

THE ISSUES OF HUMAN AND HUMANITY IN THE TEACHING OF ABDUKHALIQ GIJDUVANI

¹Sharipova Oygul Tursunovna, ²Murtozayev Shahobiddin Bakhriddinovich,
³Dehqonov Behzod Bakhtiyarovich, ⁴Gulomova Muniskhon Makhmudovna

¹Bukhara state university, Associate professor of the Chair of Islamic History and sources, philosophy
²Bukhara state university, Researcher of the Chair of Islamic History and sources, philosophy
³Bukhara state university, Researcher of the Chair of Islamic History and sources, philosophy
⁴Bukhara state university, Researcher of the Chair of Foreign languages

Received: 04.12.2019

Revised: 06.01.2020

Accepted: 08.02.2020

Abstract

In the following article the issue of human and humanity in the tasawwuf teaching of the founder of the teaching of Khojagon Khoja Abdukhalik Gijduvani who had lived in the end of the 12th –the beginning of the 13th century is analyzed from the viewpoint of philosophy. Also, the info on the study of the lifespan and works of the Abdukhalik Gijduvani, the sufi experiences of the scholar by the researchers of East and West.

Key word: Abdukhalik Gijduvani, Bahauddin Naqshband, ISESCO, Rashahat ayn-ul khayat, human, humanism, tolerance, science, science and application, perfect man, morale

© 2019 by Advance Scientific Research. This is an open-access article under the CC BY license (<http://creativecommons.org/licenses/by/4.0/>)
DOI: <http://dx.doi.org/10.31838/jcr.07.04.04>

INTRODUCTION

On June 23, 2017, President of the Republic of Uzbekistan Shavkat Mirziyoyev issued a Decree № PP-3080 “On measures for the establishment of the center of Islamic culture in Uzbekistan in the presence of the Cabinet of Ministers of the Republic of Uzbekistan” and decree № F-4988 “On preparation and conduct of the celebration of the 915th anniversary of Abdukhalik Gijduvani and the 700th anniversary Bahauddin Naqshband”.

Restoration of national values, traditions, historical, cultural and educational heritage along with the introduction of secular educational achievements in order to properly conduct educational work in Uzbekistan, integration of ideas and thoughts born on this basis into the minds of young people, Scientific-theoretical analysis of the saint books and brochures of the world of spirituality, the need to use scientifically from the works.

The attention to the development of educational Islam in our country and the improvement of the pace of great scientists is recognized internationally. The city of Bukhara was declared the capital of Islamic culture in 2020 by ISESCO – the Organization for Education, Science and Culture of the Organization of Islamic Cooperation in particular.

It is one of the important tasks facing the people of Uzbekistan, developing its national spirituality, studying the education of the great-educated, humane people.

It is difficult to delve deeper into the history of mysticism and sect without relying on ancient and primary sources. In addition, there will be Sufi traditions, mystical views, ideas, arising from the characteristics of each period, they will be able to absorb the mystical views of the period from which they were, as an inheritance, and enter into the path of development, relying on the principle of succession. In this respect, the most productive period of mysticism is considered to be the first period of Sufism. It is likely that the periods in which he appeared as a special hermit, perhaps, were previously unknown to us or were present. This could be another research topic. But the Salafi, Sunni, and philosophical directions of mysticism have also been complementary in their interaction and development. [10] It should be noted that at the beginning of the 9th century, the cities of Baghdad, Basra, Balkh, Nishapur, Bukhara, Termez took an important place as the center of

mysticism and sect. In these cities, the first Sufi sects appeared and world-famous thinkers were trained[12]. For this purpose, as one of the great founders of the Sufi irfanian doctrine, the study of the teachings of the Khojai Jahon - Abdukhalik Gijduvani is of great importance.

The master of the Sufi sect of the Khojagon, then the true founder of the Naqshbandian sect and doctrine, humanist sufi is considered to be a Abdukhalik binni Abduljamil Gijduvani. Sources indicate that the Khojagon lived in the II quarter of the 12th century at the beginning of the 13th century, devoting his life to the study of the spiritual problems of man. Years of birth and death are given differently in different sources. The years of his death in “Rashahat” are indicated as in 573 year of Hegira[4]. It is written that the year of his birth in the stone on the graves of the Blessed is 1103, and his death is 1179 year. If Izzat Sultan said 1171 as the year of his death [6], professor M.N.Boltaev on the basis of clear evidence shows that the year of birth is unknown, the year of death is exact, the date 1220[8]. In historical documents [2] he testified to the following verses about the years of one’s death prof. M.N.Y.Boltaev writes:

Khoja Abdukholiq on Qutbi zamon,
Gijduvonash bu zodu mavt niz.
Chunki omad vaqti parvoz az zamon
Guft bo u khayr, jabbori Aziz.
Khayr chun omad Khitob u rozi Haq,
Gasht ta’rikhi vafoti Khoja khiz.

