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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 06 Volume: 86

Published: 30.06.2020 <http://T-Science.org>

QR – Issue



QR – Article



Hayot Ramazonovich Latipov
Bukhara State University
teacher
+99899 518 88 27

ALISHER NAVOI ON LOVE, ENLIGHTENMENT AND AWARENESS

Abstract: This article focuses on the interpretation of mystical meanings in the example of the work of Mir Alisher Navoi, the description of the highest human qualities of the lover. At the same time, this article examines the general and specific characteristics of a wise lover based on sources.

Key words: mysticism, love, lover, enlightenment, awareness, mystical meanings, enlightened love.

Language: English

Citation: Latipov, H. R. (2020). Alisher Navoi on love, enlightenment and awareness. *ISJ Theoretical & Applied Science*, 06 (86), 551-556.

Soi: <http://s-o-i.org/1.1/TAS-06-86-101> **Doi:**  <https://dx.doi.org/10.15863/TAS>

Scopus ASCC: 1208.

Introduction

It is well known that sincere service, devotion and blessing to the human race are the essence of mystical teaching. As the great Sufi scholar Ibrahim Haqqul said: "If one wing of mysticism is love, one wing is enlightenment, one valley is generosity, one is bravery, and the other is suffering, sorrow and compassion." [Ibrahim Haqqul. Personality and poetry. "BROK CLASS SERVICE". Tashkent, 2014, 8 p.]

Indeed, mysticism is a great doctrine that in its time discovered a new world - a world of truth and beauty, which symbolizes the harmony of God, man and being. The basic source of this teaching is Islam, which is a science based on the Qur'an and the Hadith. The reason we say this is that the verses and hadiths deal with the essence of this science *laduni knowledge, dhikr, guardianship, repentance, zuhd, tawakkul, riyazat* is the existence of divine instructions that warn of the content of dozens of basic concepts.

II. Literature review

Sheikh Muhyiddin Ibn Arabi, Abu Jullab Hujviri, Abdulkarim Qushairi, Ibn Sina, Imam Al Bukhari, Imam al-Ghazali, Ahmad Yassavi, Abdulkhalig Gijduvani, Najmiddin Kubro, Fariduddin Attar, Jalaliddin Rumi, Mahmud Shabustari, Bahaiddin Naqshband and others. As can be seen in the works of the great Sufi scholars of the East, in the

works of the great thinker and poet Alisher Navoi, the most honorable and the greatest of all creatures created by God is Man, whose perfection is admired by everything, even the mind [Ibrahim m right. Identity in the word. "BAYOZ". Tashkent, 2013, 34-p. 150], - is repeatedly emphasized. The main purpose of this was to accustom people not to go beyond the bounds of human virtue and morality due to various desires, and to adapt all needs, goals, and inclinations to the eternal Essence with vigilance and patience. Or, to say, to repel the black clouds of the cunning amulet from it by discovering the sun of enlightenment in the sky of the so-called "heart" with the power of the joy of love and the lightning of sincerity. At the same time, it is not a mistake to say that as a result of cultivating the human soul and bringing it out of darkness into light and freeing it from the inferior qualities that lead it to the abyss of darkness, After all, only one human being in the world has been given the opportunity to live freely and consciously, and the real goal is to achieve the bliss of perfection through the discovery of the divine grace and virtue of each individual.

III. Analysis

Love is giving heart, loving from the heart, the first quality that leads to the appearance of the Truth in the terminology of the Sufis [Mahmud Shabustari. Gulshani roz.1952, 47 p.]. The people of meaning have given the following definitions of love: "Love is

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a mufrit, and the passion of lovers is from it. Love also comes in the sense of companionship and longing for a friend. Ishq is derived from the root of the word "ashaqa", which is the name of cocaine. Ashaqa is such a weed that it wraps itself around the plants around it, absorbs the water in their bodies and turns them yellow and dries them prematurely. Love also turns the color of the lover yellow, separates him from the people of the world and deprives him of worldly interests... "Love" is a fire that appears in the heart and burns the body of the lover. The calamity of love is divine, the river and the juniper are divine, and qiyam is a means between the heart and the lover. [Sayyid Ja'far Sajjodiy. "Mustalahoti urafa and Sufism." Hijri-1339, 275-276pp; Sheikh Najmiddin Kubro. *Mystical life*. 2004, 224-225pp.] The sages called for complete zeal and perseverance, and those who were in love with divine glory and beauty were called "lovers" [Mahmud Shabustari. *Gulshani roz*.1952, 65p].

