

Interpretation of *Birrul Walidayn* in Surah Al-Isra [17]: 24 (A Comparative Study of Tafsir Al-Azhar and Marah Labid)

Muhammad Faqih Alimuddin, Ainur Rhain

Fakultas Agama Islam, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

Corresponding author: g100231131@student.ums.ac.id

Abstract

Devotion to both parents is a commendable trait often referred to as "*birrul walidayn*" in Arabic. A child's devotion to their parents may not always be proportional to the sacrifices parents make for their children. Devotion to parents can be demonstrated through good service, polite words, and dedication to both of them. In this era, we often witness the phenomenon of children being disobedient to their parents, which certainly goes against what Allah SWT and Prophet Muhammad have commanded. The purpose of this research is to determine the interpretation of "*birrul walidayn*" in Surah Al-Isra [17]: 24 according to Tafsir Al Azhar and Marah Labid, as well as to compare the similarities and differences between the interpretations of "*birrul walidayn*" by these two interpreters. This study is based on existing literature. The Tafsir Al Azhar book by Hamka and the Tafsir Marah Labid book by Sheikh Muhammad Nawawi are the primary and secondary data sources that were used to support this topic. Journals, theses, scientific papers, and books were the secondary data sources. The method used in analyzing this writing is the muqaran method. Based on the data analysis conducted, from the interpretation of Surah Al-Isra verse 24, Buya Hamka and Sheikh Muhammad Nawawi agree that a child should take care of both parents with patience and sincerity, be humble towards them, and pray for them.

Keywords: Birrul, Walidayn, Hamka, Sheikh Nawawi

Introduction

The Quran, as the primary guide for the Muslim community, presents teachings that encompass various aspects of life, including social values. One of the verses that contains commands and high ethical values is verse 24 of Surah Al-Isra, which emphasizes the importance of being dutiful to parents with the term "*Birrul Walidayn*".

The obligation to be dutiful to parents is a highly valued principle in Islam, in line with the teachings of affection, respect, and devotion to parents. Interpreting this verse is important to understand its profound meaning and practical application in everyday life. Therefore, a comparative study of various interpretations can be an effective means to enrich understanding of the verse.

In this research, the main focus will be on the interpretation of verse 24 of Surah Al-Isra, by conducting a comparative study of two commentaries that have high intellectual and scholarly weight, namely Tafsir Al Azhar and Tafsir Marah Labid. These two commentaries were chosen because they both reflect a rich and profound tradition of interpreting the meanings of the Quran.

Through this study, we identify the similarities and differences in the interpretations of the verse on "*Birrul Walidayn*" in these two commentaries. With a comparative study approach, it is expected that various perspectives and interpretations that emerge can be encompassed, thus providing a more holistic and contextual overview of the values contained in the verse.

It is anticipated that the study's findings would advance knowledge of the significance and use of "*Birrul Walidayn*" in Muslims daily lives. By understanding the various perspectives available, we can gain a more comprehensive and relevant insight to develop noble values within society.

Method

This research employs a sort of literature study methodology that makes use of both primary and secondary library data from sources like books and research journals.

Next, Tafsir al-Azhar and Tafsir Marah Labid's interpretations of "*Birrul Walidayn*" are examined through the application of the content analysis approach to the data.

Discussion

A. Concept of *Birrul Walidayn*

Birrul originates from the Arabic word "*birr*," while *walidayn* comes from the combination of two words, "*al-birr*" and "*al-walidayn*," where "*birr*" means kindness, goodness, and devotion. According to the Indonesian Dictionary, goodness or good means a human characteristic considered good according to prevailing norms and general views. Meanwhile, "*al-walidayn*" is a form of the dual noun derived from "*al-walid*," which means both parents, namely father and mother. Thus, the term "*birrul walidayn*" can be interpreted as the kindness of a child towards both parents who have given birth to, raised, and nurtured them. *Birrul walidayn* is often understood as being kind or dutiful to both parents.

