

BAB IV

ANALYSIS

A. The Interpretation of Interpreters.

Nowadays, the problem of *devotion to parents* is almost ignored in the youth of this period moreover in the big cities. A child doesn't want respect to both parents. Whereas the parents have kept, nurtured and educated us since child that can't do anything. As we have known that the merit of parents is very big, so it's appropriately they get homage and exaltation from us.

Islam is the one and only religion that gives high respectful values from the existence of parents. Devotion to parents is in higher position after the faith and worship on god.

According to *Imām Jalālu al-Dīn al-Maḥalli* and *Imām Jalālu al-Dīn al-Suyūṭi* surah *al-Isrā'* verse 23-24 contains about the command not to worship except Allah. And to do kindness as well as possible to both parents. And if one or both parents get older in your maintenance is forbidden to say "ah" and don't snap them. And say to them by good and polite speech. And be polite to parents by gentle attitude. And then pray for parents because they have educated us when we are still child. So, the researcher don't find the expansion of meaning and explanation more in *tafsīr jalālain*. Because here is just interpret globally.

According to *Ibnu Kathīr* surah *al-Isrā'* verse 23-24 contains about the command to worship Allah and don't associate him. Which is the word of *Qaḍā'* means command. And after command to worship Allah. It is continuing with

command do kindness to both parents. Which is included in prohibition to speak out “*ah*” it means the lightest bad words. And don’t treat bad attitude to both and don’t snap them. After prohibition for us then God ordered to do kindness in speaking by good speech and low your selves in facing them moreover when they are get older. And don’t forget to pray for them.

According to *Ahmad Mustofā Al-Marāghī* surah *al-Isrā’* verse 23-24 is related with verse before which contains the biggest *rukun* in faith. Then continuing with mentioning majesties of faith, that is command to worship Allah and there is no ally from him. So, we must thankful because of grace which given to us. And then command to thankful to both parents because there is no grace which come to humans more than grace of both parents after grace of Allah. So, it required to do kindness to both parents. *Al-Marāghī* mentioned that doing kindness to both parents are caused both parents who love us and spared us from danger, caused that the children is soul mate of parents, and caused the parents have given us pleasure when we are powerless. And *al-Marāghī* classified 5 deeds as form of doing kindness to both parents. That are prohibition to feel annoyed because of everything from parents, prohibition to show feeling bad and offend both parents in your speech, talk to them by sweet words and full of respect appropriated with good manners, lower your selves by *tawadhū’* means obey everything which is command by them as long as not included in disobedience to god, and the last is praying for them in order god give eternal grace. So, it essentially the researcher conclude that according to *al-Marāghī* surely Allah bequeath beside on command to worship him is concerning with devotion to

parents by coupling between obligation to oneness Allah and obligation to devote to parents. And then those obligation is arranged with two line decisions which must be done together. And then continuing with mentioning reasons to both parents and forms of devotion to parents.

According to *Sayyid Qutb* surah *al-Isrā'* verse 23-24 contains about command to oneness Allah after prohibition do *shirk*. And here uses the word *Qodō* means suppression. So, it shows clearly nuance of seriousness. And after accomplishing the laying of the cornerstone and basic principles. So, the next is built above individual and social obligations which all is based on *aqīdah* about the god one. Because of this basic the verse arrangement linked devotion to parents with worshipping god as declaration on the height value of worshipping god and devotion to parents in side of Allah. And then this verse give peace in expressing conscience of children linked with when the children is still child live in affection of parents. So, if one or both parents get older in your maintenance don't ever say ah and snap them. So it's the first level in maintenance parents by gentle attitude. Then continuing with command to say noble speech full of affection and respectful. And then lower your selves until feel humiliated in side of parents and not be able to refuse willing of parents. The word *janāha al-dhulli* express that feel humiliated have wings which can be lowered as sign of obedient to both parents. And then command to pray for parents likens the past memory which is full of softness. And nowadays the parents need our attention. At least by praying for them in order god give them love and affection. Because the affection of Allah is larger and the protection is bigger. So, Allah can give

rewards to both parents on every struggle in blood, sweat and tears which is impossible can be redeemed by children.