Ttranslation:

The pole, the leader of the era of Khoja Abdukhalik
The place where he was born and was also died Gijduvon
To the moment of his soul’s flight from the world
To Aziz (that is, to the Lord), said goodbye.
The truth also said goodbye to the book.
The history of the death of Khoja became “khiz”

With the Abjad account, the word “hiz” question is in accordance with 1220 date. Therefore, it can be said that Abdukhalik Gijduvani died in 1220 year.

British Orientalist scientist J.S.Trimingham writes in his work “Sufi sects in Islam” that the Naqshbandian tradition does not consider Bakhauddin as the founder of the sect, which is referred to in his name, and as such, the direction of the followers of it (that is, Bahauddin), the sets of *at-tarbiya* did not

come into being. The author of the work on the history of the sect, Fahriddin binni Hussein, wrote in his work titled "Rashahot Ain al-Hayat": "the initiator of this sect, Abu Yakub Yusuf al-Hamadani, is considered, however, the spiritual teacher - founder of his caliph is Abdukhaliq Gijduvani, the creator of the new teaching, which is characteristic of his practice. The message of the practice adopted in this order was learned from the spiritual knowledge of breath -gnosis from al-Khadir... But the sect known by the name of Naqshbandiya, regardless of the destructive influence of the Times, has not lost the genealogy, that is, the genealogy of the teaching of Abdukhaliq Gijduvani, such as the purity of coaching, education and ritual".

Russian Orientalist Alexei Khismatulin in the work of the so-called "wisdom of the Sufi" briefly writes about Abdukhaliq Gijduvani at the beginning of the entry on the Shahabiddin, Muhammad Porso, Mahdumi A'zam pamphlets writes the following: "Khojagon is the name of the Sufi - religious flow in Central Asia, this flow at different times was considered a community of Sufis of different levels until the end of the 12-15th centuries. Its founder, having received as a spiritual inheritance, is in fact considered to be an obstinacy Abdukhaliq Gijduvani. If we consider the spiritual series that has passed from Gijduvani to Bahauddin as an inheritance, then it turns out that the mubashir of the Khojagon, which is spread by the name of Naqshbandiya, is considered to be Abdukhaliq Gijduvani" [7].

Khujai Dunya-Abdukhaliq Gijduvani described his mystical views in his works "Vasiyatnama", "Maqsad as-solikin", "Maqomot Khoja Yusufi Hamadani" and "Risolai Sheikh ash shuyukh Hazrati Khoja Abu Yusuf Hamadani" and other works.

The perception of human dignity is based on the self-control of the individual. In the teachings of the Khojai Jahon - Abdukhaliq Gijduvani, first of all, as a universal spiritual and moral value, one can think about the person, his positive, high-quality qualities and radical qualities. In the teaching of the master, first of all, the way of understanding the person's self, the proximity of a real man and the truth, the ways of his perfection, the role of spirituality in this path, the possession of knowledge, the passage of the ways of the order, to be of profit for people, not to harm of people if he cannot do good to somebody else, "sowing the seeds of good". In order to know Allah and the universe, first of all, a person must know himself. The Khojai Jahon thought about the human essence, like all the thinkers before him, or the great thinkers of that time, and he did not doubt that his omniscience, on the one hand, contained the soul, the soul, and on the other hand, the body, the soul. For example, the great thinker Shahabiddin Abu Haws Umar Suhrawardi (1144-1234), the main idea of the doctrine, is aimed at purifying the soul and soul of people. Perfection is one of the great qualities of Allah, and in every person there is a feature of Divinity. Perfection is based on the theoretical-scientific point of view that it is impossible to educate a person without forming on the basis of one system both rational and irrational possibilities-boundaries of knowledge-spiritual, religious-irrational, biological-physical, anthropological. Based on this, Umar Suhrawardi can be called a formalist in the philosophical anthropology of the peoples of the East, which makes the views on man a holistic system.

