



RELATIONS BETWEEN PARENTS AND CHILDREN IN THE HADITH OF IMAMA AL-BUKHARI

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Abstract

The article scientifically explores the ideas of goodness in the hadiths of Imam al-Bukhari and their significance today. The humanness of a person is determined primarily by his spiritual and moral perfection. Based on the foregoing, the main aspects of spiritual and moral improvement include: to consider it a duty of a person to please his parents, children, relatives, morals, character; respect for the cultural heritage left by our ancestors; respect and commitment to national values; stability of feelings of patriotism, nationalism, humanism; the tendency to be an example in relationships, to defend the Motherland, to be true to a promise, etc.

Keywords: perfect person, spiritually mature person, human duty, heritage of ancestors, values, patriotism, humanity.

Introduction

Abu Abdullah Muhammad Abu Hasan Ismail ibn Ibrahim ibn Mughira ibn Ahnaf Yazdabih al-Bukhari was born in Bukhara on Friday, the 13th of Shawwal, 194 AH. He grew up as an orphan. When they reached the age of 9, they memorized the entire Holy Quran. They loved listening to hadiths, and by the time they reached adulthood, they memorized more than 10,000 hadiths[3].

Hamid ibn Ismail says: "I used to study with Bukhari. We used to write down every hadith. Bukhari did not write. When we asked, O Muhammad ibn Ismail, why don't you write, he said: "Come on, show me what you have written." When we showed them, they recited from memory the hadiths we had written and 15,000 more hadiths added to it" [p. 2, 23].

Imam Bukhari's eyes became weak in his youth and he lost his sight. Their mothers dream of Prophet Ibrahim. That person will say: "Woman, God Almighty will restore





your son's sight because of your many prayers." After a few days, Imam Bukhari's eyes began to see again.

When the imam turns 18, he and his mother and brothers come to Makkah Mukarrama to perform Hajj. After completing Hajj, they send their mothers and brothers to Bukhara and stay here to collect hadiths.

Imam Bukhari asked: "Why did you do this?" When asked, they answered: "One day I saw the Messenger of Allah in a dream, with a glove in my hand, and I was carrying that person. When I told this dream to some interpreters, they said: "You are spreading lies from the Messenger of God[4]."

Analysis and Results

The Imam learns from a man named Abdullah ibn Yazid al-Muqri in Makkah. Then they collect hadiths from people in Khorasan, Baghdad, Hejaz, Basra, Kufa, Sham, Egypt. Imam Bukhari collected 600,000 hadiths, and memorized 100,000 authentic and 200,000 weak hadiths. When collecting these hadiths, they appeared in the presence of more than 90,000 people.

Marajja ibn Raja' says: "Imam Bukhari was a miracle of God walking on earth."

Muhammad ibn Yusuf says: "One day I saw the Messenger of God in a dream. They asked him: "Where are you going?" When I answered that I am in the presence of Muhammad ibn Ismail, they said: "Then say hello from me."

Imam Ahmad ibn Hanbal says: "The memorization of hadith was completed by four people: Abu Zarata ar-Razi, Ismail al-Bukhari, Imam Dorimi, Hasan ibn Shuja al-Balhi."

Abdullah ibn Khalid al-Amiri, one of Imam Bukhari's teachers, said: "I agreed that Bukhari should have hair on his chest."

82 commentaries were written on Imam Bukhari's "Sahih" books. The most famous of them are "Fath ul-Bari" by Asqalani, "Kawkab ad-Darari" by al-Karami, "Irshad as-Sari" by Qastalani, "At-Tawshih" by Imam Suyuti, "Umdatul-Qari" by Badruddin al-Aini, Muhammad Anwar "Faizul-Bori" books by Kashmiri[5].

Imam Bukhari is also the author of several other books besides "Al-Jome' as-Sahih". "Adab ul-mufrad", "Birr ul-Woladayni", "Tarikh ul-Kabir", "Musnad ul-Kabir", "Kitobu asmai sahaba", "Tafsir ul-Kabir", "Kholqu Af'oli Ibad", "Sulosiyatul Bukhari", "Hadith un-Nabawi", "Tarikh us-saghir", "Zuafo us-saghir" and other books are among them.