According to *Quraish Shihab*, surah al-*isrā'* verse 23-24 contains talks about the rules of association ethics and reciprocal relationship. The content of this verse guide also how Muslims have higher position considered with people who worship except Allah. And *Quraish Shihab* mentioned that *Sayyid Qutb* make verse 22 as the beginning group of this verse. Meanwhile *Quraish Shihab* make verse 23 as the beginning group of this verse that talk about obligation to oneness god. Therefore, the interpretation of *Sayyid Qutb* can still be accepted. And then *Quraish Shihab* mentioned the word *Qodō* is properly chosen because it is purposed to Muslims. And then the god guide us to do kindness to both parents by perfection devotion that are if one or both parents get older so don't you say "ah" to both parents, don't you snap them but say noble speech which is full of affection and homage. And the word *ihsannā* there are giving pleasure to others and good deeds. Even *ihsān* is having higher meaning than '*adil*. And the word *bi* is also used because contains meaning *iṣṣāq* namely stickiness. So, the verse demand that what is conveyed to both parents is not only right and proper or not only good customs in a society but also it must be the best and noblest. And if only parents do mistakes to the children. So, the mistakes must be considered nothing or forgiven. And then verse 24 contains the continues of devotion to both parents which suffer development level which are command to lower self because of affection that is none because afraid or shy to be humiliated by people. The word *janāḥa al-dzulli* means lowness wings encouraged by homage

and feel afraid hurt them. And the last is command to pray for parents because they have educated us when we are child.

According to *HAMKA* in surah *al-Isrā'* verse 23-24 explains basic mind and Muslim life. The first main is mind to god. And after explains about the oneness and command to worship Allah only. In this verse is continued with *Solemn to both parents* that are if 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. And *HAMKA* give meaning the word *Uffin* containing complaint annoyed, wrinkled frown and speak out "ah" although the sound is not listenable. So, it must be avoided. And in the continuing verse 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. And then 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. And the last is command 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.

According to **Muhammad Hasbi ash-Shiddiqie** in surah *al-Isrā'* verse 23-24 contains command to oneness Allah then command of doing *ihsān* to both parents. Due to they are the first who love with the mentality affection 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. Thus in the following way that are 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, you shall not remove the words that painful heart, you should speak with them with good speech, accompanied by homage appropriate with morals and ethics, you should *tawadhu'* to them and obey them in all the commands which don't result in rebellion to God. you should pray for Allah in order he gives grace to your parents as balance of grace to both parents when you were child.

B. The Concept of *Devotion to Parents* in surah *al-Isrā'* verse 23-24.

From the verse and the interpretation from some interpreters above. The researcher conclude that surah *al-isrā'* verse 23-24 outlined have two value that are concept *tauhid* and concept of *akhlaq*. And before going to the concept *devotion to parents*. The researcher will explain the first concept contained in verse above that is the concept of *tauhid*.

1. The Concept and Education of *Tauhid*.

In language, *tauhid* comes from the word *wahhada-yuwahhidu-tauhiidan*, which means to make something one. In syara' *tauhid* means

oneness of God in creation and settings, sincere worship just for Allah. So, *tauhid* is oneness God by worshipping him means that religion delivered by the messenger of God contains about unity for his servants.¹ God Almighty in this verses ordered to worship him, not associate and always serve him. It's suitable with surah *al-Isrā'* verse 23;

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

The intent of the verse above is your Lord ordered you (humans) do not worship other than him, because worship is the height of homage that should not be done except to God (Allah) and Allah forbid any ally from him at all. Let out of pleasure and grace upon his servants and nobody can give pleasure unless him (God).

The recognition of oneness Allah contains perfection and confidence to him in two sides that are *rububiyah* and *uluhiyah*. *Rububiyah* is the recognition of oneness Allah as the essence of creator, preserver and have all of perfection. Meanwhile *Uluhiyah* is the commitment of human being to god as one and only the essence that be praised and worshipped. The commitment to Allah manifest in submission and obedient in wholeheartedly. Then all of treats even life and dead of someone is just for Allah.

Worship just to Allah is the core of Islamic teachings. According to *Quraish Shihab* and the interpreters that oneness is include in;

- a. Oneness of essence

¹ Sugeng Ristiano, *Tauhid Kunci Surga Yang Diremehkan*, (Semarang: Rasail, 2010), 1.

The oneness of his Substance contains the notion that one must believe that God is not composed of elements or parts, since if a substance which that power consists of two or more elements, then that means she needs an element or a part of it. While all the elements are there, he doesn't need it.

b. Oneness of nature

As for the oneness of his attributes, among others, means that God has no equal in substance (content) and its capacity with the nature of being, though in terms of the language that is used to indicate the nature of the same. For example, the word womb is the nature of God, but is also used to show mercy on God's compassion is different with the grace of his creature

c. Oneness of deed

This means that the oneness of everything that is in the nature of this system works, as well as cause and his are all the results of deeds Allah alone. What he does and what he does he will not be the case, there is no power (to benefit), nor the strength (to reject the moderate) except from Allah.

d. Oneness in worshipping him.

