

Views on Communication and Behavior in the Novel “Sabotul-Ojizin” by Sufi Olloyor

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Abstract--- *Eastern thinkers have long concluded that the upbringing of a child is related to the social situation, and it is natural that a change in this situation will affect his upbringing. At present, the world psychological science is also dominated by the approach that communication and interpersonal relationships play an important role in the formation of a child's behavior and psyche. Sufism is one of the most complex ideological currents in the socio-philosophical, cultural and spiritual life of the peoples of Muslim countries, and its propagandists advocated clean and honest living, perfection through hard work, poverty and good behavior. In this book by Sufi Olloyor, there are many ideas rich in socio-psychological and moral content, ideas that promote man and his moral qualities, human values, and they are interpreted from the point of view of mysticism. This article provides a detailed account of the views of Sufi Olloyor, one of the representatives of Turkish mysticism, on the etiquette of communication and behavior.*

Keywords--- *Sufi Olloyor, Mysticism, Scientist, Morality, Wisdom, Decency, Gentle Word, Sweetness, Ignorance, Goodness, Spiritual Power.*

I. INTRODUCTION

Features of self-awareness, self-esteem, and relationships are important for a child's mental growth. This applies, first of all, to the early stages of ontogeny, which form the psychological basis of the human personality, creating the basis for its emotional, intellectual, socio-psychological development. In this, the relationship in the family, in particular, the essence of the relationship between parent and child, interpersonal communication plays an important role. Eastern thinkers have long concluded that the upbringing of a child is related to the social situation, and it is natural that a change in this situation will affect his upbringing.

Currently, the world psychological science is also led by the approach that communication and interpersonal relationships play an important role in the formation of a child's behavior and psyche. The analysis of the literature devoted to the study of the formation of personality traits shows that the process of education of children, their formation as a harmoniously developed person has been in the spotlight of great scholars in foreign countries and in our country for centuries. For example, Muhammad ibn Musa al-Khwarizmi (783-850), Abu Nasr Al-Farabi (870-950), Abu Rayhan al-Biruni (973-1048), Abu Ali ibn Sina (980-1037), Alisher Navoi (1441-1501), Ahmad Yasawi (1166-1167), Sofi Olloyor (1644-1724), Bahauddin Naqshband (1318-1389), Abdulla Avloni (1878-1934) eastern thinkers and others drew attention to the problem of raising children and inherited invaluable ideas for their descendants, that is, for today's generations. Sufism is one of the most complex ideological currents in the socio-philosophical, cultural and spiritual life of the people of Muslim countries.

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II. THE MAIN FINDINGS AND RESULTS

Sufi Olloyor was one of the great representatives of Turkish mystical literature. He was highly respected among the people of Turkestan as a Sufi poet, writer and theologian. It is available in three languages: He wrote masterfully in Persian, Turkish and Arabic. Sufi Olloyor inherited such works as “Muradul-Arifin” (The Purpose of the Wise), “Tuhfatul-Talibin” (The Gift of the Taliban), “Maslakul-Muttaqin” (The Trustworthy Maslak) and “Sabotul-Ojizin” left behind. Of these works, the book “Sabotul-Ojizin” is popular among the people because it is written in a simple and lively vernacular.

Sufi Olloyor is not only a talented poet who promotes mysticism, but also a great thinker and scholar. He wrote “Makhzanul-Mut’aqin” in Arabic, “Maslakul-Muttaqin”, “Muradul-Arifin”, “Hajnoma” in Persian, and “Sabotul-Ojizin” in Uzbek, leaving an invaluable legacy to the Islamic world. His books were taught in madrassas in ancient times and were very popular among the people. In particular, “Sabotal-Ojizin” is recognized as the essence of the Qur’an. The Uzbek-language poem “Sabotul-Ojizin” by Sufi Olloyor was dedicated to Sufi philosophy and later became a textbook for madrassas in Bukhara, Kokand and Khiva. The work has been republished several times in Turkey, Pakistan, Saudi Arabia and Russia (Kazan). Sufi Olloyor also wrote in Persian-Tajik and Arabic [1].

Today, with great interest, scientific researches are being conducted on Sufi Olloyor. In particular, the scientist of Kazan State University Makhanova Rezeda Raviolovna conducted research on the scholar. In particular, this is what the scientist says in her dissertation work on the topic “the traditions of the Sufi Olloyor and his creation in Tatar literature: “Among such masters of the artistic word is the name of the Middle Asian poet Sufi Olloyor (1616-1713), whose work is significant and influential beyond its territorial boundaries, leaving a significant trace in the history of Tatar literature [2].

The artistic worldview of the Sufi Olloyor, like many other Muslim authors of the medieval period, was largely connected with the religious-Sufi philosophy. The main source of ideas and themes for the poet “...legends about legendary personalities, wise men and heroes, moral and moral teachings and instructions the Basic Rules of the Soh doctrine are presented by the poet in a relatively interesting, understandable, easy-to-learn form.

The artistic worldview of Sufi Olloyor, like many other Muslim authors of the Middle Ages, was largely based on religious-Sufi philosophy. The main source of ideas and themes for the poet is “The myths about mythical personalities, sages and heroes, moral and ethical teachings and instructions the basic principles of Sufi teaching are presented by the poet in a relatively interesting, understandable, easy-to-learn form. The composition “Sabotal-Ojizin” by Sufi Olloyor, which played the most important and significant role in the poet’s creative heritage, is a literary monument and has not lost its artistic and aesthetic significance in the following centuries [1].