Arif Jam - Abdurrahman Jami's *Nafahot ul-uns*, a book on the history of Sufism, states that one of the first to talk about the high rank of love, that is, true love, was the Sufi Rabiya ad-Adawiya (713-851). She is the beginning and the end of creative aspirations and pleasurable observations. Rabiya al-Adawiyyah condemned praying to God in the name of heavenly bliss or in order to survive the fire of hell, saying, He should leave it, "[Dilorom Salohi. *Sufism and artistic creation*. 2018, 24-25p.]. In our opinion, such progressive ideas, which move the hearts with wonder and excitement, served as a divine beacon and a source of love, passion and inspiration for the leech people during their journey to the original destination.

For example, it is stated in *Manaqibi Hazrat Ghaws ul-A'zam*: That is, love is a grass, it appears in the heart, and everything except the lover burns. And the remembrance of the beloved will be food for the beloved. And the lover's opinion is the lover's salary. And the beauty of a friend is the peace and comfort of a lover." [Sheikh Khudoydod Vali. *The great saint*. 2017, 39p.]. Perhaps it can be concluded from such thoughts that a person without love is spiritually dead, and because of his inaction, his complete cessation of the pursuit of the essence, he becomes a worthless person in the eyes of the people and the Truth.

Alisher Navoi also interpreted love in the following verses as the highest peak of perfection, the source of bright light and the glorious foundation:

Bo'lmasa ishq – ikki jahon bo'lmasun,
Ikki jahon demaki, jon bo'lmasun
Ishqsiz ul tanki, aning joni yo'q,
Husnni netsun kishikim, oni yo'q...
Ishq erur durru ko'ngul durj anga,
Balki quyosh ishq-u ko'ngil burj anga [Alisher Navoi. *MAT*. 1991, 179 pp.].

Indeed, as is argued by logical denials, the inviolable condition and essence of perfection is the degree to which a person rises from love to

enlightenment in the process of healing in the fire of love - the enlightened becomes the lover and reaches the essence of divine enlightenment. In other words, Navoi emphasizes that when a lover suffers from pain, suffering and sorrow, and burns in the fire of love and is able to create a fiery heart, he begins to move towards perfection like the sages. For example, in the famous *Masnavi* of Sheikh Jalaliddin Rumi, it is not for nothing that it is said, "Ro'zho bo so'ziho hamroh shud" - "The days were accompanied by burning." There is an important aspect to which we pay special attention to this. This is because the poet is convinced that "love can enlighten a disbeliever, a Muslim, or any rebellious and insane lover." Perhaps this is why Navoi enjoyed the flame of love in the following lines, "In the hope of getting one step closer to Jonanaji, sacrificing one's life a thousand times, if one is a believer, is a hundred times better than wishing for a life like the life of Hizr":

Yuz Xizr umridin ortiqroq durur, ming jon berib,
Bir qadam qo'ymoq muyassar gar bo'lur Jonon sari [Alisher Navoi. *MAT*. 1987, 571p.].

As can be seen in the works of the great Sufi scholars of the East, in the works of the great thinker and poet Alisher Navoi, the most honorable and the greatest of all creatures created by God is Man, whose perfection is admired by everything, even the mind [Ibrahim Haqqul. *Identity in the word*. 2013, 34p.], is repeatedly emphasized. The main purpose of this was to accustom people to live within the bounds of human virtue and morality due to various desires, and to harmonize all needs, goals, and inclinations with the eternal Essence with vigilance and patience. Or, it can be said, to repel the black clouds of the cunning amulet from it by discovering the sun of love in the sky of the so-called "heart" with the joy of enlightenment and the lightning of sincerity. At the same time, it is not a mistake to say that as a result of upbringing, human beings are elevated to the ranks of lavvoma, mutmaina, mulhamina, roziya, sofia, and komila by bringing them to light and freeing them from the low qualities that lead them to the abyss of darkness. After all, only one human being in the world has been given the opportunity to live freely and consciously, and the real goal is to ensure that everyone enjoys the bliss of perfection or grace because of his ability to discover himself with the pleasure of love and enlightenment.

So, the main goal in a person's life is to achieve perfection. Knowledge, on the other hand, is one of the highest levels of perfection. From time immemorial, humanity has been given the opportunity to rise in this high position, along with other mature positions. It is possible for anyone to seize this opportunity because he or she is constantly striving for the full acquisition of knowledge and enlightenment by suffering with love and devotion.

