

BAB III

THE INTERPRETATION OF AL-QUR'AN

SURAH *AL-ISRA'* VERSE 23-24

A. Surah *Al-Isrā'* verse 23-24

1. The Redaction of Verse and Translation.

﴿ 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 ۚ ﴾
﴿ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴾

“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. (23) And lower to them the wing of humbleness out of mercy and say: 'My Lord, be merciful to them, as they raised me since I was little. (24)’¹

2. The Meaning of Mufradat

- (وَقَضَىٰ رَبُّكَ) : And god give decision or command.
- (وَبِالْوَالِدَيْنِ إِحْسَانًا) : Doing kindness to both parents.
- (فَلَا تَقُلْ لَهُمَا أُفٍّ) : don't say “ah” to both parents لا نهى is لا that have meaning “Don't” and تَقُلْ is *fi'il mudhori'* from قَالَ – and اف have meaning صوت ينبئ عن تضجر the voiced that show nauseated, annoyed and impolite.
- (وَلَا تَنْهَرُهُمَا) : don't you snap them.

¹ Samir Alijehajic, *Qur'an Digital Islam*, 17:23-24.

(وَقُلْ لَّهُمَا قَوْلًا كَرِيمًا) : said to them by noble speech.

قل is *fi'il Amar* that contained command meaning that means “say!”

(وَإِخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ): lower wings against both parents. It means by tawadhu' and humble self.

(وَقُلْ رَبِّ ارْحَمْهُمَا) : say! O my lord love or give affection to them.

(كَمَا رَبَّيَانِي صَغِيرًا) : as with both of them love or give affection to me when were child.

3. *Munāsabah*

Munāsabah is the most important element in interpret a verse, in which the verses were composed by either based on instructions from God. To know the meaning of a paragraph less intelligible without study texts closely connected and how the verse before and after.

Munāsabah etymologically means closeness (*al-muqārabah*) and similarity or likeness (*al-musyākah*). It can also mean a relationship or correspondence. In the terminology of *Munāsabah* is the study of Al-Qur'an which is used to determine the relationship between paragraph or letter in the Quran in its entirety and orderly placement of paragraph backgrounds and his letter. According to Quraish Shihab, *Munāsabah* is the similarity or likeness that found on certain things in the Quran verses and letters both which connect the blurb to each other.² Other account say that *Munāsabah* is a science that is used to find out the reasons for the action parts of the Quran.

² Nashruddin Baidam, *Wawasan Baru Ilmu Tafsir*, (Yogyakarta : Pustaka Pelajar, 2010), 184-185

Even another opinion says *Munāsabah* is human thought in digging the secret connections between texts or letters that can be received by sense. As such, it describes the aspects of the relationship between some of the verses of the Quran or mail both before and afterwards. The relationship can be a relationship *am* (General) and special (Special), between the concrete and the abstract, between cause and effect, between rational and irrational, or even between two contradictory things.

As for the size (criteria) in explaining the various *Munāsabah* is returned to the degree of conformity (*tamatsul* or *tasyabuh*) between the aspects that he compares. If *Munāsabah* it happens on issues that one is and there is a link between the beginning and the end, then *Munāsabah* can be understood and accepted sense. Conversely, if the *Munāsabah* that happens on different verses and the problem is there is no harmony among one another, then it is said to be in touch (*tanasub*), because some of the scholars said:

الْمُنَاسَبَةُ أَمْرٌ مَعْقُولٌ إِذَا عَلِيَ الْمَعْقُولُ تَلَقَّتْهُ بِالتَّجْوِيلِ

“*Munāsabah* is an affair (problems) that can be understood, if it was prudent to make sense, sense receive it.”³

So it can be concluded that the *munāsabah* is including the result of jihad interpreters, not the *tawqifi* (the Prophet's instructions), the result of full

³ Supiana dan M. Karman, *Ulumul Qur'an dan Pengenalan Metode Tafsir*, (Bandung : Pustaka Islamika, 2002), 161-162

and total comprehension on miracle (i'jaz) Al-Quran and secrets of rhetoric (meaning) it contains.⁴

In this research, the *munāsabah* between surah *al-Isrā'*, *al-Naḥl* and *al-Kahf* for the verse 23 – 24 before and after. As follow:

- *Munāsabah of Surah.*

The rapprochement between the previous surah is surah *al-Naḥl*:

- Both of surah explain about Divinity and oneness of God, since the beginning of Surah *al-Isrā'* beginning with the word meaning Holy of Holies Subhana Allah.
- Sura *al-Naḥl* globally describes human will in the context of faith, Kufr, guidance and misguidance is in the Surah *al-Isrā'* explains about the children of Israel about the *Isrā'* of Prophet Muhammad.
- Surah al-Nahl mentions about social interactions, as like *ihsan which is as* the closing the verse, while in Surah *al-Isrā'* is pertaining to it anyway.⁵
- Both describes the perfection of God's power and breadth of his knowledge, in which the letter *al-Naḥl* as an introduction in Surah *al-Isrā'* which bees (meaning from *al-Naḥl*) describes the wonders of his

⁴ *Ibid.*

⁵ M. Qurais Shihab, *Tafsir al-Misbah : Pesan, Kesan dan Keserasaian AL-Qur'an*, vol. 7, (Jakarta: Lentera Hati, 2002), 175-177.

creation as a preface to his works in the event of *Isrā' Mi'raj* Prophet Muhammad.

