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THE DIDACTIC AND EDUCATIONAL SIGNIFICANCE OF THE WORK "THE STORY OF RABGUZI"

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Abstract

This article analyzes the wisdom of human creation, the significance of repentance, the dangers of unbridled speech (tongue-related sins), the struggle against the ego (*nafs*), and its tragic consequences based on Nasireddin Rabguziy's masterpiece of Uzbek classical literature, "Qissasi Rabguziy." Through the narratives of the creation of Adam and Eve, the story of Cain , and the account of the angels Harut and Marut, the paper explores human vulnerabilities, the path to redemption, and spiritual perfection. Furthermore, the article highlights the moral and ethical foundations of guarding one's tongue, distinguishing between lawful and unlawful actions, and maintaining a healthy, harmonious society.

Keywords: *"Kissasi Rabguziy", repentance, sins of the tongue, ego (nafs), morality, spiritual purification, classical literature.*

Introduction. The classical literature of the East, one of the oldest and richest treasures of human history and the spiritual world, has always called people to goodness, moral purity, and true humanity. One of such rare sources is the work “Qissasi Rabguzi” by the poet and prose writer Nasiruddin Rabguzi. This work, through its simple, folk language, and touching stories, has served to raise the spiritual and moral level of our people for centuries. Each narration and story in it reflects a deep philosophical meaning, weaknesses in human nature, and ways to overcome them, and has not lost its relevance today. Starting from the introductory part of the work, such vital issues as the wisdom of human creation, the greatness of repentance, the disasters of language, and the ego and its consequences are deeply analyzed **.**

Discussion and Conclusions. The introduction to “The Story of Rabghuzi” begins with Allah discussing the creation of the first prophet Adam (peace be upon him) and his wife Eve (peace be upon him) with the angels through a question-and-answer session. The angels initially object to the creation of Adam because they fear that the children of Adam will later commit corruption, murder, and disobey and disbelieve in Allah on earth. Then Allah says: The purpose of creating man is to create my friend Muhammad (peace be upon him). Allah also says: “I know his disposition, you do not know.” These passages make the reader think that only Allah knows the future.

Islam places special emphasis on the issue of repentance. The following passage in the work discusses how repentance shapes a person as a person. If a person reflects on his actions and mistakes, feels remorse and repents to Allah, he will try not to return to the bad habits that harm society.

Tavba o‘t-u, barcha gunohlar o‘tin,
O‘tga tushsa, agar qolurmi butun?!

In addition, the work also discusses the dangers of language. The author quotes the following lines from the language of the Buzruk.

Tilingni tiya tut, tiling sinmasin,
Bu turgan xaloyiq sanga kulmasin.

We know that language is the most important means of communication for humans. Its misuse harms not only the individual, but also society. That is why ancient sages considered guarding the language one of the most important manners. Because, due to carelessness in the language, lies and slander destroy trust between people, conflicts and quarrels increase, indecent and rude words reduce the culture of society, enmity increases between people, incorrect statements cause hostility, damage the reputation of a person, and a person who cannot control his tongue loses respect.

Avoiding language disasters is an important condition for building a healthy and harmonious society. It is the duty of every person to speak thoughtfully, correctly, and usefully.

"In the story of Rabghuzi, the process of giving a person a soul is as follows: is described. Allah commands Gabriel (peace be upon him) to separate Adam's soul. When he takes the soul from man, half of it remains. This half of the soul will accompany the descendants of man until the Day of Judgment. In order to achieve perfection, man must certainly fight against the soul. Otherwise, he will face degradation.

The bad consequences of drunkenness are also conveyed to the readers through the example of Cain, the son of Adam. It is explained that intoxicating drinks are not only harmful to human health, but also to the psyche.

The part of the work that describes the angels Horut and Borut describes the tragic consequences of adultery, along with how if a person does not control his desires, they will control him and lead to his downfall.

… He sent them down to earth in the form of humans. One of them, seeing life on earth, repented out of fear of sin. He returned to the angels. Two of them remained on earth, one became a judge and the other a mufti. One day, a woman named Zuhra came to them after fighting with her husband. Allah Almighty had given them lust, and they immediately fell in love. They proposed to her husband to divorce her and ordered him to build her another house. Her husband loved her, he did not divorce her, but he built her another house. Then they went to Zuhra's house and invited her to commit adultery. Zuhra said:

"Teach me name of “A’zam”, and then I'll be there."

They taught me the name of “A’zam”. That woman said:

"Now I'll take a shower."

Then she went to a secluded place, took a bath, and then prayed to Allah Almighty, saying: "O Allah, these people are forcing me to commit adultery. Adultery is a great sin in Your sight. Therefore, take me away from the face of the earth." She cried. By divine decree, it was dawn, and the angels took Venus away. This is the star that is seen at dawn.

Another day, a couple came to the two angels who were fighting, and they invited the woman to commit adultery. The woman said:

"If you bring a bowl, I'll eat it."

They brought a feast, they feasted, they committed adultery. After that, they changed from angels to giants...

Indulgence in lust and adultery are considered to be among the vices that cause great harm to human life. In Islamic teachings, restraining one's lust and leading a chaste life are shown as one of the most important virtues. Because when a person follows his own desires, he gradually begins to deviate from the right path. He forgets the boundary between halal and haram, and the desire for goodness in his heart weakens. This situation causes mental restlessness, dissatisfaction, and inner emptiness.

Conclusion. In conclusion, Nasiruddin Rabguzi's work "Qissasi Rabguzi" is not only a rare

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source of historical and artistic value, but also an invaluable moral guide that educates human spirituality and leads it to perfection. At the heart of each story and wise line in the work lies a deep philosophy that encourages a person to understand his identity, to think about the future and destiny.

The analyzed scenes show that the spiritual growth of a person is based on three main pillars: realizing one's mistake and repenting, restraining the tongue from disasters in order to maintain the peace of society, and overcoming the desires and lust that lead a person to degradation. The stories of Cain and Khorut and Borut presented in the work clearly prove that vices such as following desires and intoxicating drinks lead not only to the spiritual decline of the individual, but also to the spiritual decline of the entire society. Therefore, the ideas of purity, honesty, and self-control put forward in "The Story of Rabguzi" serve as an important program for the spiritually mature upbringing of the younger generation even in today's era of globalization.

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