

## BAB II

### THE GENERAL VIEW ABOUT *DEVOTION TO PARENTS*

#### A. The Definition of *Devotion to Parents*

*Devotion to Parents* ( بر الوالدين ) is consist of two words. They are بر ( Doing kindness or Obedience ) and الوالدين ( Both of parents )<sup>1</sup> *Devotion* according to Indonesian dictionary means doing kindness to someone, friends, parents and others.<sup>2</sup>

According to Ahsan W. al Hafidz the word *birr* is very similar with pious, but it has special meaning on two elements that are doing kindness and just to everyone and obeying to god. And there is scholar said that it included in doing kindness in worshipping Allah, serving family and interacting to others. Therefore *al-birr* has strategic meaning for development effort of social piousness in Islam.<sup>3</sup>

According to KH. Mujab Mahalli *Devotion to Parents* is doing right to parents and glorifying both of them by complying all command, doing everything which can make them happy and avoiding everything which can make them angry and disappointed. And it need to be underlined that the obligation of *devotion to parents* here is limited only to good deeds is not to immoral acts.<sup>4</sup>

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<sup>1</sup> Ahmad Warson Al Munawir, *Kamus Besar Bahasa Arab Indonesia*, (Yogyakarta: Pustaka Pelajar, 1987), 80 and 1688.

<sup>2</sup> W.J.S. Poerwadarminta, *Kamus Umum Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1985), p. 79.

<sup>3</sup> Ahsin W. al-Hafidz, *Kamus Ilmu al-Qur'an* (Jakarta : AMZAH, 2005), 37.

<sup>4</sup> AhmadMujab Mahalli, *Risalah Akhlak Birrul Walidain* (Surabaya: Maktabah Al-Miftah, t.th), 11.

Meanwhile, According to DR. Abdullah Nashih Ulwan *Devotion to Parents* means devote, obey, do good, serve and keep them in old age, not to be harsh voiced much less to rebuke them, pray for them moreover after they died.<sup>5</sup>

According to Ahmad Izzudiin al-Bayuni *Devotion to Parents* mean doing kindness to both of parents, accomplishing son right to parents either in terms of moral or spiritual that appropriate with Islamic teaching.

Meanwhile, According to Umar Hasyim *Devotion to Parents* means doing kindness to parents by accomplishing children's duty toward parents either in moral side or spiritual which is suit in Islamic teaching.<sup>6</sup>

Thus, it can understand that *devotion* is a good deed which can grow peaceful on self and heart of someone.<sup>7</sup>

In the family and society life association must be understood that both of parents, they are father and mother occupying a highest position. Nevertheless the obligation of praying and complying god and command's prophet stayed above the horizontal relations of humanity. It have mean in the orderly filial obligation and respect both of parents be the next turn after worship to god and obey to his prophet.<sup>8</sup>

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<sup>5</sup>Abdullah Nashih Ulwan, *Pendidikan Anak Menurut Islam (Pendidikan Sosial Anak)*, (Bandung : PT. Remaja Rosda Karya, 1990), 33.

<sup>6</sup>Umar Hasyim, *Anak Shaleh*, (Surabaya: Bina Ilmu, 1980), 22

<sup>7</sup>Ahmad Izzuddin alBayanni, *Pendidikan Anak Menurut Islam*, ( Jakarta : Pustaka Amani, 1987), 92.

<sup>8</sup>Sudarsono, *Etika Islam Tentang Kenakalan Remaja*, (Jakarta : PT. Bina Aksara, 1989), Cet. 1, 13.

Thus, by some explanation above it can conclude that “*devotion to parents*” is a good deed that must be done by a son to both of parents. The good deeds and good manner to both of them can be shown by attitudes below:

- Obey the command of both
- Respect and do good to both of parents
- Ask permission and blessing from both of parents
- Help their duties and works
- Keep the good name of both
- Pray to both of parents

*Devotion to parents* is obligatory. So, if it be ignored is sinned because break that obligation. There are many explanations about *devotion to parents* in al-Qur’an as like which is explained before. Although parents are not ruled to love children, it automatically parents love and keep their children. Parents always love their children. They spend all day and night to work for son and keep him. It was all for the sake of the benefits and the future of his son.

