

THE ROLE OF ISLĀMIC TEACHINGS IN SHAPING NATIONAL AND UNIVERSAL VALUES IN THE EDUCATION AND UPBRINGING OF CHILDREN

Rashidova Shahzoda Raimovna, PhD
International Islāmic Academy of Uzbekistan

Abstract:

The process of forming Islāmic values requires an answer to such fundamental questions as who the child is, how to educate him, what is the essence of Islāmic values, when and what values need to be educated. To form a deeply convinced person, Islāmic values must be educated in him. From time immemorial, values have been formed in Uzbekistan related to the process of forming a child, to protecting the child in the family and society. These values developed in the national consciousness. Therefore, the issue of the formation of Islāmic values in the Uzbek family is considered from the perspective of the process of upbringing and education, from the perspective of personality formation.

Keywords: Islam, upbringing, values, faith, child, family, family and social upbringing, education, national consciousness.

Introduction

During the years of independence, the issue of family upbringing has undergone profound changes. On one hand, the content, goals, methods, and strategies of the national upbringing process have evolved. On the other hand, processes of deep modernization, reconstruction, and reinterpretation of the national essence of upbringing have begun. One of the pressing tasks of today is to base family upbringing on Islāmic teachings as well.

As it is stated: “Strengthening a healthy environment in our families, neighborhoods, and throughout our society, ensuring the upbringing of our youth, safeguarding our peaceful and tranquil lives, and preserving the purity of our sacred religion have become matters of great significance today.”¹

In the works of many Islāmic ḥadīth scholars and jurisprudence scholars from the Mā Warā’ al-Nahr region, including Imām Bukhārī’s al-Adab al-Mufrad ḥadīth collection, ‘Abū al-Layth Samarqandī’s Tanbīh al-ghāfilīn, ‘Abū Maṣṣūr al-Māturīdī, Imām al-Dārimī, ‘Abū Ḥafṣ an-Nasafī, ‘Abū Zāyid al-Dabūsī, ‘Abd al-Hamīd Kashy, and other scholars, the cultivation of high human virtues in children is emphasized.² In the system of Islāmic sources, philosophy, and

¹ Mirziyoyev, Sh. Speech at the conference on the topic “Ensuring Social Stability and Preserving the Purity of Our Sacred Religion – The Demand of the Time.” // Khalq So’zi, No. 119, June 16, 2017.

² Bukhārī, Abu Abdullah Muḥammad ibn Ismail. al-Jāmi’ al-ṣaḥīḥ. Golden Series: Volume 1. – Tashkent: Hilol-nashr, 2013. – P. 159; Komilov, M.M. The Role of Alauddin al-Samarqandī in the Development of of Mā Warā’ al-Nahr Jurisprudence and the Importance of His Work “Tuḥfat al-fuqahā”. PhD dissertation abstract. – Tashkent: Tashkent Islamic University, 2000; Eshonjonov, B.I. The Status of Imām al-Bukhārī in the Cultural Life of of Mā Warā’ al-Nahr in the 9th Century and the Jurisprudential Issues in His Work “al-Jāmi’ al-ṣaḥīḥ”. PhD dissertation abstract. – Tashkent: Tashkent Islamic University, 2001; Ziyodov, Sh.Yu. The Written Legacy of Abu Mansur al-Māturīdī and His Work “Kitab al-Tawilat”. PhD dissertation abstract. – Tashkent: Abu Rayhan Beruni Institute of Oriental Studies,



social views, the importance of raising a child with strong beliefs is emphasized. In particular, the child and their social status are defined as follows:³

In Islām, a child is considered a trust from Allah, a blessing, a gift from the Creator, and a result of His grace. A child is part of Allah's decree and will. As part of His creation, a child is sacred. Children are regarded as Allah's angels on Earth, with their pure hearts symbolizing innocence akin to that of angels. In the Qur'ān, in Surah Al-Imran (3:38), it says, **“My Lord, grant me from Your mercy, a good offspring.”**⁴ Similarly, in Surah Ash-Shu'ara (26:49-50), it is stated: **“49. To Allah belongs the dominion of the heavens and the earth; He creates whatever He wills.”**

