

# 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.

Abu Abdullah Muhammad Abu Hasan Ismail ibn Ibrahim ibn Mughirah ibn Ahnaf Yazdabih al-Bukhari was born in Bukhara on Friday, the 13th of Shawwal, 194 AH. He was raised as an orphan. By the age of 9, they had memorized the entire Qur'an. They loved to listen to hadith, and by the time they grew up, they could memorize more than 10,000 hadiths.

Hamid ibn Ismail said: I used to study with Bukhari. We used to write every hadith. Bukhari did not write. When we asked Muhammad ibn Isma'il why he did not write, he said, "Show me what you have written." When we showed them, they memorized the hadiths we had written and added another 15,000 hadiths to it. "[P. 2.23].

Imam Bukhari's eyesight was weak in his youth. His mother dreamed of Abraham. He said, "O woman, Allah will give your son back his eyes because of your many prayers." In a few days, Imam Bukhari's eyes will begin to see again.

When the Imam was 18 years old, he came to Makkah with his mother and brothers to perform Hajj. After the Hajj, they send their mothers and brothers to Bukhara and stay there to collect hadith.

Imam Bukhari said, "Why did you do this? He said, 'One day I had a dream about the Messenger of Allah, may Allah bless him and grant him peace, and I was carrying him. I narrated this dream to some narrators and they said, "You carry lies from the Messenger of Allah."

The Imam takes lessons from a man named Abdullah ibn Yazid al-Muqri in Makkah. Then they collect hadiths from people in Khorasan, Baghdad, Hijaz, Basra, Kufa, Damascus and Egypt. Imam Bukhari collected 600,000 hadiths, of which 100,000 were authentic and 200,000 were weak. They are present in the presence of more than 90,000 people to collect these hadiths.

Marajja ibn Raja said, "Imam Bukhari was a miracle of Allah walking on the earth."

Muhammad ibn Yusuf said, "One day I had a dream about the Messenger of Allah. He asked, "Where are you going?" I said to Muhammad ibn Isma'il, "Then greet me."

Imam Ahmad ibn Hanbal said: The memorization of the hadith was completed by four people: Abu Dhar'at al-Razi, Ismail al-Bukhari, Imam Darimi, Hasan ibn Shuja al-Balhi.

One of Imam Bukhari's teachers, Abdullah ibn Khalid al-'Amiri, said, "I agreed with Bukhari to have hair on his chest."

There are 82 commentaries on Imam Bukhari's Sahih books. The most famous of these are Asqalani's Fath al-Bari, al-Qarami's Kawkab al-Darori, Qastalani's Irshad al-Sari, Imam Suyuti's At-Tawshih, Badruddin al-Aini's Umdat al-Qari, and Muhammad Anwar. These are the books of Kashmiri "Fayzul-Bori".

In addition to Al-Jame 'al-Sahih, Imam Bukhari is the author of several other books. "Adab ul-mufrad", "Birr ul-volidayni", "Tarikh ul-kabir", "Musnad ul-kabir", "Kitabu asmoi sahaba", "Tafsir ul-

kabir", "Kholqu afoli ibod", " Sulosiyatul Bukhari "; " Hadith un-Nabawi "; " Tarikh us-sagir "; " Zuafo us-sagir " and other books are among them.

Imam Bukhari had many teachers, including Ali ibn al-Madini, Ahmad ibn Hanbal, Ishaq ibn Rahawayh, 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, Nasai, Abu Bakr ibn Ishaq, Abu Fazl Ahmad ibn Salma, Abu Bakr ibn Abu Dunya, Husayn ibn Muhammad al-Qabani, Sahl ibn Shadiwayh al-Bukhari and other disciples were mentors.

Imam Bukhari lives in many cities. Then they miss their homeland and return to Bukhara. Imam Bukhari is very well received by the people of Bukhara.

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

Imam al-Bukhari began writing books at the age of 20. He has about twenty books, except for Al-ome 'as-saheh and Al-Adab wal-Mufrad, many of which have not survived.

Al-Adab al-Mufrad was published in 1889 by al-Khalili in Bihar, India, twice in Constantinople, and in 1930 by al-Ghaziyya in Cairo.

Al-Adab al-Mufrad contains a number of hadiths and narrations that are not found in the works of other authors. According to some of the critical hadith scholars, the isnads of the hadiths in Al-Adab al-Mufrad are closer in faith to the isnads of the hadiths in the author's al-Jame 'as-Sahih, and are higher than the isnads of the hadiths in the Six Books. is [2].