In the words of the word spirit, soul or some thinker, nafs is the original, real, eternal, divine, eternal side of Man, which differs from the physical side of Man by many signs, attributes. The soul or nafs of man is spiritual.

The thinkers say that the human soul, the breath, the soul is also the spiritual soul.

According to the sufis, including the Khojai Jahon man is a miracle, and is also a "small universe" - "Olami asgar", and the "great universe" - "Olami akbar". As a small universe, man himself is the embodiment of all the Lower Worlds: an inorganic world, a plant kingdom, a small style of the animal kingdom, after all, all the physical and spiritual characteristics and qualities of the lower strata of the worlds are observed in man. All elements in the natural world exist in the body of the human body, all the properties inherent in living plants are also:

metabolism, growth, change, reproduction exist in man. In this respect, man is the end of the development of the development of all worlds before him. In addition, a person is also the owner of reason, Intelligence, strong will, emotions, senses, speech. Spiritually, from the viewpoint of soul, a person is inexhaustible. His spiritual self is not limited in any respect. The human spirit without borders does not depend on space, space and time, which is observed in the material world. Abdukhaliq Gijduvani said that the most difficult, difficult, difficult task for a person is to know himself. If a person knows himself, then he will know Allah in his side- universe, which is in the conditional adverb. In order for the human soul to live permanently, it is necessary to use life in this world, to rise spiritually, to progress. And for this, according to the people of the khojagon, it is possible to go to spiritual wealth, eternal life, with the means of purification, purification, as in society, and not to live in a desolate, uninhabited place. Because the special consciousness of each person, as a result, moves into his soul at the highest level, passes. A person can not escape from his spiritual, spiritual essence, his act, supernatural in his actions in living, passes or goes down the upper side. Therefore, Khojai Jahon repeated, emphasizing that the rule that "everyone will reap his harvest" is the basis of life, the highest, strict, full-meaning, high-ruling of living. The original, eternal, eternal side of man is not on the foreign side, but on the subconscious side is his spirit, the attainment of the Just will occur only by spiritual purification, purification. For this reason, some scholars have thoroughly refined and understood the absolute aspects of the original, and have joined the true, "spiritual absolute" testament, and have said, "here I am God", that is, I am united with the spiritual scholar [8]. In his works "Vasiyatnoma", "Odobitariqat", "Maqsad as solikin" and other treatise, the great scholar expressed his thoughts on this matter. Uwaysiy conspirologist Khojai Jahon, the duty of all Muslims in all his treatises is to be kind to all people, especially widows, who have called upon their followers to be compassionate, caring for the helpless, who have encouraged all men, especially widows, to assist the needy in every way, to ease their difficult life. According to the Gijduvani, a real pious pure person should set himself the main spiritual and moral goal-to be charitable in his life, to do good in his life, to be tolerant, to commit good deeds, to commit good deeds. In general, according to the teachings of the people of Sufism, the absolute body is the body of good, he saint Ahad is the body of good, which always does good in relation to its servants. Therefore, all nations, devotees should follow the attributes of the owner of their Lord, that is, they should spend their lives in this mortal world doing good, doing good deeds. The ideas of manhood, pronounced by the Khojai Jahon, are considered the law of the law of life. How many generations are still brought up with such sons as "to be in a good relationship with the bad", "to serve the people constantly, to make their pain light, not to bring harm, too". The golden rule of morality, which has been accepted by mankind for several millennia, states that "how people treat you, how you treat them, so you treat them", "what you do not desire for yourself, do not desire for yourself the same as for others" is reflected in the glorious proverbs. It is possible to raise spiritual and moral life, to reach the level of real human life, by doing good to all, by being benevolent. The following verses of ulughakhakim have a high meaning when it comes to anger, oppression, committing a system, and moving away from the original human quality:

Az khislati bad agar muhazzab boshi,
Bo khalqi jahon jumla muaddab boshi,
Bo neku badi jahon ba rahmat meboshi
To nazdi Khudo abdi muqarrab boshi[2]

Translation:

From bad qualities if you are cleaned,

If you are literate, kind towards the people of the whole world,

The world will be kind towards the good, the bad.

Then you can become a close servant before Allah.

The sufi scholar calls his murid shoghirs, his friend's interlocutors not to be inclined to feelings, feelings such as resentment, hatred.

