

Symbolism, Allusion and Essence in the Work of Turkigoi Songs

Latipov Hayot Ramazonovich, Ph.D

Associate Professor of Bukhara State University

Annotation: This article is devoted to the interpretation of the meanings of subtle meanings discovered in the hearts of the people of love and enlightenment in art and the description of symbolic images, as well as the essence of mystical terms (terms).

Key words: love, mention, grace, love, enlightenment, conversation, sharia, sect, truth, lover, lover.

It is known that the first founders of Tariqat and Sufism literature in the history of Turkic peoples are Khoja Ahmad Yassavi and Yunus Emrolar. Their wisdom contains the meanings and essences of a number of mystical concepts such as love, mention, grace, love, Sharia, conversation, wisdom, enlightenment, sect, truth, and dozens of mystical characters such as talib, murid, murshid, eran, mushuk, ashik and arif. has been widely covered. For example, we read from Sheikh Ahmad Yassawi:

*Эй дўстларим, орифлар холис суҳбат этарлар,
Улсуҳбатдамаърифатдурларинисочарлар...
Мурид бўлсанг муришидга, маҳкам бўлгил, эй толиб,
Муридларинмуришидларҳар боб билансинарлар.
Ҳиммат тутса эранлар, кўзни юмиб-очқунча
Дарёларнибукарлар, тоғларниҳамкесарлар...
Ўзларинингмуродин чин ошиқлартиламас,
Маъшуқинингмуродин доим алартиларлар.
Қул Хожса Аҳмад, воқиф бўл, файзу раҳмат эшигин
Зикру тоат вақтида фаришталар очарлар¹.*

It is known that conversation is the way of the Prophet (pbuh) and his companions. Therefore, in all sects, conversation is very important. A wayfarer of the Truth who has fully performed the deeds of the Sharia is accepted into the school of tariqat and is considered a murid. In this case, a coach is held by the skirt. Only then will the interlocutor be among the scholars who enjoy enlightening conversations. They will receive great shares from the blessing of interest. After that, they will rise to the rank of scholar. His Holiness Yassavi calls the holders of these ranks Iranians

It can be understood from his following lines that the essence of the terms "secret" and "walk" inspired Yunus Emro.

*...Кўр энди сирли сайрни, сайр ичидаги сирни,
Қул билмас бу тадбирни, кимга дейди бу нукул?
Парча-парча бутунсан, на консан, на маъдансан,*

¹Аҳмад Яссавий, Сулаймон Боқирғоний. Ҳикматлар куллийети. – Тошкент: О'ZBEKISTON, 2011. – Б. 265-266

Суръати пур маъносан Подшоҳни сен ҳам кўр.

Кел энди ҳижобинг оч, сендан айрил, Сенга қоч,

Сен ҳам топурсан меърож, Сенга келур жумла йўл².

Khoja Ahmed Yassavi often does not put any barriers between the scholar and the lover. That's why he said in one of his wisdoms: "Tongla Mahshar, God calls the lovers"³ In his second piece of wisdom, he said, "Allah blesses famous scholars."⁴, says. Based on these thoughts, we can make another new comment:

In the wisdom of Ahmad Yassavi, he admits that the state of knowledge is the highest gift given by the grace of God, Piri mughan - Haq Mustafa's prayer, and this state is discovered in hearts filled with the pleasure of divine love and burning with love. For this reason, the Shaykh in one of his wisdoms says this about those who are passionate about pleasure in the state of learning. :

Оллоҳ дегил, эй Қул Аҳмад ёшинг оқгай,

Ўтган ориф ҳиммат билан элинг тутқай,

Йиғлаб юргил, Раҳим Мавлим раҳми келгай,

Хожа қулин ҳаргиз зоеъ қўймас бўлур⁵.

