

RABGHUZI'S STORY MYTHICAL CROWN OF RABGHUZI'S WORK

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Abstract: Qisasi ar-Rabguzi's work is a rare example of literature not only of the Turkic peoples, but also of the world. The work is known to the world as an extremely charming example of the tradition of "Qisas ul-Anbiyya" type works in the literature of the peoples of the East. The fact that "Qisas ar-Rabguzi" was completely translated into our current literary language for the first time is an important achievement of Uzbek literature and literary studies. The artistic and educational truths about the universe and man expressed in it serve to enrich the world of imagination and thinking of the reader, bring peace to the soul and peace of mind.

Key words: eulogy, hymn, story, story, wisdom, narrative, anecdote, hint, point, poem, verse, prediction, ghazal.

President Sh.M. Mirziyoyev addressed the same issue in his address to the Oliy Majlis: "...today we mobilize all our possibilities to realize the spirituality of young people, their knowledge and talent, intelligence, and talent." , emphasized that the program should serve all those working in today's education sector, and this issue was emphasized as one of the tasks that cannot be postponed.

As a result of these tasks, the Cabinet of Ministers of the Republic of Uzbekistan developed for the first time in the history of our country the "Continuous Spiritual Concept", which includes the work that must be done in the upbringing of a child from the family to adulthood. and put into practice [1]. Now this concept is determined by the promotion, practical application and implementation of this concept in our daily life.

The process of extensive study of ancient literary masterpieces showed that the artistic works created by the wise figures of our people came to the field as expressions of feelings cherished not only by one nation or people, but by the whole world. One of such rare literary monuments is the work "Qisas ar-Rabguzi" written by Nasiruddin Rabguzi in Hut month of 710 AH, February 21 - March 21, 1310 AD. The work is an example of universal spirituality and culture in the literal sense of the word. In it, the mysteries of the universe and man are described in strange artistic pictures. Artistic interpretations of the topic chosen by the writer, that is, prophetic enlightenment, are widespread in the literature of the peoples of the East as a unique tradition. Narrative stories about the Prophets are described in detail among the Arab, Persian, and Turkic peoples, both as a story of a specific prophetic image and as a whole prophetic story. The original sources of such stories are heavenly books such as Zabur, Torah, Injil, Qur'an, that is, in the words of Hazrat Alisher Navoi, "heavenly ones", and these sources are still of eternal value to the majority of the population of the earth. accepted as Thanks to the interpretations created as a result of the hard work of commentators of the science of tafsir existing in the creativity of the peoples of the East, the instructive events and incidents about the prophetic figures in the sacred sources later took the form of artistic stories. As an artistic expression of "revenge" in the divine word, extremely beautiful examples of prose have been created in Eastern literature. For example, Muhammad Sayyid Tantovi "Qasas al-Qur'an", Muhammad ibn Jarir Tabari "Tarihi Tabarii", Ibn

THE MULTIDISCIPLINARY JOURNAL OF SCIENCE AND TECHNOLOGY

VOLUME-4, ISSUE-5

Kasir "Al-Badoyatu and finally", Qutbiddin Rovandi "Tarihi anbiyya", Muhammad Ahmad Jadalmani "Qissahoi Qur'an" 'on", Rasuli Mahollati "Qasas al-Qur'an", Sadridin Baloghi "Qasas ul-Qur'an", Kamal Mustafa Shakir "Qissas ul-Anbiyya", Ibn Arabi "Fusus-al-hikam", Makarimi Shirozi "Qissahoi Qur'an", Shazari's "Qasas-ul-Anbiyya" and other similar works are rare examples of oriental artistic storytelling.

The expression of this tradition in the works of Turkic-Uzbek peoples is unique. Nasiruddin Burhanuddin Rabguzi's work "Qisas ar-Rabguzi" appeared as a unique artistic expression of the same theme.[2]

There are many biographical passages in the work that clearly reflect the history of the story, the writing process, and the author's personality. The author says that he was very interested in the story of the prophets, and he worked tirelessly day and night to write it. The work is the only example of the author's work known to science. According to the requirements of the creative process, any artistic work can provide information about the personality of the author. If there is only one work of the writer, then the personality of the creator is revealed in this work. If the artist has several works, then the aspects characteristic of the writer's personality are reflected in these works. This work is studied in the upper grades of literary education.