The people of the mysticism of purity, piety first of all realized that spiritual and moral purity, to get rid of bad qualities and

qualities, and only to have good, good qualities, to be in life, in life, in good deeds to others, in friendly relations. If a person in life, in a relationship with others, commits any acts of dishonor, dishonor, repugnance, repugnant feathering, then the person is engaged in prayer, is engaged in prayer, is going to go to the pilgrimage and correct his sins in this way, is going to purify, wash, such superficial, unjustified faith, there is no benefit from prayer, in such a way that the Life in the world itself becomes hell. In this case he never achieves the right to be admitted into the Paradise,

The Khojai Jahon noted that it is doing good work, constantly donating donations to his disciples and interlocutors. Even if the bad people have committed any harmful deed against you, then be merciful towards them, because his evil is a sufficient punishment for him. Because of his bad behavior, he suffers from his own conscientious attitude, saying that in such a situation he can not get rid of remorse. In this regard, the following verses of the Khojai Jahon are noteworthy:

**Gar dar dilat az kase shikoyat boshad,
Dardi dili tu az u bagoyat boshad
Zinhor ba intiqom mashgul mashav
Badro badii xesh kifoyat boshad**[8]

Translation:

Compared to any person you are approving of yours
if complaining,
If it hurts a lot of disappointment,
Do not think that never again will take revenge on him,
Because to him his evil is enough for him.

Based on the Abdukhaliq Gijduvani's doctrine this fanatic, active participation in the life of people in the past world, their protection (along with the worship of the Almighty) is one of the main ways to go along the path shown by Allah and to be close to him. The great humanist calls on him to serve in the interests of the people, to facilitate his life, to assist and assist him in every possible way. If a person is not capable of this work, he must live with honest labor, having earned a profession, not throwing his burden on the people. "Khoja Abdukhaliq Gijduvani... as the saying goes, "the people have to lift the weight, and this is an honest profession, except for the dishonest. The word "Dast ba koru, dil ba yor" is the patron... the order of the sect will inevitably stand (that is, the work that must be done)"[6]. In the "Vasiyatnoma" also means not being in a state of struggle against the people, not demanding anything from the person as much as possible, not giving service to another person, caring with the eyes of kindness to all the poor, and every person, not counting some people low, and other humanitarian, humanistic ideas are reflected. Propagating humanity, care, good manners, the following verses are considered one of the most remarkable among the rubais of Abdukhaliq Gijduvani:

**Sattori hama uyub boyad budan
Gam chi az gami qulub boyad budan
Gar dar talabi rizoyi Kholiq boshi
Bo khalq bu khulqi khub boyad budan**[13].

Translation:

Be the one who can hide every fault,
Let your care be the grief of your heart.
Always to get the consent of the public
Be good-natured among the people.

The prominent scholar also describes his ideas of humanism in his works, which he wrote about his master Yusuf Hamadani. One of the moral and moral qualities of his teacher, Yusuf, insisting on clarifying his Hamadani qualities, calls on the adulteress to be of the same self-esteem. For example, in the lifetime of their master, they did not gather the supplies of the world at all, they did not sit in the conversations of evil, superstitious, rebellious, shameless people, they did not see any person as well as evil, they first greeted each believer before themselves, they did not like the lazy, etc. In particular, he expresses his master's tolerant ideas about whether he lives by his own labor, without harming others, regardless people by

race, nationality, property, rich poverty. All the people, that they were in friendly relations with people: Turkic, Arabic, Tajik, Jew built a conversation in the neighborhood - makhallas with slaves, What is honest about moral- ethical issues, what is forbidden, those who explained them» are called [1].

"Language and language are always the same", "the Farz of the profession" "knowing the pauper as a friend", repeatedly recounted their advice. In the same orders, these qualities, that is noble, enlightened. Such a humane, humane person is a real person, that he will receive the blessing of Allah. So this is also the main foundation of the spiritual-moral doctrine of Abdukhalik Gijduvani:

- Paupers poor, poor, support the needy, being kind towards them, considerate towards them;
- To try to ease the public's troubles, sufferings;
- He advises to always be with people, not sitting on the bench during the whole day.

The Khojai Jahon "Dari shaikhiro band and dari yoriro kushoy, dari khilvatro band and dari sohbatro kushoy", that is, closing the door of Shaikh for people, opening the door of relief, closing the door of desolate, opening the door of conversation, is a deep spiritual, meaningful, highly spiritual - moral idea and advice - reminder.

