

فَفِيهِمَا فَجَاهِدْ

أَمَّا بَعْدُ: أَيُّهَا الْمُسْلِمُونَ:

إِنَّ مِنْ أَعْظَمِ الْعِبَادَاتِ الَّتِي تُوصِلُ إِلَى الْجَنَانِ، وَتُقَرِّبُ مِنَ الْكَرِيمِ الْمَنَّانِ- عِبَادَةٌ حَتَّى عَلَيَّهَا الرَّحِيمُ الرَّحْمَنُ، فِي غَيْرِ مَا آيَةٍ مِنَ الْقُرْآنِ، هَذِهِ الْعِبَادَةُ هِيَ عِبَادَةُ بَرِّ الْوَالِدَيْنِ؛ الَّتِي جَعَلَهَا اللَّهُ قَرِينَ التَّوْحِيدِ فِي هَذَا الدِّينِ؛ قَالَ تَعَالَى: (وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا قَوْلًا فَظًّا وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا * وَخَفِضْ لَهُمَا جَنَاحَ الذَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا) [الإسراء: 23-24]، وَمَعْنَى (وَقَضَى رَبُّكَ): أَوْجِبَ وَأَمَرَ وَالزَّمَّ، (أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا)، فَفَرَنْ عِبَادَتَهُ وَتَوَحَّيْدَهُ بِبَرِّ الْوَالِدَيْنِ.

كَمَا فَرَنْ شُكْرَهُمَا بِشُكْرِهِ فِي قَوْلِهِ سُبْحَانَهُ: (أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ) [لقمان: 14]، فَالْتَّشْكُرُ لِلَّهِ تَعَالَى أَوْلَى عَلَى نِعْمَةِ الْإِيْجَادِ وَالْإِيْمَانِ، وَلِلْوَالِدَيْنِ عَلَى نِعْمَةِ التَّرْبِيَةِ وَالْإِحْسَانِ، وَقَدْ ذَكَرَ نَبِيُّنَا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنَّ بَرَّ الْوَالِدَيْنِ مِنْ أَحَبِّ الْأَعْمَالِ عِنْدَ اللَّهِ تَعَالَى حَتَّى مِنَ الْجِهَادِ، الَّذِي هُوَ زُرْوَةٌ سَنَامِ الْإِسْلَامِ؛ فَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ t قَالَ: سَأَلْتُ النَّبِيَّ: «رَأَيْتَ أَيْ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الصَّلَاةُ عَلَى وَقْتِهَا، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ثُمَّ بَرُّ الْوَالِدَيْنِ، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ» [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ].

وَرَوَى الْإِمَامُ مُسْلِمٌ فِي صَحِيحِهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَقْبَلَ رَجُلٌ إِلَى نَبِيِّ اللَّهِ r فَقَالَ: «أَبَايَعُكَ عَلَى الْهَجْرَةِ وَالْجِهَادِ أَبْتَغِي الْأَجْرَ مِنَ اللَّهِ، قَالَ: فَهَلْ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ؟ قَالَ: نَعَمْ. بَلْ كِلَاهُمَا، قَالَ: فَتَبْتَغِي الْأَجْرَ مِنَ اللَّهِ؟، قَالَ: نَعَمْ، قَالَ: فَارْجِعِي إِلَى وَالِدَيْكَ فَأَحْسِنِي صُحْبَتَهُمَا» وَفِي رِوَايَةِ الْبُخَارِيِّ «أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ r فَاسْتَأْذَنَهُ فِي الْجِهَادِ، فَقَالَ: أَحْيَى وَالِدَاكَ؟، قَالَ: نَعَمْ، قَالَ: فَفِيهِمَا فَجَاهِدْ»، وَقَالَ رَجُلٌ لِابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: «إِنِّي نَذَرْتُ أَنْ أَعْرُزَ الرُّومَ، وَإِنَّ أَبِي مَنَعَانِي، فَقَالَ: أَطْعِ أَبُوكَ؛ فَإِنَّ الرُّومَ سَتَجِدُ مَنْ يَغْزُوهَا غَيْرَكَ». وَهَذَا مِنْ تَمَامِ فَهْمِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، وَذَلِكَ أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ فَرَضٌ كِفَايَةٌ، إِذَا قَامَ بِهِ الْبَعْضُ سَقَطَ عَنِ الْبَاقِيْنَ، وَبَرُّ الْوَالِدَيْنِ فَرَضٌ عَيْنٍ، وَفَرَضُ الْعَيْنِ أَقْوَى مِنْ فَرَضِ الْكِفَايَةِ، إِلَّا إِذَا كَانَ النِّفِيرُ عَامًا، فَعِنْدَ ذَلِكَ يَكُونُ الْخُرُوجُ لِلْجِهَادِ فَرَضٌ عَيْنٍ، إِذْ يَتَعَيَّنُ عَلَى الْجَمِيعِ الدَّفْعُ وَالْخُرُوجُ لِلْعُدُوِّ.

