

## Verses of Prohibition for Children: Perspectives from Tafsir Ibn Kathir and Tafsir Al-Azhar and Their Relevance to the Field of Educational Psychology

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### Abstract

Children need a safe environment to explore and offer the support they need to learn and help them grow and develop. When children are curious about something, they will choose to explore it. Prohibitions expressed by parents to their children not to do something by saying "don't" can close down a child's initiative and creativity. Islam explains methods of raising children through various verses in the Qur'an. This research aims to describe the verses of the Qur'an in the form of prohibitions on children based on the Tafsir Ibn Kathir and Tafsir Al-Azhar, compare the meaning of the prohibitive verses in those two tafsirs and describe the impact of the prohibitions on children based on the two tafsirs in child educational psychology point of view. This research uses qualitative methods with library research that specifically examines prohibited verses for children in the context of educational psychology. The research results show that contemporary child psychology, which reveals that prohibitions aimed at children can close down the power of initiative, does not apply to several prohibitive verses in the Qur'an because they contain the fundamental value of monotheism. If the prohibition is not enforced, it will have more negative effects.

Keywords: Prohibition Verse, Tafsir Ibn Kathir, Tafsir Al-Azhar, Educational Psychology

### Introduction

Children need a safe environment to explore and offer the support they need to learn and help them grow. When children feel curious about something, they will choose to explore it. The way of exploration can be by asking others or trying to respond to the new thing that makes him curious. When a child encounters a threat that comes to him, parents will immediately take action. One of the actions given can be in the form of a ban. The prohibition spoken by parents to their children not to do something by saying "don't" can close a child's initiative and creativity. A child sometimes needs to explore every command or prohibition given by his parents that it is something he should do or avoid. Suppose parents forbid children from doing something too often. In that case, it can inhibit the process of developing initiative and spontaneous character in children, so they will tend to lose the courage to do something.

Allah SWT. explains the method of parenting through various verses in the Qur'an. One of the teaching methods in the Qur'an is how Allah SWT. taught this method through the story of Luqman. Luqman taught his son faith, worship, and noble morals so that his son would become a servant of the pious people. One of the points of faith that Luqman taught his son was so that Luqman would not disobey Allah SWT. as explained by Allah in QS. Luqman verse 13:

وإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"And when Luqman said to his son, and he taught him, "O my son, do not condemn Allah, for indeed condemning (Allah) is a great injustice."

Previous research on forbidden verses has been carried out by Abdulkarim and Mahasri who found verses containing the word "لا" meaning "do not" in the Qur'an and its Translation, published by the Ministry of Religious Affairs of the Republic of Indonesia in 2012 contained in 358 verses spread across 64 Letters. Verses containing the word "لا" meaning "don't" can be grouped into *Akidah*, *Morals*, and *Shari'ah*. In addition to these three areas, several verses of the Qur'an in which the word "لا" means "don't" are prayers and stories of the past written in the Qur'an, so they are not included in the forbidden verses that can be applied in Islamic education. In his research, Zainuddin Hamka found the form of command (*amr*) in verses in the Qur'an, which generally indicates an obligation. However, there are some cases where the commandments may indicate a matter that is *mubah* or permissible, depending on the context of the verse. This research also found the importance of understanding the specific rules and implications of the form of command in various verses

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in the Qur'an. In their research, Zaenal Arifin et al. concluded the concept used by Luqman in educating children and adolescents as a 'concept of wisdom' at the level of educational goals. This concept gave birth to a Tawhid education curriculum for children that educates children about the existence of parents and instills and maintains the existence of Allah's supervision inherent in children. Elfan Fanhas Fatwa Khomaeny and Alfadl Habibie in their research on character education learning methods in QS. Luqmân: 12-19 concludes that character education will be effective if the right learning methods are used. One of the methods that can be applied is the Bayani method, which includes the identification of the Qur'anic text to be studied, the identification of the appropriate Qur'an text, and the textual and contextual understanding of the Qur'anic text.

