THE CONCEPT OF THE PROHIBITION OF *'UQŪQ AL-WĀLĪDAIN* IN THE QUR'AN

(Study of *Tafsir Al-Ibrīz* by Bisri Mustofa)

THESIS

Submitted to the Ushuluddin and Humanities Faculty in partial fulfillment of the requirements for the degree of Bachelor's in Islamic Theology on Department of Quranic Science and Tafsir



By:

M. 'IMADUDDIN

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DEPARTMENT OF QURANIC SCIENCE AND TAFSIR

FACULTY OF USHULUDIN AND HUMANITIES

STATE ISLAMIC UNIVERSITY WALISONGO SEMARANG

2025

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2025

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Semarang, June 17, 2025

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APPROVAL PAGE

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Semarang, June 17, 2025

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MOTTO

وَعَنْ عَبْدِ اَللَّهِ بْنِ عُمَرَ رَضِيَ اَللَّهُ عَنْهُمَا, عَنْ اَلنَّبِيِّ صلى الله عليه وسلم قَالَ: رِضَا اَللَّهِ فِي رِضَا اَلْوَالِدَيْنِ, وَسَخَطُ اَللَّهِ فِي سَخَطِ اَلْوَالِدَيْنِ – أَخْرَجَهُ اَلتِّرْمِذِيُّ, وَصَحَّحَهُ اِبْنُ حِبَّانَ وَالْحَاكِم

From 'Abdullah bin 'Amr bin Al-'Ashr radhiyallahu 'anhuma, the Prophet sallallaahu 'alaihi wa sallam said, "The pleasure of Allah depends on the pleasure of the parents and the wrath of Allah depends on the wrath of the parents." (Narrated by Tirmidhi, this hadith is valid according to Ibn Hibban and Al-Hakim) [HR. Tirmidhi, no. 1899; Ibn Hibban, 2:172; Al-Hakim, 4:151-152. Al-Hafizh Abu Thahir said that the sanad of this hadith is hasan]."[1]

[1] Syaikh ‘Abdullah bin Shalih Al-Fauzan, *Minhah Al-‘Allam fi Syarh Bulugh Al-Maram*. Cetakan pertama, Tahun 1432 H. Penerbit Dar Ibnul Jauzi. Jilid kesepuluh.

ARABIC LATIN TRANSLITERATION GUIDELINES

Joint Decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia Number: 158 of 1987 Number: 0543b/U/1987. Transliteration is the transfer of letters from one alphabet to another. Arabic-Latin transliteration here is the copying of Arabic letters with Latin letters and their devices.

A. Consonants

Arabic consonant phonemes which in the Arabic writing system are symbolized by letters, in this transliteration some are symbolized by letters and some are symbolized by signs, and some others by letters and signs at the same time. Below is a list of Arabic letters and their transliteration with Latin letters.

Arabic letters	Name	Latin letters	Name
أ	Alif	Not symbolized	Not symbolized
ب	Ba	B	Be
ت	Ta	T	Te
ث	Ṡa	ṡ	es (with dot on top)
ج	Jim	J	Jey
ح	Ḥa	ḥ	ha
خ	Kha	Kh	kei and eij
د	Dal	d	Di
ذ	Żal	ż	Zi
ر	Ra	r	er
ز	Zai	z	zet
س	Sin	s	es
ش	Syin	sy	ice and ye
ص	Ṣad	ṣ	es (with a dot below)

ض	Ḍad	ḍ	de (with a dot below)
ط	Ṭa	ṭ	te (with a dot below)
ظ	Ẓa	ẓ	zet (with a dot below)
ع	`ain	`	inverted comma (above)
غ	Gain	g	ge
ف	Fa	f	ef
ق	Qaf	q	ki
ك	Kaf	k	ka
ل	Lam	l	el
م	Mim	m	em
ن	Nun	n	en
و	Wau	w	we
ه	Ha	h	ha
ء	Hamza	'	apostrophe
ي	Yes	y	ye

A. Vocal

Arabic vowels, like Indonesian vowels, consist of single or *monofrog* vowels and double or *difrog* vowels.

1. Single Vowel

Single Arabic vowels whose symbols are signs or harakat, are transliterated as follows:

Arabic letters	Name	Latin letters	Name
ـَ	Fathah	a	a
ـِ	Kasrah	i	i
ـُ	Dammah	u	u

2. Double Vowels

Arabic double vowels whose symbols are a combination of harakat or letters, transliterated in the form of a combination of letters as follows:

Arabic letters	Name	Latin letters	Name
َ	Fathah	a	a
ِ	Kasrah	i	i
ُ	Dammah	u	u

Example

- كَتَبَ kataba
- فَعَلَ fa`ala
- سُئِلَ suila
- كَيْفَ kaifa
- حَوْلَ haula

B. *Maddah*

Maddah or long vowels whose symbols are harakat and letters, transliterated in the form of letters and signs as follows:

Arabic letters	Name	Latin letters	Name
ا...ىَ....	Fathah and alif or ya	ā	a and the line above
...ى	Kasrah and ya	ī	i and the line above
...وُ	Dammah and wau	ū	u and the line above

Example:

- قَالَ qāla
- رَمَى ramā
- قِيْلَ qīla
- يَقُوْلُ yaqūlu

C. Ta' Marbutah

There are two transliterations for ta' marbutah, namely :

1. Ta' marbutah lives
   Ta' marbutah live or which gets fathah, kasrah, and dammah harakat, transliteration is "t".
2. Ta' marbutah dies
   Ta' marbutah dies or which gets a sukun harakat, the transliteration is "h".
3. If the last word with ta' marbutah is followed by a word that uses the article al and the two words are read separately, then the ta' marbutah is transliterated with "h".

Example:

- رَوْضَةُ الأَطْفَالِ raudah al-atfāl/raudahtul atfāl
- الْمُنَوَّرَةُالْمَدِيْنَةُ al-madīnah al-munawwarah/al-madīnatul munawwarah
- طَلْحَةْ talhah

D. Syaddah (Tasydid)

Syaddah or tasydid which in Arabic writing is symbolized by a sign, the syaddah sign or tasydid sign, is transliterated with a letter, which is the same letter as the letter marked with the syaddah.

Example:

- نَزَّلَ nazzala
- البِرُّ al-birr

E. Interpretation

The article in the Arabic writing system is symbolized by a letter, namely ال, but in this transliteration the article is distinguished above:

1. The article followed by a shamsiyah letter

   The article followed by a shamsiyah letter is transliterated according to its sound, namely the letter "l" is replaced by the letter that directly follows the article.
2. The article followed by a qamariyah letter

   The article followed by a qamariyah letter is transliterated in accordance with the rules outlined in front and in accordance with its sound.

Whether followed by a shamsiyah or qamariyah letter, the article is written separately from the word that follows and is connected without a gap.

Example:

- الرَّجُلُ ar-rajulu
- الْقَلَمُ al-qalamu
- الشَّمْسُ ash-shamsu
- الْجَلاَلُ al-jalālu

F. Hamza

Hamzah is transliterated as an apostrophe. However, this only applies to hamzahs located in the middle and at the end of words. While hamzah located at the beginning of the word is symbolized, because in Arabic writing it is in the form of alif.

Example:

- تَأْخُذُ ta'khużu

- شَيئٌ shai'un
- النَّوْءُ an-nau'u
- إنَّ inna

G. Word Writing

Basically, every word, whether fail, isim or letter is written separately. Only certain words whose writing in Arabic letters is commonly combined with other words because there are letters or harkat that are omitted, then the writing of the word is also combined with other words that follow it.

Example:

- وَ إِنَّ اللهَ فَهُوَ خَيْرُ الرَّازِقِيْنَ — Wa innallāha lahuwa khair ar-rāziqīn/ Wa innallāha lahuwa khairurrāziqīn
- بِسْمِ اللهِ مَجْرَاهَا وَ مُرْسَاهَا — Bismillāhi majrehā wa mursāhā

H. Capital Letters

Although capital letters are not recognized in the Arabic writing system, they are used in this transliteration. The use of capital letters is like what applies in EYD, including: capital letters are used to write the initial letter of proper names and the beginning of sentences. When a proper name is preceded by an article, the initial letter of the proper name is written with a capital letter, not the initial letter of the article.

Example:

- الْحَمْدُ للهِ رَبِّ الْعَالَمِيْنَ — Alhamdu lillāhi rabbi al-`ālamīn / Alhamdu lillāhi rabbil `ālamīn
- الرَّحْمنِ الرَّحِيْمِ — Ar-rahmānir rahīm/Ar-rahmān ar-rahīm

The use of initial capital letters for Allah only applies when the Arabic writing is complete and if the writing is combined with other words so that there are letters or harakat that are omitted, capital letters are not used.

Example:

- اللهُ غَفُوْرٌ رَحِيْمٌ — Allaāhu gafūrun rahīm
- لِلّهِ الأُمُوْرُ جَمِيْعًا — Lillāhi al-amru jamī`an/Lillāhil-amru jamī`an

I. Tajweed

For those who want fluency in reading, these transliteration guidelines are an inseparable part of Tajweed Science. Therefore, the inauguration of these transliteration guidelines needs to be accompanied by tajweed guidelines.

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Praise be to the presence of Allah SWT who created the universe and all the content in it. Then gratitude is always offered to Allah SWT for giving gifts to all humans in the form of reason which functions as a tool for thinking. Shalawat and salam are always poured out to our lord the Prophet Muhammad SAW. who brought the teachings of liberation from oppression and colonization to humans. May we always be given his intercession in the world and in the hereafter.

In the process of obtaining an undergraduate degree (S1) at the university level, one of the requirements that must be met is to make a scientific paper in the form of a thesis. Walisongo State Islamic University Semarang as one of the state Islamic universities in Indonesia applies a thesis as one of the requirements for obtaining a bachelor's degree. In order to fulfill these requirements, the author makes a thesis with the title **"THE CONCEPT OF PROHIBITION OF *'UQŪQ AL-WĀLĪDAIN* IN THE QUR'AN (Study of *Tafsir Al-Ibrīz* by Bisri Mustofa)".**

In the process of working on this thesis, the author experienced quite complex dynamics, both in terms of technical and non-technical aspects. The author experienced various obstacles and barriers in the process of completing the thesis as a form of intellectual responsibility. The author also has to struggle with other activities and manage time as well as possible so that this thesis can be completed. Then the dynamics also occur in the process of working on the thesis in the form of data collection, analysis and processing. With the guidance of Allah swt in the end the author was able to complete this thesis scientific paper on time. The author expresses his highest appreciation and gratitude to all parties involved in the process of working on this thesis. Specifically, the author would like to thank the following parties:

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For their services that the author mentioned above, may Allah swt always grant the widest possible sustenance. And hopefully the thesis written can be useful for readers in general and writers in particular.

Semarang, 17 June 2025

The Author

M. 'Imaduddin

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ABSTRACT

The prohibition of *'uqūq al-wālīdain* is a crucial part of Islamic teachings that emphasizes the obligation to maintain a harmonious relationship between children and their parents, both from moral and social perspectives. In the context of modern life, this relationship faces challenges due to the influence of globalization, technological advancements, and shifting cultural values. This study aims to examine the concept of the prohibition of *'uqūq al-wālīdain* based on *Tafsir Al-Ibrīz* by Bisri Mustofa, which is known for its cultural approach through the Javanese Pegon language. This research employs a qualitative method with a thematic (maudhu'i) interpretation approach, focusing on Qur'anic verses that prohibit disobedience to parents, such as QS. Al-Isrā': 23 and QS. Al-Aḥqāf: 17. The findings of this study lead to two conclusions: First, according to Bisri Mustofa, the prohibition of *'uqūq al-wālīdain* encompasses all forms of speech or actions that hurt, humiliate, or disobey parents, as long as their commands do not contradict Islamic teachings. Second, Bisri Mustofa emphasizes the importance of proper manners (adab), gentleness, and kindness toward parents as a reflection of obedience to Allah. Thus, this prohibition is not merely a moral obligation but also carries significant religious and social implications in the life of a Muslim.

Keywords: 'Uqūq al-Wālīdain, Tafsir al-Ibrīz, Bisri Mustofa, Disobedience, Al-Qur'an.

CHAPTER I
INTRODUCTION

A. Background

The Holy Qur'an possesses many remarkable qualities, one of which is its profound meaning and eloquent language. It serves as the primary source governing life in the heavens and on earth. Within it are found information, stories, messages, impressions, commands, and prohibitions that must be studied and practiced in order to achieve a happy and successful life in both this world and the Hereafter. Nowadays, an increasing number of books and commentaries have been written to explore the meanings and messages contained in the verses of the Qur'an. As a result, it has become easier for us to understand the meanings of its verses.[2]

One of the frequently discussed topics in the Qur'an is the concept of divine commands and prohibitions. This is because every aspect of life requires rules in the form of instructions and restrictions. A command is an encouragement to perform a certain action, while a prohibition, as defined by the Indonesian Dictionary (KBBI Online), is "a rule that forbids an action.".[3]

Commands and prohibitions are two interrelated aspects. Where there is a command, there is also a prohibition, and vice versa. In fact, when we avoid what is prohibited, we are essentially fulfilling a command. In Islamic religious life, for instance, Allah SWT instructs human beings to be mindful of Him (taqwa) by carrying out His commands and avoiding His prohibitions. This is intended so that humans may live in happiness and safety in this world and the Hereafter, as Allah SWT states in the Qur'an, Surah Al-Mā'idah verse 35.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَابْتَغُوْٓا اِلَيْهِ الْوَسِيْلَةَ وَجَاهِدُوْا فِيْ سَبِيْلِهٖ لَعَلَّكُمْ تُفْلِحُوْنَ.

[2] Taufik Adnan Amal, *Rekontruksi Sejarah Al-Qur'an*, print 1 (Jakarta: Alvabet Library, 2005), p. 2.

[3] *Kamus Besar Bahasa Indonesia (KBBI)*, accessed January 13, 2025, https://www.kbbi.web.id/larang.

Meaning: *"O you who believe! Fear Allah and seek the means to draw near to Him, and strive in His way, that you may prosper"*. (Q.S. Al-Maaidah: 35).[4]

The words of the Prophet Muhammad SAW are: Meaning: From Abu Hurairah r.a He said:

مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوْهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأْتُوْا مِنْهُ مَا اسْتَطَعْتُمْ. فَإِنَّمَا أَهْلَكَ الَّذِيْنَ مِنْ قَبْلِكُمْ أَنْبِيَائِهِمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلاَفُهُمْ عَلَى

Meaning: *"I heard the Messenger of Allah (SAW) say, whatever I forbid you, then avoid it. And whatever I command you to do, do it to the best of your ability. Indeed, what destroyed the ummah before you was only those who asked many questions and deviated from their prophets."* (HR. Bukhori and Muslim).[5]

One of the important themes discussed in the Qur'an is morals. In the context of morals, there is an explanation of Ihsan, which is related to human attitudes and behavior. Ihsan is one of Allah's commands. This is confirmed in the words of Allah SWT in the Qur'an:

اِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَآئِ ذِى الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ.

Meaning: *"Verily, Allah enjoins justice, doing good, and giving aid to relatives. He (also) forbids evil deeds, wrongdoing, and enmity. He teaches you a lesson so that you may always remember"*. (An-Naḥl [16]:90)[6]

In the verse, Allah emphasizes the importance of doing justice, followed by the command to do good. One way to show our seriousness in studying the Qur'ān is to study the sciences related to it, such as the science of tafsir and interpretive works from scholars. Thus, we will get guidance on how to maintain good relations with the Creator and fellow human beings.

---

[4] Qur'an Kemenag and Lajnah Pentashihan mushaf Al-Qur'an, *Qur'an Kemenag*, Gedung Bayt Al-Qur`an & Museum Istiqlal Jalan Raya Taman Mini Indonesia Indah Pintu I Jakarta Timur 13560, 2022.

[5] Fauzan Hidayat, "Meninggalkan Larangan Allah" Muslim.or.id, 2021.

[6] Kemenag and Al-Qur'an, "*Qur'an Kemenag.*"…..

Relationships between people are highly regarded in Islam, especially towards family or relatives. The family is considered the main foundation of society, so the Qur'an provides guidelines regarding ethics in the family. This includes the ethics of children towards parents, parents towards children, interactions between elders and younger ones, and the relationship between husband and wife.

When observing the Qur'ān's regulation of the relationship between parents and their children, we find that its verses often begin with the command to worship Allah and the prohibition of polytheism. This can be found in several verses including Surah Al-Baqarah:83, An-Nisa:36, Al-an'am:151, Luqman:13-14, and Al-Isrā':23.

According to the researcher, the above verses clearly convey the command to respect parents and are accompanied by a prohibition against associating partners with Allah SWT as well as containing a message that *birr al-walidain* is an obligation, and prohibits disobedience to parents, namely *'uqūq al-wālīdain*. The description confirms that whenever the Qur'ān provides guidance on the relationship between parents and children, there is always a recommendation to do good and treat parents with kindness.

Birrul walidain is defined as doing good to parents, according to Umar Hasim *birrul walidain* is doing ihsan to parents by doing parental orders both in terms of morals and souls in accordance with Islamic law.[7] While the opposite is '*uqugul al-walidain* which means disobedience to parents, according to Aqil Bil Qisthi it can be in the form of disobeying orders, speaking harshly, hurting, despising, ignoring and so on. Ibn al- Manzhur said: disobeying the father means going out of obedience to him, disobeying parents means breaking ties with them and not having affection for them." [8]

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[7]Rozaq, Fatkur, Fathur Rahman Alfa, and Dwi Ari Kurniawati. "Konsep Uqugul Al-Walidaini dalam Memilih Jodoh Menurut Pandangan Ibnu Taimiyah." *Jurnal Hikmatina* 5.3 (2023): 174-183. https://jim.unisma.ac.id/index.php/jh/article/view/21221

[8] Ibn Manzhur, *Lisanul 'Arabi*, ed. Umair Mirza (https://archive.org/details/01_20210525_20210525_0314/01/page/n1/mode/2up, n.d.).

'Uqūq al-wālīdain is an Islamic term that refers to disobedient behavior towards parents. This behavior includes any form of action or speech that may hurt the parents physically, emotionally, or psychologically. In Islamic teachings, parents occupy a very noble position, so disobeying them is considered one of the major sins that is strictly prohibited.[9] This disobedient behavior is not only limited to harsh actions, such as yelling or being disrespectful, but also includes seemingly simple things, such as condescending remarks, indifference, or ignoring responsibilities as a child. Therefore, understanding the behaviors that fall under *'uqūq al-wālīdain* is an obligation for every Muslim. With this understanding, we can be more careful in how we act and speak to our parents, and strive to always respect and be dutiful to them, as taught in Islam.

An example of a case of insulting parents on social media that has emerged in the modern era is the insulting of parents on social media. Some young people today often complain and berate their parents on social media, for example: Uploading statuses or videos that insult parents for not being given permission or money. Broadcasting angry conversations with parents as if they are victims, when in fact they are the ones who are insolent.

This shows that respect for parents is declining due to the influence of the free digital culture. Islam teaches us to maintain the honor of our parents, not to disgrace or insult them in public, including on social media.

In Javanese society, there is a very strong cultural tradition of respecting parents, which is reflected through various values and manners, such as the concept of *unggah-ungguh* (politeness) and the prohibition of being *unkind* to parents. This respect is an integral part of daily life, where Javanese people highly value respect for father and mother.

