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The Urgency of Parental Piety in Preserving the Blessings of Their Offspring

(A Comparative Study of Tafsir Al-Munir and Ibn Kathir)

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Abstract

In the context of family life, parents are considered a very important factor in creating and maintaining blessings for their children. The piety or faithfulness of parents becomes the cause of Allah's mercy and protection for themselves and even their descendants. Therefore, this article discusses the significance of parental piety, which greatly impacts Allah's guardianship over their offspring, through the perspectives of the exegetes in Surah Al-Kahfi, verse 82. This article adopts a thematic exegesis approach by comparing the explanations of classical and contemporary scholars, namely Ibn Kathir and Wahbah Az-Zuhaili, regarding Surah Al-Kahfi, verse 82. This research uses a comparative method by analyzing the interpretations of Surah Al-Kahfi, verse 82, from Tafsir Al-Munir and Ibn Kathir. This approach involves a deep textual analysis of both sources, focusing on their explanations about the piety of parents and their role in preserving the blessings of their descendants. The approach includes identifying key themes, similarities, and differences in their interpretations, followed by synthesizing the findings. The results of this study show that the piety of parents has a significant relevance in maintaining the blessings for their descendants. Both tafsirs agree that parental piety plays a crucial role in determining blessings, both in material

aspects (such as the protection of wealth) and spiritual aspects (such as Divine guidance and the safety of children in this world and the Hereafter).

Keywords: *Musa and Khidr, Surah Al-Kahfi verse 82, Tafsir Ibn Kathir and Al-Munir*

Abstrak

Dalam konteks kehidupan keluarga, orangtua dianggap sebagai faktor yang sangat penting dalam menciptakan dan menjaga keberkahan bagi anak-anak mereka. Kesalehan atau ketakwaan orang tua menjadi sebab hadirnya rahmat dan perlindungan Allah terhadap diri mereka sendiri bahkan hingga keturunan mereka. Oleh karena itu, artikel ini membahas bagaimana pentingnya kesalehan orang tua yang sangat berdampak dalam penjagaan Allah terhadap anak keturunan mereka melalui perspektif para penafsir dalam surah al-Kahfi ayat 82. Artikel ini membawakan pendekatan tafsir tematik dengan mengomparasikan antara penjelasan penafsir klasik dan kontemporer, yaitu Ibnu Katsir dan Wahbah Az-Zuhaili pada pokok kajian surah al-Kahfi ayat 82. Penelitian ini menggunakan metode komparatif, dengan menganalisis tafsir Surah Al-Kahfi ayat 82 dari Tafsir Al-Munir dan Ibnu Katsir. Pendekatan ini melibatkan analisis teks mendalam dari kedua sumber, dengan fokus pada penjelasan mereka tentang kesalehan orang tua dan perannya dalam menjaga keberkahan keturunan. Pendekatan ini mencakup identifikasi tema utama, persamaan, dan perbedaan dalam penafsiran mereka, kemudian menyintesis temuan-temuan tersebut. Hasil penelitian ini yakni menunjukkan bahwa kesalehan orangtua memiliki relevansi yang sangat besar dalam menjaga keberkahan keturunan mereka. Kedua tafsir tersebut sepakat bahwa kesalehan orangtua berperan sebagai penentu keberkahan, baik dalam aspek materi (seperti perlindungan harta) maupun spiritual (seperti bimbingan Ilahi dan keselamatan anak-anak di dunia dan akhirat).

Kata Kunci: *Musa dan Khidir, Surah al-Kahfi ayat 82, Tafsir Ibn Katsir dan Al-Munir*

Introduction

Children are one of the greatest trusts and blessings from Allah SWT to every parent.¹ In Surah Al-Kahfi [18], verse 46, Allah mentions that children and wealth are tests for humans. This signifies that having children is both a blessing that should be appreciated and a test for parents in fulfilling their responsibilities. This responsibility includes teaching religious values, morals, and ethics so that children grow up to be righteous individuals who are beneficial to society.² Therefore, every parent must be aware of the importance of their role in protecting, raising, and educating their

¹ Meilan Lestari, 'Hak Anak Untuk Mendapatkan Perlindungan Berdasarkan Peraturan Perundang - Undangan', *Uir Law Review*, 1.02 (2017), p. 183.

² Yuli Fatimah Warosari, Munzir Hitami, and Sri Murhayati, 'Abdullah NashihUlwan: Pendidikan Anak Dan Parenting', *INNOVATIVE: Journal Of Social Science Research*, 3.2 (2023), pp. 13933-49 <<http://j-innovative.org/index.php/Innovative/article/view/1999%0Ahttp://j-innovative.org/index.php/Innovative/article/download/1999/1472>>.

children.³

However, as we know, in carrying out this trust, parents are still human beings who have many limitations. Parents have limitations in their abilities, time, resources, and even their lifespan in accompanying their children. Many things may happen that are beyond our control as humans. Humans have plans, but it is only Allah's plan that unfolds and becomes the best choice for us as His servants.

