

Interpretation Of Hadiths And Stories In The Motivation Of Parents In The Work “ Human Property”

Iskandarova Dinara Khudargan qizi

1st year student of Urgench State University
+99 897 526 71 74

Iskandarova1402@gmail.com

Abstract: *The article elaborates on the role of religious narrations and hadiths in embodying the leading didactic motive in Tahir Malik's work. Researched on the basis of religious narrations, hadiths and ancient myths in the chapter “ Respect for parents – fard ayn” from the book “ Human Property”.*

Keywords: didactics, psyche, hadith, religious narrations, surah, parenting, admonition.

I. INTRODUCTION.

There is a human race whose soul is always in need of spiritual nourishment, and whose heart is thirsty for the priceless human possessions called faith. Every servant of Allah lives in need of religion from the moment he visits the enlightened world until he leaves this world. In the works of Tahir Malik, the owner of a sharp pen, religious hadiths, verses and didactic narrations are effective in instilling in the noble feelings that are an example to the whole world of humanity, admonished, believed in the hearts, and are considered the property of the soul uses. Another characteristic feature of the writer's work is that when he expresses in his work, in harmony with that idea and in order to prove the object in question, he narrates a small narration or real events, hadiths, suras, verses, didactic spirit. Is to quote from works.

II. METHODS

This style of writing brings a number of advantages to the writer, such as support for the point being made, proof, easy, delivery to the reader, and application. Tahir Malik's book “Respect for parents is obligatory” deals with morals and problems in the relationship between parents and children, as well as examples from hadiths, myths and legends.

Hadith – (Arabic. Word, conversation; story, narration). A sacred source in Islam after the Qur'an, a collection of narrations about the activities and instructions of our Prophet Muhammad (saas). (The words of the Messenger of Allah (peace and blessings of Allah be upon him) regarding the rules of the Shari'ah in different contexts are also hadeeth.)

The hadiths have been divided into authentic and non-authentic hadiths by Imam Bukhari, and for a long time only the hadiths that Bukhari found to be authentic were believed, followed, and considered to be authentic.

Mu'awiyah ibn Hayyida (may Allah be pleased with him) said: I asked the Messenger of Allah (may peace be upon him), “O Messenger of Allah, to whom can I do good?” “To your mother,” they can I do good?” “To your mother,” they said. When I asked this question three times, he said, “To your father and your” close relatives. “It is no coincidence that the mother's right over the child is greater than the father's,” “... the mother raises him with weakness upon weakness” (from Surat al - Luqman).

It is narrated that Marwan ibn Hakim left Abu Hurayra in his place when he left Madinah. Abu Hurayra lived in Zu-l-Hulaifa, where they lived in one room and their mothers in another. Whenever Abu Hurayra went out of his room, he would come to his mother's door and greet her, saying, “May Allah have mercy on you for raising me from my youth.” When Abu Hurayra returned from abroad, the same treatment was repeated between mother and child.

Excerpts from the above – mentioned hadiths and narrations show that a person cannot fulfill his debt to his parents for the rest of his life, nor can he pay for any service or gift with a single gift of suffering during childbirth. Illuminates on the basis of didactic motives in the interpretation of hadiths and narrations.

In the sixties of the last century, a poem was much more popular. Let's take a brief look at the content of this poem, which is based on an Eastern legend:

There is a legend passed down from generation to generation, The mother and son were happy to live alone.

A young man who has reached puberty loses consciousness after falling in love with a beauty.

The girl's answer was :

If love is truth,
make sure
bring me your mother's heart!

The young man wanders about. In the end, his love for his daughter prevails over his love for his mother, and the mother stabs him in the chest. On the way, the heart of a loving mother falls from the hands of a young man.

“ My dear child , did you not fall badly? Look , recognize the body..?” ...Then the young man froze on the board, No matter how hard he ran, he couldn't reach the girl...

The writer continues the work in such a creative way.

III. RESULTS.

As a result , a holistic idea is put forward, and this idea is proved by hadiths, religious narrations, myths and quotations, to make the story more realistic in the eyes of the reader , to explain it with concrete facts, to bring the didactic spirit out of context, serves to improve the structure of religious knowledge in humans , as well as to acquaint the reader not only with the following work, but also with Islamic hadiths and concepts , ancient myths, religious narrations that are passed from people to people. This creative approach in the same structure allows the reader not only to have the same source of context , but also to master one or more creative products, to think, in a broader context . This form of creativity can be described in one sentence as “ the combination of several creations in the same context”. Almost such a creative structure is rare . Because creating a work in this form requires a number of complex processes, such as hard work, research, acquaintance with the sources.

IV. DISCUSSION

In observation, the writer not only instructs the younger generation to respect their parents , but also proves his didactic idea with narrations, myths and hadiths. As a result the reader does not get tired of hearing dry advice, on the contrary , as he reads the myths and legends, he acquires a broader worldview, more imagination. It is no exaggeration to say that the author was able to create a new style based on the interpretation of respect for parents . Today, Tahir Malik's works can be a well-chosen additional source in providing accurate and true religious education to the text generation. After all, it is not surprising that with the help of these works we can help to deepen the religious image in the minds of people.

V. CONCLUSION

In short, Tahir Malik was able to convey to the reader the idea that didactic spirit does not touch the human stomach , does not bother the reader with dry advice, but , on the contrary, skillfully absorbs didactics into reality. The author does not say that you should love , respect and do what your parents say, but that the commandment is to minimize the command line in the play as much as possible through hadiths, religious narrations, myths and quotations, skillfully placed on the base. This is another achievement of the writer. A number of factors and the skill of the writer enumerate the fact that the young client who reads the work does not get tired of admonition, “does not lose his appetite” , but rather reads the work with special interest and passion, drawing conclusions from events, legends and myths caused by.

VI. REFERENCES

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