According to Fathurrahman, *birrul walidayn* means being kind, showing affection, gentleness, and paying attention to the parents' condition while refraining from doing harm to them. In the book "*Birrul Wālidain*" by Yazid bin Abdul Qadir Jawas, he states that being dutiful to parents means conveying kindness to them as much as possible and preventing harm to them whenever possible. Meanwhile, according to Abdullah Nashih Ulwan, *birrul walidayn* means being dutiful, obedient, performing acts of kindness, taking care of them, especially in old age, not speaking harshly to them, let alone cursing them, praying for them especially after their death, and so on, including showing proper respect and courtesy towards both parents.

On the other hand, according to Ahmad Izzuddin Al-Bayunni, being dutiful means being kind to both parents, fulfilling their rights, always obeying them in matters that do not involve disobedience to Allah SWT, avoiding anything that disappoints them, and doing deeds that please them. Thus, we can understand that being dutiful involves actions that lead to goodness and should not be done through violations, thereby bringing peace to oneself and one's heart.

B. Biography of Buya Hamka

Haji Abdul Malik bin Haji Abdul Karim Amrullah is the full name of Buya Hamka. He was born in the village of Tanah Sirah in the Nagari Sungai Batang on the shores of Lake Maninjau in West Sumatra on the 13th of Muharram, 1362 H, which is equivalent to February 16, 1908 AD (13 Muharram 1326). His mother's name was Safiah, and his father was Syekh Abdul Karim Amrullah, a well-known scholar in his day. He had three younger siblings and was the oldest. His father was a social backdrop carver, and he really wanted his son to be a scholar like him.

The story of "ten years" and his father's activities as a great scholar of his time had entered Hamka's subconscious mind. It was this scholarship that Hamka chose as the area to manifest himself in various activities, as a literary figure, cultural expert, Islamic scholar, preacher, educator, and even as a politician.

Hamka's birth was greatly anticipated by his father; this little child would one day be sent to study in Mecca to become his successor in his struggle as a scholar. In 1924, Hamka went to Java, specifically to Yogyakarta. In this city, Buya Hamka met Ki Bagus Hadikusno, HOS Cokroaminoto, Syamsul Rijal, and H. Fachruddin. Humans are free in their will and behavior, according to Hamka. Human free will determines whether one chooses to believe or not believe, not Allah SWT. The freedom to act and will is possible for humans because humans are endowed with reason by Allah SWT. With reason, humans can choose between good and bad, and determine benefit or harm.

Buya Hamka believed that Allah SWT's creation does not change. According to Buya Hamka, the laws of nature are also called *taqdir*, which means range and reach. The universe, including human life, cannot be separated from *taqdir* or the laws of nature. As a result, in order to overcome the many obstacles that arise in life that are consistent with natural laws, humans must work to discover new natural laws. Buya Hamka said that people shouldn't be able to flee *taqdir*.

Hamka acquired the fundamentals of religion and how to read the Quran from his father at an early age. In 1914, when he was six years old, his father took him to Padang Panjang. He spent just three years in a country school at the age of seven before being expelled for misbehaving. Hamka's daily activities as a child were unpleasant and greatly restricted his freedom during his childhood. This constrained condition was compounded by his father's authoritarian attitude as a respected scholar at the time, inevitably leading to deviant behavior in Hamka's growth. Consequently, he became known as a naughty child. He acquired religious knowledge through self-study (autodidact). In addition to his religious expertise, Hamka was a self-taught scholar in a number of subjects, including politics, sociology, literature, history, and philosophy, both Islamic and Western.

Formally speaking, Hamka had little education. He started studying religion at Padang Panjang and Parabek's Sumatera Thawalib and Diniyyah School between the ages of 8 and 15. Zainuddin Labay el-Yunusy, Sutan Marajo, Engku Mudo Abdul Hamid, and Syekh Ibrahim Musa Parabek were some of his tutors. Under the direction of his own father, Padang Panjang was teeming with Islamic religious students at the time. The halaqah system of education was still in use at the time, and it was traditional.

