

I'jaz Al-Quran Inits Talk About The Family Ayaat Of Commandment To Parents As A Model

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Abstract

The Qur'an serves as the primary foundation of Islamic legislation. It has multiple balaghah advantages in its style and context at the level of the single word and the style of speech, as well as advantages at the level of reading and knowing what is inside the human soul and what thinks about. In this research paper, we will deal with I'jaz Al-Quran in Its Talk about the Family Ayaat of Commandment to Parents as a Model. The aim of this research paper is to analyze the rhetoric employed in the Holy Qur'an on the commandment of parents and al-i'jaz al-Balaghi. It explores how the divine speech in the Qur'an transcends human speech and has a profound impact on the human spirit. This research paper consists of two units: The first unit: al-balaghah of the word in the ayaat of the commandment to parents. The second unit: al-balaghah of style in the ayaat of the commandment of parents. One of the most noteworthy suggestions is the proposal to create an encyclopedia that encompasses the eloquence of the Holy Qur'an, as well as an encyclopedia that compiles Qur'anic evidence for the verses of rulings, organized in accordance with the chapters and chapters of Islamic jurisprudence.

Keywords: i'jazi - the Holy Quran - the family - the will of the parents

INTRODUCTION

The composition of the Qur'an has certain features that make it unique and unmatched by humans. This inimitability is called *I'jaz al-Qur'an*: "The Qur'an with its literary inimitability, is all the more astonishing because Muhammad himself was ummi (unschooled) when the Qur'an was revealed to him...The Arabs failed to meet such challenges, though they had the necessary expertise, and there are many examples recorded in history of people being so moved by listening to the Qur'an when they heard it for the first time that they reverted to Islam simply by listening to it. For example, the second Khalif Umar (before he was a Muslim) came out of his house one day, sword in hand, with the explicit purpose of assassinating Muhammad. Enraged upon receiving news of his sister's conversion to Islam, he went to her residence where he encountered a Muslim engaged in the recitation of a segment from the Qur'an.. Upon reading a section of Surah Ta-Ha (Ch. 20) Umar, himself said, "How excellent are these words!". His feelings were so strong that he reached out to the Prophet, and after further discussion, he accepted Islam. Scholars have pointed out that there is no piece of literature that can match the Qur'an, with respect either to style, form, or content. But technically speaking" (Tufa: 1414, p8)

The Muslim scholar Al-Qurtubi, in his commentary on the Qur'an, has indicated the following ten aspects of the *Ijaz al-Qur'an*: Its language surpasses all other varieties of Arabic languages in words of excellence; its style excels all other Arabic styles; its comprehensiveness exhibited by it is unparalleled; its legislation is unparalleled; its narrations about the unknown can only result from revelation; its lack of contradiction with the sound natural sciences; its fulfillment of all that it promises, encompassing both good tidings and threats; its comprehensive range of information, including legal aspects and concerning the creation; its fulfillment of human needs; and its effects on the hearts of men.

The Muslim scholar Al-Tabari remarked in his Commentary on the Qur'an (Vol.1 p10) that: "...it is obvious that there is no clear discourse more eloquent, no wisdom

more profound, no speech more sublime, no form of expression more noble, than (this) clear discourse and speech with which a single man challenged a people at a time when they were acknowledged masters of the art of oratory and rhetoric, poetry and prose, rhymed prose, and soothsaying. He reduced their fancy to folly and demonstrated the inadequacy of their logic. He let them know that the demonstration of the truth of what he said, the proof of the genuineness of his prophet hood, was the bayan - the clear discourse, the hikma - the wisdom - the furqan - the discriminator between truth and falsehood, which he conveyed to them in a language like theirs, in a speech whose meanings conformed to the meanings of their speech. Then he told them all that they were incapable of bringing anything comparable to (even) a part of (what he had brought), and that they lacked the power to do this."

Several verses in the Qur'an emphasize the importance of honoring one's parents. These verses include:

Allah stated in the Qur'an: "And [recall] when we took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allāh; and to parents do good, and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer, and give zakāh." Then you turned away, except for a few of you, and you were refusing." Ayat 83 of Al-Baqarah.

Ayat 36 of An-Nisa: "Worship Allāh and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbour, the neighbour farther away, the companion at your side, [186] the traveler, and those whom your right hands possess. Indeed, Allāh does not like those who are self-deluding and boastful."

Ayat 151 of Al-An'am: "Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; we will provide for you and them. In addition, do not approach immoralities—what is apparent of them and what is concealed. In addition, do not kill the soul that Allāh has

forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."