This culture emphasizes the importance of being humble to elders and avoiding behavior that hurts their feelings. In the context of Islamic teachings, this culture is in line with the concept of birrul walidain, which is the obligation of filial piety. Conversely, behavior that goes against this culture, such as opposing or

[9] Aaron, "Apa Yang Dimaksud dengan Uqugul Walidain?", Nabawi Mulia, 2024.

disrespecting parents, can be associated with *'uqūq al-wālīdain* or disobedience to parents. Thus, the values in Javanese culture provide a clear example of how the principles of *'uqūq al-wālīdain* and its prohibitions are applied within the framework of local culture.

Previous research has discussed various aspects of the prohibition of *'uqūq al-wālīdain* in the Qur'an from different perspectives, including Faisol (2020) examined the prohibitions in Surah Al-Isrā' based on Tafsir Al-Mishbah and related them to the implications of Islamic education,[10] while Rozaq et al. (2023) reviewed the concept of *'uqūqul wālīdain* in choosing a spouse according to Ibn Taimiyah, which allows children to reject parental coercion in marriage.[11] Ridwan (2022) analyzed maqasid al-shari'ah in Surah Al-Isrā' verse 23 and found that this verse not only affirms the obligation of filial piety but is also related to the main principles of Islamic law, such as protecting religion, soul, mind, offspring, and property.[12]

The above studies have examined the prohibition of disobedience to parents from the aspects of linguistics, contemporary tafsir, Islamic education, family law, and maqasid al-shari'ah. However, there is no study that specifically discusses the concept of the prohibition of *'uqūq al-wālīdain* in Tafsir Al-Ibrīz by Bisri Mustofa. Tafsir Al-Ibrīz has a unique approach with a typical pesantren language style, namely Arabic pegon and local wisdom that can provide a new perspective on the prohibition of disobedience to parents in the context of Javanese culture.

Tafsir Al-Ibrīz consists of 30 juz and is written using Javanese Pegon with varying levels of ngoko and krama. The writing system in Al-Ibrīz has a clear structure, including word-by-word translation, tafsir translation, additional information, and an introduction to the surah. The compilation of *Al-Ibrīz* was motivated by the need to help the Javanese community, particularly those in rural

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[10] Citro Achmad Faisol, "Kajian Larangan-larangan Allah SWT Dalam Al-Quran Surah Al-Isra Menurut Tafsir Al-Misbah dan Implikasinya Terhadap Pendidikan Islam" (Universitas Islam Negeri Maulana Malik Ibrahim Malang). 2020).

[11] Dwi Ari Kurniawati, Fatkur Rozaq, Fathur Rahman Alfa, "Konsep Uqugul Al-Walidaini dalam Memilih Jodoh Menurut Pandangan Ibnu Taimiyah" *Hikmatina: Jurnal Ilmiah Hukum Keluarga Islam* Volume 5 Nomor 3 (2023).
https://jim.unisma.ac.id/index.php/jh/article/view/21221

[12] Sri Ridwan, "Larangan Durhaka Kepada Orang Tua (Analisis Maqasid Al-Shariah Pada Surat Al-Isra ayat 23" Institut Agama Islam Negeri (Iain) Kediri, 2022).

areas, gain a clearer understanding of the Qur'an. The introduction explains that Tafsir al-Ibrîz refers to classical tafsir books such as *Tafsir al-Jalalain*, *Tafsir Baidhawi*, and *Tafsir Khazin*.[13]

Although Bisri did not provide information about when Tafsir Al-Ibrīz was written. However, in the closing of the book it is mentioned that this tafsir was completed on Thursday, January 28, 1960 AD. The method of interpretation of *Al-Ibrīz* by combining bi al-ma'tsur and bi al-ra'yi methods. The style of interpretation combines aspects of jurisprudence, Sufism, and society.[14]

This study will employ *Tafsir Al-Ibrīz* by Bisri Mustofa as the primary reference for analysis. From the various interpretations of the mufassirs regarding the verses related to *'uqūq al-wālīdain* (disobedience to parents), the author takes Tafsir Al-Ibrīz as the main object of study. In this case, Bisri Mustofa was a prominent Indonesian Islamic scholar who lived from 1915 to 1977 and wrote tafsir using the Javanese language to bring the understanding of the Qur'an closer to the traditional Javanese community. In line with the evolution of Qur'anic interpretation shaped by local socio-cultural influences, this study will highlight how the tafsir of the concept of *'uqūq al-wālīdain* in *Tafsir Al-Ibrīz* reflects Javanese cultural values.

The *Tafsir Al-Ibriz* by Bisri Mustofa has its own uniqueness compared to other tafsir works because it uses simple and communicative Javanese Pegon language, making it easily understood by the general public, especially in Java. The method used in this tafsir combines both *tahlili* (analytical) and *ijmali* (global) approaches, emphasizing social, cultural, and Sufi aspects closely tied to the daily lives of Javanese society. This is different from the *Tafsir al-Munir* by Wahbah az-Zuhaili, which is written systematically and in a modern style using formal Arabic, structured to meet academic and contemporary needs. In addition, *Tafsir al-Azhar* by Buya Hamka tends to highlight sociological and modern Sufi approaches that

[13] Mustofa Bisri*, Bisri Mustofa, Al-Ibrīz Li Ma'rifah Tafsir Al-Quran Al-'Aziz* (Kudus: Menara Kudus Publishing Team, 2015). P. 1-2

[14] Mustofa Bisri*, Bisri Mustofa, Al-Ibrīz Li Ma'*rifah....P. 3

are more relevant to urban and global communities, while *Tafsir al-Ibriz* remains grounded in local culture and traditional wisdom that is practical for everyday life[15]

Therefore, researchers are interested in examining more deeply the concept of the prohibition of *'uqūq al-wālīdain* in the Qur'an based on the interpretation of Bisri Mustofa in *Tafsir Al-Ibrīz*. Thus, the author intends to conduct an analytical study of the interpretation of *'uqūq al-wālīdain* described in the tafsir. This study is expected to provide an understanding that is relevant to the challenges of today, taking into account the cultural and social context of modern society. Based on this, the author chose the title "The Concept of Prohibition of *'Uqūq Al-Wālīdain* in the Qur'an (Study of Tafsir *Al-Ibrīz* by Bisri Mustofa)".

B. Research Questions

Departing from the background of the problem above, the subject matter of this research is formulated as follows

1. How is the concept of the prohibition of *'uqūq al-wālīdain* according to Bisri Mustofa in *Tafsir Al-Ibrīz*?
2. What is the relevance of the concept of prohibition of 'uqūq al-wālīdain in Modern Society?

C. Research Objectives and Benefits

1. Destination
   a) To know and understand the concept of the prohibition of *'uqūq al-wālīdain* according to Bisri Mustofa in *Tafsir Al-Ibrīz*.
   b) To know and understand the relevance of the concept of 'uqūq al-wālīdain prohibition in Modern Society.
2. Research Benefits
   a) Theoretically:

      This research is expected to contribute to the development of Islamic scholarship, especially in the field of Qur'anic interpretation, by

[15] Nisa Atika Fitriani, dkk., "Nilai Akidah dalam Q.S. al-Kahf [18]: 9-26 (Studi Komparatif Tafsir al-Ibriz dan al-Munir)," *Al-Mabsut: Jurnal Studi Islam dan Sosial*, Vol. 18, No. 2, 2024. https://doi.org/10.56997/almabsut.v18i2.1986.

providing insights into Bisri Mustofa's perspective on the prohibition of *'uqūq al-wālīdain* in *Tafsir Al-Ibrīz*. It can also enrich the thematic study of Qur'anic verses related to filial piety and moral values in Islamic teachings.

b) Practically speaking:

This research is expected to serve as a moral guide for Muslims, especially the younger generation, in building harmonious relationships with their parents in accordance with Islamic values. It is also hoped that this study can offer applicable lessons for everyday life, especially in the context of modern challenges where respect for parents is often neglected.

D. Literature Review

Literature review is an important step in obtaining data and collecting relevant information as the main reference to support the research. This process plays a crucial role as the basis for analyzing various ideas, views, and criticisms that have been discussed previously related to the research topic. Through literature review, existing ideas can be further developed, opening up opportunities to produce new findings or offer different perspectives on the issues under study.[16] The literature related to the title of this thesis is as follows:

Ibnu Furkan Said, Achmad Abu Bakar, and Muhammad Irham. Focus and Research Objective: To analyze prohibitive statements in the Qur'an, focusing on the prohibition against disobedience to parents in QS. Al-Isra verse 23. Data Sources: Primary data in the form of relevant Qur'anic exegesis and literature studies. Method: Descriptive qualitative research using a literature review approach. Research Findings: First, prohibitions are commands to refrain from certain actions issued by Allah SWT as the highest authority. Second, the forms of prohibitive statements in the Qur'an include explicit prohibitions (sharih), implicit prohibitions, declarative statements, and rhetorical questions. Third, QS. Al-Isra

[16] Jozef Raco, *"Metode Penelitian Kualitatif: Jenis, Karakteristik Dan Keunggulannya,"* 2010.

verse 23 commands children not to speak harshly, not to scold, and obliges them to speak kindly, to be humble before their parents, and to pray for Allah's mercy upon them.[17]

Citro Achmad Faisol. Focus and Research Objective: To examine the prohibitions of Allah SWT in QS. Al-Isra based on Tafsir Al-Mishbah and their implications for Islamic education. Data Sources: Literature sources such as the Qur'an, Tafsir Al-Mishbah, and Islamic education books. Method: Library research using a qualitative approach. Research Findings: The prohibitions of Allah SWT in Surah Al-Isra have significant implications for shaping character and behavior in Islamic education.[18]

Fatkur Rozaq, Fathur Rahman Alfa, and Dwi Ari Kurniawati. Focus and Research Objective: To examine the concept of uququl walidain (disobedience to parents) in the context of choosing a marriage partner according to Ibn Taymiyyah's view. Data Sources: Primary data from the book Fatawa Kubro and supporting secondary sources. Method: Literature review using a qualitative approach. Research Findings: Islam emphasizes choosing a partner who prioritizes religious understanding. Ibn Taymiyyah permits children to refuse parental coercion in selecting a spouse because forced marriages can disrupt family harmon. [19]

Sri Ridwan. Focus and Research Objective: To analyze the prohibition against disobedience to parents in QS. Al-Isra verse 23 from the perspective of maqāṣid al-sharī'ah. Data Sources: Literature sources such as the Qur'an, tafsir, and studies related to maqāṣid al-sharī'ah. Method: Library research using a qualitative approach. Research Findings: QS. Al-Isra verse 23 emphasizes the obligation to

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[17] Ibnu Furkan Said, Achmad Abubakar, and Muhammad Irham. "Kalimat Larangan dalam Al-Qur'an (Analisis Terhadap Larangan Durhaka Kepada Kedua Orang Tua dalam Qs. Al-Isra Ayat 23)." *Hamalatul Qur'an: Jurnal Ilmu Ilmu Alqur'an* 5.1 (2024): 174-181. Uri:https://www.jogoroto.org/index.php/hq/article/download/144/87

[18] Citro Achmad Faisol, "Kajian Larangan-larangan Allah SWT Dalam Al-Quran Surah Al-Isra Menurut Tafsir Al-Misbah dan Implikasinya Terhadap Pendidikan Islam" (Universitas Islam Negeri Maulana Malik Ibrahim Malang)., 2020).

[19] Dwi Ari Kurniawati, Fatkur Rozaq, Fathur Rahman Alfa, "Konsep Uququl Al-Walidaini dalam Memilih Jodoh Menurut Pandangan Ibnu Taimiyah" *Hikmatina: Jurnal Ilmiah Hukum Keluarga Islam* Volume 5 Nomor 3 (2023). Uri:http://repository.unisma.ac.id/handle/123456789/7638

worship Allah, to do good to parents, and the prohibition of speaking harshly. From the perspective of maqāṣid al-sharī'ah, this verse underscores the importance of maintaining harmonious relationships between children and their parents.[20]

Ghufron Maksum & Nur Afiyah. Focus and Research Objective: To explore the thoughts and aspects of local wisdom in Tafsir Al-Ibriz by KH Bisri Mustofa. Data Sources: The tafsir text as primary data and supporting literature as secondary data. Method: Descriptive qualitative library research with textual and local content analysis. Research Findings: Al-Ibriz is written using the ijmālī (general overview) method, the adabī-ijtimā'ī (literary-social) style, and applies fiqh and Sufi approaches. Its local character is reflected in the use of Javanese Pegon script and the incorporation of cultural values. This tafsir has received positive responses in Islamic boarding schools (pesantren).[21]

Mohamad Fuad Mursidi. Focus and Research Objective: To reveal the adab al-ijtimā'ī (social literature) style and local wisdom in the interpretation of Tafsir Al-Ibriz by KH. Bisri Musthofa, particularly regarding specific cultural symbols and how the messages of Qur'anic verses are contextualized within the local community. The research focuses on QS. Al-Māidah [5]:3, Al-Kahfi [18]:22, An-Nahl [16]:69, as well as Surah Al-Ikhlāṣ, Al-Falaq, and An-Nās. Data Sources: Primary data from Tafsir Al-Ibrīz Lima'rifati Tafsīr Al-Qur'ān Al-'Azīz by KH. Bisri Musthofa. Secondary data includes literature related to local wisdom and thematic Qur'anic exegesis. Method: This study uses a qualitative research method with a library research approach. The analysis technique applied is descriptive-analytical and content analysis by connecting the meanings of Qur'anic verses with the local wisdom of Javanese society. Research Findings: Tafsir Al-Ibriz by KH. Bisri Musthofa is rich in local wisdom closely tied to Javanese culture as a means of contextualizing Qur'anic messages within Indonesian society. KH. Bisri Musthofa incorporates specific cultural symbols in his interpretation to facilitate

[20] Sri Ridwan, "Larangan Durhaka Kepada Orang Tua (Analisis Maqasid Al-Shariah Pada Surat Al-Isra ayat 23" Institut Agama Islam Negeri (Iain) Kediri, 2022).

[21] Ghufron Maksum dan Nur Afiyah, "Pemikiran dan Aspek Lokalitas Tafsir Al-Ibrīz Karya Kh. Bisri Mustofa," *Adh Dhiya: Journal of the Quran and Tafseer* 1, no. 1 (2023), https://doi.org/10.53038/adhy.v1i1.119.

the understanding of the Qur'an for students and the general community. The unique local characteristics in this tafsir distinguish it from other Nusantara (Indonesian) tafsir works.[22]

The novelty of this research lies in its specific focus on the concept of the prohibition of ‘uqūq al-wālīdain (disobedience to parents) from the perspective of *Tafsir Al-Ibrīz* by Bisri Musthofa, which has not been the primary subject of previous studies. Unlike earlier research that generally discussed this prohibition or analyzed it through other tafsir works, this study emphasizes how KH. Bisri Musthofa interprets the prohibition using the local Javanese exegetical style and contextualizes the message of the prohibition against ‘uqūq al-wālīdain within Javanese society and the pesantren environment. This research thematically focuses on one specific tafsir, employs a *mauḍū‘ī* (thematic) approach based on local wisdom, and deepens the understanding of the prohibition within the framework of Javanese culture.

E. Research Methods

Research methods are a series of systematic steps used to ensure that research is carried out logically and purposefully, so as to achieve maximum results. Knowledge or truth obtained through a scientific approach and based on certain theories will make an important contribution to the development of science. The scientific approach in this research refers to rational, empirical, and systematic principles. In general, research objectives can be grouped into three main categories, namely to discover, prove, or develop a concept or theory.[23] In this research, the author applied the following methods:

1. Type of Research

This research is a type of *library research* appoarch with uses a literature data collection method, which focuses on collecting data from various

[22] Mohamad Fuad Mursidi, “Corak Adāb Al-Ijtimā’ī dalam Tafsīr Al-Ibrīz: Mengungkap Kearifan Lokal dalam Penafsiran KH. Bisri Musthofa” (Skripsi, Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2020).

[23] Nur Hikmatul Auliya et al., *Metode Penelitian Kualitatif &Kuantitatif* (CV. Pustaka Ilmu, 2020).

literatures such as tafsir books, books, historical documents, and other references without going through a quantification process or number-based measurements. The data collected is descriptive in the form of narratives or visuals, in accordance with the characteristics of qualitative research.[24] In the context of the Al-Ibrīz tafsir study, this approach is in line with Mestika Zed's theory of literature study, namely Compiling guidelines on how literature-based research is carried out systematically.[25] and Lexy J. Moleong in qualitative research, namely explaining that qualitative research is descriptive and aims to understand the meaning from the perspective of the research subject.[26]

2. Data Source

All data sources in this research come from literature, which are grouped into primary data sources and secondary data sources. The primary data source in this research is Tafsir Al-Ibrīz by Kiai Bisri Mustofa. While secondary data sources include references from books relevant to the research theme, as well as articles and scientific journals that discuss the concept of *uququl walidain* or related issues in Qur'anic interpretation.

3. Data Collection technique

The data collection technique used in this research is the document study method. This method involves collecting data by searching for relevant information to support qualitative research. The data collected can be in the form of books, notes, transcripts, newspapers, journals, magazines, and various other sources. The documents used must be directly related to the research focus to complement and strengthen the information already available.[27] Document studies have several advantages, including the availability of data

[24] H Zuchri Abdussamad and M Si Sik, *Metode Penelitian Kualitatif* (CV. Syakir Media Press, 2021). P. 84

[25] Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008).

[26] J Moleong Lexy, *Metode Penelitian Kualitatif*, Bandung: Remaja Rosdakarya, 2002.

[27] J Moleong Lexy, *Metode Penelitian Kualitatif*….

that is ready to use, as well as the amount of information that can be processed and analyzed in depth to gain greater insight.

4. Research Steps

This research uses a thematic approach or tafsir mauḍū'i. Tafsir maudhu'i is a method of collecting all or some of the Qur'anic verses that share the same purpose and theme related to the discussion of the prohibition of 'uqūq al-wālīdain. These verses are then organized based on the chronological order of their revelation. The next step is to analyze them by exploring the necessary aspects in depth, with the aim of producing comprehensive conclusions that align with the theme of the study,[28]

The steps of the mauḍū'i interpretation method explained by Al-Farmawi are: First, determining the problem to be discussed. Second, collecting verses related to the theme. Third, arranging the verses sequentially according to the chronology of the time of their revelation, accompanied by knowledge of the causes of their revelation. Fourth, understanding the correlation of the verses with their respective surahs. Fifth is arranging the discussion theme in a perfect framework (outline). Sixth, completing the explanation of the verses with the hadiths of the prophet. Seventh, Study the verses as a whole by collecting the available verses the same meaning (synonymy), or compromise between the 'am (general) and the khāṣ (special), absolute and muqayyad, or which at birth are contradictory, so that all of them meet in one estuary without differences and coercion.[29]

F. Outline

The writing of this research is divided into five chapters, where each chapter consists of sub-chapters arranged to facilitate the writing and understanding process. The following is a systematic discussion: The first chapter is an introduction that includes the background of the problem, problem formulation,

[28] Abdul Hayy al-Farmawi, *Al Bidayah fi al Tafsir al Maudhu'i Dirasah Manhajiyyah Maudhu'iyyah*, Trans. Roshihon Anwar, (Bandung: Pustaka Setia, 2002), P. 42-44.
[29] Abdul Hayy al-Farmawi, *Al Bidayah fi al Tafsir al Maudhu'i…*

research objectives and benefits, literature review, research methodology, and writing systematics. This chapter provides an overview of the entire research.