In 1916, Sumatera Thawalib Jembatan Besi implemented a new classical system. But at that time, there were no benches, tables, chalkboards, or other features in the classical system that had been implemented. The curriculum continued to emphasize on traditional texts like *fiqh*, *nahwu*, *sharaf*, *manthiq*, *bayan*, and so forth. Memorization was emphasized in the teaching approach. The memory approach was the most successful teaching strategy available at the time.

Although he was taught to read and write Arabic and Latin letters, the priority was to study classical Arabic books with the standard of elementary religious school textbooks in Egypt. The educational approach at that time was not accompanied by maximum emphasis on writing. Because of this, a large number of Hamka's friends could read books fluently but struggled with writing. He paid close attention to the educational system even if he wasn't happy with it at the time. Of all the teaching strategies employed by his instructors, only Engku Zainuddin Labay el-Yunusy's method caught his attention. Engku Zainuddin's approach not only involved teaching (knowledge transfer) but also a process of 'educating' (transformation of values). His establishment of the Diniyyah School in Padang Panjang marked the beginning of a modern Islamic educational establishment. It featured a more structured curriculum, a classical teaching method that included benches and chairs for students, the use of books other than required texts, and general education courses covering language, math, history, and earth sciences.

In the same year, Engku Zainuddin Labay El-Yunusia established an afternoon Diniyah school at Pasar Usang Padang Panjang. Hamka was enrolled in this school by his father. In the morning, Hamka's father enrolled him in this particular school. Hamka attended the local school in the morning, Diniyah School in the afternoon, and the surau with his friends in the evening.

Following Buya Hamka's circumcision in his hometown of Maninjau in 1918, and concurrently with his father's return from his first trip to Java, the iron bridge surau, where Syekh Abdul Karim Amrullah had imparted religious teachings under the previous system, was converted into a madrasah, which subsequently became Thawalib School. Hamka was enrolled in Thawalib School, and his village school was discontinued. During its early years of establishment, Thawalib School was unable to move away from traditional methods of teaching religion. According to Mahmud Yunus, the Thawalib School supplied the first surau in Minangkabau through the iron bridge, which originally offered religious instruction under the previous system.

Hamka's diligence in reading made him increasingly dissatisfied with the existing education system. His intellectual restlessness made him want to explore new places in order to widen his horizons. Consequently, Hamka set out on his adventure at a very young age. In 1924, at the age of 16, he departed from Minangkabau and traveled to Yogyakarta in Java. He resided with Ja'far Amrullah, the younger brother of his father. Ki Bagus Hadikusumo, R.M. Suryopranoto, H. Fachruddin, HOS. Tjokroaminoto, Mirza Wali Ahmad Baig, A. Hasan Bandung, Muhammad Natsir, and AR. St. Mansur was among the students Hamka studied with in this location.

From here, it can be seen that this city had significant meaning in his growth as a fighter and thinker in later years. He admitted that it was in this place that he first encountered Islam as a live religion, which provided him with a strong position from which to fight.

He left for Yogyakarta, went back to his native Minangkabau, and then started down the route he had selected to become a prominent figure and scholar in the current of Islamic thinking and movement in Indonesia. At the age of 17, Hamka had grown into a leader in his environment. Hamka's presence in the matter of Islamic thought renewal in his homeland had not brought significant changes. In the eyes of his community, he was only considered a speechmaker, not a religious expert. This was one reason he set off for Mecca in 1927. After he arrived in Mecca, he and other members established an East Indies unity organization. This organization aimed to provide religious education, including Hajj rituals, to Indonesian Hajj pilgrims. However, for this purpose, the organization he founded needed permission from Amir Faisal. With limited Arabic language skills, Hamka acted as the head of the delegation to meet Amir Faisal.