Imam Bukhari had many teachers, he learned from Ali ibn al-Madini, Ahmad ibn Hanbal, Ishaq ibn Rohawayh, Abu Abdullah Muhammad ibn Ja'far al-Musannadi, Muhammad ibn Salam and others. In addition, Imam Bukhari Hamad ibn Shakir,





Ibrahim ibn Muakkal, Tahir ibn Muhammad, Abu Talha Mansur, Muslim, Tirmidhi, Nasa'i, Abu Bakr ibn Ishaq, Abu Fazl Ahmad ibn Salma, Abu Bakr ibn Abu Dunya, Husayn ibn Muhammad al-Qabani, He taught Sahl ibn Shadiveih al-Bukhari and other students[6].

Imam Bukhari lives in many cities. Later, they miss their homeland and return to Bukhara. Imam Bukhari is very well received by the people of Bukhara, on the day he arrives here, they sprinkle gold on their heads [7].

Imam Bukhari died on the night of Eid al-Fitr at the beginning of the month of Shawwal, 256 AH. This breed lived 13 days less than 62 years.

Imam al-Bukhari started writing books from the age of 20. In addition to Al-Ome' al-Saheh and Al-Adab wal-Mufrad, he had about twenty books, most of which have not reached us.

The book "Al-Adab al-Mufrad" was published in 1889 in the "al-Khalili" printing house in the Bihar region of India, two years later in Constantine and in 1930 in the "al-Ghaziyya" printing house in Cairo.

In the work "Al-Adab al-Mufrad" there are a number of hadiths and reports that are not found in the works of other authors. According to some of the critics, the hadiths in "Al-Adab al-Mufrad" are closer in terms of reliability to the hadiths in the author's "al-Jame' as-Sahih" and are higher than the hadiths in "Alti Kitab". is [8].

The concept of a perfect person is compatible with the concept of a spiritually perfect person. It is impossible to reach the level of a perfect person without achieving spiritual perfection. Therefore, striving for spiritual perfection is striving to reach the level of a perfect human being. A person achieves perfection throughout his life. Three concepts: a healthy generation, a spiritually mature, perfect person - gradually acquire a deeper meaning. From this, there is no definite end and limit to being a perfect person. The doctrine and practice of Sufism, the theory of the perfect human being, which arose in our ancient history and played a great role in spiritual and moral education in the history of the nation and the country, and how to educate and bring him to adulthood[9].

A perfect person is ideal for us. He has acquired all worldly and divine knowledge, his soul is close to the Absolute Spirit, he is full of blessings, and his heart is full of good feelings. A perfect person is the representative of all the good qualities that mankind aspires to have.

Perfect people are the living conscience of society. People look at them and become alert, they come to their senses from the vanity of the world, they reflect on their hearts and their deeds, and they repent. The good deeds of perfect people have given energy to people's hearts and light to their eyes.





Many works have been written about the perfect person in Sufism literature. One such person is Azizuddin Nasafi, who lived in the 13th century. In his treatise "Insoni Kamil", he defined a perfect person and wrote: , let me say in another phrase: I know that a perfect person is a person who has the following four things perfected: good words, good deeds, good morals and knowledge. A person adorned with these qualities refrains from lying, hypocrisy and wickedness, always lives with good intentions and is ready for good deeds. The sign of perfection is to follow the right path and benefit the people. The more a person benefits people with his words, actions, and intentions, guides the bad, and sacrifices himself in the path of righteousness, the more perfect he becomes [10] .

A perfect person is the supreme symbol of faith and belief, honesty and purity. We should all strive for this. It is clear to all of us how important it is to be faithful, to be honest and clean, to be conscientious and pious in the conditions of transition to market relations of independent Uzbekistan. The most important qualities characterizing the level of its formation are the following: intellectual intelligence, legal perfection, moral maturity, political depth, honest attitude to work, high cultural and spiritual level, professional pride, national and universal pride, etc.

The great breeds and perfect people who have matured in our land and are known throughout the country were scholars who embodied spirituality and enlightenment at a high level. Based on this, it can be said that in the current period, the path to national perfection, the path to raising a perfect person, a healthy generation, is this path, there is no other way[11].

