

# Semantic and Science Qur'anic Studies: Relationship Genetic Inheritance and Parental Education Model for Children in *Qissah Ibrahim*

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## ABSTRACT

This article investigates the concept of genetic inheritance and parental education in the Qur'an by focusing on the story of Prophet Ibrahim, his two wives (Hajar and Sarah), and their sons, Ismail and Ishaq. Using a semantic approach, it analyzes the terms *ghulam*, *halim*, and *alim* as found in Surah As-Saffat (101) and Adh-Dhariyat (28), applying two linguistic theories—derivation (*isytiqaq*) and correlation (*munasabah*) in combination with a scientific framework. The aim is to explore how these Qur'anic expressions contribute to understanding the interplay between inherited traits and educational influence in shaping character. Modern genetics emphasizes the biological transmission of traits, while developmental psychology highlights the importance of environment and parenting. The Qur'an appears to acknowledge both, suggesting that children's characteristics are shaped not only through lineage but also through nurturing. This is illustrated in the distinct personalities of the sons of Hajar and Sarah, which are examined through linguistic and contextual analysis. Findings reveal that *ghulam* refers to a child nearing adulthood, *alim* denotes deep and inherent knowledge, and *halim* describes patience and emotional restraint. These attributes reflect both inherited and cultivated virtues present in the characters of Ibrahim's sons. While the article does not establish a definitive "ideal parenting model", it identifies key elements, such as inherited moral dispositions and consistent educational guidance. That contributes to effective parental influence. Ultimately, this research affirms the value of Qur'anic semantics as a lens for understanding the integration of nature and nurture in the moral development of children.

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## INTRODUCTION

Genetics suggests that inherited traits from parents significantly influence physical and psychological characteristics in children. Both in healing, disease prevention, extension of human life span to the passing on of parental traits to children.<sup>1</sup> In the practice of genetics, it has been revealed that genetic inheritance from reproduction has a major influence on subsequent generations.<sup>2</sup> According to developmental psychology, when children begin to learn about the outside world, parents have an important role in providing education to their children, because parents are most influential in a child's education.<sup>3</sup> as these two contemporary disciplines have a scientific relationship and are often the main references for society.

The Qur'an presents two distinct verses regarding Prophet Ibrahim: Surah As-Saffat [37:101] with the phrase *Ghulam Halim*, and Surah Adz-Dzariyat [51:28] with *Ghulam 'alim*. The word *Halim* comes from an Arabic root meaning goodness and patience.<sup>4</sup> Then it used to describe a person with a patient soul and good qualities.<sup>5</sup> The second word *'alim* is an Arabic word that includes many meanings that indicate depth of knowledge and comprehensive understanding.<sup>6</sup> Besides the intelligent and patient nature of the Prophet Ibrahim in the Qur'an at *Qissah Ibrahim*, he had two wives, Sarah and Hajar.<sup>7</sup> It is presumed that the two wives of Ibrahim, Hajar and Sarah, demonstrated different forms of emotional and intellectual characteristics that may have influenced their children's development.<sup>8</sup> This case is interesting to research because the Qur'an preceded the existence of scientific theories that explain the genetic inheritance of parents to children.

The purpose of this study is to reveal the relationship between the concept of genetic inheritance from parents to children and the educational model that has an impact on children through *Qissah Ibrahim*. The structure of this research writing begins with examining in detail the selected verses using a semantic science approach (language), then a scientific approach. First, to discuss problems related to language, researchers use two linguistic theories, namely derivation (*isytiqaq*) and correlative (*munasabah*), then researchers examine with a scientific approach related to the verses collected, after that researchers analyze and finally researchers will make conclusions from this research.

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<sup>1</sup> Robert Taylor, *Genetics*, The Lucent Library of Science and Technology (San Diego: Lucent Books, Thomson/Gale, 2004), 11–12.

<sup>2</sup> W. J. C. Roberts, *Biological Inheritance: An Introductory Genetics Text* (Sussex, England: Book Guild, 1994), 23.

<sup>3</sup> James S. Coleman and James S. Coleman, *Parents, Their Children, and Schools* (Boulder: Routledge, 2018), 8 & 34.

<sup>4</sup> Hasan 'Izzuddin Al-Jamal, *Mu'jam Watafsir Lughawi Likalimati Al-Qur'an*, vol. 1, (Al-Qahirah: Al-Haiah Al-Misriyyah Al-'Ammah Li-l-Kitab, 2003), 593.

<sup>5</sup> Jalalu Al-Din Muhamad Ibn Ahmad Al-Mahali and Jalalu Al-Din 'Abdu Ar-Rahman Ibn Abi Bakr As-Suyuti, *Tafsir Al-Jalalayn*, vol. 1, (al-Qahirah: Dar Al-Hadits, n.d.), 593.

<sup>6</sup> Abu Al-Fida' Isma'il Ibn Katsir, *Tafsir Al-Qur'an Al-'Adzim*, vol. 7, (Bairut: Dar al-Kutub al-'Ilmiyah, 1998), 293.

<sup>7</sup> Muhammad Al-Tahir Ibn Asyur, *At-Tahrir Wa At-Tanwir: Tahriru Al-Ma'na As-Syadid Wa Tanwiru Al-'Aql Al-Jadid Min Tafsiri Al-Kitab Al-Majid*, vol. 13, (Tunis: Ad-Dar At-Tunisiyyah Linnasyr, 1984), 244.

<sup>8</sup> Muhammad Sayyid Thantawi, *Tafsir Al-Wasith Lil Qur'an Al-Karim*, vol. 7, (Al-Qahirah: Dar Nahdhoh Mishr Lithaba'ah Wannasyr Watta'uzi', 1998), 568.

## LITERATURE REVIEW

First, a review of Kurniawan (2024) concluded that maternal factors dominate in the inheritance of moral traits, focusing on the word *halim* without analyzing the full semantic structure including *ghulam*. In his thesis, he focused on discussing the genetic inheritance of Prophet Ibrahim's wife to her children. In his statement, the inheritance of traits was only passed down and determined by the mother.<sup>9</sup> A gap identified by the researcher is the lack of analysis on the term *ghulam*, which is essential for understanding the developmental stage of the children described *'alim* and *halim* without discussing the word *ghulam* so that the discussion only revolved around genetic inheritance. Second, previous literature results show that there is an emotional quotient for educational values in the Holy Quran in Surah As-Saffat verses 100 to 108 in *Qissah* Ibrahim with Ismail. Thesis states the Islamic educational values as a guide in the Islamic education system for this case.<sup>10</sup>

Researchers state an argument about this research there is novelty, namely the researcher aims to discuss more deeply than previous studies and correct that not only genetic factors but also the environment and parental education of children are very necessary to maintain the consistency of that trait. With the addition of researchers, they will use correlative theory (*munasabah*) and search for any relationship between genetic inheritance and parental education model for children in *Qissah* Ibrahim. The research uses a semantic and scientific approach with qualitative methods and primary references or data sources obtained from books or scientific journals from libraries or the internet (library research) and to analyze the problems using descriptive and analytical methods.

