

Semantics of the Word Imlâq (Tafsir Muqâran between QS. al-An'am:151 and QS. al-Isra': 31)

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Abstract

This study discusses the phenomenon of child murder, both born and abortion due to poverty reasons and will be more burdensome family life. The problem in this study is the semantics (meaning) of the word imlâq in the interpretation of QS. al-An'am:151 and QS. al-Isra': 31? This type of research is literature. Sources of data come from the Qur'an and books of interpretation. The results of the study show that the semantics of the word imlâq in the two letters above both mean the prohibition of killing children because of (worried) poverty. The difference, QS. al-An'am emphasized the concern of poverty on the part of his parents, which makes life increasingly difficult if the child is born, refuted by Allah by providing sustenance guarantees to his parents by using the sentence structure "nahnu narzuqukum wa innahum" by prioritizing the pronoun "kum" as the initial "parent". While QS. al-Isra': 31 emphasizes the concern of poverty on the part of the child when he is born, refuted by Allah by providing a guarantee for the child's sustenance by using the sentence structure "nahnu narzuquhum wa iyyakum" by prioritizing the pronoun "hum" as the initial "children." Thus there is no justification for the act of killing a child.

Keywords

semantics; imlaq; tafsir
muqâran; wahbah zuhaili



I. Introduction

Children are a mandate from God Almighty. A child is born in a state of fitrah without blemish and sin. Parents who will give any color in his life. Parents should love their children with all behavior, giving, including in ordering their children. An order must be based on love, not anger, hatred, so it tends to be exploitative. Vice versa, children should respect their parents sincerely and sincerely, not because of coercion and upbringing.

Protection of children can be realized in various forms, namely through the provision of rights for children that can be linked in law, such as protection for welfare, education, development, guarantee of a bright future, and protection from cruelty, violence, and other protections that can stimulate the natural development of children.

As a result of parents not being able to realize the rights of children in various ways, there was a crime case that occupied a lot of public attention involving children, either as subjects or objects. One of the crimes committed against children is a murder case.

This case is also narrated in Surah al-Isra' verse 31 that one of the evils of the ignorant society is killing children, partly because of poverty. As follows:

لَا لَوْلَا أَوْلَادُكُمْ إِمْلَاقٌ إِيَّاكُمْ إِنَّ لَهُمْ آثَامًا

"And do not kill your children for fear of poverty. It is we who will provide sustenance to them as well as to you. Indeed, killing them is a great sin."

During the jahiliyyah era, many people killed their children because of many factors that caused them to commit these heinous acts, including fear of their parents falling into the valley of poverty, especially girls earn a living (Quraish Shihab, 2001).

Poverty in the Qur'an has the meaning of Imlaq. In the Qur'an, surah al-An'am verse 151 with surah al-Isra' verse 31 has the same editorial, namely the word Imlaq (poverty), but in a different case.

In this case, Wahbah Zuhaili explains in his commentary that between the two, al-An'am verse 151 and al-Isra' verse 31 have different purposes or objectives of delivery.

The purpose of this paper is to find out the differences in the purpose of delivery in the Qur'an contained in Surah al-An'am verse 151 and surah al-Isra' verse 31.

II. Review of Literature

2.1 Biography of Wahbah Zuhaili

His full name is Wahbah bin Al-Syeikh Mustofa Az- Zuhaili. He is the son of Sheikh Mustofa Az-Zuhaili, a simple and pious farmer, memorizes the Quran, is diligent in worship and likes to fast (Ghofur, 2008). Wahbah Az-Zuhaili is a clever scholar who mastered various disciplines. A contemporary world-ranked fiqh scholar, his fiqh ideas spread throughout the Islamic world through his fiqh books (Samsudin, 2016). Wahbah Az-Zuhaili was born in Dir 'Atiyah which is located in one of the corners of the city of Damascus, Syria in 1351 H / 1932 AD (Ghofur, 2013).

He began studying the Qur'an and Ibtidaiyah in his village, he completed his Ibtidaiyah education in Damascus in 1946 AD then he continued his education at Sharia lectures and graduated in 1952 AD. He was very fond of learning, so when he moved to Cairo, Egypt, he attended several lectures at the same time. Namely at the Faculty of Arabic at Al-Azhar University and the Faculty of Law at Ain Shams University (Ghofur, 2013).