Arif was distinguished by his inner life, spiritual and spiritual condition from obeys, fanatical ascetics, as well as dervish, faqr, qalandar, rind, and even ashik, who always reached the path of truth. That is why he is shown as an example to all:

Масжид кириб намоз қилсам зоҳидлардек,

Ишқ ўтига куюб ёнгон ошиқлардек,

Ялгон сўзни тилга олмай содиқлардек,

Орифлардек Ҳаққа воси бўлгаймукин⁶?

According to Sheikh Najmuddin Kubro: "The inside of a person is the hereafter, and the outside is the world." Connection with the inner state means inseparability from the hereafter, and connection with the external state means inseparability from the world. However, both the world and the hereafter are forbidden for Orifillah. For this reason, a scholar must be free and distant from external and internal threats... O scholar! As you can see, the beginning of Sufism is to get rid of egoistic attributes and qualities, and the end is to get rid of greed. There is no way to the Truth until one is free from these qualities:

Кел бери, кел, мосиводан узлат эт,

Бадаҳу Мавлога қараб бор, суҳбат эт.

Қадам истасанг бисоти қурбатга,

Нафсингни бос, ки бу йўлда гайрат эт"⁷.

²Юнус Эмро. Нечун йиғларсен, эй булбул. – Тошкент: О'ZBEKISTON, 2018. – Б. 27

³Аҳмад Яссавий, Сулаймон Боқирғоний. Ҳикматлар куллиёти. –Тошкент: О'ZBEKISTON, 2011. – Б. 59

⁴Ўша манба. – Б. 58

⁵ Аҳмад Яссавий, Сулаймон Боқирғоний. Ҳикматлар куллиёти. – Тошкент: О'ZBEKISTON, 2011. – Б. 62

⁶Хожа Аҳмад Яссавий. Девони ҳикмат. –Тошкент: Мовароуннаҳр, 2004. – Б. 44

⁷Шайх Нажмиддин Кубро. Тасаввуфий ҳаёт. – Тошкент: Мовароуннаҳр, 2004. – Б. 43-44, 61

Another characteristic that clearly distinguishes Orif from others, even in his flattering point of view, is that he was able to dispel his heart from its apparent existence without fanaticism - he was able to rid himself of amateurs and mosivas:

*Ориф ошиқ дунё учун гам емади,
Бу дунёда иззат-ҳурмат бер демади.*

*Кеча-кундуз кўз ёшидан ойрулмади,
Гафлат бирла гамларига ботмас бўлур⁸.*

Najmuddin Kubro, reflecting on another beautiful quality unique to the possessor of knowledge, that is, insight and understanding, says: "Because of his open insight, the scholar understands the state of the people, but the people remain ignorant of it:

*Бир танловдир бу вужуди одам дунёда боқ,
Унга асмодан берибтур Ҳақ ҳилол ила вароқ.*

*Меваси илми илоҳийдир, эй бемазоқ,
Ориф биллоҳ бўлганларки топмишлар завқи Ҳақ"⁹.*

According to Qul Khwaja Ahmed Yassavi and his followers, he has the right to lead the people of the scholarly love who understand the people's situation and are devoted to the truth (to be the leader of the ummah of our Prophet Muhammad, peace be upon him). For example, Miskin Yunus Emro says:

*Тингланг, мени ёронлар қимматли туйғудир ишқ,
Қадрсизга берилмас, ҳурматли туйғудир ишқ.
Ҳам жафодир, ҳам сафо, Ҳамзани отти қорга,
Ишқ биландир Мустаффо, давлатли туйғудир ишқ¹⁰.*

It is probably for this reason that Yassavi considers the conversation of the scholars in love to be a meeting of salvation and happiness:

Miskin Khwaja Ahmed, while describing the meeting of scholars with sincerity and sincerity, shows that they were very much guided by the meaning in every aspect:

*Тан сўзламас, жон сўзламас, имон сўзлар,
Жондин кечган чин ошиқлар Ҳақни кўзлар.
Орифларга хизмат қилиб, йўлин тузлар,
Ул ошиқни халойиққа султон қилур¹¹.*