## METHODS

This research uses qualitative methods and primary references or data sources obtained from books or scientific journals from libraries or the internet.<sup>11</sup> This study employed library research by analyzing primary sources such as classical tafsir, linguistic works, and contemporary scientific journals relevant to the subject matter raised for tafsir studies called Library Research.<sup>12</sup> To analyze the problems, this research uses descriptive and analytical methods.<sup>13</sup> This research combines a semantic approach and a scientific approach to interpret selected Qur'anic verses. First, the approach includes linguistic or contextual analysis of Qur'anic verses called semantics.<sup>14</sup> As this semantic approach has many theories in it, and researchers only use 2 specific linguistic theories for the study of the Qur'an, the first *isytiqaq* (derivation), and the second *munasabah* (correlative).

The first linguistic theory used in semantics for research is derivation. In terms of linguistics, derivation is the process of chopping off or picking up aspects of something.<sup>15</sup>

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<sup>9</sup> Adi Kurniawan, "Mafhumu Gulam 'Alim Wagulam Halim Liwarastati Sifati Al-Um Lil-ibn Fi Qisati Ibrahim (Al-Dirasah Al-Dalaliyah Wal'ilmiah Fi Al-Qur'an Al-Karim)" (Ponorogo, Universitas Darussalam Gontor, 2024), 1-92.

<sup>10</sup> Desrianti Agirija, "Nilai-Nilai Pendidikan Emotional Quotient (EQ) Pada Kisah Nabi Ibrahim Dalam Al-Qur'an" (Riau, UINSUSKA, 2023), 1-111.

<sup>11</sup> Sugiyono, *Cara Mudah Menyusun Skripsi, Tesis, dan Disertasi (STD)*, Cetakan ke-satu (Bandung: Alfabeta, 2013), 55.

<sup>12</sup> Nashiruddin Baidan, *Metodologi Khusus Penelitian Tafsir* (Yogyakarta: Pustaka Pelajar, 2016), 28.

<sup>13</sup> Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner* (Yogyakarta: Paradigma, 2010), 134.

<sup>14</sup> Ahmad Mukhtar Umar, *'Ilmu Ad-Dalalah* (al-Qahirah: 'Alimu Al-Kutub, 1998), 6-7.

<sup>15</sup> Muhammad Ibn-Mukarram Ibn-Manzur, *Lisan Al-'Arab*, ed. 'Amir Ahmad Haidar, Tab'ah 2 (Bairut: Dar al-kutub al-'ilmiya, 2009), 2300.

Picked up a word here and there in the dictionary.<sup>16</sup> This theory explores how words in Arabic derive meaning from their relationship to other words.<sup>17</sup> Focusing on the consistency of form and meaning, the *Isytiqaq Shagir* Theory, applied by the researcher, analyzes the arrangement of letters to derive various forms of words, such as tenses and nouns, from a root word.<sup>18</sup>

The second linguistic theory is correlative analysis (*Munasabah*). In technical terms, the science of *munasabah* refers to the study of the reasons behind the arrangement of the Qur'an. It investigates the causes for the specific order of verses and surahs.<sup>19</sup> This theory is defined by a set of general principles and issues related to the reasons for the arrangement of the different parts of the Holy Qur'an in relation to each other.<sup>20</sup>

The second approach is the theoretical science of the Qur'an, as a scientific study that originates from the definitions of the interpretations of the exegetes and their combination with contemporary scientific scholars.<sup>21</sup> Science of miracles is the Qur'an's presentation of facts that have been proven by recent experimental research, which at the time of the Prophet were not accessible to human beings through human means.<sup>22</sup> This research is part of an interdisciplinary study that is interrelated to produce a field of science that has a broad perspective.<sup>23</sup> As the purpose of this systematic method is to create quality research and systematized research, as well as the structure of the research to the objectives of the research.

## RESULTS AND DISCUSSION

### Analysis of Qur'anic Verses with Semantic Approach (*Ilm Dalalah*)

#### 1. Derivation Theory

First research with derivation theory is that the word *ghulam* comes from the root letters *ghayn*, *lam* and *meem*, which have a fundamental meaning indicating youthfulness and the stirring of desire. From this root comes *ghulam* referring to a boy who is in the early stages of puberty, between childhood and full adolescence.<sup>24</sup> The plural forms are *ghilmah* and *ghilman*. From the same root, we have the verb *ightalama*, meaning the male animal's strong desire to mate. Additionally, *ghaylam* refers to a young girl, a young man, and also to a male turtle.<sup>25</sup> The word *ghulam* refers to a young boy whose mustache has just begun to appear, indicating the early stages of puberty. Hasan Jabal describes this stage as a young man with thick hair and a clearly defined hair parting. This linguistic meaning correlates with the age of early adolescence, a critical stage for personality formation and educational influence, supporting the relevance of parental guidance at

<sup>16</sup> Muhammad Yasin 'isa Al-Fadani, *Balagatu Al-Musytaq Fi 'Ilmi Al-Isytiqaq* (al-Qahirah: Dar Misra Littiba'ah, n.d.), 5.

<sup>17</sup> Abi Bakr Muhammad, *Al-Isytiqaq* (Bairut: Dar Al-Jail, 1991), 26.

<sup>18</sup> Abi Bakr Muhammad Ibn Al-Siri Al-Siraj, *Rislatu Al-Isytiqaq* (Damaskus, 1972), 17.

<sup>19</sup> Khalid Bin 'Uthman Al-Sabt, *Qawa'idu Al-Tafsir Jam'an Wadirasatan* (Al-Qahirah: Dar Ibnu 'Affan, 2001), 743.

<sup>20</sup> Muhammad Bin 'Umar Bin Salim Bazmul, *Ilmu Al-Munasabah Fii Al-Suwar Wa Al-Ayah Wayalihi Marasyidu Al-Mathali' Fii Tanasubi Al-Maqathi' Walmathali'* (Makkah: Al-Maktabah Al-Makiyyah, 2002), 27.

<sup>21</sup> Zaglul Ragib Muhamad Najjar, *Madhal Ila Dirasah Al-I'jaz Al-'ilmi Fi Al-Qur'an Al-Karim Wa Al-Sunnatu Al-Nabawiyyah Al-Muthahirah*, 2nd ed. (Bairut: Dar Al-Ma'rifah, 2012), 77–78.

<sup>22</sup> 'Abdul Majid Al-Zandani, *Ta'asilu Al-I'jaz Al-'ilmi Fi Al-Qur'an Walsunnah* (Bairut: Al-Maktabah Al-'Ashriyyah, 2008), 24.

<sup>23</sup> Scott Frickel, Mathieu Albert, and Barbara Prainsack, *Investigating Interdisciplinary Collaboration: Theory and Practice Across Disciplines*, The American Campus (New Brunswick, New Jersey: Rutgers University Press, 2017), 127–40.