عِبَادَ اللَّهِ:

إِنَّ حَقَّ الْآبَاءِ وَالْأُمَّهَاتِ عَلَى الْأَبْنَاءِ؛ لَا يَسْتَطِيعُ إِنْسَانٌ أَنْ يُحْصِيَهُ أَوْ يُفَدِّرَهُ، خُصُوصًا مَا تَحَمَّلَتْهُ الْأُمُّ مِنْ حَمَلٍ، وَوِلَادَةٍ، وَإِرْضَاعٍ، وَسَهْرٍ بِاللَّيْلِ، وَنَصَبٍ بِالنَّهَارِ، فِي سَبِيلِ الرَّعَايَةِ الْمَطْلُوبَةِ لِأَحْوَالِ الْإِبْنِ: مِنْ جُوعٍ وَشَبَعٍ وَعَطَشٍ وَرِيٍّ وَتَحْسُسٍ لِمَا يُؤْلِمُهُ، وَغَيْرِ ذَلِكَ مِمَّا هُوَ مَعْرُوفٌ

تَذَبُّلُ الْأُمِّ لِذُبُولِ وَلَدِهَا، وَتَعْيِبُ بِسَمْتِهَا إِذَا غَابَتْ ضِحْكُتُهَا، وَتَذَرَفُ دُمُوعُهَا إِذَا اشْتَدَّ تَوَعُّكُهَا، وَتَنَحَّمُ مِنَ الدَّلِّ وَالشَّقَاءِ أَمْثَالَ الْجِبَالِ كَيْ يَحْيَا وَيَسْعَدَ. يَفْرَحُ قَلْبُهَا إِذَا ضَحِكَ الْوَلِيدُ، وَلَا تَسْعَعُهَا الدُّنْيَا نَشْوَةً إِذَا حَبَا أَوْ مَشَى، وَتَرَى الْحَيَاةَ كُلَّهَا نُورًا وَجَمَالًا وَهِيَ تَرَاهُ مَعَ الصَّبِيَّانِ يَلْعَبُ، أَوْ إِلَى الْمَدْرَسَةِ يَذْهَبُ، وَهَكَذَا تَعِيشُ لَهُ وَمَعَهُ، وَهِيَ تَنْتَظِرُ الْأَيَّامَ الْحَاسِمَةَ فِي حَيَاتِهَا وَحَيَاتِهِ حِينَ يَنْجَحُ وَيَكْسِبُ، وَيَنْزَوِّجُ وَيُنَجِّبُ، هَلْ يَكُونُ لَهَا مِنْ وَلَدِهَا نَصِيبٌ!!؟ أَمْ أَنَّ كُلَّ جُهُودِهَا وَتَضَحُّيَاتِهَا وَأَمَالِهَا تَذْهَبُ أُنْدَرَجَ الرِّيَّاحِ!!؟

هَذِهِ هِيَ الْأُمُّ؛ لِذَلِكَ جَعَلَ اللَّهُ تَعَالَى الْجَنَّةَ تَحْتَ قَدَمَيْهَا، وَجَعَلَ حَقَّهَا عَلَى الْأَوْلَادِ ثَلَاثَةَ أَضْعَافٍ حَقِّ أَبِيهِمْ عَلَيْهِمْ، فَقَدْ رَوَى الْإِمَامُ الْبُخَارِيُّ رَحِمَهُ اللَّهُ فِي صَحِيحِهِ عَنْ أَبِي هُرَيْرَةَ t قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ r فَقَالَ: يَا رَسُولَ اللَّهِ: مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: أُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: أُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: «أُمُّكَ»، قَالَ: ثُمَّ مَنْ؟ قَالَ: «أُمُّكَ». وَعَنْ

عَائِشَةَ أُمُّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ: «ر: نِمْتُ فَرَأَيْتُنِي فِي الْجَنَّةِ فَسَمِعْتُ صَوْتَ قَارِيٍّ يَقْرَأُ، فَقُلْتُ مَنْ هَذَا؟ فَقَالُوا: هَذَا حَارِثَةُ بِنْتُ النُّعْمَانِ، فَقَالَ: «ر: كَذَلِكَ الْبِرُّ، كَذَلِكَ الْبِرُّ». وَكَانَ أَبْرَ النَّاسِ بِأُمَّهِ [رَوَاهُ أَحْمَدُ.]

قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: «إِنِّي لَا أَعْلَمُ عَمَلًا أَقْرَبَ إِلَى اللَّهِ مِنْ بَرِّ الْوَالِدَةِ.»
أَيُّهَا الْإِخْوَةُ:

لَقَدْ تَوَارَدَتِ الْأَحَادِيثُ النَّبَوِيَّةُ الَّتِي تُظْهِرُ عِظَمَ حَقِّ الْوَالِدِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ وَتُذَكِّرُ بِوُجُوبِ مُرَاعَاةِ هَذَا الْحَقِّ الْعَظِيمِ؛ فَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «رَضَى الرَّبُّ فِي رِضَى الْوَالِدِ، وَسَخَطَ الرَّبُّ فِي سَخَطِ الْوَالِدِ» [رَوَاهُ التِّرْمِذِيُّ وَابْنُ حِبَّانَ.]

وَمِنْ عَظِيمِ مَكَانَةِ الْوَالِدِ، أَنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى يَسْتَجِيبُ دُعَاءَهُ لَوْلَدِهِ أَوْ عَلَيْهِ، فَقَدْ قَالَ: «ر: ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْوَالِدِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْمَظْلُومِ» [رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ.]

أَخِي الْمُسْلِمُ:

إِذَا أَرَدْتَ زِيَادَةَ الْعُمْرِ وَالرِّزْقَ فَعَلَيْكَ بِبِرِّ الْوَالِدَيْنِ؛ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «مَنْ سَرَّهُ أَنْ يُمَدَّ لَهُ فِي عُمُرِهِ وَيَزَادَ لَهُ فِي رِزْقِهِ فَلْيَبِرْ وَالِدَيْهِ وَلْيَصِلْ رَحِمَهُ» [رَوَاهُ أَحْمَدُ] وَالْحَدِيثُ حَسَنٌ لِغَيْرِهِ وَأَصْلُهُ فِي الصَّحِيحَيْنِ.

وَإِذَا أَرَدْتَ الْفَوْزَ بِرِضَا اللَّهِ سُبْحَانَهُ وَتَعَالَى فَعَلَيْكَ بِالْبِرِّ؛ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «رَضَى الرَّبُّ فِي رِضَى الْوَالِدَيْنِ، وَسَخَطَهُ فِي سَخَطِهِمَا» [أَخْرَجَهُ الْبُخَارِيُّ فِي الْأَدَبِ الْمُرِيدِ]. حَدَارٍ.. حَدَارٍ -: أَخِي الْمُسْلِمُ- مِنَ الْعُفُوقِ؛ فَإِنَّ الشَّقَاوَةَ كُلَّ الشَّقَاوَةِ فِي عُفُوقِ الْوَالِدَيْنِ، وَإِعْضَابِهِمَا وَإِسْخَاطِهِمَا.

وَلَنَسْتَمِعَ جَمِيعًا إِلَى هَذِهِ الْأَحَادِيثِ النَّبَوِيَّةِ، وَالْبَيِّنَاتِ الْمُصْطَفِيَّةِ، الَّتِي تُحَذِّرُ التَّحْذِيرَ الشَّدِيدَ مِنَ الْعُفُوقِ: فَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَبَائِرُ: الْإِشْرَاكُ بِاللَّهِ، وَعُفُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْعَمُوسُ» [رَوَاهُ الْبُخَارِيُّ].

وَعَنْ أَبِي هُرَيْرَةَ t قَالَ: قَالَ رَسُولُ اللَّهِ: «ر: رَغِمَ أَنْفُهُ، ثُمَّ رَغِمَ أَنْفُهُ، ثُمَّ رَغِمَ أَنْفُهُ، قِيلَ مَنْ يَا رَسُولَ اللَّهِ؟، قَالَ: مَنْ أَدْرَكَ وَالِدَيْهِ عِنْدَ الْكِبَرِ، أَحَدَهُمَا أَوْ كِلَيْهِمَا ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ» [رَوَاهُ مُسْلِمٌ.]