Sufism consists of four stages called sharia, tariqat, enlightenment, and truth. Each stage has its own special tasks, practical assignments. Only after the first one is fulfilled, the next stage is passed. The obligatory acts of Sharia are known to everyone. A scholar who wants to be enlightened must do them, without a doubt. Only then faith will rise from the rank of Islam to the level of charity. External jurisprudence brings the self-reforming tax to the threshold of spiritual education, which is considered

⁸Хожа Аҳмад Яссавий. Девони ҳикмат. – Тошкент: Мовароуннаҳр, 2004. – Б. 24

⁹Шайх Нажмиддин Кубро. Тасаввуфий ҳаёт. – Тошкент: Мовароуннаҳр, 2004. – Б. 79-80

¹⁰Yunus Emro. Guldeste. Kultur Baranligi. 1996. – S. 83

¹¹ Аҳмад Яссавий, Сулаймон Боқирғоний. Ҳикматлар куллиёти. – Тошкент: O'ZBEKISTON, 2011. – Б. 144

inner jurisprudence. Then the wayfarer will be able to pray to God as if you see Him, and if you do not see Him, as if He sees you. Every breath of him will be with God. Sheikh Najmuddin Kubro explained this high status in this way: "Since a true Sufi is intoxicated with the pleasure of watching God, he celebrates two holidays with every breath: one during inhalation, and the other during exhalation." Asthmatics gain the stage of truth. And they are scholars who have knowledge. This wisdom in "Devoni Hikmat" informs about the science of Sufism. Ahmed Yassavi calls truthful informants wise souls:

Аё дўстлар, хабар бериб шариятдин,

Тариқатда Аллоҳ ёдин айтинг, дўстлар!

Ориф жонлар хабар берур ҳақиқатдин,

Аллоҳ тею Ҳақ зикрини айтинг, дўстлар¹²!

In fact, Yassavi's wisdom is an artistic-mystical program about Sufism. Every wisdom has a mystical truth, a symbol and a sign. In the sources of spiritual education, the incomparable importance of zikr in the purification of the soul has been repeated over and over again. The nature of the status of the soul is divided into seven levels, the first level is the zikr of the nafs ammara "La ilaha illallah", the second level is the zikr of the nafs "Allah", the zikr of the nafs mulhama is "Hu", the zikr of the nafs mutmainna is "Haq", the zikr of the nafs is "Hayy", the marziya The zikr of the soul is "Qayyum", and the zikr of the soul is "Kahhor". Therefore, the saying "Remember the truth, friends" in the wisdom of the Piri of the Tariqat is the dhikr of the masters of the soul, i.e. the scholars who have risen from the level of self-esteem to the level of truth. It can be said that sages are the main heroes of mystical literature.

Зиҳи, султон, орифлар зоҳир-ботин сочарлар,

Ё Илоҳо, десалар, кесариллатдавосин,

Исботучуниллаллоҳқиличичопарлар...

Шавқ шаробин ичганлар, кечиб жондин, ҳу дерлар¹³.

From this wisdom, we can see that one of the main tasks of scholars in the fight against the ego is Zikr. With the sword of illallah - there is no god but Allah, the Arifs defeat the so-called nafs, the devil. And the important thing about them is to drink the wine of ecstasy. Lovers and scholars who have this status recited Hu and Haq zikr. In general, in Sufism, the career of love and wisdom is a career that complements each other and achieves perfection, which creates depth in expression and brightness in imagination. Therefore, there are many cases where "arif is in love" and "aşık arif" is a combination. His Highness Yassavi:

Ориф ошиқ шавқи билан қиёмат кун,

Худойига баҳсу жавоб қилар эрмиш,

Буоламдатортқон жабру жафоларни,

Кўксин ёриб, Ҳақ қошига солар эрмиш¹⁴,

¹² Аҳмад Яссавий, Сулаймон Боқирғоний. Ҳикматлар куллиёти. – Тошкент: O'zbekiston, 2011. – Б. 38

¹³ Аҳмад Яссавий, Сулаймон Боқирғоний. Ҳикматлар куллиёти. – Тошкент: O'zbekiston, 2011. – Б. 123