He gives girls to whom He wills, and He gives boys to whom He wills. Or He makes them [a combination of] males and females.” (Qur'ān, Ash-Shura, 42:49-50).⁵ Thus, among the blessings given by Allah to humans, children are the greatest gift. As mentioned in a ḥadīth, “A man came to the Messenger of Allah (peace be upon him) with his child, holding and caressing him. The Messenger of Allah (peace be upon him) asked, ‘Do you love him?’ The man replied, ‘Yes.’ The Prophet (peace be upon him) said, ‘Allah loves him more than you.’”⁶

In Islām, the embryo is considered a full human being, meaning it is recognized as a person from the moment its fetus forms, typically after 120 days of pregnancy. Accordingly, the unborn child in the mother's womb is regarded as deserving of respect and consideration, just like a newborn. During the fetal stage, the child already possesses specific characteristics such as personality traits, talents, abilities, a unique voice, and body structure. This indicates that the child is born with certain personal attributes and will be treated as a person. Therefore, just as the needs of a newborn must be addressed, so too must the needs of the unborn child be taken care of during the gestation period.

1. In Islāmic teachings, childhood is described as a time of happiness, beauty, dreams, desires, and the wonderful world of life. Children, until they reach the age of maturity, are not burdened by religious obligations and are considered pure and sinless. Most of the rights and protections related to children are also safeguarded by Islāmic legal sources. Prophet Muḥammad (peace be upon him) emphasized, “Children are the flowers of Paradise,”⁷ and described them as “the basil of Paradise” to honor and cherish young children.⁸

2003; Alimova, M.F. The Contribution of Imām al- Dārimī to the Development of Ḥadīth Science. PhD dissertation. – Tashkent, 2009. – P. 27.

³ Tuychieva, G.U. The Role of Islām in the Spiritual and Moral Education of Children and Youth. In: International Scientific and Practical Conference on the Topic “The Role of the Family in the Spiritual and Moral Education of Children and Youth”. Theses. – Tashkent: 2018. – P. 88-92; Yusupova, N.J. Islāmic Family Law: A Textbook. – Tashkent: Tashkent Islamic University, 2008. – P. 74; Yusupova, N.J. The Essence of Views on Strengthening Family Relations in the Works of of Mā Warā' al-Nahr Hanafi Jurists. – Tashkent: Tashkent Islamic University Publishing House, 2018; Yusupova, N.J. Islāmic Family Law: Its Origins, Development, Sources, and Institutions. – Tashkent: Istiqol Publishing, 2019.

⁴ Shaykh Muḥammad Sadiq Muḥammad Yusuf. Tafsiri Hilol. Birinchi juz. Tuzatilgan va to'ldirilgan qayta nashr. – Tashkent: “Hilol-Nashr”, 2018. – p. 321.

⁵ Shaykh Muḥammad Sadiq Muḥammad Yusuf. Tafsir al-Hilal. Volume 5. Revised and expanded reprint. – Tashkent: “Hilol-Nashr”, 2018. – p. 359.

⁶ Rahmonov R. Children's Rights in Islām. – Tashkent: “Mavaronnahr”, 2011. – p. 46.

⁷ Usmonov I., Shermukhammedov K., Juvaev Sh., Nasrullaev N., Alimova M., Najmiddinov J., Turdiyeva D., Karimov J., Alimov A., Tuychieva N., Hakimova N., Karimova D., Ernazarov O. Islāmic Education for a Healthy Child. Responsible editor: I. Usmonov. - Tashkent: Mavaronnahr, 2014. - 160 pages.

⁸ Al-Ustrushani Abu-l-Fath Muḥammad ibn Mahmud ibn Ḥusayn. Jomi' Ahkam As-Sighor / Edited by Mufti Usmonkhon Alimov and Muslim Rizqi Ato. – Tashkent: TIU, 2010. – p. 8; Alimov, Usmonkhon. Child Education in



2. In Islām, it is permissible to love a child as a creation belonging to Allah and to raise them with affection. The power of love, which is a gift from Allah, is bestowed upon both the father and the mother. In Islām, the father is responsible for the overall sustenance of the family, including the upbringing of the children.⁹ Thus, the father is accountable for raising the child according to Islāmic teachings. The father is the provider and the one who shapes the child's character. He is the foundation that transforms the child into a Muslim. For this reason, Allah provides the father with sustenance for the child. As stated in the Ḥadīth, "The best thing a father can give to his child is good manners"¹⁰ (Narrated by Imām Bukhārī and Imām Tirmidhī).

