

The Interpretation of Birrul Walidayn in Q.S. Al-Isra [17]: 24 (A Comparative Study of Tafsir Al-Azhar and Marah Labid)

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Abstract

Devotion to one's parents is a commendable character often referred to as Birrul Walidayn. Children's devotion to their parents will not always be commensurate with the sacrifices parents make for their children. Devotion to parents can be shown through good service, polite words, and devotion to both. In this era, we often see the phenomenon of children disobeying their parents, which, of course, is very contrary to what Allah SWT and the Prophet Muhammad commanded. This research aims to determine the interpretation of Birrul Walidain in QS Al-Isra [17] 23-24 according to Tafsir Al Azhar and Marah Labid, as well as compare the similarities and differences between the interpretation of Birrul Walidain between the two interpreters. This research is library research. The data sources used are primary and secondary data, primary data in the form of the Tafsir Al Azhar Book by Hamka, the Book of Tafsir Marah Labid by Syekh Muhammad Nawawi, and secondary data in the form of journals, theses, scientific articles, and books that support this discussion. The method used to analyze this writing is the muqaran method. Based on the data analysis, from the interpretation of QS Al Isra verse 24, Buya Hamka and Sheikh Muhammad Nawawi agree that a child must care for both parents patiently and sincerely, be humble towards them, and pray for them.

Keywords: Birrul, Walidayn, Hamka, Sheikh Nawawi

Introduction

As the main Muslim guideline, the Qur'an presents teachings covering various aspects of life, including social values. One of the verses that contain high ethical commands and values is verse 24 of Surah Al-Isra, which emphasizes the importance of being devoted to parents with the term "Birrul Walidayn."

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

In this study, the main focus will be the interpretation of verse 24 of Surah Al-Isra by conducting a comparative study of two interpretations that have high intellectual and scientific weight, namely the Al Azhar Interpretation and the Marah Labid Interpretation. These two interpretations were chosen because they reflect a rich and profound tradition of interpretation in exploring the meanings of the Qur'an.

Through this study, we identify similarities and differences in the interpretation of the verse about birrul walidayn in both interpretations. A comparative study approach is expected to summarize the various perspectives and interpretations that emerge to provide a more holistic and contextual picture of the values contained in the verse.

The results of this study are expected to contribute to a richer understanding of the meaning and implementation of birrul walidayn in the daily lives of Muslims. By understanding the various perspectives that exist, we can gain more comprehensive and relevant insights to develop noble values in the social order.

Method

The method used in this research is library research that uses primary and secondary library data such as books and research journals. In the next step, the data was analyzed using the content analysis method to examine the interpretation of Birrul Walidayn from the perspective of Tafsir al-Azhar and Tafsir Marah Labid.

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Result and Discussion

Birru Walidayn's Concept

Birru comes from the oral word al-'Arabi. The word birru walidain comes from a combination of two words: al-birru and al-walidain, where the word birru means doing good, kindness, and devotion. According to the Big Indonesian Dictionary, goodness or good means human nature, which is considered good according to the prevailing system of norms and general views. Meanwhile, al-walidain is the *tastniah* form of the word al-walidu, which means both parents, namely father and mother. Thus, the term birru walidain can be interpreted as doing good for a child towards his parents who gave birth to him, cared for him and looked after him. Birru walidain is also often meant to mean doing good or being in devotion to one's parents.

According to Fathurrahman, Birru Walidain is doing well, showing affection and gentleness, paying attention to the condition of their parents, and not acting badly towards them. In the book "Birru Walidain," Yazid bin Abdul Qadir Jawas states that being filial to both parents mean conveying kindness to both parents as much as we can and, if possible, preventing harm to both of them. Meanwhile, according to Abdullah Nashih Ulwan, the term birru walidain means being devoted, obedient, doing good deeds, taking care of both of them, taking care of them in old age, not being able to make loud noises, let alone rebuking them, praying for them, especially after they die, and so on, including being polite. , be polite towards both parents.

Meanwhile, according to Ahmad Izzuddin Al-Bayunni, filial piety means doing good to both of them, exercising their rights, always obeying them in matters that do not constitute disobedience to Allah SWT, staying away from anything that disappoints both of them, and doing actions that are pleasing to them. In this way, we can understand that filial piety is an action that leads to good things and is not to be done with offense, so it creates peace in one's self and heart.