The previous research on the literature review of child educational psychology by Audun Dahl and Amy Q. Tran showed 2 (two) studies on young children's responses to prohibitions. First, children's obedience to vocal prohibitions to tell them to stay away from a toy. The second study investigated affirmative vocalizations in preschoolers (associated with moral offenses) and positive vocalizations (associated with pragmatic offenses). Most children suspect assertive vocalizations are pronounced in response to moral offenses, and positive vocalizations are pronounced in response to pragmatic offenses. Eugeniya V. Korotaeva and Anastasiya V. Svyattseva conducted research based on an activity approach, which defined the components of children's initiative as motivational, cognitive, behavioral, and reflexive. This study provides an overview of these components. Based on this thought, this study reveals the level of initiative in preschool children (high, medium, low). It identifies the characteristics of psychological and pedagogical support to develop children's initiative on the part of adults, which aligns with the pedagogical and psychological goals of modern preschool today. Waston and Miftahuddin Rois concluded two things in their research. First, Zakiyah, a mental health education thinker, views the basic concept of human beings, which has three main dimensions: physical, psychic, and spiritual. Zakiyah called humans pedagogical creatures, then in the pedagogical process, Zakiyah based on the theory of convergence. Second, educating from the perspective of Islamic psychology will make children healthier mentally, namely those who have an excellent physical condition, high intellectual and mental intelligence (IQ), mental health conditions/personality that is mature and stable in their mental-emotional (EQ), have high personality integrity (mental-social), and have firm faith and Islam. The results of Mahasri Shobahiya's research stated that there will be chaos in their minds and hearts when there is a difference between what children ask for and what parents do. Children's confusion and confusion can make them reluctant to do what their parents expect. Therefore, when parents see symptoms of children showing rebellious attitudes, they must immediately introspect themselves "have they become role models for our children?"

The formulation of this research problem is how to interpret the forbidden verses for children in the Qur'an based on the Book of Tafsir Ibn Katsir and Tafsir Al-Azhar, how to compare the meaning of the forbidden verses in the two interpretations, and how the impact of prohibitions on children based on the two interpretations from the perspective of child education psychology. The purpose of this study is to describe the verses of the Qur'an in the form of prohibitions to children based on the Book of Tafsir Ibn Katsir and Tafsir Al-Azhar, compare the meanings of the prohibition verses in the two interpretations, and describe the impact of prohibitions on children based on the two interpretations from the perspective of child education psychology. This study will examine the relevance of forbidden verses for children according to the perspective of Tafsir Ibn Katsir and Tafsir Al-Azhar with the research on the psychology of children's education that has been researched.

This research is expected to contribute knowledge and understanding and be a source of reference for other researchers studying the forbidden verses for children in the Qur'an. In addition, this research is also expected to open insights for the public, academics, and other researchers to be further developed with other themes through similar research.

## Method

This type of research is library research, which is studied from sources that can support the theory being researched. Data collection in this literature research is obtained through journals, articles, books, and books. The research "Forbidden Verses for Children: The Perspective of Tafsir Ibn Katsir and Tafsir Al-Azhar and Its Relevance to the Field of Educational Psychology" was carried out with library research, which is in the form of a type of research whose data is obtained from sources from the internet or libraries. This research uses a qualitative research method, which is carried out to gain an understanding of reality through an inductive thought process. The research "Forbidden Verses for Children: The Perspective of Tafsir Ibn Katsir and Tafsir Al-Azhar and Its Relevance to the Field of Educational Psychology" was carried out by the researcher by collecting data in the form of descriptions or explanations to provide conclusions associated with research or other events.

