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MORAL SIGNIFICANCE OF THE NARRATIVES IN THE CORAN

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Abstract. This article analyzes the moral and educational significance of the stories of the Holy Quran. In particular, the struggle between good and evil is highlighted through the example of stories related to the creation of Adam, Iblis's disobedience to Allah and his attempt to lead people astray. The article reveals the negative influence of Satan in human life, the religious and moral foundations of resisting his temptations, and the role of Quranic teachings in human perfection and spiritual upbringing. It also describes moral conclusions that encourage believers to be patient, pious, prayerful, and obedient to the commandments of Allah.

Keywords: Quranic stories, moral education, Adam (peace be upon him), Iblis, Satan, temptation, piety, prayer, believer, Holy Quran, spirituality, upbringing, lust, good and evil, Islamic morality.

As we mentioned above, Allah Almighty created Adam, peace be upon him, and commanded all the angels to prostrate themselves before him. Because Satan rebelled against God, disobeyed Adam, and was a sinner, God cursed him, cast him out of His presence, and placed him far from His mercy. He said that when he was exiled, he would try to lead people astray and throw them into hell as much as possible.

Satan is an open enemy of man, especially of believers, and he constantly tries to distance them from the religion of Allah and the ethics of the Quran, so that they enter hell. Within twenty-four hours, he managed to seduce people—rich, poor, young, old, male, female, beautiful, and ugly—and he succeeded. There will be no drought or crop failure in the sown souls. Because he chooses the path that is easy for a person, shows them beautifully. For example, the morning prayer at dawn, when everyone is asleep. Breaking the morning sleep and getting up for prayer is a big problem for people with weak faith, and on top of that, their companion, the devil, lulls them saying "don't get up, don't get up, what are you doing up, get some more sleep." However, the law of God, which completely contradicts the instructions of Satan, was sent not to adapt to the desires of people, but to dominate them. In the Holy Qur'an, Allah the Almighty describes Satan as a clear enemy of man, leading him to destruction in this world and the hereafter, not to follow him, and the ways to get rid of him.

{ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ }

"Indeed, Satan is your enemy, so take him as your enemy! He calls his party (those who follow him) to be the inhabitants of the Fire". (Surah Al-Fatir, verse 6)

Satan leads people away from obedience to Allah by making forbidden things look beautiful and preventing them from eating what is halal. For this reason, in the verse above, Allah Almighty is telling His servants to beware of Satan, to beware of befriending him, and that he is our open enemy⁹. The believers follow this command, as well as all the commandments of Allah, and stay away from Satan. They believe salvation lies in distancing themselves from Satan.

Encouraging and teaching people to be patient

Patience is a high moral virtue that every believer needs until their last breath. The

⁹ Abdulaziz Mansur. Translation and interpretation of the meanings of the Holy Quran. T.: Tashkent Islamic University, 2004. – P. 624.





demands of the soul can limit the desires of the heart only through this virtue. Nowadays, in every society there are people who embody some of the beautiful behavior that Allah has described in the Qur'an. They are devoted, kind, polite, and generous when the occasion arises. But when it comes to patience, there is a slight deviation from the behavior of the Quran. For example, events that occur with Allah's permission to test human patience, such as your neighbor loudly knocking on your door and waking up your barely sleeping child, or someone stepping on your cleaned shoes in the street.¹⁰ Of course, such phenomena are nothing compared to the examination of such great things as property and life. But they are tested by such small things and are gradually mentally prepared for great trials. Hours like this can happen every day at any hour. A person who has set a goal to behave with the Quran should follow not only the judgments that he likes and can do, but also all the commandments and prohibitions of Allah. After all, we don't eat some of the blessings that Allah has made lawful and give up others.

Among people, patience is primarily understood as enduring hardships and adversities. Of course, patience in times of hardship is also a great quality praised by Allah. But the patience mentioned in 70 places of the Quran is not limited to this¹¹. Patience is a great virtue that is also necessary when returning from prohibitions to fulfill Allah's command.

Also, emphasizing that patience is one of the qualities of those who believe in Allah the Almighty, he says in Surah Asr of his Holy Quran:

وَالصُّبْرُ {1} إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٌ {2} رَبِّ! إِنَّا لَنَرَاهُ فِئَامِنًا وَعِشْرًا لَمَّا أَتَىٰ مَوْلَاهُ سَآتٍ فَأَوْقَعْنَاهُ فِي الْأَخْ

1-2. I swear by the age that man is in a state of loss.