Biography of Buya Hamka

Buya Hamka has the full name Haji Abdul Malik bin Haji Abdul Karim Amrullah. Born on 13 Muharram 1362 H, corresponding to February 16, 1908, M (13 Muharram 1326), in the village of Tanah Sirah, in Nagari Sungai Batang on the shores of Lake Maninjau, West Sumatra. His father was named Sheikh Abdul Karim Amrullah, a popular cleric of his time, and his mother was named Safiah. He is the first child with three younger siblings, His father was a carver of social backgrounds who greatly desired his son to follow in the footsteps and steps he had taken as a scholar.

The story of "ten years" and his father's activities as a great cleric in his time have entered Hamka's subconscious. This cleric is also what Hamka chose as an area to manifest himself in various activities, as a writer, cultural figure, Islamic scientist, preacher, educator, and even a politician.

His father really hoped for Hamka's birth. In the future, this little boy will be sent to study in Mecca to become the successor to his struggle as a scholar one day. In 1924, Hamka left for Java, namely Yogyakarta. In this city Buya Hamka met Ki Bagus Hadikusno, HOS Cokroaminoto, Syamsul Rijal and H. Fachruddin. According to Hamka, humans have freedom of will and action. The choice to become an infidel or a believer is based on the free choice of humans themselves, not determined by Allah SWT. Freedom of action and will are possible for humans to have because humans are given reason by Allah SWT. With reason, humans strive to determine good or bad, and the determination of *mafsadah* and *maslahah*.

Buya Hamka believes that Allah SWT's creation is unchanging. According to Buya Hamka, *sunnatullah* is also called destiny, which is the scope and extent. The universe includes the journey of human life and cannot be separated from destiny or *sunnatullah*. Therefore, in facing various difficulties in life that run in *sunnatullah*, humans must try to find other *sunnatullah* so that difficulties can be overcome. According to Buya Hamka, humans must not run away from destiny.

Since childhood, Hamka has received the basics of religion and reads the Quran directly from his father. When he was 6 years old, precisely in 1914, he was taken by his father to Padang Panjang. At the age of 7, he was then put into a village school which he only attended for 3 years, because of his naughtiness he was expelled from school. The cycle of Hamka's daily activities in his childhood was unpleasant, greatly restricting his freedom. This constrained condition was then mixed with his father's authoritarian attitude as a respected cleric at that time, inevitably causing deviant behavior in Hamka's growth. Becoming the reason he was known as a naughty child. He gained much of his religious knowledge by studying on his own (autodidact). Not only religious knowledge, Hamka was also an autodidact in various fields of science, such as philosophy, literature, history, sociology, and politics, both Islamic and Western.

Formally, Hamka's education was not high. At the age of 8-15, he began studying religion at the Diniyyah School and Sumatera Thawalib in Padang Panjang and Parabek. Sheikh Ibrahim Musa Parabek, Engku Mudo Abdul Hamid, Sutan Marajo, and Zainuddin Labay el-Yunusy were among his teachers. Padang Panjang was bustling with students of Islamic religious knowledge under the leadership of his own father. The implementation of education at that time was still traditional, using the halaqah system.

In 1916, a new classical system was introduced in Sumatera Thawalib Jembatan Besi. However, at that time, the introduced classical system did not have benches, tables, chalk, or blackboards. The educational material was still oriented towards studying classical books, such as *nahwu*, *sharaf*, *manthiq*, *bayan*, *fiqh*, and the like. The educational approach was

carried out by emphasizing the memorization aspect. The memorization system was the most effective way to implement education at that time.

Although he was taught to read and write Arabic and Latin letters, his priority was studying classical Arabic books, the standard of low-religious school textbooks in Egypt. The approach to implementing this education was not accompanied by learning to write optimally. As a result, many of Hamka's friends were fluent in reading books but could not write well. Although dissatisfied with the education system then, he followed it carefully. Among the methods used by his teachers, only the education method used by Engku Zainuddin Labay el-Yunusy attracted his heart. The approach used by Engku Zainuddin was not only teaching (transfer of knowledge) but also carrying out the process of 'educating' (transformation of value). Through the Diniyyah School Padang Panjang, which he founded, he introduced a form of modern Islamic educational institution by compiling a more systematic education curriculum, introducing a classical education system by providing chairs and benches for students to sit on, using books outside the standard books, and providing general knowledge such as language, mathematics, history, and geography.

