



Application of Semantic Statements of 'Uqūq al-Wālidayn (Disobedience to Parents) from the Perspective of Qur'an and Hadith

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Abstract

'Uqūq al-Wālidayn is one of the most important moral issues and includes any kind of resentment, harassment and opposition to parents, except in the case of polytheism. In this case, too, the ultimate gentleness and humility towards the parents must be done. 'Uqūq al-Wālidayn and in contrast obedience to the parents is of great importance in the Islamic value system; because many verses and narrations, directly or indirectly, deal with the issue of 'Uqūq al-Wālidayn. This research was conducted with the aim of making families, especially young people and adolescents, more aware of the importance of respect for parents and what consequences will befall them if they disobey their parents. The research method in this paper is descriptive-analytical. It became clear that any disobedience to the parents that leads to their resentment is considered a part of 'Uqūq al-Wālidayn. The least verbal disrespect is to tell ugh to the parents and the least non-verbal disrespect is to stare at them, and the most disrespect and sin is to kill the parents. In this research, the verbal examples of 'Uqūq al-Wālidayn have been studied.

Keywords: *'Uqūq al-Wālidayn; Qur'an and Hadith; Semantic Statements*

Introduction

The family, as the smallest and most important social institution, on which the consistency of society depends, has two pillars: parents and children. As attention is paid to the way parents treat their children, so should the way children treat their parents should be considered. Despite the fact that this attention has been prominent in the original Islamic sources, but in the present written sources, we see this issue unimportant and the focus is on how to deal and interact with children and protect their rights. As a result, in practice, we must witness the diminishing value of parents in society; the same thing that is being seen in society now. In the current society, due to the propaganda support by the Western media that shows films, in which the first role is often a person who insults his parents, therefore, it subtly conveys the feeling and message to the audience that a successful person is the one who treats his parents

in this way. Also, with the incorrect role modeling of young people from artists, singers and athletes, we are witnessing the unfavorable treatment of children to their parents, which has spread even among religious children.

The evil propaganda is so widespread in society that it sometimes makes the children deal with parents who have spent their lives raising, caring for and nurturing their children badly. In such a way that the child prefers his friends to their parents and is ashamed that someone will see him with his parents, and even if he is forced to introduce his parents to his friends, he does so with a kind of humiliation and failure. And he sees his parents, especially when they grow old and disabled, as a nuisance and deprivation of his peace, and thinks of his salvation in getting rid of them. While, if he thinks, he will see that he owes even his existence to his parents, who have spent their youth and all their lives for such a child. Now, is it fair to treat badly such parents?

The present study, in fact, seeks to polish the old issue of respect for parents in the form of 'Uqūq al-Wālidayn to be a flip on the rebellious souls of children to find these pure gems of life and consider them as a cause for happiness and prosperity of world and hereafter. Now the question that arises in the mind is: What is 'Uqūq al-Wālidayn from the perspective of Islamic ethics?

By referring to the Holy Qur'an, it was known that 'Aqq and its derivatives are not mentioned in the Qur'an. But there are many verses that refer to the high position of parents and recount the duty of their children to their efforts; which can be used to solve the problem by understanding these verses. But the main work is the discussion in the narrations. In the words of the Infallible Imams (AS), the discussion of 'Uqūq al-Wālidayn is sometimes directly and sometimes indirectly mentioned and in the form of respect to parents, which in some narrations refers to the scope of 'Uqūq al-Wālidayn. This research has been written by descriptive-analytical method.

Conceptology

Wālidayn in words and terms

"Walad" is basically the lexical root, meaning to create and to produce. Wālidayn is the name of the subject, meaning someone who gives birth to a child and this term is used for parents. From the root of child, Yalid has been formulated for many meanings such as giving birth, nurturing and raising, creating and producing, expressing speech, etc., which in the discussion means the meaning of giving birth. (Al-Munjid, 2, 222)

'Uqūq in words and terms

'Uqūq literally means to tear, cut and oppose. (Miṣbāḥ Al-Munīr fi Gharīb Al-Sharḥ Al-Kabīr li Rāfi'ī, 2). 'Uqūq is the opposite of goodness and comes from the root "'Āqq", which means to split, dig and cut, and 'Uqūq is assigned to mothers; (Jumhurat al-Lughah, 6). Although the 'Uqūq of fathers and other relatives is also great; but the 'Uqūq of mothers is more ugly. In the Arabic language, this case means that 'Uqūq is considered even more severe than Ḍab, and it is interpreted as "هو أَعق" because Ḍab, which is a lizard, kills its child. While Thaḡal is interpreted as referring to a man whose child has not been died; but he is so angry and upset with the child that he assumes that he has not had such a child.