Ayat 23 of Al-Isra: "And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," [735] and do not repel them but speak to them a noble word."

Ayat 30-32 of Maryam: "And [recall] when we took the covenant from the Children of Israel, [enjoining upon them], [Jesus] said, "Indeed, I am the servant of Allāh. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakāh as long as I remain alive. And [made me] dutiful to my mother, and He has not made me a wretched tyrant."

Ayat 8 of Al-'Ankabut: "And we have enjoined upon man goodness towards parents. However, if they endeavor to make you associate with me something of which you have no knowledge, [1125] do not obey them. To Me is your return and I will inform you about what you used to do?"

Ayat 14 of Luqman: "And we have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to me and to your parents; to me is the [final] destination."

Ayat 15 of Al-Ahqaf : "And we have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] are thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me [1482] to be grateful for Your favour, which You have bestowed upon me and upon my parents, and to work righteousness, of which You will approve and make righteous for me, my offspring. Indeed, I have repented to you, and indeed, I am of the Muslims."

Ayat 28 of Nuh: "My Lord, forgive me and my parents and whoever enters my house as a believer, and the believing men and believing women. And do not increase the wrongdoers except in destruction."

The presence of these Ayaat is the impetus on writing this topic.

The first unit: al-balaghah of the word in the Ayaat of the commandment to parents.

First: Choosing the word "alwalidiyni" and leaving out the word "al'abawin" in the verses of the commandment to parents:

If we examine the instances in which the Qur'an employs the word "alwalidiyni" and excludes the word "al'abawin" in the verses of the commandment to parents, we observe a significant number of occurrence, for example when it says: "Worship Allāh and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbour, the neighbour farther away, the companion at your side, [186] the traveller, and those whom your right hands possess. Indeed, Allāh does not like those who are self-deluding and boastful." An-Nisā: 36. And: "Say to them [O Muhammad!], "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; we will provide for you and them. And do not approach immoralities—what is apparent of them and what is concealed. And do not kill the soul that Allāh has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason." Al-An'ām: 151.

In examining the Qur'an's perspective on the importance of honoring parents, it becomes evident that emphasis is placed on the concept of "motherhood" as opposed to "paternity." This emphasis is rooted in the recognition that the mother requires a greater degree of love, care, and benevolence compared to the father. The origin of "alwalida" is from "birth". The principle is that the woman is the one, who gives birth, not the man, but here

the attribute of the woman prevails, and therefore the man is called "father", but the Arabs prevailed and said father and mother, just as "parents" give priority to the attribute of the father, not the attribute of the mother. In many instances, the male form of the parental word is commonly used, as seen by the word "the two moons," which refers to the sun and the moon. Consequently, the word "alwalidiyn" places emphasis on the mother, while "al'abawin" prioritises the father.

Second: Use of the words "husnan" and "ihsanan":

In the verse of Luqman, he stipulated when his parents call him to associate with God and leave monotheism in his saying: "But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate" Luqmān: 15, But in Surah Al-Ahqaf, the parents are believers: "while they call to Allāh for help and to their son, Woe to you! Believe! Indeed, the promise of Allāh is truth." Al-Ahqāf: 17. In Surah Luqman: "His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years." Luqmān: 14. He did not mention the fatigue of childbirth. As for Surah Al-Ahqaf, he mentioned the two cases; "His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months." Al-Ahqāf: 15. The reward is according to the amount of hardship for mentioning the pains of pregnancy and childbirth; in addition to that, he said, "My Lord, enable me to be grateful for Your favour, which You have bestowed upon me and upon my parents." Al-Ahqāf: 15. "While they call to Allāh for help," Al-Ahqāf: 17. The father and mother are believers. The Qur'an mentioned here that they are believers and mentioned the physical discomforts associated with pregnancy and childbirth. As for the other mother, she had confirmed inclination towards polytheistic beliefs.

What is the difference between "al'ihsan" and "alhusn"?