كَمَا أَنْذَرَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَحَدَّرَ مِنْ مَعَبَةِ الْعُفُوقِ؛ فَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ: «ر: ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ: الْعَاقُّ لِوَالِدَيْهِ، وَالْمَرَاةُ الْمُتَرَجِّلَةُ، وَالذَّيْوُثُ، وَثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ: الْعَاقُّ لِوَالِدَيْهِ، وَالْمُدْمِينُ عَلَى الْخَمْرِ، وَالْمَنَانُ بِمَا أُعْطِيَ» [أَخْرَجَهُ النَّسَائِيُّ.]

إِخْوَانِي فِي اللَّهِ:

مَنْ أَرْضَى الْوَالِدَيْنِ فَقَدْ أَرْضَى اللَّهَ تَعَالَى، وَمَنْ أَسَخَطَهُمَا فَقَدْ أَسَخَطَهُ، وَمَنْ بَرَّهُمَا وَأَحْسَنَ إِلَيْهِمَا فَقَدْ شَكَرَ رَبَّهُ، وَمَنْ أَسَاءَ إِلَيْهِمَا فَقَدْ كَفَرَ بِنِعْمَتِهِ، وَهُمَا الْبَابُ الْمُوَصِّلُ إِلَى الْجَنَّةِ، فَمَنْ بَرَّهُمَا وَصَلَّ، وَمَنْ عَفَّهُمَا مُنِعَ، فَاللَّهُمَّ اجْعَلْنَا مِنَ الْبَارِعِينَ بِوَالِدَيْنَا وَالْقَائِمِينَ بِحُقُوقِهِمَا.

أَقُولُ قَوْلِي هَذَا، وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ، وَلِسَائِرِ الْمُسْلِمِينَ مِنْ كُلِّ دَنَابٍ؛ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ.

الخطبة الثانية

أَمَا بَعْدُ:

فَالْيُكْمُ - أَيُّهَا الْإِخْوَةُ الْكِرَامُ - هَذِهِ النَّمَازِجُ الرَّائِعَةُ فِي حَيَاةِ سَلَفِ الْأُمَّةِ فِي بَرِّهِمْ بِوَالِدِيهِمْ، عَلْنَا أَنْ نَقْتَدِيَ بِهِمْ وَنَقْتَفِيَ أَنْرَهُمْ
فَنَفُوزَ كَمَا فَازُوا.

فَمَنْ ذَلِكَ: مَا تَبَيَّنَ فِي صَحِيحِ مُسْلِمٍ عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّهُ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ كَانَ لَهُ حِمَارٌ يَتَرَوَّحُ عَلَيْهِ
إِذَا مَلَ رُكُوبَ الرَّاحِلَةِ، وَعِمَامَةٌ يَشُدُّ بِهَا رَأْسَهُ، فَبَيْنَمَا هُوَ يَوْمًا عَلَى ذَلِكَ الْحِمَارِ، إِذْ مَرَّ بِهِ أَعْرَابِيٌّ، فَقَالَ: أَلَسْتَ ابْنَ فُلَانِ بْنِ
فُلَانٍ؟! قَالَ: بَلَى، فَأَعْطَاهُ الْحِمَارَ، وَقَالَ ارْكَبْ هَذَا، وَالْعِمَامَةَ قَالَ: اشْدُدْ بِهَا رَأْسَكَ، فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ، غَفَرَ اللَّهُ لَكَ،
أَعْطَيْتَ هَذَا الْأَعْرَابِيَّ حِمَارًا كُنْتَ تُرَوِّحُ عَلَيْهِ، وَعِمَامَةً كُنْتَ تَشُدُّ بِهَا رَأْسَكَ فَقَالَ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ
أَبْرِ الْبِرِّ صِلَةَ الرَّجُلِ أَهْلَهُ وَدَّ أَبِيهِ بَعْدَ أَنْ يُوَلِّيَ [أَي: يَمُوتَ] وَإِنَّ أَبَاهُ كَانَ صَدِيقًا لِعُمَرَ.

