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RELIGIOUS AND SUFI VIEWS IN SUFI OLLOYOR'S WORKS

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Annotatsiya: In this article, the poet's works are analyzed as a reflection of the spiritual needs, moral values, and religious views of the society of his period. In particular, by promoting such concepts as guiding human beings toward spiritual perfection,controlling the nafs,patience and repentance,he sought to address the spiritual and moral issues of this time.This demonstrates that Sufi Olloyor's literary heritage should be regarded not only as an artistic phenomenon but also as an important component of.

Key words: Sufi Olloyor, Sufism, religious views, perfect human being (al-insān al-kāmil), nafs, repentance (tawbah), reliance on God (tawakkul), heedlessness (ghaflah), Sharia, Tariqa, spiritual perfection, moral education, divine mercy, murshid and murid, Uzbek classical literature.

Sufi Olloyor's religious and Sufi views occupy an important place in the spiritual life of the Uzbek people. These ideas found their profound philosophical and artistic expression, particularly in his masterpieces Sabot ul-Ojizin and Maslak ul-Muttaqin. The principal Sufi concepts reflected in the poet's works are manifested through the following principles.

First, Sufi Olloyor emphasizes the unity of Shariah and Tariqah, asserting that the true essence of Sufism begins with strict adherence to the principles of Islamic law. According to the author, spiritual perfection can only be achieved through the harmony of external purity (Shariah) and internal purification (Tariqah).

Another central concept in his works is Divine Love (Ishq-i Ilahi). Sufi Olloyor interprets boundless love for Allah as the only force capable of liberating human beings from worldly desires and heedlessness. In his view, a perfect person can control the ego only through sincere devotion and divine love. The poet also pays particular attention to the discipline of the nafs (ego). In Sufi teachings, the nafs al-ammara (the commanding self inclined toward evil) is regarded as humanity's greatest enemy. Therefore, individuals are encouraged to restrain worldly passions and purify themselves through remembrance of God and acts of worship.

Furthermore, Sufi Olloyor's teachings are firmly grounded in the principles of Ahl al-Sunnah wa al-Jama'ah. Avoiding complex philosophical debates, he presents the foundations of Sunni belief and Sufi ethics in a simple and accessible language understandable to ordinary people.

The central idea advanced in Sabot ul-Ojizin is that true happiness can be attained through sincere devotion to the Creator and steadfast adherence to the righteous path while acknowledging one's human weakness. The concept of "weakness" is interpreted not as powerlessness but as freedom from arrogance, control over the ego, and a means of spiritual purification. For the author, moral perfection is not limited to external acts of worship; rather, it is closely connected with purity of heart and inner sincerity. Ethical and didactic ideas are frequently conveyed through contrasts such as honesty and deceit, humility and pride, patience and haste, knowledge and ignorance, thereby guiding readers toward correct moral conclusions. Sufi Olloyor identifies ignorance as one of the principal causes of social decline and extols knowledge and enlightenment as the primary forces leading humanity toward perfection. The concept of patience (sabr) occupies a central place in the ethical and didactic framework of Sabot ul-Ojizin. The author interprets patience not merely as endurance in times of hardship but also as resistance to selfish desires, preservation of justice,

and steadfastness on the path of truth. Thus, patience emerges as a criterion of spiritual maturity. The work also addresses human relationships, including respect for parents, reverence for teachers, social justice, and individual responsibility. Sufi Olloyor directly associates social stability and human values with morality, emphasizing that genuine progress cannot exist within an immoral society. Another important philosophical and ethical issue explored in the work is the relationship between this world and the Hereafter. The author criticizes excessive attachment to worldly pleasures, viewing them as a means of spiritual testing. Through this perspective, readers are encouraged to embrace contentment, acceptance of divine will, and spiritual purity. According to Sufi Olloyor, true wealth lies not in material possessions but in moral excellence and strength of faith. Honesty is regarded as one of the fundamental virtues of human character. The author emphasizes not only lawful earning but also consistency between words and actions, purity of intention, and sincerity in dealing with others. This idea is closely connected with the Sufi concept of tazkiyah (spiritual purification). Patience and contentment are presented as essential means of controlling the ego. In the author's view, a patient person successfully overcomes life's trials, while a content individual enjoys a peaceful and stable life. These ideas reflect one of the fundamental principles of Islamic ethics.