The second chapter discusses an overview of the concept of prohibition of *'uqūq al-wālīdain* in the Qur'an. This review includes a basic understanding of the concept of *'uqūq al-wālīdain* in the Qur'an. This chapter will also identify the form of *'uqūq al-wālīdain* that is relevant to the research according to the views of the figures as well as its relation to the consequences of *'uqūqul walidan*.

The third chapter focuses on the biography of Bisri Mustofa and the study of Tafsir Al-Ibrīz. The author will examine the background of Kiai Bisri Mustofa, both in terms of social, scientific, and tafsir methodology used. *Tafsir Al-Ibrīz* will serve as the primary reference in this study, with an in-depth analysis alongside the Qur'anic verses that address the issue of *'uqūq al-wālīdain*.

The fourth chapter contains an analysis of the concept of *'uqūq al-wālīdain* in Tafsir Al-Ibrīz, focusing on what verses are related to *uqūqul wālidain* and the interpretative approach taken by Kiai Bisri Mustofa. This chapter will explain the interpretation of Tafsir Al-Ibrīz on *'uqūq al-wālīdain*, identify related themes, and discuss linguistic analysis and locality of interpretation in the social and cultural context of Javanese society. This chapter is the core of this research and contributes to the development of tafsir science and understanding the concept of *'uqūq al-wālīdain*.

The fifth chapter contains conclusions and suggestions. The conclusion sub-chapter summarizes the research results and answers the problem formulations discussed in the introduction. While the suggestion sub-chapter contains recommendations for further research related to this topic, as well as the potential application of the research results in a broader context.

CHAPTER II
THE GENERAL REVIEW OF *'UQŪQ AL-WĀLĪDAIN*

A. The Prohibition of *'Uqūq Al-Wālīdain*

Etymologically, the word "prohibition" comes from the root word "larang", which means to order not to do something or not to allow. In the Big Indonesian Dictionary (KBBI), prohibition is defined as an order not to do something. This word has a strict connotation, meaning that there are limits or stipulations that should not be violated, whether in the legal, social or religious realms.[30] In Islamic terminology, prohibition is called nahy (نهي), which is an order to abandon an action. Prohibitions in Islamic law are usually mentioned through Qur'anic verses or Prophetic traditions that contain words such as "do not" (lā taf'alū), or through other explicit forms of prohibition that indicate that an action is forbidden or strictly prohibited. The word *'Uquq* comes from Arabic which in Indonesian means disobedience. According to the Big Indonesian Dictionary (KBBI), disobedience means disobeying orders, whether against God, parents, or authorities, as well as disloyalty to legitimate authority, such as the state.[31] In English, the word *disobedience* is translated with several terms, including *rebellion*, *disobedient*, and *treacherous*, all of which imply resistance to someone or something.

In Arabic, disobedience to parents is called *'uquq al-wālidain*. The word *'uquq* comes from the root *al-'aqq* (عَق) which means *al-shaq* (شَق), which means to tear or break. A person is considered *'aqqa wālidahu* when he hurts his parents or is disobedient to them.[32] This term is opposite in meaning to *al-birrubihi*, which means filial piety.

According to Ibn Manzur, disobedience is the opposite of filial piety. A child who disobeys his parents means that he has broken the relationship with them, so that his life will not be blessed. This action is considered an act that hurts the

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[30] "*Arti Kata - Kamus Besar Bahasa Indonesia (KBBI)*," accessed May 21, 2025, https://typoonline.com/kbbi/larangan.

[31] Indonesia. Departemen Pendidikan Nasional and Pusat Bahasa (Indonesia), *Kamus Besar Bahasa Indonesia Pusat Bahasa* (Gramedia Pustaka Utama, 2008). P. 370

[32] Ahmad Warson Munawwir, *Kamus Al-MunawwirArab-Indonesia* (Surabaya: Pustaka Progessif, 1997). P. 956

hearts of parents and is included in the category of major sins. Meanwhile, in Arabic, *'uquq al-wālidain*, which means disobedience to parents, is defined as behavior that makes them feel angry because of the child's lack of devotion and kindness (*ihsan*).[33]

According to Atabik Ali and Ahmad Zuhdi Muhdar, in Arabic, disobedience is called *'āqqun* (عاق), which comes from the word *'*āqa-ya*'ūqu* (عاق - يعوق), which means turning away. The plural of *'āqqun* is *'uqūq* (عقوق), which means to disobey or resist. This word is opposite to *birr* or *bārr* (بر/بار), which means goodness or obedience. Meanwhile, *walidain* is derived from the word *walada-yalidu-walidatan*, which means "to give birth to." Since mothers are the ones who give birth to humans, the word *walada* evolved into *walidain*, which refers to both parents.[34]

It is mentioned in Mu'jam Al Ma'ani Al Jami' العقوق, Those who are defiant, disobedient, violate moral duties, or show disloyalty, especially toward their parents, are strongly condemned in Islamic teachings.[35] While in terms of terms, quoting the book of Ibn Sholah, it is mentioned that disobedience to parents or 'uquq al wālidain is any behavior or speech done by children that greatly hurts parents.[36]

والعقوق اصطلاحً هو كلّ فعل أو قول يخرج من الأبناء يؤذي الوالدين إيذاءً بالغاً

Meaning: *Disobedience to parents is any behavior or speech done by a child that deeply hurts both parents.*

Ka'ab al-Ahbar explains that *'uquq al-wālidain* refers to disobeying one's parents or one of them, betraying the trust given, and disobeying their orders. A person who harms his parents, even by the slightest act, is still considered to have committed a grave sin. An act of disobedience falls under the category of a major

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[33] Ibn Jamāl al-Dīn Muḥammad ibn Mukram Ibn Manẓūr, *Lisān al-'Arab*, (Urdun: al-Khaṭīb:1999), CD-ROM versi 1.5 Maktabah al-Tafsīrwa-'Ulūm al-Qur'ān.

[34]Atabik Ali and Ahmad Zuhdi Muhdlor, *Kamus Kontemporer Arab-Indonesia* (Yayasan Ali Maksum, 1996).

[35]"الجامع المعاني معجم في الوالدين عقوق معنى و تعريف" accessed on February 01, 2025. www.almaany.com

[36]Ibn Al-Athir. *al-Nihayah fi Gharib al-Hadith wa al-Athar*. Beirut: Scientific Library Publications.[In Arabic] (1979). P. 166

sin when a child disobeys a command or prohibition of his parents which, in their opinion, could bring harm to the child, either to himself or his property.[37]

From the various definitions and explanations above, it can be concluded that *'uququl wālidain* (disobedience to parents) is any form of words or actions that hurt parents, both physically and emotionally, and contradicts the obligation of filial piety to them (*birrul walidain*). This term contradicts the concept of al-birr, which means kindness and obedience to parents.

In Islam, disobedience to parents is one of the major sins that can lead to the loss of blessings in a child's life.[38] This does not only include abusive treatment or physical abuse of parents, but also includes speech or behavior that makes them feel hurt and disappointed. Hence, the Qur'an and hadiths emphasize the importance of filial piety and prohibit actions that may harm them, either directly or indirectly.

In citing several relevant verses from the Qur'an related to the theme of *'uqūq al-wālīdain*, both directly and indirectly. Some verses, such as in Surah Al-Baqarah:83, An-Nisa:36, Al-An'am:151, and Al-Isra: 23 explicitly contain the commandment to refrain from associating partners with Allah, followed by the commandment to be kind to one's parents (*birrul wālidain*). Although it does not explicitly mention the prohibition of disobedience, the wording of the verse, which emphasizes the obligation to be kind, implicitly also contains the prohibition against doing the opposite, namely *'uqūq al-wālīdain*. This indicates that every command to do good (*iḥsan*) in Islam inherently also contains a prohibition against all forms of attitudes and behaviors that contradict it, including disobedience toward parents.

In the interpretation of the scholars, Imam al-Baghawi in the book *Ma'ālim al-Tanzīl fī Tafsīr al-Qur'ān* stated that the meaning of iḥsan is doing good with gentle and polite speech. Especially to parents, *iḥsan* means obeying their orders as long as they do not conflict with the provisions of Islamic law.[39]

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[37] Shamsudin Al Zahabi, *Al Kaba'ir* (Beirut: Dar al nadwah al Jadid, n.d.). P. 41

[38] Ahmad Hawassy. *Kajian Akhlak dalam Bingkai Aswaja*. PT Naraya Elaborium Optima, 2020.

[39] Abu Muhammad al-Husain Bin Mas'ud al-Baghawi, *ma'alim al-Tanzil fi tafsir al-Qur'an*, (Beirut: dar Thayyibah, 1417 H), juz 1, 117.

Meanwhile, Imam al-Ṭabarī interpreted iḥsan as part of Allah's command which requires His people to be patient in carrying out obedience, both in carrying out commands and avoiding His prohibitions.[40]

If someone does not apply iḥsan to their parents, then they have the potential to fall into disobedient behavior. In Islam, disobedience to parents is a despicable act that can appear in the form of negative behavior, such as ignoring advice, speaking harshly, and even hurting physically or psychologically. This behavior usually occurs because of the individual's failure to apply the teachings of the Qur'an in building a harmonious relationship with their parents. As a result, this attitude can bring suffering, both in this world and in the hereafter. The Qur'an itself gives a sign that children who are disobedient to their parents will receive a painful punishment in the hereafter.

B. Forms of *'Uqūq Al-Wālīdain*

Here, we take several forms of *'uqūq al-wālīdain* according to the translation of the book *Ma'aalim fii Birril Walidayn* by Shaykh Abdul Aziz bin Muhammad As-Sadhan *hafizhahullahu*[41] and there are 7 forms of *'uqūq al-wālīdain* including:

1. **Prioritizing the wife over the parents.**

   Some sons prioritize the interests of their wives over their parents. He prefers to obey his wife and ensure her comfort, even if it means putting his parents' needs aside. In some cases, boys go to the extent of making their parents angry in order to please their wives. The situation becomes worse if the wife has a bad personality. She might encourage her husband to

[40] Abu Ja'far al-Thabari, *Jami' al-Bayan Fi al-Qur'an*, (Mu'assasah al-Risalah, T.tp: 1420 H), juz 17, 279.

[41] He was a renowned Saudi Arabian scholar, born on November 22, 1912, and passed away on May 13, 1999, at the age of 86 in Mecca; he specialized in Fiqh and Hadith sciences, and held prominent positions such as Grand Mufti of Saudi Arabia, Rector of the Islamic University of Madinah, member of the Council of Senior Scholars (*Hay'ah Kibar al-'Ulamā'*), and member of the Permanent Committee for Islamic Research and Fatwas (*al-Lajnah ad-Dā'imah li'l-Buḥūth al-'Ilmiyyah wa'l-Iftā'*) Syaikh Abdul Aziz bin Muhammad As-Sadhan, Birrul Walidain Terjemahan Dari Kitab *Ma'alim Fii Birril Walidayn*, ed. Muhammad Thoriq Basyaib (*Moeslim Book Central*, n.d.).

disregard his parents on purpose. Many people talk about wives with bad morals, because their existence is often the cause of the breakdown in the relationship between a son and his parents.[42]

For example: a man goes with his wife on a pilgrimage, traveling long distances, through deserts, with his wife traveling long distances without getting bored, without being bored. In fact, the journey is full of joy, excitement and happiness. But when the boy is asked by his parents to accompany him on the journey, and to spend time with his parents, he agrees and then withdraws his words, and then he apologizes. What is worse is when the child feels heavy in his heart when asked for help by his parents.[43]

The correct attitude is to give priority to the rights of his parents over his wife. He should prioritize his parents over his wife. He should offer to his parents and provide them with things that bring them happiness without neglecting the rights of his wife. Once the wife's rights are fulfilled, then it is appropriate to please the parents

To be close to one's parents is worship, and to be distant from one's parents is to draw closer to the wrath of Allah. Filial piety is an important reason for the blessing of all the affairs of the child, whether wealth, body or soul. How many homes are good and blessed because the husband is filial to his parents. How many homes are scattered in their affairs and scattered in what has been gathered in them because of disobedience. [44]

Prioritizing a wife over one's parents is not always considered an act of disobedience if a husband continues to fulfill his wife's rights, which are indeed his obligations, such as providing financial support, proper housing, and reasonable time together. Additionally, if the parents request something

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[42] She did it on purpose, even saying "choose me or your mother". Finally, after marriage, she didn't know her parents anymore.

[43] At first he said yes, then he said no. When my wife asks me to go for a walk, I immediately say samina wa atho "na. When parents invite a trip, they immediately make excuses about having a meeting, having this or that work, having overtime, and so on. Parents ask to be accompanied by traveling a lot of excuses, so the wife who is said to be the lover of his heart will surrender completely.

[44] Arif Munandar, "*Rambu-Rambu Berbakti Kepada Orang Tua*", At-tadzkirah, yogyakarta 2020. P. 30-31

that is beyond the child's capability or contradicts Islamic teachings, refusing such a request is not considered disobedience. Similarly, if the parents demand that the husband neglect or wrong his wife, the child is not obliged to obey them. Prioritizing the wife is permissible as long as it is done with proper manners and continued efforts to make the parents happy as much as possible. On the other hand, disobedience occurs when a husband deliberately neglects the needs and feelings of his parents for the sake of non-urgent matters concerning his wife, intentionally hurts their hearts, or disappoints them. It is also considered disobedience when a husband prioritizes the comfort of his wife in worldly affairs while his parents are in significant need of his attention.[45]

2. **Showing a sour face when meeting parents.**

Surprisingly, when a child meets his friend, he shows a cheerful face. He is even enthusiastic about being the first to put on a cheerful face for his friend. But you see that this cheerful face disappears when he meets his parents.

Prophet Muhammad (SAW) said: "*If you meet your brother with a cheerful face, it is indeed part of the goodness." And the Prophet said, "Your smile to your brother is charity*." (HR. Tirmidhi 1956)

If smiling to the general Muslim population is charity, then smiling in front of one's parents, in addition to charity, is a sign of devotion to one's parents, and it is something that draws one closer to Allah. It is contradictory for some children to pretend to be cheerful to show their faces to others, but you see that it is hard for them to show their parents their faces and pretend to be cheerful. The correct thing is that he should condition himself to make his parents happy by having a cheerful face. Perhaps a cheerful face, a

[45] Prioritizing a wife over one's parents is not always considered disobedience if the husband still fulfills his obligations to his wife and does not hurt his parents' feelings. Disobedience occurs when the child deliberately neglects or hurts the parents for the sake of non-urgent matters related to his wife. However, if the parents' requests are unreasonable or contradict Islamic principles, the child is not obliged to obey them.

cheerful demeanor, is one of the things that has a tremendous impact on the souls of parents.[46]

3. **Being loud, yelling, or interrupting a parent's conversation by rebuking both and imposing the child's will on the parent.**

These are all forms of humiliation and not being guided by Allah. When one has *muru'ah*, it prevents one from speaking loudly to one's seatmate, or even interrupting him. This is something that a reasonable person would disapprove of. How much more so if the action is directed at an elderly person. It is undoubtedly a bad action because the consequences for the one who does it are sinful.

4. **Staring at parents in anger**.

Staring angrily at parents is a form of behavior that shows the disrespect and disobedience of a child. This attitude reflects the anger that burns in his heart towards both parents. It is astonishing that someone would behave in such a way towards his parents as if the feeling of affection has disappeared from him.

Mujahid (may Allah have mercy on him) said that a child who stares angrily at his parents is not a filial child. The salaf scholars also emphasized that a dutiful child should not deflect his parents' hands when he is about to be hit. Indeed, Glory be to Allah, how bad is the character of a child who has lost his sense of shame to the point that he no longer respects the rights of his parents. He does not care about the obligation of filial piety, even replacing good with bad. He raises his voice, stares angrily, and is rude. It is feared that a child who behaves in this way will be punished directly in this world before receiving a more severe punishment in the hereafter.

5. **Procrastinating to fulfill parents' needs**.

Procrastinating in fulfilling the needs of parents is one of the forms of disobedience that often occurs. There are times when a child is asked by

[46] Arif Munandar, "*Rambu-Rambu Berbakti*.... P. 32

his parents to fulfill a need, but he delays with various excuses. He goes around in circles looking for excuses until finally his parents feel bored and reluctant to continue asking for help.[47]

In fact, there are children who are not only indifferent to their parents' needs, but also object to being asked for help. This attitude gets worse when he compares himself to his siblings, feeling that only he is burdened with the responsibility. Often, he complains or blames his parents by saying, *"Why don't I ask my siblings for help?"* or *"Why do I have to do it instead of my siblings?"*

Such words show a lack of respect and concern for parents. A person who has noble morals and good faith would certainly not behave in this way. Instead, the correct attitude is to feel happy and grateful when you can help your parents. In fact, what is even more important is to offer to fulfill their needs without having to be asked. Whether with energy, time, or wealth, a child should try to give the best for his parents as a form of devotion and affection. This attitude not only brings blessings in life, but also becomes a great reward in the sight of Allah.[48]

6. Deliberately not picking up the phone.

Deliberately not picking up the phone when one of your parents calls is a form of disobedience. If ignoring a call from another person is considered bad behavior, then it is even worse if the one calling is a parent. In fact, in fiqh, there is an opinion from some scholars that states that if a person is performing the sunnah prayer and is called by one of his parents, then he is encouraged to answer the call as a form of respect, even without canceling his prayer.[49] This opinion is based on the story of Juraij in the Sahih Muslim Hadith. However, there are also scholars who hold the

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[47] Children say, sorry, I have this, that, I have a meeting, I need something, I forgot, tomorrow this, that until parents get bored and don't want to ask their children for help.

[48] Arif Munandar, "*Rambu-Rambu Berbakti…*. P. 34-35

[49] Some scholars go so far as to allow answering when the mother calls. If she calls out "Naakkk." Then answering it is not invalidated said some scholars. This is a weak opinion, but the lesson to be learned is that the fact that the scholars went to this extent shows how special it is to call one's parents.

opposite opinion. This difference of opinion shows how high the position of parents is in Islam and the importance of responding to their calls immediately. [50]

7. **Reviling parents**.

Reviling one's parents is a form of disobedience that is included in the major sins. This can happen when someone insults another person's parents, then that person retaliates by insulting his parents. Thus, the child is indirectly the cause of his parents being insulted.

> In a hadith narrated by 'Abdullah ibn 'Amr ibn al-'Ash Ra, the Prophet said, *"Among the major sins is one who abuses his parents."* A companion asked, *"Is it possible for a person to abuse his own parents?"* The Prophet replied, *"Yes, when he abuses another person's father, then that person abuses his father. He also abuses another person's mother, and the other person abuses his mother."* (Muttafaqun 'alaih, narrated by Bukhari no. 5973 and Muslim no. 90).

From this Hadīth, it can be concluded that all forms of disobedience to parents can be measured by the extent to which one's words, actions, or attitudes cause their parents pain or sorrow. As long as the parents' request does not contradict the teachings of Allah, then rejecting it or hurting their hearts is included in the act of disobedience. The magnitude of the sin of disobeying one's parents varies depending on the degree of wrongdoing and the impact caused.