He encountered Agus Salim after completing the Hajj and spending some time in the Holy Land. He stated his wish to settle in Mecca, but Agus Salim encouraged him to go back home right away. "You can take on a lot more significant responsibilities that are associated with motions, studies, and struggles. Thus, it would be preferable to grow personally in your own country," Agus Salim stated. After spending seven months in Mecca, he left right away to return to his native country. It seems that Hamka was greatly inspired by his Hajj experience, and this inspiration was evident in his debut book, "Under the Protection of the Ka'bah". His work "Si Sabariyah" was then published in Minangkabau in 1928. He also served as the editor of the short-lived magazine "Kemajuan Zaman" during this period. His publications, "Religion and Women," "Defending Islam," "Minangkabau Customs and Islam," "The Importance of Tablig," and "Verses of Mi'raj," were released in 1929.

After Hamka returned from Mecca, his father set him up for marriage with Siti Raham. Along with the Muhammadiyah leadership, he founded the "Kuliyatul Muballighin" school in Padang Panjang. In addition to being a teacher, Hamka was also a leader. As word spread about him, the Muhammadiyah Central Board invited him to become a preacher in Makassar. His buddies asked him to remain in Medan after three years. He was the editor of the "Pedoman Masyarakat" magazine in this city. He had long wanted to be a novelist, and Medan was the place to do it. He oversaw the flourishing of this Islamic publication. His most important writings, including "Modern Tasawwuf," "Philosophy of Life," and "Institutions of Life and Moral Institutions," were born out of this

periodical. In addition, his literary creations include "In the Valley of Life," "The Sinking of the Van Der Wijck," and "Under the Protection of the Ka'bah".

Although Medan had brought a fresh breeze to his career journey, it was in this city that he experienced a very tragic tragedy once again. He was accused of fleeing home after Japan's defeat. He was also accused of being a collaborator, a bootlicker, so Hamka used his own term "night escape" from Medan. Rusjdi told his children how bitter that experience was for him. He told his children, "If there was no faith, perhaps I would have committed suicide at that time."

In 1949, Hamka set foot in the capital, Jakarta, which led him into politics. He became a member of the Masyumi party. In 1955, the general elections were held in Indonesia, and Hamka was elected as a constituent from the Masyumi party. Hamka emerged with the intention of creating an Islamic state founded on the Qur'an and the Prophet Muhammad's Sunnah, in line with the policies of the Masyumi party. Between 1951-1958, he also held several other positions, such as a member of the Cultural and Educational Consultative Body, a member of Masyuri, a lecturer at Muhammadiyah University and Doctor Mustopo, a senior official, and an advisor to the Minister of Religious Affairs of the Republic of Indonesia. At the US Department of State's invitation, Hamka received the chance to travel to the US in 1952. However, during this time, political developments in Indonesia worsened after the implementation of Guided Democracy. This had a significant impact on the development and role of imprisoned Muslims such as Muhammad Roen, Muhammad Isha Ashari, and Hamka himself. As a scholar, Hamka was unjustly accused of conspiring to kill President Soekarno in clandestine meetings. And to corner Hamka, the People's Cultural Institute, which was the Cultural Body of the Communist Party of Indonesia, accused Hamka of plagiarizing the work of Mustafa Luthfi Al-Manfaltuhi. Eventually, Hamka experienced a dramatic life as he was thrown into prison. From January 27, 1964, to January 23, 1966, according to Hamka's confession, "I languished in prison as is the fate of people with independent thinking in a totalitarian state. After January 23, 1966, I was still under house arrest for two months and city arrest for another two months. On May 26, 1966, I was completely free."

Reflecting on the above experience, Hamka then focused his attention on preaching activities. Around 1967, after the establishment of the New Order under the leadership of Major General Soeharto, the Panji Masyarakat magazine was reissued, and Hamka returned as its editor-in-chief. At numerous international Islamic gatherings, including the Conference of Islamic States in Rabat (1968), the Mosque Mukhtamar in Mecca, and lectures on Islam and culture in Malaysia, a neighboring country, Hamka was also frequently trusted to represent the Indonesian government. It was during this year that Hamka received an honorary doctorate.

This was the second honor bestowed upon Hamka during his heyday in the academic world, the title of Doctor Honoris Causa was given by the University of Kebangsaan Malaysia because of his contributions to the development of language and Islamic knowledge. During the award ceremony, Tun Abdul Razak said, "Hamka is the pride of the entire archipelago and the world today." In that event, Hamka delivered a speech titled "Malay Language in Islamic Preaching." Hamka's great contribution in leading the Indonesian Ulama Council.

