

Qur'anic Parenting: A Comparative Study of the Interpretation of Surah Luqman Verses 12-19 in Tafsir Ibn Kathir and Tafsir Fathu al-Qadir

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Abstract

Having a child is a gift that a duty of trust must accompany. Many Muslim families do not understand the concept of Islamic education following the Qur'an and Sunnah, so they are unable to educate children into a rabbani generation that is firm in ethics and morality. The purpose of this study is to find out the value of parents' education towards children by referring to the interpretation of Luqman's letter verses 12-19 by making a comparison between Ibn Katsir's tafsir and Fathu al-Qadir's Tafsir of Imam Asy-Syaukani. The methods used in this study are library research and comparative studies to explore the differences and similarities of interpretation of the two. Analysis is done on key aspects such as interpretation methods, historical context, and religious values considered important in understanding the verses. The source directly references the mother books of Ibn Katsir and Fathu al-Qadir and other references from articles and scientific journals related to the speech. The study results indicate that Ibn Katsir emphasized traditional aspects and religious values in the upbringing of children, while the Assy-Syaukani priest tended to incorporate social and humanitarian contexts in his understanding. This comparison provides an in-depth insight into the diversity of Islamic perspectives on parents' responsibilities in educating children and their implications for modern educational practices.

Keywords: Parenting, Surah Luqman, Ibnu Katsir, Fathul Qadir

Introduction

Having pious descendants is something that every parent hopes for. Their presence in the family will be the perfect happiness for the family. Whatever their educational background, parents certainly do not want their children to be bad figures regarding religion and behavior because good descendants are actual descendants. The righteousness of parents is one of the righteousness of children, Even the benefits are not limited to the child alone but also impact his grandchildren. To be a good parent, a father must know his obligations towards his children as head of the family. Sheikh Shalih bin Fauzan al-Fauzan hafidzahullah explained that the father, the person most responsible in the household, must educate his family and sons and daughters to obey Allah. He must also understand that he will be held accountable before Allah Ta'ala. Without religious education, having children who are devout and obedient to their mother and father is impossible. Children's Religious education should follow the guidance of the sharia that Allah has revealed because the journey of human life must follow the All-Living and the All-Sustaining. The quality of human life must meet the aspects outlined by Allah ta'ala.

Allah Ta'ala has told a valuable lesson through Luqman's noble will to his son, as in Luqman's letter verses 12-19. It contains excellent principles, noble advice, and blessings, there are correct manhaj (methods) in preaching (ad-da'wah ilallah), in educating children and developing generations of Muslims. These verses explain the obligations of parents as bearers of trust in cultivating children to become noble people in religion and morals. Luqman began his will from the most important matters, followed by others. He emphasized the importance of avoiding polytheism, being good to parents both in deeds and words, Do good to others, and protect oneself from immoral acts and despicable morals. To expand knowledge related to this matter, the author wants to know the concept of the role of parents in children's education by analyzing the Tafsir al-Qur'an Al-Adzim by Ibn Kathir and the Tafsir Fathu al-Qadir by Imam Asy-Syaukani rahimahumallah in understanding the educational values contained in the letter of Luqman verses 12-19.

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Method

This study uses library research and comparative study methods to explore the differences and similarities in both interpretations. The analysis is carried out on key aspects such as interpretation methods, historical context, and religious values that are important in understanding the verses. In this case, the researcher refers directly to the main book of Tafsir al-Qur'an al-Adzim written by Abu Fida Ismail bin Umar bin Katsir al-Qurasyi al-Bashari al-Dimasyqi which was taqqiq by Sami bin Muhammad As-Salamah and the book Tafsir Fathu al-Qadir written by Muhammad bin 'Ali bin Muhammad bin Abdullah asy-Syaukani al-Yamani. The research also studied previous books, journals, and articles related to the title of this study.