¹⁴ Аҳмад Яссавий, Сулаймон Боқирғоний. Ҳикматлар куллиёти. – Тошкент: O'zbekiston, 2011. – Б. 76

– says. The way of expressing situations and statuses in "Devoni Hikmat" was continued by its predecessors. For example, we read in the wisdom of the king and poet Ubaydi:

*Ориф ошиқ Ху зикрин айтиб, ҳоримас бўлур,
Зикр айтмойин зокирнинг кўнгли ёримас бўлур¹⁵.*

Or Yassavi said about the conditions for opening the door of enlightenment:

*Шариатнинг бўстонида жавлон қилдим,
Тариқатнинг гулзоринда сайрон қилдим,
Ҳақиқатда қанот тўқуб, тайрон қилдим,
Маърифатнинг эшигини очтим, дўстлар¹⁶.*

Therefore, the soul that strives for enlightenment can first of all fasten the belt of blame and praise in the boston of Sharia, and then it can walk in the flower garden of tariqat and finally it can fly in the sky of truth. The enlightenment that Arif wants is ilmi ladun - the source that God inspires in the hearts. It is not possible to interpret the image of a scholar and the issue of a scholar without understanding the essence of enlightenment in philosophical literature.:

*Шариатсиз дам урмаслар тариқатда,
Тариқатсиз дам урмаслар Ҳақиқатда,
Ҳақиқатсиз дам урмаслар маърифатда,
Барчасини маърифатдин билмоқ керак¹⁷.*

It should be noted that scholars are the ones who know God. This enlightenment begins with the practice of Muhammadiyah, that is, the status of a believer. The light of enlightenment appears in the heart of a scholar through the Holy Qur'an and hadith. And the real scholar is Rasulullah (pbuh). His Holiness Boqirghani acknowledged:

*Шариатнинг аркони, маърифатнинг макони,
Назар қилдиСубҳони, МуҳаммадиМустафо¹⁸*

Do not deviate from the Sunnah of the Prophet of Orif (pbuh). The final step is to rise to the rank of fanofillah. Gnostic literature has always emphasized these truths:

*Бирдурсену валомакон, ломаконда жовидон,
Борлигинга йўқ гумон, орифларга аёнсен.
Дарвешларга ҳидоят, волийларга вилоят,
Ё Раб, қилгон иноят, орифларга ирфонсен¹⁹.*

These wisdoms also prove that the scholars are the enlightened ones who know Allah. It should not be forgotten that this enlightenment is created by instilling the Holy Qur'an and hadith into the hearts.

¹⁵ Убайдий. Ҳикматлар. – Тошкент: Movaraunnahr, 2020. – Б. 56

¹⁶ Аҳмад Яссавий, Сулаймон Боқирғоний. Ҳикматлар куллиёти. – Тошкент: O‘zbekiston, 2011. – Б. 192

¹⁷ Аҳмад Яссавий, Сулаймон Боқирғоний. Ҳикматлар куллиёти. – Тошкент: O‘zbekiston, 2011. – Б. 298

¹⁸ Ўша китоб. – Тошкент: O‘zbekiston, 2011. – Б. 358

¹⁹ Убайдий. Ҳикматлар. – Тошкент: Movaraunnahr, 2020. – Б. 11

The reproachful soul, facing death, lost from repentance, which is the beginning of guidance, expresses its situation to the sages. Arif means a higher rank when it comes with the word eran. After all, land is a symbol of perfection in Turkic peoples. Likewise, the idea of this spiritual maturity is very clear when it comes to the word "slave":

In conclusion, the above-mentioned opinions show that in the works of Qul Khoja Ahmed Yassavi and his predecessors, the image of a scholar occupied an extremely important place, that his virtues, qualities and situations were illuminated in vivid, unique forms - with symbolism and allusions. There is no doubt that the meaning and truths of Orifon, which the great sheikhs paid attention to, are of great importance for all times and periods. After all, they have achieved the status of scholars due to hard work, repentance, repentance, obedience, worship, love, patience, gratitude, satisfaction, love, loyalty, and loyalty. Qul Khwaja Ahmad, who received the high title of "Sultan ul-Arifin" among the people of science and knowledge, was blessed with the light of wisdom and the pleasure of divine grace..