3. Only those who believe, do righteous deeds, advise one another to the Truth, and advise one another to be patient (on the path of this Truth) will (be saved) "¹². (Surah Asr 1-3).

Patience is a great virtue that combines all the qualities inherent in a believer. A person can be humble, selfless, obedient, and generous, but they can only achieve success if they are patient in these qualities. Believer, in the way of Allah the Almighty¹³ "

And your Lord be patient¹⁴ by obeying the command, he tries to be patient until the end of his life. When his life comes to an end, Allah will take his soul and reward him with eternal paradise and its endless blessings.

Starting moral education from the family

Any upbringing, especially preaching, begins in the family. The child hears dozens of advice from morning till night. Among them, a drunkard tries to teach him "don't drink," a smoker "don't smoke," and a swearer "don't swear." As a result, the child gets tired of advice. Some openly waved their hands and walked away, while others listened patiently but did not follow their own advice.

¹⁰ Ahadjon Hasanov. History of Islam. - T.: Tashkent Islamic University, 2007. -P. 248.

¹¹ Abdulaziz Mansur. Translation and interpretation of the meanings of the Holy Quran. T.: Tashkent Islamic University, 2004. – P. 624.

¹² Sheikh Muhammad Sadiq Muhammad Yusuf. Tafsiri Hilal. G.2. - Tashkent. Hilal Publishing. -P. 342

¹³ Abdulaziz Mansur. Translation and interpretation of the meanings of the Holy Quran. T.: Tashkent Islamic University, 2004. – P. 624.

¹⁴ Sheikh Muhammad Sadiq Muhammad Yusuf. Tafsiri Hilal. G.2. - Tashkent. Hilal Publishing. -P. 342





First of all, the educating father and mother themselves must understand that lack of upbringing leads to trouble and that this trouble can only be averted through good behavior. The mother is the first to do good and the first to do evil to a child. Why do we say "native language"? Because a baby learns its first words from its mother. The mother also provides upbringing first. The main goal of upbringing is to raise people who are kind to one another. Fathers and mothers should not forget that a person who does not pay attention to the upbringing of their children today will be left without a home and family in years to come.

To understand the topic in detail, let's pay attention to the thoughts expressed by Abu Hamid al-Ghazali:

-Know! Raising a child is one of the most important tasks. A child is entrusted to father and mother¹⁵, that person says.

A child's heart is pure, delicate, simple, and free from any patterns and images. It is shaped according to the pattern applied to it, and it bends in the direction of inclination. If a child learns goodness and grows up in goodness, they will find happiness in this world and the hereafter. Of course, his parents, his teacher, and every person who raised him are partners in this good deed.

If a child is neglected, if they grow up in the midst of evil, they will become miserable and perish. In this case, the burden of sin falls on those who caused it, on the parents. Allah the Almighty says this in Surah Al-Tahrim

وَالْعَصْرِ {1} إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ {2} إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ {3}

"O believers, protect yourselves and your families from the Fire"¹⁶, warns.

There are two foundations of upbringing: a beautiful morality that guards virtue and vigilance that protects from a bad path and falling into a bad situation.

As much as a father protects his child from the fire of this world, he must protect him even more from the fire of the afterlife. A father protects his child from the fire of the afterlife by teaching them good manners through upbringing, averting them from bad deeds, not accustoming them to abundance, and not awakening a love for luxury. Conversely, if a child awakens in the demands of the world, they face eternal destruction.

From the children who grew up in luxury, wearing expensive clothes, and from being mixed with those who encourage such a luxurious life must be preserved. Because if a growing child is neglected, in many cases this leads to the degradation of morality. As a result, when a child grows up, they can become a liar, envious, thief, snitch, stubborn, gossipy, frivolous, cunning, shameless, and worthless person¹⁷.

The only way to avoid them is through beautiful upbringing. Then to study at school. Whenever a child exhibits a beautiful character or a virtue worthy of praise, it is necessary to honor them with respect, to reward them with something that pleases their heart, and to express this virtue in public. In some cases, it is more beneficial to ignore a

¹⁵ Abu Hamid Ghazali. Hey, child. Translation of Yuldosh Eshbek's work "Ayyuhal valad" into Uzbek. Movarounnahr. Tashkent. 2005. – P. 53.