If the three above are the Oneness of things that should be known and believed, the oneness of this fourth is an embodiment of the third meaning of Oneness. Worship it variegated and stratified, one of the more obvious is the manifold of a defined way or simply

applied directly by God or by his Messenger, known as the *mahdhah* worship. Whereas a common understanding of worship covers all sorts of activities that are carried out for God.²

And as for the ways to maintain of oneness “*tauhīd*” are;

- a. Adding knowledge (especially religion knowledge)
- b. Multiply good charity (especially praying)
- c. Far away from all everything that forbidden by god³

So, the researcher concluded that this verse on *tauhīd* education is God requires of his servants to oneness and worship to him, and prohibit any associate God. Therefore, God is the right to be worshipped who has created nature and all its contents. Then if there are humans that worship natural objects or occult power means he has lost, because all of the objects it is a creature of God. So, it be futile things. And this verse guide how the high position of human beings who worship Allah than others.

2. The Concept and Education of *Devotion to Parents*.

And after mentioning education of *tauhīd* in this verse, then continued with the education of *akhlāq*. after knowing interpreters from interpreters above. The researcher analyze that surah *al-Isrā'* verse 23-24 beside contains *Tauhīd* education which discuss above it have substance also about *akhlāq*

² Murni Jamal, dkk., *Pendidikan Agama Islam*, (Jakarta: Universitas Terbuka, 2005), 754-758.

³ Musa Sueb, *Urgensi Keimanan Dalam Abad Globalisasi*, (Jakarta: Pedoman Ilmu Jaya, 1996), 60-66.

education to both parents. So, related with the substance of verse that must be get attention for children are;

a. بِالْوَالِدَيْنِ إِحْسَانًا

Do kindness to parents known as *birrul walidain*. The term “*barr*” include in humanitarian and accountability aspects of worship to God. In the relationship of humanity and the life of the family and neighborhood ties people must understand that both parents, mother and father are the most important positions. However, the obligation of worship to God and obey the Apostle remained on top of the horizontal relations of humanity.

This case gives the sense that the duty of worship, service and respect both parents (father and mother) after worship to God and obey his Messenger. In the ethics of Islam, urge to do good to parents has been one of the morals of his Majesty (*maḥmūdah*). Encouragement and willing must be embedded in such a way, because in fact only mother and father are the most massive and most credited to each of her children.

Islam has set out to the adherents to do justice and to respect the rights of others is not a concern, even if parents shirk the polytheists, cannot disconnect relationship and family. However, children still had an obligation to treat parents well and respect and maintain them. It describes the importance of Islamic teachings in maintaining family harmony. Because in the downs parents keep trying with all the capabilities of nurture, educate and favored him since childhood to adulthood.

A Muslim who formed by Islamic teachings actually do kindness to his parents. He showed an attitude of respect, stands to honor them when they entered the home while they sit on their hands, kissed, condescending voice when speaking to them, humble, speaking with a gentle tone, never use harsh words or injure, not treating them in ways that do not respect, whatever the circumstances. And *Al-Marāghi* said that god ordered to do kindness to both parents with the causes listed below:

- a) Because the parents that's what compassion to his son, and have struggled in giving kindness to him and avoid the dangers.
 - b) The child is the parent's soul mate
 - c) Parents have given pleasure to the child, whether the child is in a State of weak or helpless at all. Therefore it must be grateful to have had parents who had given anything for the good of the children, where parents are already elderly.
- b. فَلَا تَقُلْ لَهُمَا أُفٌّ

The concept give education of ethic that prohibit to say “*ah*” to both parents.

The word *uffin* ordinary translated into Indonesia with *hus* or *ah*. But *hus* did taste the Javanese language is more disrespectful to contain insults and has the intention to stifle people who is snapped with the words *hus*, *ah* is the most emblematic pique heart for the person who said. As for causing the child says the word is an old man who was too old,

doddering and decrepit. And habits that often it does piss and defecate in a preferred or already ate but say not yet.