[50] Arif Munandar, " *Rambu-Rambu Berbakti*.... P. 36

CHAPTER III
BISRI MUSTOFA, TAFSIR *AL-IBRĪZ*, AND HIS INTERPRETATION ON VERSES *'UQŪQ AL-WĀLĪDAIN*

A. Biography of Bisri Mustofa

1. Profile of Bisri Mustofa

Bisri Mustofa was born in the village of Sawahan, Rembang, Central Java, in 1915[51] or coinciding with 1334 H. At birth, he was named Mashadi, but after performing the pilgrimage in 1923, his name was changed to Bisri Mustofa. He is the son of H. Zainal Mustofa and Chodijah and is the eldest of four children, namely Mashadi (Bisri Mustofa), Salamah (Aminah), Misbah, and Ma'sum.[52] Since childhood, he was known as a person who had extraordinary intelligence.

Mashadi's father, H. Zaenal Mustofa, was the son of H. Yahya or Padjojo. Before making the pilgrimage, he had the name Djaja Ratiban, which was later better known as Djojo Mustopo. H. Zaenal Mustofa was not a kiai or a scholar, but a successful merchant who had abundant wealth. Nevertheless, he was very fond of kiai and ulama and was known as a generous person. Meanwhile, from his mother's family line, Mashadi is of Makassarese descent. His mother, Chodijah, was the daughter of Aminah and E. Zajjadi. E. Zajjadi himself was born in Makassar, as the son of E. Sjamsuddin and Datuk Djajah.[53]

In 1923, little Misbah and his family left for the pilgrimage. This trip was made with his father, H. Zainal Mustofa, his mother Khodijah, and his siblings, namely Mashadi who was 8 years old, Salamah who was 5 years and

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[51] Saifullah Ma'shum, *Karisma Ulama: Kehidupan Ringkas 26 Tokoh NU* (Diterbitkan atas kerja sama Yayasan Saifuddin Zuhri [dan] Mizan, 1998). P. 319

[52] K.H Misbah Mustofa is Mashadi's younger brother, including a great scholar who is quite productive among his popular tafsir is Tafsir *al Iqlil Lima'l Tanzil* which consists of 30 volumes. Lihat Islah Gusman, *Khazanah Tafsīr Indonesia* (Jakarta Selatan: Teraju, 2003). Cet. I, p. 244.

[53] Achmad Zaenal Huda, *Mutiara Pesantren: Perjalanan Khidmah K.H. Bisri Mustofa* (Pustaka Kita, 2005). P. 9.

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6 months old, Misbah himself who was then 3 years and 6 months old, and Ma'sum who was still 1 year old. They departed for the Holy Land on a hajj ship owned by Chasan-Imazi Bombay from Rembang Harbor. During the Hajj pilgrimage, H. Zainal Mustofa was often ill, even when performing a series of worship services such as Wuquf in Arafat, staying overnight in Mina, Tawaf, and Sa'i, he remained in poor health. After completing the pilgrimage, the family returned to Indonesia via Jeddah. However, on the way back, H. Zainal Mustofa's health condition worsened. Just before the ship departed, he passed away at the age of 63.[54] After returning from the pilgrimage, his name was changed to Bisri, and henceforth he was known as Bisri Mustofa.

On 17 Rajab 1354 H (June 1935), he married Ma'rufah bint K.H. Cholil. From this marriage, they were blessed with eight children, namely Cholil born 1941, Mustofa born 1943, Adieb born 1950, Faridah born 1952, Najihah born 1955, Labib born 1956, and Nihayah and Atikah who were born in 1964. Around 1967, he remarried a woman from Tegal named Umi Atiyah. From this second marriage, he was blessed with a son named Maimun. Bisri Mustofa died in Semarang on February 16, 1977 due to a heart attack, high blood pressure, and lung problems.[55]

2. The Educational Backround of Bisri Mustofa

Bisri Mustofa began to enter a new phase in his life after the Jeddah incident in 1923.[56] Before his father, H. Zaenal Mustofa, passed away, all the family's needs, including Bisri's, were still the responsibility of his father.

After that, his half-brother, H. Zuhdi, enrolled Bisri in HIS (Hollands Inlands School) in Rembang, and he was accepted. However, when KH Cholil Kasingan[57] learned of this, he suggested that Bisri's enrollment be canceled.

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[54] Achmad Zaenal Huda, *Mutiara Pesantren: Perjalanan Khidmah K.H. Bisri Mustofa* (Pustaka Kita, 2005), P. 9.

[55] 6 Risalah NU, *In Memoriam: KH. Bisri Mustofa*, (Semarang: PWNU Jateng, Edisi No. 2, Tahun II 1399/1979 M), P. 7

[56] This incident was when the death of H Zaenal Mustofa, Bisri Mustofa's father, at that time carried out the Hajj pilgrimage and when he returned home, which was on the way home.

[57] An alim who would later become Bisri's teacher and his father-in-law.

The reason was that the school belonged to the Dutch colonizers, whom KH Cholil hated. He was worried that Bisri would be influenced by the character of the colonizers if he continued to attend HIS. Instead, Bisri continued his education at Ongko Loro school and managed to complete it in three years, earning a certificate of completion.

In 1925, Bisri along with H. Muslich was escorted by H. Zuhdi to the Kajen Islamic Boarding School led by KH Chasbulloh to participate in *tabarrukan*[58] or Ramadan hut activities. A year later, after completing his education at Ongko Loro, H. Zuhdi directed Bisri to continue studying religion with KH Cholil in Kasingan. However, at first Bisri did not have a strong intention to study at a boarding school, so his learning results were not optimal.

In 1930, Bisri was ordered to continue his studies in Kasingan. There, he studied under Suja'i, who did not teach various books, but only one book, *Alfiyah Ibn Malik*. This book contains a thousand couplets of nadzam discussing the science of nahwu and sharaf, compiled by Ibn Malik. Every day, Bisri focused only on the book until he not only mastered it but also memorized it and its meaning.

After two years of studying *Alfiyah* with Suja'i, his teacher suggested that Bisri attend KH Cholil's recitation which also discussed the same book. He was advised to sit at the front so that it would be easier for him to understand the explanation and deepen his understanding. Because of his ability, Bisri then became a place to ask for his friends who had difficulty in understanding knowledge. Initially, his presence received less attention, but over time, his friends began to respect him and make him a reference in learning. A year later, Bisri studied the book *Fathul Mu'in*. After understanding these two books, he continued his studies to other books, such as *Fathul Wahhab*, *Uqud al-Juman*, and so on.

[58] An activity carried out every romadlon to recite the book, tabarukan can be interpreted as looking for blessings.

In 1932, Bisri intended to continue his education by studying at the Termas Islamic Boarding School, which was then taught by Kiai Dimyati.[59] He asked KH Cholil for his blessing, but his request was not granted. As a result, Bisri remained in Kasingan.

KH Cholil planned to marry Bisri to Kiai Murtadlo's daughter, but Bisri refused on the grounds that his knowledge was not enough to marry a kiai's daughter. On the 3rd of Shawwal, Bisri decided to leave Rembang without saying goodbye to anyone. He was accompanied by Mabrur on this journey, which was undertaken because of his rejection of the arranged marriage.[60] However, after this incident, KH Cholil married Bisri to his own daughter, Marfu'ah. The marriage ceremony took place on 17 Rajab 1345 AH (June 1935), when Bisri was 20 years old and Marfu'ah was 10 years old.

After the wedding, KH Cholil directed Bisri to recite the *Bukhari Muslim* to Hadhratussyaikh KH Hasyim Asy'ari at the Tebuireng Islamic Boarding School in Jombang, East Java. The recitation began on 21 Sha'ban 1354 AH, but only the books of *Muslim* and *Tajrid Bukhari* were read. On the 10th of Ramadhan 1354 H, KH. Hasyim Asy'ari fell ill, so the recitation was continued by KH. Ilyas for the book of *Muslim* and KH. Baidlowi for the book of *Tajrid Bukhari*. After his marriage, Bisri wanted to leave Rembang and go to Makkah. He financed the trip by selling KH. Cholil*'s Bijurumi Iqna'*. While in Makkah, he stayed at the house of Shaykh Chamid Said and worked as a maid there.

While in Makkah, Bisri studied with several renowned scholars, including KH. Bakir, Shaykh Umar Chamdan al-Maghribi, Shaykh Maliki, Sayyid Amin, Shaykh Hasan Masysyath, Sayyid Alwie, and KH. Abdul Muhaimin. After one year of studying there, he received a letter from KH Cholil asking him to return home immediately. In 1937 AD, Bisri and two of his colleagues returned to Rembang. After returning from Makkah, his duties and learning obligations increased. Nevertheless, Bisri was satisfied because

[59]Saifullah Ma'shum, *Karisma Ulama: Kehidupan Ringkas 26 Tokoh NU* (Diterbitkan atas kerja sama Yayasan Saifuddin Zuhri [dan] Mizan, 1998), P. 322.

[60]Saifullah Ma'shum, *Karisma Ulama: Kehidupan Ringkas*….P. 333

the subject matter he learned could be understood easily. The routine lasted for a year and a half until finally, on 2 Rabi'ul Tsani 1358 H (1939 AD), Syaikhona KH. Cholil passed away. After his passing, the responsibility of the pesantren was transferred to Bisri. After that, Bisri and his wife settled in Kasingan and managed the pesantren left by his father-in-law.

In his marriage with Ma'rufah, Bisri had eight children, namely Cholil, Mustofa, Adieb, Faridah, Najichah, Labib, Nihayah, and Atikah. As time went by, Bisri remarried a woman from Tegal, Central Java, named Umi Atiyah. This event occurred around 1967, coinciding with the establishment of the Muawanah Lil Muslimin Foundation. From his marriage with Umi Atiyah, Bisri was blessed with a son named Maemun.

Bisri experienced the Japanese colonial period, where the Japanese came to Indonesia after expelling the Dutch. The struggle for independence had been going on since before 1825, spearheaded by Prince Diponegoro. Even so, various small rebellions in various regions continued to occur. Until on March 20, 1902, a movement called Budi Utomo was founded by Dr. Wahidin Sudirohusodo and Dr. Sutomo.[61]

In 1941, Bisri was blessed with his first child who was named Cholil. On December 8, 1941, Japan declared war against the Allies. At that time, the pesantren world was in an uproar because the santri were worried that they would be recruited as voluntary militia to strengthen the Dutch ranks. As a result, many pesantren became deserted because the students chose to return to their respective hometowns, including the pesantren in Kasingan. In fact, Nahdlatul Ulama (NU) had submitted a request to the Governor in Batavia for the santri to be exempted from military service. This request was actually granted, but unfortunately, the news did not reach the pesantren in Rembang.[62] At that time, conditions were already very chaotic. News of the war had spread widely, while access to transportation and communication was cut off. The

[61] Akra Nagazumi, *Bangkitnya Nasionalisme Indonesia; Budi Utomo 1908-1918*. (Jakarta: Pustaka Umum Grafiti, 1989), P. 41.

[62] Saifullah Ma'shum, *Karisma Ulama: kehidupan ringkas...* P. 323.

increasingly tense situation made Bisri and his family decide to leave the city of Rembang and flee to Sedan.

Bisri was once appointed as assistant chairman of the regional Religious Affairs Office in the Pati Prefecture, which was chaired by Abdul Manan and assisted by Bisri and Machmudi Pati. The Religious Affairs Office at the central level was called Shumubu, while at the caresidenan level it was Shumuka. Bisri was active in making speeches in various factories and companies to raise the morale of the employees. He gave speeches in Cepu, Nglobo, Randublatung, as well as throughout the Pati Prefecture, which included five districts and 22 sub-districts. On August 15, 1945, Japan surrendered unconditionally to the Allies. Two days later, on August 17, 1945, Indonesia officially proclaimed its independence, which was read out by Ir. Soekarno in Jakarta.

3. Bisri Mustofa's Thoughts and Works

Although Bisri Mustofa is an alumnus of Pondok Pesantren, a traditional educational institution, as well as a figure in the NU religious organization which is also based on tradition, his thinking is not conservative. Instead, he has a modern view.[63] According to him, the law is not rigid and absolute. In determining legal decisions, he not only adheres to Fiqh, but also refers to Uṣul Fiqh. Therefore, every decision taken is always adjusted to the context of the times, the conditions that develop, and consider the benefits and harms.

Bisri Mustofa presents a breakthrough in thought by applying the concept of Ahlus Sunnah Wal Jama'ah in various aspects of Muslim life. This big idea is realized through *da'wah bi al-hal*, which is by giving real examples in action and behavior, and *da'wah bi al-lisan*, which is done through lectures and recitations. To spread his thoughts, he also wrote a book about Ahlus Sunnah Wal Jama'ah that was adapted to the conditions and context of the times.[64]

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[63] M Ramli HS, "Corak Pemikiran Kalam KH Bisri Mustofa: Studi Komperatif dengan Teologi Tradisional Asy'ariyah", (Tesis Pasca Sarjana IAIN Syarif Hidayatulloh, 1994), P. 4

[64] Achmad Zaenal Huda, *Mutiara Pesantren: Perjalanan Khidmah K.H. Bisri Mustofa* (Pustaka Kita, 2004), P. 62.

Bisri's broad and moderate thinking is not only seen in the socio-religious aspect, but also in the political field. In making decisions, he prioritized considerations of benefit over rigid fiqh idioms.

One of his progressive ideas is his obsession with placing the concept of *'amar ma'ruf nahi munkar*' alongside the pillars of Islam. In an interview, he once stated that if he were allowed to add one pillar of Islam, he would make *'amar ma'ruf nahi munkar* the sixth pillar. According to him, this concept reflects the spirit of solidarity and social care. If Muslims have this awareness, then they will practice *'amar ma'ruf nahi munkar* properly, both for themselves and for society.[65]

Besides being known as a moderate thinker, Bisri Mustofa is also a prolific kiai with a concept of professionalism that is closely related to sincerity. According to him, sincerity does not appear automatically, but grows when a person feels satisfied with the results of his work. Unfortunately, this condition is often ignored by many people, including among kiai, in an effort to achieve sincerity. Bisri Mustofa firmly states that an understanding of ikhlas must clearly consider economic factors, because he wants to work professionally. This approach motivates him to continue producing, with the practical aim of not only gaining rewards in the afterlife, but also to earn a decent living.

Bisri Mustofa is not only known as a scholar, politician, and orator, but also as a prolific writer. All his great ideas and thoughts are poured into written works, such as books, books, and translations. He started writing since he was under house arrest for about a year due to a case at the KUA.

Since then, Bisri began to actively write as he was not allowed to receive guests or visit other places. His works generally discuss various religious aspects, including sharaf, nahwu, tafsir, hadith, sharia or fiqh, morals, and so on, with a total of around 176 titles.[66] The languages used in his works vary,

[65] Achmad Zaenal Huda, *Mutiara Pesantren: Perjalanan*…. P. 63.
[66] Achmad Zaenal Huda, *Mutiara Pesantren: Perjalanan* ..... P. 72.

some are Javanese with Pegon Arabic writing, Indonesian with Pegon Arabic writing, Indonesian with Latin letters, and Arabic.[67]

There are 176 works that have been found and recorded as follows

There were 176 works found and recorded, including:

1. Tafsir and Qur'anic Science

   Tafsir Al-Ibrīz (30 Juz), *Al-Iksir* (introduction to the science of tafsir), *Ulumul Tafsir*

2. Hadith and Hadith Science

   Translation of *Bulughul Maram*, Translation of *Hadith Arba'in an-Nawawi*, *Al-Bauqiniyah* (*Hadith Science*), *Sullamul Afhām* (on the hadiths of shara' law)

3. Jurisprudence and Worship

   Safinah as-Shalat, *Hajj Manasik*, Translation of *Fara'idu al-Bahiyah*, *Al-Qawaid al-Fiqhiyyah*, Islam and Prayer Book, *Risalat al-Ijtihad wa al-Taqlid*

4. Aqidah and Tauhid

   Aqidah Ahlus Sunnah wal Jama'ah, *Al-Aqidah al-'Awam*, *Durar al-Bayan*

5. Arabic Language Science

   Translation of *Syarah Alfiyah Ibn Malik*, Translation of *Syarah al-Jurumiyah*, Translation of *Syarah 'Imrithi*, *Nazam al-maqsud*, *Sharh Jawhar Maknun*

6. Sufism and Ethics

   At-Ta'liqat al-Mufiddah li al-Qasidah al-Munfarijah, *Rajabiyah poems*, *Al-Mujadalah wa ar-Riyadhah*

7. Islamic Law and Jurisprudence

   Al-Qawa'id al-Fiqhiyah, *Risalah al-Ijtihad wa at-Taqlīd*, *Treatise on Ijtihad and Taqlīd*

8. Social and Religious Life

[67] M Ramli HS, *Corak Pemikiran Kalam*…. P.18.

Islam and Prayer, *Islam and Tawhid*, *Islam and Family Planning*, *Friday Sermon*, *Al-Wasaya lil-Aba' wa al-Abna'*

9. History and Biography

Methods of Ziyarah lan Sinten Kemawon Walisanga Puniko

10. General and Miscellaneous Works

Mun'iyatul al-Zaman, *Aṭaifu al-Irshad*, *Al-Nabras*, *Kasykul*, *Al-Khabbah*

With this grouping, the list of works becomes more structured according to the field of study.[68]

Bisri Mustofa's works are generally addressed to two main groups. First, the santri who are studying in pesantren. Second, the rural community who actively participates in recitation in surau or langgar. These works contain various practical knowledge related to worship procedures.[69]

Based on the many scientific works produced in the Islamic field, Bisri Mustofa is known as a prominent scholar who is well versed in his field and a prolific writer of books. Through his works, he is able to provide guidance that is easily understood by novice students, rural students, and ordinary people in understanding Islamic teachings. The legacy in the form of books or scientific works left behind tends to have a longer durability than other forms of legacy.[70]

B. Tafsir *Al-Ibrīz*

1. History and Background of the Writing of Tafsir Al-Ibrīz

In 1864, a Dutch researcher noted that there were no books of tafsir studied in Rembang in the 19th century. However, over time, in the 20th century, five books of tafsir written by scholars from Indonesia and Malaysia were found. One of the most famous is Tafsir *al-Ibrîz li Ma'rifati Tafsîr Al-*

[68] M Ramli HS, *Corak Pemikiran Kalam*…. P 19-20

[69] Saifullah Ma'shum, *Karisma Ulama: Kehidupan Ringkas 26 Tokoh NU* (Diterbitkan atas kerja sama Yayasan Saifuddin Zuhri [dan] Mizan, 1998). P 328.

[70] B Suprapto, *Ensiklopedi Ulama Nusantara: Riwayat Hidup, Karya, Dan Sejarah Perjuangan 157 Ulama Nusantara* (Gelegar Media Indonesia, 2009). P 273.

Qur'an al-Azîz, a Javanese-language tafsir that is the phenomenal work of Bisri Mustofa.[71]

Before starting the writing of Tafsir Al-Ibrīz, Bisri Mustofa felt the same anxiety as several other scholars of interpretation about the magnitude of the responsibility of a mufassir. One of the scholars who had also expressed similar concerns was Shaykh Nawawi al-Bantani, the author of Tafsir Al-Munîr, who warned that interpreting the Qur'an without a strong foundation and only based on one's own thoughts could lead one to the threat of hell. The realization of the gravity of this task made Bisri Mustofa even more careful, because interpreting the word of God is not an easy matter. A mufassir is responsible for providing a correct understanding of the divine word, which means being the conveyor of the meaning of His revelation.[72]

Therefore, a mufassir must have mature scientific credibility and a deep understanding of various related disciplines, in order to be able to understand the meaning of the Qur'anic text properly. Bisri Mustofa firmly rejects *bi ar-Ra'yi* interpretation, which is interpreting the Qur'an solely based on personal thoughts or desires, without paying attention to the requirements, criteria, and rules that have been established in the science of interpretation.[73]

Unlike other tafsir writers, the compiler of Tafsir Al-Ibrīz did not explicitly mention the reasons behind his work. However, the main motivation behind it was the intention to continue to serve the Qur'an. This motivation became an important foundation in the preparation of the tafsir, reflecting a deep commitment to the holy book.

