28-28), as stated by Ibn Abbas (15).

It was said in the reason for its descent: that it was revealed after I asked the Quraysh of the Prophet about the story of Lukman with his son, and about the righteousness of his parents (16).

It was named by this name because it included the story of Luqman, who is famous for wisdom, and the true knowledge of God Almighty, his vilification of polytheism, and enjoining good and forbidding what is evil.

As for Luqman al-Hakim, it is: Luqman bin Ba`wara bin Nahur bin Tarikh, from the children of Azar Abu Ibrahim, and the nephew of Ayoub, or his cousin, who lived until the prophet of God, David, realized and took knowledge and wisdom about him, and it was said that he was a judge in Children of Israel, and many agreed that he was wise and was not a prophet, and many differed as to whether he was free or a slave, and whether he was a carpenter or an upholsterer, and Al-Suyuti's promise was among those who differed in their prophethood (17).

The authority of Suleiman bin Dawood al-Manqari on the authority of Hammad, he said: I asked Abu Abdullah about Luqman and his wisdom mentioned by God Almighty. In God a silent, deep-sighted, long-sighted knife expressing through the lessons never blessed during the day and no one has seen him on urine nor feces nor washing himself for the intensity of his concealment and the depth of his vision and his reservation in his matter, and he never laughed at my age for fear of guilt, never angered and never joked with a person she did not rejoice at anything if he came from the world's affairs, and there was no grief at her about anything.

Many of them have exaggerated most of them, so no one cried the death of any of them, and two men did not go through two quarrels or kill, but the most correct between them and he did not go away from them until they were loved and the sultans) (18). The hadith is very long and we have confined ourselves to this passage. The grace of God, the Algerian, in his stories conveyed a lot of the judgment that Luqman said and reported on the imams of the guidance (peace be upon them) (19), and most accounts confirm that Luqman al-Hakim was a thick lips. The broad-footed, slit-legged man, with the short-bones (lips bone), was said to be a slave Black with a lip color (20).

## **2- In the hands of the surah:**

If we look at the chapeau and its conclusion, and the general context of its verses, we find that it calls for monotheism, certainty with repetition, and the introduction of the faculties of the laws of religion (21).

What matters to us from the surah are the verses (12 to 19) which are the subject of our study and which speak (on one side of the important sermons of this deified man - Lokman al-Hakim - in the chapter on monotheism and his polytheism, and important moral issues were reflected in Lukman's sermons for his son, these ten sermons Which was mentioned within the Sunnah of Ayat, has illustrated in a wonderful way doctrinal issues; in addition to the origins of religious duties and moral investigations) (22).

1. The Almighty said: We gave Luqman wisdom to thank God and thanks for him thanks for himself and Kafr God goes Hamid} (Luqman 12) what wonder the wisdom that talked about the Koran, he said {we gave Luqman wisdom}.

### **Wisdom in Language: Inflicting the Right to Science and Reason (23).**

Wisdom is a convention: knowledge of divine matters, human affairs, and duties (24).

And the meaning of the wisdom that God Almighty spoke about and attributed to Luqman as defined by Tabatabaei, who says: (The wisdom regarding the resources that are used to use it is the useful scientific knowledge, and it is the medium of moderation between ignorance and jarzaba) (25).

And this wisdom that God Almighty has attributed to Al-Luqman other than the wisdom that is God Almighty, and to that is what Al-Isfahani indicated by saying: (The wisdom from God Almighty is to know things and find them on the purpose of judgments, and from man: knowing

the foundations and doing good things and this is what Luqman described by saying: {And we have come For the wisdom of wisdom}) (26).