In the same year, Engku Zainuddin Labay El-Yunusia founded the evening Diniyah school at Pasar Usang Padang Panjang. Hamka was sent by his father to this school. In the morning, Hamka went to the village school; in the afternoon, he studied at Diniyah's school, and in the evening, he was at the surau with his friends.

In 1918 after Buya Hamka was circumcised in his hometown of Maninjau, and at the same time his father, Sheikh Abdul Karim Amrullah, returned from his first visit to Java, the Jembatan Besi prayer house where Sheikh Abdul Karim Amrullah gave religious lessons with the old system, was changed into a madrasah which was later known as Thawalib School, and Hamka was admitted to Thawalib school, while Hamka's village school was stopped. Thawalib school, in its early development, was not able to free itself from the old ways of learning religion. According to Mahmud Yunus Jembatan Besi, which gave religious lessons in the old system from the beginning, it was the first prayer house in Minang Kabau to provide Thawalib school.

Diligent reading made Hamka increasingly dissatisfied with the implementation of existing education. The intellectual restlessness he experienced had caused him to desire to travel to increase his insight. Therefore, at a very young age, Hamka traveled the world. When he was 16 years old, in 1924, he left Minangkabau for Java, Yogyakarta. He lived with his father's younger brother, Ja'far Amrullah. Here Hamka studied with Ki Bagus Hadikusumo, RM Suryopranoto, H. Fachruddin, HOS. Tjokroaminoto, Mirza Wali Ahmad Baig, A. Hasan Bandung, Muhammad Natsir, and AR. St. Mansur. From here, it can be seen that this city will play a significant role in the future growth of fighters and thinkers. He himself admitted that this city is where he found Islam as something alive and gave a dynamic stance and struggle.

After traveling to Yogyakarta, he returned to his homeland of Minangkabau. Since then, he began to tread the path he had chosen as a figure and cleric in the flow of Islamic thought and movement in Indonesia at the age of 17; Hamka grew into a leader in his environment. Hamka's presence in the matter of renewing Islamic thought in his native country has not brought significant changes. In the eyes of his community, he was only considered a speaker, not a religious expert. This is one of the reasons he left for the city of Mecca in 1927. After he arrived in the city of Mecca, he and other pilgrims founded an organization of the East Indies Union. This organization aims to provide religious lessons, including Hajj manasik, to Indonesian pilgrims, but for this purpose, the organization he founded must have permission from Amir Faisal. With his mediocre Arabic language skills, Hamka appeared as the Head of the Delegation facing Amir Faisal.

After completing the Hajj and living for some time in the Holy Land, he met Agus Salim and expressed his desire to live in Mecca, but Agus Salim advised him to return home immediately. "There are many jobs that are much more important regarding movement, study, and struggle that you can do. Therefore, it would be better to develop yourself in your own homeland," said Agus Salim. He immediately returned to his homeland after seven months of living in Mecca. The experience of performing the Hajj apparently gave Hamka a very strong inspiration, and all of this was outlined in his first novel, entitled "Under the Protection of the Kaaba." Then, in 1928, his romance book, named "Si Sabariyah.", came out in Minangkabau at that time, he also led the magazine "Kemajuan Zaman," which was published in only a few numbers. In 1929, his books came out, including Religion and Women, Defender of Islam, Minangkabau Customs and Islamic Religion, Tabligh's Interests, and Mi'raj Verses.

Upon returning from Mecca, Hamka was married off by his father to a girl named Siti Raham. In Padang Panjang, then together with the Muhammadiyah management, he founded a school called "Kuliyatul Muballighin". Hamka was the leader and one of the teachers. His name began to be known, so he was asked by PP Muhammadiyah to become a preacher in Makassar. After three years, his friends asked him to live in Medan. In this city, he led the Pedoman Masyarakat magazine. Medan is the place he has long dreamed of becoming a writer. This Islamic magazine, under his leadership, progressed rapidly. His great works were born through this magazine, such as Modern Sufism, Philosophy of Life, Living Institutions, and Budi Institutions. Also, his literary works are Under the Protection of the Kaaba, The Sinking of the Van Der Wijck Ship, and Inside the Valley of Life.