Islam strongly upholds the act of devotion to parents. However, devote to parents there are limits namely it was not violate the provisions which has on lined by Allah that it has been described in al-Qur’an and hadith. For example, if parents force children to do shirk and to do crime. So, the parents’ command must be opposed. But remember it must be in a good way. So, that they are not offended.

And the main evidence that *devotion to parents* is one of highest Islamic teaching after faith in god's almighty, is the word of god contained in the al-Qur'an. Explicitly, God repeating a command of *devotion to parents* after worship to god in some Quranic verses. They are surah *al-Baqarāh* verse 83, *Al-Nisā'* verse 36, *al-An'am* verse 151 and *al-Isrā'* verse 23. Look at the Quranic verses below:

﴿ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴾

“(Remember) when we made a covenant with the Children of Israel, you shall worship none except Allah. Show kindness to your parents, to kinsmen, to the orphans, and to the needy, and speak of goodness to people. Establish your prayers and pay the obligatory charity. But, except for a few, you all turned your backs and gave no heed.”<sup>9</sup>

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴾

“Worship Allah and do not associate anything with Him. Be kind to parents and near kinsmen, to the orphans and to the needy, to your neighbor who is your kindred, and to the neighbor at your far side, and the companion at your side, and to the destitute traveler, and to that which your right hands owns. Allah does not love he who is proud and struts”<sup>10</sup>

<sup>9</sup> Samir Alijahajic, *Qur'an Digital Islam*, 2:83.

<sup>10</sup> *Ibid.*, 4: 36.



﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقْنَا نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا أَلْفَاوِحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَدَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

“Do not touch the wealth of the orphan, except in the fairer manner until he reaches maturity. Give just weight and full measure, We never charge a soul with more than it can bear. When you speak, be just, even if it affects your own kinsmen. Fulfill the covenant of Allah. With such He charges you, in order that you remember.”<sup>11</sup>

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿١٥٢﴾

“Your Lord has ordered you to worship none except Him, and to be good to your parents. If either or both of them attain old age with you, do not say: "Fie on you", nor rebuke them, but speak to them with words of respect.”<sup>12</sup>

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَلَّهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿١٥٣﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥٤﴾

“And we charged the human concerning his parents, for his mother bore him in weakness upon weakness, and his weaning was in two years. Be thankful to Me and to your parents, to Me is the arrival (14) But if they strive with you to make you associate with Me that of which you have no knowledge, do not obey them. And accompany them in this life with kindness; and follow the Path of he who

<sup>11</sup> *Ibid.*, 6: 151.

<sup>12</sup> *Ibid.*, 17: 23.

turned to me. To me you shall return and I will inform you of all that you have done (15).<sup>13</sup>

And the other surah that explain command directly to devote to parents are below :

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِالْإِحْسَانِ إِلَىٰ وَالِدَيْهِ حُسْنًا ۚ وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾ ۝

“We have charged the human to be kind to his parents. But if they bid you to associate with Me that which you have no knowledge, do not obey them. To Me you will return, and I shall inform you of all that you have done.”<sup>14</sup>

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِالْحَمْدِ لِأَبِيهِ إِحْسَانًا ۚ وَالْحَمْدُ أَكْبَرُ كَرِهًا ۚ وَالْوَضْعَةُ كَرِهًا ۚ وَالْحَمْلُ ۚ وَفَصْلُهُ ۚ ثَلَاثُونَ شَهْرًا ۚ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ ۚ وَبَلَغَ أَرْبَعِينَ سَنَةً ۚ قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۚ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾ ۝

“We have charged the human to be kind to his parents. With much pain his mother bore him, and with much pain she gave birth to him; his bearing and weaning are thirty months. When he grows to manhood and attains his fortieth year, he says: 'Make me so disposed My Lord, so that I give thanks for the favors with which You have blessed me, my father and mother, and that I will do good deeds that will please You. And, make me righteous and also my descendants. To You I repent, and I am among those who surrender.’”<sup>15</sup> (QS. *Al-Ahqāf* verse 15)

## B. The Position of *Devotion to Parents*

Doing kindness to parents have high position and prestige. Moreover it is included in charity that has high position in side of Allah. The evidence about

<sup>13</sup> *Ibid.*, 31: 14-15.