<sup>24</sup> Ahmad Mukhtar Umar, *Al-Mu'jam Al-Mausu'i Li'alfazi Al-Qur'ani Al-Karim Waqira'atuhu* (Riyadh: Muassasatu Suttur Al-Ma'rifah, 2002), 340.

<sup>25</sup> Abi Al-Husain Ahmad, *Mu'jam Al-Maqayis Fi Al-Lughah*, vol. 4, (Bairut: Dar al-Fikr, 1998), 387.

this phase.<sup>26</sup> It is not far-fetched if the meaning follows the same pattern as the root word and follows the context of the intended verse. In the Qur'an, three forms are mentioned that have a relation with *ghulam* as below:<sup>27</sup>

**Table 1:** Derivation of Word *ghulam* in Qur'an

Derivation Theory ( <i>Isytiqaq</i> )	Derivate Table of <i>ghulam</i>	
	Derivation Types	Short Meaning
First form	<i>ghulam</i>	noun referring to a male child, from birth until near puberty, indicating youth.
Second form	<i>ghulamani</i>	is the dual form of <i>ghulam</i> , referring to two young boys, indicating youth.
Third form	<i>ghilman</i>	the plural form of <i>ghulam</i> , referring to young boys or servants, also indicating youth.

Research analysis concluded that word *ghulam* comes from the root letters *ghayn*, *lam* and *meem*, which indicate youthfulness and the awakening of desire. It specifically refers to a boy in the early stages of puberty, and its plural forms, *ghilmah* and *ghilman*, also relate to young boys or servants. The word's meaning aligns with its root, often referring to early adolescence or youth in various contexts. In the Qur'an, *ghulam* appears in three forms (table 1): *ghulam* (a young boy), *ghulamani* (two young boys) and *ghilman* (plural of young boys or servants), all emphasizing youth and early development in the puberty stage.

Second research with derivation theory is the word '*alim*'. From a linguistic perspective (table 2), the word '*alim*' raises several questions, particularly regarding its specific usage. In the Qur'an, '*alim*' is derived from the root letters ('*ain*, *lam*, *meem*), which have a fundamental meaning that signifies a distinct effect or knowledge that differentiates something from others.<sup>28</sup> The verb form '*alima*' (to know) follows the pattern of *fahima* (to understand), with both verbs having a similar structure in Arabic as trilateral roots.<sup>29</sup> The Qur'an contains three different forms of the word that are relevant to this study as below:<sup>30</sup>

**Table 2** Derivation of Word '*alim*' in Qur'an

Derivation Theory ( <i>Isytiqaq</i> )	Derivative Table of ' <i>alim</i> '	
	Derivation Types	Short Meaning
First form	<i>Ilmun</i>	knowledge or awareness, as opposed to ignorance.
Second form	' <i>alimun</i>	one who possesses knowledge
Third form	' <i>alim</i>	someone as being very knowledgeable or possessing extensive knowledge

<sup>26</sup> Muhammad Hasan Hasan Jabal, *Al-Mu'jam Al-Isytiqaqi Al-Mu'ashilu Al-'Alfaz Al-Qur'an Al-Karim: Mu'ashilu Bibayani Al-'Alaqah Baina Alfazi Al-Qur'ani Al-Karim Bi Aswatiha Wabaina Ma'aniha* (Al-Qahirah: Maktabatu Al-Adab, 2010), 1597.

<sup>27</sup> Umar, *Al-Mu'jam Al-Mausu'i Li'alfazi Al-Qur'ani Al-Karim Waqira'atuhu*, 340.

<sup>28</sup> Ahmad, *Mu'jam Al-Maqayis Fi Al-Lughah*, vol. 3, 109.

<sup>29</sup> Ibn-Manzur, *Lisan Al-'Arab*, 3083.

<sup>30</sup> Al-Jamal, *Mu'jam Watafsir Lughawi Likalimati Al-Qur'an*, vol. 3, 153-55.

The first form (table 2) of the word *'ilmun*, in its linguistic meaning, is the opposite of ignorance.<sup>31</sup> It signifies awareness or knowledge and can be extended to specific or technical meanings, where *'ilmun* refers to the understanding of the essence of something and usually requires one direct object.<sup>32</sup> The word *'ilmun* is a verbal noun, and its other meanings include certainty, awareness, permission, and evidence.<sup>33</sup> Although *'ilmun* and *ma'rifah* (knowledge) are often used interchangeably, a distinction can be made: *ma'rifah* relates to knowledge of particulars and is often preceded by ignorance or stupidity, whereas *'ilmun* concerns understanding relationships and may not necessarily be preceded by ignorance or stupidity.<sup>34</sup>

The second form (table 2) *'alim*, in its linguistic meaning, refers to a rational being or someone who possesses knowledge.<sup>35</sup> It is an active participle noun, and its plural is *'alimuna*, formed on the pattern of *fa'il*. Another meaning of *'alim* is someone who has understanding or wisdom.<sup>36</sup> When a person is described as *'alim*, it refers to those knowledgeable in both corporeal and abstract sciences, known as scholars.<sup>37</sup> As mentioned in Surah Al-An'am, verse 73 the word *'alim* signifies someone who comprehends things in their true nature.

The third form (table 2), *'alim*, in its linguistic meaning, denotes someone with extensive knowledge or deep understanding.<sup>38</sup> This word is a derivative adjective, on the pattern of *fa'il*, and signifies someone exceptionally knowledgeable.<sup>39</sup> Although *'alim* is also one of the names of Allah, in this context it refers to Ishaq's deep intellectual potential, not divine knowledge.<sup>40</sup> The term *'ilm* is used rather than *ma'rifah* because of the difference between the two: *ma'rifah* is knowledge of particulars, often preceded by ignorance, while *'ilm* concerns comprehensive understanding, which may not be preceded by ignorance.<sup>41</sup>

Research analysis concluded that when Allah uses the term *'alim* for Ishaq in the Qur'an, it suggests that he was endowed with this attribute of deep knowledge from his birth, as mentioned in Surah Adh-Dhariyat, verse 28: *Wabasaruhu Bighulamin 'alim* meaning "And they gave him good tidings of a learned (*'alim*) boy." The word *'alim* here means someone exceptional in knowledge, possibly inherent from birth until *ghulam* (puberty stage).

Third research with derivation theory is word *halim* (table 3). Discussion about the term *halim* raises several questions, particularly regarding its specific usage. In the Qur'an, the word *halim* is derived from the root letters (*ha*, *lam*, *mim*), which have three fundamental meanings: first, to refrain from haste; second, to perceive or understand something; and third, to see something in a dream.<sup>42</sup> The verb form is *halima-yahlumu*: *hilman*, and in classical Arabic, this verb in its basic trilateral form *haluma-yahlumu* is

<sup>31</sup> Ahmad, *Mu'jam Al-Maqayis Fi Al-Lughah*, vol. 3, 110.