Issues related to knowledge and education also constitute one of the central themes of Sabot ul-Ojizin. Sufi Olloyor considers ignorance to be among humanity's greatest vices. The work strongly advocates the pursuit of knowledge, respect for scholars, and appreciation of teachers. The poem also extensively promotes compassion toward the needy, care for orphans, and benevolence toward others.

According to the poet, social harmony and justice are strengthened through mercy, generosity, and kindness. Rather than presenting his teachings in a direct and imperative manner, Sufi Olloyor conveys them through instructive stories, wise sayings, and poetic passages, making the work both accessible and influential for readers.

The didactic ideas presented in Sufi Olloyor's works are concise in form yet profound in meaning. While discussing the issue of the miracles (karamat) of saints in Sabot ul-Ojizin, the author interprets karamat not as a means of glorifying human beings but as a manifestation of Divine grace bestowed upon a servant of God. A believer who follows the path of piety and sincerity may occasionally experience extraordinary events beyond ordinary human capability. However, taking pride in such occurrences may lead to hypocrisy and arrogance. If a person attributes these miracles to his own self rather than to Divine favor, he risks losing their spiritual blessing. In this context, Sufi Olloyor avoids portraying karamat as an explicit miracle and instead presents it as a result of inner spiritual purification. Thus, karamat is depicted not as an ultimate goal but as a consequence of piety and moral perfection. According to the author, a true Sufi conceals miraculous experiences, since their public display may become a source of pride and ostentation. Through this idea, Sufi Olloyor encourages readers to reflect not merely on what they should do, but on what kind of person they should become.

Sufi Olloyor was a distinguished Sufi poet who elevated the ideals of Shariah, Tariqah, and Divine knowledge to a high level and granted religious sciences a prominent place in poetic expression. The Saudi scholar Said Turkistani expressed his deep respect for Sufi Olloyor, emphasizing that he faithfully conveyed Islamic ethics, moral principles, and the authentic teachings of the Prophet Muhammad and his Companions without distortion. According to Said Turkistani, the people of Turkistan owe gratitude to this great scholar for his significant service to Islam and may rightfully take pride in his legacy for generations to come.

In Sabot ul-Ojizin, alongside the fundamental principles of Islam, particular attention is devoted to the inner spiritual world of the individual, the process of moral purification, and the attainment of spiritual perfection. In the poet's works, religious concepts are interpreted not merely as external regulations but as inner forces shaping the human soul. At the center of Sufi Olloyor's mystical worldview lies the spiritual relationship between humanity and the Creator. According to Sufi teachings, the primary purpose of human existence is to overcome the ego and draw closer to Allah. This idea is expressed throughout the poet's works through various artistic devices. He consistently calls upon individuals to engage in self-improvement, cleanse themselves from sin, and strive for spiritual elevation. Concepts such as faith, repentance, patience, gratitude, and trust in God occupy a central position in his writings. However, these notions are not presented merely as theoretical doctrines; rather, they are explained through the realities of human experience. For instance, repentance (tawbah) is interpreted not only as turning away from sin but also as a process of self-awareness and moral self-transformation. The poet frequently expresses Sufi ideas through symbolic imagery. Symbols such as the path, light, darkness, the sea, and the spiritual traveler (salik) represent the human spiritual journey. Through these images, the author artistically portrays the struggles, doubts, and quests that take place within the human soul. As a result, religious concepts transcend simple didactic instruction and attain a higher artistic and aesthetic dimension. The poet frequently expresses Sufi ideas through symbolic imagery. Symbols such as the path, light, darkness, the sea, and the spiritual traveler (salik) represent the human spiritual journey. Through these images, the author artistically portrays the struggles, doubts, and quests that take place within the human soul. As a result, religious concepts transcend simple didactic instruction and attain a higher artistic and aesthetic dimension. Furthermore, through the image of the lyrical protagonist, Sufi Olloyor provides a profound depiction of the human spiritual condition. This character recognizes his weaknesses, regrets, and shortcomings while continually striving for spiritual growth. In this regard, the protagonist embodies the artistic representation of the Sufi seeker (salik). Furthermore, through the image of the lyrical protagonist, Sufi Olloyor provides a profound depiction of the human spiritual condition. This character recognizes his weaknesses, regrets, and shortcomings while continually striving for spiritual growth. In this regard, the protagonist embodies the artistic representation of the Sufi seeker (salik).