This library research uses two data sources, namely primary data sources and secondary data sources. Primary data sources are data sources obtained by researchers from sources. Secondary data sources are data that were previously collected and reported by people from outside the researcher himself and obtained from library materials. In this study, the primary data sources used are the Book of Tafsir Saheeh Ibn Katsir by Jakarta Pustaka Ibn Katsir, 2018 and the Book of Tafsir Al-Azhar printed in April 2007 by Pustaka Panjimas. The secondary data sources used are a book on children's educational psychology entitled Peaceful Parent, Happy Kids: How to Stop Yelling and Start Connecting, the second edition of Penguin Group in 2012 as well as journals, articles, and books related to educational values in the research "Forbidden Verses for Children: Perspective of Tafsir Ibn Katsir and Tafsir Al-Azhar and Its Relevance to the Field of

Educational Psychology." The data collection method used in this study is the documentation method. In this method, the researcher excavates data from primary and secondary documents. The primary and secondary documents in this study come from the primary and secondary data sources that the author mentioned earlier. The data analysis used by the researcher in this study is content analysis. The researcher analyzed the content of the forbidden verses in the Qur'an from the results of the discovery of the word "لا" meaning "don't" in the Qur'an from the results of the previous study. The researcher sorted the forbidden verses and analyzed and compared them in the Book of Tafsir Ibn Katsir and the Book of Tafsir Al-Azhar as well as companion books and journals related to the forbidden verses in children that can express the educational values in the research "Verses Prohibitions for Children: The Perspective of Tafsir Ibn Katsir and Tafsir Al-Azhar and Its Relevance to the Field of Educational Psychology".

## Result and Discussion

### Classification of Qur'anic Verses

The Bayani method, as one of the important methods needed to understand the Qur'an, reveals that the Qur'an has 2 (two) aspects, namely the birth and inner aspects. This method categorizes the verses of the Qur'an from the point of view of fiqh into commandments ('amr) and prohibitions (nahy). Thus, humans are given binding restrictions or rules based on commands or prohibitions in the Qur'an, which are *haram*, *makruh*, *mubah*, *sunnah*, and obligatory.

This classification of Qur'an verses is expected to make it easier for everyone who wants to learn and understand the Qur'an as a guideline for personal life and the ummah well, and the existence of this classification as a guide to solving various problems that occur. In addition, the Qur'an is expected to be used as a source of knowledge or a backup for people who need it.

### Forbidden Verses in the Qur'an

*Nahy* is a word that comes from the Arabic language; linguistically, it means prohibition. Prohibition in the context of this study means the demands imposed on a Muslim in order to abandon or stay away from a word or deed that is not allowed or forbidden by Allah SWT through the medium of verses in the Qur'an. The prohibition mentioned in the Qur'an is absolute and binding on every Muslim based on terms and conditions. It is an obligation for a Muslim to abandon these prohibitions (*nahy*). In *fiqh*, prohibitions are divided into absolute prohibitions to be abandoned, called *haram*, and prohibitions that should be abandoned, called *makruh*. The prohibition in question is included in the *haram* prohibition, or the *makruh* prohibition explained based on other instructions such as other verses of the Qur'an, hadith, or other sources.

Every forbidden verse revealed in the Qur'an contains a lesson for every Muslim who reads and understands its teachings. Thus, the prohibition verses are expected to be a guide on what things must be abandoned by every Muslim.

### Forms of Recitation of Prohibitions in the Qur'an

The prohibition or *nahy* expressed by Allah SWT through His words in the Qur'an is generally divided into 2 (two) types: 1. Using fi'il (verb) *muḍāri'* which begins with the letter *lam alif nāhiyah* or the letter lam alif which means prohibition or "do not". An example is found in QS. Al-Baqarah verse 221:

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أُعْجَبُكُمْ

"And do not marry polytheistic women before they have believed. Indeed, a believing slave woman is better than a polytheistic woman, even if she attracts your heart. And do not marry polytheists before they have believed. Indeed, a believer is better than a polytheist, even if he attracts your heart."

The above verse explains the prohibition for a person to marry polytheistic women in the form of a second-person verb, which begins with the letter *lam alif nāhiyah*, which means "don't" in the sentence "وَلَا تَنْكِحُوا". The prohibition verse contains meaning in the form of a demand to abandon the act of marrying polytheistic women who have not performed the creed before they believe and enter Islam.