Allah has revealed the Qur'an as a guidance for His servants. Likewise, the Prophet Muhammad (PBUH) has provided guidance and a noble example (*uswatun hasanah*) for his followers. The companions and the generations of the Salaf succeeded in becoming the golden generation in the history of Islamic civilization, and indeed, for all of humanity. Therefore, our task is to seek the recipes and keys to the success of the previous generations in educating, protecting, and guiding their children and grandchildren.

Examining the generation before us, the Salaf were also parents to their children, and through their education, they produced the golden generation in the history of Islamic civilization. The Salaf applied educational principles that were oriented toward Islamic values and obedience to Allah. They focused on the development of character, ethics, and a deep understanding of religion. In addition, they established a strong relationship with Allah SWT, constantly praying for their children, maintaining righteous deeds, avoiding what Allah has forbidden, and always involving Allah in carrying out their duties as parents in guiding and educating their children. The example set by these predecessors aligns with what Allah emphasizes in Surah Al-Nisa, verse 9.

وَالَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

"Let those (who are responsible for the welfare of others) be fearful, if they leave behind weak offspring, whom they fear for. So, let them fear Allah and speak righteous words (in safeguarding the rights of their descendants)." (QS. An-Nisa: 9)

The verse above highlights an important point for every parent: that besides the process of guidance and education, the piety/righteousness of the parents themselves also becomes one of the most crucial factors in determining the blessings, success, and the protection of Allah for their children and descendants.⁴

In addition, the Qur'an also mentions a story between Prophet Musa and the righteous servant of Allah (Khidr) in Surah Al-Kahfi, verse 82. This verse carries a clear message about the relationship between the piety of parents and the blessings of their descendants. Allah SWT explains that the orphaned children were protected by Prophet Khidr, not only because they were orphans but also because of their "righteous" parents. The piety of their father became one of the reasons why these children were

³ Rohmi Yuhani`ah, 'Tanggung Jawab Orang Tua Terhadap Pendidikan Seksual Anak', *Jurnal Kajian Pendidikan Islam*, 3.2 (2022), pp. 163–85, doi:10.58561/jkpi.v1i2.34.

⁴ Cintya Nurika Irma, Khairun Nisa, and Siti Khusniyati Sururiyah, 'Keterlibatan Orang Tua Dalam Pendidikan Anak Usia Dini Di TK Masyithoh 1 Purworejo', *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 3.1 (2019), p. 214, doi:10.31004/obsesi.v3i1.152.

protected and blessed with the wealth that they would later find.⁵

Unlike previous articles that discuss this topic from the perspective of specific commentators, this article aims to present a portrayal of Allah's protection over the descendants of the righteous, as mentioned in Surah Al-Kahfi, verse 82, by focusing solely on the explanations found in Tafsir Ibn Kathir and Tafsir Al-Munir.

Method

The method applied in this research is library research, which involves studying primary data from the Qur'an, tafsir books, and other supporting classical texts. The secondary data includes journals, articles, and papers related to the discussion in this study. This research adopts a thematic exegesis approach (*tafsir mawdhū'i*). The steps in interpreting *tafsir mawdhū'i* in this study involve selecting or presenting a central issue in the Qur'an to study, trace, and gather verses related to that issue, and organizing those verses based on their original chronology and *Asbab al-Nuzul* (reasons for revelation). Subsequently, the data obtained is analyzed using data analysis methods to explore the comparative concept of the importance of parental piety in preserving the blessings of their descendants, based on the perspectives of Tafsir Al-Munir and Ibn Kathir.

Results and Discussions

Concept and Definition

In the Qur'an, righteousness is generally expressed by the word *shalih*. The word *shalih* is one of the most common terms in a series of religious ethical concepts in the Qur'an. There is no word that better represents the religious character of moral goodness in Islam than this term.⁶ However, there is another word in the Qur'an with a meaning very similar to *shalih*, although it has a different form, namely *al-birr*.⁷ In the Qur'an, the term *al-birr* and its various derivatives are mentioned 20 times in different verses and surahs. Interestingly, Seven of the key instances of the term *al-birr* in those verses are directly correlated with the term *taqwa* (God-consciousness).⁸ The word *taqwa* itself literally comes from the root word *waqaa, yaqii, wiqaaayah*, which means to guard, protect, and avoid.⁹ Meanwhile, in terminological terms, *taqwa* is the act of safeguarding oneself and refraining from actions that cause a person to distance themselves from their Lord (sinful deeds) which are hated and prohibited by Allah.¹⁰ In another explanation, *taqwa* refers to someone who feels the presence of Allah SWT at

⁵ Hidayatullah Ismail and others, 'Relevansi Keshalehan Orang Tua Dengan Kegemilangan Generasi Perspektif Al-Qur'an (Studi Terhadap Surah Al-Kahfi Ayat 82)', *Al-Fikra: Jurnal Ilmiah Keislaman*, 21.1 (2022), p. 26, doi:10.24014/af.v21i1.16570.

⁶ Toshihiko Izutsu, 'Ethico-Religious Concepts in the Quran. Canada' (McGill University Press, 2002).

⁷ Izutsu.