<sup>32</sup> Al-Jamal, *Mu'jam Watafsir Lughawi Likalimati Al-Qur'an*, vol. 3, 153.

<sup>33</sup> Umar, *Al-Mu'jam Al-Mausu'i Li'alfazi Al-Qur'ani Al-Karim Waqira'atuhu*, 323.

<sup>34</sup> Jabal, *Al-Mu'jam Al-Isytiqaqi Al-Mu'ashilu Al-'Alfaz Al-Qur'an Al-Karim: Mu'ashilu Bibayani Al-'Alaqah Baina Alfazi Al-Qur'ani Al-Karim Bi Aswatiha Wabaina Ma'aniha*, 1514.

<sup>35</sup> Al-Jamal, *Mu'jam Watafsir Lughawi Likalimati Al-Qur'an*, vol. 3, 154.

<sup>36</sup> Umar, *Al-Mu'jam Al-Mausu'i Li'alfazi Al-Qur'ani Al-Karim Waqira'atuhu*, 323.

<sup>37</sup> Jabal, *Al-Mu'jam Al-Isytiqaqi Al-Mu'ashilu Al-'Alfaz Al-Qur'an Al-Karim: Mu'ashilu Bibayani Al-'Alaqah Baina Alfazi Al-Qur'ani Al-Karim Bi Aswatiha Wabaina Ma'aniha*, 1516.

<sup>38</sup> Al-Jamal, *Mu'jam Watafsir Lughawi Likalimati Al-Qur'an*, vol. 3, 154.

<sup>39</sup> Umar, *Al-Mu'jam Al-Mausu'i Li'alfazi Al-Qur'ani Al-Karim Waqira'atuhu*, 323.

<sup>40</sup> Jabal, *Al-Mu'jam Al-Isytiqaqi Al-Mu'ashilu Al-'Alfaz Al-Qur'an Al-Karim: Mu'ashilu Bibayani Al-'Alaqah Baina Alfazi Al-Qur'ani Al-Karim Bi Aswatiha Wabaina Ma'aniha*, 1514.

<sup>41</sup> Umar, *Al-Mu'jam Al-Mausu'i Li'alfazi Al-Qur'ani Al-Karim Waqira'atuhu*, 1034.

<sup>42</sup> Ahmad, *Mu'jam Al-Maqayis Fi Al-Lughah*, vol. 1, 93.



similar to the verb *sakana-yaskunu: sukunan*.<sup>43</sup> which means to become calm or settled.<sup>44</sup> The Qur'an uses two different forms of the root that are relevant to this study as follows:<sup>45</sup>

**Table 3** Derivation of Word *halim* in Qur'an

Derivation Theory ( <i>Isytiqaq</i> )	Derivate Table of <i>halim</i>	
	Derivation Types	Short Meaning
First form	<i>hulum</i>	understanding or reaching the maturity of manhood
Second form	<i>halim</i>	someone who exhibits self-control and patience, particularly in moments of anger, derived from the word <i>hilm</i> which means forbearance

The first form (table 3) of the word *hulum* linguistically means the opposite of recklessness.<sup>46</sup> It is a noun in the form *fu'ul*, which also signifies understanding and reaching the maturity of manhood.<sup>47</sup> It suggests reason and calmness, reflecting a kind of composure marked by thoughtful consideration before making a decision.<sup>48</sup> In Surah An-Nur, verse 58, the word *hulum* is used to indicate maturity and understanding, as seen in the phrase: and those who have not yet reached puberty.<sup>49</sup>

The second form (table 3), *halim*, linguistically means self-control in moments of anger. When attributed to one of Allah's names, it means not hastening to punish.<sup>50</sup> It is an adjective in the *fa'il* form, meaning someone who is extremely patient and forbearing when facing harm. When *halim* is applied to humans, it specifically refers to their characteristics, similar to calling someone who exhibits self-control and patience, particularly in moments of anger, or patient person.<sup>51</sup>

This quality involves patience and self-restraint, with reason being measured by calmness, deliberation, and patience traits frequently highlighted in the Qur'an as attributes of Allah and some humans.<sup>52</sup> In Surah As-Saffat, verse 101, the word *halim* is used to describe a human, meaning someone who is very patient and tolerant of adversity.<sup>53</sup> Prophet Isma'il is portrayed in the Qur'an as having the attribute of *halim*.

Research analysis concluded that when Allah uses the term *hulum* in the Qur'an, it signifies maturity and understanding, reflecting calmness and thoughtful decision-making, as indicated in Surah An-Nur, verse 58. On the other hand, *halim* means self-control and patience, especially in moments of anger. When used as one of Allah's names, it signifies His forbearance and restraint in punishing. For humans, it refers to a person who demonstrates patience and tolerance in adversity. In Surah As-Saffat, verse 101,

<sup>43</sup> Muhammad Ma'sum, *Al-Amtsilah Al-Tasyrifayah Lilmdarisi Al-Salafiah Al-Syafi'iyah* (Surabaya: Maktabatu Al-Syaikh Salim Bin Sa'id Nabhan, n.d.), 3.

<sup>44</sup> Ibn-Manzur, *Lisan Al-'Arab*, 979.

<sup>45</sup> Al-Jamal, *Mu'jam Watafsir Lughawi Likalimati Al-Qur'an*, vol. 1, 440–41.

<sup>46</sup> Ahmad, *Mu'jam Al-Maqayis Fi Al-Lughah*, vol. 1, 93.

<sup>47</sup> Umar, *Al-Mu'jam Al-Mausu'i Li'alfazi Al-Qur'ani Al-Karim Waqira'atuhu*, 151–52.

<sup>48</sup> Jabal, *Al-Mu'jam Al-Isytiqaqi Al-Mu'ashilu Al-'Alfaz Al-Qur'an Al-Karim: Mu'ashilu Bibayani Al-'Alaqah Baina Alfazi Al-Qur'ani Al-Karim Bi Aswatiha Wabaina Ma'aniha*, 487.

<sup>49</sup> Umar, *Al-Mu'jam Al-Mausu'i Li'alfazi Al-Qur'ani Al-Karim Waqira'atuhu*, 881.

<sup>50</sup> Al-Jamal, *Mu'jam Watafsir Lughawi Likalimati Al-Qur'an*, vol. 1, 441.

<sup>51</sup> Umar, *Al-Mu'jam Al-Mausu'i Li'alfazi Al-Qur'ani Al-Karim Waqira'atuhu*, 152.

<sup>52</sup> Jabal, *Al-Mu'jam Al-Isytiqaqi Al-Mu'ashilu Al-'Alfaz Al-Qur'an Al-Karim: Mu'ashilu Bibayani Al-'Alaqah Baina Alfazi Al-Qur'ani Al-Karim Bi Aswatiha Wabaina Ma'aniha*, 487.

<sup>53</sup> Umar, *Al-Mu'jam Al-Mausu'i Li'alfazi Al-Qur'ani Al-Karim Waqira'atuhu*, 152.