> This can be seen in the preamble of the full Javanese version of Tafsir Al-Ibrīz, which states that: *kangge nambah khidmah lan usaha ingkang sahe lan mulya punika, dumateng ngersanipun para mitra muslimin ingkang mengertos tembung daerah jawi, kawulo segahaken tarjamah*

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[71] M van Bruinessen, *Kitab Kuning, Pesantren, Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia* (Mizan, 1995). P 159-160.

[72] Muhammad Asif, "Tafsir dan Tradisi Pesantren, Karakteristik Tafsir al-Ibrîz Karya Bisri Mustafa*",* (*Jurnal Suhuf*, Vol. 9, No. 2, Desember 2016), h. 245. doi**:** https://doi.org/10.22548/shf.v9i2.154

[73] N Baidan, *Perkembangan Tafsir Al-Qur'an Di Indonesia* (Tiga Serangkai Pustaka Mandiri, 2003).

Tafsir Al-Qur'an al-Aziz mawicara ingkang persojo enteng sarta gampil pahamanipun.[74]

Translation: "To add to this good and noble devotion and effort to the Muslim friends who understand the Javanese regional language, I present the translation of Tafsir Al-Qur'an al-Aziz in a simple and easy-to-understand language."

One of the factors that encouraged Bisri Mustofa to write this tafsir book was the challenges in understanding the Qur'an, especially in the Java region . He tried to bridge the difficulty by using local language as a medium to facilitate understanding. This tafsir book can be considered as a translation, or it can also be called a short tafsir which is often known as *Tafsir Jalalaine Wong Jowo*. However, the author himself prefers to call it a translation.[75]

The writing of Tafsir Al-Ibrîz began with Bisri Mustofa's habit of giving the meaning of the yellow scriptures to his students every Tuesday and Friday. Over time, some of his colleagues suggested that the tafsir material be compiled in book form. In the writing process, he practiced sunnah fasting on Mondays and Thursdays and tried to maintain purity from hadas and najis.

The process of writing this tafsir lasted for four years, starting in 1957 and was completed on 29 Rajab 1379 H, coinciding with January 28, 1960. However, according to Mrs. Ma'rufah, the preparation of this book was only really completed after the birth of her last daughter, Atikah, around 1964. In the same year, the book of Tafsir Al-Ibrîz was first printed by the publisher Menara Kudus, although without a clear agreement regarding the royalty system or piecework payment,[76] and every time he successfully completed one juz, he usually invited the closest students to make a pilgrimage to the grave of Walisongo as a form of gratitude.

Starting in 1961, this tafsir was sold to the Menara Kudus publishing house. Before it was widely published, a number of Qur'an scholars from

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[74] Bisri Mustofa, *Al-Ibrîz li Ma'rifat Tafsir Al-Qur'an Azîz Bi Lughah Al-Jawiyyah*. (Kudus: Menara Kudus Publishing Team, 2015), P. vi.

[75] Bisri Mustofa, *Al-Ibrîz li Ma'rifat…..*

[76] Abu Rohkmad, *Telaah Karakteristik Tafsir Arab-Pegon Al-Ibrīz* (Indonesian Ministry of Religious Affairs, 2011). P. 32.

Kudus, including Arwani Amin, Abu Ammar, Hisham, and Sya'roni, had it proofread.[77] One of Bisri Mustofa's students from Sememi, Surabaya, namely Muhammad Bashori, revealed in a biography book written by Achmad Zainal Huda that the preparation of Tafsir Al-Ibrîz began with explanations given while teaching students. The explanations were then recorded and reorganized by his trusted students, namely Munshorif, Maghfur, and Ahmad Sofwan (who now lives in Benowo, Surabaya). After the writing was completed, they matched the written results with the tape recorder recordings, then confirmed them back to Bisri Mustofa.[78]

Bisri Mustofa in the preamble of his tafsir explains that the preparation of Tafsir Al-Ibrîz aims to help Muslims understand the meaning and content of the Qur'an more thoroughly, because it is a noble deed. He emphasized that thanks to the grace of Allah SWT and the virtues of the Qur'an, everyone who reads it will get a great reward, even though they do not fully understand its content and meaning. On that basis, this tafsir is compiled in Javanese with a simple and easy-to-understand style, especially for Javanese speakers. The use of local language in this tafsir, according to Islah Gusmian, reflects a pragmatic orientation so that local people can better understand the teachings of the Qur'an through the language they use daily.[79] However, in Indonesia, there are more tafsir works that use the Indonesian language with Latin letters than those written in Pegon script.

Islah Gusmian explains that tafsir written in Javanese with Pegon script provides convenience for Muslim communities in areas that use the language. However, in the context of Indonesia, this approach tends to be elitist because it appears as if it is only intended for certain groups who understand Javanese.[80] Nonetheless, tafsir al-Ibrîz remains in demand by many Muslims to this day. In fact, it has been published in a Latin edition, making it easier to access for

[77] Bisri Mustofa, *Tafsir Al-Ibrīz li Ma'rifat…* Jilid 1, P.1

[78] Achmad Zaenal Huda, *Mutiara Pesantren: Perjalanan….* Hal 100.

[79] Bisri Mustofa, *Tafsir Al-Ibrīz li Ma'rifat…* Jilid 1, P.1

[80] Islah Gusmian, *Khazanah Tafsir Indonesia; Dari Hermeneutika Hingga Ideologi* (Lkis Pelangi Aksara, 2013). P 64.

those who cannot read Pegon Arabic script. However, because it still uses Javanese and has not been translated into Indonesian, this tafsir is generally studied by people who understand the language.

2. Systematics of Tafsir Al-Ibrīz

Tafsir Al-Ibrīz uses the Mushafi systematic interpretation, as commonly used by the mufasir. This can be seen from the opening words in the tafsir. If you pay attention, the systematics and style of language are characterized by strong regional and traditional nuances. The author of this tafsir managed to interpret all verses and letters in the Qur'an completely. This is different from other mufasirs, such as Al-Mahalli (281-864 AH) and Sayyid Muhammad Rashid Ridha (1282-1354 AH), who did not finish their tafsir based on the Tartib Mushafi system.[81]

One of Bisri Mustofa's famous works is *Tafsir al-Ibrîz*, which is composed in Javanese using Pegon Arabic letters. This work consists of three volumes with a total of 2,270 pages. The compiler calls it a translation of the Qur'an's interpretation, not as a Qur'anic interpretation, because the translation refers to the books of interpretation of previous scholars.

Each volume of *Tafsir al-Ibrîz* covers ten juz of the Qur'ân. The first volume contains the interpretation of juz 1 to 10, starting from page 1 to 563. The introductory part explaining the background of the writing, the sources of the tafsir, the pentashih, and the systematics of writing is found on pages 1 and 2. Meanwhile, pages 3 to 563 contain the content of the tafsir. The second volume covers juz 11 to 20, starting from pages 564 to 1366, and the third volume contains the interpretation of juz 21 to 30 located on pages 1367 to 2270. The contents of the second and third volumes are entirely interpretations without an introduction. Later, a second edition version was published in a 30-volume format, where each volume contains the interpretation of one juz of the Qur'ân.[82] This work was named *al-Ibrîz fi Ma'rifah Tafsir al-Qur'an al-'Aziz.*

[81]Manna Khalil Al-Qattan, *Mabahis Fi 'Ulum Al-Qur'an*, Terj. Mudzakir, Studi Ilmu-Ilmu Alquran, 2001. P 512.

[82] Bisri Mustofa, *Al-Ibrīz li Ma'rifah* ....Jilid 1. P. 1

> In the muqaddimah of the tafsir Al-Ibrīz, it says *"Al-Qur'an al-Karim sampun kathah ingkang dipun terjemah dening para ahli terjemah, wonten ingkang mawi bahasa Walandi, Inggris, Jerman, Indonesia lan sanes-sanesipun, malah wonten ingkang mawi tembung daerah Jawa, Sunda, lan sak panunggalanipun ugi sampun kathah. Kanthi tarjamah wau, umat Islam saking sedaya bangsa lan suku-suku lajeng kathah ingkang saged mangertos ma'na tegesipun".*

Translation: The Qur'an al-Karim has been translated by many translators, some using Dutch, English, German, Indonesian, and so on. In fact, many have translated it into regional languages such as Javanese, Sundanese, and other regional languages. Through these translations, more Muslims from various nations and tribes can understand and understand the meaning contained in it.

With this translation model, Muslims from various ethnic backgrounds can understand and appreciate the meaning contained in the Qur'an. Bisri Mustofa compiled this tafsir book as a response to the special needs of the Javanese community. In its preparation, tafsir Al-Ibrīz is influenced by various books of tafsir that have been written by previous mufassirs. This is explained in the muqaddimah of tafsir Al-Ibrīz, where Bisri Mustofa states it directly:

> *"Dene bahanipun tarjamah tafsir ingkang kawula segahaken punika mboten sanes inggih naming methik sangking kitab-kitab tafsir mu'tabaroh kados Tafsir Jalalain, Tafsir Baidawi, Tafsir Khazin lan sak panunggalipun."*[83]

As for the source of the tafsir translation that I compiled is none other than quoting from mu'tabar (recognized validity) tafsir books, such as Tafsir *Jalalain*, Tafsir *Baidawi*, Tafsir *Khazin*, and other tafsir books.

Before writing the tafsir *Al-Ibrīz*, Bisri Mustofa first discussed with his students, namely Kiai Wildan Kendal and Kiai Bakir Comal Pemalang. In the discussion, they discussed various other tafsir books, such as *Tafsir al-Manar* by Muhammad Abduh and Rashid Ridlo, Tafsir *Fi Zilal al-Qur'an* by Sayyid

[83] Bisri Mustofa, *Al-Ibrīz li Ma'*rifah.... Jilid 1. P. 1

Qutb, Tafsir *al-Jawahir* by Tantawi Jawhari, *Mahasin al-Ta'wil* by al-Qasimi, and *Mazaya al-Qur'an* by Abu Su'ud.[84]

The systematics of writing applied in the book of tafsir *Al-Ibrīz* follows the mushaf systematics commonly used by mufassirs, which is based on the order of verses and letters in the mushaf, starting from Surah Al-Fatihah to Surah An-Nas. In the *muqaddimah* of tafsir *Al-Ibrīz*, it is explained in detail about the systematic writing of this tafsir:

Bentuk utawi wangunipun dipun atur kados ing ngandap iki:

1. Al-Qur'an dipun serat ing tengah mawi makna gandul (The Al-Qur'an is written in the middle with a gandul *meaning*)

2. Tarjamahipun tafsir kaserat ing pinggir kanthi tanda nomer tarjamah ing awalipun (The translation of the tafsir is written in the margin with the translation number marked at the beginning)

3. Keterangan-keterangan sanes mawi tandha Tanbih, Faidah, Muhimmah, Qissah lan sak panunggalipun (Additional information is given with the marks *Tanbih, Faidah, Muhimmah, Qissah and* so on).[85]

In interpreting the verses of the Qur'an, Bisri Mustofa emphasizes the aspect of locality which can be seen from the use of Javanese language in his interpretation. He starts by writing the complete text of the verse, then translates each word into Javanese using Pegon Arabic writing (Arabic-Javanese script). Each word is explained in detail in terms of its lugawi, nahwi, and sorfi meanings, in the typical pesantren style of vertically arranging gandul meanings using terms such as "*utawi*," "*iku*," "*kelawan*," and "*ing dalem*." This process combines translation and interpretation. This process combines translation and interpretation simultaneously, with the Javanese being placed on the side of the book page. The translation begins with the verse numbering according to the verse order, but differs from the original text in that the verse number is placed at the beginning. This tafsir also comes with additional

[84] Sabik Al-Fauzi,"Melacak pemikiran logika Aristoteles dalam Tafsir Al-Ibrīz li Ma'rifat Tafsir al Qur'an al-Aziz (Kajian atas ayat-ayat Teologi)", Skripsi Fakultas Ushuluddin UIN Sunan Kalijaga, tahun 2009, P. 23

[85] Bisri Mustofa, *Al-Ibrīz li Ma'*rifah.... Jilid 1. P. 1

captions such as "*Tanbih*," "*Fa'idah*," "*Muhimmah*," and "*Qissah*" to provide further explanation.

In interpreting the Qur'an, Bisri Mustofa follows the tartib mushafi method, which is interpreting the Qur'an based on the order of verses and letters as arranged in the mushaf. The interpretation starts from Surah al-Fatihah and is completed until Surah an-Nas, so that the order of the interpretation follows systematically the arrangement of the verses of the Qur'an as found in the standard mushaf.

3. Method and Approach of Tafsir *Al-Ibrīz*

a) Method of Interpretation

The method of interpretation is the framework or rules used in interpreting the verses of the Qur'an. In the process of interpreting the Qur'an, a mufassir certainly applies a special method in compiling and delivering his interpretation through written works. The use of reason greatly influences the results of the interpretation of this sacred text, which cannot be separated from historical and cultural influences. Therefore, a mufassir will try to place the Qur'anic text in accordance with the social and cultural context that surrounds it.[86] The same applies to Tafsir Al-Ibrīz. According to Farmawi, the method of interpreting the verses of the Qur'ān is divided into 4, namely: *tahlili, ijmali, maudhu'i,* and *muqaran* methods.

Of the four methods of interpretation previously described, Bisri Mustofa's interpretation of the Qur'an shows a tendency towards the *tahlili* method. Seen from his explanation that explains the verse accompanied by *Tanbīh, Faī- datūn*, *Muhimmatūn* and so on. Bisri explains in his tafsir work the words are simple and can be easily understood, if there is a connection with the social context Bisri also explains and tells in his tafsir. However, the aspect of munasabah is less emphasized in his explanation. Bisri Mustofa explains his tafsir with a simple and easy-to-understand language

[86] Gusmian, *Khazanah Tafsir Indonesia; Dari Hermeneutika Hingga Ideologi*. Lkis Pelangi Aksara, 2013. P 285.

style, so that readers can quickly grasp the understanding of the Qur'an without getting away from the purpose and core meaning of the holy book. Because of this approach, his tafsir is very suitable for those who are just starting to learn Qur'anic interpretation. No wonder this tafsir has many fans and is still being studied by various groups of Muslims from various social levels and community backgrounds. In addition, Bisri also suggests asbabun nuzul. The explanation presented in tafsir al-Ibrīz is a descriptive explanation (*bayani*) by not making comparisons between the opinions of tafsir scholars.[87]

b) Approach of Tafsir *Al-Ibrīz*

The approach of interpretation refers to the characteristics, direction, or tendency of certain thoughts and ideas that become dominant in a work of interpretation. Based on the mapping done by Nashruddin Baidan, there are several styles of interpretation, among others: *Sufism* (*sufi/ishaari*), Fiqh, Philosophy (*falsafi*), Scientific (*'ilmi*), and Social Society (*adaab al-ijtima'i*).[88]

In his interpretation of the Qur'an, Bisri Mustofa is not bound to one particular style, such as fiqh or aqidah, exclusively. Instead, in his tafsir book, he integrates various styles, including aspects of fiqh, aqidah, tasawuf, and social values (*adab al-ijtima'i*). Thus, the interpretation presented is not focused on one particular idea or thought, but rather provides an explanation of the relevant verses in general and proportionally. For example, verses related to fiqh laws are explained in the context of fiqhiyah cases, such as prayer, zakat, and fasting. Similarly, verses related to social issues are explained in accordance with the context prevailing in society in general. Most of the interpretations of these verses are delivered in general terms

[87] Siti Nur Kholifah, "Pengaruh Pengajian Kitab Tafsir Al-Ibrīz Terhadap Peningkatan Kecerdasan Spiritual pada Santri di PPM Al-Jihad Angkatan Tahun 2012" (Skripsi – UIN Sunan Ampel, Surabaya, 2014), P. 33

[88] Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'an*.... P. 9.

without in-depth analysis, although there are some verses that do receive more detailed explanations.

An example of a social community style is found in Bisri Mustofa's interpretation in his opinion on Q.S Al-Jumu'ah verse 11:

وَإِذَا رَأَوْا۟ تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَٰرَةِ ۚ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ

"And when they see merchandise or games, they disperse to go to them and leave you standing (preaching). Say: "That which is with Allah is better than games and merchandise", and Allah is the Best of Providers."

In the interpretation of this verse Bisri Mustofa also raised social issues of society, he said that the implementation of two adhan in Friday prayers is a matter of *mujma'un alaihi ijma'an sukutiyyan* (consensus in the silence of scholars) not a matter of bid'ah. The same applies to tarawih, tahlil and talqin. He is of the view that these things should not be debated because they are embarrassing. This is because they have a legal basis. Such debates can distract from the fundamental goal of glorifying Islam and Muslims or *"Baldatun Thayyibatun Warabbun Ghafurun"*.[89]

In addition, an example of this social style can be seen in the interpretation of Surah Luqman verse 21, where Bisri addresses the issue of the tradition of offerings in Javanese society which is considered contrary to Islamic teachings and considers the 7-month tradition as a practice that is not contrary to Islamic teachings because it is a custom based on almsgiving.

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ يَدْعُوهُمْ إِلَىٰ عَذَابِ ٱلسَّعِيرِ

"And when it is said to them: "Follow what Allah has sent down". They replied: "No, but we follow what we have seen our fathers do". And would they have followed their fathers even if the devil had called them to the torment of a blazing fire (Hell)?"

Interpretation: *"Arikala wong-wong mahu didhawuhi: Sira kabeh manuta apa kang Allah ta'ala wis nurunake katerangan, (nalika*

[89] Bisri Mustofa, *Al-Ibrīz li Ma'rifah....* P. 2070

didawuhi mengkono) dewek'e malah podho mangsuli: Balik ingsun kabeh podho manut apa kang ditetepi dening mbah-mbah ingsun kabeh. (Allah dhawuh) opo dewek'e iyo tetep manut bae sejatine syetan syetan ngajak mbah-mbahe marang sikso neroko Sa'ir (opo yen mbah-mbahe pada anjegur sumur dewek'e podho melu anjegur sumur? Mesti rak iyo ora, uwong iku panjen kudu manut wong-wong tuwane nanging menowo wong-wong tuwane sasar anak putune ora diparengaken manut."
"(Tanbīhun) Ono ing kalangan kito Islam dewe iki, kadang-kadang itu isih ono kang nindak'ake tinda'an-tinda'an kang alasane namung miturut nenek moyang. Bab iku ora keno dipadhakake babar pisan karo kang kesebut ono ing ayat iki. Balik isih kudu ditafsil: yen sekira tantangan karo aturan Islam, iyo kudu diberantas. Kayotho aturan sajen-sajen, jare ngaturi dhahar dayang, ambuwaki kembang, bubur, lan jajan-jajan ono ing perapatan lan sepadane. Dene kang ora tantangan karo Islam, balik namung ngerupaake adat, ora dadi opo, koyo selametan nganggo ambeng, selametan mitoni lan sepadane iku ora dadi opo. Opo maneh kabeh mahu prinsipe (pokok'e) shadaqah. Wallahu A'lam." [90]

An example of a fiqh style, related to the issue of holding the Qur'an is in Q.S Al-Waqi'ah verse 79:

لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ

"do not touch it except those who are sanctified."