"Al-'Uqūq" means opposition; and the interpretation given to "أحلاس العُقوق" means the companions of rebellion and opposition. (Al-Munjid, 2) From the above interpretations, it is understood that the status of 'Uqūq in the word is not reserved for parents and includes any kind of cutting and separation.

1. Saying Ugh to Parents

However, the word "Ugh" originally meant every pus and filthiness, the cut nails, and everything that is removed and trimmed because of its filth and filthiness, and it has been said that every action and thing that is light and filthy is called ugh. (Al-Mufradāt Fi Gharīb Al-Qur'an, 79) Ibrahim ibn Abi al-Bilād, from his father, from Abi Abdullah (AS), said: "If God knew anything less than ugh, He forbade it. Saying ugh is one of the least levels of ingratitude, and it is ungrateful to stare at one's parents." (Uṣūl Kāfī, 5, 5). In the first glance, it is probable that this case is one of the factors of 'Uqūq al-Wālidayn not one of its examples; but with a careful attention in the narration, it is clearly understood that this is an example. Because in the narration, it is specified that "It is one of 'Uqūq" namely: saying it to the parents is some of the 'Uqūq, although in the narration, it is interpreted as the word "fi", but it means any kind of word that is an insult to the parents, but it can be said: Since ugh is the least word that can be a kind of insult to the parents and disgusted the child to the parents, so it includes any word that leads to resentment and insult to the parents, which was considered in the sense of the narration, is more severe and ugly than that.

In the Holy Qur'an, God has obliged kindness to parents, avoiding the slightest disrespect as a duty mentioned after "monotheism in worship":

“Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word.”¹ (Asrā': 23)

According to this verse, kindness to parents is obligatory and the slightest disrespect to them is forbidden. This obligation and prohibition, as we have said, has been mentioned after the expression of the obligation of monotheism, and this proves the importance of the rights of parents. Insult and disrespect to parents are not accepted in any way. According to this verse, even the slightest behavior or speech that annoys them is forbidden. Imam Reza (AS) said: If there was a word shorter and lighter than "Ugh", God would have mentioned it in the verse. And another narration says that the intention of Ugh is the least troublesome, and if there is a word that implies a minor injury, Allah forbade it. There are many narrations forbidding harassment to parents. Imam Bāqir (AS) quoted the Holy Prophet (PBUH): Avoid hurting your parents, because the smell of heaven can be felt a thousand years away, but the one annoying his parents will not smell it. (Irshād al-Qulūb, 1, 179)

Harassing parents is not allowed even if they are cruel. Imam Ṣādiq (AS) said: Whoever looks at his parents in a state of enmity and hatred, God will not accept his prayer.

1-1- Cursing One's Parents

There are seven major sins. "One of them is premeditated murder, and then the Imam adds another case to them and says: "Whoever curses his father whenever his father calls him, this is a great sin." In this narration, the Imam has enumerated two instances of 'Uqūq: one is considered 'Uqūq towards parents and the other towards children. The case here is that as soon as the father calls his son, he curses his father and hurts him.

Of course, in the narration, the father and son are mentioned, but this is not a reason for the monopoly of the ruling; it also includes mother and daughter. And another point in this narration is that sometimes parents do something that causes harm to their children and consequently causes the 'Uqūq of children. It means that is not done only by the parents, but sometimes this is the 'Uqūq of children towards parents due to their actions (Ibid. 2, 1349). The continuous 'Uqūq of children, if not legitimate, has an effect on the family and the parents' lives. For example, in the book Wasā'il al-Shi'ah, it is written

¹ وَ قَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَ بِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَ لَا تَنْهَرُهُمَا وَ قُلْ لَهُمَا قَوْلًا كَرِيمًا.

that Imam al-Ṣādiq (AS) said about the constant and unreasonable cursing of children: "Whoever curses his children, God will make him poor."

It should be known that the child is a blessing and mercy from God and the parents have a duty to raise him well. If the parents are careless with their responsibilities and to constantly curse them from their children's inconsistencies or playfulness, by doing so, they close the doors of goodness and blessings that flow to them due to the presence of these children. Continuous cursing of children, if there is no legal and logical reason, has an effect on the family and the life of the parents. For example, in the book *Wasa'il al-Shi'ah*, it is written that Imam Ṣādiq (AS) said about the constant and unreasonable cursing of children: "Whoever curses his children, God will make him poor."