<sup>14</sup> *Ibid.*, 29: 8.

<sup>15</sup> *Ibid.*, 46: 15.

the importance of good deeds and *devotion to parents* is the existence of command to do kindness and devote to parents that come after the command of worship to Allah and without ally from him.<sup>16</sup> The command of worshipping to Allah without ally from him then followed by command of *devotion to parents* is included on some verses as follow:

a. Surah *Al-Nisā'* verse 36

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ  
وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾

“Worship Allah and do not associate anything with Him. Be kind to parents and near kinsmen, to the orphans and to the needy, to your neighbor who is your kindred, and to the neighbor at your far side, and the companion at your side, and to the destitute traveler, and to that which your right hands owns. Allah does not love he who is proud and struts”<sup>17</sup>

The verse above explains that after being ordered worship to Allah without ally from him. The followed command is *devotion to parents*. The term that used to guide both of parents is *wālidain*.

Al-Qur’an uses the word of *iḥsāna* until six time, five times of them are in context of *devotion to parents*. The word of *husn* included that everything that enjoyable and endeared. “*Ḥasanah*” is used to describe what is making human

<sup>16</sup> Syaikh Mustafa al-‘Adawi, *Bingkisan Terindah Untuk Ayah Bunda* terj. Munawwaroh Hannan and Musyarafah Hannan (Jakarta : Pustaka at-Tazkia, 2006), 7.

<sup>17</sup> Samir Alijehajic, *Qur’an Digital Islam*, 4:36.

being happy because of getting favors included in self, body and condition. Thus it formulated by expert of Qur'an glossary namely ar-Ragib al-Ashfahani. And then, according to ar-Ragib al-Ashfahani, the word of *ihsan* is used to two things that are giving favors to others and good deeds that included in relationship between human being and humans.<sup>18</sup>

b. Surah *al-Isrā'* verse 23

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۝٢٣﴾

“Your Lord has ordered you to worship none except Him, and to be good to your parents. If either or both of them attain old age with you, do not say: "Fie on you", nor rebuke them, but speak to them with words of respect.”<sup>19</sup>

Syaikh Muhammad Thahir ibn ‘Asyur have other view about the word of *ih}san* if it uses idiom *ba’ (bi)* so, it means homage and exaltation that related with personal. This verse more emphasize devotion on own homage and exaltation to parents.<sup>20</sup>

<sup>18</sup> M. Quraish Shihab, *Tafsir al-Misbah Pesan, Kesan dan Keserasian al-Qur’an* (Jakarta : Lentera Hati, ISBN, 2002), 437 – 438.

<sup>19</sup> Samir Alijehajic, *Qur’an Digital: Islam*, 17:23

<sup>20</sup> M. Quraish Shihab, *Tafsir al-Misbah...*, 442-443.



c. Surah *Luqman* verse 14 – 15

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلُهُ فِي عَامَيْنِ أَنِ  
 اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا  
 لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ  
 أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

“And We charged the human concerning his parents, for his mother bore him in weakness upon weakness, and his weaning was in two years. Be thankful to Me and to your parents, to me is the arrival (14) But if they strive with you to make you associate with Me that of which you have no knowledge, do not obey them. And accompany them in this life with kindness and follow the Path of he who turned to me. To me you shall return and I will inform you of all that you have done (15).<sup>21</sup>

In the command of Allah to do kindness and devote to parents, Allah mentioned by word “*wālidain*” then it followed by mentioning mother specially. In the term of language, it is mentioned with “*dhikru al-khas ba'da al-'am*” (mention especially after commonly). It purposed to add attention and view it as important thing. Because mother’s right on children is bigger than father’s right.