Buya Hamka became the chairman of the Indonesian Ulama Council in 1975 and left the role two years prior to his last performance. Hamka had a major heart attack and had to be hospitalized for two months after resigning. He lay in the hospital for about a week, and on July 24, 1981, Hamka breathed his last breath as a sign that his mission in this mortal world was complete.

C. *Biography of Sheikh Muhammad Nawawi Al Bantani*

Sheikh Nawawi Banten was born in the village of Tanara, Serang, Banten in the year 1230 H / 1815 AD. He passed away on the 25th of Shawwal 1314 H / 1897 AD at the age of 84. His full name was Abu Abd al-Mu'ti Muhammad Nawawi ibn Umar at-Tanari al-Jawi al-Bantan. Being descended from the royal family and nobles of the Sultanate of Banten, he was born into a devout household with a strong religious history. His father, KH. Umar bin Arabi, was a learned man who led the Tanara village and established the mosque that served as the foundation for his family's pesantren. He began his education at this pesantren. His mother's name was Nyai Zubaidah, a devout and religious woman. Throughout her pregnancy, Nyai Zubaidah never ceased to pray for her first child.

His upbringing in a devout household and in a setting that promoted Islam in Banten while acting as the sultanate's capital contributed to his intellectual development. His parents and forefathers, who were powerful people in both politics and religion, gave him his intelligence. When he was five years old, his biological father, KH. Umar taught him about religion for the first time. The first things he was taught were the Arabic language and fundamentals of Islam. His father taught him for three years, until he was eight years old. According to Abdurrahman Mas'ud, it was customary in Javanese Muslim society for the father to be the one to provide his children with their initial education. This also applied to his siblings.

After feeling that they had learned enough from their father, he and his two siblings, Tamim and Ahmad Syihabuddin, asked for their mother's prayers and blessings to pursue knowledge at another pesantren. Nyai Zubaidah, their mother, then bid them farewell with the words: "I pray and bless your departure to study with one condition; 'do not return until the coconut tree I intentionally planted bears fruit'".

He and his two siblings studied under Haji Sahal, a renowned teacher in Banten at that time. They proceeded their education from Haji Sahal to Raden Haji Yusuf, a renowned scholar in the Purwakarta region close to Karawang. Raden Haji Yusuf was a scholar who captured the interest and excitement of students coming from all across Java, especially from the western portion of the country, according to Snouck Hurgronje, as cited by Amin.

After completing their studies with Raden Haji Yusuf, they sent a letter to their mother to inquire if the coconut tree she planted had borne fruit. Since they did not receive a response, they eventually decided not to return home immediately. They agreed to continue their studies at a pesantren in Cikampek to deepen their knowledge of the Arabic language. At the new place, they were tested by the kyai. They turned out to have passed with a very good predicate and were even told that they no longer needed to study at that pesantren. According to the kyai, the three of them were instructed to return home because, according to the kyai, the coconut tree planted by their mother had borne fruit, and their mother had been waiting for their return. After arriving home, it turned out that what the kyai had said was true, the coconut tree planted by their mother had borne fruit, and she had been waiting for their return. Based on estimates, they had pursued knowledge for six years. This was based on the estimate that the coconut tree would bear fruit six years after planting. Until this point, he had received education for more than eight years.

Armed with the knowledge acquired from his father for 3 years and several pesantrens around West Java for 6 years, it was now time for him to teach that knowledge to the people around his village. His presence revived the enthusiasm and trust of the surrounding community. Since then, his father's pesantren became crowded. Various discussions were held regularly to discuss religious matters. Many students asked questions. Because of his father's ability to answer the questions posed by the students, the name of Sheikh Nawawi Banten became increasingly famous, and many people were fascinated to come and study at his father's pesantren.