Although the city of Medan has brought fresh air to his career journey, it was in this city that he experienced a terrible tragedy for the umpteenth time. He was accused of running away after Japan was defeated. He was also accused of being a collaborator, a sycophant, so Hamka used his own term "running away at night" from the city of Medan. Rusjdi told how bitter the experience was for him. He told his children, "If there was no faith, perhaps Father would have committed suicide at that time."

In 1949, Hamka stepped into the capital city of Jakarta, which brought him to be a politician. He has become a member of the Masyumi party. In 1955, a general election was held in Indonesia, and Hamka was elected as a constituent of the Masyumi party. In accordance with the Masyumi party policy, Hamka appeared with the proposal to establish an Islamic State based on the Qur'an and the Sunnah of the Prophet. Between 1951 and 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 high-ranking official and advisor to the Indonesian Minister of Religion. In 1952, Hamka had the opportunity to visit the United States at the invitation of the United States Department of State. However, during this period, political developments in Indonesia worsened after implementing Guided Democracy. This greatly influenced the development and role of imprisoned Muslims such as Muhammad Roen, Muhammad Isha Ashari, and Hamka himself. Hamka, as a cleric, was slandered for holding a secret meeting to plan the assassination of President Soekarno. To corner Hamka, the People's Cultural Institute, which is the PKI Cultural Agency, accused Hamka of being a plagiarist of Mustafa Luthfi Al-Manfalutuhi's work. Finally, Hamka experienced a dramatic life being thrown into prison. From January 27, 1964, to January 23, 1966, Hamka admitted I was languishing in prison as a habitual fate for people who think freely in a totalitarian state. After January 23, 1966, I was still under house arrest for two months and city arrest for 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, Panji Masyarakat Magazine was published again, and Hamka returned to being its general manager. Hamka was also often trusted to represent the Indonesian government in various international Islamic meetings, such as the Conference of Islamic Countries in Rabat (1968), the Mosque Congress in Mecca, and a seminar on Islam and the civilization of neighboring Malaysia. It was in this year that Hamka was awarded an honorary doctorate.

This is the second success that Hamka received during his heyday in the scientific world; the title of Doctor Honoris Causa was awarded by the Pride University of Malaysia because he had contributed to the development of Islamic language and knowledge. In the atmosphere of awarding this title, Tun Abdul Razak said, "Hamka is the nationality of the entire archipelago and the world today." In this event, Hamka delivered a speech entitled "Malay Language in Islamic Da'wah." Hamka's great service is leading the Indonesian Ulema Council.

Two years before the last performance, Buya Hamka, who had been chairman of the Indonesian Ulema Council since 1975, resigned from that position. After two months of his resignation, Hamka was hospitalized due to a severe heart attack. He lay in the hospital for about a week, and on July 24, 1981, Hamka breathed his last as a sign that his duties in this mortal world had been completed.

Biography of Sheikh Muhammad Nawawi Al Bantani

Sheikh Nawawi Banten was born in the village of Tanara, Serang, Banten in 1230 H/1815 AD. He died on 25 Shawwal 1314 H/1897 M at the age of 84. His full name was Abu Abd al-Mu'ti Muhammad Nawawi ibn Umar at-Tanari al-Jawi al-Bantan. He was born into a pious family with a religious tradition as a descendant of the kings and nobles of the Banten Sultanate. His father, KH. Umar bin Arabi was a cleric and village head of Tanara and the leader of a village mosque, which became the forerunner of establishing his family's Islamic boarding school. It was from this Islamic boarding school that he began his education. His mother was named Nyai Zubaidah, a pious and religious woman. During her pregnancy, Nyai Zubaidah never stopped praying for her first child.

Born into a religious family and in an environment that was the center of the sultanate and the center of the spread of Islam in Banten positively influenced his intellectual growth. His intelligence was inherited from his parents and ancestors, who were influential people in the fields of religion and government. His talent for being a pious person has been visible since childhood. He first studied religion under the guidance of his biological father, KH. Umar, when he was 5 years old. The first lessons he received were basic Islamic religious knowledge and Arabic. The father's teaching lasted for 3 years until he was 8 years old. According to Abdurrahman Mas'ud, his father's role as the first teacher for him and his siblings is a tradition in Javanese Muslim society, where the father is the first person responsible for the education of his children. After feeling that he had enough learning with his father, he and his two brothers, Tamim and Ahmad Syihabuddin, asked their mother for prayers and blessings to study at another Islamic boarding school. Nyai Zubaidah, his mother, then sent them off by saying: "I will pray for and bless your departure to recite the Koran on one condition; "Don't go home before the coconut I planted on purpose bears fruit."