While the great Pir was a friend brother to someone in his sermons called "Risolai wasoyo", he encouraged him to adhere to the following five spiritual moral reminders.

The first of these is to give preference to poverty over wealth (that is, with unclean ways) to the found wealth;
The second - let science be above anything else and tasks of the world;
The third - let the Humble put the self down-to- earthiness higher than the arrogant;
The fourth is to be able to understand the circumstances of the appearance and the inner and to put the inner above the appearance;
The fifth is to be in a state of not being afraid of death, to be in doubt about the absolute body of the soul, because the real being afraid of death is not considered a reasonable person.

As you know, the first condition is the presence of its own signs in the sect of the poverty brought. These are:

1. Temper the soul, turn the mind into the ruler of the desire.
2. Resentment of the soul, keeping it pure from evil.
3. Live a humble life.
4. To leave pleasure and carefree.

Abdukhaliq Gijduvani has always adhered throughout his life to the above-mentioned signs of fortitude and thus encouraged the future generation. The great pir addressed young people in his works titled "Maqsad as-solikin" and said that "pride, arrogance, temptation of self can be overcome in youth, it is necessary to be more careful, to choose the right path". Constantly accentuates the desire to be in harmony with the mind, soul. "In the time when it was made up of dust", "fighting for the name and staying in the aspiration". It is noted that the soil is heavy, pressed, patient, even though one seed gives more than one crop, it is silent, considering this work as its task, as long as a person is from the soil in fact, it is also necessary to be heavy, pressed, not rotting for a dry name.

Since true Humanity is the second sign of poverty to keep the soul clean from Evil, The Khojai Jahon world should always keep people clean, the heart should not even think about keeping the henna justice, taking revenge on it, even if the soul is dissatisfied with someone, offended by calling the soul to purity, purification from evil, because to evil, as already said above. This fact itself is punishment. Of course, it is necessary to explain his evil to the bad, to show the right way, to call for good. But in fact, to hate him, it is necessary not to exclude from the team.

Since the scholar has nothing higher than the consent of the truth to the right and the Humane servant, Allah also explains in the following verses the idea that he is always pleased only from the pure people:

**Bekhtar zi rizogii Haq chi yobad banda
Rozi ast Hudo az mardi pokiza khisor[2]**

Translation:

There is nothing better than the consent of the right to the servant,
Allah is also pleased with the one who has a pure character.

The qualities of humility, pleasure and abandonment of innocence, which are brought as the third and fourth signs of poverty, find their reflection and interpretation in the works of "Vasiyatnoma", "Maslak al - orifin", "Maqsad as-solikin" and other treatise. As long as a person aims to live a humble life, the world in his eyes, a light easy life, nothing can be seen except thinking about his original authenticity. Gijduvani also pointed out in the orifona sermons that a very deep, comprehensive study of the science of the inner and apparent worlds, knowledge of the science of every action that one can do, must be performed intensely from the heart to the heart in how the action is performed. It is emphasized in the doctrine of Hoja Abdukhalik Gijduvani that young people should receive knowledge as the first task. After all, a person achieves all the noble goals that he set before him with knowledge. It is stated in the Qur'an that the person with knowledge can not be equal of the one with knowledge. Verses of the Quran sharif begin with the exclamation of "Read" and in other verses are also kilinned calling for knowledge acquisition and learning. In the Hadith books, it is stated that the incomparable necessity of knowledge for a Muslim person is overwhelming: "Study from the cradle to the grave, it is said that knowledge is higher than anything, nothing can be higher". "Do not take a step further from the search for knowledge, the Hadith has reaped the science," says the master of the Khojai Jahon. Not really engaged in science and life experience, moving away will bring discomfort, malaise, difficulties in living life. "Do not take a step further from the search for knowledge, study the Hadith" says the master of the Khojai Jahon. Not really engaged in science and life experience, moving away will bring discomfort, malaise, difficulties in living life. Therefore, on the basis of the policy pursued by our state, special attention is paid to raising the educational system to a qualitatively new level, especially in this regard, the importance of language learning, reading books, passing lessons in English, carrying out scientific research work in English. All universal spiritual and moral values in the spiritual heritage of the Abdukhalik Gijduvani: respect for parents, teachers, respect for the great-great-little, labor, patriotism, Patriotism, being pure internally and externally, tolerance, living with honest labor, always being with the good, carrying out tax affairs, as well as being good-natured, not responding to the bad with evil, understanding that their evil is the punishment given to them, obligation, kindness, friendship, faith in relation to others, such human qualities as adherence to the laws of social life exist in all.