The concept of a spiritually mature person is a comprehensive and diverse concept. A spiritually perfect person is in harmony with the concept of a perfect person. At the same time, the concept of a spiritually perfect person is connected with the concept of a healthy generation. Although these concepts are used separately in scientific literature, in essence they all cover human morals and manners, all the positive qualities formed in them, from their relationship to people, society and the Motherland, to family, parents and others. .

A spiritually perfect person does not chase fame, position, material wealth, does not give up when faced with material difficulties, sometimes organized slanders cannot bring down his spirit. Therefore, any kind of fate and fate cannot destroy the spirituality of a pure, courageous, spiritually perfect person, but rather strengthens and strengthens it. A person with a high level of spirituality is distinguished by such noble qualities as selflessness, courage, bravery, love for his people, appreciation of the Motherland, and pride in his ancestors[12].





Two important issues in the family are the formation of the concept of a healthy family among young people. Young people need to realize that the family is a great spirituality, value, duty and responsibility. For this:

- Mothers and young people should create conditions for taking care of children and strengthening their health;
- Strengthening their health in the period up to one year;
- Strengthening their health in the period up to five-six years;
- Strengthen state protection of disabled children;
- Educating children during the school period;
- Keeping young people occupied in their free time;
- Forming the legal culture of YOUTH is also an important condition for educating a spiritually mature person.

In the hadiths of Imam al-Bukhari, they emphasize that the role of the family, community, and above all the community is invaluable in raising healthy children.

In the process of education, it is one of the important issues of today not to leave the mature generation deprived of our national and universal golden heritage. These are certainly the future generations who will protect our independent country, decide the fate of the country, the peace of the country, the prosperity of the country and the future of the great country. Therefore, teachers have the difficult and honorable task of educating our young people to be rich in scientific worldview, active, selfless, careful, strong-willed. Our work in this regard shows that writing abstracts on various topics, doing independent work, course work, conducting various conversations on current topics play a big role in the formation of the personality of a mature generation, in the formation of their scientific outlook and positive qualities. National and universal values, which are studied especially in the teaching of pedagogic psychology, call upon the person of the mature generation to fight against foreign ideas, along with the formation of his moral culture [13].

Insoniylik, insonparvarlik Vatanga muhabbat haqida tarbiya berishi bilan «tarbiya psixologiyasi»ni o'rganishda talabalarda ezgulik va go'zallik tuyg'ularini mujassamlashtiradi. «Tarbiya psixologiyasi» mavzusini ilm-fanda "Hadis ilmining amiri" deb bir ovozdan tan olingan Imom Isroil al Buxoriy hadislari mehr-oqibat, sahiylik, ota-ona va kattalarga omad, etim-esirlarga muruvvat, Vatanga muhabbat, mehnatsevarlik, halollik, turli xalqlarning o'zaro do'st, tinch-totuv yashashlari kabi insoniy fazilatlarini barkamol avlod uchun katta tarbiyaviy ahamiyatga ega bo'lgan o'g'itlar o'z ifodasini topgan. Hadisnavislar ichida Imom Ismoil al-Buxoriyning hayoti va faoliyati diqqatga sazovordir. Bu zot juda ko'p mamlakatlarni kezib, olimu fuzalolar





bilan o'zaro aloqada bo'lgan, ko'plab manbalarni o'rganib, 600 mingdan ortiq hadis to'plagan[14].

Imam Israil Bukhari's work "Al-Jami' as-sahih", which is considered to be the next Quran for Muslims, was translated from Arabic into Uzbek.

Imam Israel Bukhari's "Al-adab al-mufrad (Masterpieces of Adab) "Kitab asma' is-sihota" (Book about the Companions) "Kitab af'al ikh-Ibad" (Book about the deeds of servants), "Tarihi Bukhara" (History of Bukhara)), "Al Jami' as-sahih (Truthful collection), there are many works on ethics. Imam Bukhari writes: "Good morals, purity of food, honesty and not betraying trust - these four qualities are given to you by Allah Almighty, even if you stay away from worldly affairs, there is no harm in it."