⁸ M. Yusuf Al-Faruq, 'Konsep Kesalehan Dalam Al-Qur'an (Kajian Atas Tafsir Muhammad Asad Tentang Ayat-Ayat Al-Birr Dalam The Message Of The Qur'an)', 2019, p. 110.

⁹ Andri Nirwana and others, 'SEMANTIC ANALYSIS OF WHERE IS THE DIFFERENCE IN THE MEANING OF THE WORDS QALB AND FUĀD IN THE QUR'AN?', *J. STIU Darul Hikmah*, 9.1 (2023), pp. 12-20.

¹⁰ Agus Susanti, 'Penanaman Nilai-Nilai Tasawuf Dalam Pembinaan Akhlak', *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 7.2 (2017), pp. 277-98.

all times, as if seeing Him, or if that cannot be achieved, at least being aware that Allah is watching them. This is in accordance with the meaning of a hadith. Certainly, there are many ways to attain this, including through fasting, pilgrimage (Hajj), and other acts of worship.¹¹ In many verses, the Qur'an frequently associates acts of worship with the word *taqwa*, and it even hints at Paradise using the term *taqwa*.¹²

Kesalehan in the *Kamus Besar Bahasa Indonesia* (KBBI) comes from the word *saleh*. *Kesalehan* means obedience (compliance) in carrying out acts of worship. Another meaning of *kesalehan* is earnestness in fulfilling the teachings of religion. For example, his righteousness is reflected in his way of life. In the Qur'an and Sunnah, there are many discussions about the obligation of a Muslim to act kindly. The goodness taught in the Qur'an and Sunnah is not limited to individual goodness between a person and Allah, but also extends to social goodness between a person and their environment. A person's righteousness is not only measured by their prayers, fasting, or pilgrimage, but also by their presence and the benefit they bring to others, such as helping one another, showing empathy toward others, keeping trust, being honest, loving cleanliness, and so on. Therefore, a person's righteousness is not only between the individual and their Lord, but also between the individual and the environment, as well as other people around them.¹³

The piety of both parents, who serve as good role models, has a significant impact on the child's soul. Therefore, with the parents' fear of Allah SWT and adherence to His path, followed by their efforts and mutual support, the child will grow up with obedience and submission to Allah SWT.¹⁴

Blessing, in this context, means the increase of goodness.¹⁵ Blessing is defined as the mercy and grace that come from Allah SWT, bringing benefits and good fortune to individuals and families.¹⁶

Allah Ta'ala grants blessings to those who have faith and are conscious of Him.¹⁷ Indeed, Allah Ta'ala promises to grant blessings to those who have faith and are conscious of Him, as stated in Surah Al-A'raf, verse 96, which means: "And if the people of that town had believed and been God-fearing, We would certainly have opened up to them blessings from the heavens and the earth; but they gave the lie [to the Prophets], and so We seized them for their deeds." (QS. Al-A'raf: 96). Thus, righteousness (*kesalehan*) and blessings (*keberkahan*) are two important concepts in

¹¹ Ahmad Fatah, 'Penelusuran Makna Taqwa, Dzikr, Dan Falah (Kajian Semantik Dengan Pendekatan Teori Toshihiko Izutsu)', *Hermeneutik*, 12.1 (2019), p. 49, doi:10.21043/hermeneutik.v12i1.6022.

¹² Mucholit Valtu Rohman, Andri Nirwana AN, and Yeti Dahliana, 'KONSEP MENINGKATKAN TAQWA DALAM IMPLEMENTASI KEHIDUPAN PRESPEKTIF HAMKA DALAM TAFSIR AL-AZHAR', 12 (2024), p. 21.

¹³ M B Rosidi, 'Relevansi Kesalehan Orang Tua Dengan Kegemilangan Generasi Abad 21 Dalam Perspektif Al Quran Dan As Sunnah', 2023 <<https://dspace.uui.ac.id/handle/123456789/46219>>.

¹⁴ Rosidi.

¹⁵ Siti Syamsiah and Widya Tri Mawarni, 'Menggapai Keberkahan Hidup Dengan Jujur Dalam Muamalah', *Hibul Ulama*, 5.2 (2023), pp. 68–75, doi:10.47662/hibululama.v5i2.518.

¹⁶ Alfia Aulia, 'Konsep Keberkahan Pengasuhan Anak Dalam Perspektif Islam', *Az-Zakiy: Journal of Islamic Studies*, 1.01 (2023), pp. 45–52.

¹⁷ Ahmad Kusaeri, 'Berkah Dalam Perspektif Al-Qur'an (Kajian Tentang Objek Yang Mendapat Keberkahan)' (UIN Syarif Hidayatullah Jakarta: Fakultas Ushuluddin, 2017, 2017).

Islamic teachings that are interconnected, although they have slightly different meanings.

A. Interpretation in the *Tafsir al-Qur'an al-Azhim* by Ibn Kathir on Surah Al-Kahfi, Verse 82.

1. Biography of Ibn Kathir

Ibn Kathir, whose full name was Imaduddin Ismail bin Umar bin Kathir al-Bashri, al-Dimisqi, al-Faqih, al-Shafi'i, was born in 703 AH (1301 CE) in Eastern Basra, a region near Damascus. He passed away in 1372 CE in Damascus. At an early age, Ibn Kathir began his quest for knowledge. When he was seven years old, he traveled to Damascus with his brother in 706 AH. His father passed away in 703 AH when Ibn Kathir was still young, and his life was later supported by his brother.

