

CHARACTERISTICS OF CHILDREN IN THE QUR'AN

Implication of Its Meaning in the Context of Parenting

Dewi Murni
FIAI Indragiri Islamic University

Ahmad Nur Fathoni
Institut Agama Islam Pangeran Diponegoro

Abstract

This research aims to examine more deeply about children, especially the characteristics of children in the Qur'an and the implications of its meaning in the context of parenting. Children are a gift as well as a trust that are sent by Allah to His servants who will be asked the responsibility in the afterlife. Parents responsibilities is to provide education to children from early age. Development in early childhood is largely determined by the environment and family. This study explains that the family is the first place where children get education. The character and personality of children are formed in the family. Parents actually must have concepts or provisions for educating their children which include moral or character education, science education, religious education, justice, and giving attention and affection to them. This study examines children's terms such as al walad , al ibn, al bint, dzurriyah, as Shobiyu, at thiflu and al ghulamu . On the other hand, it also discusses the types of children's characters in the Qur'an and the implications of their meaning for parenting, therefore, this research will be possible to study in more detail.

A. Introduction

Children are a gift as well as a trust that are sent by Allah to His servants who will be asked the responsibilities in the afterlife. Parents responsibility is to provide education to children from an early age.

Development in early childhood is largely determined by the environment and family. This paper aims to describe the role of parents in children's education. This study explains that the family is the first place where children get education. The character and personality of children are formed in the family. Parents must have concepts or provisions for educating their children which include moral or character education, science education, religious education, justice, and giving attention and affection to them. Parents are role models for their children; therefore, the role of parents is very important in the development and formation of children's character from an early age.

B. Research methods

The method used in this study is thematic method. The point of the thematic method is to explain the verses of the Qur'an by referring to one certain subject matter (theme). In this method, verses of the Qur'an which have the same meaning or problem are collected and then given description and explanation. In this case the author is trying to know more about children in the verses of the Qur'an and its interpretation. Explanation of the interpretation of the Qur'an and references are drawn into conclusion. Inductive analysis is used in this study. It means drawing conclusion from common knowledge to specific knowledge. This method is used in explaining the interpretation

of the scholars regarding children in the Qur'an and drawing conclusions from the interpretation.

C. The term of child in the Qur'an

To find out the meaning deeply related to the terms used variously by the Qur'an, it is necessary to examine one by one, what are the terms used by the Qur'an referring to the children. So far, at least eight terms are mentioned as follows:

1. *Al-Walad*

In the Qur'an, the term child is mentioned in several words, and has meaning implications. *First*; The word *walad* in Arabic is the plural of *awlad*, which is *isim mufrad* which is only addressed to a child, while the plural of *isim* (to show many) is *awlad*.

In the terminology of the Qur'an, the word *walad* refers to a child which means a child born from his parents, whether male or female, big or small, both for *mufrad* (single), *tatsniyah* (two) and *jama'* (many).¹

It means an unborn child cannot be called as *al-walad* or *al-mawlud*, but *al-janin*, which is etymologically taken from the word *janna-yajunnu*, which means *al-mastur* and *al-khafiy*, which means something that is protected and covered (in in the mother's womb). The verses of the Qur'an that refer to the word *awlad* are Surah Al-Anfal: 28.

¹Al-Râghib al-Ashfihani. Tth. *Mu'jam Mufradât Alfadz al-Qur'ân*. Beirut: Dâr al-Fikr. h. 569.

The word *walad* in the Qur'an is found 65 times. Surah Al-Balad verse 3 says " *And for the sake of fathers and children* ". Morphologically, the word *walad* can be changed to the word *wallada* which means giving birth or *ansya'a* (growth) and *rabba* (development). Al- Qur'an Surah Luqman : 14, instructs mothers to give breast milk (breast milk) from infancy to the age of two years.

The term *walad* in the Qur'an is used to describe relatedness or descent, the term *wālid* means biological father, and the term *walidah* means biological mother. In contrast to the word *ibn*, which does not necessarily indicate a hereditary relationship. *Ibnu* can mean biological child and adopted child. Likewise with the word *ab* (father), can mean biological father and adoptive father. The word *walad* also describes the relationship between children and parents, both positive and negative, as explained in QS Al-Tagabun: 14.²

2. Al-Ibn

The term *ibn*, with all its derivatives, is repeated 161 times. The word *ibn* refers to the a child who is not bound by lineage, namely an adopted child, as mentioned in QS Al-A h_zab: 4. The Qur'an sometimes uses the term *ibn* in *isim tashghir* form , and changes to *bunayy* , which signifies that the child's physique is still small, and can also show a close relationship (*al-iqtirab*). In the Qur'an, the word (*ya bunayya*) is repeated 7 (seven) times.