2.2 Vocabulary

The Word خشية comes from the word خشى meaning ketakutan: fear tainted by glory, and most of it you have knowledge of what he feared (Al-Ashfahani). The word الق comes from the word لقي which means very poor thing (Bisri and Fatah). In the straightforward muqayyisu لقي refers to something very weak. Al-implaq: poverty (Masduha, 2017). Poverty is the state of being poor; the situation of the population or part of the population who can only meet the food, clothing, and housing that are indispensable to maintain a minimum level of life (KBBI). Poverty can be caused by the scarcity of tools to meet basic needs, or the difficulty of accessing education and employment.

Education is a very important human need because education has a duty to prepare Human Resources (HR) for the development of the nation and state (Pradana et al, 2020). Education is one of the efforts to improve the ability of human intelligence, thus he is able to improve the quality of his life (Saleh and Mujahiddin, 2020). Education is expected to be able to answer all the challenges of the times and be able to foster national generations, so that people become reliable and of high quality, with strong characteristics, clear identities and able to deal with current and future problems (Azhar, 2018).

Poverty is a global problem. Some people understand this term subjectively and comparatively, while others see it from a moral and evaluative point of view, and still others understand it from an established scientific point of view (Afriadi, 2014). A person who spends his property is called Amlaqa. Then this word is used for poverty because he is separated from his possessions.

إِيَّائِكُمْ here the maintenance of the children is given to the support of the father; Because they kill children for fear of poverty because of them, Allah provides for them, and in Surah Al-An'am إِيَّاهُمْ *takes and We provide sustenance for you and them*, the livelihood of the fathers precedence over the livelihood of the children. , because killing them because of their father's poverty is a big mistake”.

III. Results and Discussion

3.1 Munasabah surah al-An'am verse 151 and Surah al-Isra' verse 31

Munasabah al-An'am verse 151:

According to Wahbah Zuhaili Munasabah al-An'am verse 151 in the book his interpretation, God Most High has clarified what foods are forbidden, responding to polytheists who forbid themselves what God has not forbidden, he adds to it by explaining moral principles (morals) and taboo material in words and actions.

As quoted by Wahbah Zuhaili, Ibn Masoud said: Whoever wants to see the will of the Messenger of Allah, sallallahu 'alayhi wa sallam, which is sealed, let him read these verses: Say, "Come, follow what your Lord has forbidden." Ibn Abbas said: In livestock there are clear verses which are the mother of the book, then he reads: Say: Come on, Allah has not forbidden you these verses. Al-Hakim narrated from Ubadah bin Al-Samit who said: The Messenger of Allah, peace be upon him, said: "Which of you will pledge allegiance to me for three?" Then Rasulullah sallallahu 'alaihi wa sallam recited: Then say, "Come on, I will recite what your Lord forbids until he finishes with his verses." Then he said: "So whoever fulfills it, the reward is with Allah. Then Al-Hakim said: The chain of transmission is authentic, and they did not make it. If He wills He will punish him, and if He wills He will forgive him."

In the following verses, some of the prohibitions related to words and actions are explained. The main characteristics and several kinds of virtues. These teachings are known as "*al-Wasaya al-Ashr*" (Ten wills of God).

Munasabah al-Isra' verse 31:

According to Wahbah Zuhaili Munasabah al-Isra' verse 31 in his commentary, Allah SWT has ordered the first five things (Tawhid, worship Allah sincerely, avoid worshipping other than Allah, be devoted to parents and be humble to them, give to relatives and people in need and people who are on the way, and easy words), then He mentions adab in spending, namely mediation without being extravagant or stingy, I follow it By forbidding three things (forbidding adultery, killing except with the right , and offering better orphans property).

Three commands that Wahbah Zuhaili followed: fulfill the agreement, fulfill the measure, and weigh the scales with ad il. Then he forbade three things: following what he does not know, pride and arrogance, and associating partners with God.

In verses In this and the previous verses, Wahbah Zuhaili has collected twenty-five types of obligations, which come, starting with the commandment of monotheism and the prohibition of shirk, and ending with that too, to warn that every act, speech, thought and dhikr must be based on monotheism or worship only to Allah SWT.

3.2 The interpretation of the letter al-An'am verse 151 and Surah al-Isra verse 31 according to Wahbah Zuhaili

Surat Al-An'am verse 151

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ إِلَّا الْفَوَاحِشَ أَمْثَلُهَا لَا أَتْلُو النَّفْسَ الَّتِي اللَّهُ إِلَّا الْحَقُّ لَكُمْ لَعَلَّكُمْ تُؤْنَرُونَ

"Say: "Let me recite what your Lord has forbidden you, namely: do not associate anything with Him, be kind to your parents, and do not kill your children. For fear of poverty, we will provide sustenance for you and for them. , and do not approach the abominable deeds, both visible and hidden, and do not kill the soul that Allah has forbidden (killing) except with something that is right. This is what you have been commanded so that you may understand (it)."