According to Jami in "Nafahot ul-uns", the leader of the Sufis, Zunun Misri, was the first to speak about mysticism and to introduce the concept of

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enlightenment in his teachings. In his view, there are two paths to the tax that seek enlightenment. The first is to abstain from sinful deeds, to give up worldly desires, and to control one's self. The second is to completely give up everything and completely liberate oneself from the worldly fantasies. Sheikh Zunun made extensive observations on the Egyptian concepts of science and enlightenment and tried to explain their level and difference in our opinion as follows:

Science is the product of impressions and information perceived as a result of the influence of the external world on the five senses of man.

Enlightenment is a strange gift of pure light for the pure heart, or more precisely, only for the perfect human soul, which is a complex of light created by God, with which the mysteries of the nature, attributes and actions of the Creator are observed or discovered [Dilorom Salohi. Sufism and artistic creation. 2018, 24p].

Indeed, mysticism is a doctrine aimed at discovering a new world in its time - a world of truth and beauty that symbolizes the harmony of God, man and being. The basic source of this teaching is Islam, which is a science based on the Qur'an and the Hadith. The reason we say this is that the verses and hadiths were concerned with the essence of this enlightenment laduniy knowledge is the existence of divine instructions that warn of the content of dozens of basic concepts such as **knowledge, dhikr, guardianship, repentance, zuhd, tawakkul, mathematics and observation.**

According to the people of meaning, enlightenment is the ability of a person to know himself and his Lord. That is, they are a light of enlightenment, through which the believers draw closer to the Creator and attain eternal bliss. It is also worthwhile to pay attention to the following descriptions of enlightenment by some Sufi scholars. Abdul Karim Qushayri said: "Enlightenment means knowledge in the language of the scholars. To them, knowledge is enlightenment, and enlightenment is knowledge. Anyone who is knowledgeable about Allah is also knowledgeable. Every sage is a scholar". The Sufis call those who know the Truth by heart and discovery "enlightenment" and those who know it by intellect and understanding "knowledge." Enlightenment represents the concepts of acquaintance, knowledge and understanding. It has been variously interpreted and defined by the people of meaning: Enlightenment is the knowledge of man himself and his Lord. According to the author of "Kashf ul-Mahjub", other people, such as the fuqaha, also called the knowledge of Allah "enlightenment." The sheikhs of the sect called the state of health about Allah "enlightenment." And according to this, "Enlightenment is many times superior to knowledge." According to Imam al-Ghazali, "When enlightenment arises in the heart, the state of the heart changes. As the state of the heart changes, so do the

actions of the members. That is, action depends on action, the state depends on science, and knowledge depends on thinking. It is possible to reach the level of Tawhid quickly, but it is difficult to reach the level of enlightenment. If a dervish has a thorn in his foot, you need to know where it comes from". Enlightenment - intellectual knowledge, practical knowledge, acquaintance, understanding, mystical knowledge; the mysteries of the state and the knowledge of the divine truths.

Ibn 'Ata' said: Enlightenment consists of two parts. One is the enlightenment of the Truth and the other is the enlightenment of the truth. According to Shibli, "Enlightenment is a continuation of wonder." Hujwiri admits: "The truth of enlightenment appears in the heart of the enlightened. Enlightenment is the life of the soul (the source of life), and the value of each person is distinguished by his enlightenment. Without enlightenment the heart cannot radiate and discover the divine mystery. Such a soul is worthless in the sight of God." Some say, "Enlightenment is the science of truth, which is understood on the basis of performing the deeds required by piety, pilgrimage, leeching, the Shari'ah and the teachings." According to the "Risalai Qushayri", enlightenment is a mirror for the learned. Let him see the beauty of Mawlawi when he looks at him" [Abdulkarim Qushayri. The treatise of Qushayri. 1991, 489-490pp; Ibn Arabi. Book of Enlightenment. 2008, 48,140,143,197,198,276,286pp; Sayyid Ja'far Sajjodiy. "Mustalahoti urafa and Sufism." Hijri-1339, pp. 374-379; Alisher Navoi TAT, 2011, 647-648p; Sheikh Najmiddin Kubro. Mystical life. 2004, 227p]. Arif Billah - Sheikh Mahmoud Shabustari also says about this:

Dili kiz ma'rifati nuri safo did,
Ba har chiziki did, o'ro Xudo did.
Dili orif shunosoyi vujud ast,
Vujudi mutlaq o'ro dar shuhud ast [Mahmud Shabustariy. Gulshani roz. 1952. 102p].

Purpose: If one's mind's eye is enlightened by the rays of enlightenment, one will surely see God in everything. Because such a person is considered to be a sage, and his heart - the mirror of the Absolute Beauty, has become a source of mystery.