He spent all his time dedicated to knowledge. He studied, researched, and became familiar with various fields of knowledge.¹⁸ Among the scholars whom Ibn Kathir studied under were Sheikh Burhanuddin al-Fazari and Kamaluddin bin Qadhi Shubhah. Ibn Kathir solidified his knowledge, particularly in various fields of study such as the science of Hadith, studying the principles of Hadith with al-Ashfani. It can be said that Ibn Kathir was a classical scholar and mufasssir (Qur'anic commentator) renowned for his vast breadth of knowledge.¹⁹ This methodology was applied by Ibn Kathir as one of the best tafsirs, which has become a reference for scholars.²⁰

2. The Systematics of Ibn Kathir's Tafsir

The systematics followed by Ibn Kathir in his tafsir is to interpret the entire verses of the Qur'an according to their arrangement in the Mushaf al-Qur'an, verse by verse and surah by surah, starting with Surah Al-Fatihah and ending with Surah Al-Nas. Thus, the systematics of this tafsir follow the order of the Mushaf.²¹ The interpretation of grouped verses brings an understanding of the coherence (munasabah) between the verses within each group in the order of the Mushaf. This approach reveals the integral discussion of the Qur'an within a specific theme that arises from a group of verses, showing the connection between the verses. It makes it easier for a person to understand the content of the Qur'an and, most importantly, helps avoid partial interpretations that could deviate from the intended meaning of the text.

3. Method and Sources of Ibn Kathir's Tafsir Interpretation

¹⁸ Mani" Abd Halim Mahmud, *Metodologi Tafsir "Kajian Komprehensif Metode Para Ahli Tafsir"* (Jakarta: Raja Grafindo, 2006), Hlm. 64.

¹⁹ 9 Imam Ibnu Katsir, *Tafsir Al-Qur'anul Adzim "Ibnu Katsir" Jilid 1*, (Jawa Tengah: Insan Kamil, Cetke.4, 2017), Hlm.V.

²⁰ Ihsan Imaduddin, Ahmad Asep Faturrohman, and Ade Jamarudin, 'Bayani : Jurnal Studi Islam Studi Komparasi Tafsir Lathaif Al-Isyarat Dan Tafsir Ibnu Katsir Dalam Penafsiran Surat Al-Ma ' Un', pp. 52-63.

²¹ Nur Faiz Maswan, *Kajian Diskriptif Tafsir Ibnu Katsir*, (Jakarta: Menara Kudus, 2002), Hal. 61.

Ibn Kathir uses the *tahlily* method, which is a tafsir method aimed at explaining the content of the Qur'anic verses and all of their aspects. The interpreter follows the order of the verses as they appear in the Mushaf (*tartib mushafi*), presenting the meaning of the vocabulary, the general interpretation of the verse, the explanation of the *munasabah* (connection) between verses, and the discussion of the *asbab al-nuzul* (reasons for revelation). This is accompanied by the Sunnah of the Prophet, the opinions of the companions, the Tabi'in, and the interpreter's own views. Naturally, the interpreter's opinions are influenced by their educational background and religious experiences. When expressing his personal opinions, Ibn Kathir often includes discussions of linguistic matters and other aspects that are seen as helpful in the process of understanding the Qur'anic text.²²

Therefore, based on the method used in interpreting the words of Allah, Ibn Kathir's tafsir work is categorized as a *tafsir bil ma'tsur* (tafsir based on transmitted reports). This type of tafsir presents verses with corresponding meanings, followed by interpretations of the verses using relevant hadiths, and explains the evidences (*dalil*) of the verses. It is then followed by the *atsar* (reports) of the companions, the opinions of the Tabi'in, and the views of later Salafi scholars.²³

Ibn Kathir's tafsir book has several distinguishing features, such as its meticulous chain of narration (*sanad*), simple expression, and clear thinking. One of the advantages of this book is its interpretation of verses with other verses (Qur'an with Qur'an) and with hadiths, arranged in a semi-thematic manner. In this regard, it can even be considered a pioneering work in this approach.²⁴

4. The Style of Ibn Kathir's Tafsir

There are several styles in Ibn Kathir's tafsir, influenced by the various fields of knowledge he possessed. The styles found in Ibn Kathir's tafsir include the *fiqh* (jurisprudence) style and the *adab ijtima'* (social ethics) style.²⁵

5. Interpretation of Surah Al-Kahfi, Verse 82 in Ibn Kathir's Tafsir al-Qur'an al-Azhim

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

"Then the wall (of the house) belonged to two orphan boys in the city, and beneath it was a treasure that belonged to both of them, and their father was a righteous man. So, your Lord intended that they reach maturity and take out their treasure as a mercy from your Lord. I did not do it of my own accord. That is the

²² Imaduddin, Faturrohman, and Jamarudin.

