

Command of Jihad through Devotion to Parents According to Hadith

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Abstract

The purpose of this research is to discuss the commandment to filial piety to parents in the hadith. This research method uses a qualitative type through literature study by applying content analysis. The discussion of this research includes the meaning of filial piety to parents, the hadith of the commandment of filial piety to parents, and the obligation of children's behavior to parents. This research concludes that filial piety in the sense of respecting parents is an obligation in Islam, the command to filial piety according to the hadith is understood as jihad, and behavior towards parents includes when the parents are still alive and when they have died. This research is expected to have benefits for the enrichment of Islamic knowledge.

Keywords: Hadith, Children, Jihad, Parents, Syarah

INTRODUCTION

Filial piety to parents is an obligation that must be done by children to parents (Jawas, Ziyad, & Rabwah, 2005), such as being obedient, respecting, embodiment of children's obligations to parents, lightening the burden on parents, being kind, devoting oneself, and making parents happy. However, instead of striving for devotion to both parents, the reality is often found in the news about disobedient acts that insult parents who should be respected wholeheartedly (Indriyani & Nugraheni, 2019). Therefore, it is very important to study the arguments that command filial piety, also understand these arguments and what they mean (Dinasyari, 2013).

A number of experts have conducted research with regard to morality as in this research literature review. Among others Nur, I. (2017), "Birr al-Walidain: Konsep Relasi Orang Tua dan Anak dalam Islam," Fakultas Psikologi Universitas Gadjah Mada. This study discusses the obligation of children to do good to their parents by forming relationships between parents and children (I'annah, 2017). Dinasyari, Y. N. (2013), "Makna Berbakti pada Orang Tua dalam Perspektif Remaja Muslim Jawa," Fakultas Psikologi dan Fakultas Agama Islam Universitas Muhammadiyah Surakarta. This study uses an open questionnaire method. The results and discussion of this study reveal that the meaning of filial piety is being obedient, respecting, the embodiment of children's obligations to parents, easing the burden on parents, being kind, devoting themselves and making parents happy (Dinasyari, 2013). Hakim, L. (2019), "Studi Hadis Birrul Walidain," Fakultas Ushuluddin dan Filsafat Universitas Islam Negeri Sunan Ampel. This research uses qualitative methods through literature study. The results of this study indicate that Muhammad Nashiruddin Al-Albani's assessment of the hadith about filial piety after passing away in Ibn Majah's sunan has a value of dhaif. As for the matan of the hadith, it can be said to be shahih because it does not contradict the Qur'an and the stronger hadith (Hakim, 2019).

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Various previous studies have exercised in preparing the framework for this research. Filial piety to parents is obeying both parents by doing everything they command as long as it does not disobey Allah (Dinasyari, 2013). It is obligatory to serve one's parents, even in the Qur'an this problem has been repeated 16 times. In addition, the command to worship parents is paralleled with the command to believe and worship Allah. These orders are contained in Surah al-Baqarah verse 83, Surah al-Nisa verse 36, Sura al-An'am verse 151, Sura al-Isra 'verse 23, and Surah Luqman verse 13 (Adawiyah, 2017). The form of filial behavior of Muslim adolescents must be demonstrated by fulfilling children's obligations to parents, having good self-character, lightening the burden on parents and implementing religious teachings (Dinasyari, 2013). The hadith says, "From 'Abd Allah bin' Amr R.A. said: Someone came to the Prophet SAW then asked permission to jihad. He asked: "Are your parents still alive?" The person replied: "yes (still alive)." The Prophet said: "Jihad on your parents" (I'anah, 2017). "I once asked the Prophet SAW," what kind of charity Allah likes the most? He replied, "pray on time." I asked again, "then what?" He replied, "do good to parents." I asked again, "then what?" He replied, "jihad in the way of Allah" (Muttafaq 'Alaih) (Adawiyah, 2017). "The main thing is deeds is praying on time and doing good to parents" (Majid, 1992). There are several manners that must be carried out by children towards their parents during life (Mas'udi, 2019). There are several manners that must be implemented, including the rights and obligations carried out by children to their parents while both parents are alive and after both parents have passed away (Dinasyari, 2013). There is an order to do good to parents, and a prohibition on yelling at parents (Press, 2006).