The Qur'an uses the term *ibn*, the plural form is *abna'* and *banun* to refer to children. The word *ibn* or the plural form of *abna*

²See Shihab, Quraysh. 2004. *Tafsir al-Mushbâh: Messages, Impressions and Harmony Al-Qur'an* Volume XV. Jakarta: Heart Lantern Publishers. h. 614.

and *banun* in the Qur'an can refer to biological child.³ For example, when the Qur'an refers to Prophet Isa as the son of Maryam (QS Al-Maidah: 78), when Nuh calls his son to join his boat (QS Hud: 42) and when Prophet Ya'qub asks the faith of his children after his death in QS Al-Baqarah: 133.

3. *Bint*

Third, The Qur'an mentions the word *bin* in the plural form is *banat*, referring to the daughter.⁴ The word *bint* in the Qur'an is repeated 19 (nineteen) times. Regarding girls, the Qur'an provides an explanation about the treatment of jahiliyah people towards girls. Girls were considered a disgrace to the family so they had to bury them alive. The Qur'an condemns this act as a crime, a big sin and stupidity (Surah Al-Nahl: 58-59).

The picture of the Jahiliyah people who attribute daughters to Allah, while they themselves prefer sons (QS Al-Thur: 39 and Al-Nahl: 57) which contents are contrary to QS Al-Ikhlâs: 1-4 which explains that Allah SWT does not have children, because He is One, childless and not begotten.

4. *Dzurriyyah*

Dzurriyyah term comes from the word *dzarra* which means tenderness and spread. *Dzurriyyah* in the Qur'an is mentioned up to 32 (thirty two) times which is used to refer to descendants.

³Hadlarât Hifni Bik Nasif et al, *Kitâb Qawâ'idu al-Lughah al-'Arabiyyah* (Surabya: Syirkah Maktabah wa Mathbaah tth), h. 79.

⁴Ma'luf, Lois. th . *al-Munjid*. Beirut: Al-Mathba'ah al-Katsolikiyah, p. 48.

The verses of the Qur'an related to the term *dzurriyah* relate to the problem of parents' hopes or prayers to get good offspring, Allah's warning not to leave troubled children and the reward that will be received by parents who have children who are steadfast in faith. The term *dzurriyah* in the form of *mufrad* (single) in the Qur'an, has a positive connotation, for example in QS Ali-Imran: 38 and there is a negative connotation in QS Ali Imran: 38.

5. Hafadah

Fifth is *hafadah*. In the Qur'an, the term *hafadah* is the plural form of *hafid*, to denote the meaning of grandson (*al-asbath*) both for grandchildren who are still relatives and for other people.⁵ The word is a derivation of the word *hafada* which means to serve quickly and sincerely. The implied meaning is that children and grandchildren must be able to sincerely serve their parents, considering that parents are the cause of the birth of children and grandchildren into the world. In this context the Qur'an explains in QS An Nahl: 72.

6. Ash-Shabiyyu

The term *ash-Shabiyy* is repeated twice in the Qur'an. The first word *ash-Shabiyyu* in QS Maryam: 12, means children,⁶ which provides information that Allah SWT ordered Yahya to study the Taurat and gave him wisdom (understanding Taurat and religious studies), when Yahya was still a child and immature.

⁵Al-Râghib al-Ashfihâni, *Mu'jam Mufradât Alfâdz Al-Qurân*, Beirut: Dâr Fikr, tth, h. 123.

⁶Abul Husayn Ahmad Ibn Faris ibn Zakariyya. 2001. *Mu'jam Maqâyis al-Lughah*. Beirut: Dâr Ihyâ' al-Turâts al-'Arabi h. 562.

The second *Ash-Shabiyyu* is in QS Maryam: 29, referring to a child who is still in a cradle. It was when the Prophet Isa was ordered by his mother to talk and explain about his situation (ie being pregnant and having children without a husband) to the Jews, while he was still breastfeeding his mother, when he heard his mother's order, he then released his mother's nipples and said "I (Isa) am a servant of Allah who was created without a father".