IV. Discussion

The people of meaning called enlightenment "irfan" and considered it a gift from Allah and a great privilege over knowledge. The word "enlightenment" is also used in the sense of knowing, knowing, familiar, re-acquainted, and knowledge. The word "Irfan" in the general sense, in contrast to the external science, means to know something clearly and perfectly in all respects [Abdulkarim Shari'i Juzjani. Sufism and man. 2001, 10-11pp] If we consider that such knowledge is based on discovery and inspiration, it becomes clear that the goal of enlightenment from the sect, which is the practical stage of mysticism, is

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enlightenment [Khoja Ahmad Yassavi. Devonian wisdom. 2006, 37-47pp].

The people of meaning have interpreted the gnosis in the heart of the terms discovery and inspiration as follows: to see the unseen features and real things behind the scenes, to feel them, to be aware of their secrets; inspiration and knowledge from Allah. Guardians are the masters of discovery. In Sufism, there are such concepts as theoretical discovery, enlightenment discovery, divine discovery, spiritual discovery, unmarried discovery, abstract discovery, anxiety discovery, discovery zamoyir, discovery state of the pipe, and discovery state of the castle. Inspiration is the meaning or truth that emerges in the heart through divine grace. To tear the curtains of love is to discover secrets." [Abdulkarim Qushayri. Qushayri's treatise. 1991, 22-25, 199-203, 502-523pp; Ibn Arabi. Book of Enlightenment. 2008, 181, 189pp. Sayyid Ja'far Sajjodiy. "Mustalahoti urafo and Sufism." Hijri-1339, 327-328pp; Alisher Navoi TAT, 2011, page - 646; Sheikh Najmiddin Kubro. Mystical life. 2004, 223-225pp].

The concepts of mysticism and gnosis have been used in the same sense by some scholars. The great Sufi scholar Abdulkhakim Shari'i Juzjani, in an article on the same subject, clarifies this issue: Irfan, on the other hand, is a more general concept and includes guidance and sects other than mysticism. According to him, a person can be a Sufi and not be arif. Or a person may appear to be a mystic and not benefit from gnosis at all. Sometimes the word arif is used in a higher sense than sufi and dervish. Some considered gnosis to be the scientific and intellectual side of mysticism and mysticism to be the practical side of gnosis "[/" Dialogue ", 1995, №1-2, 32p].

In this article, Abdulkhakim Juzjani refers to the issue of "Hindiston va Yunonda ilmi irfon" when it is severed from ties and material connections, it rises to a higher level, then the spirit of the Arif becomes the whole (general) spirit itself "[/" Dialogue ", 1995, №1-2, 33p].

In one of the books on mysticism, the Arif is described as follows: "Orif – ya'ni shunosandah va kase astki, hazrati ilahiy o'ro ba martabati shuhud zoti va asmo'I xud rasonida boshad. Va in moqome ba tariqa hol va mukoshifah bar o' zohir gashtah boshad" [Sayyid Ja'far Sajjadi. "Farhangi ostilohoti orifon and muttassavif, Hijri-1339, 283 pp].

Meaning: An Arif is a person who knows that Allah has raised him to the rank of observing his own name and names. And he is the one who discovers Allah by attaining divine enlightenment through spiritual experience, inspiration and observation.

In another book, he is described as a person who is wise, knowledgeable, and aware of the enlightenment of the Truth, who truly knows Allah, and who attains enlightenment by inspiration and condition [Muhammad Mu'yn. Farhangi Persian. hijri-1382, 2260 pp].

Enlightenment due to spiritual or inner experience is called "vajdiy ilm", "pleasure science" [Ahmad Yassavi, Suleiman Baqirgani. College of Proverbs. 2011, 224 pp], - it is explained. It is true that the heart of the possessor of this knowledge, Arif, is wider than the Throne. Because, "Those who are on the throne and on the throne, the world is physical. The soul of a healthy heart is a human being, and the command of the Lord is fulfilled." [Ibrahim Haqqul. Identity in the word. 2013, 28 pp]. Accordingly, Arif was recognized as the Sultan of the world, not of any people or nation. As he purifies his heart with purity, a radical change in the spiritual world takes place. And this, in turn, is likely to affect the creature - the natural world. According to Ibn Sina, if Arif speaks of something mysterious or unseen, the opposite is certain in the natural world [Hayrani Altintash. Ibn-i Sina duhsunjasinda tasavvufiy qavram olarak arif va irfan 1990, 115 p.].