The word "al'ihsan" can be considered superior to "alhusn" due to its broader connotation. "Ihsaan" encompasses the

concept of extending one's kindness towards others, whereas "alhusn" primarily denotes intrinsic goodness. There is a difference between providing good treatment to an individual and displaying kindness towards them. Expressions of kindness are indicative of positive language. "Go ahead, rest", this is "hasan". As for "al'iihsan" to do for him, "al'iihsan" is more possible and stronger than "alhasan". It is a good treatment and an addition to Surah Al-Ankabut. "And we have enjoined upon man goodness towards parents. But if they endeavour to make you associate with me that of which you have no knowledge, do not obey them." Al-'Ankabūt: 8. He said "husna", He said well, but the meaning here is lighter than in Surah Luqman: "But if they endeavour to make you associate with me that of which you have no knowledge, do not obey them" Luqmān: 15. In this surah, there is a load, a severity, and a requirement. The struggle in Surah Al-Ankabut is less in meaning than Surah Luqman, so it became "husnan" and there is no accompaniment to the good, but it contains "hasan", and he did not mention the pain of pregnancy or childbirth as in Surah Al-Ahqaf "'ihsanaan" or "husnan"? Each of these situations should be considered within their respective contexts. When an unbeliever's companion opposes you in this world, it can be seen as a form of favor. Similarly, if someone is considered to be of lesser status than another, they may still be considered good to that person. Furthermore, the words "husnan" and "ihsanan" represent different degrees of goodness for unbelievers and believers respectively. The concept of favour encompasses all of these aspects, thereby eliminating any potential contradictions.

Third: The difference between "qadaa" and "wassina":

Within the scriptural passages pertaining to the commandment of parents, it is observed that one verse employs the word "qadaa," while another verse employs the word "wassina. What is the difference between these two words? We say, He "qada" and "wassina" together. It is important to highlight that He used the word "wassayna" rather than "awssayna" in order to place focus on the commandment.. From a foremost aspect, because as "qada" as he "wassina", he willed, why was he not satisfied with the

judiciary (and he decreed) without (and we recommended) since it is stronger? The commandment has significance, and the judiciary has significance. You recommend this and that to your son. As for the "alqada", this is a matter specific to Allah.

Fourth: Introducing the word “you have”:

In the Qur’an in Surat Al-Isra: "Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," [735] and do not repel them but speak to them a noble word." Al-Isra: 23. This word serves as a testament to the act of accepting and supporting one's parents, as well as cohabitating with them, rather than relocating them to a senior care facility or other communal establishments.

Fifth: The secret of choosing the word “of”:

"Your Lord commanded, O human being, and He obligated and emphasized that God alone should be singled out for worship, and He commanded to do good to the father and mother, especially at the time of their old age, so do not get angry, and do not look at anything that came out of her or from one of them as a heavy matter, and do not say bad words to them, not even the "tafof" which is the lowest level of bad saying, and do not do an ugly thing to them, but be kind to them, and say to them, always, soft and gentle words". (Al-Tafsir Al-Maisir). Wafa: "With the opening of the F and breaking it, male and female without male source meaning: damnation and ugliness". (Tafsir Al-Jalalain).

Al-Saadi said: "And this is the lowest level of harm; he warned against everything else, and the meaning is not to harm them in the slightest way." Mujahid also said in this verse: If they have reached old age with you and are unable to urinate in the bathroom, do not feel bad about their filth and do not say "F" to them when you clean off the excrement of faeces and urine from them, as they used to clean from you when you were young. (Al-Baghawi)

The second unit: al-balaghah of style in the ayaat of the commandment of parents.

First: al-khabar in the ayaat of "alwasiah":

The stylistic variations found in the verses of "alwasiah" pertaining to parental relationships, specifically focusing on the distinctions between the "alkhabarii" style and the "al'iinshayiyi" style: It is an "alkhabari" style to say: "Then you turned away, except a few of you, and you were refusing." In his saying in Surah Al-Baqara: "And [recall] when we took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allāh; and to parents do good, and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer, and give zakāh." Then you turned away, except for a few of you, and you were refusing." Al-Baqarah: 83.

The al-l'jaz of this declarative "alkhabarii" is in the following aspects:

1. The "alkhabar" that may be true or false, if it is mentioned by Allah, turns into truth that is beyond doubt.
2. And in his saying, (Except a few of you), this is an exception; so as not to create the illusion that they all turned their backs, then tell us that a few of them were protected by Allah and made steadfast." (Tafsir al-Saadi).
3. Al-Tabari said: "(and you were refusing): "ibtida and khabar" and "al'iirad and altawli" have one meaning, different in wording. It was said: "altawli" is with the body, and "al'iirad" is with the heart. Al-Mahdawi said: And "mu'iredon" in a state; because turning away is a sign of "al'iirad".

