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## Research Article

# A RARE MASTERPIECE OF UZBEK LITERATURE: “QISSASI RABGUZI” - THE BASIS OF SPIRITUAL PERFECTION

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## ABSTRACT

Uzbek literature, in its earliest examples, strives to express the feelings of self-awareness, patriotism, human dignity, and is not only the enlightenment of a nation in its essence. Nasiruddin Burkhanuddin Rabguzi's “Qissasi Rabguzi” is one of such rare literary monuments, which includes the feelings of worldly thinking. More than thirty literary genres such as story, story, wisdom, narration, anecdote, allusion, question and answer, poem, ghazal are presented in the work and serve as a rich source for the theory of literature and theory of pedagogy.

It is noteworthy that some of these literary genres are considered the first genres created in this language for Turkish-Uzbek literature. “Qissasi Rabguzi” is a work that knows no boundaries in terms of art and enlightenment. There are many factors that ensure its artistic appeal. One of them is the interpretation of the image of animals in it. In general, animals, the animal world, the ideas presented in them are considered an inspiring topic for the fiction of all times and peoples, and ancient holy books, folklore, and written encyclopedias are the source of this topic.

## KEYWORDS

Qissasi Rabguzi, Turkish-Uzbek literature, ghazal, pedagogy.

## INTRODUCTION

“Nasiruddin Rabguzi, a well-known writer and talented poet, is one of the great representatives of Uzbek

classic literature. It is the only literary source that has reached us from the writer's spiritual heritage. This

work is the first example of large-scale Turkish poetry. The discovery of new literary sources can correct such a statement,” says literary scholar N. Mallayev.

Among the nations of the world, the Uzbek nation is one of the nations with the most spiritual heritage. This spiritual heritage has served as a powerful source of spirituality for our people for thousands of years. Our people have preserved them until today's days of Independence, despite various pressures that lasted for a long time. One such ancient spiritual heritage of our people is Nasiruddin Rabguzi's work “Qissasi Rabguzi”. It is the first example of short story genre in Turkish (Uzbek) literature.

In the new century, the process of globalization, which is rapidly covering all areas of society, imposes new tasks on the science of literature and pedagogy on a world scale. We all know that the educational value of fiction and pedagogy is great in relations between people. Therefore, it was determined that it is necessary to deal with the issue of developing the competence to use the possibilities of science effectively.

Nasiruddin Rabguzi as a master of short stories

Nasiruddin Rabguzi has a special place in our classic literature in the genre of short stories and stories. In the following example from his work, he gives importance to another aspect of humanity. David (prophet) fell in love with a woman. He sends her to war to destroy her husband, and it happens as expected. When the husband dies, he marries his wife. After that, one day, two brothers came to him: - We are brothers. Although my brother had ninety-nine health sheep, I had one sheep, and he took it away! - They complain.

Davud: - Will you be oppressive in my time as well? - When asked, the defendant says: - You killed Urya and took his wife while you yourself had ninety-nine wives. When David finds out that they are angels, he knows that he is a sinner and prostrates and cries day and night.

One of the characteristic stories in Rabguzi's work is the story about Noah. The most interesting part of this story is the story explaining the different features of the bird and animal world. For example, there is a saying about the buzzing flight of a bee: When Noah and his people were traveling on water, a mouse pierced the ark. The serpent closes the hole and saves them from destruction and asks Noah for the sweetest thing in return. Noah sends the bee to find the sweetest thing. When the bee did not come, the swallow flew to get a message from him and met him on the road. To the swallow bee: “What is the sweetest thing?” - said the bee: “Human flesh!” - He answers. The clever swallow said: “Come on, let me taste it too,” and cut off his tongue.

Thus, “Qisasi Rabguzi” is a monument of special importance in determining the development of the prose genre in the history of Uzbek literature of the end of the 13th and the beginning of the 14th century. The work, regardless of the religious views in it, has a significant value as a sample of prose and literary language of the 13th-14th centuries with its secular motives of one or another level [1].

“Qissasi Rabguzi” is the first example of Uzbek prose

From the first days of independence, special emphasis was placed on restoring our true history, raising our spirituality, our national art and literature. At the same time, the depth and depth of the cultural and spiritual heritage of our great ancestors, who made a great contribution to the achievements of world culture, is

understood, and every generation is brought up in the spirit of respecting their past, noble national and religious traditions, and preserving them. the need to master and become familiar with the spiritual values of modern world civilization is clearly understood - all this is a life-giving ground for our renewal and increasing the awareness of the national identity of our people, strengthening the national spiritual maturity and activity of the population [4]. The ideas that our policy rests on this ground require a deep study of our classical literary heritage, which is considered a solid foundation of our spirituality, and a new approach to it.

Our work is about Nasiruddin Rabguzi, the greatest representative of the literature of the 13th and 14th centuries, who is especially recognized in the history of our classic literature, and his invaluable work "Qissasi Rabguzi" (Qissasul-anbiyo), and the interpretation of artistic features in his work. , we have tried to provide valuable information about the scope and composition of Rabguzi's short stories.