1-2- Calling the Parents by their First Names and Walking in front of Them

If a child calls his parents by their first name, it can be said that he has violated the position and sanctity of his parents to some extent. Because human beings have established a large part of their communication verbally and this communication has a special place and role in colloquial literature. "A man asked the Messenger of God (PBUH): what is the right of a father over his child? He said: "Do not call him by his name, do not move in front of him, do not sit before him and do not insult him." (Ibid. 2, 158) The reason why he shouldn't call him by his name is because it involves humiliation and disrespect to his parents, but he should call his father with titles like my father, which includes honoring the audience.

And not to sit before him, most likely, means not to sit before him in time. However, the possibility of proximity is also given. As the narrative indicates, the Holy Prophet (PBUH) has considered these issues as the rights of father, especially those children, to whom the parents have spent their whole lives, must observe them.

1-3- Bullying and Quick at Repartee towards Parents when They Speak

In such a way that a person does not pay attention to his parents, or he interrupts them and even denies them, or he discusses them. Good behavior according to the custom of every society, using beautiful and eloquent words, and humility towards them, kindness and love, praying for them, avoiding impoliteness, etc., are among methods of kindness, honor and respect for the parents.

Complete obedience to parents is something that the Qur'an commands, and the only exception that one can disobey his parents' orders and disobey them while maintaining their respect is when they order to disobey God and here one can disobey their orders.

1-4- Cursing Parents

The Messenger of God (PBUH) said to Amir al-Mu'minin, Ali (AS): "May God curse the parents who raise their children badly and prepare the ground for their curse. O Ali! Just as a child curse his parents, so parents curse their children." Imam Hassan Asharī (AS) said: "The courage of the child against his father makes him curse and disobey them in old age." (*Tuḥaf al-Uqūl*, 520) "The great sins are of seven kinds. One of them is premeditated murder and ... then Imam adds another case to them and says: whoever curses his son whenever his father calls him, and whenever the son answers, his father hits him." In this narration, the Imam has enumerated two instances of 'Uqūq : one is considered towards the parents and the other towards the child, the topic discussed here is the part that as soon as the father calls his son, he curses and rebukes him and thus breaks the father's heart. Of course, the father and son is mentioned in the narration is not a reason for the monopoly of the ruling. It also includes mother and daughter. And in this narration, there is another point that sometimes parents do something that causes harm to their children and, as a result, causes their children to lose their senses. However, 'Uqūq is not done only by the parents, but sometimes it is the parents who are cursed due to their actions (Ibid. 2, 449).

1-5- Conferring an Obligation on Parents

Dissociating from parents is one of the ugliest cases of parental disobedience that a child is ashamed of attributing himself to the parents and mentioning their names. For example, some people who have social status and prestige in the community are ashamed to say: I am the sixth child of such a family, and they consider themselves better than their parents. And if their parents are at home, they are ashamed to invite their friends. They are ashamed if someone sees their parents and asks about them, they introduce them as their servants. Some people even avoid mentioning their father's name in public relations and gatherings, because they are ashamed. While this indicates lowliness, irrationality, humiliation, otherwise the honorable man will be proud of himself. This is one of the cases that leads to ingratitude and disbelief in blessings, and in addition to breaking the hearts of the parents, it also causes divine wrath. The reason that these causes the parents' discomfort is that the parents thought that if they had spent their capital and time elsewhere instead of training their children, they would now get a better result.

Some people respect their parents and help them, and this is good; but, they corrupt it and destroy its reward by blaming and harassing, humiliating and enumerating their good deeds. ('Uqūq al-Wālidayn: 1) The parents who have been in the service of the children without the smallest obligation, and now, seeing such a situation that they must endure obligation even for a glass of water, make them heartbroken and see all their efforts in raising their children wasted.

The Messenger of God (PBUH) said: "On the Day of Resurrection, God will not have mercy on the three groups, the one who is cursed by parents, one who is conferring obligation and the one who drinks wine." (Ibid. 19) This narration can be used as confirmation of this issue; because in this narration, conferring an obligation is an ugly thing, especially to parents who are so emphasized to be respected. Conferring an obligation and 'Uqūq al-Wālidayn, both of which are cases prohibited by God Almighty. So it can be understood that conferring an obligation that causes 'Uqūq al-Wālidayn has more ugliness than other examples of 'Uqūq.