²³ Manna' Al-Qaththan. 2005. *Pengantar Studi Ilmu Al-Qur'an. Terjemahan: Aunur Rafiq El-Mazni. Jakarta: Pustaka Al-Kautsar. Cet VII. Hal. 479.*

²⁴ Dede Yusuf Sapwatulloh and Ainur Rhain, 'PENAFSIRAN BIRRUL WALIDAIN Q.S AL ISRA [17] 23-24 DAN Q.S LUQMAN [31] 14 (STUDI KOMPARATIF TAFSIR ATH THABARI DAN IBNU KATSIR)', 33.1 (2022), pp. 1-12.

²⁵ Ali Hasan Ridha, *Sejarah Dan Metodologi Tafsir (Terj)*, Ahmad Akrom, (Jakarta:Rajawali Press, 1994), Hal. 59.

meaning of something you could not bear to have patience with."

In this verse, there is evidence that mentions *al-Qaryah* (village) and *al-Madinah* (city), because at the first instance, He says, "When they reached the people of a certain town." Whereas in this verse, Allah says: فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ, "Belongs to two orphan boys in that city." The meaning of this verse is that I repaired the wall because it belonged to the two orphan boys in that city, and beneath the wall, there was hidden treasure belonging to both of them.

'Ikrimah, Ibnu Jarir, Qatadah, and several other scholars have said: "And beneath the wall, there is hidden wealth belonging to both of them. And this is the apparent meaning of the verse."

Al-Aufi narrated from Ibn 'Abbas: "Beneath the wall, there is a treasure of knowledge." Similarly, this was stated by Sa'id bin Jubair. While Mujahid said: "It refers to scrolls containing knowledge." This has been reinforced by a *marfu'* (elevated) hadith.

Abu Bakar Ahmad bin 'Amr bin 'Abdul Khaliq al-Bazzar, in his famous musnad, narrated from Abu Dzar, with a chain of narration going back to Rasulullah SAW., that the treasure mentioned by Allah in His Book (the Qur'an) is a slab of gold on which the following words are written:

(عجبت لمن أيقن بالقدر لم نصب، وعجبت لمن ذكر النار لم ضحك، وعجبت لمن ذكر الموت لم غفل، لا إله إلا الله محمد رسول الله)

"I am amazed at the person who believes in destiny, yet feels discouraged. I am also amazed at the person who remembers Hell, yet still laughs. And I am amazed at the person who remembers death, yet remains heedless. There is no god but Allah, and Muhammad is the Messenger of Allah."

Regarding this matter, several narrations ('atsar) from the early scholars (salaf) have been reported. In his tafsir, Ibn Jarir mentions from Na'im al-Anbari, who was a companion of al-Hasan al-Basri. He narrated, "I once heard al-Hasan al-Basri speak about the words of Allah:

وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا, "And beneath it, there is hidden treasure for both of them," meaning, a gold plate on which is written:

"In the name of Allah, the Most Gracious, the Most Merciful. I am astonished at the person who believes in destiny, yet feels sadness. I am also amazed at the person who believes in the Day of Death, yet still finds joy. I am astonished at the person who knows the world and the upheavals it causes to its inhabitants, yet feels at ease. There is no god (worthy of worship) except Allah, and Muhammad is the Messenger of Allah."

His command, وَكَانَ أَبُوهُمَا صَالِحًا, "And their father was a righteous man". In it, there is evidence that the righteous person will always have their descendants protected. Furthermore, it also includes the blessings of the worship they perform for their children, both in this world and the hereafter, through their intercession for them. Their ranks will also be raised to the highest levels in Paradise so that their hearts are pleased with them, as mentioned in the Qur'an and in the hadith. Sa'id bin Jubair narrated from Ibn 'Abbas that these two children were protected because of the righteousness of their parents. They were not mentioned as righteous children. And their father was the seventh.

His command, *فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا*, "Then your Lord wills that they reach their maturity and release their treasure." Here, the will (*irada*) is attributed to Allah, as the reaching of maturity by these two children would not have come to fruition except by Allah's will.

His command, *رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي*, "As a mercy from your Lord, and I did not do it according to my own will." It means that what I have done in this situation is nothing but a mercy from Allah concerning the story of the boat owner, the parents of the children, and the two children of a righteous person, and what was done was not according to my own will, but I was commanded to do it.²⁶

B. Interpretation in the Book of Tafsir al-Munir by Wahbah Az-Zuhaili on Surah Al-Kahfi, Verse 82

1. Biography of Wahbah Az-Zuhaili

Wahbah Az-Zuhaili was a prominent professor in the field of Islamic law in Syria. He was born on March 6, 1932 (6th of March 1351 H) in Dair 'Atiyah, a village in the Faiha district, located in one of the outskirts of Damascus, Syria. His full name was Wahbah bin al-Sheikh Mushtafa Al-Zuhaili. He was the son of Sheikh Mushtafa Az-Zuhaili, a simple yet knowledgeable farmer who had memorized the Quran and was a devout worshiper, with a deep love for fasting,²⁷ His mother was named Hajjah Fatimah binti Mushtafa Sa'adah, a woman known for her piety and steadfastness in practicing the religious teachings of Islam.