Bir kecha andog`so`zlayurda Mavlo Taolo bir farishtani izdi (jo`natdi) bir qurtqa (kampir) surati uza. Andin so`radi: "Podshohingiz netag turur, o`ntasi (shunisi) bor, kishilar molin yeyur" Dovud duo qildi: Iyo (egamey), menga bir harf hunar o`rgatgil. Aning birla qazg`achiligi (Nasibamni) yeyayin. Xalq mani so`zlamasunlar Mavlo taolo bir taqachilik san'atin anga o`gratuv berdi. Aymishlar: Temur Dovud ilkinda mumtek yumshar erdi. Netakkim xamir o`zgalar ilkinda" is the main goal of the story to encourage honesty to make a living with one's own work and not to oppress others. For the first time in Uzbek prose, dialogues were widely used by Rabguzi, and the main ideological goal was vividly and impressively expressed through these dialogues. Rabguzi's stories are dominated by the ideas of humanitarianism,

patriotism, raising a person to perfection, moral purity, and encouragement towards spiritual perfection. Among them, language etiquette and purity of heart have a special place. In this regard, the story "Lukman and his master" is instructive. "Luqmong'a xojasi aydi: "Borg'il bir qo'y bo'gizlab etindin qayu yaxshiroq ersa menga kelturgil. Qo'yni bo'gizladi, tili birla yurakni olib keldi. Xojasi so'radi: "bularni naluk (nima uchun) kelturding?" Aydi: "qo'yda tildin, yurakdin yaxshiroq yo'qdur. Agar yovuzroq ersa tildin yurakdin yovuzroq yo'q". Paying attention to the language, emphasizing the responsibility of each spoken word, is the ideological intention in the story. Wisdom and responsiveness are glorified here. In the stories, the influence of folk art is also clearly felt. In particular, the characters typical of the anecdote genre have moved to the story. Conducting the conversation on the basis of dialogue is the result of the priority of the qualities of simplicity, responsiveness, wisdom, resourcefulness, short, clear, concise expressions, and influence of oral creativity. Rabguzi stories are often based on real-life events. In order to express them, a narrative style is chosen that requires mythological, mythical-imaginary or life logic. For example, "Uzum hikoyati" was given for the purpose of condemning people's drunkenness and drinking strong drinks in general. The main character in it is Satan. It is directly described as "Shaytoni mal'un". "Mal'un" means cursed banished. He stole the seeds of this grape. When this situation became public, they brought him to Prophet Noah. Satan admits his guilt, but asks for permission to water the seed three times before returning it. It takes consent for work. Choghir connects the emergence of drunkenness with the name of the devil. The situation of a drunkard is also described with extremely impressive similes. For this, he used the images of a fox, a tiger, and a boar [2].



The writer's imagination and skill in portraying prophets

About stories and stories: the story belongs to the epic genre. It is led by a coherent depiction of specific events and the reflection of the specific characteristics of the participants in them. Not only by the volume of the stories, but also by the number of participants, the scale of the described events can be seen. In the stories of Rabguzi, the characters show their unique characteristics during the development of events. Stories can have several subject lines. The device of the work also depends on this feature of the subject. The events that are the basis of the subject of the work are largely based on the "Quran". Rabguzi reworked them based on his worldview and experience, and enriched them with his artistic thinking. The stories are mostly written in prose, but there are also poetic passages in many places.

The work consists of 72 stories. Most of them are about prophets (Noah, Jesus, Jacob, Solomon, David, Muhammad, etc.). Sometimes, within one story, other stories, narratives, stories are presented that complement its content. The direct influence of folk art is evident in the narration of stories. Especially in the stories related to Prophet Sulaiman, Luqmoni Hakim, David, this spirit is strong. Exaggeration, imagination and fiction are given a wide place in the image, and the fairy-tale tone in the description of magical events was created under the direct influence of oral creativity. Narratives are also found in short stories. They serve to explain the specific events in the stories and the qualities characteristic of individual characters. These stories are written both in prose and in verse, and are distinguished by their length. Accordingly, their plot is quite simple, only one episode is chosen for the story. It doesn't matter what happens before or after. We see that in the stories, the specific characteristics of the

heroes are mostly reflected through the work they do. In this case, the method of definition and description is leading. In them, the detailed description of the storytelling, which will become visible in the later period, is found only in the bud.

This work invites different peoples and countries to live and create in harmony in a situation where historical environment, religious differences have created conflicts between peoples and nations, and caused senseless wars and conflicts [3].

The unique masterpiece of Uzbek literature is the basis of spiritual perfection.

Nasiruddin Rabguzi's work "Qissasi Rabguzi" is a work consisting of stories and narrations related to the life and activities of the prophets, as well as a rare source that includes various lyrical poems. While observing the lyrical poems in the story, seeing how Rabguzi notices various incidents in life with a poetic eye, we once again recognize the artist's personality, skill, level, worldview, and the delicacy of his aesthetic taste. He is especially valuable as a poet who created the first examples of musallas and ghazal genres in Turkish literature.