7. Ath-Thifl

The term *Al-Thifl* , the plural form of *Athfal* which in the Qur'an is repeated five times, namely QS An-Nur: 31 and 59, Al-Hajj: 5, Al-Mukmin: 67, Gafir: 67. Semantically, the term *Thifl* means *al-maulud alshagir* (small newborn),⁷ an immature child, a child who is in the stage of development before growing up, where he does not yet "know about the genitalia of women, and a child who is born with the process of creating until he dies.

8. Al-Ghulâm

The last term is *al-Ghulâm* , in various forms, is repeated 13 times in the Qur'an, namely Ali-'Imran: 40, Yusuf: 19, Al-Hijr: 53, Al-Kahf: 80 Maryam: 7, 8 and 20 , Al-Shaffat: 101 and Al-Dzariyat: 28. The word *al-Ghulâm* means a young person who is estimated to be 14-21 years old. In this phase, parents should pay more attention, because it is a phase where children are experiencing puberty, identity crisis, and even extraordinary changes.⁸

⁷Abul Husain Ahmad Ibn Fâris in *Mu'jam Maqâyis al-Lughah...*, p. 595.

⁸Al-Râghib al-Ashfihâni, *Mu'jam Mufradât ...*h. 376.

The variety of terms for children and their meanings has given a signal that the Qur'an is very concerned about the social condition of children, such as child position, the process of education and parenting, children's rights, laws related to children, as well as how to interact properly.

D. Characteristics of Children in the Qur'an and the Implications of Their Meanings for Parenting

Children are a gift from the Almighty God for parents. Children are also trustees and jewels for them, as well as pride in the future. Besides, children can also be slander or tests, even become enemies for their parents. A child can be an enemy, a test, an adornment, and a comforter. The Qur'an has explained the four types of children as *i'tibar* or life lessons.

1. Son as *Qurrata A'yun*

The word *Qurratu A'yun* in the Qur'an is repeated three times, namely *Qurratu*, *Qurrata* and *Qurrati*. *Qurratu* in surah Al-Qaşas verse 9, *Qurrata* in surah Al-Furqan verse 74 and *Qurrati* in Surah Al-Sajadah verse 17.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا
يَعْمَلُونَ

No one knows what delights of the eye have been kept hidden for them as a reward for their good deeds.

And Pharaoh's wife said: "(He) is a coolness to my heart and for you. Do not kill him, hopefully he will benefit us or we will take him as a child", while they did not realize. (QS. Al-Qaşas [28] : 9)

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنِي لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ

The wife of Fir'on said: "This child may become the comfort of the eyes for me and for you. Do not kill him. He may prove useful to us or it may be that we will adopt him as our son." They were unaware of the result of what they were doing.

وَ الَّذِينَ يُقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Who pray: "Our Rabb! Make our wives and our children to be the comfort of our eyes, and make us leaders of the righteous."

Children are the comforter of heart, the coolers of the soul, and the leaders of pious people. This type becomes the best and the highest of a child. This is revealed in the this Al-Qur'an verse.

The meaning *Qurratu A'yun* is literally interpreted as the apple of the eye, beloved and lover.⁹ *Qurratu A'yun* is also interpreted as eye cooler. Derived from the word *al-Qurra*, which means coldness, coolness, *al-ainu* is eyes. Meanwhile, *Qurratu A'yun* according to Ibn Abbas *Radiallahu 'Anhua* are descendants who do obedience, so that obedience make his parents happy in the

⁹ Ahmad Warson Munaawir. (1997). *Complete Al Munawir Arabic Indonesian Dictionary*. Surabaya: Progressive Library. page 1106.

world and in the afterlife. *Qurratu A'yun* is defined as child/offspring, according to the word of Allah *Subhanahu Wata'ala* in Surah Al Qaşah [28]: 9

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنِي لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ
يَنْفَعَنَا أَوْ نَتَّخِذَهُ ۗ وَلَدًا وَهُمْ لَا يَشْعُرُونَ

The wife of Fir'on said: "This child may become the comfort of the eyes for me and for you. Do not kill him. He may prove useful to us or it may be that we will adopt him as our son." They were unaware of the result of what they were doing.