وَعَنْ مُحَمَّدِ بْنِ سَبْرِينَ قَالَ: «بَلَغَتِ النَّخْلَةُ فِي عَهْدِ عُثْمَانَ بْنِ عَفَّانَ t أَلْفَ دِرْهَمٍ، قَالَ: فَعَمِدَ أُسَامَةُ بْنُ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا
إِلَى نَخْلَةٍ فَقَطَّعَهَا، فَأَخْرَجَ جُمَارَهَا فَأَطْعَمَهُ أُمَّهُ، فَقَالُوا: مَا يَحْمِلُكَ عَلَى هَذَا وَأَنْتَ تَرَى النَّخْلَةَ قَدْ بَلَغَتْ أَلْفَ دِرْهَمٍ، وَالْجُمَارُ لَا
يُسَاوِي دِرْهَمَيْنِ؟! قَالَ: إِنَّ أُمَّي سَأَلْتَنِيهِ، وَلَا تَسْأَلْنِي شَيْئًا أَقْدِرُ عَلَيْهِ إِلَّا أَعْطَيْتُهَا.

وَرَوَى الْبُخَارِيُّ فِي الْأَدَبِ الْمُفْرَدِ بِسَنَدٍ صَحِيحٍ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ أَنَّهُ شَهِدَ ابْنَ عُمَرَ وَرَجُلٌ يَمَانِيٌّ
يَطُوفُ بِالْبَيْتِ حَمَلٌ أُمَّهُ وَرَاءَ ظَهْرِهِ يَقُولُ:

إِنِّي لَهَا بَعِيرُهَا الْمُدَّلُّ إِنَّ أُدْعِرَتْ رِكَابُهَا لَمْ أُدْعَرْ

ثُمَّ قَالَ: يَا ابْنَ عُمَرَ أَتُرَانِي جَزَيْتُهَا؟ قَالَ: لَا وَلَا بِزَفْرَةٍ وَاحِدَةٍ. وَهَذَا مُحَمَّدُ بْنُ الْحَنَفِيَّةِ كَانَ يَغْسِلُ رَأْسَ أُمَّهِ وَيَمْسُطُهَا وَيُقْبَلُهَا
وَيُخَضِّبُهَا. وَبَكَى إِيَّاسُ بْنُ مُعَاوِيَةَ حِينَمَا مَاتَتْ أُمَّهُ، فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ: كَانَ لِي بَابَانِ مَفْتُوحَانِ إِلَى الْجَنَّةِ فَأَغْلَقْتُ أَحَدَهُمَا.
نَعَمْ أَيُّهَا الْأَحِبَّةُ:

إِنَّ وُجُودَ وَالِدَيْنَا عَلَى قَيْدِ الْحَيَاةِ نِعْمَةٌ مِنَ اللَّهِ يَجِبُ اغْتِنَامُهَا وَأَنْتِهَازُهَا، لِكَيْ لَا نَتَحَسَّرَ حِينَ لَا نُفِيدُ الْحَسْرَةَ، فَمِنْ صُورِ الْبِرِّ
أَنْ لَا نَرْفَعُ أَصْوَاتَنَا عَلَيْهِمَا، وَأَنْ نَتَوَدَّدَ وَنَتَحَبَّبَ إِلَيْهِمَا، وَنُكْثِرَ مِنْ زِيَارَتِهِمَا، وَنُسَاعِدَهُمَا فِي قَضَاءِ الْحَوَائِجِ وَالْأَعْمَالِ، وَلَا
نُسَافِرَ بَعِيرَ إِذْنِهِمَا، وَلَا نَمْشِي أَمَامَهُمَا، وَنَسْعَى فِي إِرْضَائِهِمَا مَا اسْتَنْطَعْنَا إِلَى ذَلِكَ سَبِيلًا.

وَأَمَّا مَنْ فَقَدَ وَالِدَيْهِ أَوْ أَحَدَهُمَا، فَإِنَّ بَرَّهُ بِهِمَا لَا يَنْقَطِعُ، فِي الْحَدِيثِ الَّذِي رَوَاهُ مَالِكٌ بْنُ رَبِيعَةَ السَّاعِدِيُّ t قَالَ: بَيْنَمَا نَحْنُ
جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنْ بَنِي سَلَمَةَ فَقَالَ: يَا رَسُولَ اللَّهِ: هَلْ بَقِيَ مِنْ بَرِّ أَبِي شَيْءٌ أَبْرُهُمَا بَعْدَ مَوْتِهِمَا؟ فَقَالَ
نَعَمْ: «الصَّلَاةُ عَلَيْهِمَا وَالِاسْتِغْفَارُ لَهُمَا وَإِنْفَادُ عَهْدِهِمَا مِنْ بَعْدِهِمَا [أَي: وَصِيَّتِهِمَا] وَصِلَةُ الرَّحِمِ الَّتِي لَا تُوصَلُ إِلَّا بِهِمَا
وَإِكْرَامُ صَدِيقِهِمَا» [رَوَاهُ أَبُو دَاوُدَ].