Despite just being 13 years old at the time, he assumed the role of pesantren leader after his father passed away. His father's pesantren continued to flourish since he started teaching and leading it. Chaidar explained: "So many new students came that his father's pesantren in Tanara could no longer accommodate them. Therefore, Sheikh Nawawi had to find a suitable place to meet their needs. He chose Tanara pesisir, which was still quiet and secluded at the time. He migrated there, to Tanara pesisir. It was called Tanara pesisir because it was located on the coast."

However, this situation only lasted for two years, as he decided to leave his homeland and migrate to the Holy Land in order to deepen his knowledge of religion. Initially, Sheikh Nawawi received guidance from Sheikh Khatib Sambas, who was a practitioner of the Qadiriyya and Naqshbandiyya tariqas. Then Nawawi studied under Sayyid Ahmad Nahrawi, Sayyid Ahmad Dimyathi, Ahmad Zaini Dahlan, and Muhammad Khatib al-Hambali. After completing his education in Mecca, Sheikh Nawawi continued his scholarly journey to Egypt and Syria.

After spending 30 years in the Arab countries, with the blessings of his teachers, he returned to Tanara to disseminate the knowledge he had acquired in Mecca. Nawawi also led the pesantren inherited from his father. In addition to spreading Islamic knowledge acquired in Mecca, Nawawi also delivered lectures intended for the local community around his residence. These lectures by Nawawi awakened the people of Banten to resist colonial oppression at that time, although the political situation in Banten at the time had not yet changed from before he left. Such conditions made the Dutch authorities fearful and continuously monitored the activities of Sheikh Nawawi. In fact, to reduce Sheikh Nawawi's influence, his lectures were suppressed and banned by the Dutch authorities.

Due to the unfavorable situation in his homeland, Sheikh Nawawi eventually returned to Mecca to seek knowledge. He did not waste this opportunity. Even because of his sharp intellect, Nawawi was known as one of the best students at Masjid al-Haram. After deciding to return to Mecca, as someone thirsty for knowledge, although he was considered knowledgeable among the Javanese community in Mecca, Nawawi still wanted to enhance his religious knowledge. Thus, he often embarked on scholarly journeys to various areas around Mecca.

Seeing the strong influence of Sheikh Nawawi al-Bantani, the Dutch East Indies government sent a spy, Dr. Snouck Hurgronje, with the aim of deepening the teachings of Islam and investigating the activities of the scholars of the archipelago in the land of Hijaz. Snouck Hurgronje described Sheikh Nawawi as a small-bodied person, talented, and speaking in a formal style, with a less proficient understanding of conversational Arabic. This indicates that although he resided in Arabia, he still had more social contact with the Javanese scholars there. On the 25th of Shawwal, 1314 H, or 1897 AD, Sheikh Nawawi passed away in Mecca at the age of 84. He was buried next to the grave of Khadijah, the Prophet Muhammad's wife.

D. *Tafsir of Al-Isra Verse 24 in Tafsir Al Azhar*

واخفض لهما جناح الذل من الرحمة وقل رب ارحمهما كما ربياني صغيرا

"And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

Even though you, as a child, may feel you have become an adult, make yourself small in front of your parents. When you come to them adorned with signs of rank and grand attire to kiss them, tears of emotion will flow down

their cheeks unconsciously. That is why in the verse it is emphasized "out of mercy," because of love, because of affection, coming from the depths of a sincere and pure heart.

In interpreting this verse, Buya Hamka then quotes several hadiths about *birrul walidain*, such as:

First, a hadith narrated by Imam Ahmad bin Hanbal from the companion of the Prophet, Malik bin Rabi'ah as-Saa'idi. He said: "While we were sitting with the Prophet, suddenly a man from the Ansar tribe came and asked: 'Is there still any obligation for me to fulfill towards my parents after they have passed away?'"

The Prophet replied:

قال نعم، خصال أربع : الصلاة عليهما والإستغفار لهما وإنفاذ عهدهما وإكرام صديقهما وصلّة الرحم التي لا رحم لك إلا من قبلهما فهو الذي بقي عليك من برهما بعد موتهما

"Yes, there are still four obligations for you: (1) Pray for them, (2) Ask forgiveness from Allah for them, (3) Fulfill their customs and wishes, (4) Honor their friends; Shilatur-rahim (ties of kinship), which are not connected to you except through them. That remains for you as a service to them after their death."

