

## Sufi Heritage and Human Philosophy

**Namozov Bobir Bakhriyevich**

Doctor of science in philosophy(DSc), Bukhara state university

**Abstract:** In the following article the Sufi heritage and human philosophy are analysed based on the most recent scientific data derived from diverse sources.

**Keywords:** Sufism, human, Muhammad Porso, "Risolai Qudsiya" ("Holy treatise"), "Tahkikat" ("Research"), "Faslul-khitab" ("Resolute decision"), "Risolai kashf" (Brochure on Discovery").

**Introduction.** Sufi heritage as a special value is of great importance for the development of Man and his spiritual and spiritual perfection. Manifestations of mysticism are those who seek to know the true essence of man, to determine his place in the system of the relationship of the scientist and man, to open the mysteries of the connections between the creator and man. Those who guided them in the way of realizing the dreams of man about the achievement of the happiness of the two Universes. One of the manifestations of such a glorious mysticism is the unique importance of Muhammad Porso's views on Adam and the Prophet. His views and views on the human problem are expressed in his works "Risolai Qudsiya" ("Holy treatise"), "Tahkikat" ("Research"), "Faslul-khitab" ("Resolute decision"), "Risolai kashf" (Brochure on Discovery").

**Methods.** Muhammad Porso described his views and views on the problem of man in chapters "Chapter One" [1.398], "the existence, behavior and condition of Man", "Man is a tree, God has created it from a male leader", "the loony of the human generation is taken from all parts of the Earth", "the body of the spirit is like the work of love" in his "Faslul khitab".

According to Muhammad Porso's views, everything was created with the intended purpose. A handsome man made of clay, a man who has reached his career, is also created with a clearly intended purpose. Allah has bestowed the spirit directly (without the angelic means) on this person who came from the soil and has designated it as a set of all truths (community). He dressed his original element (spirit) in the image of a physically dead man, performing the Liturgy of humankind (the mirror of Divinity). In fact it was murad from the picture create his caliph there. The mention of the Holy Quran to the Angels of the Lord when he said to them, "I want to be a caliph on earth "[2.33], "I have created Jinn and man only because they worship me" [2.33], through his verses in the meaning of which Muhammad Porso stated that man is dear and honorable, that all things are the creations of Allah.

Muhammad Porso writes about the injury of man: "Allah created man from a single pinch of soil taken from all sides of the Earth. Therefore, the descendants of Adam came to the world, similar to the type of Earth. Some consist of red, white, black and some of the colors between them. There are also soft, hard, pure, unclean and good. Shaped clay people are those who are free and free mukarram among them as dignified, dignified, charismatic, polite " [3.471], professor G.N. Navryazova in her article titled "Seven pir levels of perfection fundamentals " [4.168], the Nobel Prize laureate relied on the opinion of the physicist, chemist and philosopher Wilhelm Ostwald that everything in the whole universe has its own unique power, and this power affects the composition of each body with its own characteristics. There is a truth in ostwald's look. Because, each location emphasizes that the appearance of the being formed under the influence of the soil, water, air of the space is unique. So the nature of Man will also depend on the features of the terrain in which he lives, the changes that take place in his existence, the qualities that will be

manifested, the qualities.

Muhammad Porso's views on the above, the injury of man Abu Rayhon Beruni said that “the diversity of the structure of people in Color, Image, nature and morality is not only for the diversity of their ancestry, but also for the diversity of soil, water, air and land, human habitation. The reason for the diversity of languages is that people are divided into groups, stay away from each other, in each of them there is a need for words that are necessary to express different desires. With the passage of long times, these phrases have been multiplied, kept in mind, and as a result of repetition, they have found content and have been in order” [5.17].

Sufism scientists divided people into types, tried to come up with these foundations even when studying their nature, upbringing, entering into relationships. Fariduddin Attor in his book “Tazkirat ul-awliyu” Abu Bakr Varraq Termizi’s thoughts about the treatment that will be necessary in human education are also expressed in the maghzida: “the origin of man is water and soil. In the nature of a person, an element of water becomes a winner. It is necessary to educate him with anecdote and mathematics. If he is treated with rudeness, he changes, becomes sick, then the goal can not be reached. In the nature of another person, the element of the soil becomes more victorious, it must be kicked by the foot and treated with stiffness to it, so that it may be something” [6.118].

So it turns out that the appearance and spirituality of a person, his image and urine are also directly related to the natural environment. After all, this natural environment, geographic conditions can become an important basis for the formation of nations and nations. In the educational style of mysticism, not only prayers are continuous maths, but also issues of nature and human connection are in the center of attention. At the same time, the soil, water, fire and air in the human being are close to nature with the spirit of the right.