2. A news sentence or *khbariyah* number means a sentence that informs a prohibition or demand against something. An example is found in QS. Al-Baqarah verse 229:

وَلَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْنَاهُمْ هُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ

"It is not lawful for you to take back something that you have given them unless you are worried that you will not be able to carry out the laws of Allah."

The above verse contains a news sentence that explains that a husband is not allowed to take back what he has given to his wife in the form of a dowry that he has given. This verse contains meaning in the form of a demand for a husband to abandon the act of taking dowry that has been given to his wife.

The two types of forms of prohibition recitation have similarities and differences. The similarity between the two is that they both use civil (verbs) in the form of *muḍāri'*, which begins with the letter lam alif. The difference is the meaning of the letter lam alif and the form of the pronoun in the fi'il (verb) *muḍāri'* used. The first form of prohibition pronunciation

uses *lam alif nâhiyah* which means "do not" and uses fi'il (verb) *muḍâri'* in the form of a second-person pronoun or *ḍâmir mukhaṭṭab*. The second form of prohibition pronunciation uses *lam alif nâfiyah* which means "no" and uses fi'il (verb) *muḍâri'* in the form of a third-person pronoun or *ḍâmir gâib*.

### **Forbidden Language Style in the Qur'an**

Several types of language styles in the Qur'an indicate the pronunciation of prohibitions. Hasbi Ash-Shiddieqy explained that there are 10 (ten) kinds of language styles in the Qur'an that show the meaning of prohibition. These language styles include:

1. Using fi'il (verb) *muḍâri'* which begins with the letter lam alif *nâhiyah* or the letter lam alif which means prohibition or "do not", as explained in the previous sub-chapter.
2. Using the word command, which has a meaning in the form of a command to leave something.
3. Using the expression *nahâ* which means "forbid", either in the form of a past verb (fi'il maḍi) or in the present verb form (fi'il muḍâri').
4. Using the phrase *ḥarrama* which means "to forbid".
5. Explain the impermissibility of the act in question. This pronunciation is written with the word *ḥalâl* in the form of a verb that begins with the letter *lam alif nâhiyah*.
6. Explain the absence of goodness resulting from the work.
7. Eliminate a job.
8. Describes a work that is punishable by sin for someone who does it.
9. Describes a threat to someone who does a job.
10. Explain the badness of a job.

The ten styles of forbidden language in the Qur'an show the miracle of the Qur'an where when Allah establishes a forbidden law, the Qur'an has a variety of language styles to express it. In addition, the style of the forbidden language shows how beautiful the language used by the Qur'an is.

### **The Law Contained in a Prohibition**

Most scholars agree that when there is a prohibition in the Qur'an, the law of the act explained in the sentence or verse is haram, unless there are other instructions that further explain or transfer the meaning of the recitation. As the basic rule explains:

الأصلُ في النهي للتحريم

"A prohibition is to show haram."

This rule means that when a prohibition in the Qur'an is mentioned absolutely, it indicates that the prohibition to abandon the act is indefinite or continuous and the demand for abandonment must be carried out immediately. Another rule explains:

الأصلُ في النهي المطلَق يقتضى التكرارَ في جميع الأزمنة

"In essence, an absolute prohibition requires repetition in all ages."

In addition to the prohibition that is not bound by time and is continuous, there are other prohibitions that do not contain a continuous meaning. An example is found in QS. An-Nisâ verse 43:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

"O you who believe, do not pray while you are drunk, so you understand what you are saying."

The above verse explains the prohibition of prayer for a drunk person. In this case, when the condition of the drunk person is conscious or the drunkenness is gone, then the prohibition of praying becomes lost or invalid. Thus, the prohibition contained in this verse is not continuous.

Based on the rules and verses above, it can be concluded that there are 2 (two) kinds of laws contained in a forbidden verse in the Qur'an. First, the prohibition in the Qur'an which contains an absolute meaning for humans to abandon such deeds continuously and indefinitely. Second, other prohibitions in the Qur'an that do not contain a continuous meaning and are limited by a condition.