The rapprochement between the next surah is surah *al-Kahf*:

- a. Surah *al-Isrā'* explains the solicitation to the presence of Allah, and leave other than him, as in Surah *al-Kahf* also contains an invitation to trust and give back a lot of information through the preaching of a joyous and warnings.
- b. Surah *al-Isrā'* Subhana said that many repeat exposes about the oneness of God from any form of Alliance, are in *al-Nahl* described how al-Qur'an is a book that could prevent human partner, God.
- c. Surah *al-Isrā'* explains that God gave a primacy of who he will do what he will, while in *al-Nahl* tells the true story of a group of haq and men who have been awarded the virtue of his time.
- d. Surah *al-Isrā'* outlines the story could be taken regarding the considerations behind a belief, in Surah *al-Kahf* also explains the true creed through exposure to the stories that touch.⁶

- *Munāsabah of Verse.*

In surah *al-Isrā'* verses 23-24 have *munāsabah* with the previous and next verse that are 22 and 25 that are:

⁶ *Ibid*, Vol. 8, 3-4.

﴿ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴾

“Do not set up with Allah another god or you will sit condemned and forsaken.”⁷

﴿ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ

لِلْأَوَّابِينَ غَفُورًا ﴾

“Your Lord knows very well what is in your hearts. If you are good, He is forgiving to those who are penitent.”⁸

This *munāsabah* formed the connected by *athaf* from surah *al-Isrā'* verse 23-24 by using letter *athaf*, namely wawu (و). Then the verse 24-25 is connected with the word *rabbukum* (رَبُّكُمْ) which is included in answer formed from the previous verse 22-24

The suitability content of the fourth verse is verse 22 describes God's partner, is prohibited by anything. Verses 23-24 describes the decisions and orders not to worship except God and do kindness in terms of the deed of the elderly.⁹ The verse 25 tells us about the sincerity and good faith of men to devote themselves to God and to obey and respect as a sincere gratitude to parents, because God knows what events occurred in the human heart.

⁷ Samir Alijehajic, *Qur'an Digital Islam*, 17:22.

⁸ *Ibid.*, 17: 25

⁹ Syaikh Abdul Malik bin Abdul Karim Abdullah (HAMKA). *Tafsir Azhar*, Juz XV, (Surabaya: Yayasan Latimojong, 1981), 40-41.

4. *Asbābu al-Nuzūl*

In language, *Asbābu al-Nuzūl* means the cause of the descent of the verses of the Quran. Al-Quran is scaled back by Allah to Muhammad gradually in the course of a little over 23 years. The Quran was revealed to correct creed, morals, worship and Association, a human who has strayed from the truth. For *al-Nuzul* or *Asbābu al-Nuzūl* (the reasons for the decline in verse) here is meant the causes that are specifically related to the decline of certain passages.

Based on the above formula that causes down a verse is sometimes shaped events and sometimes shaped questions. A paragraph or a few verses down to explain the things that relate to specific events or provide answers to a particular question. 6 this letter have several names, among others, the most popular is surah *Al-Isrā'* and mail The Isra'il. It is named after *al-Isrā'* since the beginning of this verse talks about *Al-Isrā'* is a description not found expressly in addition on this letter. As well as The Isra'il, because only here described about the construction and destruction of the Isra'il. He also called for the early verses *subhāna* letter begins with these words. The popular name in the collection of these texts at the time of the Prophet, that is surah bani Isra'il. The Hadith scholar *Al-tirmidhi* narrated by *Aisha ra*, wife of the Prophet that prophet will not sleep before reading the letter *Al-Zumar* and *Bani Isrā'il*.

According to the majority of scholars this surah is presence before the Prophet emigrated to Medina, thus, it is one surah of *makiyyah*.¹⁰ Surah *Al-Isrā'* scaled back in the city of Makkah, after the revelation of Surah *Al-Qaṣas*. In the arrangement of surah in the Qur'an, Surah *Al-Isrā'* is after Surah *Al-Naḥl* and has 111 verses.¹¹ There are two verses, which exclude paragraph 73 and 74, and some were added also paragraph 60 and paragraph 80. There are still other opinions concerning exemptions subsection *Makiyyah*. The exception was caused because the texts are understood as a verse that talks about circumstances that allegedly took place in the period of Medina, but understanding is not to be the case. Therefore the author tends to support the opinions which make the entire paragraph of this surah *Makiyyah*.

Did the event proceed occurred shortly after the events of *Isrā'* and *Mi'raj* of Prophet, after roughly five months a year and this means the descent of this letter in the XII prophecy, where the number of Muslims when it was relatively a lot, though it must be admitted that the opening of the letter with the description of the event of *Isrā'*, not necessarily it immediately after that event. May be there are verses that down before and some are down afterwards.¹² *Imām Al-Biqā'i* argues that the main themes of the surah is an invitation to the presence of Allah, and leave aside his God, because only the owner details all the something and He also put something over the other. That is what is called *taqwa* that limit minimum is recognition of unity /

¹⁰ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, (Jakarta : Lentera Hati, 2002), 401

¹¹ Amr Khalid, *Spiritual Al-Quran*, (Yogyakarta : Darul Hikmah, 2009), 339.