In Sufi Olloyor's works, religious and mystical ideas appear not merely as theoretical concepts but as an integrated spiritual system closely connected with human experience. Human life is portrayed as a continuous process of trials, inner struggles, and spiritual purification. This perspective elevates his writings beyond ordinary moral instruction and places them on a higher philosophical level. Within the poet's worldview, human beings are portrayed as creatures constantly striving toward perfection. True spiritual knowledge (ma'rifah) cannot be attained until one recognizes and overcomes the ego. Consequently, the concept of the nafs occupies a central position in his works. The ego is depicted as an internal force leading individuals toward sin, and liberation from its influence can only be achieved through patience, repentance, and sincere faith. If the ego is restrained from excessive eating and drinking,It gains greater benefit than from a hundred words of praise.It also benefits from avoiding the desire for high status,For this ignorant ego is a source of worldly affliction.Do not rejoice in the thought that you will attain rank,For the executioner may take away the very title you seek.

Within Sufi Olloyor's religious and mystical worldview, the concept of patience (sabr) occupies a particularly significant position. The poet presents patience as a manifestation of spiritual stability and inner strength. In his view, individuals who endure life's trials with patience become spiritually more mature and morally refined. Therefore, patience is interpreted not merely

as passive waiting but as an active process of inner cultivation and self-discipline.Another important concept in the poet's works is repentance (tawbah). Repentance is portrayed not simply as abandoning sin but as a process of self-recognition, awareness of one's shortcomings, and transition to a new stage of spiritual development. This interpretation corresponds closely with one of the fundamental principles of the Sufi worldview. The effectiveness of Sufi Olloyor's writings is further enhanced by the harmony between religious ideas and popular expression. He conveys complex theological and mystical concepts in a simple and accessible language. As a result, his works were understandable not only to scholars but also to the broader public. This feature significantly increases the educational and moral value of his literary heritage. Moreover, the system of symbolic imagery used to represent the human spiritual condition occupies an important place in his works. Images such as light and darkness, the path and destination, the sea and the journey function as artistic devices for depicting the inner world of human beings. Through these symbols, the author conveys the process of spiritual development in a profound and emotionally powerful manner.

The following verses reflect the principal Sufi themes characteristic of Sufi Olloyor's literary legacy:

“O servant, do not remain in heedlessness even for a moment;
Honor the path that leads to the Hereafter.
Do not become excessively proud of worldly affairs,
For every passing breath brings life closer to its end.
The ego leads you toward the wrong path;
Repent and adorn your heart with spiritual light.
Remain steadfast in worship through patience,
Perhaps you will attain a place in Paradise”

These poetic lines embody the central mystical ideas found throughout Sufi Olloyor's works. First, they advance the notion of awakening from heedlessness (ghaflah). The poet warns individuals against becoming excessively attached to worldly concerns and reminds them of the transient nature of human existence.

The expression referring to the passing of every breath symbolizes the rapid passage of time and the limited duration of life. In Sufi thought, this idea is closely related to the concept of valuing every moment as a precious opportunity for spiritual growth and self-improvement. Another key theme is the struggle against the ego. The nafs is portrayed as an internal force capable of diverting human beings from the righteous path. According to the poet, the means of overcoming this obstacle lie in repentance and spiritual purification. Repentance is interpreted not merely as regret for wrongdoing but as a process of renewing and transforming the heart. The concept of patience also occupies a central position within these verses. From a Sufi perspective, patience ensures spiritual stability and perseverance. The poet associates patience with worship and obedience to God, presenting it as an essential condition for spiritual advancement.

Finally, the reference to Paradise symbolizes humanity's aspiration toward divine reward in the Hereafter. This idea reflects the broader purpose of the work, namely guiding individuals toward moral and spiritual perfection.

Throughout the text, themes such as spiritual development, the struggle against the ego, and preparation for the Hereafter occupy a central place. Sufi Olloyor's artistic style is characterized by simplicity of expression combined with profound layers of meaning, encouraging readers to engage in deep moral and spiritual reflection.

“Seek knowledge, and let your heart be illuminated,

Let ignorance never remain within you.
Whoever strives for knowledge shall attain light and grace,
While an ignorant heart remains in heedlessness and sorrow.
Do not place excessive trust in worldly wealth,
For it is but a passing shadow.
True wealth consists of faith, patience, and righteous deeds;
Through these, genuine perfection is attained"

This passage demonstrates that the concept of knowledge and enlightenment occupies a central position in Sufi Olloyor's literary and philosophical thought. In the poet's worldview, knowledge is interpreted as a spiritual light that illuminates the human heart, whereas ignorance is portrayed as a condition that leads individuals into moral and spiritual darkness.