Prophet Isma'il is described as having the attribute of *halim*, highlighting his patience and self-control.

## 2. Correlative Analysis Theory (*Munasabah*)

### a. *Munasabah* of Ad-Dzariyat verse 28

In the preceding context, Allah says: فَفَرَّجْنَا لَهُ الْيَمِينَ قَالَ أَلَا تَأْكُلُونَ (Ad-Dzariyat 51:27). The verb فَفَرَّجْنَا (He placed it) is connected to الْيَمِينَ (before them), while أَلَا (Will not) is an interrogative particle used here to express either an offer or denial, followed by the verb تَأْكُلُونَ (you eat).<sup>54</sup> This implies that Ibrahim offered food to his guests, who were actually angels, but they did not eat. In response, Ibrahim says, "Will you not eat?" indicating his surprise and concern.<sup>55</sup>

The next phrase, فَأَوْجَسَ مِنْهُمْ خِيفَةً (But he felt from them a sense of fear), shows that when Ibrahim saw their refusal to eat, he sensed fear, suspecting that they might have evil intentions.<sup>56</sup> The word خِيفَةً (fear) is the direct object of أَوْجَسَ (felt).<sup>57</sup> This reflects a common human custom where one feels safe with someone who eats from their food. Thus, Ibrahim's reaction shows his anxiety due to their unexpected behavior.<sup>58</sup>

The verse continues with قَالُوا لَا تَخَفْ ۖ وَبَشِّرُوهُ بَعْلًا عَلِيمًا means angels reassure Ibrahim, telling him not to fear, and bring him the good news of a son who will be knowledgeable.<sup>59</sup> The word عَلِيمًا (a knowledgeable son) refers to Ishaq, who would grow in knowledge.<sup>60</sup> The term عَلِيمًا (knowledgeable) is metaphorically used to indicate the future development of his knowledge.<sup>61</sup> The news brings joy to Ibrahim, alleviating his fear.<sup>62</sup>

The following verse, فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ (Adh-Dhariyat 51:29), describes Sarah, Ibrahim's wife, who was listening from a corner of the house.<sup>63</sup> Upon hearing the news, she comes forward with a cry, striking her face, expressing her astonishment and disbelief.<sup>64</sup> She exclaims عَجُوزٌ عَقِيمٌ, highlighting her old age and infertility, questioning how she could bear a child.<sup>65</sup> It means Sarah in Surah Ad-Dzariyat verse 29 thinks logically about her age when she has never had a child in her life, any child.

Research analysis concluded that the context of these verses illustrates a shift from fear to joy and disbelief. Ibrahim initially experiences fear due to the unusual behavior of his guests, but finds joy upon receiving the news of a knowledgeable son. Meanwhile,

<sup>54</sup> Muhyiddin Ad-Darwiys, *I'rabu Al-Qur'an Wa Bayanuhu*, vol. 9, (Damaskus: Dar Ibnu Katsir, 2009), 313.

<sup>55</sup> Muhammad 'Ali Taha Ad-Durrah, *Tafsiru Al-Qur'ani Al-Karim Wa I'rabuhu Wabayanuhu* (Damaskus: Dar Ibnu Katsir, 2009), 252.

<sup>56</sup> Ad-Darwiys, *I'rabu Al-Qur'an Wa Bayanuhu*, vol. 9, 313.

<sup>57</sup> Ad-Durrah, *Tafsiru Al-Qur'ani Al-Karim Wa I'rabuhu Wabayanuhu*, vol. 9, 252.

<sup>58</sup> Ibrahim Bin Al-Siri Bin Sahal Abu Ishaq Al-Zujaj, *Ma'ani Al-Qur'an Wa I'rabuhu*, vol. 5, (Bairut: 'Alimu Al-Kutub, 1988), 55.

<sup>59</sup> Ad-Darwiys, *I'rabu Al-Qur'an Wa Bayanuhu*, vol. 9, 313.

<sup>60</sup> Ad-Durrah, *Tafsiru Al-Qur'ani Al-Karim Wa I'rabuhu Wabayanuhu*, vol. 9, 252.

<sup>61</sup> Ad-Durrah, *Tafsiru Al-Qur'ani Al-Karim Wa I'rabuhu Wabayanuhu*, vol. 9, 252.

<sup>62</sup> Al-Zujaj, *Ma'ani Al-Qur'an Wa I'rabuhu*, vol. 5, 55.

<sup>63</sup> Ad-Darwiys, *I'rabu Al-Qur'an Wa Bayanuhu*, vol. 9, 313-14.

<sup>64</sup> Ad-Durrah, *Tafsiru Al-Qur'ani Al-Karim Wa I'rabuhu Wabayanuhu*, vol. 9, 253.

<sup>65</sup> Al-Zujaj, *Ma'ani Al-Qur'an Wa I'rabuhu*, vol. 5, 55.

Sarah's reaction reflects her shock and skepticism about the possibility of bearing a child at her age, adding emotional depth to the narrative. Ad-Dzariyat verse 29 is thinking logically of Sarah. Adding a correlative of the surah Al-An'am verse 74-81 Smart & Wise of Ibrahim when expressing his choice of God who provides benefits.<sup>66</sup> Ibrahim questioned his father's and his people's worship of idols and celestial bodies to expose their error and guide them toward the truth. At night, he observed a star and said, "This is my Lord," to demonstrate the flaws in their belief. When the star disappeared, he stated, "I do not like things that disappear," emphasizing that true divinity cannot be temporary or created. This logical reasoning by Ibrahim reflects a legacy of intelligence, potentially mirrored in his son Ishaq as described by the term *ghulam* alim.<sup>67</sup> Means by Ibrahim A.S is smart and wise for expressing his choice about God by logic.

#### **b. Munasabah of As-Shaffat verse 101**

The grammatical analysis and linguistic explanation of the verse are as follows: In Surah As-Saffat, verse 100, Allah says: رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ Here, رَبِّ is a vocative noun attached to the implied pronoun "my" which has parallels in other instances. هَبْ is an imperative verb, with its subject being the hidden pronoun "you" and لِي is related to مِنَ الصَّالِحِينَ.<sup>68</sup> So هَبْ is an adjective for the omitted object, meaning "a righteous child". Thus, it signifies, "Grant me a righteous child".<sup>69</sup> The verse conveys Prophet Ibrahim's (peace be upon him) pray to Allah for a righteous offspring to comfort him in his estrangement from his homeland.<sup>70</sup> He interprets this as a request for obedient children to replace the people and kin he had left behind.