Sufi Olloyor is one of the great representatives of mysticism. Sufi Olloyor’s book “Sabotul-Ojizin” is mainly devoted to the rules and rituals of Islam and mysticism. In addition, this book by Sufi Olloyor instructs Muslims to follow the rules of etiquette, such as moral purity, keeping the body clean, dressing, keeping the house clean, and dressing modestly. In this book of Sufi Olloyor there are many ideas rich in socio-psychological and moral content, ideas that promote man and his moral qualities, human values, and they are interpreted from the point of view of mysticism. In the chapter of “Sabotul-Ojizin” book, “The Statement of Avoiding the Conversation of the Evil and

Being in the Conversation of the Good”, he says that people should be kind, pure-hearted, friendly, and close to the community, and that it is not right to avoid the majority.

"Come and open your eyes with an example,"
Avoid being a bird without love.
It was snowing without love,
If the child is sweet, remember [2].

In addition, Sufi Olloyor recognizes the public education in the spiritual maturity, socialization, upbringing of man:

You have the disadvantage of a scar,
Do not lose the team never.
Don't make yourself a church classic,
The runner is a bird that has lost many balls.1.

In particular, when it comes to the behavior, behavior of Zahid (never), the poet calls them to moral purity and spiritual perfection. In the opinion of the Sufi Olloyor, it is noted that the “Zahid” person should be generous, open - faced nobleman, and most importantly-sweet-and kind-hearted:

The sweet language is amazing
At least not with a gift
Which is honorable if language
Take a step back from the blue sky [2].

The poet considers sweetness and gentleness as the basis of good deeds. After all, a person with such a quality can catch someone without a fight, lead the misguided on the right path, and refrain from filth. These thoughts can be supplemented by the following words of the poet:

Open-handed, open-faced,
Be kind, gentle.
Be gentle and kind,
They bring someone from east to west [1].

In his treatises, Sufi Olloyor praises the sweet words and gentle people, emphasizing them as exemplary members of society, and describes them as follows.

Sufi Olloyorcondemns “poisonous language” and “cold words” in the process of human relations. According to the poet, the words of cold-hearted people go to the left, faith is lost, they are harmed, a person is humiliated. According to him, bad language is dangerous in this world and in the hereafter and deprives Muslims of faith:

Bad language is harmful in two worlds
Sometimes rebellion, sometimes danger
The evil of the tongue,
Sometimes will die and believe
Comes with the key of language

It is a loss if there is more than one point.

In every verse of the poet, human beautiful qualities and universal values are glorified.

Negative behaviors that hinder a person's spiritual height and spiritual maturity are criticized:

Do not listen to nonsense,

If you hear it, goes somewhere else [2]

Moreover, in this book, Sufi Olloyorexhorts that it is impossible to argue with ignorant people, and that any ignorant word can be overcome with sweet gentle treatment:

Luqman advised his son

If an ignorant person argues with you, O soul

The answer is sweet and soft,

Unless the dough of ignorance is healthy [3].

In the section of the book "Sabotul-Ojizi" entitled "The statement of the arrogant scholar", a unique positive quality, which is crucial in human relations, quotes valuable ideas about humility, rational behavior, self-discipline:

If you are, the people of knowledge are Zuhhad

Do not be arrogant, remember your origin.

If you want grace, do not be arrogant

Even if the great undead die, pour [1].

This chapter of Sufi Olloyor's book also emphasizes humility and modesty, saying that just as the more the fruit of a tree is bent, the more humility and humility is the fruit of human behavior:

Being humble is not enough

Destiny will be fruitful.

In the following two verses, the poet promotes one of the unique principles of Islamic spirituality - humanity, courage, enlightenment against ignorance:

Your father is an idol

Do well to those who turn to evil [3]

The following verses of Sufi Olloyor about good and evil also have spiritual power.

If a person says a stinging word, then come out,

Avoid from the bad, Avoid from the bad, Avoid from the bad [4]

Thus, the works of Sufi Olloyor are high in terms of moral and educational significance, and the works of "Maslakul-Muttaqin" and "Sabotul-Ojizin" have been taught in schools and madrasas among the main textbooks. His religious and mystical works of Pandu wisdom are widespread not only in Turkestan, but also among the peoples living in Kashgar, the oases of the Etel (Volga), Yayik (Ural) rivers, Hojitarkhan (Astrakhan), Bulgar, Orenburg and other regions. They were copied in multiple copies. By the end of the 19th century, it had been stoned several times in Tashkent, Kazan, Baku, Istanbul and other cities. The works of Sufi Olloyor have been translated into many foreign languages, commentaries have been written on them, dictionaries have been compiled, and the mystical terms and symbols he has used have been widely interpreted [1].

III. CONCLUSION

In each chapter of Sufi Olloyor's book "Sabotul-Ojizin", the wise views on the spiritual image, behavior, culture of communication of man are described in a simple, clear and meaningful way. The philosophical and psychological issues of social relations are also described in depth. So, the book "Sabotul-Ojizin" has a high social and educational significance.

As noted in the book of our first President I.A. Karimov "High spirituality is an invincible force": "While we are putting the issue of raising national spirituality in every way today as the main task before us, it would be worthwhile to analyze in depth all the factors and criteria that shape and influence spirituality and to better understand how they are positioned in this regard [1].

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