¹⁶ Sheikh Muhammad Sadiq Muhammad Yusuf. Tafsiri Hilal. Surah Al-Tahrim, verse 6.

¹⁷ Abu Hamid Ghazali. Mukoshafat-ul-Qulub. Translation by Miraziz Azam. Adolat Publishing House. Tashkent. 2002. – P. 288.





child who has once committed an act contrary to their character, especially if they try to hide it. Because in such a case, if a child is punished more than his fault, the punishment may have the opposite effect, he will get used to the disclosure of his fault and will not be afraid of mistakes.

If a child repeats a mistake that parents pretend not to see, then it is necessary to reprimand them secretly, that is, when they are alone, and to explain that the consequences of this action will be bad. At the same time, one should not overdo the reprimand. Otherwise, the child's ears may become accustomed to constantly hearing reproaches and unpleasant words, and admonitions may not reach the heart¹⁸.

In a child's upbringing, a father's firmness and unyieldingness are of great importance. He must constantly let his child feel this nature of his. The mother, in turn, must remind the child of this specific characteristic of the father, thereby dissuading the child from evil deeds.

Even if our hearts suffer, we must not close our eyes to the truth, and we must not swallow the truth about this. We say that it is necessary to protect the child from getting mixed up with rude, foul-mouthed people who swear. In fact, protecting a child from falling into a bad environment is the foundation of upbringing¹⁹. But unfortunately, there are parents with bad behavior around us. Fathers who never stop swearing, loud-mouthed mothers who never stop cursing, drunkards, gossips, parasites... So, how do these people raise their children? What effect does a child from such a family have on a child raised in a well-mannered family? Sometimes alcoholic parents are deprived of parental rights. What is the verdict of the court for these people who themselves deprived themselves of their human rights? After being deprived of parental rights, how many of them have repented and taken the right path? Not at all! I recently witnessed a trial. The boy, not yet eighteen years old, was accused of forcibly imprisoning his father and mother and causing his father's death. Before we accuse this young man sitting in the dock of patricide, let's take a look at his life. When the boy was eight years old, the court stripped his alcoholic parents of the most sacred human right, and he spent nearly ten years in an orphanage. Over the years alcoholics haven't visited their child once. And the boy couldn't forget his parents. When the time came to leave the orphanage, he decided to return home and raise his alcoholic father and mother in his own way. "If I lock them up for three or four days, they will stop drinking," he thought. When he locked the door and went out into the street, his father, exhausted with boredom, tried to climb out of the window and fell dead. According to the criminal law, the young man is guilty. And the alcoholic father and mother are innocent. But in reality? The alcoholic mother, who is participating in the trial as a victim, cried: "Forgive my child, his father is dead. If you lock him up, I'll lose my breadwinner." What can you say to this scoundrel? Does he remember that he has a breadwinner now? Her husband died a humiliating death. Is this guy supposed to feed him now? Does he have to feed her?

We all know that a baby cries when it is born. And those around him laugh with joy. They greet each other. A person should live in such a way that at the time of death, he himself smiles, and the world, regretting his departure from this world, is choked with tears. Such a beautiful outcome depends on the actions of the father and mother

¹⁸ Abu Hamid Ghazali. *Mukoshafat-ul-Qulub*. Translation by Miraziz Azam. Adolat Publishing House. Tashkent. 2002. – P. 288

¹⁹ Ahadjon Hasanov. *History of Islam*. - T.: Tashkent Islamic University, 2007. – 248 p





who are supposed to raise the child²⁰.

In the short lines included in the textbook, the path to perfection is clearly and simply shown. The child will probably find it difficult to grasp these basics of good behavior at once. For example, he cannot imagine what it would be like not to harm anyone's work and strength. Teachers, say in literature class, give more importance to a writer's biography. Since they have not read the books he wrote, they try to avoid the meaning that should be taken from the work. A child does not need to know when and where a writer was born. On the contrary, it is more important to know how much the works written by the writer serve the reader's understanding of the world, and how much the spiritual world of the person who reads them is enriched. A child must learn to understand, think, and analyze fiction in literature class. Without these qualities, it is difficult to achieve a beautiful character.

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