فَيَا مَنْ تُرِيدُ بَرَّ وَالِدَيْكَ بَعْدَ مَوْتِهِمَا لَا تَنْسَهُمَا بِالْأَدْعَاءِ، وَكَثْرِ لُهُمَا مِنَ الْاسْتِغْفَارِ، وَتَصَدَّقْ عَنْهُمَا أَوْ أَوْقِفْ وَقْفًا لَهُمَا، فَاحْفَظْ
بِنْرًا أَوْ ابْنَ مَسْجِدًا أَوْ اطْبَعْ مُصْحَفًا أَوْ كِتَابًا نَافِعًا، أَوْ غَيْرَ ذَلِكَ مِنْ أَعْمَالِ الْبِرِّ وَالْمَعْرُوفِ؛ فَإِنَّ كُلَّ ذَلِكَ يَصِلُ ثَوَابُهُ إِلَى
الْوَالِدَيْنِ، وَأَنْتَ مَأْجُورٌ فِي ذَلِكَ كُلِّهِ لِبِرِّكَ بِهِمَا.

هَذَا وَصَلُوا وَسَلَّمُوا

.....

On Treatment of One's Parents

Islam has raised the status of parents to a level that is unknown in any other religion. Following are the duties enjoined on us toward the most important people in a Muslim's life - after Allah – our parents. The duties of a son or a daughter are identical.

Treating them with kindness and respect

One of the most distinguishing characteristics of the true Muslim is his respectful and kind treatment of his parents, because to treat parents with kindness is one of the greatest commandments of Islam, as is clearly confirmed in the Qur'an [Baqarah 2:233],

'... No mother shall be treated unfairly on account of her child or father on account of his child...'

The true Muslim spares no effort to show honour and respect toward them, providing them with the best food, clothing and housing - that he can afford- above all, he should speak kindly to them, present a pleasant and smiling face, and show love, tenderness and gratitude.

Recognizing parents' status

The Qur'an paints a vivid picture of the high status of the parents and explains the excellent way in which the Muslim should treat them.

Allah says, 'Your Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour.'

And out of kindness, lower to them the wing of humility, and say, "My Lord! Bestow on them Your Mercy even as they cherished me in childhood." [Isra 17: 23-24]

When our parents reach the age of senility and infirmity, they are under our care. Therefore, we must take time to choose the right words to say to them, words that will make them feel loved and wanted. Also, pray for them for the unforgettable favours they have done for us, as they took care of us when we were small and weak.

Further Allah says, 'Serve Allah and join not any partners with Him, and do good to Parents.' [Nisa 4: 36]

'We have enjoined on man kindness to parents.' [Ankabut 29: 8]

A Hadith- Abdullah ibn Mas'ud said, 'I asked the Prophet [s], "Which deed is most liked by Allah?" He said, "Prayer offered on time." I asked him, "Then what?" He said, "Kindness and respect towards parents." I asked him, "Then what?" He said, "Jihad for the sake of Allah."'

A man came and asked the Prophet [s] for permission to participate in Jihad. He asked him, 'Are your parents alive?' He said, 'yes,' so the Prophet [s] told him, 'perform Jihad by taking care of them.' [Muslim vol. 4 Hadith no. 6184]

In the midst of preparing his army for Jihad, the Prophet [s] did not forget the weakness of parents and their claims on their children. He, in fact, asked this man to stay back and care for his parents despite the fact that at that time the Prophet [s] needed all the manpower he could get for the

forthcoming war. The Prophet [s] allowed the man to stay back from Jihad because there was no one else to care for his parents.

Obeying them

Disobedience toward one's parents is likened to shirk [associating partners with Allah].