The meaning of *Qurratu A'yun* according Buya Hamka is a small child as a cure for fatigue, eye ball and seeds eye. It is quoted in the interpretation of Al-Azhar Al-Qaşah verse 9: And said Pharaoh's wife: " *This child may become the comfort of the eyes for me and for you.*" (start of verse 9). This child is so beautiful, tiny, cute. Our feelings will be rough, stiff and drab because of no entertainment. This little boy is still pure. This is the medicine of pain, heart love and eye ball .¹⁰

According to Sayyid Qutb in interpretation book *Fi Zhilalil Qur'an* surah AlQaşah verse 9 *Qurratu A'yun* interpreted as a coolant. Where the presence of a child becomes a coolant, solace and happiness for parents. All one's worry and anger will be washed away with presence of a child.¹¹

¹⁰ Hajj Abdul Malik Abdul Karim Amrullah. (1988). *Interpretation of Al Azhar* . City: Panjimas Library. pp. 54-55.

¹¹ Sayyid Qutb. (1992). *Tafsir Fi Zhilalil Qur'an* . Beirut: Human Echo. p.30 .

Besides the meaning enjoyment of children and obedient spouses, *Qurratu A'yun* is also interpreted as heavenly pleasures. In accordance with the word of Allah *Subhanahu wa Ta'ala* in Surah Al-Sajadah (32) 17:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا
يَعْمَلُونَ

No one knows what delights of the eye have been kept hidden for them as a reward for their good deeds.

This is very different from the previous meaning because of two surahs containing the term *Qurratu A'yun*, surah of Al-Qaṣas verse 9 and surah Al-Furqan verse 74, points the intended object is the family, namely offspring and spouse. Meanwhile, in the surah Al-Sajadah verse 17 *Qurratu A'yun* means the pleasure that Allah *Subhanahu Wata'ala* give in the hereafter to people who have done good deeds while living in the world. This pleasure is heaven.

Qurratu A'yun in Surah As Sajadah verse 17 according to Buya Hamka means souvenirs which means gifts, surprises and happy rewards from Allah *Subhanahu wa Ta'ala* for those who do good deeds sincerely because of Allah *Subhanahu wa Ta'ala*.¹² "No one knows what delights of the eye have been kept hidden for them as a reward for their good deeds" (verse 17). The meaning of this verse is for those who have perfected their faith with worship, deepening the sense of love for Allah *Subhanahu wa Ta'ala* ,

¹² Hajj Abdul Malik Abdul Karim Amrullah. (1988). pp. 172-173.

between fear mixed with hope sincerely it will be accepted by God and will be greeted with gift.

The same meaning according to Sayyid Qutb in the interpretation book *Fi Zhilalil Qur'an Al-Sajadah* verse 17 is the mercy of Allah *Subhanahu Wata'ala* is very amazing that been prepared in the afterlife for those who come closer to Allah *Subhanahu wa Ta'ala* during life in world. An amazing expression where it describes length mercy of Allah *Subhanahu wa Ta'ala* for such people.¹³ in the interpretation book *Al-Qurthubi Al Jami' li Ahkam Al-Qur'an* Surah As-Sajadah 17,¹⁴ the meaning of *Qurratu A'yun* according to Al-Qurtubi is a blessing from Allah *Subhanahu wa Ta'ala* to humans in the hereafter as a reward from what they have done in the world.

Scholars of interpretation say that the meaning of *qurrata a'yun* in the verse above is children who are pious, obedient to Allah, devoted to their parents, beneficial to others. It is not surprising that children who have these characters become leaders of pious people, pride and defenders for their parents in this world and the hereafter. However, this type of child is not born out of nowhere. It takes a hard struggle from parents to raise, foster, and educate them, and even definitely finance it. And the most important is prayer, both from parents and from pious people. (See: *Tafsir Muqatil*).

¹³ Sayyid Qutb. (1992). p. 202

¹⁴ Shaykh Imam Al Qurtubi, *Al Jami' li Ahkam Al-Qur'an* Syaikh Al Jami' li *Ahkam AlQur'an*. (2008). Jakarta: Azzam Library. p 250-254.

2. Children As *Zinat ad-Dunya* / Jewelry of the World

A child is the most beautiful and most expensive gift given by Allah SWT to every partner. Children are priceless. Children are love of their parents. Children are also jewelry in married life. This has been explained by Allah SWT through His word in QS al Kahfi [18]: 46.¹⁵

أَلْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ
عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

Likewise, wealth and children are an attraction of this worldly life; yet honorable deeds that last forever are better rewarded by your Rabb and hold for you a better hope of salvation.