1-6- Moaning and Expressing Pain and Suffering in front of Parents

One of the ugliest things a child can do to his parents is to misuse their feelings and hurt their parents by expressing pain in front of them. (Bihār al-Anwār, 71). Parents were the most compassionate people towards their children; sometimes they are even more compassionate than the child himself. Now, if he sees that their child is complaining about something, sometimes they feel even more anxious and suffering than him, and they feel empty because they cannot do anything for their child, and this causes them to be harassed.

1-7- Sacrificing Parents

Some people use the phrase "my parents be sacrificed for you" in their tongues and use it without hesitation, even in front of their parents. Because speaking in front of parents with this kind of literature is a kind of disrespect and violation to parents' dignity, so parents will be upset by such an attitude and will feel empty in themselves. As the following narration also confirms this. Musa ibn Bakr al-Wāsiṭī said: I asked Imam Musa ibn Ja'far (AS) about a person who says to his son or daughter only out of heartfelt compassion: My father and mother are sacrificed for you, my parents are sacrificed for you: Do you think using this kind of expressions are wrong? The Imam replied: "If his parents are alive and well, I consider it foolish to use this kind of words, which is a kind of disrespect to them, and if they both have been died, there is no problem." (Proving the will for Imam Ali ibn Abi Ṭālib (AS), 20) The answer of Imam is that sacrificing the alive parents is of 'Uqūq; even though they are satisfied. Because it is often the case that parents do not expect such a thing from a child, so that parents may say it to their grandchildren with the phrase "I am sacrificing you". Although they say this, but the child has no right to say such a word. And that he said: After his death, there is no problem, it is because they are no longer alive, and thus no matter

if I use this kind of words, which is a kind of disrespect to them. So if the two have been died, there is no problem." (Ithbāt al-Wasīyah lil-Imām Alibin Abī Tālib, 204)

1-8 Impoliteness to Parents when They Speak

In many narrations, quoting the Prophet and his family, kindness to parents has been emphasized and the right of each of them to the child has been stated in detail. In a narration from the Prophet of Islam (PBUH) we read: "God's pleasure is with the consent of parents."

It has been mentioned in history that one day a man came to the Messenger of God (PBUH) and said: O Messenger of God, I am a sinner and I have done many evil deeds, Can I repent? The Prophet (PBUH) said to him: "Are any of your parents alive?" He said: Yes, my father is alive. The Prophet said: "Go, do good deed to him so that you may be forgiven." When he left, the Prophet (PBUH) said: "I wish his mother was alive." That is, kindness to the mother is very important.

According to religious traditions, kindness to parents prolongs life, causes companionship with the righteous in the hereafter, and also causes divine forgiveness. We now turn to aspects of parents educating functions. Each parent has a special place in the family structure. Depending on their position in the family environment, they play different and complementary roles. In some places the presence of the mother is more prominent and in some cases the presence of the father is more effective. However, they can also affect family relationships together. In the structure of a complete family, a family consisting of parents and children, the fathers are usually the breadwinners of the family and are responsible for providing for the family and the economic needs of the family.

Today, however, because of the hardness of life, women share with men as part of their living expenses. But men spend more time outside the family, which can weaken the relationship between fathers and children. As a symbol of authority in the family, the father plays an important role in the mental and spiritual upbringing of children. So the relationship of children with the father is of particular importance. So that he does not care about his mother or his father, or interrupts them or even argue with them, or talks to them violently. All these cases cause the parents to be upset, because in all these cases, there is a kind of humiliation and insult to the parents, and certainly the parents are offended in such a way. As evidenced by the command of God, who says: «... و قل أما قولاً كريماً», since the verse is in the position of respect towards parents, it can be understood from the opposite meaning that speaking impolitely to parents makes them upset. (Ibid)

Conclusion

The present study has been done with a descriptive-analytical approach and obtained by searching the original Islamic texts. So that, first, the lexical and idiomatic semantics of words such as Wālidayn and 'Uqūq have been dealt with, which has been achieved by referring to lexical books. In the sense that Wālidayn in the word means to give birth and in the term refers to real parents. 'Uqūq literally means to split, cut and oppose, and in the term it means to anger, annoy and break the heart of the parents. And these are examples of 'Uqūq al-Wālidayn. In this way, the cases that can be considered as 'Uqūq al-Wālidayn have strong examples such as killing parents and weak examples such as calling parents by their first names. Among these, the verbal examples of 'Uqūq al-Wālidayn are: saying ugh to parents, cursing parents, calling parents by first name and walking in front of them, shouting and answering them impolitely when they speak, sacrificing parents, being rude to parents when they speak, conferring an obligation on parents and so on.

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