



## TABLE OF CONTENTS

<b>INSIDE COVER</b> .....	<b>i</b>
<b>THE APPROVAL OF THESIS ADVISER</b> .....	<b>ii</b>
<b>THESIS EXAMINERS CONFIRMATION</b> .....	<b>iii</b>
<b>MOTTO</b> .....	<b>iv</b>
<b>DEDICATION</b> .....	<b>v</b>
<b>ABSTRACT</b> .....	<b>vi</b>
<b>ACKNOWLEDGEMENT</b> .....	<b>vii</b>
<b>TABLE OF CONTENTS</b> .....	<b>ix</b>
<b>TRANSLITERATION</b> .....	<b>xi</b>
<b>CHAPTER I INTRODUCTION</b>	
A. Background of Study .....	1
B. Identification and Limitation of the problem .....	6
C. Statement of the problem .....	7
D. Objectives of Study .....	7
E. Review of Literatures .....	8
F. Definition of Key term .....	9
G. Significance of Study .....	10
H. Method of Study .....	10
I. Outline .....	15
<b>CHAPTER II THE GENERAL VIEW ABOUT <i>DEVOTION TO PARENTS</i></b>	
A. The Definition of <i>Devotion to Parents</i> .....	17
B. The Position of <i>Devotion to Parents</i> .....	23
C. The Excellence of <i>Devotion to Parents</i> .....	30
D. The Sins and Punishments of Rebellious to parents .....	37



### CHAPTER III THE INTERPRETATION OF AL-QUR'AN SURAH AL-ISRĀ' (17) VERSE 23 -24

A. Description of Surah Al-Isrā' verse 23 – 24	
1. Redaction of Verse .....	43
2. The Meaning of <i>Mufradat</i> and Sentence .....	43
3. <i>Munāsabah</i> .....	44
4. <i>Sabab al-Nuzul</i> .....	49
B. Interpretation of surah al-Isrā' verse 23 – 24	
1. Interpretation of Imām Jalālu al-Din al-Mahallī and Imām Jalālu al-Din as-Suyūṭi in <i>Tafsīr al-Jalālain</i> .....	52
2. Interpretation of Ibnu Kathir in <i>Tafsīr Ibnu Kathīr</i> .....	53
3. Interpretation of Imam Al-Marāghī in <i>Tafsīr al-Marāghī</i> .....	55
4. Interpretation of Sayid Quṭb in <i>Tafsīr Fī Zilālī al-Qur'an</i> 59	
5. Interpretation of Quraish Sihab in <i>Tafsīr al-Misbah</i> .....	63
6. Interpretation of HAMKA in <i>Tafsīr al-Azhar</i> .....	69
7. Interpretation of Hasbi Ash-Shiddiqie in <i>Tafsīr al-Nur</i> .....	73

### CHAPTER IV ANALYSIS

A. Interpretation of surah <i>al-Isrā'</i> verse 23 - 24 According to Interpreters .....	76
B. The Concept of <i>Devotion to Parents</i> in surah <i>al-Isrā'</i> verse 23-24	81
C. The Relevance of Interpretation with Society Nowadays .....	92

### CHAPTER V CONCLUSION

A. Conclusion .....	96
B. Suggestion .....	99
C. Closing .....	100

### BIBLIOGRAPHY



## TRANSLITERATION GUIDELINES

Transliteration is redirecting a script writing into other script; for example, from Arabic script to Latin script. Here we show transliteration letters and a beeping (*madd*) is applied in the name of the letter and several terms in this research:

### 1. Letter Transliteration

NO.	Arabic	Latin	NO.	Arabic	Latin
1.	ا	<i>a</i>	16.	ط	<i>t</i>
2.	ب	<i>b</i>	17.	ظ	<i>z</i>
3.	ت	<i>t</i>	18.	ع	'
4.	ث	<i>th</i>	19.	غ	<i>Gh</i>
5.	ج	<i>j</i>	20.	ف	<i>F</i>
6.	ح	<i>h</i>	21.	ق	<i>q</i>
7.	خ	<i>kh</i>	22.	ك	<i>k</i>
8.	د	<i>d</i>	23.	ل	<i>l</i>
9.	ذ	<i>dh</i>	24.	م	<i>m</i>
10.	ر	<i>r</i>	25.	ن	<i>n</i>
11.	ز	<i>z</i>	26.	و	<i>w</i>
12.	س	<i>s</i>	27.	هي	<i>h</i>
13.	ش	<i>sh</i>	28.	ء	'
14.	ص	<i>s</i>	29.	ي	<i>y</i>
15.	ض	<i>d</i>			

2. Long Vowels (*madd*) transliterated by writing down vowels accompanied by horizontal strokes (*macron*) above ( $\bar{a}$ - $\bar{i}$ - $\bar{u}$ ), for example: *falāḥ*, *burhān*, etc.
3. A single Vowel (*monoftong*), which is symbolized by Arabic diacritics, transliterated as follows:
  - a. The sign of *fathah* (  $\underline{\square}$  ) is symbolized with the letter – a.



- b. The sign of *kasrah* (   ) is symbolized with the letter – i.
- c. The sign of *dammah* (   ) is symbolized with the letter – u.
4. Double vowel (*diftong*) are symbolized in a mix of Arabic diacritics with the letter, transliterated as follows:
  - a. Double vowel (   ) is symbolized by letter au, for example: *Mau'izah*.
  - b. Double vowel (   ) is symbolized by letter ai, for example: *Zuhaily*.
5. Shaddah is transliterated by writing letter which is marked shaddah twice (double), for example: *kaffah*, *ṭayyīb* etc.<sup>1</sup>
6. Alif-lam, remain transliterated as original shape though joined the letters syamsiyah, alif-lam and noun, connected with a hyphen, for example: al-Qalam, al-Kitab, al-Syams, al-Rad, etc.<sup>2</sup>
7. Using the guidelines transliteration is used only for the term, the name of the author and the title of the Arabic book.
8. Spelling the author's name and figures quoted from sources that do not speak Arabic adapted to name listed on written work and translated.

---

<sup>1</sup> Pascasarjana IAIN Sunan Ampel Surabaya

<sup>2</sup> Fakultas Ushuluddin, *Panduan Penulisan Skripsi* (Surabaya: Alpha Mediatama, 2004), 35.