Despite the fact that this rare work, "Qissasi Rabguzi" is one of the first examples of Uzbek artistic prose, the high artistic skill of the writer Nasiruddin Rabguzi was fully demonstrated in it. This work is important because it serves for the spiritual perfection of all generations with its educational and artistic aesthetic aspect, which is a clear expression of its infinite value.

If we, pedagogues, can deeply inculcate the main idea of this unique work in the minds of students, we will educate the young generation in the spirit of a mature generation. At this point, the story of "Cain and Abel" tells a person to be able to choose the right path in life,

to stay away from bad vices, to be the owner of good qualities, and to understand how pleasant it is to live not with envy, but with envy. It is correct to say that it serves when they reach maturity.

The work helps people to grow up as children who are ready to live honestly, be humanitarian, love the country and respond to its services.

Mature artistry, deep philosophy and logic are evident in Rabguzi's work. The short story Rabguzi's work acquires a modern spirit with the depiction of animals. It shows that the problems of society, nature, and interpersonal relationships are being expressed in works of all periods and in all spirits and are becoming more and more global. So, if the reader deeply understands the content of the work, naturalism will sprout in his heart. He is kind to all creatures in existence. He realizes that protecting nature is a sacred duty of humanity, and contributes to the flourishing of the environment during his life.

In conclusion, the interpretation of artistic images of animals and the animal world has been a tradition in Uzbek literature since ancient times. Its sources are folklore, sacred books, as well as encyclopedic works devoted to the issues of nature and society. The depiction of creatures in the work "Qisasi Rabguzi" proves that the author has a special love for the environment, nature and animal world. Today, when the relationship to nature is becoming more urgent than ever, the need for fiction to describe the natural world is becoming stronger. This instills love for nature and the animal world in people's minds, and develops the responsibility of protecting them.

Turkish literary languages, written sources created in Turkish have gone through complex stages of formation and development. It is known that the XIII-XIV centuries constitute a special and complex period

in the history of Turkic peoples and Turkic languages. During this period, in the regions of Central Asia and the Golden Horde, works differing from each other in terms of language characteristics were created. These works differ from each other due to the fact that they were created on a very large area and in different places. In terms of language, "Tafsir", "Khusrav and Shirin", "Nakhjul Farodis" and "Sirojul-Qulub" monuments, "Qissasi Rabguzi" is known by the readers as "Qissasul Anbiyo" among the Turkic peoples living in Central Asia. It is one of the works that are reverently recited and sung by poets and poets. Describing the purpose of the work, the author says: "Here, the purpose is to tell the story of the prophets, but because there is a creation before man, it begins with a tradition. We have chosen the order of the creation to be more useful. We named the fairy tale "Kissasi ar Rabguzi" so that it could resonate with the right desire. Most of the legendary stories about the prophets are of a religious nature, and in this work we witnessed that Rabguzi focused on the mythological subjects of the "Quran" and other religious sources. The teachings of the monument urging people to treat each other correctly, not to oppress, not to shed unjust blood, not to do dirty work, have not lost their importance even today. In conclusion, it should be noted that Rabguzi's stories about prophets are a great written monument both from the point of view of art and from the point of view of language.

## CONCLUSION

Nasiriddin Rabguzi's "Qissasi Rabguzi" is one of the rare monuments among the favorite works of readers in the 13th-14th centuries and later. If we say that the reason for this is the interesting events and incidents about the prophets and saints described in the stories, we will make a one-sided and narrow conclusion about the work. We, pedagogues, should deeply understand

the duties and tasks assigned to us and educate the young generation in the spirit of spiritual maturity. In order to carry out such a sacred duty seriously, our hearts must be pure, and we must be devoted to our profession. So that the golden moments reserved for learning and education of the black-eyed people who come to school desks do not go to waste, they can contribute to the further development of our society, a potential, hardworking, peace-loving mother, loyal to her motherland. If we grow up to be respectful and perfect people, we will have fulfilled our human duty. We have enough opportunities for this. Rabguzi's "Qissasi Rabguzi", which we analyzed and observed above, has not lost its original essence and value from the time of its creation to the present day. When we read the stories of the work, this book serves as a bright torch for educating people and helping us to be virtuous. If I say that it serves to make students patriotic, peace-loving, and loyal to their friends, respectful to their parents, respect our national values, it will be true. Therefore, we must preserve such ancient masterpieces and pass them on to the next generation. Today's technologies are developed and we must extend a helping hand to our compatriots who live and work in the fast-paced era. We should protect the works of art, which are considered our spiritual wealth.

Rabguzi's work "Qissasi Rabguzi" also develops our consciousness, expands our outlook, and enriches our religious and worldly concepts. He cuts off bad vices such as arrogance, arrogance, envy, unjust bloodshed, baseness in people. In order not to follow the path of the "mass culture" that is developing today, to avoid joining various religious fanatic groups, to protect them from terrorist movements, such rare works serve as a training school and help to eliminate negative habits.

So, we need to work hand in hand in educating young people. We should strengthen their interest in reading books, teach them to analyze works, and be able to show them the right way.

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