This verse is the basis of the jurists, that people who have major and minor impurity are prohibited (haram) to hold the Qur'an. Other scholars are of the opinion that it is not forbidden to hold the Qur'an for those with major and minor impurity, because the word *al mutahharun* refers to the purified angels. For this group, this verse cannot be used as evidence for the prohibition of holding the Qur'an. This group is in the minority. The majority of scholars: Imam Abu Hanifah, Imam Malik, Imam Safi'i, and ImamAhmad are of the opinion that it is forbidden, based on the hadith of the Prophet Muhammad, from Hakim bin Hazam, "*Lā tamass al-Qur'ān illā wa anta tāhir* (You should not hold the *Qur'ān* unless it is pure)."[91]

[90] Bisri Mustofa, *Al-Ibrīz li Ma'rifah...*Jilid 1. P. 413-1414
[91] Bisri Mustofa, *Al-Ibrīz li Ma'*rifah.... Jilid 1. P 986

Then there is a language style or called the lughowi style, which is an interpretation carried out with a tendency or approach through linguistic analysis. Interpretation with this style is usually characterized by word-by-word analysis, starting from the origin and form of vocabulary (mufrodat), to grammatical studies, such as a review of *nahwu shorof* aspects, then continued with aspects of *qira'at*.[92] In his interpretation, Bisri has also attempted to conduct a linguistic analysis of the Qur'an with the approach of *nahwu* and *shorof*. In this context, Bisri identifies each word in the Arabic grammatical structure. However, in his tafsir, Bisri often also explains the position of the word and its implications for the meaning. The use of language rules in the preparation of tafsir by Bisri Mustofa is strongly influenced by his educational background, especially the methods applied by his teachers in studying various books during his study at the pesantren. For example, this can be seen in his interpretation of QS. Yasin verse 32 which reads:

وَإِن كُلّ لَّمَّا جَمِيع لَّدَيْنَا مُحْضَرُونَ

"And every one of them will be gathered again to Us."

Interpretation: *"(Tanbih) The word (in) means nafi. The word (kullun) becomes the mubtada'. The word (lammā) with tashdīd mim is illā. The word (jamī'un) becomes a khabar, using the meaning of majmū'ūna. The word (ladaynā) becomes the zaraf that connects the word muhdarūna. (muhdarūna) becomes the second khabar. The word (lammā) can be read without tashdīd (lamā). The word (in) also becomes mukhaffaf by using the meaning of qad. The letter (lam) in lamā is lam fāriqah, and (mā) is zāidah, so it becomes the sentence (wa inn kull lammā jamīul ladaynā muhdarūn), which means "All creatures will be gathered in the field of mahshar, confronted by Allah, asked about their deeds in the world, and rewarded."*

[92] Kusroni, Menelisik Sejarah dan Keberagaman Corak Penafsiran Al-Qur'an, *El-Furqania: Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman*, Vol. 5, No. 2 (Agustus 2017), h. 138. doi:https://doi.org/10.54625/elfurqania.v3i02.3031

At that time, people were naked, both men and women. Siti 'Aisha asked the Prophet Muhammad if he was not ashamed in that situation. The Prophet replied that people at that time will not think about others, and only think about themselves, whether their deeds in the world are good or bad.".[93]

Then, there is a theological style that also pays attention to efforts to maintain the values of religious traditions held by Nahdlatul Ulama (NU). This can be seen in the way he interprets Qur'anic verses that support the traditional religious understanding adopted by NU. One example is his interpretation of the third verse of surah Az-Zumar which reads:

أَلَا لِلَّهِ ٱلدِّينُ ٱلۡخَالِصُۚ وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓ إِنَّ ٱللَّهَ يَحۡكُمُ بَيۡنَهُمۡ فِي مَا هُمۡ فِيهِ يَخۡتَلِفُونَۗ إِنَّ ٱللَّهَ لَا يَهۡدِي مَنۡ هُوَ كَٰذِبٞ كَفَّارٞ

"Remember, to Allah belongs only the religion that is pure (from polytheism). And those who take protectors besides Allah (say): "We do not worship them but that they may bring us nearer to Allah". Verily, Allah will decide between them what they dispute about. Verily, Allah does not guide those who are liars and disbelievers."

In interpreting this verse, Bisri provides an explanation in the form of qissah. In his tafsir, Bisri defends the tradition of grave ziyarah, ziyarah to the guardian's room, and tawasul with the guardians which has become a practice for NU people. This practice has been criticized by some groups by considering it a heretical practice because it is in line with the behavior of the pagans of Mecca described in Surah az-Zumar verse 3. Tawasul itself is forbidden and commanded. Here, Bisri states that the practice does not contradict the principles of the teachings *of ahlu sunnah wal jama'ah*.

Bisri also argues that this practice cannot be analogized to the actions of the disbelievers mentioned above, because the disbelievers who worship idols believe that the idols they worship can provide benefit and harm. This is different from the Muslims who tawasul with the saints, where

[93] Bisri Mustofa, *Al-Ibrīz li Ma'rifah...* P. 1546-1547

their belief remains in the Oneness of Allah and for the saints, they cannot have any effect because the power is entirely in the Hands of Allah.[94]

C. Verses Related to *'Uqūq Al-Wālīdain*

In this study, the researcher raised a number of Qur'anic verses that are relevant to the theme of *'uqūq al-wālīdain*, either directly or indirectly. Some verses, such as Sūrah Al-Baqarah:83, An-Nisa:36, Al-An'am:151, and Luqman:14-15, explicitly contain the command not to commit polytheism against Allah and afterwards contain the command to do good to both parents (*birrul wālidain*). Although it does not directly mention the prohibition of disobedience, but from the wording of the verse that emphasizes the obligation to do good, it also implies a prohibition not to do the opposite, namely *'uqūq al-wālīdain*. This shows that every command to do good in Islam essentially also contains a prohibition against all forms of contrary attitudes and behaviors, including disobedience to parents.

The verses that explicitly discuss the prohibition of disobedience to parents can be found in Surah Al-Isrā:23 and Al-Aḥqāf:17. These two verses give a clearer emphasis on the forms of disobedient behavior that must be avoided, especially those related to harsh speech and attitudes towards parents. In QS. Al-Isrā:23, Allah strictly forbids children to utter even the smallest word "*ah*" as a form of impatience or irritation with parents. Whereas in QS. Al-Aḥqāf:17 describes the behavior of a child who rejects his parents' invitation to believe and even considers them as troublesome, which is a clear manifestation of *'uqūq al-wālīdain*. These verses emphasize that disobedience to parents is a strict prohibition in Islam that has great consequences both in this world and in the hereafter. Here are some verses related to the concept of the prohibition of *'uqūq al-wālīdain*:

[94] Eva Musyarrofah, "Elektisisme Tafsir Indonesia: Studi Tafsir Al-Ibrīz Karya Bisri Mustofa". Universitas Islam Negeri Sunan Ampel Surabaya, 2023.

1. **Surah Al-Baqarah:83**

وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَاۤءِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ وَبِالْوَالِدَيْنِ اِحْسَانًا وَّذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَقُوْلُوْا لِلنَّاسِ حُسْنًا وَّاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۗ ثُمَّ تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَاَنْتُمْ مُّعْرِضُوْنَ

Meaning: *Gusti Nabi Muhammad SAW den dawuhi ngander-nganderake nalikane Allah Ta'ala mundhut janji marang bani israil kang surosane janji mahu: siro kabeh nani isroil ora pareng nyembah selaine Allah Ta'ala. Lan siro kudu ambecheki marang wong tuo loro; ambecheki marang wong kang andhuweni sanak (kerabat) anak yatim, wong msikin, lan siro kabeh supoyo guneman karo menuso sing bagus lan siro kabeh supoyo podo ngelakuni sembayang lan podo ngawihake zakat. Wisono siro kabeh podo mengo saking janj-janji mahu kejobo golongan sitik saking siro kabehtetep podo mengo saking janji-janji kang wes tinutur*. (Al-Baqarah [2]:83)[95]

Meaning: The Prophet Muhammad was commanded by Allah to deliver when Allah took a promise from the Children of Israel, the content of which was: You, the Children of Israel, shall worship none but Allah. And you shall do good to both parents; do good to relatives, orphans, the poor. And all of you should speak to people with good speech, and perform the prayer and pay the zakat. However, you all broke these promises, except for a few of you who remained faithful to them.

2. **Surah An-Nisa:36**

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَابْنِ السَّبِيْلِۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ۗ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرًا

Meaning: *Siro kabeh podo hanya Nyewijikake ing Allah. Ojo podo nyekutuake opo-opo. Lan ambagusane marang wong tuo loro, kerabat-kerabat, anak yatim, wong-wong miskin, tonggo kang perek, tonggo adoh lan konco ono ing lelungan utowo ono ing penggawean, lan ibnu sabil, lan budak-budak kang siro miliki,*

[95] Bisri Mustofa, *Al-Ibrīz li Ma'rifah Tafsir al-Quran al-'Aziz*, Volume 1, P. 26

saktemene Allah Ta'ala iku ora demen wong kang gumedhe kang kumalung.(An-Nisā' [4]:36)[96]

Meaning: All of you should worship Allah alone. Do not associate Him with anything. And do good to parents, to relatives, to orphans, to the poor, to near neighbors, to distant neighbors, to companions in travel or in work, to ibnu sabil (those who run out of provisions on a journey), and to slaves whom you own. Verily, Allah dislikes those who are arrogant and boastful.

3. Surah Al-An'am:151

قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِه شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًاۚ وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍۗ نَحْنُ نَرْزُقُكُمْ. وَاِيَّاهُمْ ۚوَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّۗ ذٰلِكُمْ وَصّٰىكُمْ بِه لَعَلَّكُمْ تَعْقِلُوْنَ.

Meaning: *(menowo dheweke padha takon: opo bae kang diharomake déning pangeran iro?) dawuho! podo reneo siro kabeh, ingsun wacaake opo-opo kang diharomake déning pangeran Allah atas siro kabeh, yaiku: siro kabeh ojo podo musyrik, podo ambagusono marang wong tuo loro, siro kabeh ojo podo mateni anak-anake kerono wedhi fakir. jalaran allah ta'ala kang paring rizqi marang siro kabeh lan kang paring rizqi marang anak-anak iro kabeh, lan siro kabeh ojo parek-parek duso gedhe (koyo zino) podo ugo dzohir utowo bathin, lan siro kabeh ojo podo mateni kang diharomake Allah Ta'alla, kejobo kanthi alasan haq (koyo qawad utowo rajam) perkoro limo ngarep mau Allah Ta'alla wasiat marang siro kabeh, supoyo siro kabeh podo angen-angen*. (Al-An'ām [6]:151)[97]

Meaning*:* (If they ask: What are the things forbidden by your Lord?) Say: "Come, I will recite to you what your Lord has forbidden: Do not associate anything with Allah, Do good to your parents, Do not kill your children for fear of poverty; We (Allah) provide for you and for them, Do not approach any of the abominable deeds (grave sins) either outwardly or inwardly, And do not kill a soul which Allah has forbidden, except for a just

[96] Bisri Mustofa, *Al-Ibrīz li Ma'*rifah.... Volume 1, P. 211
[97] Bisri Mustofa, *Al-Ibrīz li Ma'rifah Tafsir al-Quran al-'Aziz*. Volume . 2 P. 394-395

cause (as in the ruling of qishas or stoning), These are the things which Allah has enjoined upon you, that you may think."

4. Surah Luqman:14-15

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِۚ حَمَلَتْهُ اُمُّه وَهْنًا عَلٰى وَهْنٍ وَّفِصَالُه فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَۗ اِلَيَّ الْمَصِيْرُه فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَۗ اِلَيَّ الْمَصِيْرُ

Meaning: *“ lan ingsun Allah wasiat marang menuso (ingsung perintah baguse) marang wong tuo lorone. ibuke ngandut deweke-sang ibu mahu nandang payang ing atase payah (payahe ngendut-payahe ngelarani lan payahe embabarake-lan anggone nyapih deweke iku sak wis e umur rong tahun. (lan ingsun Allah ndawuhi marang menuso) supoyo siro syukur marang ingsun Allah-lan marang wong tuo loro iro= iku namung marang panjenengan ingsun dewe- panggonan baline sekabehane menuso*
faidah: sing sopo wonge nindaake sholat lima waktu- iku jenenge wes syukur marang pangeran= lan sing sopo wonge ndoake marang wong tuo lorone saben saben rampung sholat-iku ugo jenenge wes mbagusi marang wong tuo lorone” (Luqmān [31]:14)[98] .

Meaning: And I, Allah, enjoin upon man (I command kindness) towards his parents. His mother has borne him with great difficulty, she has labored with him, given birth to him, and suckled him, and the weaning period is after two years. (And I, Allah, command mankind) that you should be grateful to Me and to your parents. Verily, to Me is the return of all mankind."

Benefits: Whoever performs the five daily prayers has thanked his Lord. And whoever prays for his parents after every prayer has done good to them.

وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِه عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى الدُّنْيَا مَعْرُوْفًاۖوَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَيَّۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ

Meaning: *lamun won tuo lorone mahu mekso mekso nyang siro supoyo siro nyakutoake karo ingsun-rupo opo opo kang tumerep siro ora ono pengertian mungguh sejatine siro sakutoake karo ingsung- mengko siro ojo taat marang wong tuo loro iro iku-(tetapi tetep) siro kancanana(serawungane) wong tuo loro iro iku ono ing*

[98] Bisri Mustofa, *Al-Ibrīz li Ma'rifah Tafsir al-Quran al-'Aziz*, Volume 3. P. 1409-1410

dunyo kelawan bagus.(dibagusi lan ditepungi) lan siro manuta agamane wong kang madep taat marang ingsung, nuli siro, wong tuo loro iro lan wong wong kang podo madep taat marang ingsun, iku kabeh bakale namung bali marang panjenengan ingsun. banjur ingsun Allah, nyeritani siro kabeh tumerep opo opo kang podo siro tindaake. (banjur ingsung Allah males marang siro kabeh amergo amal amal iro kabeh) (Luqmān [31]:15)[99] .

Meaning: And if your parents force you to associate with Me something that you do not know to be true, then do not obey them. (But still) associate with them in this world well (be kind and respectful to them). And follow the religion of those who truly obey Me. Then, all of you, both your parents and those who obey Me, will return only to Me. Then I, Allah, will inform you all of what you have done (and I will reward you all according to your deeds).

5. Surah Al-Isrā' :23

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًاۗ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا

meaning: *"Allah Ta'ala wes perintah supoyo siro kabeh ora nyembah kejobo namung marang panjenengan dewe, lan supoyo siro ambeceki marang wong tuo loro, tegese ngabekti marang bapak biyung. Namun salah sawijine wong tuo loro utawa karo pisan wis tuwo, tur dadi tanggungan ira, aja pisan-pisan siro ngucap marang deweke: apa utawa hus!. Lan sira aja nyentak marang wong tuwa loro, ngucapa marang wong tuwo loro sarana pengucap kang bagus, alus."* (Al-Isrā' [17]:23). [100]

This means that Allah SWT commands that you should worship none but Him alone, and that you should be dutiful to your parents, i.e., do good to your father and mother. However, if one of them or both of them are elderly and are in your care, then never speak to them with *"ah"* or *"hus!"*. And do not yell at them, but speak to them kindly and gently.

[99] Bisri Mustofa, *Al-Ibrīz li Ma'rifah Tafsir al-Quran al-'Aziz*, Volume 2. P. 1410-1411
[100] Bisri Mustofa, *Al-Ibrīz li Ma'rifah Tafsir al-Quran al-'Aziz*, Volume 2. P. 839-840

6. Surah Al-Aḥqāf:17

وَالَّذِيْ قَالَ لِوَالِدَيْهِ اُفٍّ لَّكُمَآ اَتَعِدَانِنِيْٓ اَنْ اُخْرَجَ وَقَدْ خَلَتِ الْقُرُوْنُ مِنْ قَبْلِيْۚ
وَهُمَا يَسْتَغِيْثٰنِ اللّٰهَ وَيْلَكَ اٰمِنْ اِنَّ وَعْدَ اللّٰهِ حَقٌّۖ فَيَقُوْلُ مَا هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ.

Meaning: *“ wong kafir kang celathu marang wong tuwa lorone(mengkene): hus!, insun boten ngerungokake omong iro, opo iku, sira sak keloron tansah ngancem-ngancem insun, jare insun arep diwetokake saking kubur, ing mengko wes keliwat pirang-pirang umat(kang podo mati) sakdurung ingsun(ora podo den wetokake saking kubur): wong tuo lorone kafir mahu sambat sambat marang Allah Ta'ala nyuwun bisane anake balik marang agama islam, lan wong tuo lorone kafir mahu ngendika marang putrane: cilaka siro, siro iman marang dino ba'ats!! temenan janji- janjine Allah Ta'ala iku nyoto haq, wong kafir mahu mangsuli celathu : ora bakal ucapan kang mengkono iku kejaba namung gegorohane wong kuno-kuno*” (Al-Aḥqāf [46]:17) [101]

It means that the disbeliever who says to his parents like this: "Hus! I will not listen to what you say. What is this? You two are always threatening me by saying that I will be raised from the grave! Yet there have been many people before me who have died, but they were not resurrected." Then, his parents, who were also disbelievers, begged Allah Ta'ala so that their son could return to Islam. They said to their son: "Woe to you! Believe in the day of resurrection! Indeed, the promises of Allah Ta'ala are real and true!" However, the disbeliever replied arrogantly: "Such sayings are nothing but the fables of the ancients.

[101] Bisri Mustofa, *Al-Ibrīz li Ma'rifah Tafsir al-Quran al-'Aziz*, Volume 3. P. 1834-1835

CHAPTER IV
ANALYSIS *'UQŪQ AL-WĀLĪDAIN* IN TAFSIR *AL-IBRĪZ*

A. Definition of *'Uqūq Al-Wālīdain* According to Bisri Mustofa

We can see that in examining the Qur'anic verses regarding the relationship between parents and children, there is a distinctive pattern, namely the mention of the command to worship Allah and the prohibition of polytheism often precedes the call to do good to both parents. This pattern can be found in some of the verses mentioned in the previous chapter.

The author understands that these verses explicitly contain an order to perform *birr al-wālidain* (filial piety to both parents), while at the same time implying a strict prohibition against disobedient behavior *('uqūq al-wālīdain*). This shows that when the Qur'an provides guidance on the relationship between children and parents, the core message always emphasizes the importance of doing good to them. Therefore, 'uqūq al-wālīdain as opposed to *birr al-wālidain* is one of the major offenses that are highly condemned in Islam.

The high position of *birr al-wālidain* can also be seen from its order in the Qur'an, which is consistently placed right after the command to worship Allah alone. This position shows that obedience and respect for parents are parallel to the most fundamental obligation in Islam, which is tawhid. In fact, in Surah Al-Isrā' [17]: 23 states: *"And your Lord has commanded you to worship none but Him and to be kind to your parents."* This verse indicates a close relationship between obedience to Allah and respect for parents.