Based on the explanation above, the writer tries to compile a research formula, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, 2020a). The formulation of the problem of this research is that there is a command to filial piety to parents in the hadith. The main question of this research is how is the commandment of filial piety to parents in the hadith. While the question in detail is what is the meaning of filial piety, how the hadith commands filial piety to parents, and how should children behave towards parents. The purpose of this research is to discuss the commandment of filial piety to parents in the hadith. This research is expected to have benefits for the enrichment of Islamic knowledge.

RESEARCH METHOD

This research uses a qualitative type through literature study by applying content analysis (Darmalaksana, 2020b). In addition, this study collects related data and looks for relationships between data so that conclusions are formed which the authors explain in the discussion. This study uses interactive analysis from Mile and Huberman (Huberman.A.M, 1992).

RESULTS AND DISCUSSION

The meaning of filial piety to parents

To be filial is obeying both parents by carrying out all what they command as long as this matter does not disobey Allah. Being devoted to parents is an obligation that must be carried out by every child, even though it can be said that "parents are ugly but have luck" which means that the worst parents are always those who become the blessing law that the child has. As bad as their parents are, it is the pathway for us to exist in the world, it is proper for us as children to be devoted to them. Obedience to parents is a very close meaning of filial piety, this obedience is manifested by the child by carrying out the parents'

orders and not arguing with the words of the parents. The next meaning of filial piety is to respect parents, this respect is given to parents who have been pregnant and have given birth and have given many contributions. The next meaning of filial piety is the child's obligation to the parents, this filial obligation is carried out as a form of the child's gratitude to the parents who have contributed to the child and as a form of appreciation. The next meaning of filial piety is to lighten the burden on parents. Easing the burden on parents is tried by helping parents sincerely without expecting anything in return. A good character is expressed by young people in two ways, that is, having a good character and a polite character with a good character is carried out by doing things that are good and polite to parents. The next manifestation of the meaning of filial piety is to serve parents, children devote themselves to their parents because of the services that have been given by the parents. The next meaning of filial piety is to make parents happy, to make parents happy, it is carried out by children as a form of devotion to parents by doing it completely sincerely, just wanting to make parents happy (Dinasyari, 2013).

To serve parents is an obligation, in the Koran this case has been repeated up to 16 times, the command to do good to parents is aligned with the command to believe and worship Allah, so it is clear that filial piety to parents is an obligation that must be carried out by children. However, in fact the expression of filial piety to parents varies, there are some terms that we often hear are *birr*, *ihsan*, and *maruf*. These three titles are universally meaningful. However, it actually has a different meaning in each expression of goodness. The term *birr* describes *tawassu'* (goodness which has a broad meaning) or a very special good deed, because that goodness is based on love, virtue, and is also driven by religious experience relating to *taqwa*. There is also a term *ihsan* is a good deed that is compatible with the mind, will. Not only that, *ihsan* is doing good in all work, is doing deeds reliably, which is willing to include sincerity, sincerity, good, and clean, both in matters that must be or what is *sunnah*. In the Koran *ihsan* means a very good deed, because this action is shown by all social beings listed to parents. On the other hand, the term *maruf* means goodness that can be understood and accepted by the citizens (local culture) and that goodness is obligatory in *syara*. The term *ma'ruf* is goodness that is universal, which goodness becomes a measure of how a believer should behave (Adawiyah, 2017).

Being devoted to parents is not a virtue that can automatically be attached to every Muslim. Devoted values can be transferred as a culture that grows in families and residents. Reflection and habituation are needed in order to create devoted behavior towards parents (*birr al-walidain*) in children. Islam itself in QS. Luqman verse 14, directs the method so that a person can practice *birr al-walidain*, is through encouragement to live up to the suffering and pain of his mother during pregnancy. Maturity in emotional or mental aspects is a consequence of growth in the psychological order. Emotion is the power of knowledge and feeling in the human soul. Every thing that is related to feelings (*al-wujdaniyah*) is a nature that can be recognized through emotion, this matter is nature for humans who are brought from birth. Therefore, in order to form *birr al-walidain*, it is imperative that a good relationship pattern be built between parents and children. The form of this relationship includes: directing kindness. Parents are obliged to teach kindness to their children. This kindness is done by advising them, directing ethics, leaving immorality and obeying God. This teaching begins early and goes as far back as time and begins with their parents. Furthermore, maintain and educate. Caring for and educating children was tried from childhood until they were older. Parents are also obliged to train their children to carry out the obligations they are obliged to do, such as religious obligations, whether moral or ceremonial. Therefore, blaming the family for backwardness, delinquency and child error does not solve everything. More positive behavior is something a family must do in order to educate efficiently. As a casual family institution, it needs to be nurtured so that it can produce harmony, master education, be able to speak, deliver messages well and