He and his two brothers studied with Haji Sahal, a very famous teacher in Banten at that time. From Haji Sahal, they continued their studies with Raden Haji Yusuf, A famous cleric in the Purwakarta area near Karawang. Snouck Hurgronje, as quoted by Amin, said that Raden Haji Yusuf was a cleric who attracted the attention and enthusiasm of students who traveled from all over Java, especially from the West Java region.

After completing their studies with Raden Haji Yusuf, they sent a letter to their mother to ask whether the coconuts they had planted had borne fruit. Because they did not get an answer, they finally decided not to go home first. They agreed to continue their studies at an Islamic boarding school in Cikampek to study Arabic. In the new place, they were tested first by the Kiai. It turned out that they graduated with excellent grades and were even told that they did not need to study at the Islamic boarding school anymore. The kiai told the three of them to go home because, according to the kiai, the coconut

tree their mother had planted had borne fruit, and the mother had been waiting for them to return. After arriving home, it turned out that what the *kiyai* had said was true; the coconuts their mother had planted had borne fruit, and she had been waiting for them to return. According to estimates, the length of time they studied was six years. This was based on the estimate that the coconut tree would bear fruit six years after planting. Up to this point, he has been studying for more than eight years.

Armed with the knowledge gained from his father for 3 years and several Islamic boarding schools around West Java for 6 years, now is the time for him to teach the knowledge to the people around his village. His presence aroused the passion and trust of the surrounding community. Since then, his father's Islamic boarding school has become crowded. Various discussions are held regularly to discuss religious issues. The students ask many questions. Because of his cleverness in answering questions submitted by his father's students, the name Sheikh Nawawi Banten is increasingly famous and fascinates many people who come and study at his father's Islamic boarding school.

When his father died, he replaced his position as leader of the Islamic boarding school, even though he was only 13 years old at the time. His father's Islamic boarding school has continued to grow since he taught and led the boarding school. Chaidar explained this: "Then new students came so that his father's Islamic boarding school in Tanara could no longer accommodate them. Therefore, Sheikh Nawawi was forced to look for an adequate place for his needs. He chose coastal Tanara, which was still quiet at that time. He migrated there to coastal Tanara. It is called coastal Tanara because it is located on the coast."

However, this situation only lasted two years, because he decided to leave his homeland and emigrate to the Holy Land in order to deepen his religious knowledge. The first time, Sheikh Nawawi received guidance from Sheikh Khatib Sambas, who was a merging of the Qadiriyyah and Naqsyabandiyah orders. Then Nawawi studied with Sayyid Ahmad Nahrawi, Sayyid Ahmad Dimiyathi, Ahmad Zaini Dahlan, and Muhammad Khatib al Hambali. After completing his education in Mecca, Sheikh Nawawi then continued his scientific journey to Egypt and Syria.

After 30 years in the Arab country, with the blessing of his teachers, he returned to Tanara to spread the knowledge he gained in Mecca; Nawawi also led the Islamic Boarding School inherited from his father. In addition to spreading the Islamic knowledge he gained in Mecca, Nawawi also gave lectures intended for the community around his residence. Nawawi's lecture apparently made the Banten people aware of the need to fight against the colonial invaders at that time. However, the political situation in Banten at that time had not changed from before he left. Such conditions made the Dutch afraid and continuously monitored the activities carried out by Sheikh Nawawi. Even to reduce the influence of Sheikh Nawawi, Sheikh Nawawi's lectures were banned and frozen by the Dutch.