### **Result**

#### **Hud Verse 42**

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ

"And the ark sailed with them in waves like mountains. And Nuh called to his son, while he was in a remote place: "My son, go on board with us and do not be with the disbelievers."

In verse forty-two of QS. This Hud, Allah SWT narrated the Prophet Nuh (a.s.) when the Prophet Nuh called for monotheism to his people, but what happened was that his people rejected the invitation, even they said that the Prophet Nuh (a.s.) was crazy, as Allah (SWT.) said in QS. Al-Qamar verse 9 which reads:

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ

"Before them, they denied Nuh's servant and said, "He is a madman and he has been threatened."

In the next verse, the Prophet Nuh cried out to his Lord that Nuh was a defeated person, and he asked Allah SWT for help.

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْتَصِرْ

"So, he complained to his Lord, "That I am the one who is defeated, therefore help (me)"

In QS. Hud verse 36, Allah SWT. calmed the heart of the Prophet Nuh (a.s.) after previously the Prophet Nuh felt disappointed to see his people, where only a small part of them believed. It is even explained in QS. Nuhh verses 5 and 6 that the Prophet Nuh had called his people day and night, but the call only added them to flee from the truth, until inverse 26 the Prophet Nuh prayed to Allah that none of them, the disbelievers, would live on the face of the earth. In QS. Hud verse 36 God reveals to Nuh

وَأَوْجِي إِلَىٰ نُوحٍ إِنَّهُ لَأَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ

"And it was revealed to Nuh, that there will never be faith among your people, except those who have believed, therefore do not grieve for what they have always done."

After that, Allah SWT. commanded Prophet Nuh to build a ship according to the instructions revealed by Allah. What the Prophet Nuh did turned out to be a subject of ridicule for his unbelieving people when they walked past the Prophet Nuh. Allah SWT said in the final piece of QS. Hud verse 38:

إِنْ تَسَخَّرُوا مِنَّا فَإِنَّا نَسَخَرُ مِنْكُمْ كَمَا تَسَخَّرُونَ

"If you mock us, then we mock you as you mock (us)."

Until the time came when Allah sent water to the Prophet Nuh and his people and Allah commanded the Prophet Nuh to load a pair of animals, his family and those among his faithful on the ship that he made, while praying to mention the name of Allah when sailing and anchoring.

The prohibition verse discussed in the next verse is QS. Hud verse 42 explains that when the Prophet Nuh (a.s.) was about to call his son to board the ark with him and ordered his son not to be with the disbelievers, even though at that time the son of the Prophet Nuh was in a distant and inaccessible place.

1. QS. Hud Verse 42 Perspective of Tafsir Ibn Kathir 4.3-71

Allah SWT said in the beginning of verse *وَالشَّيْطَانُ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ* which means "And the ark sails with them in waves like mountains" which means that the ship carrying the believers among the prophets of Nuh sails on the surface of the water whose height reaches the mountains to the top or exceeds all the land on the earth. After that, the Prophet Nuh (a.s.) called his son as Allah SWT said. *وَنَادَىٰ نُوحٌ ابْنَهُ* which means "And Nuh called his son". The child referred to in this verse is the fourth son of the Prophet Nuh (a.s.) named Yaam who was a disbeliever to go on board the ship with the believers, because if he did not get on the ship, Yaam would have drowned with the disbelievers.

2. Perspective of Tafsir Al-Azhar 05-291

The ark that transported the believers from the prophets of Nuh began to sink and float to the water's surface. The first piece of this verse indicates that the ship has sailed until the mountains begin to be submerged, where people think to go to a higher place so as not to be submerged, but what happens is that the earth is increasingly submerged even to the highest place. Among the people who were submerged was one of the sons of the Prophet Nuh (a.s.) who according to commentators said that he was the son of the Prophet Nuh named Yam. Another opinion says he was Canaan. The next verse mentions Nuh calling his son who was far away from the Prophet Nuh because the Prophet Nuh was in the ark while his son was with the people who climbed higher to avoid the rising waters. The prophet Nuh called his son, "O my son! Go up with us, and do not be with unbelievers."