The analysis used by the author includes:

1. Content Analysis Methods

Content analysis usually uses qualitative studies with a conceptual realm. This realm is by writing words that contain meaning. Words are collected in common reference elements so that it is easy to build concepts. The concept is expected to accommodate the content or message of the work comprehensively.

2. Descriptive Analysis Method

The descriptive analysis method is an effort to collect, organize, analyze, and interpret data. This aims to open the message contained in the text language.

3. Comparative Analysis

The relevance of the concept of parental responsibility for children's education in Luqman verses 12-19 is studied by comparative analysis. That is, comparing several aspects of other data, other situations, and other philosophical concepts to compare the concept of responsibility with parental responsibility for children.

4. Data Conclusion

Conclusion or verification is the final stage in the data analysis process. In this section, the researcher presents conclusions from the data obtained. This activity is intended to find the meaning of the data collected by looking for relationships, similarities, or differences. Concluding can be done by comparing the suitability of statements from research subjects with the meaning contained in the basic concepts in the research.

Results and Discussion

The Concept of Parental Obligations in Islam

Religion commands a head of the family to protect himself and his family from the fire of hell and from things that can lead people into it. Allah Ta'ala says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones; the guardians are angels who are rough, challenging, and obey Allah in what He has commanded them and always do what they are commanded.” [QS. at-Tahrim/66:6]

Efforts to protect families from the fires of hell can be realized by providing them with the correct tarbiyah (education) and taklim (teaching). This is where parents become the main and first actors in the family to develop, build, and improve good personal potential. The role of educators as a medium is to realize a good personality so that children can be directed to become good and superior individuals. Because in truth, every child is born in their nature (Islam and faith), and parents play a big role in determining the direction of good and bad children. The Messenger of Allah shallallah 'alaihi wa sallam said, "No one is born except born on his nature (Islam). Both of his parents make him a Jew, a Christian, or a Magian." [Narrated by al-Bukhari and Muslim]

As the bearers of the mandate to make their children pious, parents will be asked to account for it before they are asked about their children's devotion to their parents. Rasulullah shallallah 'alaihi wasallam said, "Each of you is a custodian, and each of you will be held accountable for what he is responsible for maintaining." [HR. Bukhari]

The Significance of Luqman Letter Verses 12-19 in the Context of Parents' Obligations to Educate Children

The Qur'an is a holy book that Allah has given to mankind as a guide in living life to achieve happiness in this world and the hereafter. There are stories full of messages and advice, expressed and implied, which contain many valuable benefits that leave an impression on the readers' hearts. This is because the Qur'anic stories are true news, and there are no lies in them, which are told directly by the One who sees and hears. Allah Ta'ala enshrined Luqman's precious will to his son in His words:

وَإِذْ قَالَ لُقْمَنُ لِبْنِهِ وَهُوَ يَعِظُهُ يَبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ – وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ
 وَهُنَا عَلَى وَهْنٍ وَفَصَّالَةٌ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ – وَإِنْ جَاهَدَكَ عَلَى أَنْ تُشْرِكَ بِي مَا
 لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا
 كُنْتُمْ تَعْمَلُونَ – يَبْنِي إِنَّ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا
 اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ – يَبْنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْنِ عَلَى مَا آصَابَكَ إِنَّ
 ذَلِكَ مِنْ عَزْمِ الْأُمُورِ – وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ
 وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ –

“And indeed, We have given wisdom to Luqman, namely, 'Be grateful to Allah! And whoever is grateful (to Allah) is indeed grateful to himself. And whoever is not grateful, then indeed Allah is Most Rich, Most Praiseworthy (12). And (Remember) when Luqman said to his son when he was teaching him, "O my son, do not associate partners with Allah! Indeed, associating partners with (Allah) is truly a great injustice (13)." And We command humans (to do good) to their parents. His mother conceived him in increasing weakness and weaned him in two years, (Therefore) thank your parents and Me to Me you will return (14). And if they force you to associate with Me something that you have no knowledge of, then do not follow either of them! And mix them both in the world well! And follow the path of those who return to Me! Then, you will only return to me, so I will inform you of what you have done (15). (Luqman said), "O my son, indeed if there is (an action) as heavy as a mustard seed, and it is in a stone or in the sky or the earth, surely Allah will bring it (reward it). Indeed, Allah is Most Subtle, All-Knowing (16). Hi, my son! Establish prayer! Tell (humans) to do good! Prevent (them) from doing evil! And be patient with what happens to you. Indeed, this is among the things that are required (by Allah) (17). And do not turn your face away from people (out of pride)! And do not walk on the face of the earth arrogantly! Indeed, Allah does not like people who are arrogant and boast of themselves (18). And be modest in your walk and lower your voice! Indeed, the worst voice is the voice of a donkey (19)."[Luqman/31:12-19]

Surah Luqman verses 12-19 contain the obligations of parents towards their children's education, which consist of 5 main points:

1. Responsibility to educate children with monotheism to Allah Subhanahu wa Ta'ala and explain the dangers of shirk (verses 12-13).
2. Responsibility to educate children to be dutiful to their parents and obey both of them in matters prescribed by the law (verses 14-15).
3. The responsibility is to educate children to always feel that God is watching them and not to belittle good or bad deeds, no matter how small (verse 16).
4. The responsibility is to teach children about the obligations of worship, preach goodness, forbid evil, and be patient with disturbances (verse 17).
5. The responsibility to provide an example of noble morals (verses 18-19).

Analysis of Ibn Kathir's interpretation of Surah Luqman Verses 12-19

Ibnu Katsir, who is the author of the book Tafsir al-Qur'an al-Adzim, is a hafiz (memorizer of many hadiths), historian, commentator, his full name is Imaduddin Abu Fida, Ismail bin Umar bin Katsir bin Dau al-Quraisy al-Bashrawi, then al-Dimasyqi. Born in 700H and died in 774H. He is also known as Al-Hadith because of his expertise in riwayat and dirayah hadith, which allows him to distinguish between authentic and flawed hadith. Ibn Kathir is considered an authority on Islamic law as Al-Faqih, although he did not attain Mujtahid status and did not follow any particular school of thought without taqlid.

Starting the interpretation of the letter Luqman verses 12-19, Ibn Kathir mentions several opinions of companions and scholars regarding the figure of Luqman, which can be concluded as follows:

1. Is Luqman a prophet or a righteous servant?
 - a. Most scholars say that he was a pious servant, not a prophet. Syu'bah narrates from Al-Hakam and Mujahid that Luqman was a pious servant, not a prophet. Yahya Ibn Sa'id Al-Ansari narrated from Sa'id Ibnul Musayyab, who said about Luqman, "Allah has given him wisdom, but not prophethood." It is stated that he was not a prophet because he was a slave. This is contrary to the nature of a prophet, considering that all apostles were born from prominent circles of their people. Because of this, most Salaf scholars stated that Luqman was not a prophet.
 - b. The opinion that Luqman was a prophet comes from a narration sourced from Ikrimah, but its chain of narration is still questionable.
2. Is Luqman Arabi or 'Ajami?
 - a. Sufyan As-Sauri has narrated from Al-Asy'as, from Ikrimah, from Ibn Abbas: Luqman was a slave from the land of Habasyah (Abesenia) and a carpenter.

- b. Qatadah has narrated from Abdullah bin az-Zubair from Jabir bin Abdullah: Luqman was a short man with a wide nose (not sharp) from Nubian.
- c. Yahya Ibn Sa'id Al-Ansari narrated from Sa'id Ibnul Musayyab, who said that Luqman came from the interior of Egypt (had black skin) and had thick lips. Allah has given him wisdom but not prophethood. Al-A'masy said: Mujahid had said that Luqman was a black slave of Habasyah, with thick lips and big feet. He was a Qadi (judge) among the Children of Israel. It is stated in another historical line that Luqman was a Qadi among the Children of Israel during the time of the Prophet Daud alaihi as-salam before David was appointed a prophet.