Imam Al-Kazim when Hisham Ibn Al-Hakam asked him about the interpretation of verse (12) of Surat Luqman or about the meaning of wisdom that God Almighty gave to Luqman said: (The wisdom is understanding and reason) (27), while Imam al-Sadiq When he was asked about the interpretation of this verse, he said: (Bring knowledge before his time) (28) and there is no contradiction between the two hadiths, because wisdom accommodates all meanings, and by this he (endowed and strived to thank God, for he knew the purpose behind these divine blessings, and how to use them and benefit from them, He placed it with precision and complete rightness in its proper place. (29)

And the Noble Qur'an mentioned that between Luqman's position and wisdom, and how he was a grateful servant, he moved directly to his directions in which he said and taught him to his son, as if he tells us: He who bites people, their knowledge and their manners is not an ordinary person but rather must work according to his own specifications, and start with the most important then the important thing is, therefore, we see it, and as a result of the high wisdom that the Holy Qur'an praised has begun the most important issue for the lives of all human beings, which is the issue of monotheism, so he said to him: "O children, do not involve God with great oppression" (Luqman 13), because they understand with his unbreakable idea (against every movement) Divine orientation stems from polytheism, from the worship of the world and manna Pour, fancy and the likes of it, which is considered a branch of polytheism, and the basis of all correct and constructive movements is monotheism (30), and any injustice greater than this injustice if a person denies his creator and comes to assets that have no value in his rank and degree, and it is remarkable for this verse and the verse before it {... to thank God and whoever grows, but grows for himself} (Lukman from 12). The clauses of wisdom, then referred to (non-polytheism) as a second item, and kindness is not hidden as (thanksgiving and polytheism) meet in a substance whose letters consist of (CHKR), but they differ very in the meaning as the first comes at the top of virtues, while the second falls At the bottom of vices (31).

Who draws attention to his son's advice not to polytheism that he (did not enter with him in a long philosophical debate to prove monotheism to God Almighty, but rather that he adopted the sentimental, moral, and innate sense to acknowledge the principle of monotheism, with a

sense of instinct and to abide by his supplies with both the sentimental sense and the moral sense) (32).

In this way Luqman has used with his son in order to teach him a wonderful educational curriculum whose purpose is to be us when we are at the site of education, we must take advantage of approaches that are close to understanding at the level of reason, and love at the level of the soul, and not to differentiate in philosophical details that may be A reason to keep people away from us.

The one who draws attention to the verses of preaching and guidance that Luqman taught to his son, we find that he used the preaching dialogue wrapped in strong emotion and affection, so Luqman the calm, who preaches his son with all kindness and softness, says to him before every sermon (O my son) and (oh) this: (a call instrument when The speaker asks the addressee to accept it ... and the distant may download the position of the relative, calling the hamza, and any indication that he is very evocative in the mind of the speaker, who has become like the present with him, not absent from the heart, as if it is tilted in front of the eye, and it may be used for rhetorical purpose as a sign of the great destiny of the caller and his high standing with the speaker (33).

In addition to his use of the miniaturization formula, O (son), he did not say to him: My son, because (my son minimizes compassion and his love does not minimize contempt) (34), which is the same method that was used by the Prophet of God Noah (ﷺ) with his son Kanaan al-Aqq when he called him saying: { ... My children, ride with us, and do not be with the disbelievers ...} (Hud 42) And his call was for (O my son) (miniaturizing in terms of compassion and compassion) (35), for the two are compassionate and have compassion and compassion and love for Arabic He conveyed to us in Arabic, while Noah (ﷺ) and Luqman did not speak Arabic, but the Holy Qur'an conveyed to us Arabic words in his own way indicating great compassion and compassion. Their two sons did not have a strange way to preserve the meaning of the original text, which was not in Arabic.

Abd al-Rahman Muhammad Abd al-Muhsin al-Ansari says: (It is possible to define the features and origins of Islamic education extracted from the commandments of Luqman for his son, as his commandments are a complete constitution in the foundations of Islamic education, so its saying is a father and a good teacher, may God give him wisdom, in addition to that it stems from his mask and sincerity, based on experience And knowledge, and it aims first and foremost that the children achieve complete servitude to God Almighty alone in their individual

and social lives and this is the goal of Islamic education as it is the goal of God's creation for man in this world, the Almighty said: {And I did not create jinn and mankind except to worship them} (Adh Dhariyat 56) ( 36).

Luqman, as the Qur'an spoke of him, was wise, and God gave him wisdom and separated the speech, then made him grateful for his grace. ).