Wahbah Az-Zuhaili is widely recognized as a world-class expert in Islamic law and ushul fiqh. He was also a prominent public intellectual and a popular speaker. In his role at the Syrian Council of Islamic Scholars (Majlis al-Ifta Syria), he served as a source of fatwas. Many of the fatwas he issued were viewed as moderate, including his support for what he called *Islamic democracy*, human rights (HAM), and freedom.²⁸

Wahbah Az-Zuhaili's success in academics and other fields is inseparable from the guidance of his teachers, both in Syria and abroad. In Damascus, his teachers included Sheikh Hasyim al-Khatib, who taught him Hadith and *Ulm al-Hadith* (sciences of Hadith); Sheikh Lutfi al-Fayumi, who was his teacher in *Usul al-Fiqh* (principles of Islamic jurisprudence), *Mustalah al-Hadith* (Hadith terminology), and *Ilm al-Nahw* (Arabic grammar); Sheikh Hasan al-Syati, who taught him *Fiqh* (jurisprudence) and *Fiqh al-Syafi'i* (Shafi'i jurisprudence), as well as *Fara'id* (inheritance law), family law, and *Waqf* (endowment law); Sheikh Salih al-Farfuri, who taught Arabic language, including *Balaghah* (rhetoric) and literature; and Sheikh Mahmud al-Rankusi, who mentored him in *Aqidah* (Islamic creed) and *Ilm al-Kalam* (theology).

He studied *Tafsir* (Quranic exegesis) with Sheikh Hasan Habnakah and Sheikh Sadiq Habnakah al-Midani. Wahbah Az-Zuhaili was also a student of Dr. Nazam Mahmud Nasimi in the field of *Shari'ah* and learned from various other teachers in ethics, *Tajwid* (Quranic recitation), *Tilawah* (Quranic recitation), *Khitabah* (public

²⁶ Tafsir Ibnu Katsir 5.2.Pdf.

²⁷ Saiful Amin Ghofur, *Mozaik Mufasir Al-Qur'an*, (Yogyakarta: Kaukaba Dipantara, 2013), p. 136-137.

²⁸ Muhammadun, "Wahbah Az-Zuhaili Dan Pembaruan Hukum Islam", *Mahkamah; Jurnal Kajian Hukum Islam*. Vol 1. No. 2 (Desember, 2016), p. 233.

speaking), law, and other fields.

Outside of Damascus, in Cairo, Egypt, Wahbah Az-Zuhaili received knowledge from several prominent scholars. He studied *Fiqh* (Islamic jurisprudence) at the Faculty of *Shari'ah* at Al-Azhar University with scholars such as Sheikh Muhammad Abu Zahrah, Sheikh Mahmud Syaitut, 'Abd al-Rahman Taj, Sheikh Isa Mannun, and Sheikh Ali Muhammad al-Khafif. In the field of *Usul al-Fiqh* (principles of Islamic jurisprudence), he learned from Sheikh Jad al-Rab Ramadhan, Sheikh Mahmud 'Abd al-Khaliq, Sheikh 'Abd al-Gani 'Abd al-Khaliq, Sheikh Utsman al-Muraziqi, Sheikh Hasan Wahdan, and Sheikh al-Zawahiri. He also studied with scholars like Sulaiman al-Tamawi, Ali Yunus, Sheikh Zaki al-Din Syu'man, and other teachers at Al-Azhar University, Cairo University, and Ain Shams University.²⁹

Wahbah Az-Zuhaili is a rare scholar in today's world, as he has mastered nearly all fields of knowledge, including the Qur'an and its interpretation (tafsir), Hadith, Fiqh (Islamic jurisprudence), Usul al-Fiqh (principles of Islamic jurisprudence), inheritance law (fara'id), Arabic grammar (nahwu), mathematics (hisab), and more. One of his significant works in the field of tafsir is *Tafsir al-Munir fi al-Aqidah wa al-Syari'ah wa al-Manhaj* (The Illuminating Commentary on Belief, Shariah, and Methodology). This book is considered one of the major contemporary tafsir works, addressing a wide range of important and comprehensive issues.

2. The Systematics of *Tafsir Al-Munir*

The interpretation method used by Wahbah Az-Zuhaili in *Tafsir Al-Munir* is a combination of *tahlili* (analytical) and semi-*maudhu'i* (thematic) methods. In addition to interpreting the Qur'an according to the order of the surahs as stated in the Mushaf, he also assigns a theme to each verse interpretation based on its content and relates it to the overall theme of the surah. A clear example of this is in Surah Al-Baqarah, verses 1-5, where he gives the theme: "The characteristics of the believers and the reward for the pious."³⁰

The systematics of the discussion used in his tafsir book are as follows:

- a. Classifying the Qur'an into one topic of discussion and providing an appropriate title.
- b. Explaining the content of each surah in a general way.
- c. Explaining the linguistic aspects.
- d. Explaining the reasons for the revelation of the verses according to the most

²⁹ Muhammadun, "Wahbah Az-Zuhaili Dan Pembaruan Hukum Islam", *Mahkamah; Jurnal Kajian Hukum Islam*. Vol 1. No. 2 (Desember, 2016), p. 234-235.