3. What is Luqman's full name?

Luqman was the son of Anqa bin Sadun, and his son's name was Tsaran (an opinion narrated by Imam Baihaqi).

4. What is his profession?

There are several stories related to this, including:

- a. Luqman was a slave.
- b. Luqman was a qadhi from among the children of Israel.
- c. Luqman is a carpenter.
- d. Luqman is a goat herder.

The obligations of parents regarding children's education in Tafsir Ibn Kathir are as follows:

1. He should order us to worship Allah alone and not associate anything with Him. Ibnu Kathir compared this verse with the explanation of the Prophet sallallahu alaihi wa sallam In His words, "Those who believe and do not mix their faith with injustice (shirk)."

2. Advise children to be filial to their parents and obey them in good things. Allah orders the obligation to worship Him, followed by the command to serve parents because of great wisdom. Allah Ta'ala said, "And We commanded humans (to do good) to their parents and parents; his mother had conceived him in a state of increasing weakness." Mujahid said that what is meant by al-wahn is the suffering of conceiving a child. According to Qatadah, this means excessive exhaustion. Meanwhile, according to Atha Al-Khurrasani, it is increasing weakness. The sentence "and wean him in two years," namely nurturing and breastfeeding him after giving birth for two years. Ibn Abbas and other imams concluded that the minimum breastfeeding period is six months because, in another verse, Allah Subhanahu wa Ta'ala says, "Give thanks to your two parents, and to Me to Me is your return," that is. Indeed, I will reward you if you are grateful with abundant rewards. "And if either of them forces you to associate with Me something that you have no knowledge of, then do not follow either of them." If they force you to follow their religion (other than Islam), do not accept their invitation, but do not let your opposition to it prevent you from doing good to your parents while in the world. "And follow the path of those who turn to Me. That is the path of the believers. "Then to Me is your return, and I will inform you of what you used to do." Then I will give you a bountiful reward.

3. Instill the belief in children about the absolute power of Allah and the existence of a day of judgment and not underestimate the slightest good or evil. Allah Ta'ala says, "(Luqman said), "O my son, indeed if there is (an action) the weight of a mustard seed, and it is in a stone or in the sky or in the earth, surely Allah will bring it (reward it). Indeed, Allah is Most Subtle, All-Knowing." As heavy as a mustard seed means if the injustice or sin is as heavy as a mustard seed, surely Allah will bring it (reward it). Allah will bring it on the Day of Resurrection and will judge it with justice. He will reward it; if it is good, it is good, and if it is bad, it is bad, even if it is fortified and covered in solid rock or absent and spread throughout the heavens or the earth. For nothing is hidden from Him, and not an atom's weight in the heavens or the earth escapes Him. Indeed, Allah is Most Subtle, All-Knowing that is, He was given knowledge so that nothing is hidden from Him, even if it is precise, subtle, or trivial. Another interpretation of the words being in the rock is that the rock is under the seven layers of the earth.

4. The obligation to order prayer, namely in His words, "O my son, establish prayer." meaning: according to limits, obligations, and time.

5. Motivate children to dare to encourage goodness and fight evil by instilling patience. Allah Ta'ala says, "Order (humans) to do good! Prevent (them) from doing evil! And be patient with what happens to you. Indeed, this is among the things that are required (by Allah)." meaning: according to your abilities and efforts. And be patient with what happens to you. Luqman knew that people who encourage good and forbid evil would inevitably face interference or trials from humans, so Luqman ordered his son to be patient. In fact, this is a difficult matter, meaning that patience in facing human disturbances is difficult.