2. verse: {and Usina human parents his mother and here on the weakness and weaning in two years to thank me and your parents to self-determination (14) and that they strive to involve me what you do not aware of there is no final destination in the world known and follow the way of delegated to me and then to I am referring to you, so I will tell you what you are doing} (Luqman 14-14):

(Here is a real objection between the words quoted from Luqman and not from the words of Luqman, but I expel them here to indicate the necessity of thanks to the parents as the obligation to thank God Almighty) (38), and this move I want from her to define the approach required from the boy in his dealings with his parents, as if the Lord Almighty wanted to He thanks Luqman for his call to his son to the necessity of monotheism, by thanking his endeavor that he imposed on the boy the obligation to obey the fathers if they took the initiative to invite their children to the necessity to follow the method of monotheism for this method, for which God created mankind: After that, God Almighty mentioned (what the mother suffered and suffered One of the hardships and troubles in the campaign and his separation of this prolonged period is positive for recommending the mother in particular and a reminder of her great right alone (39) on the authority of Abi Abdullah Al-Sadiq: (Whoever shortens his hand for reward, his tongue will be thanked for long) (40), and he said: ( He who is known to him will be rewarded with him, so if he is unable, then he will be praised, and if he does not, then he will disbelieve the grace) (41), and despite this great commandment with parents, he is finally exalted to the attention of the children to something important, which is (the commandment of kindness to the parents may create suspicion and delusion For some, when he thinks that their orbits must be followed and followed even in matters of belief, disbelief and faith, he said: {And if He guided you to share with me what you have no knowledge of, so do not obey them ...} (Lukman 15), meaning that the relationship of a person with his mother and father should not be preceded by his relationship with God at all) (42).

3- The Almighty said: {O builds, if you are weighed by a grain of mustard, then it will be in a rock or in the heavens or in the land: for God will come to him.

In this verse, the Lord returned to Luqman's commandment to his son, as if he wanted to say: (The previous chapter of his transmitted words was due to monotheism and denial of polytheism, and there is no second chapter in this verse in the Ma'ad and in it the calculation of deeds and meaning, O my son, if the trait that you worked is of good or less evil Things are the most accurate, like the weight of a grain of mustard, so that the small trait is stable in a rock or anywhere in the heavens and the earth. His conversation with his son has three characteristics of God Almighty:

### **1- Divine Power 2- Divine Kindness 3- Comprehensive and Complete Divine Science**

One of the educational benefits of knowing these three characteristics was to stop sin and sins, even to the one who denotes them (44), on the authority of Abu Basir that he heard the father of Ja`far al-Baqir he says: Fear the contempt from sins, for it has a student who says one of you: I sin and ask forgiveness that God Almighty says : {... and write what made monuments and everything Ohsenah in the Imam shown} (Yasin 12) said the Almighty: {O my son it is the weight of a grain of mustard Vtkn in a rock or in the heavens or in the earth to come by God that God gentle expert} ( 45).

From this we understand that today we need educationally in pushing people towards sensing responsibility to another incentive, which is (intimidation) that Luqman al-Hakim added in this verse -16 from Surat Luqman - which is narrated by his tongue and who is satisfied with God.

4 says: {O children keep up prayer and enjoining what is good and he is evil, and endure what has befallen that this determination of things (17) nor Tassar thy people do not walk in the earth fun that God does not love the boastful proud} (for Qman17- 18):

Here Lukman al-Hakim moves in his sermons with his son - after he showed him the consequences of lack of servitude and monotheism to God - to talk about two important issues except: the establishment of prayer and the command of good and forbidding what is evil, and these two issues fall under the title (religious reform and social responsibility), so prayer is the pillar of religion The Messenger of God said about it: "Prayer is the pillar of religion, if it accepts it before anything else, and if it refuses to respond to anything else" (46), so the Almighty said: {... The prayer was upon the believers as a timed book. It is among the women 103) The acts of worship that God commanded all the laws that were revealed to the children of Adam, but their images differed according to Sh P embarking.

Accordingly, it was from the wisdom of Luqman, whom God had given him wisdom to be among those who performed the prayer, but rather commanded his son to establish it.