The prophecies of Hazrat Navoi in "Nasoyim ul-muhabbat" about the birth of Khoja Bahaiddin Naqshband and his transformation from Qasr Hinduwan to Qasr Orifan thanks to his knowledge and guidance are a proof of this idea: "Bu tufrog'dan bir el isi keladur. Bo'lg'ayki, Qasir Hinduvon, Qasri Orifon bo'lg'ay" [Alisher Navoi. MAT. 2001, 256 p].

Alisher Navoi in one of his ghazals for his attention to the moral and spiritual qualities and virtues of enlightenment:

Faqr ko'yida musallam tut, ne qilsang istimo,
Orif ermas har kishikim qilsa irfon birla bahs.
[Alisher Navoi. MAT. 1988, 92 pp].

Such expressions about the fate of Arif and the status of Arif are often found in Navoi's poetry:

Sahfai xotirda, ey orif, keraktur yoru bas,
Sofiyi vahdatqa xoshoki xavotir qotma ko'p
[Alisher Navoi. MAT. 1988, 76 pp].

The Arifs have gained fame in the form of those who know Allah, know Him, and live with the pleasure of divine enlightenment, refrain from showing off their knowledge and enlightenment, are inclined to silence, and do not cease to observe.

According to Navoi, when asked, "Who are the Arifs?", Sheikh Muzaffar Kirmanshahi Qirmisi said, "Arif is a man who dedicated his heart to Mawlas and his body to his people." [Alisher Navoi. MAT. 2001, p. MAT. 2001, 154 p], Sheikh Abulxayr Taynotiy said, "So'fiyi orif karomotdin yaxshiroqdur va ul karomotning karomotidur" [Alisher Navoi. MAT. 2001, p. MAT. 2001, 149-150 pp].

In "Nasoyim ul-Muhabbat", it is said in the language of the sheikhs about the ability of the Arif to be aware of the secrets of others and not to envy anyone, and about the ability to keep secrets: "Orif uldurki, sening sirringdan so'z aytqay va sen xomush bo'lg'aysen" MAT. 2001. 154 pp], "Orifqa sirrida bir ko'zgu beribdurki, har qachon ul ko'zguga boqsa, Ani ko'rgay" [Alisher Navoi. MAT. 2001, 69 p] are also noteworthy.

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Alisher Navoi also likens Arif as a mysterious man to a great river that cannot be flooded by sunlight or does not seem to change:

Erur orifqa ganji fayz etsa,

Ishi dam urmayin ani yoshurmoq.

Quyosh aksi tushub daryo ichinda,

Ne mumkindur oning suvin toshurmoq [Alisher Navoi. MAT. 1989, 512 p].

V. Conclusion

According to "Nasoyim ul-Muhabbat", Sheikh Abu Ishaq Ibrahim Shahriyar Ghaziruni informed that the level of spiritual perfection of the sages depends on how clearly their eyes can see the beauty of the Truth. His eyes are closed when he sees something other than the Almighty. [Alisher Navoi. MAT. 2001,154p]. However, it should be noted that the pleasure of seeing and observing Allah with the eyes of the heart is not the same in all arifs. Therefore, their impressions and circumstances on the way to understanding the Truth were also different. One sage said, "I do not see anything unless I see Allah behind it," and another said, "I do not see anything if I do not see Allah in it." Another said, "I have not seen anything if I have not seen Allah before." The other said, "I see only Allah." There were also those who

said, "Allah is visible, and He is invisible." [Ibrahim Haqqul. Identity in the word. 2013, 29 pp]. These five types are cases of external beings, which have sometimes given rise to intellectual contradictions. Navoi also noted this in the epic "Lison ut-tayr":

Bo'ldi o'z irfoni har kimga sifat,

Ko'p tafovut qildi paydo ma'rifat.

Har kishi o'z tavridda istab kamol,

Qildi vodiy tay qilurg'a ishtig'ol [Alisher Navoi. MAT.1996, page - 225].

When approaching the story of the elephants and the blind from the valley of enlightenment in this epic, it is necessary to say that India represents the place of Truth, and the blind represent the Taliban who are beginning to be aware of the mysteries of gnosis. So who is Filbon? Filbon is their imam, piri, sheikh or enlightened person - perfect arif. The following verses from the chapter "Prayer in the Name of Enlightenment" in the story support this view:

Ey qilib insonni koni ma'rifat,

Ko'nglini aylab jahoni ma'rifat.

Ma'rifat har kimgakim qism aylabon,

Dahr aro orif ango ism aylabon.

Kimki aylab ma'rifatqa muttasif,

Aylabon ul xayr holing muxtalif. [Alisher Navoi. MAT. 1996, page - 285].

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