3. Each child comes into the world with their own destiny. Scientifically speaking, every child has their own mission. The birth and life of each child are guided by a purpose and responsibilities given by the Creator. Therefore, their sustenance, place in life, and mission are solely theirs. Life, sustenance, status, and mission are all granted by Allah. Accordingly, it is essential to understand and guide a child based on the intellect, talent, and mission Allah has given them, aligning them with their destined path. It is important to respect and honor the child's mission and recognize that their destiny is shaped by Allah. As stated in the ḥadīth, "Whoever has a young child, let them act in a childlike manner" (Narration by Mu'āwiya).¹¹

4. The protection, sustenance, and life of a child are in the hands of Allah. Allah cares for the child, does not spare His mercy, and protects them from harm. According to Islāmic belief, every child is born pure in lineage. The protection of a child is not determined by whether they are born in a lawful or unlawful union. Both children born legally and those born out of wedlock are equal in their rights and freedoms. Children born out of wedlock are not punished; the punishment falls on their parents. If the parents of an out-of-wedlock child later marry, the child acquires a legal status. The birth of an illegitimate child is not recorded as a sin for the child. As stated in the Qur'ān, "**On the Day of Judgment, no soul will bear the burden of another**"¹² (Qur'ān, 35:18).

5. According to the requirements of Islām, certain rights of a child are realized from the moment of birth. One of these rights is the right to have a beautiful name. In Islām, one of the most important duties of parents towards their child is to give them a beautiful name. "**Give your children beautiful names and good upbringing.**"¹³ Additionally, it is emphasized that on the Day of Judgment, everyone will be called by their name and the name of their father, making it essential to carefully choose a name. Prophet Muḥammad (PBUH) changed the names of some people whose names they did not like, replacing them with more beautiful ones. For example, a

the Family. – Tashkent: Mavaronnahr, 2017. – 42 pages; Ataev M.R. The Role of Majduddin Al-Ustrushani in the History of Mavaronnahr Jurisprudence. PhD Dissertation in History. – Tashkent: TIU, 2011. – 202 pages.

⁹ Kholmuminov, J. You Are Responsible in the Family. - Tashkent: Mavaronnahr, 2015. – 56 p.

¹⁰ Sheikh Muḥammad Sadiq Muḥammad Yusuf. Ḥadīth and Life. The Book of Goodness and Morality. - Tashkent: "Hilol-Nashr," 2019. – 456 p.

Available at: <https://islom.uz/maqola/5210>; (https://islom.uz/maqola/5210)
<http://muslim.uz/index.php/rus/maqolalar/item/2311-biz-ukhlasak-ular-uj-onadi>

¹¹ Abdulloh, N.U. Tarbiyat al-Awlad fil Islām (The Education of Children in Islām). - Beirut: Dar al-Salam, 1981. - 259 p.; Children in Islām. Their Care, Upbringing and Protection. - Al-Azhar University in cooperation with UNICEF, 2005. - 123 p.

¹² Al- Qur'ān Translation and Interpretation / Translation and Interpretation Author: Sheikh Abdulaziz Mansur. - Tashkent: "Tashkent Islamic University," 2012. – 624 pages; Also see: Al- Qur'ān. Translation and Commentary by Alouddin Mansur // Tashkent: Chulpon. 1992. – 316 pages.

¹³ Alimov, Usmonkhon. Child Upbringing in the Family Tashkent: Mavarounnahr, 2017. p. 42.



man named “Harb” (war) had his name changed to “Silim” (peace), and the name of a region called “Iflas” (ruin) was changed to “Hadhira” (lush and flourishing valley).¹⁴

6. A loving and compassionate attitude towards children, engaging in child-like communication with them, respecting their childhood, and participating in various games with them, such as ball games, hide-and-seek, racing, archery, and other activities, are recommended. The Prophet Muḥammad (peace be upon him) said: “Teach your children swimming and archery, and teach girls how to spin thread” (Narrated by Bayhaqī).¹⁵

7. Muḥammad (peace be upon him) greatly enjoyed playing various games with his grandchildren. As narrated by ‘Umar ibn Khaṭṭāb: “One day, when I visited the Prophet (peace be upon him), I saw him playing with his grandsons Ḥasan and Ḥusayn. He was carrying them on his back and saying, ‘Look how good your horse is, and how skilled you are as riders.’”