In the context of verse 101 فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ the particle فَ indicates a response to an implied event, such as "So, we answered his prayer". بَشَّرْنَاهُ is a past tense verb, its subject being "We" and its object being "him".<sup>71</sup> غُلَامٍ is related to بَشَّرْنَاهُ and حَلِيمٍ is an adjective.<sup>72</sup> The meaning is "So, we (Allah) answered his prayer and gave him glad tidings of a boy who would be patient in his puberty".<sup>73</sup> The word غلام refers to a young boy before puberty, and its plural forms include غُلَمَةٌ, غُلَمَانٌ, and أَغْلَمَةٌ. It also applies to a servant or a worker, regardless of age. The announcement signifies that the boy would live long enough to be described as patient.<sup>74</sup>

The subsequent verse فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ the particle فَ is conjunctive, and لَمَّا is either temporal or connective. بَلَغَ is a past tense verb, and its subject is implied as "he".<sup>75</sup>

<sup>66</sup> Wahbah Al-Zuhaili, *Tafsir Al-Munir*, vol. 7, (Al-Qahirah: Dar Al-Fikr, 1991), 261.

<sup>67</sup> Nasiruddin Abu Sa'id Al-Baidhawi, *Anwaru Al-Tanzil Wa Asraru Al-Ta'wil*, vol. 2, (Bairut: Dar Ihya' Al-Turats Al-'Arabiyy, 1998), 169.

<sup>68</sup> Ad-Darwiys, *I'rabu Al-Qur'an Wa Bayanuhu*, vol. 8, 293.

<sup>69</sup> Al-Zujaj, *Ma'ani Al-Qur'an Wa I'rabuhu*, vol. 4, 310.

<sup>70</sup> Ad-Durrah, *Tafsiru Al-Qur'ani Al-Karim Wa I'rabuhu Wabayyanuhu*, vol. 8, 58.

<sup>71</sup> Ad-Darwiys, *I'rabu Al-Qur'an Wa Bayanuhu*, vol. 8, 293.

<sup>72</sup> Ad-Durrah, *Tafsiru Al-Qur'ani Al-Karim Wa I'rabuhu Wabayyanuhu*, vol. 8, 58.

<sup>73</sup> Abu Al-Qasim Mahmud bin 'Amru bin Ahmad Al-Zamakhshari, *Al-Kasyaf 'An Haqaiq Ghawamidhi Al-Tanzil*, vol. 4, (Bairut: Dar Al-Kutub Al-'Arobiyy, 1987), 52-53.

<sup>74</sup> Al-Zujaj, *Ma'ani Al-Qur'an Wa I'rabuhu*, vol. 4, 310.

<sup>75</sup> Ad-Darwiys, *I'rabu Al-Qur'an Wa Bayanuhu*, vol. 8, 294.

The phrase describes when the boy reached the age to work alongside his father, assisting him in worldly matters, indicating that he attained the capability to work. Explains that *مَعَهُ* relates to *بَلَغَ* implying the boy's maturity and readiness to collaborate with his father.<sup>76</sup> This verse signifies a later stage in Isma'il's (peace be upon him) life when he becomes capable of working with his father, helping him in daily tasks.<sup>77</sup> Next context of verse is Sacrifice or Ismail As.

Research analysis concluded that the context of these verses describes Prophet Ibrahim's prayer to Allah for a righteous child, Allah's response to his prayer, and the good news of the birth of Isma'il, who was known for his patience and obedience. The narrative highlights how Isma'il grew up displaying these qualities, especially when he reached the age to work alongside his father. The context of As-Saffat verse 101 *Fabasyarnahu Bighulam*in *halim*, reflects Isma'il's patience and obedience, as demonstrated in the famous story of his near-sacrifice, showing his complete submission to Allah's command and his exemplary patience and obedience.

Adding a correlative of the Surah Ibrahim verse 37 is part of the patience in adversity of Hajar. The context of this verse is the prayer of the prophet Ibrahim for his wife Hajar when she was left alone in Mecca.<sup>78</sup> The condition at that time was that the place was very barren and there was no water anywhere and Hajar was alone with Ismail without a husband.<sup>79</sup> According to history, this happened because Sarah (the first wife) was jealous because she did not have children so she asked Ibrahim to exile Hajar to Mecca.<sup>80</sup> Mean it from this verse Hajar is patient in adversity.

Then patient & full hikmah of Ibrahim in surah At-Taubah verse 114 & Hud verse 75.<sup>81</sup> Allah said in surah at-taubah verse 114 means that Ibrahim was very tender-hearted and frequently expressed his emotions, showing great mercy and sensitivity. Indicates that he was patient in enduring harm. This statement explains why Ibrahim prayed for forgiveness for his father despite his father's harshness towards him.<sup>82</sup> It is mentioned in Surah Hud verse 75 as Ibrahim's patience with his father and all of Allah's trials which he then endured with great patience.<sup>83</sup>

### Scientific Theory of Qur'anic Verses

These aspects show how genetic inheritance of Ibrahim's qualities and his Wives' qualities and his method of upbringing deeply influenced his sons, aligning with both the concept of genetic inheritance (passing on virtues and moral strength) and a parental education model (nurturing those qualities through example and teaching). This combination ensures that Ismail and Ishaq would grow up to embody the virtues of patience, knowledge, and faithfulness, reflecting their father's and mother's legacy.

#### 1. Genetic Inheritance

The son with the quality of being forbearing (Ismail) shows the highest level of patience and forbearance when his father tells him about the sacrifice. He says, *سَجِدْ لِيْ* إِنَّ

<sup>76</sup> Ad-Durrah, *Tafsiru Al-Qur'ani Al-Karim Wa I'rabuhu Wabayanuhu*, vol. 8, 61.

<sup>77</sup> Al-Zujaj, *Ma'ani Al-Qur'an Wa I'rabuhu*, vol. 4, 310.

<sup>78</sup> Abu 'Abdullah Muhammad Bin Ahmad Al-Anshari Al-Qurtubi, *Al-Jami' Li'ahkam Al-Qur'an*, Eds. 2, vol. 15, (al-Qahirah: Dar Al-Kutub Al-Mishriyyah, 1964), 98.

<sup>79</sup> Al-Zuhaili, *Tafsir Al-Munir*, vol. 13, 263.

<sup>80</sup> Al-Baidhawi, *Anwaru Al-Tanzil Wa Asraru Al-Ta'wil*, vol. 3, 201.

<sup>81</sup> Al-Zamakhshari, *Al-Kasyaf 'An Haqaiq Ghawamidhi Al-Tanzil*, vol. 4, 53.

<sup>82</sup> Al-Baidhawi, *Anwaru Al-Tanzil Wa Asraru Al-Ta'wil*, vol. 3, 100.

<sup>83</sup> Al-Zuhaili, *Tafsir Al-Munir*, vol. 12, 106.