One of the notable statements and words found in the "Alkhabaria" includes the following proclamation: "**Indeed, Allāh does not like those who are self-deluding and boastful**", In his saying in Surat An-Nisā': "Worship Allāh and associate nothing with Him, and to parents do good, and to

relatives, orphans, the needy, the near neighbour, the neighbour farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allāh does not like those who are self-deluding and boastful." An-Nisā': 36.

The al-I'jaz of this declarative "alkhabarii" is in the following aspects:

1. The concept of "alkhabar," whether it is veracious or fallacious, transforms into an indisputable fact when it is attributed to Allah. This assertion is substantiated by the entirety of the news conveyed by Allah in the Qur'an.
2. The affirmation of the word "alkhabar" in the statement, "Indeed, Allāh does not like those who are self-deluding and boastful, is confirmed by "that," because the letter is addressed to those who doubt this matter. There is an indication of skepticism on his part. Al-Baghawi said: "almukhtaal" means the arrogant and proud; the one who brags about people unjustly and arrogantly. He mentioned this after he mentioned the rights. The individual with an arrogant disposition actively obstructs the dissemination of factual information. It seems that "alkibri" and "alfikhri" and arrogance are among the hateful qualities that prevent one from honouring one's parents just as they prevent a Muslim from walking in the paths of salvation.

One of the notable statements and words found in the "Alkhabaria" is the following: "This has He instructed you that you may use reason." In his saying in Surat Al-An'ām, "Come, I will recite what your Lord has prohibited to you; [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; we will provide for you and them. And do not approach immoralities—what is apparent of them and what is concealed. In addition, do not kill the soul that Allāh has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason." Al-An'ām: 151.

Second: "al'amru" and "alnahi" in the "al-wasiah" verses:

The word "al'amr" refers to the saying of "Allah" in the verses of "alwsiah" regarding obligations towards parents:

"And [recall] when we took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allāh; and to parents do good, and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer, and give zakāh." Then you turned away, except for a few of you, and you were refusing." Al-Baqarah: 83. Al'amru" is mentioned in the verse on multiple occasions: "speak to people good [words]- establish prayer- give zakāh". And it combines saying, doing, and helping the needy.

The word "alnahi" refers to the mention of "Allah" in the verses of "alwsiah" addressed to parents:

"Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; we will provide for you and them. And do not approach immoralities—what is apparent of them and what is concealed. In addition, do not kill the soul that Allāh has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason." Al-An'ām: 151. The "alnahi" is repeated in this verse: "You do not associate anything with Him; do not kill your children out of poverty; and do not approach immoralities—what is apparent of them and what is concealed". These matters were forbidden and warned about because they are major sins that must be avoided.

The concept of "al'amr" was concomitant with "alnahi", as seen by the verse in Surat Nuh where it states: "My Lord, forgive me and my parents and whoever enters my house a believer, and the believing men and believing women. And do not increase the wrongdoers except in destruction," Nūh: 28.

The act of honoring one's parents is not limited to their lifetime, but extends beyond death via the practice of praying for their forgiveness and attainment of paradise.

Conclusion:

Based on the preceding exposition, it is evident that:

1. The Qur'an exhibits a remarkable linguistic phenomenon by employing a meticulous selection of letters and prioritizing certain letters over others to effectively convey the intended meanings.
2. The Qur'an demonstrates a remarkable ability to select letters, words, and linguistic patterns that align with the psychological disposition of the recipient.
3. The verses of the "alwasiah" to parents exhibited a diverse range of words and linguistic patterns. Similarly, the alkhabariah approaches, as well as al'amr and alnahi, were presented in an equal quantity.
4. The remarkable eloquence exhibited in the Glorious Qur'an is a well recognised attribute that has remained unchallenged for a period of 1445 years. The aforementioned testimonies serve as substantiating proof for this claim. Therefore, individuals who lack proficiency in the Arabic language are able to perceive and value the attributes of the Qur'an to a greater extent compared to those who possess a deep understanding of Arabic.
5. "One does not necessarily need to have a significant level of fluency and expertise in the Arabic language in order to recognize and admire the eloquence exhibited in the Qur'an. The Qur'an posed a challenge to a select group of Arab linguists who held a strong sense of pride in their linguistic prowess. The individuals were not alone overwhelmed by the eloquence of the speech, but also acknowledged their incapacity to challenge it due to their immediate recognition of its extraordinary eloquence through the speaker's flawless delivery. The general populace has become aware of this attribute through the teachings of these learned individuals. The remarkable eloquence of the Glorious Qur'an has gained recognition by all."

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