6. Providing an example and ordering noble morals. Allah ta'ala says, "And do not turn your faces away from people." meaning: Do not turn your face away from people when you speak to them or they speak to you because of your contempt for them and because of your arrogance towards them, but soften your grin and turn your face towards them as in the hadith: "And you met your brother with a friendly face. And be careful of isbal in clothing because it is arrogance, and arrogance is something that Allah does not like." The word of Allah ta'ala, "And do not walk on the face of the earth with arrogance," said Fadl. "Anger" means not feeling arrogant or proud and feeling the most capable. Do not do that, Allah will hate you. Therefore, Allah ta'ala said, "Indeed Allah does not like people who are arrogant and look down on others." Meaning: people who are proud of themselves or people who are arrogant to others. As the Word of Allah says, "And do not walk on the earth arrogantly, for you will never be able to pierce the earth, nor will you reach the mountains in height.

The word of Allah Ta'ala, "and make it easy for you to walk." meaning: walking neither too slow nor too fast. However, mid. Soften your voice, meaning don't speak too much, and don't raise your voice without benefit. Therefore, Allah says: Indeed, the worst sound is the sound of a donkey. Mujahid and others said, in fact the worst voice is the voice of a donkey, that is, when a person raises his voice, it is like a donkey, which resembles its loudness and shrillness, and therefore Allah hates it. The parable with the "donkey" here contains the very law of prohibition and censure because the Prophet said, "We do not have a worse parable than someone who takes back his gift is like a dog who licks up his vomit." Imam Nasai, when explaining this hadith, said that the Messenger of Allah said, "If you hear a rooster crowing, then ask for a favor from Allah, and if you hear a donkey crowing, then take refuge in Allah from the devil, because in reality, he is seeing the devil."

Analysis of Imam asy-Syaukani's interpretation of the letter Luqman verses 12-19

The author of the Book of Tafsir Tafsir Fathu al-Qadir is Muhammad bin Ali bin Muhammad ash-Syaukani (1759-1834 AD), a great scholar, qadhi (judge), fiqh expert, and mujaddid (reformer/reformist) from Yemen. In starting the explanation of the letter Luqman verses 12-19, he begins by introducing the figure of Luqman. which summarizes several points:

1. Is Luqman a prophet or a righteous servant?

There are also differences among scholars regarding whether Luqman was a prophet or a righteous servant, the majority of scholars are of the opinion that he was not a prophet. Ikrimah, as-Sudi, and ash-Sya'bi mentioned that Luqman was a prophet, Allah ta'ala said, "and indeed We have given wisdom to Luqman" the meaning of "wisdom" is prophethood. Ash-Syaukani mentioned that no one said Luqman was a prophet except Ikrimah alone, and the narrator of this atsar is very weak, namely from Jabir al-Ju'fi. Ibn Mardawaih mentioned the opinion of Ibn Jarir, "al-Hikmah is reason, understanding, and intelligence without prophethood."

2. Is Luqman Arabi or 'Ajami?

Imam asy-Syaukani mentioned the namea Luqman comes from the word al-Luqm and there are two opinions. There are two opinions about it:

a. Rasulullah shallallah alaihi wa sallam said, "Luqman is a Habsyah person." "Luqman was a Habsyah slave from the Najjar tribe."

b. Luqman was not an Arab (asy-Syaukani does not mention this in full).

There is also a mistake regarding Luqman's real name:

a. Luqman bin Ba'ura bin Nakhur bin Tarikh, and Tarikh was the father of Prophet Ibrahim 'alaihi as-salam

b. Luqman bin 'Anqo bin Marun originated from Nubian from the people of Ailah.

Asy-Syaukani said that Wahab said, "Luqman is the son of Ayyub's sister," and Muqatil said, "Luqman is the son of Ayyub's aunt from his mother's side." Luqman lived to be 1000 years old. He was a learned man and served as Qodi (judge) among the Children of Israel before David alaihi as-salam was sent. His son's name was Tsaron, as stated by Ibn Jarir and al-Qutaiby. Al-Kalbi said that his son's name was Misykam, while an-Naqqosy said that his son's name was An'am. And another narration states that his son's name was Matan.