¹² M. Quraish Shihab, *Tafsir al-Misbah...*, 401-402.

Oneness of Allah SWT. That also was the last letter opener (*Al-Nahl*) and its peak is a cover blurb ihsan in surah *Al-Nahl*. *Ihsān* contains meaning, *fanā'* melting away to God Almighty.

All the names of this surah refer to the theme. However, *subhāna* which contains the meaning the purification of Allah SWT. The most obvious is the name for the theme, for whom the Holy of Holies of all shortcomings, he is very reasonable for directed to him solely for the devotion and turned away from his addition. Likewise the name of Bani Isrā'il, Who know the details of their situation and their journey to the Holy Land, namely *Bait Al-Jerusalem* containing the meaning of *Isrā'*, the night journey, will realize that only God should go. Thus, all these surah lead to the main theme called '*aqidah*'.

Thabāthabā'i argues that this surah exposed about the oneness of Allah from any sort of Alliance. This letter emphasizes the scriptures of Allah and praise to his side, as it was repeatedly mentioned here said *subhana* (Holy of Holies). This look at verse 1, 43, 93, 108, even cover letter praising him in a context that he does not have children, nor did the allies with his Kingdom and he didn't need a helper.¹³

B. Interpretation of Surah *Al-Isrā'* verse 23-24

In learning Qur'anic verse, the translation interpreters become important role as reference in knowing and understanding the problems will be learned. The interpretation of some interpreters as follow:

¹³ M. Quraish Shihab, *Tafsir al-Misbah...*, 402-403.

1. *Imām Jalālu al-Din al-Maḥalli* and *Imām Jalālu al-Din al-Suyūṭi* in *Tafsīr Jalālain*.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ،

“Your god have decided in order not to worship except him.”

Lafal *Allā* is combination from *An* and *Lā*¹⁴

وَبِالْوَالِدَيْنِ إِحْسَانًا ،

“Should be doing kindness to both parents as well as possible.”¹⁵

إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا ،

“If one of both parents or both parents get older in your maintenance.”

Lafal aḥaduhumā and *kilāhumā* is *fā'il*.¹⁶

فَلَا تَقُلْ لَهُمَا أُفٌّ ،

“So, don’t any times say ah to both parents.”

It can read *uffin* and *uffān*; or *uffi* and *uffa*. This *lafaz* is *maṣdar* that means wretched and unlucky.¹⁷

وَلَا تَنْهَرُهُمَا ،

“And don’t you snap or rebuke them.”¹⁸

وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ،

“And speak noble speech to them.”

¹⁴ *Imām Jalālu al-Din al-Maḥalli* and *Imām Jalālu al-Din al-Suyūṭi*, *Tafsīr Jalālain*. terj. *Bahrun Abu Bakar*, (Bandung: SINAR BARU, 1990), 1136.

¹⁵ *Ibid.*, 1136-1137.

¹⁶ *Ibid.*, 1137.

¹⁷ *Ibid.*, 1137.

¹⁸ *Ibid.*, 1137.

It means, noble speech is good and polite speech.¹⁹

وَإِخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ،

“And low your selves to both of them.”

It means, be polite to parents.²⁰

مِنَ الرَّحْمَةِ،

“By full of affection.”

It means, by your gentle attitude to both parents.²¹

وَقُلْ رَبِّ ارْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا،

“And speak: o my lord, love both of them as with they love me when I was child.”

It means, both of educate me when I was child.²²

2. *Ibnu Kathīr in tafsīr Ibnu Kathīr.*

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ،

“Your god have ordered not to worship except him.”

Lafal qodō in this verse means command. It is have same meaning from *Ubay bin Ka'ab*, *Ibnu Mas'ūd* and *al-doḥak ibnu muzahim*. They interpret, “and your lord commanded in order you not to worship except him”.²³

وَبِالْوَالِدَيْنِ إِحْسَانًا،

¹⁹ *Ibid.*, 1137.

²⁰ *Ibid.*, 1137.

²¹ *Ibid.*, 1137.

²² *Ibid.*, 1137.

²³ Ibnu Kathīr, *Tafsīr Ibnu Kathīr*, terj.Salim Bahresiy and Said Bahresiy, (Surabaya: Bina Ilmu, 2003), 173-174.

“You should do kindness to both parents.”

It means, Allah ordered you do kindness to both parents.²⁴

إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ ,

“If one or both parents get older in your maintenance, so don’t all times say ah to both parents.”

It means, don’t you speak out harsh words to both parents. So, the word “*ah*” which is included in the lightest of bad word is forbidden.²⁵

وَلَا تَنْهَرُهُمَا ,

“And don’t you snap them.”

It means, don’t you treat bad attitude to both parents. As with *Aṭa’ bin Abu Rabah* give meaning don’t you refuse your both hand to both parents.²⁶

وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ,

“And speak to them by noble speech.”

It means, be gentle and remarked say well to both parents, and be polite to both parents by full sense of respecting and glorify them.²⁷

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ ,

“And low your selves to both of them by full of affection.”

It means, low your selves in facing them.²⁸

²⁴ *Ibid.*, 174.