Second,

عن عبد الله ابن مسعود رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم، أي العمل أحب إلى الله؟ قال: الصلاة على وقتها. قلت: ثم أي؟ قال: بر الوالدين. ثم أي؟ قال: الجهاد في سبيل الله

"From Abdullah bin Mas'ud, may Allah be pleased with him: "I asked the Prophet, peace be upon him: 'What deed is most beloved to Allah?' He replied: 'Praying at the beginning of its time.' I asked again: 'After that, what?' He replied: 'Being dutiful to your parents.' I asked again: 'After that, what?' He replied: 'Jihad in the way of Allah (Sabilillah)'." (narrated by Bukhari dan Muslim)

Third, a hadith narrated by Bukhari and Muslim, where a man came to the Prophet asking for permission to join jihad. The Prophet asked: 'Are your parents still alive?' The man replied: 'Yes.' Then the Prophet said:

ففيهما فجاهد

'Then strive in their service.'

Additionally, Tafsir Al Azhar's interpretation of this verse mentions a number of other hadiths regarding *birrul walidayn*.

At the end of this verse (وقل رب ارحمهما كما ربياني صغيرا), it is depicted how parents toil to nurture and educate their children when they are still young; full of love. That is, a love that does not expect repayment. In Surah al-Ankabut verse 8, Allah further explains how difficult it is for a mother, "weak over weakness," meaning one weakness on top of another, from pregnancy to breastfeeding and nurturing, until adulthood. The essence of her bones and marrow that she shares to nourish her weak child. Notice how women who have given birth many times have deteriorated teeth, because the calcium in their bodies has been shared to nourish their children's bodies.

E. Tafsir of Al-Isra Verse 24 in Marah Labid

(واخفض لهما جناح الذل) أي لين لهما جانبك المذلوم والمراد فغل التواضع لهما (من الرحمة) أي من أجل فرط عطفك عليهما ورقتك لهما بسبب ضعفهما لا لأجل خوفك من العار (وقل رب ارحمهما كما ربياني صغيرا) أي ادع لهما بالرحمة ولو خمس مرات في اليوم والليلة بأن تقول رب ارحمهما برحمتك الدنيوية والأخروية رحمة مثل تربيتهما إياي في صغري ويجوز أن تكون الكاف للتعليل أي لأجل تربيتهما لي

Segment of verse 1:

(And lower yourself in humility towards them) Soften the bad side or your shortcomings towards them, which means humility towards both of them.

Segment of verse 2:

(Out of mercy) Because of your compassion and tenderness towards both of them is caused by the weakness in both of them, not because of your fear of embarrassment.

Segment of verse 3:

(And say, 'My Lord, have mercy upon them as they brought me up [when I was] small.') Pray for both of them with Allah's mercy, even five times a day and night with the prayer, "My Lord, bless them with Your mercy in this world and the hereafter, like the upbringing they provided me when I was young." And the letter "kaaf" here can be used as "ta'lil" (cause), which is because of their upbringing for me.

F. Comparison Between Tafsir Al Azhar dan Marah Labid

a. Similar Interpretations of Tafsir Al Azhar and Marah Labid Regarding Birrul Walidayn in Surah Al-Isra' Verse 24

In the relationship between parents and children, *birrul walidayn* becomes an obligation for children as elaborated in the Quran. Even for parents, *birrul walidayn* remains an obligation, considering their status as children to their own parents. Likewise, for parents, educating their children to receive sufficient tarbiyah (upbringing) is a duty. This is for the emergence of noble character traits in children, namely *birrul walidayn*.

Tafsir Al Azhar has explained that parents deserve gentleness and affection from their children. No matter how big a child's name becomes, they will always remain small in the eyes of their parents. Indeed, *birrul walidayn* is a praised character trait by Allah and His Messenger. Therefore, children should always pray for the goodness of both worlds for their parents and treat them with kindness and gentleness.

