

Interpretation Of Stories In “Sabot-Ul Ojizin” By So’fi Olloyor (As Some Of His Stories)

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Abstract: So’fi Olloyor's work “Sabot ul-Ojizin” is a religious-ethical work, a book containing a description of the virtues that are highly regarded in the Islamic religion and stories corresponding to them. In this article, the analysis of such stories as “Hikoyati Sa’d-u Said”, “Xalilulloh o’g’li Ismoil alayhissalom bayoni”, “Hikoyati Abdulloh ibn Muborak”, “Hikoyati shayx Imom Basriy” opinions about the artistic value and compositional structure of the work are stated.

Keywords: Story, Faith, Composition, Angel, Islamic Culture, Right Path

Introduction

The work “Sabot ul-ojizin” which was acceptable and popular to everyone in its time and after it, has not lost its importance to this day. Textual studies and source studies are a huge treasure of literary studies (Egankulovich, 2024). Every student and researcher will find a new meaning when reading the work (Nasrilloev, 2022). In the “Har bir ishda etuk ustoz istamakning bayoni” it is emphasized that a teacher is needed in every work, and a person who chooses a mature one will be healthy in all work (Dehqonov, 2020).

Agar bo'lmosa yo'l boshlog'uchi pir,

Solur bo'ying'a Shayton domi tazvir.

Agar bo'lmosa bir sohib karomat,

Emas mumkin kishi yetgay salomat.

Qachon har pir bilur qutlug' yo'lingni,

Tanib er yaxshisin topshir qo'lingni. (So’fi Olloyor, Sabot ul-ojizin, 1991) (Abdullayeva, 2023).

Methodology

Every problem finds its answer in the play (Xasanova, 2024). About being grateful and patient when pain comes, the following points are given in “Qazoga rozi va balog’a sabrli bo’lmoqning bayoni” (Eshpulatov, 2021)

Rizo ayvonida topqon kishi jo,

Demas vo bobi ofat bo’lsa ham vo.

Agar mag’zi diling ayrilsa to po’st,

Yig’ini yig’ agar chin qulsan, ey do’st (So’fi Olloyor, Sabot ul-ojizin, 1991).

As the author says without sighing when anxiety strikes:

Xudo amriga oqil g’am yemasdur,

Demas gardun qilur gar dun emasdur.

Aning hukmiga kim bo’lsa mamnun,

Ko’tarmas un agar boshin qilur un.

Textual research with the sources of all the stories of “Sabot ul-ojizin” will increase its importance today (Baratova, 2022).

If we talk about the structure of the work, “Sabot ul-ojizin” begins with praise to God and praise to our prophet in the manner typical of eastern traditions. After that, the reasons for writing the work, faith, angels, companions will be explained (Ilyosova, 2024). Qualities that are considered sacred in the holy religion of Islam, qualities that lead a person to the right path, in particular, avoiding envy and greed, standing firm in a promise, agreeing to punishment and being thankful for all the blessings of God, issues such as abstinence from haram are discussed (Tojiboeva et al., 2021). While talking about these moral and religious topics, the creator includes some stories to prove them and reveal the essence of the matter. For example, while explaining the statement of reliance on God, the story of Abdullah bin Mubarak is mentioned. Abdullah comes to a water well and thinks that he needs a bucket and a rope to drink from the water. But the white deer that came after him was filled with water from the well and quenched the deer's thirst (Soatova, 2020). Displeased with this, Abdullah asked God for the reason for this incident, and he heard a cry: “you saw a thirsty deer. It first looked at us and said that you have entertained us with your various blessings, please entertain us with this water as well. It did not like the rope with the bucket (Султанова, 2022). And now you go and ask for water from a bucket with a rope” (Zohid, 2023). Abdullah bin Mubarak realizes his fault and becomes even more perfect in piety. Trusting in everything God has written and hoping only from Him is a characteristic characteristic of those who have strong faith. We cannot predict what is written in our destiny, and that is why we are satisfied with trusting and asking only God for the best. And this brings joy to the soul (OSTONAQULOV & JUMAYEVA, 2023).

Result and Discussion

In the work, people who do not listen to advice are compared to a stone that does not turn blue even after a lot of rain. In the explanation of knowing God Almighty, it is mentioned in the persuasion that a person who does not know is a hand to the devil, and his actions are fleeting like the wind (Razzoqov, 2023):

*Aqiyda bilmag'on shaytona eldur,
Agar ming yil amal deb qilsa yeldur.*

Uyolma ma'rifatni o'granurdin,

Tanur joying bo'lur qolsang tanurdin. (So'fi Olloyor, Sabot ul-ojizin, 1991).

In the "Iymonning bayoni" it is implied that everything that comes from God is believed to be true (Tojamatova & Toychiyeva, 2022). God, you knew the truth, you confessed again with your tongue. In the path of becoming a Muslim, faith is the only thing. He who does not know this will regret it in the morning. It is stated that Allah does not accept any deed of a person without faith:

Na'uzu billah iymonsiz kishini,

Qabul etmas Xudoyim hech ishini. (Сўфи Оллоёр, Сабот ул-ојизин, 1991).