The obligations of parents towards children in the interpretation of Fathu al-Qadir by Imam asy-Syaukani:

1. Pay attention to the issue of monotheism to Allah by not associating partners with Him in worship. Al-Qusyairi said that his wife and children were previously unbelievers, so Luqman continued to preach to them until they believed. Luqman said, "O my son, do not associate partners with Allah." So Luqman's prohibition of this act of shirk shows that they were in a state of disbelief. He began with a warning against the act of shirk because shirk is the greatest injustice.

2. Paying attention to the issue of filial piety to both parents, filial piety to parents is the greatest obligation for children after worshiping Allah. Allah Ta'ala said, "You should be grateful to Me and be filial to your parents." Then Allah mentioned one of the reasons for the obligation of filial piety because his mother had conceived him with great difficulty and then weaned him after two years. And if they force you to worship their gods of which you have no knowledge, then do not follow. But continue to be kind to them.

3. Noting that every deed, no matter how small, will be held accountable. Luqman's son said, "O father, I do bad things, and no one sees them, so does Allah know about them?" Luqman said, "O my son, if there were (an act) the weight of a mustard seed, and it was in a rock or in the heavens or in the earth, surely Allah would bring it (recompense for it)." It is said to be "as heavy as a mustard seed" because it is the smallest seed that cannot be measured or measured. It is said to be "inside a rock" because its location is very hidden. And His word, "Allah will surely bring it (repay it)," means Allah will bring it and take account of it. "Indeed, Allah is Subtle, All-Knowing." Subtle means nothing is hidden from Him, and All-Knowing means nothing escapes Him.

4. Ordering children to pray, calling for virtue, forbidding evil deeds, and being patient with them. Asy-Syaukani said, "Specializing in this matter is because it is the principal of all worship and the pillars of goodness." Allah Ta'ala said, "Indeed, this is among the things that are required (by Allah) namely from what Allah has determined and made obligatory for His servants. Ibn Jarir said, "What Allah has made obligatory is this including noble morals and strong determination for those who follow the path of salvation."

5. Pay attention to the qualities that lead to glory. Allah Ta'ala says: "And do not turn your face away from people (out of arrogance)!" that is, do not turn away from it because of pride. "And do not walk on the face of the earth arrogantly! Indeed, Allah does not like those who are arrogant and boast." in this verse there is a prohibition on boasting about oneself in terms

of wealth, position, position, and so on, this is different from expressing the blessings that Allah has given (at-tahaduts bi an-ni'mah), because Allah Ta'ala says, "so express the blessings that Allah has given you." Among the noble morals that Luqman also taught his son was in the words of Allah Ta'ala, "and be simple when you walk, meaning that when you walk, you should be moderate, neither too fast nor too slow. It is stated that the intention is that if it walks steadily, it does not move like a crawling creature and does not jump like a devil jump. When Rasulullah sallalah alaihi wa sallam walked, he walked quickly. So, it must be understood that the meaning of speed that is prohibited here is that which exceeds the speed limit. Muqatil said, "Don't be arrogant in your way of walking." Atha said, "Walk with dignity and calm. As Allah Ta'ala says, "They - the servants of Allah - those who walk on the earth humbly." Allah Ta'ala said, "And soften your voice!" meaning lower it, make it softer, and do not raise it because speaking louder than necessary will hurt the person who hears it. Indeed, the worst voice is the voice of a donkey, namely the command to lower the voice, meaning a loud voice is the worst and worst voice. Qatadah said: The worst voice is the voice of a donkey; its beginning is a breath, and it ends with a bray. Al-Mubarrad said, "The interpretation is that raising the voice loudly is not commendable and is included in the category of despicable voices."