When the mother of Sa'd ibn Abi Waqqas objected to her son's embracing Islam, she told him, 'Give up Islam, or else I will go on hunger strike until I die. Then you will feel shame before the Arabs, as they will say, "He has killed his mother."' Sa'd told her, 'You should know that, by Allah, even if you had a hundred souls, and they left your body one by one, I would never give up Islam.' [Muhammad by Martin Lings]

Then, Allah revealed a verse which the Prophet [s] recited to the Muslims, in which Sa'd was rebuked for the harshness of his reply to his mother:

Allah says, 'but if they strive to make you join in worship with Me things of which you have no knowledge, obey them not: yet bear them company in this life with justice [and consideration].' [Luqmsn 31: 15]

In fact the jurists agree that if your mother calls for you and does not know that you are offering prayers, it is advisable to answer her if you are offering Nawafil [voluntary] prayers. [Muslim vol. 4 Hadith no. 6187]

Being kind to them even if they are not Muslims

Islam reached new heights by enjoining this duty on its followers. This is clear from the Hadith of Asma bint Abi Bakr as –Siddiq, who said, 'My mother came to me, and she was an unbeliever at the time of the Prophet [s]. I asked the Prophet [s], 'My mother has come to me and needs my help, so should I help her?' He said, 'Yes, keep in touch with her and help her.'

However, if the parents are unbelievers and tell their child to join them in disbelief, he must not obey them in that, for the Muslim must not obey anyone in disobeying Allah. The demands of Faith take precedence over all human relations.

If parents are deviating from true Islam in some way, the dutiful Muslim should, in this case, approach them in a gentle and sensitive manner, so as to dissuade them from their error. He should not condemn them harshly, but should try to convince them with solid proof, sound logic and wise words, until they turn to the truth in which he believes.

Mother comes first

The Prophet [s] gave precedence to kind treatment of one's mother over kind treatment of one's father.

It comes in a Hadith [Muslim vol. 4 Hadith no. 6180] that Abu Hurairah reported that a person came to Allah's Messenger [s] and said, 'who among the people is most deserving of a fine treatment from my hand?' The Prophet [s] said, 'Your mother'. He asked again, 'Then who?' The Prophet [s] replied, 'Your mother.' He asked again, 'Then who [is the next one]?' The Prophet [s] replied, 'Again it is your mother.' He [again] asked, 'Then who?' Thereupon the Prophet [s] said, 'Then it is your father.'

The Qur'an too gives the mother precedence because of pregnancy and breast feeding, and the pains and trials that she suffers during these two stages.

'And we [Allah] have enjoined on man [to be good] to his parents: in travail upon travail did his mother bear him, and for two years was his weaning: Show gratitude to Me and to your parents: To me is your final goal.' [Luqman 31: 14]

Treating his parent's friends well

It comes in a hadith that Abdullah ibn Umar reported Allah's Messenger [s] as saying, 'The finest act of goodness is that a person should treat kindly the loved ones of his father [even after his father has passed away] [Muslim vol. 4 Hadith no. 6193]

The highest form of love, faithfulness and respect that a child can show to his parents is to keep in touch with their friends. In this way he cares for his parents before and after death. The only two things help a person in the grave are: the ongoing effect of his charity and his righteous children praying for his forgiveness.

But are Muslims today following this teaching after being overtaken by materialism and blinded by the glare of modern civilization? Nowadays our main concern is focussed on spouses and children, not on our parents. Caring for our parents comes after our concern for spouses and children, and some parents do not even have that, unless their children happen to be among those who have that sense of duty and deep god-consciousness [taqwa]. Do you have taqwa enough to never leave your parents when they need you the most?

We ask Allah (swt) to fill our hearts with mercy and compassion for our parents, so that we may honour and obey them, and treat them with the love and respect they deserve and in the same way we would like to be treated by our children, so that Allah (swt) may have mercy on us all. Ameen.

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Recognizing parents' status

The Qur'an paints a vivid picture of the high status of the parents and explains the excellent way in which the Muslim should treat them. Allah says, 'Your Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour.

And out of kindness, lower to them the wing of humility, and say, "My Lord! Bestow on them Your Mercy even as they cherished me in childhood.'" [Isra 17: 23-24]

When our parents reach the age of senility and infirmity, they are under our care. Therefore, we must take time to choose the right words to say to them, words that will make them feel loved and wanted. Also, pray for them for the unforgettable favours they have done for us, as they took care of us when we were small and weak.

Further Allah says, 'Serve Allah and join not any partners with Him, and do good to Parents.' [Nisa 4: 36] 'We have enjoined on man kindness to parents.' [Ankabut 29: 8]

A Hadith- Abdullah ibn Mas'ud said, 'I asked the Prophet [s], "Which deed is most liked by Allah?" He said, "Prayer offered on time." I asked him, "Then what?" He said, "Kindness and respect towards parents." I asked him, "Then what?" He said, "Jihad for the sake of Allah."