²⁵ *Ibid.*

²⁶ *Ibid.*, 175.

²⁷ *Ibid.*

²⁸ *Ibid.*, 175.

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ,

“And speak: o my lord, love both of them as they educated me when I was child.”

It means, love your selves to both parents when they have elderly and pray for them by this praying if parents died.²⁹

3. Ahmad Mustofā Al-Marāghi in *Tafsīr al-Marāghi*.

وَبِالْوَالِدَيْنِ إِحْسَانًا

“And do kindness to parents in order Allah gather with you.”³⁰

فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ,

“Do not say “ah” from what you have seen of one of your parents or both that cause human pain in General, be patient of what both of them, as they wait on you at the time you were little you shall not vex them with words that is denouncing them, therefore it is forbidden to show differences both parents with speech on denial and lying to them, and let you tell the parents with good words that accompanied glorify and exalt.”³¹

وَاحْفَظْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ.

“Be *tawadū*’ to both parents and lower heart, and obey in all commands which do not result in disobedience to God because your blessing and affection to parents.”³²

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

“Pray to God in order both parents are given blessing as given affection at the time in your child and good sincerity to you.”³³

²⁹ *Ibid.*, 176.

³⁰ Ahmad Mustofa al-Marāghi, *Tafsir al-Marāghi*, (Mesir : Musthofa al-Habib wa Auladiah, t.th), juz 13, 33.

³¹ *Ibid.*, 35.

³² *Ibid.*

³³ *Ibid.*, 36.

According to *al-Marāghī*, After Allah mentioned the largest *rukun* in faith on previous verse. It is continued with mentioned majesties of faith, such as;

1. Allah has commanded not to worship besides him, because of worship is the peak of exaltation which should not done except against Allah, because it's just from him out pleasure and the grace for his servants and no one can give favors but him.
2. Then continued with the command devote to both parents. Because, they are the real evidence the existence of a human child in the world. And Allah ordered do kindness to parents because of the following causes below:
 - a. Because both parents are compassionate to his son, and have struggled in giving kindness to him and also prevent him from the danger. Therefore, it required that this case is given reward by doing kindness and thankful to both parents.
 - b. The child is a soul mate parents.
 - c. Both parents have been giving pleasure to the child when in a condition of weak and helpless at all. Therefore it must be paid with gratitude when his parents were elderly.³⁴

And the conclusion of interpretation this verse according to *al-Marāghī* are;

³⁴ Ahmad Mustofa al-Marāghī, *Tafsir al-Marāghī*, terj. Bahrūn Abu Bakar, Juz 15, (Semarang: Toha Putra, 1992), 59-60.

1. There is no grace which come to humans more than grace of Allah which is given then the grace of both parents. Therefore, Allah begin with commanding us in order to thankful on favors which given by Allah for the first. As with Qur'an said in this verse

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ.

2. And then continued with command to thankful on grace of both parents. As with Qur'an said in this verse

وَبِالْوَالِدَيْنِ إِحْسَانًا.

3. And then Allah explains clearer about good deeds that means what is required to do toward both parents. If Both parents or one of them reach a condition of weak, helpless and side remain with a child until the end of his days, his compassion and affection to both parents is very required. As with Qur'an said in this verse

إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا.

And the treatment will be real if you do something to your both parents in five things below, that are;

- a. A child should not feel annoyed over something that looked and performed by one or both parents may be painful to others, but be

patient to face all that as parents to be patient when his son was a child.

- b. And don't trouble both parents with a word that makes both parents offense. This is a prohibition on revealing a sense of displeasure to them with the word conveyed pitched deniers or reject both of them besides on showing annoyed.
- c. Speak out by good words and sweet word by feeling respect and exalts appropriate with good politeness and appropriate with the sublime personality demands for example *o my father / o my mother*. So, don't call parents by calling their name and do not up the voice in front of them. Moreover by bulging and opening eyes widely to both parents.
- d. Lower your selves to both parents by *tawadhu'* and be obedient unto them in everything which is commanded for you as long as not included in disobedience to god. That is attitude which is appeared by compassion and affection. Because they are really need someone who is obedient to both of them. And the attitude like this is as the peak of *tawadhu'* which must be done by the children to the parents.
- e. You should pray for both parents in order Allah give grace to them by eternal grace as reward their affection to you when were child.³⁵

³⁵ *Ibid.*, 62-64.

4. *Sayyid Qutb*

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ،

“Your Lord have ordered you in order not to worship except him”.

It is included in the command to oneness Allah in worshipping after prohibiting to do *shirk*. The command which is expressed with decision as like undoubtedly in court decision. And the word *قَضَىٰ* in this verse give frame on command that full of suppression. Besides on special suppression in this case. That can be looked at word *nafi* (reissission) and *istithnā* (exception) as like the word *أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ*. Therefore, it seems clear on expression in this verse indicates the nuance of seriousness and suppression this *tauhid* case in life.

After accomplishing the laying of the cornerstone and the construction of basic principles. So, the next is built above individual obligations and social obligations which all is based on *aqīdah* about Allah is the one only.