In the context of interpretation, Imam al-Baghawi in his work *Ma'ālim al-Tanzīl fī Tafsīr al-Qur'ān* explains that *iḥsan* means doing good by using gentle words and full of manners. Meanwhile, *iḥsan* to parents means obeying their orders as long as it does not conflict with Islamic law.[102]

[102] Abu Muhammad al-Husain Bin Mas'ud al-Baghawi, *ma'alim al-Tanzil fi tafsir al-Qur'an*, (Beirut: dar Thayyibah, 1417 H), juz 1, 117.

Meanwhile, according to Imam al-Ṭabarī, *iḥsan* is part of God's command that requires His people to be patient in obeying, both in the aspect of carrying out His commands and in avoiding His prohibitions.[103]

Not doing *iḥsan* to one's parents can lead to disobedience, which in Islam is considered a reprehensible act. This form of disobedience can manifest in various negative attitudes, such as ignoring parental advice, speaking harshly, and hurting them physically or psychologically. This is often rooted in the inability of individuals to emulate the Qur'anic guidance in establishing harmonious relationships with parents. As a result, such behavior has the potential to bring suffering, both in this world and in the hereafter. The Qur'an implicitly conveys that people who disobey their parents will be rewarded with a painful torment in the hereafter.

In this part of the analysis, the researcher focuses on two main verses that explicitly emphasize the prohibition of disobedience to parents, namely QS. Al-Isrā' (17):23 and QS. Al-Aḥqāf (46):17. The first verse emphasizes the obligation to always be filial by not uttering hurtful words such as أُفٍّ (ugh) to parents, while prohibiting indifference or denial of their rights. Meanwhile, the second verse describes the consequences for children who reject their parents' invitation to faith and even follow their seduction to commit shirk, thus emphasizing that disobedience includes not only harsh speech but also actions that violate the parents' feelings.

Furthermore, these two verses not only underline the prohibition against '*uquq* (disobedient) behavior, but also affirm the meaning of *birrul walidain* (filial piety) as the foundation of harmonious relationships between children and parents. QS. Al-Isrā:23 emphasizes that even the slightest respect by maintaining speech and attitude is an obligatory form of filial piety, while QS. Al-Aḥqāf:17 associates disobedience with serious consequences if the child chooses to ignore the parents' invitation to

[103] Abu Ja'far al-Thabari, *Jami' al-Bayan Fi al-Qur'an*, (Mu'assasah al-Risalah, T.tp: 1420 H), juz 17, 279.

kindness. Thus, the two texts simultaneously expose the duality of the commandment of filial piety and the prohibition of disobedience, as well as the spiritual and social implications attached to both attitudes.

The following is an explanation of the Definition of *'Uqūq Al-Wālīdain* according to Bisri Mustofa is which is behavior that hurts the feelings of parents, whether in the form of words, actions, or attitudes that belittle and disrespect them. This behavior includes not only physical or verbal abuse, but also cold, indifferent attitudes and subtle bad treatment that hurts parents. This prohibition is comprehensive; even small words like "ugh!" are forbidden in Islam.[104] Bisri Mustofa interprets this verse contextually and touches on local cultural values, so that its meaning can be internalized by local readers.

In *Tafsir Al-Ibrīz*, Bisri Mustofa not only explains the prohibition of *'uqūq al-wālidayn* in a normative manner, but also elaborates on various concrete forms of children's disobedience toward their parents that frequently occur in everyday life. His interpretation clearly illustrates the types of attitudes that fall into the category of disobedience, whether through speech, actions, or subtle inner attitudes that can still cause pain. The following are the forms of *'uqūq al-wālidayn* as found in *Tafsir Al-Ibrīz* by Bisri Mustofa.

1. The Danger of Neglecting Ethics in Interacting with Parents

Doing good in all matters related to one's parents is an obligation that every child must fulfill. A child should exhibit good behavior in accordance with religious teachings. It is deeply regrettable when someone engages in actions that offend or hurt their parents.[105] In the Qur'an, there are numerous verses in which Allah SWT commands believers to treat their parents with kindness. Allah Subhanahu wa Ta'ala says:

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[104] Bisri Mustofa, *Tafsir Al-Ibrīz: Tafsir al-Qur'an bil-lughah al-Jāwiyah*, ed. oleh Muhammad Dahlan Muslich (Semarang: Toha Putra, 2000).

[105] Erna Nurhayati, "Birrul Walidain: Tanggung Jawab Moral dan Spiritual Anak Terhadap Orang Tua Menurut Islam," *Al-Tarbawi: Jurnal Studi Keislaman* 6, no. 2 (2023): 122–125, doi: https://doi.org/10.30868/at.v10i01.8429

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسٰنًاۗ

Meaning: *"Allah Ta'ala wes perintah supoyo siro kabeh ora nyembah kejobo namung marang panjenengan dewe, lan supoyo siro ambeceki marang wong tuo loro, tegese ngabekti marang bapak biyung."* (Al-Isrā' [17]:23) [106]

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا

Meaning: *"Siro kabeh podo hanya Nyewijikake ing Allah. Ojo podo nyekutuake opo-opo. Lan ambagusane marang wong tuo loro".* .(An-Nisā' [4]:36)[107]

The concept of '*uqūq al-wālidayn* is not limited to harsh words or hurtful actions; it can also manifest in a child's everyday behavior. Ignoring manners, being emotionally distant, or prioritizing personal matters without regard for the feelings and satisfaction of one's parents are clear forms of 'uqūq. The Qur'an repeatedly emphasizes the importance of being kind to one's parents.

This commandment can also be found in Surah Al-Baqarah: 83, Al-An'ām: 151, Luqmān: 14, and Al-Aḥqāf: 15. These verses affirm that honoring and treating parents well is a duty upon every child. In daily life, a child must maintain proper conduct, respectful speech, and behavior that reflect honor and affection toward their parents. This is an essential part of practicing Islamic teachings and a tangible expression of one's faith in Allah SWT.[108]

2. Speaking Harshly and Disrespectfully, Including on Social Media

One of the most evident and frequent forms of *'uqūq al-wālidayn* in the contemporary era is harsh and disrespectful behavior toward parents, whether through words, actions, or expressions shared on social media. Harshness in this context is not limited to physical acts; it also includes raised tones, sarcastic intonations, demeaning comments, and attitudes that

[106] Bisri Mustofa, *Al-Ibrīz li Ma'rifah Tafsir al-Quran al-'Aziz*, Volume 2. P. 839-840

[107] Bisri Mustofa, *Al-Ibrīz li Ma'*rifah.... Volume 1, P. 211

[108] Wirdad, "Konsep Birrul Walidain dalam Tinjauan Al-Qur'an dan Realisasi dalam Masyarakat" (Tesis, UIN SUSKA Riau, 2021)

reflect rejection or humiliation toward one's parents.[109] In Surah Al-Isrā' [17]: 23, Allah (SWT) explicitly states:

فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا

"*aja pisan-pisan siro ngucap marang deweke: apa utawa hus!. Lan sira aja nyentak marang wong tuwa loro."* [110] This verse emphasizes that even seemingly insignificant expressions like saying "ugh" are forbidden, let alone harsher actions or words.

In today's context, harsh behavior is not limited to face-to-face interactions; it is also increasingly prevalent in virtual communications and on social media. Public expressions of disappointment toward one's parents, sarcastic remarks, and viral content that shames parents all fall under the category of painful and disrespectful behavior. Such actions contradict the principle of *birr al-wālidayn* (dutifulness to parents), which requires children to speak gently, show respect, and protect the dignity of their parents. While the digital era offers wide avenues for self-expression, it is often misused by some children to vent their emotions toward their parents publicly, without considering the emotional impact or the dignity of their parents.[111]

In *Tafsir al-Ibrīz*, Bisri Mustofa interprets the prohibition against saying "ah" as strong evidence that Islam demands a high level of etiquette in dealing with one's parents. He emphasizes that the prohibition extends beyond mere words to include all forms of hurtful expressions, whether verbal, physical, or emotional. Bisri also asserts that every form of harshness toward parents is an act of disobedience that provokes the wrath of Allah and removes the blessings from a child's life.

Furthermore, Bisri Mustofa underscores the importance of consistently maintaining gentleness, even in moments of emotional tension

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[109] Aini Uldafira, and Ainur Rochmaniah. "Pengaruh Penggunaan Media Sosial dan Komunikasi Keluarga Terhadap Perilaku Cyberbullying pada Anak." *Jurnal Pustaka Komunikasi* 6.2 (2023): 327-338. doi: https://doi.org/10.32509/pustakom.v6i2.3043

[110] Bisri Mustofa, *Al-Ibrīz li Ma'rifah Tafsir al-Quran al-'Aziz*, Volume 2. P. 839-840

[111] Muntaha Hermawan, "Peran Orang Tua dalam Mengawasi Penggunaan Media Sosial Anak," Skripsi (IAIN Ponorogo, 2023).

or disagreement with one's parents. In his interpretation, he advises children to use kind words, a calm tone of voice, and respectful body language. In the digital realm, this translates to avoiding the sharing of complaints about parents, refraining from posting negative public comments, and not shaming them by disclosing private family matters. Thus, being harsh toward one's parents, whether directly or in the digital space, clearly constitutes a form of *'uqūq* that contradicts the teachings of the Qur'an and the noble values elaborated in *Tafsir al-Ibrīz*.

3. Neglecting the Parents

Another of *'uqūq al-wālidayn* is the refusal or neglect of the obligation to care for one's parents when they have entered old age or are suffering from illness. In Islam, caring for one's parents is not merely a moral duty but also a spiritual obligation. The Qur'an explicitly mentions this responsibility in Surah Al-Aḥqāf [46]:15, which describes the difficulties a mother endures during pregnancy and the extended period of nursing. This verse serves as a foundational command for children to remember and repay the sacrifices of their parents, especially when they need care and attention.

Allah Subḥānahu wa Taʿālā says:

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ اِحْسَانًاۗ حَمَلَتْهُ اُمُّه كُرْهًا وَّوَضَعَتْهُ كُرْهًاۗ وَحَمْلُه وَفِصٰلُه ثَلٰثُوْنَ شَهْرًاۗ حَتّٰٓى اِذَا بَلَغَ اَشُدَّه وَبَلَغَ اَرْبَعِيْنَ سَنَةً ۙ قَالَ رَبِّ اَوْزِعْنِيْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْٓ اَنْعَمْتَ عَلَيَّ وَعَلٰى وَالِدَيَّ وَاَنْ اَعْمَلَ صَالِحًا تَرْضٰىهُ وَاَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْۗ اِنِّيْ تُبْتُ اِلَيْكَ وَاِنِّيْ مِنَ الْمُسْلِمِيْنَ

Ingsun Allah Ta'ala wasiat (weling) marang manungsa, supaya mbagusi marang wong tua lorone, kerana ibune payah-payah, lan mbabrake dheweke payah-payah, den kanduti lan den susonine mangsa telung puluh wulan, (manungsa mau terus urip) hingga bareng wus tumeka ana ing dewasane, (umur telung puluh utawa telung puluh telu tahun) lan sahengga tumeka umur patang puluh tahun, manungsa mau banjur matur: Adhuh Pengeran, mugi panjenengan dalem maringi ilham dateng dalem, sageda dalem tansah syukur, nyukuri nikmat panjenengan dalem ingkang sampun Panjenengan dalem peringake dateng dalem lan dateng tiyang

> *sepuh kalih dalem, lan sageda dalem, nindaake ngamal-ngamal sholih, ingkang Panjenengan dalem ridlo dateng ngamal-ngamal dalem wau, lan mugi Panjenengan dalem kepareng paring kesaenan dhateng dalem tumrap anak putu dalem. Saestu, dalem taubat, wangsul dateng dhawuh-dhawuh Panjenengan dalem, sak estu dalem punika golonganipun tiyang-tiyang ingkang sami Islam.*
>
> (Al-Aḥqāf [46]:15) [112]

Bisri Mustofa, in *Tafsir al-Ibrīz*, emphasizes that this verse not only describes the biological aspects of motherhood but also highlights the emotional burdens and extraordinary sacrifices that must be repaid by children through acts of *birr al-wālidayn*.[113] He interprets this to mean that a child's duty to their parents does not end once the child becomes independent. On the contrary, it increases as the parents grow old, become sickly, and lose the ability to care for themselves. In his view, refusing to care for parents in their old age is a clear indication of the child's failure to appreciate and repay their parents' sacrifices. He labels such behavior as forgetfulness and ingratitude for all that the parents have given.[114]

In today's context, such refusal may take many forms: placing parents in nursing homes without humane consideration, leaving them to face illness alone without companionship, or even something as simple as being unwilling to bring them food or medicine. Often these actions are justified by excuses such as being busy or struggling financially, but they actually reflect a lack of empathy and a loss of proper manners towards one's parents. Bisri Mustofa warns that this kind of behavior is *"lakune anak kang murko, ilang berkah lan donga"* the conduct of a rebellious child that results in the loss of parental blessings and prayers.

Therefore, a child who does not care for their parents in old age or illness not only violates social norms of proper conduct but also falls into the category of grave disobedience from an Islamic perspective. This form

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[112] Bisri Mustofa, *Al-Ibrīz li Ma'rifah Tafsir al-Quran al-'Aziz*,. P. 510

[113] Muhammad Riza Rurrohim, "Birru Al-Walidain dalam Perspektif Tafsir Al-Ibriz" (Skripsi, UIN Raden Intan Lampung, 2023).

[114] Bisri Mustofa, *Tafsir Al-Ibrīz: Tafsir al-Qur'an bil-lughah al-Jāwiyah*, ed. oleh Muhammad Dahlan Muslich (Semarang: Toha Putra, 2000), P. 1172–1174.

of *'uqūq* does not merely harm the physical well-being of the parents, but also wounds their hearts, after they have sacrificed their lives for their children's happiness. In his commentary, Bisri Mustofa implies that a child's success in life does not solely depend on education or personal effort, but also on the extent to which they honor and care for their parents, especially in their most vulnerable moments.[115]

4. Ignoring the Advice and Guidance of Parents

The attitude of rejecting or ignoring the advice and guidance of parents is addressed in QS. Al-Baqarah: 83 and QS. Al-Ahqaf: 17, where Allah Almighty emphasizes the importance of showing kindness to both parents immediately after commanding not to associate partners with Him. This command not only implies providing material assistance but also includes showing respect for their words and directions. Parental advice is an expression of care and life experience that should serve as a guide for children, especially in making major life decisions.[116]

However, a common phenomenon among today's generation is the tendency to disregard or even belittle the advice of their parents. Many children feel superior because they have received higher education or are more familiar with technological and informational developments. As a result, they consider their parents' advice outdated, irrelevant, or overly traditional. A recent study by Asmuni et al. found that parental example significantly influences the development of a child's character, particularly in fostering healthy communication between parents and children.[117]

Some children even respond to their parents' advice with loud voices, sarcastic tones, or counter-arguments under the pretense that "times

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[115] Bisri Mustofa, *Tafsir Al-Ibrīz: Tafsir al-Qur'an*…. P. 1175-1176

[116] Achmad Suhaili, "Memahami Konsep Al-Qur'an Tentang Birrul Walidain" (Jurnal Studi Ilmu Al-Qur'an dan Hadis, 2023), 45–46. doi**:** https://doi.org/10.35132/albayan.v6i2.430

[117] Asmuni Asmuni, Toto Dwi Pamudi, and Nanang Abdul Jamal. "Pengaruh Keteladanan Orang Tua Terhadap Akhlak Santri Di Kampung Banjar Mulia Kec. Baradatu Kab. Way Kanan." *Jurnal Kajian Pendidikan Islam* (2023): 22-35.
doi: https://doi.org/10.58561/jkpi.v2i1.61

have changed." Such behavior reflects intellectual arrogance, which indirectly falls under the category of *'uqūq al-wālidayn*. According to Hofifah Astuti, ignoring parental advice can lead to a loss of blessings in life, even if the child achieves high academic success.[118]

Allah Subḥānahu wa Taʿālā says

وَالَّذِيْ قَالَ لِوَالِدَيْهِ اُفٍّ لَّكُمَآ

> Artinya: *"wong kafir kang celathu marang wong tuwa lorone (mengkene): hus!, insun boten ngerungokake omong iro"*[119]
> (Al-Aḥqāf [46]:17)

Bisri Mustofa, in his *Tafsir al-Ibrīz*, strongly criticizes children who do not appreciate their parents' advice. He refers to them as children deceived by their own knowledge to the point of losing their inner order. This expression illustrates that the knowledge and intelligence possessed by a child can become a disaster if not accompanied by manners and ethics toward their parents. In Bisri's view, a child's intellectual success is not solely measured by academic achievement or rational logic but also by the extent to which they can humble themselves before their parents.[120]

Therefore, rejecting or ignoring parental advice is not a minor matter but a highly reprehensible behavior in Islam. It not only breaks the bonds of affection within the family but also hinders the flow of blessings in the child's life. No matter how high one's education or achievements are, a child is still obliged to honor and listen to their parents. According to Bisri Mustofa, manners and inner order in treating one's parents are essential requirements for attaining Divine approval. Thus, heeding the advice and guidance of parents is the true form of *birr*, whereas rejecting it is a subtle yet dangerous form of **'***uqūq*.[121]

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[118] Hofifah Astuti, "Berbakti Kepada Orang Tua dalam Ungkapan Hadis Nabi SAW" (Skripsi, IAIN Kudus, 2022), 39–41.

[119] Bisri Mustofa, *Al-Ibrīz li Ma'rifah Tafsir al-Quran al-'Aziz*, Volume 3. P. 1834-1835

[120] Bisri Mustofa, *Tafsir al-Ibrīz* (Semarang: Toha Putra, n.d.), 219.

[121] Bisri Mustofa, *Tafsir al-Ibrīz*…220.

5. Children's Rejection of Parents' Wishes

One of the prevalent forms of *'uqūq al-wālidain* in the context of modern life is the rejection by children of their parents' wishes in crucial matters such as education and marriage choices. Numerous cases indicate that when parents suggest or direct their children toward certain options, the children often refuse based on personal will, aspirations, or emotional preferences. While Islam does not obligate absolute obedience to every command of the parents, particularly in matters that are not legally obligatory (*wājib*) or prohibited (*ḥarām*), how the child expresses disagreement plays a crucial role in determining whether the act falls under *'uqūq* or not.[122]

It is important to emphasize that having differing opinions from one's parents does not automatically constitute *'uqūq*. Islam does not mandate absolute compliance with all parental commands, especially in subjective or interpretive matters (*ijtihādiyyah*), such as education or marriage choices. However, if such disagreement is accompanied by emotional outbursts, insults, or actions that hurt the parents' feelings, then it becomes a form of disobedience. In Surah Al-Isrā' (17): 23–24, Allah SWT commands that children must not even utter "uff" (a word of frustration), let alone speak harshly to their parents.[123]

Disagreements between children and parents are natural and permissible in Islam, especially in matters where obedience is not required by *sharī'ah*. The real concern lies in how children express their disagreement. If the rejection is conveyed with anger, without proper manners, and in a way that wounds the parents' hearts, then such behavior constitutes *'uqūq al-wālidayn*. According to Bisri Mustofa, preserving good manners, respectful speech, and the emotional well-being of one's parents is a part of the noble values inherited from both Islamic teachings and

[122] Bainar. "Urgensi Mendengarkan Pendapat Anak Dalam Pendidikan Islam Bagi Orang Tua Muslim Perpektif Al-quran Di Era Digital." *Al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan* 17.2 (2020): 211-217. doi**:** https://doi.org/10.46781/al-mutharahah.v17i2.143

[123] Bisri Mustofa, *Al-Ibrīz li Ma'rifah Tafsir al-Quran al-'Aziz*, Volume 2. P. 839-840

Javanese cultural wisdom. Therefore, a wise child is not merely one who follows their own desires, but one who can respectfully differ in opinion while still upholding their parents' dignity and seeking their pleasure.