Getting older, parents have always been unruly and talkative and have served with the perfect service as well as a small child. This child must have a sense of responsibility to care for and prepare all daily needs. Sometimes children feel annoyed, tired, and upset the parents over the actions of the parents getting old and senile. Feeling annoyed and so on should not happen on a child, let alone till speak out *ah* and *hush* to both.

In addition to the child not to be annoyed and irritated against both parents, although not in the form of words like sullen face, wrinkled my reel and curl the lips. And it all belongs to the word *uffin*. But the son is already trying in worship and served to both parents, but the parents are still difficult to set up, whining, nag and the child when there is a sense of annoyance then stored in the liver and is not declared in the form of speech or wrinkle the face attitude and her temple.

c. وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

This concept give education to children that prohibit to snap, respectful, gentle and humble voice in front of both parents.

It will give rise to joy the hearts of both parents and a harmonious family relationships in coolness between children and parents. Parents can be pleased with the behavior of the child, since the child was indeed basing his act to means to my parents. Then the child can keep the feelings and the will and aspiration of parents can instill education honor

against the child. It will not happen without the authority of parents and without the recognition of the authority of the parents by their children. Then the child will respect the elderly and parents love their children.

Being a true Muslim parents to treat well and respect in all circumstances. There are no limitations to appease both parents during still in the corridor are reasonable and not excessive to be put away to God. Become a child should show an attitude of respect, providing food, clothing, a good place to live based on the status and social environment in the standard. In addition to showing the friendly-faced, with a smile, showing the sense of love, tenderness, trust and gratitude to parents who have given good treatment against children.

These circumstances God is very fond and otherwise if it happens in family have always been tense, then God also will not bless the family. Children always act violates the manners family and did disobedience to parents, this is because the child does not want to obey parents, then God be angry because of the behavior of the Child Act makes parents mad. That does not mean God follow the will of the parents, but God willing if there is no child that disobedience to parents. Parents angry because children violate morals, family and unethical to do something which is not in accordance with the reasonableness of the right in the family.

d. *وَإِخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ*

This concept give teachings children to humble self and *tawadhu'*.

In other side Allah have ordered the humans to be *tawadhu'* and prohibit

anyone arrogant to others. *Tawadhu'* can elevate the degrees of humans.

So, Allah ordered to be *tawadhu'* to the Muslims specially both parents.

e. وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

And last concept is praying and asking for forgiveness to both parents either is still living or deceased.

Praying for parents is an obligation for children. Either parents are still alive or have died. And the good time is after pray *fardhu*. The purpose of praying in order god gives grace to both and get noble place in side of Allah. And the praying can use Arabic language or anything. As like at the end of paragraph 24 in the surah *al-Isrā'* verse 24 above. Praying for parents contains expectation in order charity of both parents is accepted by god and replied doubled and also get noble place in side of Allah. So, the children who pray for parents is classified in pious child.

There are examples in Qur'an about praying for parents such as;

a. The praying of Ibrahim in surah *Ibrāhīm* verse 40-41

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾ رَبَّنَا
 أَغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

"O My Lord! make Me one who performs As-Salât (Iqâmat-as-Salât), and (also) from My Offspring, Our Lord! and Accept My invocation. (40) "Our Lord! forgive Me and My parents, and (all) the believers on the Day when the reckoning will be established."⁴

⁴ Samir Alijehajic, *Qur'an Digital Islam*, 14:40-41.

- b. The praying of Sulaiman in surah *al-Naml* verse 19

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي
 أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأُدْخِلْنِي
 بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

So, He smiled, amused at Her speech; and He said: "O My Lord! so order me that I may be grateful for Thy favours, which Thou hast bestowed on me and on My parents, and that I may work the righteousness that will please thee: and admit me, by Thy Grace, to the ranks of Thy righteous Servants."⁵

- c. The praying of Nuh in surah *Nūh* verse 28

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ
 وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

"O My Lord! forgive me, My parents, all who enter My House In Faith, and (all) believing men and believing women: and to the wrong-doers grant Thou no increase but In perdition!"⁶

Doing kindness to parents is not only done when the parents are still alive. But when the parents are have died also. And the implication of *devotion to parents* when they have died are:

- Asking forgiveness to Allah by *taubatan nasuha* (*honestly*) if we have ever do badness to parents when the parents are still alive.
- Pray parents and take the corpse of parents to hole of grave.
- Asking forgiveness to Allah for the parents.
- Paying their debts and fulfilling their promise.