Comparison of Ibn Kathir's Tafsir and Fathu al-Qadir's Tafsir in interpreting Surah Luqman verses 12-19

A comparative analysis between the Tafsir of Ibn Kathir and Fathu al-Qadir reveals differences in approach and perspective in interpreting the verses of the Qur'an. Through this study, we will delve into the differences in interpretation and understanding of these two great scholars regarding the text of the Qur'an, Surah Luqman verses 12-19, exploring points of similarity and difference in the historical, linguistic, and social contexts that may have influenced their interpretations.

Table 1. Comparative analysis between Tafsir Ibn Kathir and Fathu al-Qadir in general

EQUALITY	DIFFERENCE	
	Tafsir al-Qur'an al-Adzim by Ibn Kathir	Tafsir Fathu al-Qadir by Imam ash-Syaukani
1. Interpretation of verses with verses, interpretation of verses with hadith, interpretation of verses with the atsar of friends and tabi'in, interpretation of verses with the words of other mufasssir.	1. Group the verses containing parents' obligations towards children into three groups: a. verse 12 b. verses 13-15 b. verses 16-19	1. Group the verses that are still under one discussion and then interpret each word or verse (verses 12-19 are mentioned in one place)
2. Start the interpretation of the verse by introducing the figure of Luqman.	2. Mention the characteristics of Luqman in detail.	2. Mention the real names of Luqman and his son with several stories.
3. Explain the mistakes or differences of opinion of scholars.	3. Have more evidence that strengthens the intended meaning.	3. Mentions that Luqman lived up to 1000 years.
4. Explain the meaning of words accompanied by the opinions of scholars who mutually strengthen the meaning of the verse.	4. Mention history in long stories.	4. Mentioning that Luqman's children and wives were still infidels at that time.
5. Mention the takhrij of the hadith.	5. There are qiyas to strengthen a law.	5. There is a mention of differences in the reading.
6. Mentioning weak hadiths along with the law of the degree of hadiths.		6. There is an explanation regarding the science of nahwu and shorof.
7. There is a lughawi faidah by providing postulates from poetry.	6. There is a separate discussion about morals related to the verse.	7. State the meaning of khardal in detail.
8. State the opinion that is more important than the existing differences of opinion.		

Table 2. Comparative analysis between Tafsir Ibn Kathir and Fathu al-Qadir from the perspective of meaning

Tafsir al-Qur'an al-Adzim by Ibn Kathir	Tafsir Fathu al-Qadir by Imam ash-Syaukani
1. Luqman is a pious slave. And this negates his prophethood, because a prophet is not sent except in the best line of his people. And the meaning of the wisdom given to Luqman is intelligence, knowledge and skill in arguing. 2. Shirk is the greatest injustice, and it is connected with the command to only worship Allah alone, to be devoted to one's parents and to obey them in goodness and not to follow their misguidance in religion, and to always be kind to both of them even if they are in conflict in belief, and to follow the path of those who repent from among the believers. 3. Allah has told this valuable testament of Luqman in the Qur'an to be an example for humans and for them to emulate him. As for injustice and sin, even as small as a mustard seed, Allah will take into account the Day of Resurrection when it is placed on the scales. If it is good, then the reward is good, and if it is bad, then the reward is also bad, even if the seed is hidden in the depths of the earth or lost from the universe. 4. Establish prayer according to the rules, harmony, and times. Preach goodness and prevent evil. And be patient with human rejection of it because patience is something that Allah requires. 5. Don't turn your face away from people when talking because you underestimate the person you are talking to and are arrogant, but be gentle and turn your face towards the person you are talking to. Don't walk on the earth arrogantly, arrogantly, arbitrarily, and arrogantly because this will bring God's wrath. And walk calmly, not too slow and not too fast, but in the middle. Don't overdo it when you speak, and don't raise your voice without meaning.	1. Luqman was a pious slave and not a prophet. The meaning of wisdom given to Luqman is intelligence, perfect reason, and cleverness in speaking. 2. Luqman's prohibition on his son not to associate partners with Allah shows that his son is an infidel. He begins his advice with the prohibition of committing shirk because it is the most urgent matter. The command to be devoted to parents is associated with an expression of gratitude to Allah because of the great rights of parents over children and the great obligations of children to their parents. And if both of them call to error, then do not follow them and return to the oneness of Allah by following the path of the believers in repentance and sincerity. 3. Luqman's son asked his father, "O father if I do something bad and no one sees it, will Allah know about it?" So Luqman replied that indeed, even if a sin is as small as a mustard seed hidden in an unknown place, Allah will bring it to light and ask the perpetrator to account for it, and nothing can hide from Allah, in fact Allah is All-Knowing of all things. 4. Allah tells us that Luqman told his son to pray, call for good things, prevent evil, and be patient with all calamities. And the specialization of worship mentioned here is because this worship is the origin of various acts of worship and the pillar of every goodness. 5. Do not be arrogant in front of people. The prohibition here is the prohibition of being arrogant and haughty. Walking arrogantly and showing off in front of people, showing off wealth, glory, strength, and others. Simplify your walking, namely walking in the middle between fast and slow. And soften your voice, namely lower your speech and do not speak in a loud tone, because raising your voice without any need will only hurt the listener.