A bond that is first after bond of *aqīdah* is bound of family. On the basis the arrangement of verses dedicated to associate parents with devotion to God as the Declaration will devote the high value in the elderly inside of Allah.³⁶

³⁶ Sayyid Qutb, *Tafsir Fi Zhiḥālil Qur'an*, terj. As'ad Yasin dkk, (Jakarta: Gema Insani, 2002), 248.

...وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
 أُفٌ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (23) وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ
 الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا. (24)

“... and should you do kindness to both parents as well as possible. If one or both of them get older in your maintenance. So, don't you any times say to both parents by word “ah” and don't you snap them and speak to them by noble speech.(23) Lower your selves in front of both parents by full of affection. And speak out, “o my lord, love both of them, as they educate me when I was child. (24)

By the narrative style which is cool and soft as well as an inspiring picture of this problem. Al-Qur'an expressed the sense of human awareness to devote and give full of affection in the conscience of children to both parents. It is said to be so because a life that runs according to the existence of sentient beings always steer their paradigm forward towards descendants, to a new generation of future generations. This life rarely reverses the human view back toward ancestors, to past generations who have passed. Therefore it is required strong urge to uncover the veil so that children are conscience and would look back and see the parents.

Both parents are usually compelled to take care of multi-disciplinary nature and caring for their son. They sacrifice anything even sacrificing themselves for the sake of the children. As like a tree that became overgrown and green after siphoning off all the food that was on the original seed, so that it becomes torn. And also like the chicks that hatched after she suck out the contents of the egg so the live skin alone.

So the son of human, he drains power, fitness and attention of both parents until they become elderly and wrinkled. Despite that both parents still feel the happiness of his sacrifice. While the children are usually very quickly forget about it all, and he was soon looking forward toward the wife and children. And so it is usually life continues to run.

By instinct parents would always keep their descendants, by all sacrifice even though their life. But, the children often forget this case. They concern more the future of children, make family life and find a living spouse. The parents don't need appreciation from children. But they need the spirit of children for fulfilling the obligation as the next generation which is able to give advantages to the others.³⁷

And the next, this verse give peace situation in expressing awareness of the children by mentioning childhood memory of children.

إِمَّا يَلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا

The mentioning of elderly of parents is properly guide feeling respect. The word of (عندك) means *side on you*, it indicate the meaning of the necessity of protection to parents when they are old and weak.³⁸

³⁷ *Ibid.*

³⁸ *Ibid.*, 248-249.

فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرُهُمَا

It is the early levels in maintaining both of parents by great manners. Do not let the child emerge from the attitude that shows anger or make sad parents even humiliate or behave disrespectfully to both parents.³⁹

وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

It is included in positive behavior which is very high the level. Namely, it should the word of children to both parents indicates respectful attitude and a sense of love.⁴⁰

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ

It is indicated a soft expression that can penetrate the essence of conscience that is a sense of affection that full of softness until the children feel humiliated in front of both parents. And the children was not be able to redirect the sight or refuse the command of both parents. The word of جَنَاحَ الذُّلِّ, *low wing*. It as if implying that this humiliated have wings that can be flapped modestly as a sign of submissive and obedient to both of parents.⁴¹

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

It is indicates a past memory which is full of softness and the childhood which is still weak under the care of both parents. And nowadays, both parents in times like the childhood. So it needs attention and affection.

³⁹ *Ibid.*

⁴⁰ *Ibid.*

⁴¹ *Ibid.*

At least with the awareness of the children pray for them so that God desires to give affection to both. Because the affection, attention and protection of God is wider and larger. Because of that god can give reward to both parents on every blood, sweat and tears sacrifice that impossible be able to be redeemed by the children.⁴²

5. *Quraish Shihab*

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (23).

“And your god have decided you in order not to worship except Allah and should you devote to parents by perfect devotion. If one or both parents get older in your side. So, don’t you say “ah” any times to both parents and don’t you snap both parents and speak to them by noble speech.

According to *Quraish shihab*, this verse talks about the rules of association ethics and reciprocal relationship. The content of this verse guide also how Musilms have higher position considered with people who worship except Allah.⁴³

This verse is begun with asserting of God’s command to oneness Allah to worship, sincere of self and don’t worship except Allah. Because of surah *al-Isrā’* is addressed to *Musilms*. So, the word (*قضى*) is more suitable to be chosen.⁴⁴

⁴² *Ibid.*

⁴³ M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian al-Qur’an*, (Jakarta : Lentera Hati, 2002), Vol. 7, 440.

⁴⁴ *Ibid.*, 441.

The conviction on god unity and the obligation to sincere of self is one thing that must always gather with everything we do. And the first obligation to do after worshipping Allah is devotion to parents.⁴⁵

Al-Qur'an uses the word of (احسانا) *ihsana* for two things. First, giving favors to the others, and the second, good deeds. Therefore the word of *ihsān* is larger than just give favors and living. The meaning is even higher and deeper than the content of meaning *just*, because *just* is doing something to others as with the treatment of others to us before. While *ihsān* is doing better to others than the treatment of others to us. *Just* is taking all your right or giving right to others. While *ihsān* is giving more from what must we give and taking less from must we take.