In this verse, children are positioned as worldly jewelry and wealth for their parents. Like jewelery and wealth, children are treated, cared for, even by their parents. Children are compared with jewelry and other worldly wealth, as mentioned at in another verse. However, excessive love makes parents complacent and often ignore the things that endanger the child. They forget, the excessive treatment they give will actually damage the future of their beloved child. Therefore, in another verse, Allah reminds us that wealth and offspring do not neglect His servants. O you who believe, do not let your wealth and your children distract you from the remembrance of Allah. Whoever does this, they are the losers. (QS. Al-Munafiqun [63]: 9) .

¹⁵ Budhy Munawar-Rachman, *Encyclopedia Nurcholish Madjid, Islamic Thought on Canvas Civilization* , (Jakarta: Mizan, 2006), p. 200

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ
 اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخٰسِرُونَ

O you who believe, do not let your possessions and your children make you neglect the remembrance of Allah. Whoever does this, they are the losers.

In the previous verse Allah SWT described the condition and nature of the world with all its splendor, in the verse above Allah SWT mentioned two of the world's ornaments that humans are often proud of and make them careless and arrogant. This verse states: Wealth and children are jewelery of the world. Both are not permanent and can deceive human beings. However, continuous good deeds for the sake of Allah swt and in accordance with Islamic guidance and useful is better for all of you. the reward is with Allah and better and more reliable to be a hope.¹⁶

Property and children become jewels in this world because humans really care about them. A lot of treasures and children can give an honorable life and dignity to the parents.¹⁷ In this verse, children are interpreted as "jewelry" in life. The word "jewelry" contains the meaning of something that is beautiful and fun. Therefore, children can grow beautifully and fun for others, especially for parents.¹⁸ Children are decorations to a family. The

¹⁶ Muhammad Quraish Shihab, *Tafsir al-Mishbah : Message, Impression and Harmony of the Koran* , Vol. 8, (Jakarta: Lentera Hati, 2005), p. 69-70

¹⁷ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an & Its Interpretation*, Volume 5..., p. 616

¹⁸ Budhy Munawar-Rachman, *Encyclopedia Nurcholish Madjid ...*, p. 200-201

baby's cry, the child's whining when he is asking for something, his chatter, the teetering steps of a child learning to walk are beautiful sight in a family. Married couple will feel their life is not perfect if they do not have children. The perfection and beauty of a family will increase when there are children. Besides, children can also defend and help their parents.

The above verse describes the child as a living decoration. However, besides children can make us happy, the word "jewelry" also implies something that is not eternal. It can deceive people or appear to be counterfeit. Children are also the same as wealth, it can become "fake" trouble maker. This verse is also prioritize the word *al-baqiyatu* over the word *ash-shalihat*, because it intends to underline the impermanence of property and children as worldly ornaments. It is like the verse says, "Wealth and children that you are proud of and become worldly decorations are two good things but not they do not last forever."¹⁹

If parents educate their children well, the child will grow to be a pious child namely as *al-baqiyatu ash-shalihat*,²⁰ which according to the Prophet Muhammad is an "asset" to guarantee happiness after death. But if the parents fail in educating their

¹⁹Muhammad Quraish Shihab, Tafsir al-Mishbah, Vol. 8..., p. 70

²⁰Some scholars state that what is meant by *al-baqiyatu ash-shalihat* is the utterance, " *Subhana Allah, wa al-hamdu lillah wa la ilaha illa Allah wa Allahu Akbar* ". But there are also those argues that what is meant is the five daily prayers. Presumably a good opinion is who understand it in a general sense according to the plural form of the word, so that it includes various good deeds. These pious deeds are with Allah, the reward awaits the culprit and will be found in the hereafter, and this means that he is eternal. See Mohammed Quraish Shihab, Tafsir al-Mishbah, Vol. 8..., p. 70

children, then the child will grow up to be a "slander" and like a fake "jewelry" for their parents. According to the description of the Qur'an is the child of disobedience, the child who is an "evil personality".²¹

Based on the explanation above, we can take lessons, that behind the pleasure of getting children as a gift, embedded a great responsibility to educate them well. Children are not born directly to be pious children, but they depends on how the parents educate them. When children are born, they are pure and innocent like white paper. Their parents will give the colour. Their parents are also responsible for their future.²² Therefore, it is an obligatory for parents to educate and raise their children as well as possible.

Another important thing is that we need to pay attention to wealth and children due to wealth and children can make someone arrogant and underestimate others, if only functioned as decoration. Allah swt confirms that both wealth and children are just worldly decorations and they are not for afterlife. Humans have already realized that these two will soon disappear and not worthy of pride. In this verse, treasure takes precedence over children, even though children are closer to the human heart, because wealth is more perfect than children. Wealth can help parents and child at any time, and with that wealth survival of the generation can be guaranteed.