³⁰ Faizah Ali Syibromalisi, *Kitab Tafsir Klasik-Modern*, (Jakarta: UIN Syarif Hidayatullah, 2012), Cet 2, p. 173.

authentic narrations, discarding weak narrations if any, and explaining the stories of the Prophets and major events in Islam, such as the battles of Badr and Uhud, from the most reliable books of Sirah.

e. Explaining the verses in detail.

f. Deriving the legal rulings related to the interpreted verses.

g. Explaining the rhetoric (balagah) and syntax (i'rab) of many verses to help clarify the meaning for anyone interested in it, but avoiding technical terms that might hinder understanding for those who are not focused on these aspects (balagah and i'rab).³¹

3. Method and Sources of Interpretation in Tafsir Al-Munir

Tafsir al-Munir uses an interpretative model that combines *bi al-ma'tsur* (narrative-based interpretation), *bi al-ra'y* (reasoning and ijtihad), and *bi al-iqtiran*, a method that combines both *bi al-ma'tsur* and *bi al-ra'y*.

Observing the writing method of *Tafsir al-Munir*, it is emphasized that the method used compromises between *ma'tsur* and *ma'qul*. *Ma'tsur* here refers to the narrations from the Prophet's hadith and the sayings of the salaf al-salih (righteous predecessors), while *ma'qul* refers to interpretations that align with established recognized principles. Among these, there are three key principles:

- a. The authentic prophetic explanations (hadiths), and a deep reflection on vocabulary, the reasons for revelation (*asbab al-nuzul*), the context of the verse, and the opinions of scholars of tafsir, mujtahids, and trustworthy scholars (*ulama*).
- b. Paying attention to the container of the Qur'an, which holds the verses of Allah's Book that remain miraculous until the Day of Judgment, such as the highest style of language and the beautiful arrangement of words that make the Qur'an unique with its miracle.
- c. Choosing the opinions from tafsir books based on the maqasid al-shari'ah (the noble objectives of the Shari'ah), which are the goals or secrets that the Shari'ah seeks to achieve.³²

With the interpretive steps mentioned above, it can be concluded that the method

³¹ Wahbah Az-Zuhaili, *Al-Tafsir Al-Munir Fi Al-Aqidah Wa Al-Syari'ah Wa Al-Manhaj*, (Beirut: Dar Al-Fikr Al-Mu'asir, 1991), p. Xvii-Xviii.

³² Wahbah Az-Zuhaili, *Al-Tafsir Al-Munir Fi Al-Aqidah Wa Al-Syariah Wa Al-Manhaj*, (Bairut: Dar Al-Fikr Al-Mu'asir, 1991), p. Xvi.

of interpretation used by him in Tafsir Al-Munir is a combination of the tahlili method and the semi-thematic (Maudzu'i) method.³³

4. The Style of Tafsir Al-Munir

By observing the interpretation used by Wahbah Az-Zuhaili in his tafsir book, it can be said that the style of tafsir employed is one that incorporates literary (adabi) and social (al-ijtima'i) aspects, as well as a jurisprudential (fiqh) nuance.³⁴

5. Interpretation of Surah Al-Kahfi, verse 82 in *Tafsir al-Munir* by Wahbah Az-Zuhaili

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

"Then the wall (house) belonged to two orphan boys in the city, and beneath it was a treasure belonging to both of them. Their father was a righteous man. So, your Lord intended for them to reach maturity and to extract their treasure as a mercy from your Lord. I did not do it by my own will. This is the meaning of something you could not have patience with."³⁵

Relationship Between the Verses

This verse is closely connected to the previous verse, as it continues the story of Prophet Musa (AS), whom Allah granted various blessings, and Khidr. It addresses the killing of a young child and the series of events that followed, which led to Prophet Musa (AS) losing his patience upon witnessing actions that seemed to be inconsistent with the law (shari'ah) that Allah had commanded him to follow.

Tafsir and its explanation

Said bin Musayyab said to his children, "It is solely because of you that I increase my prayers, so that Allah SWT will always protect you." Then he recited Surah al-Kahfi, verse 82.

The wall or house that was repaired by Khidr belonged to two orphaned children who lived in the village of Antioch. Beneath the wall, there was a large amount of treasure buried under the ground. This treasure was stored within the wall, and scholars differ in interpreting the meaning of the word "كنز" (treasure) in this verse. In terms of language, it refers to wealth that is buried in the ground, which can include gold or silver.

وَكَانَ أَبُوهُمَا صَالِحًا

"... and their father was a righteous man."

Then the word 'father' in this verse refers to the father in terms of lineage, specifically the father from the seventh generation of the two orphans, or more commonly known as the great-great-grandfather. He was a righteous man. The Qur'an

³³ Fawa Idul Makiyah, "Penafsiran Wahbah Al-Zuhaili Tentang Infaq Dalam Tafsir Munir," (Skripsi "UIN Syarif Hidayatullah" Jakarta, 2018), p. 27.

³⁴ Muhammad Sari, *Tafsir Tahlili Wa Akhowatuhu*, (Banten: UIN Sultan Maulana Hasanuddin, 2018), p. 34.