8. It is emphasized that children should be protected from hard labor, their education should be based on love, and they should be raised with patience, without resorting to punishment. When the Prophet Muḥammad (peace be upon him) was delivering a sermon from the pulpit, he descended to pick up his grandsons Ḥasan and Ḥusayn and then continued his sermon. During prayer, when he was in prostration, his grandsons would climb onto his back and shoulders. The Prophet showed respect and care for the children, allowing them to play on his back while maintaining his prostration without interrupting the prayer.¹⁶ He never scolded them during prayer, nor did he stop his sermon by saying, “You have disrupted my prayer.”

In Islām, encouraging children to seek knowledge is considered a tradition. Providing education for children is a duty of parents. As for the method of teaching, it should be appropriate for the child’s age and understanding, without diminishing their value. If it becomes apparent that a child does not have an aptitude or interest in academic subjects but shows potential in activities like horsemanship, archery, or fencing, they should be advised to engage in and practice these fields.¹⁷ According to Islāmic belief, children should receive education in several areas, including:

1. Teaching the Holy Qur’ān;
2. Physical activities (archery, swimming, horsemanship, etc.);
3. Modern knowledge and experiences.

9. According to the words of Hazrat Ali: “Do not teach your children according to the era you lived in, but rather according to the era they will live in. For they will live in their own time, not yours.”¹⁸

10. It is emphasized that whenever interacting with a child, one must address the child’s heart. The importance of reaching the heart of the child in education is highlighted, as this is the only way to achieve results, encourage good deeds, and motivate the child. According to verse 2 of Surah Al-Ma’idah in the Qur’ān: **“Cooperate in righteousness and piety, but do not cooperate**

¹⁴ Sahih al- Bukhārī. Compiled by Imām Abdul-Abbas Ahmad ibn Abdul-Latif az-Zubaydi / Translation by A. Nirsha. 1959 (6192). Moscow: Umma, 2008. p. 775.

¹⁵ Usmonkhon Alimov. Child Upbringing in the Family. Tashkent: Mavaronnahr, 2017. – p. 42 (- 420 p.)

¹⁶ Usmonkhon Alimov. Oilada farzand tarbiyasi. Tashkent: Mavaronnahr, 2017. – p. 273-274

¹⁷ Karimova D.R. Genesis, Evolution, and Prospects of Children’s Rights in the Territory of Uzbekistan. Legal Science. Doctoral Dissertation (DSc). – Tashkent, 2017

¹⁸ The Advice of Our Prophet to Hazrat Ali and Wisdoms from Hazrat Ali. Prepared for publication by: Dilfuza Shoizogova, Sumayro Khomurodova. – “Sharq” Publishing and Printing Joint Stock Company, 2015. – 223 pages.



in sin and transgression.¹⁹ The Qur'ān also states in Surah Al-Baqarah, verse 83: **“Speak good words to people.”** According to Imām Ḥasan Basri, goodness consists of “commanding what is good, forbidding what is wrong, being forgiving, and speaking sweet words.”²⁰

11. Killing one's own child, especially daughters, or the child of others, is strictly prohibited. In general, causing harm to any child, particularly orphans, is condemned and punished by Allah. It is also strictly prohibited to refrain from raising a child out of fear of poverty, that is, out of fear of being unable to provide for them. The sustenance of this child is in the hands of Allah, who provides for it; it is not the responsibility of the child's parents. If hardships arise in terms of blessings or provision, it is not permissible to abandon the child, but rather one should seek beautiful provision from Allah and pray for the child. In doing so, Allah will protect the family, its elders, and the children in their care. **“Do not kill your children for fear of poverty. We provide for them and for you. Surely killing them is a heinous sin” (Qur'ān, 17:31).**