²¹Budhy Munawar-Rachman, *Encyclopedia Nurcholish Madjid ...*, p. 201

²² Elie Mulyadi, *The Smart Book of Fostering a Sakinah Household, Mawaddah. Warahmah, Guidance Mamah Dedeh* , (Jakarta: PT Gramedia Pustaka Utama, 2010), p. 211

Human need for wealth is greater than the need for child, but not vice versa .

Then Allah swt explained that what should be the pride is good deeds and humans will get the rewards throughout the ages even to the hereafter. The good deeds can be prayer, fasting, zakat, jihad in the way of Allah SWT and social acts of worship, such as: building schools, orphanages, homes for the elderly, and so on. These good deeds are better rewarded by Allah swt and of course be a defender and intercessor for those who have it on the day hereafter when wealth and children are no longer useful.²³

3. A child as a slander or a test

Not all children will give pleasure to their parents and his family. There are some of them that are actually troublesome and disappointing. They disturb, make trouble and tarnish the good name of their parents. In this modern life which is full of temptations and challenges, the involvement of teenagers in breaking the law and criminal acts such as drugs, gang fights, promiscuous sex , robbery, and so on, are no longer a secret. Definitely their actions make trouble to their parents and family and can bring down the good name of family and parents .²⁴

As revealed in the verse: *إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ* "

Your wealth and your children are but a trial. It is Allah with Whom is the greatest reward." (QS. At-Taghabun [64]: 15). This also

²³ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an & Its Interpretation*, Volume 5..., p. 616-617

²⁴ Tolhah Hasan, *Early Childhood Education in the Family* ..., p. 40

means that children as a mandate or a deposit that must be looked after as well as possible. Their rights are fulfilled, loved, cared for, educated so that they have a bright future and make their parents happy. Remember Allah has a great reward for those who keep this mandate. So do not waste the body and soul of children, do not kill them for fear of poverty. Thus is mandated in the Qur'an, And do not kill your children because of poverty. It is We who will provide sustenance to them and also to you. killing them is a great sin, (QS. Al-Isra '[17]: 31).

In family life, many people feel that they are being tried (slandered) by their children and often the trials of the child lasted since the child was little until they are mature. When a child was small, parents were tried with child's stubbornness, difficult to manage and naughty. When they grow up, there are also various kinds of problematic actions that can bother their parents, such as taking the money or assets of their parents, involved in the act breaking the law, falling into the use of illegal drugs or other criminal acts.

Some of the trials and temptations are caused by the mistakes of parents in educating and caring for their children in early age. ⁸⁹ Regarding children as slander and this test has been explained by Allah SWT in His word contained in QS al-Anfal [8]: 28.

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ع

Know that your wealth and your children are only a test and indeed with Allah there is a great reward.

The relationship between this verse and the previous verse is very clear, if the story of Abu Lubabah mentioned in the last verse can be accepted as a cause descent of the verse. This can be a motivation for betrayal, namely children and wealth. Sayyid Quthub wrote that in a series of verses of this surah repeated several times the call *Ya ayyuhal-lazdina amanu* (O you who believe). Property and children may cause a person does not rise to the call, because of fear or miserliness, while the life that the Prophet called for is a noble life that demands responsibility and sacrifice. Therefore, Al-Qur'an treat greed by reminding the dangers of the attraction of material possessions and children. Both are test and trial.²⁵

Allah swt bestows property and children on the Muslims as a test for them. Whether the existence of wealth and children increase piety to Allah swt, being grateful for His blessings, and carry out the rights and obligations as determined by Allah SWT. If a Muslim is given wealth by Allah swt then he is grateful for that wealth by spending it according to regulations of Allah swt, this means fulfilling the obligations that have been determined by Allah swt to them. But if the wealth make they grow greedy, increase their wealth in wrong way, reluctant to spend their wealth, it means such people are denying the grace of Allah swt²⁶ Someone who deny the grace of Allah swt will certainly get punishment. The punishment does not always come now, it may come later.

