

PROMOTION TO BE GOOD TO PARENTS IN ISLAM AND THE WORKS WRITTEN ABOUT IT

Qodirov Abdivali Usmonqulovich

Teacher of UzSWLU University,

Teacher of Tashkent Islamic Institute,

+998 91 135 00 69 olimabdulloh703@gmail.com

Аннотация

Бу мақолада ота-онага яхшилик қилиш борасида сўз юритилган бўлиб, айти шу мавзуда ёзилган Муҳаммад ибн Исмоил ал-Бухорийнинг “Биррул Волидайн” асаридagi ҳадислар ва унинг аҳамияти кичқача ёритилган. Қолаверса қонунчилигимизда ҳам бунга катта эътибор берилганлиги ҳақида сўз юритилади.

Аннотация

В данной статье говорится о том, как делать добро родителям, а также подробно рассматриваются хадисы произведения Мухаммада ибн Исмаила аль-Бухари «Бирруль Валидайн», написанные на ту же тему и ее значение. Более того, отмечается, что этому в нашем законодательстве уделяется большое внимание.

Abstract

This article talks about doing good to one's parents, and the hadiths of Muhammad ibn Ismail al-Bukhari's work "Birru Walidain" written on the same topic and its importance are discussed in detail. Moreover, it is mentioned that great attention is paid to this in our legislation.

Калит сўзлар

оят, вожиб, ғофил, “Нисо”, “Анъом”, “Анкабут”, “Аҳқоф”, ҳадис, гуноҳи кабира, Конституция, модда, умумбашарий.

Ключевые слова

оят, ваджиб, неосторожность, «Ниса», «Анъом», «Анкабут», «Ахкаф», ҳадис, великий грех, Конституция, субстанция, универсальность.

Key words

verse, wajib, careless, "Nisa", "An'om", "Ankabut", "Ahqaf", hadith, great sin, Constitution, substance, universal.

In Arabic, the word "بِرُّ" (birrun) 1) goodness, originality, kindness, nobility, love; 2) piety, piety, piety; 3) means help to the needy, charity, donation, charity¹.

¹ 1 Shayx Muhammad Sodik Muhammad Yusuf. Yaxshilik va silai rahm (J. 1). – Toshkent: Hilol-Nashr, 2019. – B. 130.

In istilah, scholars say: "Birr" is a name that sums up all the good things. "Birr" consists of dealing with people with good morals, doing good to them, showing mercy and being faithful, and in dealing with Allah, the Exalted, obeying His orders and returning from His promises. Also, those who say that the permanent action, which is free from sins, is called "birr"².

Although the compound "Birrul Volidain" is translated as "doing good to parents", it actually embodies all the meanings of the word "Birr". Then its meaning is understood: to be polite to parents, to be kind to them, to show mercy, to be faithful, to deal with them impartially as Allah and His Messenger commanded. Besides, "Birrul volidayn" means doing good to parents with heart, word and deed. That is, presenting them with the most beautiful feelings, words, and actions.

In fact, the topic of doing good to parents is one of the most important topics in human life. That's why the Islamic Shari'a paid a lot of attention to it. Because a person who does not do good to his parents does not do good to other people either. Scholars have written separate books on this subject because of the strict attention paid to it in Islam. One of these works is Imam Bukhari's "Birrul Waliday".

It is known from the name of this work that Bukhari's main goal was to do good to the parents and enlighten the children's duties towards their parents. Because in Islam, doing good to parents, honoring them and showing them the highest level of respect is promoted and glorified as a religious value. Parental respect is reflected in the Qur'an and hadith, which are the main sources of Islam.

For example, Allah Almighty says in Surah Isra:

{وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَلْفٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا * وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا}

"Your Lord commanded that you worship Him alone and do good to your parents. If one or both of them (your parents) reach the age of old age under your hand, do not look at them and turn back their (words). Always say good things to them! For them, with kindness, lower the wings of humiliation - be humble and say: "My Lord, have mercy on them as they (they) brought me up from my infancy.")!" (Surah Isra verses 23-24.)³

These two verses talk about the relationship between parents and children. First of all, Islam makes kindness to parents the second duty after prayer to Allah alone for all believing Muslim children. According to this teaching, whether the parents are believers or unbelievers, whether they are good or bad, it is obligatory for the child to respect them, not to take back their words, and to pray well for them. But there is a very important point in the prayer mentioned in this verse, which should not be neglected. It is not enough to give birth to a child in order to acquire the right of parenthood, but it is also important to educate them.