The mentioned verse guide the existence of good deeds to unbeliever parents with something good as like talking meek and humble to parents. And then invite parents to straight way that is Islam. Allah order to thank, obey and devote to

<sup>21</sup> Samir Alijehajic, *Qur'an Digital: Islam*, 31:14-15.

parents without viewing religion even the parents are unbeliever. But it must be noticed by children is not to refer on polytheism and paganism.<sup>22</sup>

d. Surah *Al-Aḥqāf* verse 15

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ  
 وَفَصَلُّهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي  
 أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ  
 وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

“We have charged the human to be kind to his parents. With much pain his mother bore him, and with much pain she gave birth to him; his bearing and weaning are thirty months. When he grows to manhood and attains his fortieth year, he says: 'Make me so disposed My Lord, so that I give thanks for the favors with which You have blessed me, my father and mother, and that I will do good deeds that will please You. And, make me righteous and also my descendants. To You I repent, and I am among those who surrender.’<sup>23</sup>

The mentioned verse above is testament and main command to human beings after command of believing to Allah as based on life by believing to Allah, if the human beings want to enforce good deeds in this life, so the second command after worshiping to Allah is the command of respecting to parents.<sup>24</sup>

<sup>22</sup> Muhammad Ali al-Sabuni, *Rawai' al-Bayan Tafsir Ayat Ahkam* ( Beirut : Dar al-Fikr, Tt), 240 – 241.

<sup>23</sup> Samir Alijehajic, *Qur'an Digital: Islam*, 46:15.

<sup>24</sup> Hamka, *Tafsir al-Azhar* (Surabaya : cet. II, H. Abdul Karim, 1982), 36.

e. Surah *Al-Ankabūt* verse 8

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴾

We have charged the human to be kind to his parents. But if they bid you to associate with Me that which you have no knowledge, do not obey them. To Me you will return, and I shall inform you of all that you have done.”<sup>25</sup>

The word of *Husnan* included everything that enjoyable and endeared. The word of *Hasanah* is used to describe what is making human being happy because of getting favors included in self, body and condition. Devotion or doing kindness to parents is be good manners in speech and action that appropriate with customs and habits of society, and then the parents feel happy to the children. It included in meaning of devotion is fulfilling necessities of parents that valid and properly appropriate with capability of children.<sup>26</sup>

The verses above are *nash* that listed in al-Qur’an that order human beings worshipping to Allah without ally from him. And then, it is accompanied by command doing kindness to parents. In this expression, doing kindness to parents uses the word of *ihsān*, because the word of *ihsān* meant more as *charity* that is included the relationship between human beings and humans, in this case is the relationship between children and parents. From four verses above that are: surah *al-Nisā’* verse 36, surah *al-Isrā’* verse 23, surah *Al-Aḥqāf* verse 15 and surah *al-Ankabūt* verse 8 in expressing doing kindness to parents uses the word of *ihsān*,

<sup>25</sup> Samir Alijehajic, *Qur’an Digital: Islam. 7.02, 29:8.*

<sup>26</sup> Hamka, *Tafsir al-Azhar.....*, 446-447.

because the word of *ihsān* by mentioned four verses above is include in part of *devotion to parents*.

From verses above, Allah order human beings to thank on him because Allah has given all favors either by favors born or favors inner. Favors born as like wealth, property, position, beauty and getting god's guidance to do kindness. Meanwhile favors inner as like knowledge about Allah that presence on own self, good believe and what can be made by human beings to refuse misfortune and disaster on own self.

After Allah order human beings to thank on him and then followed by command of devotion to parents and thanks to both of them, and then followed by mentioning mother specially. In this case is contained heavy *musyaaqat* for mother. The mother conceive by great effort and difficulty and the born by great effort and difficulty also. So, it is properly as children to do kindness and devote to both of parents.

After Allah mentioned his command related by *devotion to parents*. And after confirmed parents' right that must be obeyed. And then Allah except that is not obligation to devote or filial to parents if both of them ask to do everything that can make Allah angry.

The position of *devotion to parents* according to Musthafa al-'Adawi, it is early from charity that the position is lower from *jihad*. As like do obligation pilgrimage. But if do *naflah* pilgrimage or *umrah naflah*, so, the devotion to parents is more precedence that both of it.