The concept of a perfect human being is in harmony with the concept of a spiritually mature person. It is impossible to reach the level of a perfect human being without attaining spiritual perfection. So, striving for spiritual perfection is a husband to the level of a perfect human being is an aspiration for edema. Perfection is attained throughout one's life. The three concepts: a healthy generation, a spiritually mature, perfect person - have a deeper meaning. Therefore, there are no limits to being perfect. The doctrine and practice of the mystical theory of the perfect man, which has appeared in our ancient history and played a great role in the history of the people and the country, is its education and upbringing.

The perfect man is ideal for us. He possesses all worldly and divine knowledge, his soul is absolute, his grace is abundant, and his heart is full of good feelings. The perfect man is the embodiment of all the virtues that mankind has dreamed of.

Perfect people are the living consciences of society. People look up to them, come to their senses from the futility of the world, look into their hearts, into what they are doing, and repent. The good deeds of perfect people give strength to the hearts and light to the eyes.

There are many works in the mystical literature about the perfect man. One such person was Aziz al-Din al-Nasafi, who lived in the thirteenth century. In other words, let me say that a perfect person is a person who has perfected the following four things: good words, good deeds, good morals and education. A person adorned with these qualities will refrain from lying, hypocrisy and evil, and will always live with good intentions and be ready for good deeds. The sign of perfection is to follow the right path and benefit the people. The more one benefits people with his words, deeds, and intentions, guides the wicked, and sacrifices in the way of truth, the more perfect he will be [p. 3,126]. .

The perfect man is the supreme embodiment of faith and conviction, honesty and purity. That is something we all need to strive for. We all know how important it is to have faith, honesty and purity, honesty and piety in the transition of independent Uzbekistan to market relations. The most important qualities that characterize the level of its formation are: intellectual intelligence, legal perfection, moral maturity, political depth, honest attitude to work, high cultural and spiritual level, professional pride, national and universal pride, and so on.

The great people who grew up in our land, who were well-known in the country, the perfect people were the scholars who had a high level of spirituality and enlightenment. Therefore, we can say that this is the path of national perfection, the path of raising a perfect person, a healthy generation, and there is no other way.

The concept of a spiritually mature person is a comprehensive one. A spiritually mature person is in harmony with the concept of a perfect human being. At the same time, the concept of a spiritually mature

person is associated with the concept of a healthy generation. Although these concepts are used separately in the scientific literature, they essentially cover all aspects of human morality and ethics, all the positive qualities formed in them, from their relationship to people, society and homeland, to the family, parents and others. .

A spiritually mature person does not pursue fame, career, or material wealth, does not bend when faced with financial difficulties, and sometimes organized slander does not dampen his spirits. So, any misfortune and destiny can not destroy the spirituality of a pure, courageous, spiritually mature person, but strengthens and strengthens it. A person with a high level of spirituality is distinguished by such noble qualities as devotion, courage, bravery, love for his people, respect for the Motherland, pride in their ancestors.

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

- Mothers and young people should take care of their children and create conditions for their health;
- Improving their health under the age of one;
- Improving their health between the ages of five and six;
- Strengthening state protection of children with disabilities;
- Upbringing of children in school;
- Youth leisure;
- The formation of the legal culture of young people is also an important condition for the education of a spiritually mature person.

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

One of the most pressing issues today is not to deprive the harmoniously developed generation of our national and universal golden heritage in the process of education. Mus It is, of course, future generations who will decide the future of the country, the future of the country, the future of the country, the future of the country, the future of the country. That is why teachers have a difficult and honorable task to bring up our young people with a rich scientific worldview, active, selfless, meticulous, strong-willed. Our work in this area shows that writing essays on various topics, independent work, course work, various conversations on topical issues play an important role in the formation of a harmoniously developed generation, the formation of scientific outlook and positive qualities. National and universal values, especially in the teaching of pedagogical psychology, call on the harmoniously developed generation to fight against alien ideas while shaping its moral culture [p. 3, 23].

Humanity, humanism teaches students to love the Motherland, and in the study of "educational psychology" brings together the feelings of kindness and beauty in students. The hadiths of Imam Isra'il al-Bukhari, unanimously recognized as the "Emir of the Science of Hadith" in the field of "Educational Psychology" human qualities such as mutual friendship and peaceful coexistence are reflected in the teachings of great educational value for the harmoniously developed generation. Among the hadith writers, the life and work of Imam Ismail al-Bukhari are noteworthy. He traveled extensively, interacted with scholars, studied many sources, and collected more than 600,000 hadiths.

Al-Jami 'as-Sahih, a post-Qur'anic work by Imam Isra'il Bukhari for Muslims, has been translated from Arabic into Uzbek.