Due to the unfavorable situation in the country, Sheikh Nawawi finally returned to Mecca to gain knowledge. This opportunity was not wasted. Even because of his intelligence, Nawawi was known as one of the best students in the Grand Mosque. After deciding to return to Mecca, as a person who was thirsty for knowledge, even though he was considered a pious person among the Javanese community in Mecca, Nawawi still wanted to increase his mastery of religious knowledge, so he often made scientific pilgrimages 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 was sent as a spy. with the aim of deepening the teachings of Islam while investigating the activities of the Nusantara Ulama Who was in the land of Hijaz? Snouck Hurgronje described Sheikh Nawawi as a small person who was talented and spoke in a formal style, with a poor understanding of conversational Arabic. This shows that even though he lived in Arabia, he still had more social contact with Javanese Ulama there. Sheikh Nawawi died in Mecca at the age of 84 on 25 Shawwal 1314 H or 1897 AD and was buried near the tomb of the Prophet Muhammad's wife, Siti Khadijah.

Tafsir Al Isra Verse 24 in Tafsir Al Azhar

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

"And spread out to both of them the wings of self-abasement because it is a pity. And say: O Lord! Have mercy on both of them as they took care of me when I was little."

Even though you feel like you have become a big person as a child, make yourself small in front of your parents. If you come to kiss them with signs of rank and regalia, tears of emotion will flow down their cheeks without realizing it. That is why in the verse "minar-rahmati" is emphasized because of affection, because of affection, which comes from the bottom of the heart that is sincere and sincere.

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

First, a hadith narrated by Imam Ahmad bin Hanbal from the Prophet's friend, Malik bin Rabi'ah as-Saa'idi. He said: "While we were sitting together by the side of the Messenger of Allah, suddenly a man from the Ansar came, then he asked: "Is there still another obligation that I have to prove to my parents after him and him? die?"

The Messenger of Allah replied:

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

"Indeed, you still have four obligations: (1). Pray for both of them, (2). Ask Allah for forgiveness for both of them (3). Carry out the messages (habits) of both (4). Honor the friends of both; *Shilatur-rahim* (a relationship

of affection), which is not connected to you but from both parties, is what remains for you as a service to both of them after they die."

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 radihyallahu anhu: "I asked the Prophet sallallahu 'alaihi wasallam: "What is the practice that is most favored by Allah Ta'ala?" He answered: "Pray at the beginning of time." I also asked: "After that, what?" He answered: "Devoted to both father and mother." I also asked: "After that, what?" He answered: "Jihad in the way of Allah (Sabilillah)." (Bukhari and Muslim history)

Third, a hadith narrated by Bukhari and Muslims also that a man came to the Messenger of Allah asking permission to join jihad (war). Then he asked: "Are your parents still alive?" The man replied: "Yes." Then he said:

ففيهما فجاهد

"It is for them both that you strive for jihad."

Several hadiths about birrul walidayn are still mentioned in the interpretation of this verse in Tafsir Al Azhar. At the end of this verse (وقل رب ارحمهما كما ربياني صغيرا), it shows how hard it was for mothers and fathers to educate their children when they were still small and full of love. That is love that does not expect a service in return. In Surah al-'Ankabut verse 8, Allah explains again how difficult it is for mothers, "weakness upon weakness," meaning weaknesses that befall them from the time they are pregnant until they are breastfed and until they give birth until adulthood. He distributed the juice from his bones to fertilize his child's weak body. Look at a woman who has given birth to many children: her teeth wear out quickly because the lime in her has been distributed to fertilize the child's body.

Tafsir Al Isra Verse 24 in Marah Labid

(واخفض لهما جناح الذل) أي لين لهما جانبك المنذلول والمراد فعل التواضع لهما (من الرحمة) أي من أجل فرط عطفك عليهما ورتقتك 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

Verse 1 excerpt:

“(And humble yourself towards both) Soften the despicable/bad side that you have towards them, what is meant is tawadhu (humility) towards both of them.”

Verse 2 excerpt:

“(With much love) Because your compassion and tenderness towards both of them is due to the weakness that exists in both of them, not because of your fear of shame.”

Verse 3 excerpt:

“(And say, "O my Lord, love them both as they both taught me when I was little.") Pray for both of them with Allah's grace even 5 times a day and night with the prayer, "O my Lord, bless both of them with your mercy in the world and the hereafter, like the tarbiyah (education) of both of them for me when I was little. And kaf here can be used as ta'lil (cause), namely because of the tarbiyah (education) of both of them for me.”