be able to handle conflicts between parents and children. Next, provide direction in the household. Parents are obliged to give direction to continue their life in the household. From briefing sorting candidates, conventions to having children, parents are obliged to provide direction. Moreover, parents who have a lot of experience in the household can share experiences about domestic matters and methods of dealing with them (I'anah, 2017).

The Hadith Commandment to Parents

There is a hadith of the Prophet with regard to orders to filial piety to parents in Sahih Bukhari Number 5515:

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ وَشُعْبَةَ قَالَ حَدَّثَنَا حَبِيبٌ قَالَ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ عَنْ حَبِيبٍ عَنْ أَبِي الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجَاهِدْ قَالَ لَكَ أَبَوَانِ قَالَ نَعَمْ قَالَ فَفِيهِمَا فَجَاهِدْ

Having told us Musaddad had told us Yahya of Sufyan and Shu'bah both said; has told us Habib he said. And narrated from another route, has told us Muhammad bin Katsir has told us Sufyan from Habib from Abu Al-'Abbas from Abdullah bin 'Amru he said; a man said to the Prophet sallallahu 'alaihi wasallam; "I want to join the jihad." He then said: "Do you still have both parents?" he answered; "Yes, still." He said: "It is to both of you that you make jihad" (Bukhari).

At first, a search was carried out through the hadith application regarding the keyword "adab" until the hadith was found in the book of Sahih Bukhari Number 5515, as stated earlier.

Table 1. is a list of the *rawi* and *sanad* of the hadiths that are being studied. Installation of the transmitters was carried out in sequence, from the first to the end of the narrator. This was done to make it easier for readers to see the position of each narrator. Hadith narrators are called *rawi*, while *sanad* is the link in the chain of hadith transmitters. One thing that determines a hadith to be said to be *shahih* is if a hadith narrator has been verified properly, following the standards set by hadith critics. (Muzayyin, 2017). Hadith is declared valid if the narrator is positive according to the comments of the scholars and the transmission is continuous according to the narrator's birth year. If the hadith text is understood according to common sense and does not contradict the Qur'an, then the hadith is categorized as a good deed which according to the scholars does not require validity testing (Mohammad Fajar Septian, Wahyudin Darmalaksana, Mulyana, 2021). Requirements for authentic hadith must also *sanad* be continued. If the hadith *sanad* is broken, then the hadith is a *dhaif* hadith. The proof of continuity is meeting between teacher and student (Muzayyin, 2017).

Sharah hadith has been carried out by scholars since classical times with various approaches (Mohammad Fajar Septian, Wahyudin Darmalaksana, Mulyana, 2021). The hadith explains that jihad in the way of Allah, which was very valuable in the early Islamic period, was not required for friends whose parents were still alive. Jihad is only allowed for those permitted by both parents. Moreover, the Prophet ordered friends to jihad against their parents. Al-'Asqalani said that jihad against parents is being sincere in doing good (*birr*) and giving kindness (*ihsan*) to both parents. Jihad is the same as jihad against the enemy. Likewise with jihad so as not to hurt both of them. Al-Jauzi also said that the best thing hierarchically is to do good and give charity to mothers, fathers, after that yourself and your family, siblings and finally, namely jihad in the way of Allah. Doing good to both parents is not the only time they are alive. Moreover, after death, a child can do good to both parents, such as begging for forgiveness from them and reciting verses from the Al-Qur'an for them. According to Al-Jauzi, regarding this matter the reward is the

same as the hajj mabrur. Al-Marwazi increases that connecting to people who used to be treated by both parents is almsgiving (I'anah, 2017).