A man came and asked the Prophet [s] for permission to participate in Jihad. He asked him, 'Are your parents alive?' He said, 'yes,' so the Prophet [s] told him, 'perform Jihad by taking care of them.' [Muslim vol. 4 Hadith no. 6184]

In the midst of preparing his army for Jihad, the Prophet [s] did not forget the weakness of parents and their claims on their children. He, in fact, asked this man to stay back and care for his parents despite the fact that at that time the Prophet [s] needed all the manpower he could get for the forthcoming war. The Prophet [s] allowed the man to stay back from Jihad because there was no one else to care for his parents.

Obeying them

Disobedience toward one's parents is likened to shirk [associating partners with Allah]. When the mother of Sa'd ibn Abi Waqqas objected to her son's embracing Islam, she told him, 'Give up Islam, or else I will go on hunger strike until I die. Then you will feel shame before the Arabs, as they will say, "He has killed his mother.'" Sa'd told her, 'You should know that, by Allah, even if you had a hundred souls, and they left your body one by one, I would never give up Islam.' [Muhammad by Martin Lings]

Then, Allah revealed a verse which the Prophet [s] recited to the Muslims, in which Sa'd was rebuked for the harshness of his reply to his mother:

Allah says, 'but if they strive to make you join in worship with Me things of which you have no knowledge, obey them not: yet bear them company in this life with justice [and consideration].' [Luqmsn 31: 15]

In fact the jurists agree that if your mother calls for you and does not know that you are offering prayers, it is advisable to answer her if you are offering Nawafil [voluntary] prayers. [Muslim vol. 4 Hadith no. 6187]

Being kind to them even if they are not Muslims

Islam reached new heights by enjoining this duty on its followers. This is clear from the Hadith of Asma bint Abi Bakr as –Siddiq, who said, 'My mother came to me, and she was an unbeliever at the time of the Prophet [s]. I asked the Prophet [s], 'My mother has come to me and needs my help, so should I help her?' He said, 'Yes, keep in touch with her and help her.'

However, if the parents are unbelievers and tell their child to join them in disbelief, he must not obey them in that, for the Muslim must not obey anyone in disobeying Allah. The demands of Faith take precedence over all human relations.

If parents are deviating from true Islam in some way, the dutiful Muslim should, in this case, approach them in a gentle and sensitive manner, so as to dissuade them from their error. He should not condemn them harshly, but should try to convince them with solid proof, sound logic and wise words, until they turn to the truth in which he believes.

Mother comes first

The Prophet [s] gave precedence to kind treatment of one's mother over kind treatment of one's father.

It comes in a Hadith [Muslim vol. 4 Hadith no. 6180] that Abu Hurairah reported that a person came to Allah's Messenger [s] and said, 'who among the people is most deserving of a fine treatment from my hand?' The Prophet [s] said, 'Your mother.' He asked again, 'Then who?' The Prophet [s] replied, 'Your mother.' He asked again, 'Then who [is the next one]?' The Prophet [s] replied, 'Again it is your mother.' He [again] asked, 'Then who?' Thereupon the Prophet [s] said, 'Then it is your father.'

The Qur'an too gives the mother precedence because of pregnancy and breast feeding, and the pains and trials that she suffers during these two stages.

'And we [Allah] have enjoined on man [to be good] to his parents: in travail upon travail did his mother bear him, and for two years was his weaning: Show gratitude to Me and to your parents: To me is your final goal.' [Luqman 31: 14]

Treating his parent's friends well

It comes in a hadith that abdullah ibn Umar reported Allah's Messenger [s] as saying, 'The finest act of goodness is that a person should treat kindly the loved ones of his father [even after his father has passed away] [Muslim vol. 4 Hadith no. 6193]

The highest form of love, faithfulness and respect that a child can show to his parents is to keep in touch with their friends. In this way he cares for his parents before and after death. The only two things help a person in the grave are: the ongoing effect of his charity and his righteous children praying for his forgiveness.

We ask Allah (swt) to fill our hearts with mercy and compassion for our parents, so that we may honour and obey them, and treat them with the love and respect they deserve and in the same way we would like to be treated by our children, so that Allah (swt) may have mercy on us all. Ameen.