CONCLUSION

In conclusion, it should be said that Abdukhalik Gijduvani's humane proverbs are very deeply meaningful, significant, valuable. Because not everyone in the world can live without a friend. Because not everyone in the world can live without a friend. A friend is someone, those around him constantly affect him in terms of spiritual morality. Each person also usually adapts to spiritual conditions. In any case, those who adhere to the above-mentioned five wise qualities of quality are real brothers. As the echo of truth comes out from two sides, the people around us also often evaluate us in accordance with it, depending on our relationship, our friends.

The humanitarian ideas of the Gijduvani are a great legacy that serves to create in our society love, unbiased relationship between people. Therefore, it is better to conduct educational work based on it, giving a good result.

REFERENCES

1. Abdukhalik Gijduvani. Maqsad as-solikin. Institute of Orientalism under the Academy of sciences of Uzbekistan, Bukhara center.

2. 2. Abdukhalik Gijduvani. Vasiyatnoma\ RKP Institute of Orientalism. Uz SSR, Inv № 3844, P.166-199.

3. Abdukhalik Gijduvani. Maslak al-orifin Inv.№80\167 Oriental dept. Of Bukhara region library named Ibn Sina.

4. Ali Safi. Rashakhat ayn-ul khayat. (Verses from the source of life) 909 year of Hegira\1504\ Written in Persian in Herat, Translated into Uzbek in Khorezm. Institute of Orientalism under the Academy of sciences of Uzbekistan. Fund for manuscripts, Inv.№632

5. Dehkonov Bekzod Bakhtiyorovich. Tolerance of the Khojaghand-Nakbandian order of tolerance. Indonesian Journal of Education Methods Development. Vol 8 (2019): November.

6. I. Sul-ton. Bakhouddin Naqshband abadiyati. – T. : Academy of sciences of Uzbekistan Fan. 1994

7. Mudrost sufiyev. Shahabiddin Muhammad Porso. Makhdumi A'zam. -Saint- Petersburg: Petersburgskoye vostokovedeniye, 2001.

8. M.N.Boltayev. Khoja Abdukhalik Gijduvani – insondust khakim, rifa't shaykh. Bukhara. 1994.

9. Murtazoyev Sh. On the manuscript of "Avariful-maarif" (Those people recognizing enlightenment) of Shakhbuddin Umar Sukhravardi. International Journal on Integrated Education. Volume 2, Issue V, Oct-Nov 2019.

10. Namozov B.B. The views of Khoja Muhammad Porso on the soul of The Human and the gnoseology of Sufism. Teoretical & AppLied Science Philadelphia, USA. 2018. №5 (61). (ESJL, 4.102).

11. Narziyev Zubaydillo. HUDJWIRI AND THE ROLE OF HIS "KASHF UL-MAKHJOOB" IN THE SUFI HISTORY. ACADEMICIA. An International Multidisciplinary Research Journal. Vol. 8. Issue 6, June 2018.

12. Narziyev Z.I. "THE GENESIS OF THE TASAWWUF PHILOSOPHICAL OUTLOOK OF KHUJVIRI". "ADVANCED STUDIES IN SCIENCE: THEORY AND PRACTICE". The Collection of Scholarly Papers (*Materials of the International Scientific Conference, London, UK, April 18-19, 2016*)

13. Huzari M. Nur ul yaqin. T. : Chulpon – Kamalak. 1992. – P.17.

14. Sharipova Oygul Tursunovna. The concept of tolerance in Islam and mysticism. Indonesian Journal of Innovation Studies. Vol 8 (2019): October. Innovation in Education.

15. Gangurde HH, Gulecha VS, Borkar VS, Mahajan MS, Khandare RA, Mundada AS. "Swine Influenza A (H1N1 Virus): A Pandemic Disease." Systematic Reviews in Pharmacy 2.2 (2011), 110-124. Print. doi:10.4103/0975-8453.86300

16. Mohamed Saleem, T.S., Basha, S.D.Red wine: A drink to your heart(2010) Journal of Cardiovascular Disease Research, 1 (4), pp. 171-176.
DOI: 10.4103/0975-3583.74259