Imam Israil Bukhari's "Al-adab al-mufrad (Pearls of Adab)" "Kitab asmo 'is-sikhota" (book about the Companions) "Kitab af'al ix-ibad" (book about the deeds of the slaves), "History of Bukhara" (History of Bukhara) ), 'Al Jami' as-sahih (Trusted Collection), and many other moral works. Imam Bukhari writes, "Good morals, purity of food, truthfulness and not betraying one's trust - these are the four qualities that Allah Almighty has given you, and there is no harm even if you stay away from worldly affairs." .

Imam Isra'il Bukhari said, "Avoid the filthy things - you will be among the people. Do what you love to the people and you will be safe." "I entered the presence of Aisha. He said to me, 'Have patience and I will sew my lungs.' I told him that if I told this story to people, they would think you were stingy. Aisha said, 'Well, you know. In hadiths such as "He who does not wear old clothes will not have new clothes," or "Believers will not be harmed by the hands or tongue of a true believer," Respect for their teachers, people's

devotion to the rules of the Muslim religion, the compassion of the believers for the believers, and the wisdom of the pious to the pious are still of great educational value today.

Raising a harmoniously developed generation requires special attention from educators. Over the centuries, the experience of our people, their national customs and traditions in preparing the harmoniously developed generation for life has been reflected in the samples of creativity created by the people and in their scientific and practical works and rich heritage. It should be noted that the hadiths of Imam Isra'il al-Bukhari, recognized as the emir of the science of hadith in science, should be studied by young people in accordance with the needs of today's independent Uzbekistan. In the teaching of pedagogical psychology, young people have wonderful inner experiences and emotions. In short, the hadiths of Imam Isra'il al-Bukhari give young people a great opportunity to form a scientific worldview in the spirit of diligence and generosity, strong will, composure and efficiency in any difficult situation, the future, human customs and traditions.

The hadiths of Imam al-Bukhari will undoubtedly be a guide for our young people who love their homeland and for its prosperity and future, and for a harmoniously developed generation [p. 4,123].

The basis of the family is the parents. Mutual love, trust, cooperation and understanding between parents, respect, sincerity of relations - the basis for a strong family - is a model school for the child. Just as there are natural characteristics of men and women in the family, there are types of work they must perform, children, family, relatives, and duties and responsibilities to society. The wisdom of a couple is in their duties and responsibilities. As a result of the government's approach, the family will be governed by material and spiritual stability, peace and a healthy spiritual environment. As Abdurauf Fitrat, a great representative of Turkestan Jadidism of the 20th century, said: and they should support each other in times of happiness. Therefore, they must, first of all, examine each other with full attention and experience "[p. 5, 23].

Parents' peace and mutual love depend on their worldview, spiritual level, interests, beliefs, material equality, position in society, beauty, and inclination of their hearts. Children raised by a couple with similar characteristics grow up to be passionate about beauty, mentally active, tolerant, curious about life, and ready to lead a peaceful family life. Otherwise, there will be disrespect between parents and children, dissatisfaction with their lives and society, unrest in the family, indifference, indifference, and jealousy. This is the ground for a family crisis. Children born and raised in such an unhealthy environment are more prone to betrayal and various immoral acts (drinking, smoking, stealing, crime, drugs, etc.). Therefore, the compatibility of husband and wife is important in ensuring the stability of the family [p. 4,121].

As the great thinker Alisher Navoi said: The decoration of the house is from him and the quietness of the bride is from him.

Husni is pleasant, and goodness is nourishing. If you are smart, your life will be disciplined and your household chores will be orderly and orderly.

... It is a bitter and hidden scary disease for a broken home. If it is shameless, the heart will be hurt by it, and if it is bad, the soul will suffer from it. If the language is bad, the groom will be hurt. If it's a bad job, it's a hundred bucks.

If it is drunk, the house will be ruined, and if it is bad, the house will be a disgrace "[p. 1,201].

In conclusion, the father has a special place in the Uzbek family. He is the sarbon of the family. There are no scales to measure the father's place in the family. In the family, the father's dignity is valued, and the children rely on, follow, trust, and are proud of. But in the family, the parents are twins. They are indistinguishable from flesh and nails. Families are not the same. They can't fit in one mold. Sometimes fatherless children are raised by their mothers themselves. However, there are some shortcomings in the upbringing of children in such families. Through the course "Father's word is the eye of the mind" under the influence of the father is cultivated character, will, perseverance, dedication, patience. Willpower is the ability to find the strength, confidence, and enthusiasm to do something. Patience is about not rushing.

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