12. The importance of not deceiving a child is emphasized both in the Qur'ān and in Ḥadīths. A child should not be deceived, even with a lie. If a promise is made by a mother or father, it must be fulfilled. This is considered a sign of genuine humaneness and justice shown by adults toward the child. The Messenger of Allah reminds: “Love your children and be kind to them. If you make a promise to them, keep your promise, for they are waiting for you to fulfill what you have promised.”²¹

13. Болани ҳаётга тайёрлаш тарбиянинг асоси сифатида белгиланади. Ҳаётда бола ўз хислатлари, аввало Аллоҳни таниганлиги, тўғри сўзлиги, адолатпешалиги, меҳнаткашлиги боис, шунингдек касбу кори, ҳалоллиги ва эътиқодининг бутунлиги боис турли неъматларга сазовор бўлади. Болани аввало Аллоҳга таваккал қилиб яшашга ўргатиш жойиз. Аллоҳга таваккал эса, барча неъматларнинг эгаси Аллоҳ эканлигини тан олишдан ва Унга умидвор бўлишдан бошланади.

14. In Islām, it is emphasized that one should be patient with all the achievements and shortcomings of a child. Treating a child with justice is a mark of a person's character. Hugging and kissing a child every day is a Sunnah. It is narrated from 'Abū Huraira: “Once, the Messenger of Allah was sitting with al-Aqra' ibn Habis Taymi, when he kissed Ḥasan ibn 'Alī. He said, ‘I have ten children, and I have never kissed any of them.’ The Prophet looked at him and said, ‘He who does not show mercy will not be shown mercy.’” (Narrated by Bukhārī).²²

15. All children in the family should be treated equally, without discrimination or favoritism. It is wrong to show preferential treatment to a wealthier child while belittling a poorer one, exposing their flaws or insulting them. If a child is facing difficulties, it should be accepted as a trial from Allah, and the child should be prayed for with sincere supplications before Allah. The prayers of the father and the mother can change the destiny of the child. Every father and mother should show equal love, with no one having superiority over the other. Parents must believe in

¹⁹ Qur'ān Karim. Translation and Commentary by Alouddin Mansur. // Tashkent: Cholpon, 1992. – p. 73.

²⁰ Shaykh Muḥammad Sadiq Muḥammad Yusuf. Tafsiri Hilol. First Volume. Revised and Expanded Edition. – Tashkent: “Hilol-Nashr”, 2018. – p. 68 (– 640 p.)

²¹ Ahmad Tawfiq, Ma'isa Hamid. Care for Children in Islām. UNICEF-Cairo: “Al-Azhar” University, 1985. – p. 28.

²² Sahih al- Bukhārī, compiled by Imām Abdul-Abbas Ahmad ibn Abdul-Latif az-Zubaidi, translated by A. Nirsya (1959) (6192). Moscow: Umma, 2008, 775 pages; Ghaniboeva, Sh.K. “International Legal Issues of Implementing the Convention on the Rights of the Child in the Republic of Uzbekistan (Theory and Practical Problems): Abstract of the Dissertation for the Degree of Candidate of Juridical Sciences.” Tashkent: Tashkent State University of Law, 2009, 26 pages.



the good fate of their children, which reflects their belief in Allah's mercy and teaches them to hope for the blessings of Allah. In the ḥadīths, it is said, "Fear Allah and be just to your children. Then, they will respect and obey you." In Islām, it is emphasized that "If a father gives something to one of his children, it is not permissible unless he also gives the same to the other children, and no testimony will be accepted regarding this." The Prophet (PBUH) emphasized, "Treat your children equally!"²³.

The values mentioned in the verses of the Qur'ān and the ḥadīths are directly related to the upbringing and educational practices of children. Since ancient times, the "child" has been described as a gift and blessing from God, the core and purpose of life, a spiritual blessing, the foundation of family happiness, a source of moral sustenance, a symbol of joy, the continuation of ancestral traditions, and one of the key components of the national and spiritual values of the Uzbek people. Child protection, the need for purposeful education, and providing children with proper education are considered historical and social phenomena in our region. Understanding these human values and applying the spiritual wealth they contain in the process of education, especially family education, is essential. We must adhere to these principles in our daily lives and lifestyle.

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²³ Ataev, M. Imām Ustrushaniy. Tashkent: Tashkent Islamic University, 2010. 46 pages.



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