The last piece of verse 42 contains the value of the fairy of humanity, where a father never feels hopeless to invite his biological son as a connector of his beloved offspring to climb onto the ark. Although Allah SWT has warned previously in verse 37 that those who do not believe will drown and will not be saved. So, when there was still a chance, the Prophet Nuh invited his son to get on the ark and save himself.

2. QS. Yusuf Verse 5

فَالَ يٰٓأَبْنَىٰ لَا تَقْصُصْ رُءُوسَكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ

"His father said, "My son, do not tell your brothers about your dream, for they commit treason (to destroy) you. Indeed, the devil is a real enemy of man."

QS. Yusuf verse 5 relates the prohibition expressed by the Prophet Yaqub, as a father to his son, Prophet Yusuf (a.s.) when the Prophet Yusuf dreamed of seeing eleven stars, the sun and the moon all prostrating to him, as Allah SWT said in verse 4:

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

"(Remember), when Yusuf said to his father, "O my father, I dreamed of seeing eleven stars, the sun and the moon; I SAW everyone prostrate themselves to me."

a. Perspective of Ibn Kathir 4.4-4

The Prophet Yaqub (a.s.) responded to his son Prophet Yusuf (a.s.) about what the Prophet Yusuf SAW in his dream. The Prophet Yaqub forbade the Prophet Yusuf to tell the dream to his brothers, where the ta'bir of his dream was to bow down to the brothers of the Prophet Yusuf by prostrating himself in the context of excessive respect, glorification and exaltation. The Prophet Yaqub revealed the prohibition because it was feared that it could cause malice that could harm the Prophet

Yusuf. This is also in line with the hadith of the Prophet Muhammad (SAW) which reads: "If one of you sees something pleasant in a dream, then tell him about it. And when he sees what he hates in a dream, turn to the other side and spit on the left three times, and ask Allah for protection from his evil and do not tell it to others, for the dream will not harm him."

b. Perspective of Tafsir Al-Azhar 05-403

The Prophet Yaqub thought that among his 12 children who would receive prophetic treatises was Yusuf, it was caused by the strange dream of the Prophet Yusuf, which was that there were eleven stars, the sun and the stars prostrated before him. This dream comes from a story revealed directly by the Prophet Yusuf (a.s.) to him. After listening to the story, the Prophet Yaqub forbade Yusuf to tell his brothers about his dream. This is because if the Prophet Yusuf told the dream, it was feared that the *ta'bir* of the dream that explained the 11 stars which meant the 11 brothers of the Prophet Yusuf, the sun which meant father and the moon which meant mother could later be known by his brothers and caused malice triggered by the devil. After all, among his brothers there must be those who expected that they would be the ones who would inherit the next prophetic treatise. Just as Satan hates people who seem to be brothers and rejoices in the enmity between them, so Satan will intervene to incite the family of the Prophet Yaqub, so the Prophet Yaqub asks Yusuf not to tell him anything he SAW in his dream.

3. QS. Luqman Verse 13

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"And when Luqman said to his son, when he taught him, "O my son, do not associate with (Allah), for associating with (Allah) is indeed a great injustice."

In this verse, Allah SWT. explained Luqman's will to his son not to condemn Allah, because to condemn Allah is a great injustice. In the previous verse, Allah gave Luqman the wisdom to always be grateful to Allah and explain the impact he will get when he is grateful to Allah SWT. When he is grateful, he is grateful for himself, that is, the reward will return to himself and when he is not grateful, it will not reduce the glory of Allah because Allah SWT is the Richest, Most Praiseworthy, and Most Praiseworthy.