During the reading of the work, you will learn about the beliefs of Islam, the knowledge of God, the attributes of our Prophet, the signs of faith, and the signs of angels. In the "Farishtalar bayoni" it is emphasized that angels are far from eating and drinking, gossip and bad words (M. Z. T. o'g'li, 2024):

Alar forig' ichmak, emakdin,

Yomon qilmoq, qabohat so'z demakdin (Сўфи Оллоёр, Сабот ул-ојизин, 1991).

The work is full of stories like this. For example, if we talk about the story of Ishmael, we can see from the first stanza of the description of the story that it begins with the quality "faithful to his promise". It follows that the story is about keeping a promise. Ismail, peace be upon him, waits seven years for a young man named Abdurrahman, who wants to accompany him. Forgetting Abdurrahman's promise to wait for me, seven years later, when he made his way to that place again, he saw that Ismail, peace be upon him, was still waiting for him, fulfilling his promise, and he felt a thousand regrets (A. J. S. o'g'li, 2023). But the prophet welcomed him without saying a bad word. Many conclusions can be drawn from the story. One is the meaning of how beautiful it is to rise above the spoken word, and the other is the conclusion of how patience and willpower are unique qualities for a person. Another is a reflection on the highest form of humanity, not to speak politely in any case. The artist put forward such immortal thoughts through the story. In addition, while talking about the value of keeping a covenant, So'fi Olloyor quotes the following verse (Kotibov, 2023):

So'zin buzgan kishi buzmasmi iymon?

Ul kimsa birla qilma ahdi raymon (Сўфи Оллоёр, Сабот ул-ојизин, 1991).

In other words, he expresses the opinion that if he does not keep his promise, if he reneges on the covenant he made, he also reneges on faith, and one should stay away from such a person (Zohid, 2022).

In "Hikoyati Sa'd va Said" we can see the miraculous appearance of another universal concept. Two friends - Sa'd and Said - go on a journey and board a ship that wanders in the sea of Kulzum (Bozorov, 2023). When the owner of the ship orders Sa'd to row, Sa'id says that he will do it himself. Then Sa'd behaves like Sa'id and works for his friend's peace. The conclusion from the story is that respect for a friend, being able to be a shoulder in a difficult time, especially during a trip, is a praiseworthy aspect of humanity. There are many accounts of such events or similar events in the treasury of Uzbek literature. But the difference is that the stories in "Sabot ul-ojizin" fulfill the role of practical, life experience after the religious lessons, and at the heart of each of them are the verses of the Qur'an and the instructions of the hadith. In my opinion, this aspect makes the work more memorable and more effective. After all, there are many works in the spirit of instruction, but the didactic task in them often remains only on paper. "Sabot ul-ojizin" is far from such views, the person who reads it, whether young or old, feels that his soul is being cleansed, his heart is moving towards purity (Komilov, Tasavvuf, 1996).

Discussion

If we look at the story of Sheikh Imam Basri, it can be seen that views that do not choose time and space, such as the merit of great teachers, the nature of knowledge, are written (Siddikov, 2022). One of the sheikhs was a disciple, and for a while he did not come to his master's talks. When the Shaykh himself questioned him, the student said that he sees God every night and that is why he does not go to conversations. The wise murshid asks his disciple to tell Allah his name if this happens again. The disciple does so, and when he feels that he is in that state again, he says his teacher's name and finds himself in the toilet. Satan lured him into his trap because of his lack of knowledge. The same conclusion can be drawn from the story, that ignorance and failure to follow the teachings of the teachers will cause a person to enter the wrong path. A true and wise, thoughtful teacher always leads his students in the right direction and brings them to perfection. The poet quotes the following stanza at the end of the story:

Agar bo'lmasa ilming, ey sabuk sayr,

Bilur boling-buvoling barchasin xayr. (Сўфи Оллоёр, Сабот ул-ојизин, 1991)

That is, if you don't have knowledge, it is both beneficial and harmful. Because in your weak mind, sin and bad deeds do not seem good. So, science plays an important role

in distinguishing between black and white, good and bad. The fact that "Sabot ul-ojizin" was written in the spirit of advice, and the citation of some stories as proof of the theoretical opinion is related to the compositional structure of "Hayrat ul-abror", which is the beginning of "Xamsa" epics, which includes five epics of Alisher Navoi. is also similar. But in "Hayrat ul-abror" based on twenty separate articles, a story or narration is presented after each one. In "Sabot ul-ojizin" this phenomenon is observed in many cases, but not always.

Conclusion

In conclusion, we can say that the mystical meanings in this work serve as a program for all of us. The meaning of the work may not be understood at a glance, but focusing on the textual features of the work with a good understanding of the essence of high religious knowledge and mystical concepts will help us to fully understand its essence. Forms the feelings of humanity in the minds of students about the science of persuasion, their faith in becoming a perfect person, and in the matter of choosing a teacher.

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