In surah *al-Isrā'* وَالْوَالِدَيْنِ إِحْسَانًا uses conjunctive letter (ب) *bi* when talks about devotion to parents. Whereas in language, it correct using (ل) *li* means *to* and (الی) *ilā* that means *towards* to that conjunctive. According to linguist the word (الی) *ilā* contains meaning *distance*, meanwhile Allah don't want there is distance although little in relationship between children and both parents. The children must always approach both parents or feel near to both parents. Even if the children could, the children should stick to both parents. And because of it, in this verse uses the word (ب) *bi* that contains meaning (الصاق) *iḥsāq* namely *stickiness*. Because of the stickiness, so the devotion which is dedicated from the children to both parents, actually the essence is

⁴⁵ *Ibid.*, 441.

not for both parents but for the children's own self. And finally must be understood that the *Devotion to parents* which is ordered by Islam is having good behavior in speech and deeds that can make both parents happy and sufficient all necessity of parents which is proper and right as according to our ability.⁴⁶

The verse above mentioned firmly *both parents or one of parents* in Qur'an, (اما يبلغن عندك اكير احدهما او كلاهما) *if one of parents or both get older inside of you*. Although, the word of getting older is one and only formed. This case for emphasizing that whatever in their condition, it is obligation to get attention from the children. And the children may not devote to one of parents only, the children must devote to both parents. And it's worried if the children just devote to one of parents and when one of parents is died so, the children don't want to devote to another parents.⁴⁷

The word of (كَرِيماً) *karīmān* is used to be translated with *noble*. This word consists of letters *kaf*, *ra'* and *mim* which accordance to the language expert contain meaning *noble* or *the best* depend on the object. If it said *rizqun karīm* so, which meant is allowed livelihood in getting, utilizing and satisfying on quality and quantity, if the word of *karim* is related with manners to face others. So, it means *forgiveness*.

⁴⁶ *Ibid.*, 442-443.

⁴⁷ *Ibid.*, 443.

The verse above guide in order what is conveyed to both of parents is not only true and accurate, it's not only appropriate with the good customs in a society. But it must be the best and noblest and if only the parents do mistakes to the children. So, the mistakes must be assumed nothing or forgiven (in the meaning that assumed never been and erased by self) because there is no parents who have bad intention to the children.⁴⁸

وَإِخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا. (24)

“And lower your selves to both parents encouraged causes of the grace and speak out “O my lord! Love both parents because they have educated me when I was child. (24)

This verse is still advanced the guidance of devotion to parents. The guidance this exceed in level the past guidance. In this verse ordered the children that, *lower your selves in front of both parents encouraged the blessing and affection to both parents*. It's none caused of afraid or shy disgraced by others if doesn't do it and speak namely pray sincerely for both parents: *“O my lord, the most educated and preserves me by planting affection to my parents, love both of them as with they have overflowed the affection to me and educate me when I was child”*

The word (جناح) *janāh*, the beginning meaning is *wing*. A bird lower its wings when the bird should approach and flirt to the couple and also when the bird protect the nestling. The wings continued to be developed with lower and embrace and does not leave a place in such circumstances until the danger

⁴⁸ *Ibid.*, 443-444

passes. From this expression it can be understood in the meaning *lowness heart, the harmony relationship, protection and patience*.

Meanwhile, the word (الذل) *al-dhull* means *lowness*. In the context state of the bird, that animal also develop its wings when the bird is afraid to sign its submission to the threats. So, it means A child is asked to lower his self to the parents encouraged by homage and feel afraid doing things which are not be liked by both parents.

The verses above don't distinguish between father and mother. Indeed, basically a mother should more precedence on father but this is not always like that. *Tāhir ibnu Ashur* write that *Imām Shāfi'i* basically looking the same to both parents. So, if one of them will be prioritized. So, the children should look for amplifier factors for prioritizing one of them. Although there is hadith said that the right comparative of mother with father is three comparative with one. However the implication must pay attention the mentioned things.⁴⁹

The verse above also guide to pray for both parents. And praying for both parents which is ordered here uses the reasons (كما ربياني صغيرا). It is understood by scholars in the meaning *it caused they have educated me when I was child*. If you say *as with*, so the grace which you beg to god is the quality and quantity same with you get from your both parents. Meanwhile if

⁴⁹ *Ibid.*, 444-445.

you say *it caused*, so the overflow of grace that you ask for it you submit on the mercy of God. And this can be overflow much more and larger than what they be bestowed upon you. It is very reasonable and commendable if we begged both of them earn more than we gain and return the favor outweighs their minds.

And it must be understood that pray for both parents is just for Muslims either still live or have died. Meanwhile if both parents that are not Islam died. So, the children is forbidden to pray for them. Al-Qur'an remembered that there is good paragon for Muslims from all life *Prophet Ibrāhīm as.*

إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ

“Except the words of *Ibrāhīm* to the father: “surely, I will pray for forgiveness for you and I can't refuse nothing from you (torture) Allah.⁵⁰

So, it means Allah don't want from human beings the efforts that will be futile which is stated from Allah. Even if it comes from the noble prophet, *ibrāhīm*. And is there no way out though a bit to convey something to God for both parents who died in Kufr?. In this case, *Quraish Shihab* didn't find except on speech of prophet *Isā* to the community which is not Islam in surah *al-Mā'idah* verse 118.

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۗ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

⁵⁰ Samir Alijehajic, *Qur'an Digital Islam*, 60:4.