According to Mustafa al-Adawi, the *devotion to parents* is also more precedence than look for knowledge even syar'i knowledge also if look for knowledge it is included in *farḍu kifāyah*. Nevertheless, if someone don't know how to worship Allah, how to do praying (sholat) or how to dropped divorce if need. So, in this condition look for knowledge is more precedence than devote to parents.

*Devotion to parents* is also more precedence than going to making a living, if someone has had sufficient food to enforce his backbone, lose feeling hungry of his house occupants and has fulfilled the necessities as like shelter and clothing and feeling safe and also when there is no worries staying in his country if there is slander that related with his religion or coming disaster that cannot be held.<sup>27</sup>

### C. The Excellence of *Devotion to Parents*

Devotion to parents has big influence in the humans' life. In result, Rasulullah lined signs devote to parents and explain what a big the influence in individual moeslems' life. If it do well it will bring kindness for society commonly.<sup>28</sup>

Allah said in Qur'an surah *al-Rahmān* verse 60:

﴿ هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴾

<sup>27</sup> Syaikh Musthafa al'Adawi, *Bingkisan Terindah...*, 9.

<sup>28</sup> Muhammad Nur Abdul Hafidz Suwaid, *Mendidik Anak Bersama Nabi SAW*, terj. Salafuddin Sayyid, (Solo: Pustaka Arofah, 2004), Cet. 2, 396

“Shall the recompense of goodness be anything other than goodness?”<sup>29</sup>

It explains that good deeds which is done by someone it will get good reward also. It is suitable with java proverb “Ngundoh opo Nandure”. So, if we plant goodness to our parents, certainly our children also do some things to us.

*Devotion to parents* is included in category of main charity which loved by Allah. God’s blessing is craving every moeslems who realize that it is the most expensive wealth which is suitable to be seized by human beings. By getting god’s blessing, so it will guide human beings by guidance of Allah. And then we can go through life in this world well, as with Allah said in surah *Al-Ankabūt* verse 69:

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴾

“Those who struggle in our cause, we will surely guide them to our ways; and Allah is with those who do kindness.”<sup>30</sup>

The verse above explains that human beings who have great effort to look for god’s blessing. So, Allah will guide the human beings by his guidance to go through life appropriate with guidance of Allah that is by doing every command of Allah and far away from every prohibition. One of ways to get guidance of Allah is by devoting to both of parents it means blessing of Allah is related with parents.

<sup>29</sup> Samir Alijehajic, *Qur’an Digital: Islam*, 55:60

<sup>30</sup> *Ibid.*, 29: 69.

The blessing of Allah is related with parents because parents are representative of Allah in this world. The presence of parents for children is as educator, advisory, protector, preserver and guide as someone who have responsibility on life the children. The magnitude of parents' role and position, so every child have obligation to devote to parents, some of excellences the *devotion to parents* are:

#### 1. Expanding sustenance.

Sustenance is grace which is given by Allah for us to reach specific situation, the human beings must have great effort. In Islamic term is mentioned by “*ikhtiyār*”, in reaching *ikhtiyār* include two things that are *ikhtiar* spatially outward and *ikhtiar* spatially internal.

*Ikhtiyār* spatially outward is physical effort that is real. As like doing work, studying, actively looking for work relations and the others. Meanwhile *ikhtiyār* spatially internal is effort which is done by soul that is invisible for others as like praying, *dhikr*, cautious, alms, devotion to parents, think optimist, good prejudiced and the others. Rasulullah said that:

مَنْ سَرَّهُ أَنْ يُسَيِّطَ عَلَيْهِ رِزْقُهُ، أَوْ يُنْسَأَ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ

Whoever wants to be expanded his sustenance and added his ages then let him connect gathering “*silaturrahmi*”<sup>31</sup>

Hadith above explains doing kindness to others can add sustenance. In doing kindness, the more precedence is doing kindness to both of parents,

<sup>31</sup> Look at Shahih Muslim Kitab 2067. Al-Birru Wash Shilah wa ‘Aadab.

before doing kindness to others. By doing kindness especially for both of parents so Allah will expand his sustenance to the mentioned human beings.