Table 1. List of Rawi Sanad

No.	Rawi Sanad	Birth / Death		Country	Kunyah	Ulama's Comments		Circles
		B	D			-	+	
1	Abdullah bin 'Amru bin Al 'Ash bin Wa'il		63 H.	Maru	Abu Muhammad	-Shahabat -Shahabat		Shahabat
2	As Saa'ib bin Farruukh			Marur Rawdz	Abu Al 'Abbas	-Tsiqah -Tsiqah -Tsabat -Tsiqah adlan -Tsiqah -Tsiqah -Tsiqah		Tabi'in middle circle
3	Habib bin Abi Tsabit Qais bin Dinar		119 H.	Kufah	Abu Yahya	-Tsiqah hujjah -Tsiqah hujjah -Tsiqah -Tsiqah tsabat -Shaduuq tsiqah - mentioned in 'ats tsiqaat		Tabi'in middle class
4	Sufyan bin Sa'id bin Masruq		161 H.	Kufah	Abu 'Abdullah	-Tsiqah -Tsiqah - Including from the mutqin huffadz -Tsiqah hafidz faqih -Abid -Imam -Hujjah -Imam		Tabi'ut Tabi'in the elderly
5	Yahya bin Sa'id bin Farrukh		198 H.	Bashrah	Abu Sa'id	- Tsiqah tsabat -Tsiqah hafidz -Tsiqah hafidz -Tsiqah -Tsiqah ma'mun -Tsiqah mutqin -Hafidz kabir		Tabi'ut Tabi'in ordinary people
6	Abu Abdillah Muhammad bin Ismail Al-Bukhari (Imam Al-Bukhari)	194 H.	256 H.	Bukhara	Abu Abdillah	Imam fi al-hadis		Mudawwin

Child Behavior Jihad to Parents

For children, filial piety to their parents is an obligation. The meaning of filial piety, according to Dinasyari, is to sincerely make people happy (Dinasyari, 2013). Islam requires children to serve their parents (Rochman, 2010). This obligation is emphasized in the Qur'an (Fakih, 2020). The attitude of filial piety according to the Qur'an includes *birr* based on taqwa (Shihab, 2014), *ihsan* with sincerity and ma'rif according to the provisions of religion and community habits (Adawiyah, 2017). According to Adawiyah, Al-Qur'an aligns the commandment of filial piety to parents with the command to believe and worship Allah (Adawiyah, 2017). It is emphasized that deeds are primarily to pray on time and do good to parents (Majid, 1992). Rasulullah said that doing good to parents is jihad (Siregar, 2017).

The behavior of the child towards the parents requires a relationship (Abdan, 2018). The relationship between children and parents must be established (I'anah, 2017). This will depend on the ability of the family to educate effectively (Erzad, 2018). Family abilities can be done by sharing experiences in the household (I'anah, 2017). The form of related *adab* (Kharomen, 2019) among others, the prohibition against yelling at parents (Press, 2006). Thus, *adab* play an important role in relating to parents (Fuatul, 2015). Adab to parents is the greatest right that must be exercised by every child. It is not only manners that must be carried out while parents are still alive (Mas'udi, 2019). But there are also children's obligations after both parents die (Dinasyari, 2013).

Dinasyari outlined a number of children's obligations while parents were still alive (Dinasyari, 2013). Among other things, following the wishes and suggestions of parents in various aspects of life, both in education, work, dating and other problems. Of course, with a note as long as those wishes and suggestions do not conflict with Islamic teachings. Respect and glorify both parents with full gratitude and affection for the services of the two that cannot possibly be judged by anything. Also help both mother and father physically and materially (Hermawan, Adliyah, & Pamungkas, 2017).