Again, Allah Almighty blesses in Surah Luqman:

² Shayx Muhammad Sodiq Muhammad Yusuf. Yaxshilik va silai rahm (J. 1). – Toshkent: Hilol-Nashr, 2019. – B. 130.

³ Shayx Alovuddin Mansur. Qur'oni Azim tarjimasi. – Toshkent, 2019. – B 628.

{وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي الْعَامِ الْأَوَّلِ لِئَلَّا يَكْفُرَ بِاللَّهِ وَبِالْوَالِدَيْنِ إِذْ وَصَّيْنَا بِالْإِنْسَانِ بِالْعَرَفِ إِنَّ الشُّكْرَ لِلَّهِ وَالْوَالِدَيْنِ وَالْأَقْرَبِينَ وَلِلْعَمَلِ إِنَّهَا رَاجِعٌ إِلَىٰ رَبِّكَ رَبِّ الْعَالَمِينَ وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ}

"We commanded man to his parents (that is, to do good to them). His mother became pregnant with weakness after weakness (that is, as the fetus in her womb grows, the condition of the mother becomes weaker and weaker) and weaning him (from the breast) is (comes) in two years. (We ordered man to say), "Give thanks to Me and your parents! You will return to Me alone!"

"If they (i.e. your parents) compel you to associate with Me what you do not know, then do not obey them! Be kind to them (though they are disbelievers) in the world, and follow the path of those who have repented to me. Then (i.e., on the Day of Resurrection) return to Me, and I will inform you of what you did." (Surah Luqman verses 14-15)⁴.

In addition, verse 36 of Surah Nisa, verse 151 of Surah An'om, verse 8 of Surah Ankabut, verse 15 of Surah Ahqaf are dedicated to the respect of parents. doing good to one's parents is elevated to the level of worship.

The authors of six collections of hadiths have also included a separate chapter in their works on the collection of hadiths about doing good to parents. Among them, 11 in "Sahih al-Bukhari", 13 in "Sahih Muslim", 9 in "Sunani Abu Dawud", 10 in "Sunani Tirmidhi", 8 in "Sunani Ibn Mojah" are about doing good to parents. hadiths were narrated.

Imam Bukhari cites the following narration in hadith number 13 of Birrul Walidayn: a man asked the Messenger of Allah (peace be upon him): "Shall I do Jihad?" he asks. Rasulallah (peace be upon him) asked him if he had parents. When he said that he was, he said, "Serve your parents, this is your Jihad!" This hadith is a sahih hadith numbered 5972 in Imam Bukhari's masterpiece "Jame'us sahih". In the 14th hadith of Birrul Walidayn, a person came to the Messenger of Allah, may God bless him and grant him peace, and said that he was about to emigrate, and his parents did not agree to it and cried. Then, the Messenger of God, may God's prayers and peace be upon him, said: "Go back and go to your parents. Make them happy and laugh as much as you made them cry! This hadith is mentioned in another famous work of Imam Bukhari, "Adabul mufrad" with the number 13.

The hadiths and narrations in this context are very important in educating today's generation.

Doing good to parents is not only a religious obligation, but also one of the ancient traditions of the Uzbek people. A clear evidence of this is Article 66 of the National Constitution adopted by the Republic of Uzbekistan after independence, which states that "Adult, able-bodied children are obliged to take care of their parents"⁵. This shows how important the theme of preserving traditions and doing good to parents is. The introduction of an article of this content into the Constitution is considered one of the rare cases in the world community. Another unique aspect of this article is that all citizens of the Republic of Uzbekistan are equal before the law, regardless of their nationality, religion, and social origin. It follows that a representative of every nationality and religion who is a

⁴ Shayx Alovuddin Mansur. Qur'oni Azim tarjimasi. – Toshkent, 2019. – B. 647.

⁵ www.Lex.uz

citizen of Uzbekistan is obliged to take care of his parents. This is the highest manifestation of the universal value recorded in the Constitution.

Also, this word "birr" is the opposite (antonym) of the word "do good (to parents)" and the word "white" (عاق). In fact, the word "white" (عاق) is derived from the root "aqun" which means "to cut".

The concept of being white to parents is called "uqul walidain" in Arabic, and it covers a wider range of meanings. The word "white" (عاق) here should not be confused with the word "aq" in Uzbek, which means color quality. After all, the word "aq" in "to be white" originally means "to cut" in Arabic: the name foil is derived from the verb "عق" (aqqa - to cut, to cut) (that is, a definite adjective). lexically means "a person who interrupts good behavior to his parents, disobeys him, and offends them". And Shar'an ukukul-volidain, i.e. "being white to parents" means any words and actions that hurt parents from a child. Allama Ibn Hajar says: "Uququl walidayn, i.e. to be white to parents: this is to cause suffering to the parents or one of them to a degree that is not considered insignificant in terms of tradition"⁶.