After that, he moved to another important issue that is no less important than the question of prayer, which is (enjoining good and forbidding what is wrong) because he knew the science of certainty - with high wisdom - that this issue guarantees the nation's intellectual and behavioral integrity of individuals and groups, so the nation's goodness is good for its members and its families and this procedure - That is, enjoining what is good and forbidding what is wrong - it is intended to rid the monotheistic reality - that is, a unified society - from deviations and sins, whether actual or anecdotal, or even emotional, and this is what we need today. That seeks th Islam's necrosis and its elimination because they know that it is he who will eliminate them, after the emergence of the savior of the earth from awfulness and the expected forward deviation (pbuh) who will fill the earth with a premium and fairness, as filled with injustice and unfairness when the Almighty says to us: {... you were the best of a nation that was brought forth to people It is well known and do not forbid what is wrong (Al-Imran 110).

Then after that, he moves until he orders him to be patient {and be patient with what happened to you} and here his saying comes in the sense of obligatory and obligatory, and we have learned that it is about obligatory and obligatory through the many verses indicated by it that are recommended by him and proven wages of those who are patient: the Almighty saying: {... And be patient: Allah is with those who are patient.} (Al-Anfal 46) and his saying: {... And let us recompense those who have been patient with their reward in the best of what they do, but we do not do that. }<sup>6</sup> Integration in a person who must have a firm determination The will of His crucifixion is in front of all adversity and obstacles, so the Almighty said: {Do people think that they will be left to say safe and they will not be fascinated} (Al-Ankaboot 2), this is in addition to its mental and psychological implications that came from the imams of the family of them: (Patience is one of faith in the position of the head from the body, so if the head is gone, the body is gone, and likewise if patience is gone, faith is gone) (47), and since the Luqman approach is an educational approach, so we see that it is not enough to indoctrinate only, but rather intercedes for it With the philosophy of orders and prohibitions, being closer to persuasion, to give us a lesson in the art of conscious education, and he said to him {So that} Of the determination of things he was not satisfied with patience by His command, but added to that stress the nature of the patience that within him the virtues Rate a determination that {things}.

5- The Almighty saying: {And do not make your cheeks light for people, nor walk in the earth with joy, for God does not love all the foolish people proud) (Luqman 18):

Here Luqman affirms an Islamic principle that: It is foolish to ignore the fate of people, and to know only the fate of our souls, because of the disadvantages to a united society; so we see him preaching to avoid arrogance and the necessity of not being proud of this situation that raises the human being to sense the height and height of Others, and his humble order is the attribute that is commendable to everyone and required of all, especially those who assumed major responsibilities or a location that makes him decision-makers, fearing for the rest of the community that there will be between them and among these dams and borders that turn between them and their problems that you suffer from and do not forget here a will Commander of the Faithful working on the fate of Malik A. He did not buy, when he recommended him to leave the arrogance to the worshipers of God, especially the poor among them, and he said from among those whom he commanded: (Do not heal you from them as a disease, for you do not appreciate the insignificant waste of your rulings of the many important things. The Children of Israel wrote, God Almighty said: (The great arrogance is my dress, and the greatness is Azari, so whoever dispossesses me of it, I will suppress it in the fire of hell on its forebears) (49). He was free and asked him to authorize him to breathe and breathe and burn hell) (50), Imam Khomeini advises the proud, saying: (Brother, as long as you are in the prime of your life, The flower of your youth, the pinnacle of your strength, and the freedom of your will, hurried to reform yourself, and do not pay attention to this preciousness and standing, and set foot on these considerations with your feet that you are a human being, so keep yourself away from the characteristics of Satan, so the devil may take great care in this capacity because it is one of his attributes, and it is what led to his expulsion From the presence of God) (51).

After that, his son preaches by saying: {God does not love every foolish pride} if he shows to his son the wisdom for which he must move away from lostness, fraud and pride, because he is away from God Almighty and thus away from true happiness, because God Almighty is the source of all good and love .