شَاءَ اللَّهُ مِنَ الصَّابِرِينَ [As-Saffat: 102], and he then accepts this with contentment and steadfastness. This is the peak of patience and forbearance. Prophet Ibrahim (peace be upon him) was known for his patience, as Allah says إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ [At-Tawbah: 114], and also إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ [Hud: 75]. This shows that his son inherited this noble quality from him, as Ismail was also forbearing like his father. Additionally, Ismail's mother played an important role in instilling these good qualities in her son, highlighting how upbringing and family influence significantly contribute to raising children with virtues.<sup>84</sup>

In surah Ad-Dzariyat verse 28 Malaikah announced to Ibrahim was Ishaq, because he was the son of Sarah, and he was the one promised in this story in the Taurat (Israiliyat), described here as "knowledgeable" (عَلِيمٌ). On the other hand, the boy mentioned in the good news in Surah As-Saffat [101] is Ismail, who is described as "forbearing & Patient" (حَلِيمٌ). Therefore, the woman mentioned here is Sarah, who gave birth after having despaired of conceiving a child, whereas Hajar was a young woman who gave birth in the prime of her youth. When Sarah heard the news of the birth a child she used logic to make it impossible.<sup>85</sup>

In the Qur'an, it is mentioned that there was tension between Ibrahim and his wife Sarah due to Hajar, the mother of Ismail. Hajar was a servant from Egypt given to Ibrahim by Sarah, and when Hajar bore Ismail, Sarah became jealous and could not tolerate her presence. This suggests that Sarah did not possess the quality of patience (حَلِيمٌ), unlike hajar, who demonstrated beautiful patience. The Qur'anic perspective also shows that the inheritance of traits is not only from the father but that the mother plays a significant role in shaping the child's character.<sup>86</sup>

In modern genetics, there is a continuity between parents and children through hereditary traits encoded in DNA.<sup>87</sup> Living organisms grow, repair tissues, and replace cells by replicating DNA before cell division, ensuring genetic consistency.<sup>88</sup> In sexual reproduction, offspring inherit genetic material from both the father and the mother, combining traits from both lineages. Current studies in molecular biology and epigenetics show that while DNA carries hereditary information, external factors such as environment, education, and parenting significantly influence how these traits are expressed.<sup>89</sup> Epigenetic mechanisms, for instance, demonstrate how gene expression can be modified without altering the DNA sequence itself often in response to psychological, social, or environmental conditions.<sup>90</sup> From a scientific viewpoint, character traits such

<sup>84</sup> Fakhruddin Ar-Razi, *Tafsir Mafatih Al-Ghayb*, Tab'ah 2, vol. 26, (Bayrūt: Dar al-Kutub al-'Ilmiyah, 2004), 345.

<sup>85</sup> Asyur, *At-Tahrir Wa At-Tanwir: Tahriru Al-Ma'na As-Syadid Wa Tanwiru Al-'Aql Al-Jadid Min Tafsiri Al-Kitab Al-Majid*, vol. 13, 241.

<sup>86</sup> Thantawi, *Tafsir Al-Wasith Lil Qur'an Al-Karim*, vol. 7, 568.

<sup>87</sup> François Jacob, *The Logic of Life: A History of Heredity* (Princeton: Princeton University Press, 2022), 10.

<sup>88</sup> Shubham Verma et al., *Foundations of Life: Cell Biology, Genetics, Molecular Biology, Evolution, and Ecology* (India: Academic Guru Publishing House, 2024), v.

<sup>89</sup> Ionel Sandovici et al., "Sex Differences in the Intergenerational Inheritance of Metabolic Traits," *Nature Metabolism* 4, no. 5 (May 30, 2022): 507–23, <https://doi.org/10.1038/s42255-022-00570-4>.

<sup>90</sup> Bruce S. McEwen and Karen Bulloch, "Epigenetic Impact of the Social and Physical Environment on Brain and Body," *Metabolism* 100 (November 2019): 153941, <https://doi.org/10.1016/j.metabol.2019.07.005>.

as patience may have a hereditary basis, though they are also shaped by life experiences and parental influence.<sup>91</sup> This aligns with Qur'anic narratives, which suggest that moral and psychological characteristics can be passed down from both father and mother, emphasizing the dual role of inheritance and education in shaping human behavior.

Research analysis concluded that the qualities of Ismail and Ishaq, as described in the Quran, suggest a transmission of virtues from Ibrahim to his sons. Ismail is described as *halim* (forbearing, patient), and Ishaq as *'alim* (knowledgeable). These traits could be seen as inherited characteristics that reflect the righteous and strong faith of Ibrahim and his wives. The genetic inheritance here is not just about physical traits but also about moral and spiritual qualities, suggesting that the virtues of a parent can be passed down to their children.

## 2. Parental Education Model

The story of Ibrahim and his descendants in the Qur'an is meant to provide lessons and serve as a guide for us to learn and emulate their virtues. Their actions and characters are examples of successful parenting and education. Ibrahim's patience when he was thrown into the fire, Ishaq's perseverance in guiding the Children of Israel, Yaqub's endurance after losing his son and his eyesight, Isma'il's willingness to be sacrificed, and the patience of Al-Yasa' and Dhul-Kifl in facing the hardships caused by the Children of Israel all these illustrate a model of effective parenting.<sup>92</sup> Ibrahim's teachings and his strong moral education shaped his children's resilience, patience, and dedication, making them worthy of the rewards and eternal blessings promised by Allah.

Ibrahim educates his children with an ideal parenting model as Allah explains with the parable of the hand and the eye in Surah Shad verse 45. then Ar-Razi interpreted that the intelligent human soul has two powers: one active power (*'amilah*), and one knowing power (*'alimah*). The most noble thing that arises from active power is obedience to Allah, while the most noble thing that arises from the power of knowledge is knowledge about Allah.<sup>93</sup> as these two things were then taught by Ibrahim to his sons Ishaq and Ismail so that what is mentioned in the Qur'an is lafadz *ghulam*, namely children who reach puberty.<sup>94</sup>

Ibrahim's successful education of his son Ismail is highlighted by the fact that, despite being only thirteen years old, Ismail exhibited exceptional forbearance and patience, a testament to his father's nurturing guidance. Ibrahim's compassionate and gentle approach in raising his child ensured that Ismail developed the strength to endure significant trials with wisdom and calmness. This educational success is illustrated by Ismail's mature response to adversity, demonstrating the profound impact of Ibrahim's parenting, which emphasized patience and resilience. When Allah was about to order him to slaughter Ismail, in this verse the Prophet Ibrahim held a dialogue.<sup>95</sup> Regarding the availability of Ishmael as this is an example of having a discussion without forcing his will.

According to the theory of developmental psychology, the most important influence in the life of every child is their parents.<sup>96</sup> Because the types of parenting patterns have

<sup>91</sup> Tasha Wainstein, Alison M. Elliott, and Jehannine C. Austin, "Considerations for the Use of Qualitative Methodologies in Genetic Counseling Research," *Journal of Genetic Counseling* 32, no. 2 (April 2023): 300–314, <https://doi.org/10.1002/jgc4.1644>.

<sup>92</sup> Al-Zuhaili, *Tafsir Al-Munir*, vol. 23, 214–18.

<sup>93</sup> Ar-Razi, *Tafsir Mafatih Al-Ghayb*, vol. 26, 400.

<sup>94</sup> Umar, *Al-Mu'jam Al-Mausu'i Li'alfazi Al-Qur'ani Al-Karim Waqira'atuhu*, 340.