“If you torture them, surely they are your servants, and if you forgive them. So, surely you are the most mighty and the most wise.”⁵¹

Meanwhile, both parents who are still alive can be prayed. The interpreter, *al-Baidhāwī* writes that this verse ordered to pray for both parents in order to get eternal grace of Allah and it is not just begging his mercy that while in the world. This can be presented although they are *kufī*, because it is included in cover of his grace and awarding guidance to both parents.

And the conclusion is the verses above give guidance for the children by mentioning stage by stage in stages up. That it is begin with *don't you say "ah" to both parents*, namely don't show boredom, annoyance and impoliteness to both parents. And then continued with the guidance to say noble speech. This is higher level than the first guidance. Because it contains message show exaltation and homage through speech. And then continued increased more with the command to do which describe affection and lowness in front of both parents. The deeds which come from the affection that make children always pay attention and fulfill necessity of both parents. And finally the children is guided to pray for both parents while remember their merits moreover when the children are still child and powerless.⁵²

6. H. Abdul Malik Karim Abdullah (HAMKA)

According to HAMKA in surah *al-Isrā'* verse 23-24 explains basic mind and Muslim life. The first main is mind to god. Here the true mind tree.

⁵¹ *Ibid.*, 5:118.

⁵² *Ibid.*, 445-447.

That meritorious to us, which gave us life, which give sustenance, give protection and common sense, there is no other God only.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

“And your god have decided that don’t you worship except him.”

In the verse 22 the purpose of life in the world have explained that is admitting just there is one god, Allah. And whoever associating him with others. He would be humiliated and disgraceful. Admitting just there is one god, that is not ally with others it mentioned *Tauhīd Rubūbiyah*. And then come the verse 23 explains that the god Allah is alone determine, command, decide that god who deserve to be worshipped, praised and adored. And not allowed to worship except him. And worship, pray and adore to Allah means *Tauhīd Ulūhiyah*. So, that’s the first handle on Muslim life. And it is imperfect recognition that God is one only if it is not accompanied by confession and worship that is proof of the faith.⁵³

And after explains about the oneness and command to worship Allah only. In this verse is continued with *Solemn to both parents* that is;

وَبِالْوَالِدَيْنِ إِحْسَانًا

“And you should do kindness to both parents”

In the continuing this verse is clearly that *Solemn to both parents* became caused for us to live in this world is the second obligation after worship to Allah.⁵⁴

⁵³ HAMKA, *Tafsir Al-zhar*, Juz 15, (Jakarta: Pustaka Panjimas, 2002), 38-39

⁵⁴ *Ibid.*, 39.

إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ

“If it maybe one or both parents get older in your maintenance, do not say speech “ah” to both parents.”

The means of the translation above is when both parents were elderly, from one or both of them are not even able to live alone and very dependent upon the mercy of the children, then the verse instructs to patiently nurture of parents. Due to the increase of the elderly, often bring up the childishness.

In this verse is mentioned the word *Uffin*. According to Abu Raja’ at-Atharidi the word “ah” are words that contain aggravation and boredom, though not spoken aloud. And according to Linguist the word *Uffin* came from *black dirt in the nail*. So, the word *Uffin* can be translated by containing complaint annoyed, wrinkled frown and speak out “ah” although the sound is not listenable. So, it must be avoided.⁵⁵

وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

“And don’t you snap them, and speak to both parents by noble speech.”

In the continuing verse, then Allah forbid us to snap and rebuke both parents and glared eyes. It means complain or speak out “ah” is forbidden although the sounds is not listenable. Moreover snap and rebuke both parents. So, Allah doesn’t give blessing for the deeds.

⁵⁵ *Ibid.*, 39-40.

In addition to the prohibitions in saying the word “ah”, that complaining frowns, snapping or rebuking. It is seen from the feelings of parents who have been fighting for nurtured children, taught with loving care, would become human who have good advantages, but when both parents get older usually treated not good. And this attitude, God does not bless a child to parents.⁵⁶

وَإِخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ

“And lower your wings *humble self* to both parents because of love”

In the continuing verse, it is more poignant again. It means although you are as child and feel have high position. But you must feel small in front of Allah. And if you come to your both parents with your robes and rank then kiss them. Undoubtedly the tears of poignant will fall down by unconsciously. So it indicates sublime attitudes.⁵⁷

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

“And speak out: O Lord! Love both parents as they both kept me when I was child”

And in the closing of verse describes how sorrow both parents educated children when were child and full of affection. And the affection which doesn't except return.⁵⁸

⁵⁶ *Ibid.*, 40-41.

⁵⁷ *Ibid.*, 41-42.

⁵⁸ *Ibid.*, 44.