⁵ *Ibid.*, 27: 19

⁶ *Ibid.*, 71: 28

- e. Doing the testament appropriated with Islamic Law.
- f. Continuing relationship to people who have god relation with parents.
- g. Glorifying their friends.
- h. And always praying for them.⁷

One of modernization bad implication is distantly spaced of the relationship connection and the values of Islamic family. The stir or business is often ignored the parents. And politeness is be an expensive thing even give smile to parents is ignored. And the ironic is not little people speak more polite to others than to parents even the people have high education.

From the explanations which is presented by the interpreters about *devotion to parents*. This case give assumption that the essence and content of *devotion to parents* is purposed to reach success and happiness that make Islamic family arrangements create.

Every people who want to be success and happy, but little from them know how to reach success and happy in blessing of god. There are many ways to get success and happy, one of them is by *devotion to parents*. Devotion to parents is not only make the children success and happy in the world but also in hereafter.

⁷ As'ad Karim al-Faqi, *Nashohi.*, 49.

C. The Relevance of Interpretation with Society Nowadays.

From the analysis above, the role of both parents is very important for the child's personality and how children devote to both parents, because both parents are the first is a source of education for children. Therefore, the education which required to be instilled is instilling faith and the basics of morals to the children to get used, so when the children are grown be adult can accept it easily and apply it in everyday life.

The faith education ingrained in the self of child will create submission "*taqwa*" to God Almighty, the submission that is embedded in a child will make them appreciate how great the sacrifice of both parents has been expressed for the children, from in the conceiving until grow up to be adult, especially the sacrifice of a mother who had conceived, born and nurture since in the child time, and also a father who have an important role in raising children, he was earning a living to meet the needs of children and families.

However, in reality, a phenomenon that is happening in this day and age where increasingly sophisticated technology and a majority of children are sedated with empty chimera with drape high ideals which have an impact on the degradation of the children morality, namely the lack of devotion to parents, children, even rebelliousness to both.

Nowadays, many nursing homes are increasingly widespread in many parts of the world, which is real evidence on the collapse of the family building

and the pillars of family. And Child dares to leave his parents in nursing homes that at first glance looks as a special place for people who are already aged, but the fact of the nursing home was the cause of broken family relationships and don't get devotion from child even though the purpose of nursing home it's not just for those who set aside from the children. Whereas the parents are who had educated him and had taught him when the child is in its infancy, and has given her life when she was backed up.

And the reality, in developed countries, such as America, a child in general call their parents by their names directly. They assume that a child is fully grown, so feel no difference between parents and children. Though a child calling parents with their name directly, it is still considered to be reasonable, because it has become a culture.

Unlike in Indonesia, these problems are not included yet culture again, but has become an ethic in socializing and interacting well with both parents as well as with communities who are used to calling the parents with calling *bapak* and *Ibu* which do not directly mention with the name, so this is still relevant to the conditions of today's society.

As a parent, in addition to asking for the rights to the child, both parents must give also the right to the child. But what happened was the opposite, right now a lot of parents who have been removing children's rights by selling them, employ, don't provide a decent education until kill him. This is triggered by widespread criminality, immoral actions, as well as other social and moral crimes

like this are rampant now, one of them due to poverty, which sometimes makes one dark eye and cannot function as logically carefully.

Therefore, Allah almighty warns humans not to get caught up in confusing and ignorance-style ways of thinking that are constantly blaming the Almighty God and life while his fate to suffer. He considers that he himself set up his life. He felt himself determines the least number of sustenance. In fact, all it is a mistake in defining the meaning of life. Obviously only God Almighty who has ensured the sustenance being born on this earth so that it does not need anyone scared of the future. Sustenance rations have been prepared for every being ordered to pledge.

Of all the explanations and example above, it is clear that the interpretation of interpreters about the verses dedicated to the parents that are still relevant to today's society and conditions in accordance with the *Qur'an* and *Sunah*, even though the child's condition is already experiencing a moral degradation that is caused by the change of life and the times, which causes their trademark baggy bonds of moral life that affects our society. However, the moral degradation could be solved if parents pay close attention to the duties and rights that should be accepted by children.

So, by the attention to the responsibility of both parents to their children, it will automatically attempt to encourage every effort to devote both parents and will always make happy both parents. Therefore, the planting of morals in

children is an important factor that encourages children to devote to both parents, either when they are still in a State of strong, weak or dead.

In this case, between both parents and children alike should pay attention to mutual rights and each obligation between the rights of both parents to the child and the rights of the child to both parents, in order the devotion of the children to both parents can be realized in appropriated with Islamic Law.