<sup>95</sup> Ar-Razi, *Tafsir Mafatih Al-Ghayb*, vol. 26, 346.

<sup>96</sup> Purva D Lanjekar et al., "The Effect of Parenting and the Parent-Child Relationship on a Child's Cognitive Development: A Literature Review," *Cureus*, October 22, 2022, <https://doi.org/10.7759/cureus.30574>.

an influence on the development of prosocial and moral behavior, prejudice, aggressiveness, cognitive skills and personality.<sup>97</sup> In behavioral genetic studies, genotype-environment interactions are sometimes included in the environmental variance, but this is not always the case.<sup>98</sup> Family members may have similar interactions because of shared genetics and environments.<sup>99</sup> Therefore, the role of parents is very important in maintaining children's relationships for good development.

Research analysis concluded that the story also illustrates the impact of parental education and upbringing. Ibrahim's parenting is deeply rooted in faith, obedience to God, and a strong moral compass. When he teaches Ismail to submit to God's will even in the face of sacrifice, it reflects a model of parenting that prioritizes spiritual education and the development of strong character. This kind of parental education likely played a crucial role in shaping Ismail's and Ishaq's character, emphasizing the importance of moral and religious guidance.

### **Relationship Genetic Inheritance and Parental Education In *Qissah Ibrahim***

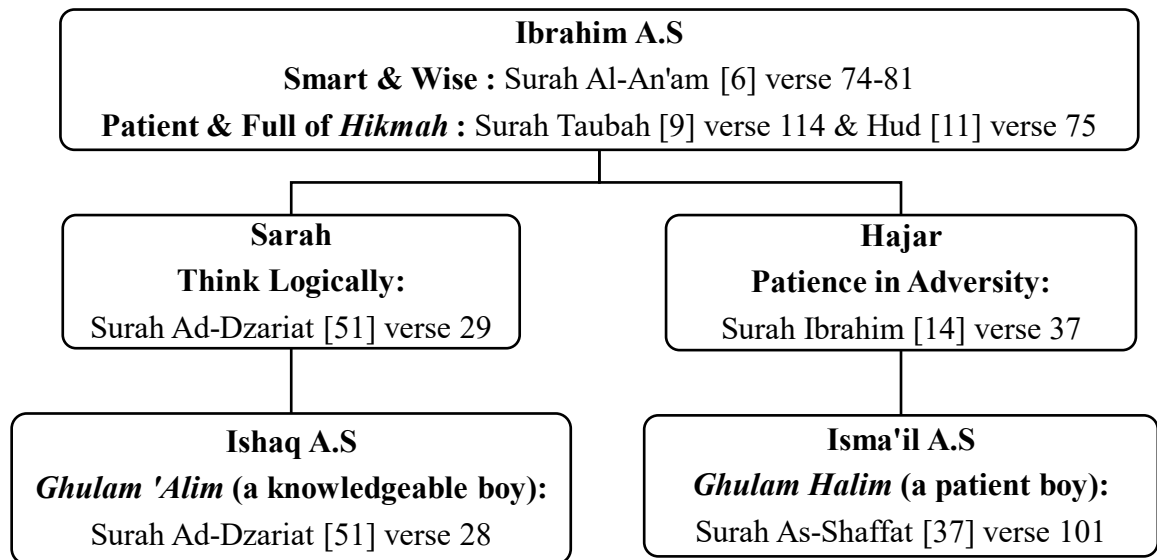
From the discussion it can be seen that there is a relationship between the genetic inheritance of parents and the parenting model of parents in the growth and development of children in the *Qissah Ibrahim*. Although the mother's genetic factors influence the child, this is also in the paradigm of the Qur'an, the wife is also likened to a field. The name of the field, no matter how good and fertile the land is, the person who owns the field is still the one who determines. If the owner of the field works on it well from pre-planting to post-planting such as care and protection from pests. So too with the advantages and disadvantages of a child. From this metaphor of the field, it can be concluded that there are factors. The field (mother) who owns and cultivates the field (father) and the way of farming and its conditioning (education and environment). This analysis can be described using mind mapping as follows:

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<sup>97</sup> Erin Ruth Baker and Qingyang Liu, "Moral Reasoning and Moral Behavior: Intersections of Reasoning with Aggressive Forms and Functions in Early Childhood," *Early Education and Development* 32, no. 4 (May 19, 2021): 534–52, <https://doi.org/10.1080/10409289.2020.1780561>.

<sup>98</sup> Carly Boye et al., "Genotype × Environment Interactions in Gene Regulation and Complex Traits," *Nature Genetics* 56, no. 6 (June 2024): 1057–68, <https://doi.org/10.1038/s41588-024-01776-w>.

<sup>99</sup> Emily A. Willoughby, Tinca J. C. Polderman, and Brian B. Boutwell, "Behavioural Genetics Methods," *Nature Reviews Methods Primers* 3, no. 1 (February 9, 2023): 10, <https://doi.org/10.1038/s43586-022-00191-x>.

**Figure 1** Relationships genetic inheritance and parental education model in Qur'an

## CONCLUSIONS

This study concludes that the term *ghulam* refers to a child approaching maturity, *alim* signifies profound and authentic knowledge, and *halim* indicates patience and self-restraint. Through a semantic-linguistic analysis supported by classical Qur'anic exegesis and an integrative scientific perspective, the research shows that the characters of Prophet Ibrahim and his wives, Hajar and Sarah, played a significant role in shaping the moral and intellectual development of their children. The analysis demonstrates that these character traits were not only inherited genetically but were also cultivated through consistent parental education. The interplay between inheritance and upbringing affirms the importance of integrating both genetic and educational influences in the formation of values and behavior. While the study refrains from asserting a definitive "ideal parenting model," it highlights essential elements such as inherited virtue, prophetic guidance, and educational consistency that contribute to effective parenting within the Qur'anic worldview. This research affirms the position of tafsir ilmi as a methodological lens rather than a means of subjecting the Qur'an to modern science. By grounding its analysis in classical tafsir and linguistic semantics, and avoiding speculative psychological claims, this article offers a balanced and responsible interdisciplinary approach. Ultimately, this study contributes to the growing body of Qur'anic interpretation that integrates linguistic and scientific insights, offering a novel perspective on the intertwined role of genetics and parenting in prophetic narratives. It presents a valuable contribution to the field of interdisciplinary thematic tafsir.

## LIMITATIONS

The limitations of this study are how Semantic and Science Qur'anic analyze the Relationship between Genetic Inheritance and Parental Education Model for Children in *Qissah Ibrahim*.

## AUTHOR CONTRIBUTIONS

The contribution of this research is to provide education to the public and readers about genetics that discusses the influence of maternal and paternal gene inheritance on children, so that the public and readers are careful in finding a life partner. Then educate parents about the importance of raising children, because parenting patterns have an



impact on the child's future. The section describes the tasks or roles performed by each author in the article under study. Author contributions may include lead author, translator, data analysis, etc.

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