The verse above teaches children to pray for the parents, may God love as love at a time when the child was a child in their care. This case described the great effort and difficulty of parents in educating and taking care the child till grow be great man. The weakness of parents since pregnant and nurture where the main bone distributed to nourish the body of child which is still weak. And the child is only ordered to devote and do kindness to parents and no more than that, so the degree of the child becomes the pious child by causes of praying for the parents. So, this pray must always we read in order Allah give forgiveness and grace to both parents when they are still alive and even have died. Because just there are 3 things for human who died. That are alms, knowledge which is beneficial to others and a pious child who always pray for parents.⁵⁹

7. Prof. DR. Tengku Muhammad Hasbi ash-Shiddiqie

According to interpretation of Muhammad Hasbi ash-Shiddiqie in tafsir an-Nur, After command to oneness god he express surah *al-Isrā'* verse 23-24, namely:

"You should do *ihsan* (virtue) to both parents and devote to them. Because your parents is the firstly love you by mentality affection that is implanted by God in every parent, while you are still in the condition which need more their affection" (Tafsir Al-Qur'anul Majid juz 15 p. 2322).

وَبِالْوَالِدَيْنِ إِحْسَانًا

A command of doing *ihsan* (virtue) to both parents and devote to them. Due to they are the first who love with the mentality affection

⁵⁹ *Ibid.*, 45.

implanted by God to every parent. This case express that an affection favor of parents to the children, so thanks to what has been given by the parents.⁶⁰

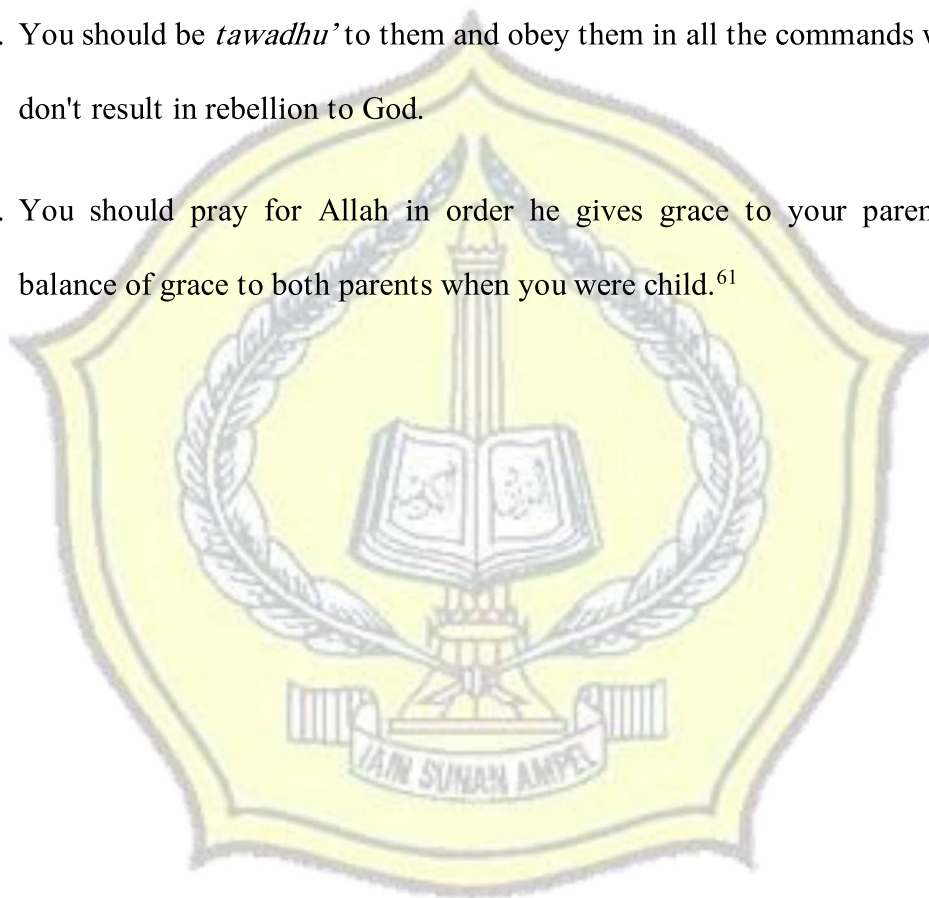
God has commanded in order you don't worship except him, because worship is the great peak which must be given to God. Thus is not proper given except to have favors. Let you do *ihsan* to both and dedicated to them. Because the parents are the firstly loved you with the mentality affection implanted by God in every parent, while you are still in the condition of need more their affection.

This verse states that there is no something deliciously received by human being more than God's favors and afterwards favors poured by parents. It is causes started with thanks to the favor of God, and then thanks to the favors poured by parents. If the parents or one of them had come to a state of weak and hand at the end of his life, So you must pour out of affection and attention to both of them, and treat them as someone who thanks to the person who gave you favor. Thus in the following way:

1. Do not you snap them or trouble the feelings with your speech. Do not demonstrate a sense of not glad because he did something that is unpleasant for you, so you do not refute the speech in a way that hurts the heart.

⁶⁰Muhammad Hasbi ash-Shiddiqie, *Tafsir al-Qur'anul Majid an-Nur*, (Semarang : Pustaka Rizki Putra, 2000), 2317.

2. You shall not remove the words that painful heart, when you find something that is not tolerated by humans. But be patient, and expect reward from God of your patience.
3. You should speak with them with good speech, accompanied by homage appropriate with morals and ethics.
4. You should be *tawadhu'* to them and obey them in all the commands which don't result in rebellion to God.
5. You should pray for Allah in order he gives grace to your parents as balance of grace to both parents when you were child.⁶¹



⁶¹*Ibid.*, 2318.