## 2. The cause of happiness in the world and hereafter.

A family is certainly want happiness in the world that materialized in harmony of relationship between parents and children and the relationship of every family member. The peak of happiness is located in hearth happiness which submerged by *shibghah* of Allah that are faith and devotion based on every motion and activity.

The main of happiness finally is when a family consciously to uphold faith that make gluer and unifier of household lagoon, either in the world or hereafter. It is included in happiness is when a family formed by pious personals who understand the obligation and responsibility in every case. Allah will lift and elevate degrees of human beings either in the world and hereafter. This case is based on al-Qur'an surah *al-An'am* verse 165:

﴿ وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴾

“It is He who has made you caliphs in the earth and raised some of you in rank above others, so that He might try you in what He has given you. Swift is your Lord in retribution; yet He is Forgiving, Merciful.”<sup>32</sup>

The sublime degrees are not determined by descendant. But it determined by good charity. One of charity branch is *devotion to parents*, by

<sup>32</sup> Samir Alijahajic, *Qur'an Digital: Islam*, 6:165.



*devoting to parents*. Allah will lift and elevate degrees of human beings. So, by devoting to parents Allah will give many rewards and erase many sins even Allah will lift degrees of human beings either in this world and hereafter.

### 3. Adding ages

One of the excellence devotion to parents is adding ages, either meaningful or essentially. This case based on Rasulullah said:

مَنْ بَرَّ وَالِدَيْهِ طُوبَى لَهُ زَادَ اللَّهُ فِي عُمُرِهِ

“Whoever devote to parents, and then let him happy and Allah will add his ages.”<sup>33</sup>

From hadith above is explained that by devotion to parents, Allah will add the ages. Beside on devoting to parents will easier business in the world, so the ages have big benefits.

### 4. Make granted prayer.

Some of main factors the granted prayer on human beings to Allah is related by doing command of god and avoiding the prohibitions. Parents have excellent right on children especially in case of prayer even their speech is prayer also. Beside that Allah give right and help also to pious children who devote to parents. As with Allah said in surah *al-Baqarāh* verse 186:

<sup>33</sup> Look at al-Mustadrak, juz 4. 154.

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾

“When my worshipers ask you about Me, I am near. I answer the supplication of the suppliant when he calls to me; therefore, let them respond to me and let them believe in me, in order that they will be righteous.”<sup>34</sup>

Allah will grant every prayer and petition of his servants if they request to Allah as long they fulfill commands of Allah and avoid every prohibition. As long as servants of Allah do good charity as like shalat, fasting, zakat, hajj, alms, help others, devote to parents, so Allah will grant the prayer. In this case, devotion to parents can cause granted prayer, because devotion to parents is part of main charity in Islamic teaching.<sup>35</sup>

In truth *devotion to parents* has big superiority and benefits. So, in this case the researcher collects the data about the excellence of *devotion to parents* beside the excellence of *devotion to parents* above as like:

- a. According to Suad Muhammad Faraj on his book if someone *devote to mother and father*. So, he will get 3 benefits. As like :
  1. His charity and good deeds will be received and can erase his sins.
  2. His praying will be granted by Allah swt.
  3. Allah will expand his heart and will make his life to be happy.<sup>36</sup>

<sup>34</sup> Samir Alijehajic, *Qur'an Digital: Islam*, 2:186.

<sup>35</sup> Abu 'Izzudin, *Birrul Walidain Kiat Simpatik Membahagiakan Kedua Orang Tua* (Surabaya : Ma'sum Press, 2001), 126.