²⁵ Muhammad Quraish Shihab, *Tafsir al-Mishbah : Message, Impression and Harmony of the Qur'an* , Vol. 5, (Jakarta: Lentera Hati, 2006), p. 425

²⁶ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an & Its Interpretation*, Volume 3..., p. 604

Children become trials not only when parents are driven by love to him so that he transgresses, but also in the position of son as the mandate of Allah swt. Allah tests humans through their children, to see if they actively care for these children, namely educating and develop the potentials of children to become human beings as Allah wants to be a servant of Allah at the same time caliph on earth.²⁷ Children must be educated with a good education, therefore they become a pious child. If someone succeeds in educating their children according to religious requirements, it means that the child is a priceless blessing. However, if the child is allowed to become a child who follow his desires, do not want to carry out religious orders, then it is a disaster not only to his parents, but also to society as a whole. Likewise, wealth not only becomes a test when the treasure makes people forget social functions of wealth, or try to reach it vanity, but it is also a test whether the property is maintained and developed so that the results are double through halal and good business. Therefore, it is obligatory for a Muslim to protect himself from these two trials.²⁸

Allah swt confirms that Allah will give great reward. It means whoever prioritizes Allah swt than wealth and children, then they will get a great reward from Allah swt. Allah's warning for people not to forget religious provisions because of wealth and children mentioned in another verse:²⁹

²⁷ Muhammad Quraish Shihab, *Tafsir al-Mishbah*, Vol. 5..., p. 426

²⁸ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an & Its Interpretation*, Volume 3..., p. 604

²⁹ *Ibid* ., p. 605

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ
 اللَّهِ يَوْمَ مَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخٰسِرُونَ

O you who believe, do not let your possessions and your children make you neglect the remembrance of Allah. Whoever does this, they are the losers. (QS al-Munafiqun [63]: 9)

The last group of verses describes the bad character of the hypocrites. This character is caused partly by excessive love to property and children. Therefore, the Muslims are reminded by the verse above. O you who believe! do not let your possessions and your children make you neglect the remembrance of Allah. The hypocrites fall into ignorance so they say and behave badly as mentioned in previous verse. Whoever pays attention to this warning, they are the lucky and whoever do the ignorance, they are big losers.³⁰

The word *neglect* is precedence to emphasize necessity abandon neglect in all its forms and specifically referred to property and children. Wealth is mentioned first because it plays a very big role in neglecting someone, starting from thinking about how to get it, right up to the busyness of getting it and then being proud of it accompanied by busy enjoying it. Even children are negligent, if love for them exceeds reasonable limits. Love for children encourages someone to work harder to get wealth to fulfill their needs and desires, that excessive socializing with children can

³⁰ Muhammad Quraish Shihab, Tafsir al-Mishbah , Vol. 14..., p. 253

neglect their main tasks. Allah swt³¹ Affirms at the end of this verse that the people who prioritize the world affairs and leave the happiness of the hereafter, means they have invited the anger of Allah swt. They will lose for trading something eternal with something that is perishable and vanishes. ³²

4. Children Become Enemies

If parents educate their children wrongly, then the child will become an enemy to them. In the Quran Allah swt warns us through his word contained in QS Al-Taghabun [64]: 14

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ
فَاخْذُرُوهُمْ وَإِنْ تَعَفَوْا وَتَصَفَّحُوا وَتَعَفَرُوا فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

O believers! Surely among your wives and your children there are some who are your enemies: so beware of them. But if you pardon, overlook and forgive their faults, then know that Allah is Forgiving, Merciful..

The word '*aduwwan akum*³³ in the verse above means an enemy to you. This means that some wives and children are like enemies to you, sometimes they can turn husbands or fathers away from religious guidance, such as: preventing them from doing good and draw closer to Allah swt, blocking them from doing good deeds which are useful for their hereafter. Sometimes even plunges them

³¹ *Ibid* ., p. 253-254

³² Ministry of Religion of the Republic of Indonesia, *Al-Qur'an & its Interpretation*, Volume 10..., p. 151

³³ The word '*aduwwan akum* consists of two words, namely the word '*aduww* and *lalum*. The word '*aduww* means enemy or opponent, the plural is '*ada*' from *fi'il 'ada-ya'du-'adwan wa 'adawanan wa'udwanan* , which means to be hostile, to hate and to do wrong. See Ministry of Religion of the Republic of Indonesia, *Al-Qur'an & Its Interpretation*, Volume 10..., p. 169

to immoral acts, unlawful acts prohibited by religion, such as: corruption and others. Therefore, they must be careful and patient with their children and wife.³⁴