a. Perspective of Tafsir Ibn Kathir 6.4-21

Allah SWT. in His word explained the will of a servant named Luqman bin 'Unaqa' bin Sadun to his son named Tsaran. Luqman gave a will to the child he loved and loved the most with a most important and basic will in the form of worship to Allah SWT. Almighty in the redaction of the prohibition to condemn Allah. At the end of verse 13, Allah warns that the prohibition that was pronounced earlier in the form of *shari'a* is a great tyranny.

b. Perspective of Tafsir Al-Azhar 07-711

Luqman said to his son about the lesson that Allah has given him which is the basic and main guideline in life, namely the prohibition of uniting Allah with others, because something comparable to Allah is only the creation of Allah, so Allah is not in communion with anything in this world. It is a great injustice for a person when he believes that there is something else that rivals Allah, even though Allah has made man a leader or caliph on this earth, so the relationship between man and Allah should be carried out directly without any intermediaries. Associating with God can be a great injustice because people can be divided with this action. The development of technology can make a person lose his way because it can make humans think and risk the path of monotheism.

4. QS analysis. Hud Verse 42 Perspective of Tafsir Ibn Kathir and Tafsir Al-Azhar

QS analysis. Hud verse 42 in Tafsir Ibn Katsir is explained in general terms without raising the values of educational psychology in particular. This can be seen from the interpretation of this verse in the perspective of Tafsir Ibn Kathir where the interpretation of this verse is divided into three parts, namely the beginning of the verse which reads *هِيَ تَجْرَى بِهِمْ فِي مَوْجٍ كَالْجِبَالِ*, the verse in the middle when the Prophet Nuh called his son *وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ* and the last piece of verse explaining the Prophet Nuh's invitation to his son and the prohibition of being part of the disbelievers. The interpretation of Ibn Katsir's perspective in this verse is also briefly explained according to the 3 (three) pieces of the verse.

Meanwhile, QS. Hud verse 42 in Tafsir Al-Azhar explains one value raised in this verse: the value of humanity displayed by a father to his beloved child. This can be seen from the addition of the final interpretation of this verse in the perspective of Tafsir Al-Azhar which explains that a father will not give up hope to invite his beloved son to board the ship, even if his son is in a state of non-belief and will drown along with other disbelievers.

The author focuses on the interpretation of QS. Hud verse 42, according to the perspective of Tafsir Ibn Kathir in the final interpretation sentence explains the consequences that the son of Prophet Nuh will obtain if he refuses to get on the boat with his father and the believers, that is, his son will drown with the disbelievers. Faith is a fundamental principle and a key principle that everyone must have. Without faith embedded in a person, he will get consequences due to the sharia he does, as said by Allah SWT in QS. Ali Imran Verse 102:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ

"O you who believe, fear Allah truly fear Him; and never die except in the state of Islam."

In the last piece of the verse, Allah SWT. emphasized that a person should not die but in a state of Islam. This is based on the mercy of Allah SWT towards humans, where they will die according to their circumstances when they are alive, as later they will also be resurrected in that state. So, it can be concluded that the prohibition expressed by the Prophet Nuh to his son is solely so that his son is free from the torment of hell, where faith is the basis that a person must fulfil before everything.

5. QS analysis. Yusuf Verse 5 Perspective of Tafsir Ibn Katsir and Tafsir Al-Azhar

QS analysis. Yusuf verse 5 in Tafsir Ibn Katsir explains that the Prophet Yaqub (a.s.) decided to forbid the Prophet Yusuf (a.s.) by first thinking about the consequences that the Prophet Yusuf would get if he decided to tell his dreams to his brothers, where the *ta'bir* of his dream was to bow down to the brothers of the Prophet Yusuf by prostrating himself. This can be seen from the explanation of the hadith of the Prophet Muhammad (SAW) about dreams that are told and not told.

Meanwhile, QS. Yusuf verse 5 in Tafsir Al-Azhar explains that the reason for the prohibition expressed by the Prophet Yaqub (a.s.) to the Prophet Yusuf (a.s.) was to avoid malice from his brothers because their hope to receive prophetic treatises was hindered by his own youngest brother. Furthermore, in this commentary, it is explained that this malice is caused by the devil who wants to intervene to incite the family of the Prophet Yaqub.