Apart from that, pray for the ladies and gentlemen that they will be given mercy and mercy from Allah. They are also devoted and humble themselves in front of their parents. This includes talking softly with them and providing food for the parents (Apriani, 2019). As well as asking permission from parents before jihad and other matters. This is as stated by the Prophet Muhammad, narrated by Imam Bukhari:

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ وَشُعْبَةَ قَالَ حَدَّثَنَا حَبِيبٌ قَالَ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ عَنْ حَبِيبٍ عَنْ أَبِي الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجَاهِدُ قَالَ لَكَ أَبَوَانِ قَالَ نَعَمْ قَالَ فَفِيهِمَا فَجَاهِدْ

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Of course there are still many rights of children towards their parents, namely to make them happy by doing good to their loved ones, fulfilling the oath of both parents, and not criticizing their parents and causing them to be criticized by others. In connection with this last thing, the Prophet Muhammad said:

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَكْبَرِ الْكِبَائِرِ أَنْ يُلْعَنَ الرَّجُلُ وَالِدَيْهِ قِيلَ يَا رَسُولَ اللَّهِ وَكَيْفَ يُلْعَنُ الرَّجُلُ وَالِدَيْهِ قَالَ يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ

Has told us Ahmad bin Yunus has told us Ibrahim bin Sa'd from his father from Humaid bin Abdurrahman from Abdullah bin 'Amru radiallahu 'anhuma he said; The Messenger of Allah -peace and prayer of Allah be upon him- said: "Indeed, including the great sin is someone cursing his own parents," he was asked; "Why did this happen, O Messenger of Allah?" he replied: "Someone criticizes (cursed) the father of another, then that person reproaches the father and mother of the first person" (Bukhari).

There are also suggestions to prioritize filial piety to mother over father. Rasulullah Saw said:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ بْنِ شُبْرَمَةَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ
جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ
ثُمَّ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أَبُوكَ وَقَالَ ابْنُ شُبْرَمَةَ وَيَحْيَى بْنُ أَبِي بُرَيْدٍ حَدَّثَنَا أَبُو زُرْعَةَ مِثْلَهُ

Having told us Qutaibah bin Sa'id had told us Jarir from 'Umarah bin Al-Qa'qa' bin Syubrumah from Abu Zur'ah from Abu Hurairah radiallahu 'anhu he said; "A man came to the Messenger of Allah -peace and prayer of Allah be upon him, saying, " O Messenger of Allah, who is the person who has the most right for me to serve him? "He replied:" Your mother. "He asked again;" Then who? "He replied:" Your mother. "He asked again;" then who else? "He replied:" Your mother. "He asked again;" Then who? "He replied:" Then your father. "Ibn Syubrumah and Yahya bin Ayyub said; had told us Abu Zur'ah hadith as above" (Bukhari).

The above explanations are the rights that must be done while the parents are still alive. The rest are the rights that parents get when they pass away, namely praying for both of them, doing istigfar for both of them, fulfilling the promises of both parents, honoring friends of both parents, and connecting ties with relatives of mother and father (Dinasyari, 2013). According to Hakim (2019), as previously emphasized, the hadith about filial piety after passing away in Ibn Majah's Sunan was considered dhaif by Muhammad Nashiruddin al-Albani. However, the observational aspect of this hadith can be said to be valid because it does not contradict the Koran and the stronger hadith (Hakim, 2019). Thus, filial piety to parents, especially when they were still alive, in the view of Islam is a jihad.

CONCLUSION

A child deserves to be filial, namely obeying both parents. Islam commands obedience to old people as long as it does not disobey Allah. Being devoted to parents is confirmed in the Al-Qur'an hadith. The command to worship parents in the Qur'an is parallel to the commandments of faith. Al-Qur'an emphasizes birr attitude based on taqwa, ihsan with sincerity, and ma'ruf as goodness according to religious and customary provisions. The Hadith emphasizes that doing good to parents is jihad. The quality of this hadith is shahih both sanad and matan. Because filial piety is considered a jihad, it is necessary to build a relationship between the children and the parents. Adab to parents not only when they are alive, but also to do good to their parents is also emphasized when they have passed away. The latter is based on the hadith, although the status of this hadith is dhaif from the sanad side, but it is shahih from the perspective of the matan. It is hoped that this research will have beneficial implications for the development of Islamic knowledge treasures. However, this research is recognized as having limitations in several ways, namely the use of this type of research, mastery of the sharah hadith method, and the application of analysis. So that further research is needed through empirical field research that is supported by the right method and a sharper analytical approach.

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