

**IN THE IDEAS OF SUFI OLOYOR, AN INTERPRETATION OF HIS
SECULARIST VIEWS**

**Karshiev Islam Egamkulovich,
Teacher at JPU**

Abstract

From a socio-philosophical point of view, the issues of traditional philosophical humanistic ideas and secularist views raised in the works of Sufi Olloyor are analyzed.

Keywords: spirituality, personality, faith, science, gratitude, humanism, need, generosity, salaf, people, enlightenment, kindness, “Sabo ul-odzhizin”, Sufism, sect, society, goodness, justice, hadith of tolerance, poet, ghazal , love, enlightenment, repentance, education, upbringing, morality.

**В ИДЕЯХ СУФИЯ ОЛОЙОРА ИНТЕРПРЕТАЦИЯ ЕГО
СЕКУЛЯРИСТСКИХ ВЗГЛЯДОВ**

**Каршиев Ислам Эгамкулович,
Преподаватель ЖДПУ**

Абстрактный

С социально-философской точки зрения анализируются вопросы традиционных философских гуманистических идей и секуляристских взглядов, поднятые в творчестве суфия Оллояра.

Ключевые слова: духовность, личность, вера, наука, благодарность, гуманизм, нужда, щедрость, салаф, народ, просвещение, доброта, «Сабо уль-оджизин», суфизм, секта, общество, добро, справедливость, хадис толерантности, поэт, газель , любовь, просвещение, покаяние, образование, воспитание, нравственность.

During the pre-independence era, which was considered autonomous, thinkers did some work on the study of heritage. In particular, some works of moral thinkers were translated from Persian and Arabic into Uzbek, dissertations on the moral views of Farobi, Ibn Sina, Beruni, Navoi, Jami, and others were defended, pamphlets were published, and scientific articles were

published. The only drawback was that in these studies, ethical issues were considered from the perspective of their influence on the current politics of the established system. That is, if the thinker's worldview and moral thoughts corresponded to the principles of established system ideology and classism, the moral views of that thinker were praised and considered positive, and those that did not correspond were criticized, and it was argued that the dissertation did not meet the requirements. When studying the moral heritage of the peoples of Central Asia, the society was divided into two, that is, slave and slave owners, feudal and peasant morality, and bourgeois and communist morality were opposed to each other. In research, little attention was paid to universal aspects of ethics [9].

The most famous work of Sufi Olloyar is "Sabot ul-ojizin". It was also published in countries such as Saudi Arabia, Pakistan, and Turkey among the independent countries. The comment was written twice. This work shows that it aroused great interest among the peoples of the world. The work's ideological construction is covered by secularist views.

To what extent Sufi Olloyar achieved the great goal he set for himself, is difficult to say for sure. Reforming the people's spirituality in a short period is a difficult task. Moreover, it can be imagined that the people who were «jilovi bo'sh qo'yilgan» as a result of the political situation and gross lawlessness of those times did not easily listen to the advice.

Of course, building a building is one of the good things in life. Architectural monuments are among the great monuments of our history. The "qasru saroy" envisioned by Sufi Olloyar in the secularist views is a symbolic expression of excess wealth. In the development of life, this is the fact that the wealth of the world is not loyal to a person, no matter how many palaces are built, no matter how many states are assembled, it remains in the mortal world. Such a philosophical and moral experience is widely described in Uzbek literature. For example, the main idea of the epic "Saddi Iskandariy" was created as an artistic expression of such a reality. According to Sofi Oloyor:

**Оғритиб ҳар беваю бечорани шому саҳар,
Саъю кўшиш айлабон барбод қилмак арзимас.**

That is, the issue of not harming orphans and widows is a special topic in the work of Islamic thinkers and poets. For example, lines such as "Orphans are despised in this world, and the work of strangers is difficult" in Ahmad Yassavi's works are also focused on this topic. Or consider the following lines:

Заиф кўруб ғарибларга тош отмангиз,

Бу дунёда ғарибликтек бало бўлмас.

Between these verses and the verses of Sufi Olloyar, there is a sense of harmony in content. However, in the work of both poets, the meaning that the ruling class of the time found the rights of orphans and widows and tortured them was not expressed. Perhaps they refer to the moral world and spiritual perfection of a person. People who feel the need to live and earn a living are asked to be kind and compassionate. In the following verse, such an ideological goal is expressed, in which it is condemned to indulge in lust and harm the poor stranger:

Салтанат бирла ўлуб, нафсу ҳавони ушлабон,

Ҳар ғарибу хастага бедод қилмак арзимас[6:14-15].