According to the verse above, children can become enemies of their parents when the children no longer obey their parents or the rules of their religion. For example children are deeply involved with crime and difficult to stop. When the parents advised them, they do not listen even against his parents. An apostate child because he married a different religion girl is also an enemy to his parents. A child who has influenced by immoral acts, such as drinking alcoholic beverages, drugs, gambling, adultery, is a friend to satan and an enemy to faithful parents. When this happens to children, it becomes a source of disaster for a family and community. So that children no longer brings happiness, however they are source of suffering for his parents.³⁵

Children become enemies of their parents can occur in several ways, such as due to lack of parental supervision of children, pampering children excessively, involved into a bad social environment, lack of open communication between parents and their children, or there is no similarity in attitude between the father and mother in educating and guiding their children, as well as bad communication between both because of their busyness. It is very

³⁴ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an & its Interpretation*, Volume 10..., p. 170

³⁵ Tolhah Hasan, *Early Childhood Education in the Family ...*, p. 40-41

important to have the concept “*mu'asyarah bil ma'ruf*” in Islam, as the key to family guidance.³⁶

Some interpreters explain that meaning of being an enemy here is to become a party that blocks the way of Allah, obstructs the path of obedience to Him. So be careful not to follow them. This also happened to a number of companions of Prophets Muhammad who wanted to emigrate to follow the Prophet sallallaahu 'alaihi wasallam, but they were prevented by their children and wives.³⁷

However, other interpreters argue, the meaning as an enemy here is an enemy like what happened on the Day of Judgment, where between parents and children, between a person and his relatives are not only separated, but also become enemy, even suing and cornering each other, due to each other's rights were not fulfilled, tyranny among them while in the world, and so on. This is based on another verse which states, "Your relatives and children will never benefit you on the Day of Judgment. He will separate you. And Allah is Seeing of what you do," (QS. Al-Mumtahanah [60] : 3). Those are the four types of children mentioned in the Qur'an. Hopefully you can always be blessed with pious generations and able to help later in the afterlife.

³⁶ *Ibid* ., p. 42

³⁷Tafsir at-Tabari, Published Muassasah ar-Risalah, 1420 H, Cet. First, volume 23, p. 423)

E. Conclusion

Based on the explanation above, Qur'an mentions various terms about children, namely *al-walad* , *ibn*, *binti*, *al-thifl*, *shabiyy* and *ghulam* , and confirms that children in their physical development and psychological development need education from their parents, so that the process of parenting and education of the Qur'an is expected to be implemented in order to make children become intelligent and good characters (*qurrata a'yun*).

REFERENCES

- Abdul Karim Amrullah, Abdul Malik. (1988). *Tafsir Al Azhar*. Kota: Pustaka Panjimas.
- Ahmad Ibn Faris ibn Zakariyya, Abul Husain. 2001. *Mu'jam Maqâyis al-Lughah*. Beirut: Dâr Ihyâ'al-Turâts al-'Arabi.
- Ahmad Ibn Fâris, Abul Husain, dalam *Mu'jam Maqâyis al-Lughah*
- Al Qurtubi, Imam, Al Jami' li Ahkam Al-Qur'an Syaikh Al Jami' li Ahkam AlQur'an. (2008). Jakarta: Pustaka Azzam.
- al-Ashfihani, Al-Râghib Tth. *Mu'jam Mufradât Alfâdz al-Qur'ân*. Beirut: Dâr al-Fikr.
- Hifni Bik Nasif. Hadlarât dkk, *Kitâb Qawâ'idu al-Lughah al-'Arabiyyah* (Surabaya: Syirkah Maktabah wa Mathbaah tth).
- Kementerian Agama RI, *Al-Qur'an & Tafsirnya*, Jilid 1, 4, 5, 6, 7
- Lois. Ma'lûf, tth. *al-Munjid*. Beirut: Al-Mathba'ah al-Katsolikiyah.
- Mulyadi, Elie, *Buku Pintar Membina Rumah Tangga yang Sakinah, Mawaddah, Warahmah, Bimbingan Mamah Dedeh*, (Jakarta: PT Gramedia Pustaka Utama, 2010)
- Munawar-Rachman, Budhy, *Ensiklopedi Nurcholish Madjid, Pemikiran Islam di Kanvas Peradaban*, (Jakarta: Mizan, 2006)
- Quraish Shihab, Muhammad, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, Vol. 8, (Jakarta: Lentera Hati, 2005)
- Quthb, Sayyid, (1992). *Tafsir Fi Zhilalil Qur'an*. Beirut: Gema Insani.
- Warson Munaawir , Ahmad. (1997). *Kamus Al Munawir Arab Indonesia Terlengkap*. Surabaya: Pustaka Progresif