From a Sufi perspective, knowledge is not limited to worldly learning; rather, it serves as a means of drawing closer to the Divine Truth. Consequently, the pursuit of knowledge is regarded as an essential component of spiritual purification and self-perfection. This idea is closely associated with the concept of "knowledge as light," which constitutes one of the fundamental principles of Islamic and Sufi thought.

Another important theme expressed in the passage is the transient nature of worldly wealth. The poet advises individuals not to place excessive trust in material possessions because they are temporary and unstable. This notion corresponds with the Sufi principle of detachment from excessive attachment to worldly affairs. Instead, faith (iman), patience (sabr), and righteous deeds (amal salih) are presented as the true sources of wealth. Through this perspective, Sufi Olloyor emphasizes the superiority of inner virtues over external possessions and contributes to the formation of his ideal of the spiritually perfected individual. The following verses further develop the themes of repentance, hope, patience, and trust in God:

"Repent, O servant, and do not delay,
Do not burden your heart with the weight of sin.
The gates of Divine mercy remain open to you;
Never lose hope in the grace of the Truth.
If you proceed with patience along the path of trials,
Light will emerge from every darkness.
Whoever relies upon God with sincere devotion
Will ultimately attain salvation"

This passage reflects one of the central mystical concepts in Sufi Olloyor's works: the relationship between repentance and hope. The poet encourages individuals not to persist in sin but to turn toward repentance without delay. Within the Sufi tradition, repentance is understood as the beginning of spiritual renewal and moral purification.

The text also emphasizes the vastness of Divine mercy. This idea serves to rescue individuals from despair and directs them toward hope. In Sufi thought, Divine mercy is regarded as one of the principal means through which human beings attain salvation. Therefore, maintaining hope is presented as an essential ethical and spiritual principle. Another significant theme is patience. The poet portrays patience as a means of successfully enduring life's trials and tribulations. Through patience, individuals strengthen their spiritual resilience and achieve higher levels of moral and spiritual development. This interpretation corresponds to the Sufi understanding that human perfection is attained through enduring tests and challenges.

The concluding lines focus on sincere devotion (ikhlas) and reliance upon God (tawakkul). These concepts signify that ultimate salvation is achieved through purity of intention, unwavering

faith, and complete trust in Divine guidance. In this way, Sufi Olloyor directs attention not merely to external actions but also to the inner sincerity and spiritual condition that give those actions their true value.

"Defeating the enemy called nafs is not easy,
Not everyone is capable of struggling against it.
Whoever conquers it will attain inner peace,
But failure to overcome it will leave regret in the heart.
The pleasures of this world should not deceive you,
Their shadow will not remain for long.
The one who follows the path of Truth attains salvation,
And reaches felicity on the path of perfection".

This meaningful passage demonstrates that the issue of nafs occupies a central place in Sufi Olloyor's creative heritage. According to Sufi teachings, nafs is interpreted as an inner force that leads a person toward worldly desires and moral imperfections. Therefore, controlling and purifying the nafs is considered one of the fundamental conditions for achieving spiritual maturity.

The poet emphasizes that the struggle against nafs is a difficult and continuous process requiring patience, perseverance, and strong will. A person who succeeds in overcoming the nafs achieves inner tranquility and spiritual serenity. In Sufi philosophy, this state is regarded as the purification of the soul and a stage of approaching divine truth.

Furthermore, the verses highlight the transient nature of worldly pleasures and their potential to distract human beings from true happiness. This idea corresponds to the Sufi principle of avoiding excessive attachment to material existence and following the path of the Truth (Haqq). Thus, Sufi Olloyor promotes the idea of the perfect human being, whose spiritual excellence is attained through self-purification, victory over the nafs, and moral refinement.

"Come, O perfect one, if you seek perfection through integrity,
Never commit betrayal against another person".

In this verse, Sufi Olloyor presents integrity, honesty, and faithfulness as essential qualities of the perfect individual. The concept of the "perfect human being" does not merely refer to a person possessing religious knowledge; rather, it signifies an individual who has achieved moral maturity, disciplined the nafs, and recognized their responsibility toward society.

According to the poet, true perfection cannot be measured solely by external acts of worship or knowledge, but is manifested through purity of heart, conscience, and ethical behavior toward others. The second line of the verse emphasizes that trust and loyalty are fundamental principles in human relationships. In Sufi ethics, betrayal is regarded as a negative trait that prevents a person from attaining spiritual perfection.