Conclusion

Scholars differ regarding Luqman's full name, origin, profession, and physical characteristics. Buya Hamka in Tafsir al-Azhar emphasized that in seeking the essence of the Qur'an, it is not important for us to know the origin of Luqman. The Qur'an itself does not highlight its origin; the most important thing is the valuable lesson from Luqman's will to his son. From this story, we can learn lessons as a guide for both parents and educators in implementing education.

Ibn Kathir's Interpretation and Tafsir Fathu al-Qadir is an interpretation of the Qur'an bil ma'tsur, which mostly interprets one verse with other verses, or interprets verses with hadith, or interprets verses with the words of friends, and tabi'in. The method of interpretation in these two tafsir books is the *tahlili* method. These two books of interpretation are good books to use in understanding the Qur'an because one of the purposes of revealing the Qur'an is for humans to use it as a guide for life. Also, both interpreters are experts in the field of Qur'anic science and interpretation. Requirements or qualifications must be met by an interpreter to avoid misuse of Qur'anic interpretation for the benefit of the interpreter's ideology. Therefore, as a wise Muslim, we should be able to sort out in taking sources of knowledge. However, the advantages and disadvantages in a work of interpretation cannot be avoided.

The meaning of the letter Luqman verses 12-19 in the books Tafsir Ibn Katsir and Tafsir Fathu al-Qadir summarizes the role of parents as educators, namely:

1. Responsible for educating children with monotheism to Allah Subhanahu wa Ta'ala and explaining the dangers of shirk (verses 12-13). The main goal of the teachings of monotheism is to foster "loyalty and devotion to God Almighty." Tawhid is the most important concept in the Quran, and it is the foundation of everything.
2. Responsible for educating children to be devoted to their parents and obey them in matters that are prescribed (verses 14-15). And always do ihsan to both of them even though they have different beliefs. The behavior of ihsan to both parents requires treating both of them with respect in the words and actions contained therein. Communication ethics (good behavior) towards parents is a way of communicating in accordance with manners, moral values, or ethics that regulate social interaction with parents. Both verbally and non-verbally. With the right choice of words, speech and intonation will bring out the manners and nobility that make a person dignified.
3. Responsible for educating children to always feel that they are being watched by God and not to underestimate good or bad deeds, no matter how small (verse 16).
4. Responsible for teaching children about the obligations of worship, preaching goodness, forbidding evil, and being patient in the face of disturbances (verse 17) because human life is not free from disasters/calamities. Patience is considered the key to facing challenges, overcoming difficulties, and achieving goals.
5. Responsible for providing an example of noble morals (verses 18-19). Because Islam commands us to do good to society, both to Muslims and non-Muslims.

May Allah make it easy for us to interpret the Qur'an verse by verse and make us servants who always take the Qur'an as guidance. Wallahu ta'ala a'lam.

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