References:

1. Алишер Навоий ТАТ, ўн жилдлик, ўнинчи жилд, Фафур Ғулом. – Тошкент. 2011.
2. Аҳмад Яссавий, Сулаймон Боқирғоний. Ҳикматлар куллиёти. – Тошкент: O‘zbekiston, 2011.
3. Latipov H. R. ALISHER NAVOI ON LOVE, ENLIGHTENMENT AND AWARENESS //Theoretical & Applied Science. – 2020. – №. 6. – С. 551-556.
4. Ramazonovich L. H. Souls striving to god or from the world of wise people //Journal of Social Sciences and Humanities Research. – 2018. – Т. 6. – №. 04. – С. 14-18.
5. Ramazonovich L. H. Symbolism, Significance and Essence //Best Journal of Innovation in Science, Research and Development. – 2024. – Т. 3. – №. 3. – С. 822-827.
6. O‘roqova, N. (2024). ABDULLA ORIPOV LIRIKASIDA RAMZIY-FLORISTIK OBRAZLAR IFODASI. *Центральноазиатский журнал междисциплинарных исследований и исследований в области управления*, 1(3), 193-199.
7. O‘roqova, N. (2024). SADRIDDIN AYNIY USLUBIGA DOIR CHIZGILAR. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz)*, 47(47).
извлечено от https://journal.buxdu.uz/index.php/journals_buxdu/article/view/12188
8. O‘roqova N. O ‘ZBEK SHE’RIYATIDA KAPALAK OBRAZI TALQINI //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2024. – Т. 47. – №. 47.
9. Yorievna, U. N. ., & Ikhtiyar’s , K. N. . (2024). National Portrait in Otkir Hashimov’s Stories. *Best Journal of Innovation in Science, Research and Development*, 3(3), 831–837. Retrieved from <https://www.bjisrd.com/index.php/bjisrd/article/view/1923>
10. Nafosat, U., & Quvvatova, D. (2019). An untraditional description style in the epos of Ikrom Otamurod. *International Journal of Engineering and Advanced Technology*, 8(5 Special Issue 3), 396-399.
11. Uroкова, N. (2019). GENRE RESEARCH IN UZBEK POEMS OF RECENT TIMES. *Theoretical & Applied Science*, (8), 57-59.
12. Uroкова, N. (2022). MASNAVI IN MODERN UZBEK PROSE. Theoretical aspects in the formation of pedagogical sciences, 1(3), 63-65.
13. Yorievna, U. N. (2022). Masnavi Genre in Uzbek Classical Poetry: Nature, Genesis, Features. *Central Asian Journal of Literature, Philosophy and Culture*, 3(10), 67-70.