<sup>36</sup> Suad Muhammad Faraj, *Berbakti Kepada Ibu dan Bapak*, terj. H. Achmad Sunarto, (Yogyakarta: Mitra Pustaka, 2004), 119.

b. According to Muhammad Suwaid on his book it has 4 benefits. are :

1. Devote to parents can add livelihood.
2. Devote to parents can add age.
3. Devote to parents can erase sins.
4. Devote to parents can carry us on heaven.

c. Meanwhile, according to Muhammad Al Fahham that more details, he said that devote to parents can be taken benefit either in world or hereafter. Some benefits are :

1. Devote to parents is loved charity from Allah
2. Devote to parents can add age and guarantee *khusnul khotimah*
3. Devote to parents can lose any sorrow and sadness.
4. Devote to parents is medium for us in order can play in hereafter.
5. Devote to parents can add livelihood.
6. Devote to parents guarantee have pious descendant.
7. Devote to parents can carry position on higher in sight of Allah.
8. Devote to parents can lose big sins.
9. Devote to parents to be caused of getting forgiveness commonly.
10. Devote to parents to be caused of reaching happiness in the world and hereafter.<sup>37</sup>

#### **D. The Sins and Punishments of Rebellious to Parents.**

The *Devotion to parents* in term is mentioned by “*Birru al-Wālidain*”.

Meanwhile, the opponent from it is *sedition to parents* in term is mentioned by

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<sup>37</sup> Muhammad Al Fahham, *Berbakti Kepada Orang Tua Kunci Kesuksesan dan Kebahagiaan Anak*, terj. Ahmad Khotib, (Bandung : Irsyad Baitussalam, 2006), 158.

“*Uqūqu al-Wālidain*”. The rebelliousness to parents include in disobeying the commands of parents, ignore, hurt, humiliate, underestimate, speech roughly and the others that can make the heart of parents sick.<sup>38</sup>

*Rebellious to parents* mean broke the stick of devotion and cut the connection of relationship between children and parents. So, it means broke the relationship between children and parents and leave what a liked of parents and disobey what is commanded and asked by both of parents.<sup>39</sup>

As children is forbidden to rebel both of parents. In the Islamic teaching, it is so forbidden to say “Ah” moreover rebel both of parents. As like Allah said in al-Qur’an surah *Al-Isrā’* verse 23:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۝ ﴾

“Your Lord has ordered you to worship none except Him, and to be good to your parents. If either or both of them attain old age with you, do not say: "Fie on you", nor rebuke them, but speak to them with words of respect.”<sup>40</sup>

Islam very forbids bad deeds or everything that make both of parents sick. So, Allah threatened to children who rebel to parents by poignant torture.

In this case, the behaviour of rebelliousness to parents. Muhammad Syakir said in his book *وصايا الاء للابناء* :

<sup>38</sup> Labib Mz, *Etika Mendidik Anak Mnjadi Sholeh*, (Surabaya : Putra Jaya, 2007), 96.

<sup>39</sup> Muhammad Al Fahham, *Berbakti Kepada...*, 256.

<sup>40</sup> Samir Alijehajic, *Qur'an Digital: Islam*, 17:23.



يَا بُنَيَّ، إِحْذِرْ كُلَّ الْحُذْرِ إِنْ تَغَضِبَ أَبَاكَ أَوْ تَغَضِبَ أُمَّكَ. إِنْ غَضِبَ اللَّهُ مَقْرُونًا  
بِعُضْبِ الْوَالِدَيْنِ وَمَنْ غَضِبَ اللَّهُ عَلَيْهِ فَقَدْ خَسِرَ الدُّنْيَا وَالْآخِرَةَ.

“O my child, you should not make angry your father or make angry your mother, because surely the wrath of Allah along with the wrath of parents, and whoever make god angry so, he will get loss in the world and hereafter.”<sup>41</sup>

On testament above explains that make both of parents angry is something that is hated by Allah. And if the children rebel to parents, so the children will lose out in the world and hereafter.

Sins are effects from violation that done by human beings, in the Islamic teaching sin is divided by two things that are big sin and small sin or is mentioned also sin that related with Allah and sin that related with human beings. Small sin is violation that brings disadvantages for human beings by small content and for repentance from small sin is lighter than big sin. Meanwhile, big sin is violation that brings disadvantages for human being by larger and bigger content for repentance from big sin is more difficult than small sin.

Either big sin or small sin is forbidden by human beings to do it, the presence of sins are caused by the existence of violation the human beings on Allah' provision that are commands or prohibitions. Every deed of human beings when they live in the world will be asked responsibility by Allah. It is also the human beings who do ruthlessness to the others as with to the parents. It will get consequences and poignant punishments from Allah, as follow:

<sup>41</sup> Muhammad Syakir Al Iskandary, *Kitab Waṣāyā al-abā' li al-banā'* (Surabaya : Toko Kitab Dzi' Ali, t. th), 11.