Therefore, through this verse, Sufi Olloyor asserts that integrity, honesty, and sincere devotion to other people constitute the essential characteristics of the spiritually perfect individual.

"If you repent with your heart and soul,
O beloved ,Perhaps the Knower of all secrets will bestow His grace
If the Concealer of the universe grants His mercy,
The burdens of this world may vanish in an instant".

In this verse, Sufi Olloyor explores one of the central concepts of Sufi thought — repentance and divine mercy. The poet invites human beings to repent sincerely with their whole heart and soul. This expression indicates that repentance should not be merely verbal or superficial; rather, it must represent a profound process of inner purification and spiritual transformation. The expressions "Knower of all secrets" and "Concealer of the universe" refer to the divine attributes of

Allah as the One who possesses complete knowledge and conceals the faults of His servants. Through these expressions, the poet demonstrates that human salvation depends on divine grace and mercy.According to Sufi Olloyor's worldview, regardless of the extent of a person's mistakes and sins, sincere repentance and turning toward God can lead to the attainment of divine forgiveness. Therefore, the poet encourages people not to fall into despair and presents repentance and spiritual purification as the path leading to moral and spiritual perfection.

"If the Lord of the heavens grants salvation to a person,
Even if one remains beneath a mountain,
He will bring him out purified".

In this verse, Sufi Olloyor illustrates the idea that human destiny is entirely dependent upon the will of Allah. The expression "Rabb al-Aflāk" refers to the Lord of all worlds, namely Allah Almighty. According to the poet's understanding, if Allah wills to grant salvation to His servant, even the most severe difficulties and impossible circumstances cannot become an obstacle to divine assistance.The image of remaining beneath a mountain symbolizes the most difficult trials, hardships, and destructive situations that a human being may encounter. Emerging from such a condition in a purified state is interpreted as a manifestation of divine mercy and support. Through this imagery, the poet emphasizes the limitations of human power and capability, suggesting that true salvation is attainable only through the will and grace of Allah.

From a Sufi perspective, this verse is closely associated with the concept of tawakkul (complete reliance upon God). Tawakkul signifies a believer's trust in Allah in all matters and the surrender of outcomes to His divine wisdom. Through this idea, Sufi Olloyor advises individuals not to rely excessively on their own abilities but to place their faith in divine power.

According to Sufi Olloyor's teachings, when a person becomes immersed in heedlessness in this worldly life, they forget the reality of the Hereafter. Every breath is temporary, and human life is extremely short; therefore, an individual should remain spiritually vigilant and should not delay repentance and worship.

In Sufi thought, ghaflah (heedlessness) is understood as a state in which the heart becomes neglectful of Allah and excessively attached to worldly desires. Sufi Olloyor regards this condition as one of the greatest spiritual dangers for human beings because it distances them from repentance, worship, and the path of Truth.

The issue of nafs also occupies an important place in this context. The nafs is interpreted as an inner force that deceives human beings and leads them away from the righteous path. Therefore, the poet emphasizes the necessity of resisting and overcoming the nafs. This idea corresponds to the Sufi principle of mujāhadah, meaning the spiritual struggle against one's own lower self.

The religious and mystical ideas in Sufi Olloyor's works are presented not merely as moral advice but as an integrated system of spiritual education. His writings gradually reveal the process of self-purification, the cultivation of the heart, and the development of the inner world, while the concept of the perfect human being remains the ultimate spiritual goal.The poet interprets Sufism not as an abstract philosophical doctrine but as a practical way of life. An important aspect of his worldview is the harmony between Sharia and Sufism. He considers Sharia as the external manifestation of religious practice and Sufism as its inner spiritual meaning, emphasizing that neither can achieve completeness without the other. Through this approach, religious knowledge is portrayed not merely as a collection of external rules but as a transformative process aimed at cultivating the human soul.The relationship between murshid (spiritual guide) and murid (disciple) also occupies a significant place in Sufi Olloyor's works. According to Sufi teachings, a person cannot attain spiritual perfection alone and requires the guidance of an experienced spiritual mentor.

This idea demonstrates the importance of leadership, continuity, and discipline within the system of spiritual education.

Overall, the religious and Sufi views reflected in Sufi Olloyor's literary heritage constitute a comprehensive doctrine aimed at educating the individual both inwardly and outwardly. These ideas make his works a valuable source not only from a religious perspective but also from ethical, pedagogical, and philosophical viewpoints.

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