Imam Israil Bukhari said, "Avoid evil things - you will be a part of people. Show love to people what you love - you will be healthy." "I entered the presence of Hazrat Aisha. Then he said to me: be patient, I will sew my lung. I told him that if I go out and tell people about this incident, they will definitely think you are a miser. Aisha: "Okay, you know. A person who does not wear old clothes will not have new clothes", or "Believers will not be harmed by the hand or tongue of a true believer" Respect for teachers, people's devotion to the rules of the Muslim religion, believers' compassion for believers, virtues for virtues are of great educational value even today[15].

Raising a perfect generation requires special attention from pedagogues. In order to prepare the perfect generation for life, the experience of our people, their national customs, traditions, and the examples of creativity created by the people, as well as their scientific and practical works and rich heritage, have been expressed by our people for many centuries. It is worth noting that Imam Israel Al-Bukhari's hadiths, recognized as the emir of hadith science in science, should be mastered by young people more and more to learn moral qualities in accordance with the needs of today's independent Uzbekistan. in the teaching of pedagogical psychology, it evokes wonderful inner experiences and emotions in young people. Thus, the hadiths of Imam Israel al-Bukhari give young people a great opportunity to instill hard work and self-discipline, strong will even in any difficult situation, to act with restraint and efficiency, to form a scientific worldview of the individual in the spirit of the future, traditions and traditions[16].

There is no doubt that the hadiths of Imam al-Bukhari will be a guide for our young generation, who are devoted to the development and prospects of their country [17]. The foundation of the family is the parents. Mutual love, trust, cooperation and mutual understanding between parents, respect, sincerity of relations - this is the basis for ensuring family strength - it is a model school for a child. Just as there are characteristics characteristic of male and female gender, there are types of work that





they should perform in the family, duties and responsibilities towards children, family, relatives and society[22]. Material and spiritual stability, peace, and a healthy spiritual environment prevail in the family managed by the intelligence of the spouses who approach their duties and responsibilities with responsibility. As Abdurauf Fitrat, a great representative of Turkestan modernism of the 20th century, said: "A husband and wife are together in the journey of life consisting of difficulties, share physical and mental peace, help in fulfilling human tasks, care in times of sadness and despair, happiness and they should sympathize with each other in times of happiness. Therefore, they must, first of all, test each other with perfect attention and experience" [18].

Peace and mutual love of parents depends on their worldview, spiritual level, interest, faith, material equality, position in society, well-being, inclination of their hearts. Children brought up by a couple with these characteristics will grow up to be passionate about beauty, mentally fresh, full-hearted, curious about life, and ready to live a peaceful family life. Otherwise, there will be unkindness between parents and children, dissatisfaction with their own life and society, unrest in the family, lack of interest in anything, carelessness, indifference, and jealousy. This is the basis for the crisis of the family. Children born and brought up in such an unhealthy environment have a strong tendency to betrayal, various immoral behaviors (drinking, smoking, theft, crime, drug addiction, etc.) and mental stress. That is why compatibility of husband and wife is important in ensuring family stability [19].

As the great thinker Alisher Navoi said: "When a husband and a wife are compatible, there will be wealth and harmony between them. The decoration of the house is from it and the peace of the married person is from it.

If there is good, it is pleasing to the heart, if there is good, it is good. If he is smart, his life will be disciplined and his livelihood will be organized and organized.

... A broken couple is a bitter and secret terrible disease for the house. If he is shameless, the heart will be hurt by him, if he is naughty, the soul will suffer from him. If the language is bad, the heart of the groom will be hurt. If there is a bad deed, darkness will come to the earth[20].

If there is a bad person, the home will lose its prosperity, and if there is a bad person, the house will become a disgrace" [21].

Conclusion/Recommendations

In conclusion, it is worth saying that in the Uzbek family, the father has a unique and worthy place. He is the leader of the family. The scales weighing the father's place in the family are heavy. In the family, the father's reputation is respected, children lean





on, follow, trust and are proud of him. But in a family, parents are a double right. They cannot be separated from flesh and nails. Families are not the same. It is impossible to fit them into one mold. Sometimes, mothers work to feed and educate children who are left without a father. However, there are some defects in the upbringing of children of such a family. Through the program "Father's word is the eye of the mind", under the influence of the father, manners, will, fortitude, dedication, and patience are brought up. Will is a person's ability to find strength, confidence, and enthusiasm to do something. Patience is not to be hasty.

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