Another aspect of "Qisas ar-Rabguzi" is a universal artistic phenomenon, which is that the stories of the prophets are organized in a logically interconnected system. We can say that this issue is a discovery of Eastern-Islamic spirituality. The history of the Prophet's life is so complexly expressed in the sources that the wisdom of interpreting them in one direction and in a circle requires an incomparably great potential. Especially in this regard, mentioning the differences in the interpretation of the lifestyles of the prophetic figures in the Psalms, Torah, and the Bibles, and the unconnected individuality of their activities, shows how complicated the matter is. From these aspects, it shows that the author himself relied on the knowledge of the Qur'an. At this point, it should be mentioned that the truths about the prophets are close to each other in the holy sources and there are differences only in the interpretations. This is a proof that the enlightenment and teaching of prophethood in worldly views is fully settled due to the Qur'an and the literature nourished by it. From this point of view, in the process of literary education, the teacher needs knowledge and skills based on religious knowledge, especially when organizing a class of classical literature. I think it is necessary to be able to interpret the Holy Qur'an and its meaning. But nowadays, especially the literature teacher lacks the necessary skills. Religious ideas are expressed with great skill in classical literature. Analytical study of "Qisas ar-Rabguzi" also requires high skill. The story of Adam, peace be upon him, is completed in the way that the human being is destined to live on earth with hard work and starts a new life. Allah fulfills the intention. A couple will be created for the "Honourable One". Children are born from them. Although the play tells a sad story about the children of Adam, Cain and Abel, it also has its own lesson. In "Qissasul-anbiyo" the sequence of the stories of the prophets is also slightly different. This situation, in our opinion, is related to the fact that prophets are mentioned in various places in the heavenly books, including the Holy Qur'an.

It is enough to mention the following opinion of Rasul alayhissalam about this in the work. The Messenger of Allah commanded: "Whoever is faced with ten different calamities, should recite ten Surahs, whoever wishes to be freed from selfishness, should recite Alhamdu Surah, and whoever wishes to be saved from thieves" Let him read Surat ul-Baqarah, whoever wants to get rid of poverty, let him read Surat Al Imran, whoever wants to get rid of sadness, let him read Surat

THE MULTIDISCIPLINARY JOURNAL OF SCIENCE AND TECHNOLOGY**VOLUME-4, ISSUE-5**

ul-An'am, whoever If you want to remove discord from my mind, read "Surat al-Anfal", if you want to end my anger, read "Surat al-Asr", if you want sadness to be forbidden to me, read "Alam Nashrah". 'kisin, whoever wants disbelief and polytheism to leave me should read Surat ul-Ikhlās, whoever wants to be saved from witchcraft should read Surat ul-Mu'awwizatayn, whoever wants ten different sorrows to leave me Let him read Surah "Yusuf". That's why all the troubles are in Yusuf's story." That is why Yusuf's story has become a universal topic of fiction and the most optimistic work of all types of art. The work also contains rare examples of ancient wisdom. In particular, according to the tablet mentioned in the story of Moses, the following words were written on one of the golden tablets of Moses' wisdom: "The first: the son of man knows that he will die and thinks that he will not die. The second: He does evil because he is afraid of hell. The third: He knows what he does. The fourth: He commits a sin out of fear of Allah. Fifth: Knowing that this world is transitory, he sets his heart on it. These words encourage any person to make a deeper observation about life, to summarize the meaning of life. Even though prophecy is described in separate stories in the work, it is interpreted as one nation in certain places. The fact that the names of one hundred and twenty-four thousand prophets were written on the iron bars of Noah's ark is a proof that prophethood is understood as one nation. Or, this situation is expressed in the image of the Messenger of God's conversation with other prophets in the sky on the night of Miraj. The important aspect is that even when the story of the Prophets is described separately, the light of interpretation converges within the framework of Muhammadiyah. The fact that the people of the prophethood attracted world literature is clearly expressed especially in the interpretation of the divine miracles bestowed upon them. In "Qisas ar-Rabghuzi" these miracles are interpreted as a special story of the prophets. It also reveals the essence of miracles, and explains that their gift is not in vain and has a deep logic. In particular, no miracle is attributed to Adam, but the creation of Adam itself is a miracle. At the same time, people who are faced with the troubles of life put forward the idea that they can find a solution to any problem in Kuroṇi Karim.

So, "Qisasi ar-Rabghuzi" is a unique work with an extremely comprehensive, high content load and high artistic weight. Therefore, it is appropriate for us to study this work in depth and spread it widely among the masses. A number of studies have been and are being conducted about this work. There is a verse in the Holy Qur'an that says, "We have sent down Our verses so that you may reflect." Similarly, the work "Qisasi ar-Rabghuzi" is rightly considered among the works that require contemplation. Lessons and benefits in the work are good not only for the study of the literary process, but also for life issues and manners of thinking. It is a precious masterpiece for the education of a pure and free spirit. This unique masterpiece can be the basis for the development of today's young people to be perfect human beings. A literature teacher needs a high level of skill to interpret and study the work. Today, in school literary education, it is appropriate to pay close attention to this field and develop deep methodical methods. The criterion of today's demand is the spiritual maturity of young people. Rabghuzi, a bright representative of our classic literature, has sung about immortal themes such as human happiness, nobility, patriotism, generosity, love, as well as respect for parents and justice, which have not lost their importance even today.

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