Scholars say that even if a person pulls "ugh" on one of his parents, it will be white for them. Being white to parents is one of the greatest sins.

Abd al-Rahman ibn Abu Bakra narrates from his father: "The Messenger of Allah (peace be upon him) asked three times: 'Shall I tell you about the greatest of the Kabiras?' they said.

"Yes, O Messenger of God!" they said.

"Associating partners with Allah. When they told the parents to be white, they were sitting on their sides, they kept repeating that they were lying and giving false testimony. Then we said we wish they would be silent."

It is known from this hadith that the biggest sin after ascribing shirk to Allah is being white to parents. In fact, everyone knows how big a sin it is. If there is no special repentance from the person who falls into this state, it will cause suffering in the Hereafter.

Now, if a person does not take care of his parents, if he jerks them, if he hurts their hearts, it is clear that he will be punished in this life as well. Even, according to Article 47/5 of the Code of Administrative Responsibility of the Republic of Uzbekistan and Article 123 of the Criminal Code, adults are unable to work and in need of financial support, or their substitutes. Those who refuse to provide material support to the pressing persons will be held responsible⁷.

⁶ Ahmad ibn Hajar Asqaloniyy. "Fathul Boriyy sharhu Sahihil Buxoriyy", 3-juz – Qohira: Dorul rayyani lit tuross, 1986. – B. 349.

⁷ Article 109 of the Family Code of the Republic of Uzbekistan, Article 47/5 of the Code of Administrative Responsibility of the Republic of Uzbekistan, Article 123 of the Criminal Code of the Republic of Uzbekistan. (Article 123 as amended by the Law of the Republic of Uzbekistan dated January 9, 2018 No. ORQ-459 - National database of legal documents, 10.01.2018, No. 03/18/459/0536).

In short, parental service makes a person peaceful, calm and happy in this world and in the hereafter. His face will be bright in front of servants and in front of Allah. He finds the approval of Allah and His Messenger. This verse is explained in the hadiths and the sayings of Salaf scholars, and Imam Bukhari cited them in his work "Birrul Walidain". That is the important aspect of this work.

LIST OF USED SOURCES AND REFERENCES:

1. Шайх Муҳаммад Содик Муҳаммад Юсуф. Яхшилик ва силаи раҳм: 1-жуз, - Т.: «Hilol-Nashr», 2019. – 230 б.
2. Жалолоддин Хамроқулов. Тайсиру мусталаҳул ҳадис. – Тошкент, 2004.
3. “Ан-Наим ул-кабир” арабча-ўзбекча луғат. – Наманган. “Наманган” нашриёти, 2018. – 805 б.
4. Абу Абдуллоҳ Муҳаммад ибн Исмоил Бухорий. Биррул волидайн/ Таҳқиқ ва таълиқ: Абу Яъқуб Азҳарий. – Қоҳира.: Мактабатул Имамил Бухорий, 2014. – 96 б.
5. Абу Абдуллоҳ Муҳаммад ибн Исмоил Бухорий. Биррул волидайн/ Иная ва таҳриж: Бассом ибн Абдулкарим Ҳамзовий. – Тунжа, Мағриб.: Ал-Мактабатул Каттонийя, 2014.
6. Абул Ҳасан Муслим ибн Ҳажжож Найсабурий. Саҳиҳи Муслим. – Ар-Риёд.: Дорут тоййиба, 2006.
7. Заҳабий. Сияр аълумун нубало. – Байрут.: Дорул фикр, 1997.
8. Хатиб Бағдодий. Тарихи Бағдод. – Байрут.: Дорул кутубил илмийя.
9. Аҳмад ибн Ҳажар Асқалоний. Ал-Мўъжамул муфаҳрис. – Байрут.: Муассасатур рисала, 1998.
10. Аҳмад ибн Ҳажар Асқалоний. Фатҳул Борий шарҳу Саҳиҳил Бухорий. – Қоҳира.: Дорул райяни лит турос, 1986.
11. Ҳофиз Шамсиддин Саховий. Ал-Қовлул бадиъу.
12. Рувданий. Силатул холаф бимавсулис салаф
13. Сиддик Ҳасанхон. Ал-Хитто фи зикрис сихоҳис ситта. – Байрут.: Дорул кутубил илмийя.