³⁵ Andi Safar Danial, 'Peran Dan Tanggung Jawab Orang Tua Tentang Pendidikan Anak Dalam Perspektif Hadis', *UIN Alauddin Makassar*, 2018.

does not mention the names of the two orphans or their father, but in some tafsirs it is mentioned that the names of the two orphans were 'Sharim' and 'Ashram,' and their father's name was 'Kasih.'

In this verse, Allah wills for the treasure to remain buried in the ground to protect their wealth as a reward for the righteousness of their father. Therefore, Allah commanded Prophet Musa and Khidr to repair the wall. If the wall were to collapse, the treasure would be exposed and surely taken by others. Allah desires for the two orphans to reach maturity and adulthood, at which point they will take out the wealth from beneath the wall. This is a form of compassion towards them and a reward for the righteousness of their father.

Fiqh of Life or Legal Rulings

The difficulty that arises from repairing the wall of the two orphans' house is much less than the consequence that would occur if the wall were to collapse. Because if the wall collapsed, the orphans' wealth would be lost, which would result in a greater danger.

The repair of the wall was carried out by rebuilding it from the beginning. It is mentioned by Ibn al-Anbari from Ibn Abbas, from Abu Bakr, from the Messenger of Allah (peace be upon him), that he recited the verse *فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ*. Then he (the Prophet) said: "Then Khidr destroyed the wall and rebuilt it." This is a hadith with a sahih chain of narration and serves as an interpretation (tafsir) of the Qur'an.

Humans are obligated not to sit under a leaning wall that is feared to collapse. They should hasten their steps when passing by such a wall. This is in accordance with the hadith of the Prophet SAW: "If any of you passes by a tall building (or a large stone on a mountain) that is leaning, he should hasten his pace."

This hadith is mentioned by Ibn al-Athir in his book *an-Nihayah*.

The piety of the fathers can have a positive impact on the piety of their descendants up to the seventh generation, as the "father" of the two orphaned children in this context refers to their grandfather from the seventh generation, as stated by Fa'far bin Muhammad. In one narration, it is mentioned that Allah protects the righteous up to seven generations of their descendants. This is also reflected in Allah's words in the Qur'an, "Indeed, my protector is Allah, who has sent down the Book (the Qur'an). He protects the righteous." (Al-A'raf: 196).³⁶

C. Comparison of the Views of Tafsir Ibnu Katsir and Al-Munir by Wahbah Az-Zuhaili

a) Similar Views of Ibn Kathir's Tafsir and Al-Munir by Wahbah Az-Zuhaili Regarding the Urgency of Parental Righteousness in Preserving the Blessings of Their Offspring in Surah Al-Kahfi, Verse 82.

1) Both tafsirs agree that the righteousness of parents plays a very important role in

³⁶ Az-Zuhaili, P. D. W. (2013). *Tafsir Al-Munir Jilid 1* Terj. Abdul Hayyie Al Kattani, Dkk. (Terj. (Ed.); Terj.). Gema Insani.

preserving the blessings for their descendants. In both Ibn Kathir's and Wahbah az-Zuhaili's tafsirs, the righteousness of parents is acknowledged as a determining factor in the blessings of their children's lives, including protection of wealth, safety, and spiritual guidance.

2) Both tafsirs also highlight how Allah protects the wealth of the orphans inherited from their parents due to the parents' righteousness. The action of al-Khidr repairing the wall to protect the orphans' wealth in both tafsirs is understood as part of Allah's mercy to safeguard their well-being.

b) Differences in the Views of Tafsir Ibn Kathir and Al-Munir Wahbah Az-Zuhaili Regarding the Importance of Parental Righteousness in Preserving the Blessings of Their Offspring in Surah Al-Kahfi, Verse 82.

1) Ibn Kathir focuses more on material protection, particularly how al-Khidr's actions ensure blessings in the form of wealth for the orphaned children, which is tied to the righteousness of their parents affecting their worldly lives. On the other hand, Wahbah Az-Zuhaili expands the understanding by emphasizing that parental righteousness is also the key to unlocking spiritual blessings, which can lead the children to a life of dignity both in this world and the Hereafter.

2) Wahbah az-Zuhaili places more emphasis on the divine dimension and Allah's wisdom in safeguarding the blessings of offspring through the righteousness of the parents, while Ibn Kathir focuses more on the practical aspects of protecting the wealth and lineage, which are more immediately observable.

Conclusions

A comparative study between Tafsir Ibn Kathir and Tafsir Al-Munir (Wahbah Az-Zuhaili) on Surah Al-Kahfi, verse 82, shows that the righteousness of parents has a significant impact on preserving the blessings for their descendants. Both interpretations agree that the righteousness of parents plays a crucial role in determining blessings, both in material aspects (such as the protection of wealth) and spiritual aspects (such as divine guidance and the safety of children in this world and the hereafter).

For Muslims, this serves as a reminder to consistently uphold personal righteousness as parents, so that their children can benefit from the blessings that come from Allah, whether in the form of wealth, protection, or divine guidance. In this way, the righteousness of parents not only affects their own lives but also has a profound impact on the lives of their children and future generations.

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