The teaching of Hadith considers the beginning of all good things to be a sincere faith in God, and based on this, it encourages all people to become enlightened, to learn, to be cultured, and to live in harmony with each other. In "Sabot ul-ojizin" Sufi Olloyar said in the poems " «Dar bayoni ma'rifati Alloh taolo », and "Dar bayani tavhidi vojib taolo" that it is obligatory for everyone to thank God and emphasized that our prophet Muhammad is our guide, his way of life and his words are an example for everyone. According to the thinker, religion is the right path shown by the Truth as a favor to its servants, and it leads to this world and the hereafter keeping the faith pure. For example, the poet reflects on faith in "Sabot ul-ojizin" and cites the following humanistic ideas:

... Агар иймон насиб қилса кишига,

Берур ажрин ани хўб қилмишига...[10:14]

At the core of the verses, there is an opinion about the extreme shortness of human life, the swiftness of a bird's landing, its infidelity, and the fact that it does not allow a person to realize all his hopes. There is a comment about the last stanza in the article published in the pages of "Yoshlik" magazine (1991, №10) by the ethnologist Rashid Zahid:... There is a wonderful image in the last stanza. The symbol of this world with all its evil, oppression, and ignorance is the night. And faith is as white as the color of a cocoon:

Бу тунда тут бутун иймонимизни,

Сабоҳ куткар бу тундин жонимизни[1:41-42].

In Sufism, the honesty of a bite is considered one of the main conditions. Sufis did not rely on others, but sought to earn the necessary funds for their livelihood by their labor, and gave the excess of their needs to widows and orphans. In "Maslak ul-Muttaqin" it is said about him:

Анбиё, ки гузашганд фаҳасб,

Ҳама буданд фоили як касб.

Content: "All the prophets who left this world were leaders of the same profession. Servants who know the truth have never cheated on anyone."

In one of the Persian ghazals, the sheikh-poet says that a lover cannot bring a gift to his lover more than a sincere prayer and strict poetry. These thoughts testify that the ghazal has a mystical content and is dedicated to the divine beloved - Allah:

Бе ибодатҳои холис, бе риёзатҳои сахт

Дар харими ёри худ ошиқ нахоҳад бурд рахт.

Content: "A lover cannot bring to his lover anything other than impartial prayers and strict rituals"[13:349].

Among the Turkic-speaking peoples, the spread of Sufi literature in Turkic languages was first influenced by the works of Ahmed Yassavi, Sulayman Bakirghani, and later Sufi Olloyar. Starting from the XVIII century, Khojamanar Huvaiddo began to take a worthy place among them with his important works. For example, the poet's work "Rohati dil" and ghazals were copied in dozens of copies between the XVIII century and the third quarter of the XIX century. Also, samples of Huvaiddo's poems were included in most of the bayous composed in that period. This shows that there was a great need for Huvaiddo's works at that time. Khojamnazar Huvaydo, being a great representative of the XVIII century Uzbek classical literature, and a mystical poet, followed the path of his predecessors: Ahmad Yassavi, Boborahim Mashrab, and Sufi Olloyorar, and in his poems, divine love, noble human qualities, honesty, purity, truthfulness, piety, humanitarianism, generosity, glorified humility; emphasized that religious values are of great importance in achieving spiritual perfection. At the same time, the poet sharply condemned the vices of human behavior, such as impiety, unbelief, greed, greed, greed, arrogance, betrayal of others, and impurity.

List of references:

1. Баратова Н.А. Сўфи Оллоёрнинг бадий-маънавий қарашлари. –Самарқанд: 2002.
2. Муаллифлар: Ҳ.Аликулов, Р.Носиров, А.Шарипов, М.Усмонов, Н.Турдибоев ва бошқалар. Ўзбекистонда ижтимоий-ахлоқий ва гуманистик фикрлар тарихининг муҳим босқичлари. –Т.: 2007.
3. Орзибеков Раҳмонкул. Адабий меросимиз сеҳри. –Самарқанд: Самарқанд давлат университети, 2006.

4.Петропавловский Р.В. Диалектика прогресса и ее проявление в нравственности. -М.: Наука, 1978.

5.Сўфи Оллоёр. Саботул ожизин. (Иймоннинг баёни). –Т.: 1991.