14. Yoriyevna, U. N. (2023). THE ORIGINALITY AND GENESIS OF ANIMAL SYMBOLISM IN POETRY. *Spectrum Journal of Innovation, Reforms and Development*, 18, 20-23.
15. Уракова, Н. (2019). Стиль писателя в современных узбекских поэмах. *International scientific review*, (1 (41)), 26-28.
16. Uroкова, N. (2019). GENRE RESEARCH IN UZBEK POEMS OF RECENT TIMES. *Theoretical & Applied Science*, (8), 57-59.
17. O'roqova, N. (2019). So'nggi yillar o'zbek dostonchiligida ijodkor uslubi va individualigi (I. Otamurod va U. Qo'chqor dostonlari asosida). *Falsafa fanlari doktori (PhD) dissertatsiyasi*, Qarshi, 2019. B, 21
18. Yoriyevna, U. N. (2023). RELATIONSHIPS BETWEEN HUMANS AND ANIMALS. *Confrencea*, 8(1), 123-126.
19. Safarova Hilola Oxunjonovna, "THE CROW, THE OWL, THE RAVEN, THE SLICE, WHICH TURNED YOUR FLOWERS. (one of the example create of Samandar Vohidov)", *IEJRD -International Multidisciplinary Journal*, vol. 6, no.TITFL, pp. 211–216, Apr. 2021
20. H.Safarova "Happiness is the Flag Language, From Narriness I Am Also a Tongue!"... On The Example of The Work Of Poetsamandar Vohidov//Konferensii –2020
21. Maxmudova R. PISATEL, POSPEVICHY BOL NARODA. Til, adabiyot, tarjima, adabiy tanqidchilik xalqaro ilmiy forumi: zamonaviy yondashuvlar va istiqbollar. // Konferensiya –2021.
22. Makhmudova Robiyabonu Furkatovna. International Scientific Forum on language, literature, translation, literary criticism: international scientific-practical conference on modern approaches and perspectives. Web: <https://iejrd.com/196-200>.
23. Ahmadovich H. S., Muminovna M. M. About Nisoriy Bobur And Humoyun //NVEO-NATURAL VOLATILES & ESSENTIAL OILS Journal| NVEO. – 2021. – С. 4753-4767.
24. Muhammadova M. HUMOYUN MIRZO NISORIY TALQINIDA: Mahbuba Muhammadova Termiz davlat universitetining mustaqil izlanuvchisi //Научно-практическая конференция. – 2021.
25. Mahbuba M. Nisoriyning " Muzakkiri ahbob" tazkirasida ayrim janr va badiiy san'atlar xususiyati //Karabük-2020.
26. Mo'minovna M. M. SECTION: HISTORY SCIENCE //POLISH SCIENCE JOURNAL. – 2019. – С. 29.
27. Mo'minovna M. M. NISORIY DO 'ST MUHAMMAD SULTON VA UNING IJODKOR SIFATIDAGI QIRRALARI HAQIDA //INNOVATION IN THE MODERN EDUCATION SYSTEM. – 2023. – Т. 3. – №. 29. – С. 348-350.
28. Bekova N. J., Muxtorova D. I. "AYN UL-HAYOT" QASIDASI, NASHRLARDAGI TAFOVUTLAR //Educational Research in Universal Sciences. – 2023. – Т. 2. – №. 5. – С. 737-745.
29. Bekova N. THE ANALYSIS OF MUKHTARA GAZALS OF NAVOI //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2022. – Т. 14. – №. 14.
30. Nazarova, F. I. (2024). The Results Of Experimental Testing On The Use Of Modern Innovative Technologies In Teaching The Topic" Hereditary Diseases And Their Negative Consequences. *American Journal of Biodiversity*, 1(1), 6-9.