6 - The Almighty saying: {I mean in your walk and loosen your voice, I deny the voices because of the donkey's voice} (Luqman 19).

Luqman continues his sermon to his son, but here he denotes two important literature, namely, (dignity in walking and lowering the voice), Al-Razi Al-Razi says: (Luqman guides his son to pay in the human descriptions and descriptions that are for the king who is higher than him,

and the descriptions of the animal He who is inferior to him, and his saying: {And mean in your walk and loathing your voice} referring to the honor that is the character of the animal) (52), then dignity in the will expresses the personality of man, so it is wise for a person's will to be in moderation between his speed and speed. Among the virtues that have priority over many values, the Apostle says: (The speed of walking is j HP Brightly insured) (53).

Then he recommends that the voice be reduced because the level of his voice and his tone are a balance for his perfection, because all the wise people denounce raising the voice without justification, and this indicates his lack of respect for others, but his lack of respect for himself, because Luqman has chosen to represent the loud voice in the donkey's voice, which people rationalize and denounce the wise, Zaghloul El-Naggar says: (It has been proven by analogy that the intensity of the sound of braying a donkey exceeds 100 decibels, and that exposure to this sound may affect a person with many diseases) (54), Nasser Makarem Al-Shirazi says: (The sounds of animals go out and express often the need, but this The animal - meaning the donkey - sometimes makes its voice unnecessarily or unnecessarily, and it appears N any need or introduction, and releases it in its time, locality and jealousy! Perhaps what was stated in some accounts that the more a donkey raised his voice, he saw a demon, and for this reason some said: The cry of every animal is praise except the voice of the donkey) (55), and by this it is Luqman has collected the whole religion, but combined the best of the world and the Hereafter with these commandments that he taught to his son and that every breeder must adhere to because it is the path to success in work, but the way to win the pleasure of the Lord Almighty.

## Results

- 1- It turns out that in order for any dialogue to succeed, all parties overriding must demonstrate the dialogue literature, ethics, supreme value, and creative ideals.
- 2- If we understand the dialogue well and follow its correct paths, then surely it will reach a satisfactory result for the two parties in dialogue, because one of them understood its limits and duties towards the other.
- 3- The text of the Qur'an, in addition to the fact that he has adopted the principle of dialogue at all levels, especially the dialogue of parents with children because of its influence in guiding them and drawing them to the right path.
- 4- The need for dialogue is necessary and urgent within the family.

- 5- The Noble Qur'an emphasized that the dialogue between parents and children should be based on preserving the son's dignity even in the event of his disobedience or infidelity, and that calm and showing concern are two characteristics that prevailed over the parents' dialogues with children like mercy and compassion.
- 6- It turned out that Islam was interested in family dialogue, because the family is the first and primary institution among the social institutions responsible for preparing the child to enter the social life.
- 7- Show that when the Holy Qur'an recommended the necessity of dialogue with the children, it did justice to the children, and higher their affairs and saved their lives after the abhorrent traditions of pre-Islamic darkness blinded them before Islam;
- 8- It turns out that the educator or operator in the field of education, if he turns to the Noble Qur'an, will find in it many images and sophisticated methods in education that help him to draw a model for education, especially in our time of this time of contemporary challenges.
- 9- If we want a happy life, we must comfort the lives of the righteous prophets and messengers and servants of God.
- 10- If we use the method of dialogue with our children, we will make this boy a distinguished presence in the future; rather his views will echo in the soul.
- 11- The Luqman hand has woven a beautiful image embodied by the words of light in which it drew what must be the correct Islamic etiquette to make the correct Islamic model, that is, it collected all the morals in all these sermons.

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- 48- The discourse approach/ Imam Ali/ 641-668.
- 49- Safa Brothers and the letters of Khellan Al-Wafa / Safa Brothers 1/353.
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- 52- The Great Interpretation / Fakhri Al-Razi 25/150.
- 53- Sailor of Lights / Majlis 74/139.
- 54- Interpretation of the Holy Verses in the Noble Qur'an / Zaghoul El-Naggar 2/500.
- 55- The Idealist / Nasser Makarim Al-Shirazi 13/46.

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