The explanations found in Tafsir Al Azhar can also be found in Tafsir Marah Labid, proving that these two interpretations have the same understanding in interpreting Surah Al-Isra' verse 24. In Islamic teachings, the discussion of *birrul walidayn* does not have differences among scholars. Thus, it can be concluded that parents and children should synergize in fulfilling their respective rights and obligations. When such a good environment is created within the family, the portrayal of a great family found in Surah As Saffat: 83-111, Surah Maryam: 1-15, Surah Ali Imran: 35-41, and other verses containing stories of exemplary families can be realized.

b. Differences in Interpretations Between Tafsir Al Azhar and Marah Labid Regarding Birrul Walidayn in Surah Al-Isra Verse 24

Buya Hamka's opinion in interpreting Surah Al-Isra' verse 24 is rich in his distinctive style of language. In this verse, he also approaches the interpretation with medical knowledge. His excerpts from several Hadiths of the Prophet about *birrul walidayn* make Tafsir Al Azhar present with clearer evidence and arguments.

Sheikh Muhammad Nawawi provides an interpretation style that is often found in Tafsir Al Jalalayn, Sofwah At Tafasir, and Aysar At Tafasir. He explains this verse by dividing it into 3 parts: gentleness in being kind to parents is a form of humility; putting affection as the foundation in *birrul walidayn*; praying for the parents' well-being in both worlds. He also provides an interpretation approach with linguistic knowledge.

G. Acts of Birrul Walidayn in Surah Al-Isra Verse 24

First, being kind and treating both parents gently as a form of humility and affection.

In the verse excerpt: *واخفض لهما جناح الذل من الرحمة*, there is a profound message for children regarding their parents, which is for children to always use the wings of humility when accompanying their parents. Of course, the meaning of "hina" here does not imply that children should always feel inferior and closed-off to their parents, but rather that children should not feel superior and arrogant towards their parents who have raised them from childhood to adulthood.

Second, praying for the well-being in both worlds for both parents, whether they are alive or deceased.

In the verse excerpt: *وقل رب ارحمهما كما ربياني صغيرا*, is a form of *birrul walidayn* that emphasizes the importance of praying for the goodness directed towards parents. Prayers for the well-being in both worlds so that Allah may bless both parents as they raised their child in childhood is the most beautiful prayer that combines goodness in both worlds. The world before death and the world after death are two worlds believed to exist by every faithful Muslim.

Third, observing good manners when interacting with parents.

Buya Hamka noted in Tafsir Al Azhar about evidence that provides warnings as well as recommendations for children to always uphold the values of goodness in dealing with their parents. Sheikh Muhammad Nawawi also encourages children to always pray for their parents. The Sharia of *birrul walidayn* along with its guidance has been fully explained and elaborated in the Qur'an and the sayings of the Prophet in many narrations.

H. Conclusion

Surah Al-Isra verse 24 is one of the verses that emphasizes the importance of being dutiful to both parents. The concept of *birrul walidayn* includes respect, obedience, and genuine care for both parents. In this verse, Allah commands not to harm or humiliate parents and shows that being dutiful to them is an integral part of obedience to Allah.

Being obedient to one's parents, or *birrul walidayn*, has a specific place in Islamic teachings. The Quran and Hadith both contain regulations regarding the obligation to obey one's parents. The Quran contains a directive to treat parents with kindness just after the instruction to worship Allah SWT alone, or right after the ban of associating with Him in pairs. Allah SWT says in Surah al-Baqarah verse 83, which means: "And [recall] when

We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah; and to parents do good...". The Prophet also placed *birrul walidayn* as a high-ranking deed in his sayings.

Comparatively, both Buya Hamka and Sheikh Muhammad Nawawi's exegeses focus on examining Surah Al-Isra verse 24 and have many similarities in interpreting this verse. Differences only appear in the style of interpretation, the method of interpretation, and the writing style, not conflicting in understanding this verse.

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