

Ideological and Artistic Analysis of Stories in “Qissayi Shis Alayhis-Salom”

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Abstract. In this article, the spiritual and moral problems in the work “Qissayi shis alayhis-salom” are artistically interpreted.

Key words. “Qissasi Rabguzi”, “Qissasi Shis alayhis-salom”, story, spiritual and ethical problems.

Examples of the first narrative genre in the work “Qissasi Rabguzi” can be found in the story “Qissasi Shisalayhis-salom”. For example, after the logical conclusion of the story that begins with story, the author adds six more stories to the series with the phrase “Aymish”. Although these stories are directed towards one goal, close to each other in terms of content, one is aimed at complementing the other, proving the previous point, they are also independent works to a certain extent. Most of them are small in size and have a simple structure. However, some stories in “Qissasi Shis alayhis-salom” are excluded. In particular, the seventh of the serialized stories and the two separate stories in this story are distinguished by the fact that they require a deep philosophical observation and are somewhat complex in terms of composition.

The well-known literary scholar N.Rahmonov said about this: “Rabguzi includes stories in the stories, instills a legendary spirit and meaning into the plot of the stories, and places special emphasis on the didactic essence of the stories. In this way, Rabguzi provided the diversity of the stories in his works, formed the important literary categories of the artistic work - the author’s position, feelings, the theme, i.e. moral, philosophical problems, the idea”³, he writes.

“Explanatory dictionary of literary terms”⁴The meaning of the story is explained as follows: “The story is a term used in the literary studies of the peoples living in East and South-East Asia to refer to any small prose and poetic work”. In the narrow sense, it is a concise prose work of unknown author”. The stories in Rabguzi’s work belong to the second, that is, stories in the narrow sense.

In “Qissasi Shis alayhis-salom” before the stories, Allah the Almighty taught Shis alayhis-salom the craft of blacksmithing and how this profession is not practiced by everyone and the reasons for its low productivity are explained as follows:

1. Enmity of relatives of Shis who have not seen this profession;
2. Because of the weaver’s access to the well of Zamzam;
3. For a false reason.

Allah, who taught a thousand skills to a person, teaches Shis to be an artist. He says to sit and work indoors in the shade. However, Shis's relatives do not see this and they also aim to learn blacksmithing. Then Man prays, “God, make this an enemy of your heart”. Man’s prayer will be answered. By quoting this story, the author intends to instill in the reader's mind the fact that the profession has caused resentment, jealousy and disagreements between relatives since time immemorial.

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³Rahmonov N. O’zbek adabiyoti tarixi. T.: “Sano-standart”, 2017. – B. 243

⁴Ф.Салаев, Г.Қурбониёзов. Адабиётшунослик атамаларининг изоҳли сўзлиги. Т.: «Янги аср авлоди», 2010. –Б. 328



The second and third reasons are not given a lot of space in the story, they are only mentioned in passing. For example, the following lines are given as the second reason: “Again: there will be no blessing of blasphemy. That’s why the weavers fought against Zamzam.

In the course of the story, we come across a briefer comment that clarifies the third reason mentioned above: “And: their deeds are without blessing”.

The third comment is probably because it is related to yulgun, the author considers it appropriate to cite a story related to yulgun plant. However, in this story, the main attention is paid to the fact that yulgun is not a fool, but only a fool.

In my opinion, Rabguzi prefers not to gradually develop ideological-artistic arguments in order to convey the artistic truth to the reader's mind, but to limit himself to short remarks after the most vivid example, the explanations become shorter and shorter, and it is observed that the writer’s storytelling style is fully justified. For example: “They tell a story. Someone came to Rasulalayhis-salom. He said: “Oh, Rasulalayhis-salom, my wealth has become thin. Who will give me a netak that will not disappoint me?” Rasulalayhis-salom, peace be upon him, said: “Go, take a stick when you cry”. “He made a mistake, he ran out of money”⁵.

The next stories in the short story are given by the sentence “aymish”. The author does not indicate the name of the genre, but only refers to it. It is obvious that it is essentially a narrative genre.

Literary scholar H.Safarova noted: “Stories that are similar in terms of content quickly attract the reader's attention and help to easily understand the intended idea”⁶.

The first story in the “Qissasi Shis alayhis-salom” is about the supernatural nature of yulgun, the second story is about Maryam cursing the violators, and the third story is similar in content to the second one. In it, it is narrated that Maryam prays to the evil-intentioned violators, saying, “Bring down blessings from your divine gifts”. In the fourth story, there is talk about the robbers who killed the ingan (female camel) of the Prophet Salih. This story ends with an Arabic sentence. In the fifth story, it is said that weaving is a good profession, it is necessary for both the dead and the living, and the opinion of Rasulalayhis-salom, peace be upon him: “How good the craft of weaving is for my women and girls, and how good the craft of tailoring is for my men, if they do not have lies” is given in Arabic. In this respect, this story is similar to the fourth story. In the sixth story, six characteristics of the weavers are emphasized. The seventh story is based on a conversation between a weaver and Sheikh Shaiq. It is noteworthy that the weaver answered the questions of Sheikh Shaiq, who entered the weaver’s house, through concepts with mystical meanings. When Sheikh Shaiq entered the house, he asked nine questions to the weaver and received deep religious and philosophical answers to all of them. Through this, we witness Rabguzi’s skill in choosing stories and using them appropriately. Also, the author's philosophical views on the world and man are revealed through the stories in the story.

In addition to the seven consecutive stories in “Qissasi Shis alayhis-salom”, there are two separate stories that require more consideration from the reader. Thus, in this story, a total of nine stories are presented, which differ in terms of volume and content. Each of them served to increase the effectiveness of the story, to convey moral, philosophical and mystical meanings.

In general, the presentation of the above stories in a certain sequence shows the high creative skill of Rabguzi, his knowledge of many stories, and at the same time, he has a delicate taste. These stories, which make up the main part of the story both in terms of content and volume, were used so skillfully that the writer's artistic intention was realized through them. Stories played an important role in striving for brevity, persuasive and simple, fluent expression of thought.

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⁶Сафарова Ҳ. Ҳазрати Юсуф – гўзаллик тимсоли. Т.: «Meriyus» ХМНК, 2003. – Б. 58



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