B. The Relevance of the Concept of Prohibition of *'Uqūq Al-Wālīdain* in Modern Society

In the current millennial era, significant changes have occurred in human life, particularly in communication patterns, ways of speaking, behaviors, and the forms of interaction between parents and children. The rapid development of technology and science has influenced the way today's generations interact, including within family relationships. However, it is important to realize that the advancement of the era should not be used as an excuse for children to neglect their obligation to honor and serve their parents. Changes in the times should not be accompanied by moral shifts that lead to the neglect of manners and ethics towards parents. Changes in the era should not be followed by changes in morals that lead to neglect of manners and ethics towards parents. [124] On the contrary, as a generation living amid modernization, we must be able to adapt and balance these advancements while maintaining noble behavior towards our parents. Today, many technology-based means can be used to enhance devotion to parents, such as ease of communication, providing attention, and meeting their needs more quickly. [125] Thus, the values of respect and filial piety towards parents remain relevant and must continue to be preserved, even as times continue to change.

Amidst the rapid flow of globalization and technological development, the millennial generation faces new challenges in maintaining harmonious relationships with their parents. Modern lifestyles,

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[124] Astuti, Livia. "Peran Orang Tua dalam Membentuk Pribadi Anak melalui Pendidikan Keluarga." *JP3M: Jurnal Pendidikan, Pembelajaran dan Pemberdayaan Masyarakat* 3.2 (2021): 248-257.doi: https://doi.org/10.37577/jp3m.v3i2.344.

[125] Olga A. Vasilyeva, "Influence of Digitalization on Cognitive and Social Orientations of Generation Z" (*Springer*, Cham, 2021), 1279–89, doi:https://doi.org/10.1007/978-3-030-56433-9_134.

individualism, and digital communication patterns often lead to a strained emotional bond between children and parents. In this context, it is important to develop appropriate strategies to prevent the millennial generation from falling into behaviors of *'uqūq al-wālidain*, either consciously or unconsciously. Here are strategies to prevent the millennial generation from falling into *'uqūq al-wālidain*

1. **Maintaining Family Harmony Amid Modern Pressures**

In this digital and globalized era, human life moves at an extremely fast pace. Young people, particularly millennials and Generation Z, face increasingly complex social, educational, and professional pressures. The demands to excel, keep up with technological advancements, and meet modern life standards often trap them in exhausting routines. Therefore, it is essential for families to create supportive spaces for communication and involvement to overcome these challenges together. [126]

As a result of these busy lives, many children begin to lose focus on a very important obligation in Islam, which is being dutiful to their parents. Sometimes, they become too busy pursuing education, careers, or material success that they forget to ask about their parents' well-being, offer assistance, or even simply speak kindly to them. This condition, often unconsciously, can be a form of *'uqūq al-wālīdain* (disobedience to parents) which is strictly prohibited in Islam.[127]

The prohibition of *'uqūq al-wālīdain* becomes especially important to emphasize in today's context. Islam teaches that honoring parents is an obligation equivalent to worshiping Allah. Neglecting this duty not only damages the relationship between children and their parents but can also result in the loss of blessings in a child's life. It is essential for families to

[126] Muhammad Ilmi Saggaf et al., "Prinsip Komunikasi Islam Sebagai Etika Bermedia Sosial," *Journal of Communication Studies* 1, no. 1 (2021): 15–29. doi: https://doi.org/10.37680/jcs.v1i01.698

[127] Susiba Susiba, "Pendidikan Akidah Bagi Anak Usia Dini" *Potensia: Jurnal Kependidikan Islam* 4, no. 2 (January 5, 2019): 155–68, doi:https://doi.org/10.24014/POTENSIA.V4I2.5871.

educate their children about Islamic values, including the importance of filial piety, to cultivate a better generation.[128]

By remembering and practicing the prohibition of *'uqūq al-wālīdain*, children will be more likely to uphold proper manners, courtesy, and empathy towards their parents. This will foster good communication and prevent the emergence of family conflicts. Maintaining family harmony becomes a strong moral foundation for the younger generation in facing the challenges of modern life. Therefore, it is important for every family and educational institution to continuously instill the values of *birr al-wālīdain* (devotion to parents) in daily life. This value is a key to creating peaceful, loving, and blessed families, even amid the pressures and busyness of modern times.[129]

Based on the interpretation of Bisri Mustofa in *Al-Ibrīz*, the prohibition of *'uqūq al-wālīdain* carries profound meaning and remains relevant amidst the challenges of modern life. The busyness of millennials and Generation Z should not become a reason to neglect the obligation of honoring one's parents. Instead, by maintaining good manners, proper communication, and caring for parents, children will receive blessings and build family harmony that serves as a moral fortress in this high-pressure digital era.[130]

2. Preventing Juvenile Delinquency and Character Building

Educating children to honor their parents plays a vital role in shaping their character from an early age. When children are accustomed to respecting, loving, and listening to their parents, moral and ethical values will be deeply ingrained in their souls. This education is not merely a rule

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[128] Ade Hidayat and Akhsan Sukroni, "The Value Inheritance of Family System in Islamic Tradition: Birr-ul-Walidayn," *Ulum Islamiyyah* 22 (2017): 21–28. doi: https://doi.org/10.33102/uij.vol22no0.5

[129] Nur I'anah, "Birr al-Walidain: Konsep Relasi Orang Tua dan Anak dalam Islam," *Buletin Psikologi* 25, no. 2 (2017): 114–123. doi: 10.22146/buletinpsikologi.27302

[130] Fitri Ayu Kusumaningrum, "The Meaning of Verses on Parents-Children Relationship as Basis for Sandwich Generation Concept in Islam," Millah: *Journal of Religious Studies* (2023): 553–582. doi: https://doi.org/10.20885/millah.vol22.iss2.art10

to be followed but serves as a solid foundation for children to discern right from wrong and to develop social responsibility. Therefore, teaching children to honor their parents is a fundamental pillar in preventing negative behaviors that may lead to juvenile delinquency.[131]

The role of fathers as moral role models has a significant influence on shaping adolescents' character. The presence of an active, loving, and wise father who provides firm yet gentle guidance fulfills not only material needs but also serves as an important source of emotional support for children's development. Adolescents who are close to their fathers tend to internalize values such as responsibility, discipline, and courage, and generally have better self-control. Research conducted in Bandung shows that approximately 69.5% of successful positive character formation in adolescents is closely related to the quality of their relationship with their father. The consistent presence of fathers also helps teenagers develop resilience in facing peer pressure and environments that encourage delinquency. Fathers become tangible examples of ethical problem-solving and help build a strong moral identity, encouraging adolescents to make wise decisions and avoid deviant behaviors.[132]

Moral education based on religion, especially in Islam, plays a strategic role in building psychological and social fortifications for teenagers to resist various forms of delinquency such as brawling, promiscuity, and drug abuse. Islam teaches comprehensive moral principles, including honesty, time discipline, respect for parents, and the obligation to empathize with others. Through religious activities such as congregational prayers, religious studies, and involvement in mosque communities, teenagers receive structured moral guidance and positive

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[131] Annisa Nurul Utami, Neti Hernawati, and Alfiasari Alfiasari, "Pengasuhan Orang Tua yang Seimbang sebagai Kunci Penting Pembentukan Karakter Remaja," *Jurnal Pendidikan Karakter* 1 (2016): 122406. doi: https://doi.org/10.21831/jpk.v0i1.10727

[132] Yoan Olivia Yolanda and Joko Prihanto, "Pengaruh Peran Ayah Terhadap Pembentukan Karakter Remaja," *Jurnal Kewarganegaraan* 6, no. 2 (2022): 4313–4319. doi: https://doi.org/10.31316/jk.v6i2.3710

social supervision. This education not only provides theoretical understanding of good and bad but also trains self-control (*mujahadah al-nafs*), nurtures the fear of God (*taqwa*), and strengthens healthy social ties, making them more resistant to the temptations of delinquent environments. Instilling religious-based moral values has been proven to increase self-awareness, a sense of responsibility, and the ability to make ethical decisions, enabling adolescents to filter negative external influences and lead meaningful, beneficial lives within their communities.[133]

The interpretation of *Al-Ibrīz* by Bisri Mustofa emphasizes that the prohibition of *'uqūq al-wālīdain* not only forbids verbal disobedience but also serves as a crucial pillar in shaping well-mannered and strong adolescents. Educating children to honor their parents is a highly effective preventive measure against juvenile delinquency, particularly when strengthened by the father's role as a moral example and structured religious education. Thus, building a harmonious relationship with parents is key to forming adolescents who possess self-control, noble character, and resilience against negative environmental influences.

3. Strengthening Children's Spiritual and Emotional Values

Obedience and affection towards parents are essential components of character education that have a significant impact on children's spiritual and emotional development. From an early age, children who are accustomed to respecting and loving their parents grow into individuals with noble character, gratitude, and sensitivity to positive values. This obedience is not merely fulfilling religious obligations but also part of a self-awareness process that life cannot be separated from the roles and sacrifices of parents. These values form the spiritual foundation for children to find meaning in life and regard their parents as sources of inspiration in their actions.[134]

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[133] Musytari Musytari, Widya Astuti, and Rismawati Rismawati, "Pendidikan Moral Dalam Islam Sebagai Solusi Mencegah Kenakalan Remaja," *Edu Sociata: Jurnal Pendidikan Sosiologi* 7, no. 2 (2024): 600–606. doi: https://doi.org/10.33627/es.v7i2.2926

[134] Hevi Sundra, Zulkarnain Zulkarnain & Saepudin, "Peran Orang Tua Sebagai Pendidik Dalam Menumbuhkan Kecerdasan Emosional Anak di Lingkungan Pasar Tradisional Panorama

In the modern era, filled with pressure and competition, the need for emotional balance is increasingly important. Today's teenagers face various challenges such as academic stress, social competition, and negative influences from digital media. Obedience to parents becomes a source of peace and mental strength that helps children manage emotions and stress. When children feel close and have a warm relationship with their parents, they tend to be more open in expressing their feelings, more easily receive support, and are better able to calmly face life's challenges. This relationship provides a sense of security and stability, which is a crucial provision in dealing with life's upheavals.[135]

Furthermore, love and affection towards parents play a role in strengthening children's self-control. Children who are accustomed to respecting their parents are generally better able to restrain themselves from negative behaviors because they realize that every misdeed would hurt their parents' hearts. This sense of affection instills responsibility and a fear of hurting their loved ones. Such awareness becomes a moral safeguard that directs children to choose the right path in life. In other words, honoring parents helps children develop a strong ethical consciousness and becomes a crucial asset in forming individuals of integrity.[136]

Therefore, the reinforcement of obedience and affection towards parents must continue to be developed and taught within the family, school, and community. Obedience to parents is not only a religious teaching but also an emotional need that provides inner peace for children. Amid the busyness of modern life, parents need to devote quality time and build emotional closeness with their children. By achieving this harmonious

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Kota Bengkulu," *GHAITSA: Islamic Education Journal* 4, no. 2 (23 Juni 2023): 1–15. doi: https://doi.org/10.62159/ghaitsa.v4i2.524

[135] Nur'aini and Hamzah, "Kecerdasan Emosional, Intelektual, Spiritual, Moral dan Sosial Relevansinya Dengan Pendidikan Agama Islam Perspektif Al-Qur'an," *Jurnal Educatio* 9, no. 4 (Desember 2023): 1783–90. doi: https://doi.org/10.31949/educatio.v9i4.5867

[136] Zubaidah, Zubaidah, and Salami Mahmud, "Peran Orang Tua Dalam Mengelola Kecerdasan Emosional Anak Menurut Perspketif Islam," *Fathir: Jurnal Studi Islam* 2, no. 1 (2025): 96–112. doi: https://doi.org/10.71153/fathir.v2i1.195

relationship, children will have a strong spiritual foundation, emotional balance, and mental resilience that will guide them to become tough, well-mannered, and capable individuals ready to face life's challenges.[137]

The *Al-Ibrīz* interpretation by Bisri Mustofa firmly links the prohibition of *'uqūq al-wālīdain* with the development of inner peace, spiritual strength, and emotional stability in children. Honoring parents not only prevents sin but also serves as a fundamental pillar in helping children manage emotions, develop self-control, and build strong personalities to face modern challenges. Conversely, disobedience opens the door to psychological instability and the destruction of a child's future.

4. Strengthening the Function of Islamic Parenting

Islamic parenting plays a highly strategic role in shaping the character and personality of children in accordance with Islamic teachings. One essential aspect is the application of the prohibition of 'uqūq al-wālīdain, which forbids disobedience to parents. This concept is not only part of religious doctrine but also a primary foundation in building harmonious relationships between parents and children. Through Islamic parenting, parents teach from an early age the importance of respecting, obeying, and loving parents as a form of devotion that brings life blessings.[138]

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[137] Zubaidah, Zubaidah, and Salami Mahmud, "Peran Orang Tua…..

[138] Kamila, Suci Nur, et al., "Komunikasi Keluarga Dalam Islam: Studi Peran Parenting Islami Orang Tua Dan Anak Dalam Era Digital," *NAAFI: Jurnal Ilmiah Mahasiswa* 1, no. 4 (2025): 434–441. doi: https://doi.org/10.62387/naafijurnalilmiahmahasiswa.v2i3.176

obeying, and loving parents as a form of devotion that brings life blessings.[139]

In addition, Islamic parenting based on the prohibition of *'uqūq al-wālīdain* also serves as a preventive measure against family conflicts and domestic violence. Children raised with strong Islamic values tend to respect their parents more, are less likely to use harsh words, and are accustomed to resolving problems wisely. This attitude reduces the potential for family quarrels. Islamic parenting positions the family as the first school to foster love, mutual respect, and an understanding of each family member's rights and responsibilities.[140]

Therefore, strengthening the function of Islamic parenting must become a priority for parents, educators, and educational institutions in nurturing future generations. In facing global challenges and technological advancements, parents must remain committed to Islamic principles in educating their children, including instilling the awareness that *'uqūq al-wālīdain* is a grave sin that must be avoided. Through proper parenting and wise approaches, the family becomes a safe and comfortable place, as well as the final stronghold in forming devout, well-mannered, and socially responsible individuals.[141]

The *Al-Ibrīz* interpretation by Bisri Mustofa provides a strong foundation for strengthening Islamic parenting by emphasizing that the prohibition of *'uqūq al-wālīdain* should not only be taught but must be instilled through loving parenting, exemplary behavior, and good communication. Effective Islamic parenting is one that successfully builds emotional closeness and avoids harsh communication patterns, making the family a school that produces well-mannered and responsible generations.

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[139] Kamila, Suci Nur, et al., "Komunikasi Keluarga….

[140] Nur I'anah, "Birr al-Walidain: Konsep….

[141] Ilham Muchtar et al., "Analisis Prinsip Komunikasi Islami dalam Membangun Keluarga Harmonis Menurut Alqur'an," *ULIL ALBAB: Jurnal Ilmiah Multidisiplin* 2, no. 10 (2023): 4705–4720. doi: https://doi.org/10.56799/jim.v2i10.2220

CHAPTER V
CLOSING

A. Conclusion

After a thorough examination of the concept of *'uqūq al-wālīdain* as presented in Tafsir Al-Ibrīz by Bisri Mustofa, this study arrives at several important conclusions that highlight both the theological foundation and the contemporary relevance of the prohibition against disobedience to parents. The author concludes with the following two conclusions:

1. Definition of *'Uqūq Al-Wālīdain,* according to Bisri Mustofa refers to all forms of disobedience toward one's parents, whether through speech, actions, or even subtle attitudes that cause emotional harm, disappointment, or disrespect. This definition encompasses not only physical acts such as shouting or striking, but also minor yet hurtful expressions like saying "ah!" or "ugh!", as well as more subtle forms like emotional neglect, cold behavior, and indifference to the parents' needs. The prohibition against *'uqūq al-wālidain* is absolute and categorical, as long as the parents' commands do not conflict with Islamic teachings. Bisri Mustofa emphasizes that honoring and serving one's parents is not merely a moral responsibility, but an act of worship that reflects a servant's devotion to Allah SWT. On the other hand, neglecting or defying this command is classified as a major sin that carries severe consequences in both this world and the hereafter. Moreover, Bisri Mustofa incorporates Javanese cultural values into his interpretation, such as *unggah-ungguh* (etiquette), *andhap asor* (humility), and sincere service to one's parents as practical manifestations of *birr al-wālidayn* in everyday life.
2. The relevance of the concept of prohibition of *'uqūq al-wālīdain* in modern society is still highly relevant in the contemporary era, especially amid the increasing influence of globalization, technological advancement, and social changes that often erode the values of family respect. Modern phenomena such as children disrespecting parents on social media, prioritizing peer groups over family, or neglecting parental needs due to busy lifestyles demonstrate the urgent need to reinforce the teachings on filial piety. Bisri Mustofa's perspective in Tafsir Al-Ibrīz offers a unique and culturally resonant solution by presenting the Qur'anic message through the lens of Javanese traditions and local wisdom. His approach provides a bridge between religious teachings and

the social realities of modern Muslims, particularly in Java, encouraging the younger generation to internalize and apply the values of respect and devotion to parents in their daily lives. The relevance of this interpretation is not only limited to the pesantren environment but can also serve as an ethical guide for the wider Muslim community in facing the moral challenges of the digital age.

B. Suggestion

1. **For the Younger Generation**
   It is highly recommended that the younger generation continually improve their understanding and practice of filial piety (birrul walidain) as emphasized in the Qur'an and explained in *Tafsir Al-Ibrīz* by Bisri Mustofa. In the current digital era, where respect for parents is sometimes diminished due to cultural shifts and the influence of social media, children must remain vigilant in maintaining their behavior, speech, and attitudes toward their parents, both in private and in public spaces, including online platforms.

2. **For Islamic Scholars and Educators**
   Islamic scholars, educators, and da'i are encouraged to promote the values of filial piety using culturally relevant approaches, such as the method applied by Bisri Mustofa. By integrating local wisdom into the dissemination of Islamic teachings, these values can be more easily understood and practiced by the community. Scholars should also continue to explore and contextualize interpretations of the Qur'an that address contemporary issues related to family ethics.

3. **For the General Muslim Community**
   It is important for the Muslim community to continuously cultivate a culture that upholds the dignity of parents. This can be done by creating family environments that foster mutual respect, affection, and open communication between parents and children. Social institutions, including religious study groups and community organizations, can play a vital role in reinforcing the importance of maintaining harmonious family relationships in accordance with Islamic values.

4. **For Future Researchers**

   Future researchers are advised to conduct further studies on the concept of *'uqūq al-wālīdain* using different tafsir works, both classical and contemporary, to enrich the discourse on filial piety from various interpretive perspectives. Comparative studies involving different cultural contexts within Indonesia or across other Muslim communities can provide deeper insights into how the prohibition of disobedience to parents is understood and applied in diverse social settings, for example a comparative study between the tafsir Al-Ibriz and Tafsir Al-Iklil by a younger brother Bisri Mushtofa who both use Javanese.

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