So that it can be concluded that the interpretation of QS. Yusuf verse 5 explains that the prohibition expressed by the Prophet Yaqub (a.s.) to the Prophet Yusuf (a.s.) not to tell the dream he experienced was in order to avoid bad things that were caused afterwards if the Prophet Yusuf had already told his dreams to his brothers, one of which was malice. In practicing Sufism values, envy is one trait that must be cleansed before cleansing oneself from vile behavior and morals. So that malice is one of the traits that everyone must stay away from.

6. QS analysis. Luqman Verse 13 Perspective of Tafsir Ibn Katsir and Tafsir Al-Azhar

QS analysis. Luqman verse 13 in Tafsir Ibn Katsir is explained in general terms without raising the values of educational psychology in particular. This can be seen from the interpretation of this verse which only describes each of the 3 pieces of the sentence in this verse which consists of the sentence *وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ*, the word Luq, the word Luq. man to his son *إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ* and *يُنَبِّئُ لَا تُشْرِكْ بِاللَّهِ*. There is no analysis of the prohibition that Luqman expresses to his son in this verse or its relationship with other verses.

The analysis of QS. Luqman verse 13 in Tafsir Al-Azhar enumerates the fundamental reason why Allah is the only Substance that is unparalleled from the perspective of humans as caliphs on earth which requires humans to make Allah SWT as the only God who is worshipped without intermediaries. Great tyranny is also the fruit of the attitude of degrading Allah and can be caused by technological developments that blind people from Tawheed in worshipping Allah SWT.

7. Analysis of the Results of the Interpretation of Prohibition Verses with Contemporary Child Educational Psychology  
In her book, Laura Markham reveals that when parents' express prohibitions to their children too often, it can close the initiative for their children to explore something. The child will tend to be introverted and too afraid to do or explore new things that have never been done before, because he thinks that by discovering new things will only result in him being blamed or limited by the prohibition of not doing it. This turns out to be contrary to several verses in the Qur'an regarding the prohibitions that are revealed to children. In this case, the researcher examined 3 verses containing prohibitions parents expressed to their children. In the case study of QS. Hud verse 42 about the story of the Prophet Nuh (a.s.) who forbade his son to be part of the infidels is the basic thing that is the reason why humans were created in this world, namely faith or faith that cannot be negotiated with anything, other than because the love of the Prophet Nuh (a.s.) for his son was so deep that he was not willing if his son had to drown with the disbelievers who did not believe in Allah SWT. QS. Luqman verse 13 when Luqman forbade his son to worship Allah as the most basic thing a believer must have. As for QS. Yusuf verse 5, when the Prophet Yaqub (a.s.) forbade his son Prophet Yusuf (a.s.) to tell his dreams to his brothers, was due to the effect that would arise if the Prophet Yusuf told him, namely it was feared that there would be malice from the Prophet Yusuf's brothers to him because they knew that it turned out that the person who was given the trust to continue the prophetic treatise was the Prophet Yusuf (a.s.).

## Conclusion

This study explains the interpretation of the prohibition verses expressed by parents to their children regarding the basic things in Islam in the form of Tawheed. Comparison of Tafsir Ibn Katsir and Tafsir Al-Azhar in understanding the verses prohibiting children has different interpretations. Tafsir Ibn Katsir delves deeper into the meaning of each sentence of the forbidden verses studied and its relation to other postulates derived from the Qur'an and hadith. Meanwhile, Tafsir Al-Azhar delves deeper into the logic of thinking from the prohibitions expressed by each verse of the prohibition to the child being studied. Allah SWT. describes the stories of prohibitions that parents express to their children in the forbidden verses that are studied based on the basic values in these verses are the value of Tawheed that cannot be negotiated and tolerated, as well as the impact that will occur if the prohibition in these verses is not revealed to children.

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