## 1. It is included big sin

The heaviest big sin that related by Allah is worship none of Allah. And the heaviest big sin that related by human beings is seditious to parents (*Uqu>qu al-Wa>lidain*). In the case related with mistakes to others, Allah has reminded to human beings in AL-Qur'an surah *al-Shu>ra>* verse 42. In order the human beings is not despotic on rights of others.

﴿ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴾

“The blame is only against those who wrong people, and are wrongfully insolent in the earth, for them there is a painful punishment.”<sup>42</sup>

The human beings who do despotic to others as with do seditious to both of parents is included in sin even it is the heaviest big sin that related with others, Every sins is certainly will get suitable consequences for them. And the children who are seditious to parents will get poignant punishments from Allah.<sup>43</sup>

## 2. It can prevent going to heaven

Seditious to parents is one of violation, mistakes and big sin that have heavy punishments. The human beings' deeds which deviate from guidelines and guidance of Allah and his prophet is form of rebelliousness that threatened

<sup>42</sup> Samir Alijehajic, *Qur'an Digital: Islam*, 42:42.

<sup>43</sup> Abu Izzudin, *Birrul Walidain*...., 207.

by Allah will go to hell. As with Allah said in al-Qur'an surah *Al-Infithar* verse 14:

﴿ وَإِنَّ الْفُجَّارَ لَفِي حَجِيمٍ ﴾

But the wicked, indeed they shall be in the Fiery Furnace.<sup>44</sup>

The rebelliousness which be done by humans is divided by two cases that are the rebelliousness of human beings toward Allah and the rebelliousness of human beings to others. The rebelliousness of human beings toward Allah is worshipping none Allah or doing everything that is forbidden by Allah and don't want to do command of Allah and don't want to thank on everything that have given by Allah. Meanwhile, rebelliousness to the others as like doing despotic and doing everything which appear suffering for others, the highest levels of rebelliousness to others is rebelliousness of children to parents.<sup>45</sup>

And then, in this case the researcher collect the data about the punishments of rebelliousness to parents except above. They are:

- a. According to Muhammad Suwaid, The sanction of rebelliousness to parents are :
  - 1) Someone who rebel to parents will be not looked at doomsday.
  - 2) Someone who rebel to parents will be not forgiven the sins.
  - 3) Someone who rebel to parents will be got disaster.<sup>46</sup>

<sup>44</sup> Samir Alijehajic, *Qur'an Digital: Islam*, 82:14.

<sup>45</sup> Cholil Umam dan fathul Fauzi, *Sukses dan Bahagia Bersama Birrul Walidain* (Surabaya: Dakwah Digital Press, 2008), 4

<sup>46</sup> Muhammad Suwaid, *Mendidik Anak Bersama Nabi SAW*, terj. Salafuddin Sayyid, (Solo: Pustaka Arofah, 2004), 410.

b. According to Suad Muhammad Faraj there are three sanctions of rebelliousness to parents are :

- 1) Someone who rebel to parents will be not received the charity in the doomsday.
- 2) Someone who rebel to parents will be got disaster in the world.
- 3) Someone who rebel to parents will be not granted the prayer.<sup>47</sup>

c. According to Suad Muhammad Faraj there are three sanctions of rebelliousness to parents are :

- 1) Someone who rebel to parents will be gone to hell by Allah.
- 2) Someone who rebel to parents will be not gone to heaven.
- 3) Someone who rebel to parents will be not blessed by Allah.
- 4) Someone who rebel to parents is getting big sin.
- 5) Someone who rebel to parents will be not looked by Allah.
- 6) Someone who rebel to parents will gotten consequences in the world.<sup>48</sup>

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<sup>47</sup> Suad Muhammad Faraj, *Berbakti Kepada...*, 119.

<sup>48</sup> Muhammad Al Fahham, *Berbakti Kepada...*, 260.