Comparison between Tafsir Al Azhar and Marah Labid

Similarities in the interpretation of Tafsir Al Azhar and Marah Labid regarding Birrul Walidayn in QS. Al Isra' Verse 24

In a relationship between parents and children, birrul walidayn becomes an obligation for children, as has been explained in the Qur'an. Even for parents, birrul walidayn remains an obligation, considering their status as children for both of their parents. Likewise, for parents, educating children so that they get sufficient tarbiyah is an obligation for the emergence of this noble morality in children, namely birrul walidayn.

Tafsir Al Azhar has explained that parents deserve gentleness and affection from their children. No matter how big the child's name is, the child will still be small in the eyes of his parents. Indeed, birrul walidayn is a morality that is praised by Allah and His Messenger. So, children should always pray for the goodness of the world and the hereafter for their parents and also treat them both well and gently.

The information contained in the Tafsir Al Azhar can also be found in the Tafsir Marah Labid, proving that these two interpretations have the same understanding in interpreting QS. Al-Isra' verse 24. In Islamic teachings, the discussion of birrul walidayn does not have any *khilaf* (differences) among scholars. So, it can be concluded that parents and children should synergize in fulfilling their respective rights and obligations. If such a good *bi'ah* (environment) has been created in the family, the portrait of a great family is found in QS. As Saffat: 83-111, QS. Maryam: 1-15, QS. Ali Imran: 35-41, and other verses that contain stories about exemplary families.

Differences in Interpretation of Tafsir Al Azhar and Marah Labid Regarding Birrul Walidayn in QS. Al Isra' Verse 24

Buya Hamka's opinion in interpreting QS. Al Isra' verse 24 is very rich in its distinctive language style. In this verse, he also approaches interpretation using medical science. His excerpts in the form of several Prophetic hadiths about birrul walidayn make Tafsir Al Azhar present clearer propositions and arguments.

Sheikh Muhammad Nawawi provides a style of interpretation that we often encounter in Tafsir Al Jalalayn, Sofwah At-Tafasir, and Aysar At Tafasir. He explained this verse by dividing it into 3 parts: gentleness in doing good to parents is a form of humility; put compassion as a foundation in birrul walidayn; Pray for your parents for the good of both worlds and the hereafter. He also provides an interpretive approach using linguistics.

Birrul Walidayn's form of action in QS. Al Isra' verse 24

First, do good and treat your parents gently as a form of humility and love. In verse excerpt: *واخفض لهما جناح الذل من الرحمة*, there is a deep message for children towards their parents, namely that children always use the wings of humiliation when accompanying their parents. Of course, the meaning of humiliation here does not mean that children are always inferior and close to their parents, but rather that children do not feel big and arrogant towards their parents who raised them from childhood to adulthood.

Second, pray for the goodness of this world and the hereafter for both parents, whether they are still alive or have died. Verse excerpt: *وقل رب ارحمهما كما ربياني صغيرا* is a form of birrul walidayn which emphasizes the importance of prayers for kindness addressed to parents. The prayer for goodness in the world and the hereafter so that Allah will bless both parents as they educate their children when they are small is the most beautiful prayer that combines goodness in the two worlds. The world before death and the world after death are two worlds that are believed to exist by every believing Muslim.

Third, pay attention to good manners when interacting with parents. Buya Hamka noted in Tafsir Al Azhar about the evidence that provides warnings and recommendations for children to always place good values in responding to both parents. Sheikh Muhammad Nawawi also encouraged children to always pray for both parents. The sharia of birrul walidayn and its guidance have been completely explained and described in the Qur'an and the hadith of the Prophet in many versions.

Conclusion

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

Birrul walidain, or filial piety to one's parents, has a special position in Islamic teachings. The matter of filial piety to parents has been regulated both in the Al-Quran and Hadith. The command to do good to one's parents was placed by Allah SWT in the Qur'an directly after the command to worship only Him, solely or after the prohibition on associating partners with Him. Allah SWT says in surah al-Baqarah verse 83: "And remember when we took the promise from the Children of Israel, namely: Do not worship anyone other than Allah SWT, and be good to your parents...". Rasulullah also placed Birrul Walidayn as a high-ranking charity in his hadith.

Comparatively, both Buya Hamka and Sheikh Muhammad Nawawi's tafsir studies focus on studying QS. Al Isra verse 24 and have many similarities in interpreting this verse. The differences that are only seen in the style of interpretation, method of interpretation, and style of language/writing do not cause a conflict in understanding this verse.

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