31. Ilhamovna, N. F. (2024). Improving Educational Efficiency and the Role of Interactive Medods in the Teaching of Batanika. *American Journal of Language, Literacy and Learning in STEM Education* (2993-2769), 2(2), 167-172.
32. Ilkhomovna, N. F. (2024). Consequences of Consanguineous Marriages. *American Journal of Pediatric Medicine and Health Sciences* (2993-2149), 2(2), 518–523.
33. Bekova N. THE IMAGE OF A FLOWER IN SITTAI ZARURIYA //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2022. – Т. 14. – №. 14.
34. Bekzoda N., Rakhmatova M. IN ALISHER NAVOI'S ODES, THE INTERPRETATION OF THE CONNECTION OF THE SEASONS WITH THE NINE STARS AND CONSTELLATIONS //European Journal of Interdisciplinary Research and Development. – 2023. – Т. 15. – С. 400-404.
35. Bekova N. Alisher Navoiy adabiy tadqiqida faxriy hirotiy" radoyif ul-ash'or" asarining o'rni //Alisher Navo'i and 21 st century. – 2024. – Т. 1. – №. 1.
36. Norova N. Principal Directions of Studying the Problem of Style in Literature (on the Example of U. Kochkor's Lyrics) //JournalNX. – С. 913-915.
37. Norova N., Nigina M. OMON MATJON SHE'RLARIDA QUSHLAR TIMSOLI //ОБРАЗОВАНИЕ НАУКА И ИННОВАЦИОННЫЕ ИДЕИ В МИРЕ. – 2023. – Т. 13. – №. 3. – С. 27-30.
38. Nasiba N. UDC: 821.512. 133 TRADITION AND INNOVATION IN USMON KUCHKOR'S POEMS //SCIENTIFIC REPORTS OF BUKHARA STATE UNIVERSITY. – С. 100.
39. Norova N. B. Creative abilities of the artist in the application of the art (on the example of the lyrics of osman kochkar) //Scientific reports of Bukhara State University. – 2020. – Т. 4. – №. 5. – С. 214-221.
40. Norova N. Artistic skills in Usmon Kuchkor poetry //центр научных публикаций (buxdu. Uz). – 2022. – Т. 15. – №. 15.
41. Turaeva, L. O. (2021). Artistic and compositional features of harvest songs. *ASIAN JOURNAL OF MULTIDIMENSIONAL RESEARCH*, 10(4), 629-634.
42. Тўраева, Л. О. (2024). ЎЗБЕК ДЕҲҚОНЧИЛИГИДА ТАҚВИМ РАМЗЛАРИ. *IMRAS*, 7(1), 779-783.
43. Тўраева, Л. О. (2023). ЎЗБЕК ХАЛҚ ОҒЗАКИ ИЖОДИДА ДЕҲҚОН ОЛҚИШЛАРИНИНГ ЎЗИГА ХОС ИФОДАСИ. *O'ZBEKISTONDA FANLARARO INNOVATSIYALAR VA ILMIY TADQIQOTLAR JURNALI*, 2(24), 22-25.
44. Тўраева, Л. О. (2023). ДЕҲҚОНЧИЛИК ҚЎШИҚЛАРИ ЖАНРИНИ БЕЛГИЛАШДА КАСБИЙ АТАМАЛАРНИНГ ЎРНИ. *MODELS AND METHODS FOR INCREASING THE EFFICIENCY OF INNOVATIVE RESEARCH*, 2(22), 66-70.
45. Тўраева, Л. О. (2023). ДЕҲҚОНЧИЛИК ҚЎШИҚЛАРИ ЖАНРИНИ БЕЛГИЛАШДА КАСБИЙ АТАМАЛАРНИНГ ЎРНИ. *MODELS AND METHODS FOR INCREASING THE EFFICIENCY OF INNOVATIVE RESEARCH*, 2(22), 66-70.
46. Норқўчқоров Ш. Ш. МАВҚЕИ НАСИРУДДИНИ ТЎСЇ ДАР ТАШАККУЛИ ИЛМИ БАДЕЪ (ДАР АСОСИ АСАРИ “МЕЪЁР-УЛ-АШЪОР”) //Academic research in educational sciences. – 2021. – Т. 2. – №. 9. – С. 60-66.

47. Норқўчқоров Ш. Ш. “АСОС-УЛ-ИҚТИБОС”-И НАСИРУДДИНИ ТЎСЇ (СОХТ ВА СТРУКТУРАИ БА ХУД ХОСИ ИН РИСОЛА) //Academic research in educational sciences. – 2022. – Т. 3. – №. 12. – С. 343-351.
48. Shavkatzoda N. S. NASIRUDDIN TUSI AND HIS PLACE IN THE HISTORY OF EASTERN CIVILIZATION //Galaxy International Interdisciplinary Research Journal. – 2022. – Т. 10. – №. 4. – С. 344-351.
49. Shavkatzoda N. S. NASIRUDDIN TUSI AND HIS PLACE IN THE HISTORY OF CIVILIZATION OF THE PEOPLES OF THE EAST //Galaxy International Interdisciplinary Research Journal. – 2021. – Т. 9. – №. 12. – С. 930-937.