According to Wahbah Zuhaili in his commentary, Say, O Muhammad, to the polytheists who worship other than Allah, and forbid what Allah has given them, kill their children, and make lawful for themselves with their desires and the whispers of the devil to them: Come and come forth, and I will read to you and tell you what your Lord has forbidden in truth and deeds, revelations and commands from Him. Laws and prohibitions, and I am His messenger who reports what was revealed, and those are the ten wills: five in the form of a prohibition, five more in the form of an order.

لَا تُؤَاؤِلْدَكُمْ إِمْلَاقٍ Do not kill your children because of poverty. When Allah commands respect for parents and grandparents, He shows kindness to children and grandchildren, then He says: Among what your Lord has commanded you is not to kill your children for fear of poverty that will befall you. And do not be afraid of the expected poverty, because Allah SWT guarantees the sustenance of his servants, and the parable of the verse is the word of the Almighty: "And do not kill your children out of fear. The difference between the two expressions is that the expression of Surat Al-An'am means: Don't kill them because of your poverty, it starts with the sustenance of your parents; Because that's the main thing because of the poverty that has happened, and as for the expression of Surah Al-Israa, which means: Don't kill them for fear of poverty in the future, so he started with the provision of children to take care of them, that is, don't be afraid of your poverty. because of their livelihood, it is in God. This is an allusion to the need to preserve the human kind, by prohibiting harming the origins (father) and offspring (sons) and caring for each of them, and then the absolute prohibition of killing human souls as stipulated in the fifth commandment.

Surah al-Isra' verse 31:

لَا تُؤَاؤِلْدَكُمْ إِمْلَاقٍ نَرْزُقُكُمْ وَإِيَّاهُمْ إِنَّ لَهُمْ أَنْ ۙ ۙ

"And do not kill your children for fear of poverty. It is we who will provide sustenance to them as well as to you. Indeed, killing them is a great sin."

According to Wahbah Zuhaili in his commentary, the fifth type of observance mentioned in these verses shows the pillars of Islamic society, namely the prohibition of female infanticide, after the Almighty explains how to respect parents, and how to respect children.

Wahbah Zuhaili mentions in his commentary, "Do not kill your daughters for fear of poverty or shame, because Allah is the one who provides for them, not you, and Allah also provides for you. Killing children for fear of poverty or shame is a great mistake and sin, and a very big mistake. News on children's livelihoods is presented here; Because he speaks to the rich among them and mentions Concern for their livelihood, and news about the life of parents is presented in Surah Al-An'am verse 151, *and we provide for you and for them*, because he speaks to the poor and forbid them to kill children because of poverty, because the life of father and son is in God's hands, and killing children is the fear of poverty because of distrust of God, even if it is shame and jealousy of daughters. He's trying to destroy the world.

The verse shows that Allah SWT is more merciful to His servants than a father to his child; because he forbids killing children, as parents command children to inherit. The

Jahiliyyah did not always inherit daughters, and sometimes they killed daughters by burying them alive in the ground; Because of their inability to earn a living, and the ability of boys to rob, plunder and plunder, and also they fear that the poverty of girls will alienate the eligible ones from wanting them, so they need to marry them off to the incompetent.

Description of	Al An'am 151	Al Isra' 31
لَا تُلْوَ أَوْلَادَكُمْ	do not kill your children,	do not kill your daughters
إِمْلَاقٍ	Poverty The	poor
نَنْزُرُكُمْ وَإِيَّاهُمْ the takes	income of the fathers precedence over the livelihood of the children, because killing them is due to the poverty of their father.	-
إِيَّاكُمْ	- the	The income of the children is given to the support of the father; Because they kill children because they are afraid that poverty will happen because of them, Allah provides them with a living.

IV. Conclusion

Based on the results of the above discussion, it shows that the semantics of the word *imlâq* in the two letters above both mean the prohibition of killing children because of (worried) poverty. The difference, QS. al-An'am emphasized the concern of poverty on the part of his parents that his life would be increasingly difficult if the child was born, refuted by Allah by providing a guarantee of sustenance to his parents by using the sentence structure "nahnu narzuqukum wa iyyakum" by prioritizing the pronoun "kum" as the initial "parent". While QS. al-Isra': 31 emphasizes the concern of poverty on the part of the child when he is born, refuted by Allah by providing a guarantee for the child's sustenance by using the sentence structure "nahnu narzuquhum wa iyyakum" by prioritizing the pronoun "hum" as the initial "children." Thus there is no justification for the act of killing a child.

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