Muhammad Porso writes in his book “The Faslul-Khitab”: “the prophets and the messengers, the great ones, some of them were the reasons and some were the conditions. They are like their parents in the photo of each perfect person and in the conditions of determining the client, communicating to the comet. Some are instruments, assistants, and adjusters of qualities and status careers of believers and Saints. Some are subordinated to the repair and order of this universe, until Man is responsible for bringing perfection in terms of divine wisdom. In terms of divine wisdom, the division and division in the common people is actually Farsi (that is, he came from it), and love for what is in it is different. The test of names and truths the test of taayyunut (being) depends on the emergence of the worlds and the crowd. Allah first appeared things in the world of meaning, and then created his image in the world of photography. The truth of the element of the image of all worlds is Muhammad and is part of the light of Allah. The purpose of the sending of the prophets is to plant the seeds of Tawhid on the ground of the heart” [7.398].

According to Muhammad Porso, everything in the worlds, including Man, is a product of divine wisdom. The achievement of human perfection is also connected with the observance of the ways, statutes and morals of the Prophet, The Apostles, the Saints, who are among the perfect people, the methods of upbringing. They are mentors in the upbringing of the image and sire of each person, in the determination of the qualities, status and levels of believers and Saints, in the strengthening of their spiritual and spiritual ascent, those who are peculiar to this end by Allah. The difference and discrepancy between the common people is in fact Farsi (from which he came), and the difference in love with the olam and what is in it is knowing. According to Muhammad Porso, the reality of the Prophet Muhammad in comyllium is gray (jamia) and original. Any other quintessence juz (piece) derives from it, that is, from farii.

In the work of Muhammad Porso “Faslul khitab” people are in different careers. Their education is tied to the same careers. Whoever is from the people of the people of mahanites, his Ziyad is in the sense. If anyone feels the Companions, his excess will be felt " [7.732].

Muhammad Porso expressed his views on the existence of man in his work “Tahkikat” (“Research”). According to the scientist, the human mold (body) is an animal. It consists of

elements such as soil, water, bod (air) fire (fire), which contradict each other. Each of them has its own harbor. It seems that the space of the soil is visible and obvious in the human mold. The harbor of water in the soil is different, it is latif (meringue), this latifice is worthy of the latifice of water. In water, however, the space of the bod (air) is peculiar, and it is more latiferous than the space of the water. And in the air, it is the space of the flame, which is more latifier than the space of the water. And the soul is the truth of all these dice and exists. All together with particles. They do not move to each other. Hulul (absorption, pouring) ittisal (merging, connecting) is not permissible.

Muhammad Porso notes that soil, water, air and fire are matter. Each of them has a picture, form and meaning. The image of the soil is an element, meaning (Essence) Nature. Water and fire also have such a meaning. It turns out that there are four types of nature and four elements. From their intervention comes "tab" ("mizoj"). When the elements form the body, its essence is the soul. It can be called "body" and "soul". The element has the meaning and essence of the body, the body has a simple structure, the uruj does not have the properties of "perfection" and "nuzul" "falling". Together with the soul, the body forms a body that can progress through the levels.

In Aziziddin Nasafi's work "Zubdatul-haqayiq" one can also read close views on our thoughts mentioned above. According to Aziziddin Nasafi, the soul is also one body. But there are certain levels of both the body and the soul. The body is in harmony with the soul, and the soul is in harmony with the body. Both of them develop together and rise until they reach the comity. The soul is manifested at the plant level by its nature, at the animal level by movement, and at the human level by reason. Aziziddin Nasafi also equates the human mind with his spirit. The views on the human soul have been at the center of controversy since very ancient times. There were different views about the Temple of the spirit (the place of Exodus), Maodi (the place of return), the levels of the spirit addresses. Azizeddin Nasafi analyzed the Sharia tariqat, and the opinions of the people of wisdom about uruj, nuzul, spirit and body in a comparative manner and explained that they were unanimous in their thoughts about the levels of spirit and spirits.

Muhammad Porso believes that the reason why a person is alive is the spirit. He writes: "the essence of the spirit is an example of the essence of the body" [8.81] that is, (as the saying goes: "the essence of the spirit is an example of the essence of the body with truth"). It has nothing to do with both the hulul and the Itihad. The narrator knew that he should understand this issue in accordance with the hadiths: "whoever recognizes his soul for the whole universe recognizes his Lord" [8.81].

The views on the soul are different fog. Among them, Hujviri's views also influenced the works of subsequent thinkers to a certain extent. Hujviri in his work "Discoverul-mahjub" ("the opening of the veiled mystery") writes about man and the soul as follows: they say: "man is not this spirit. The body of a person is his jawbone and a statue. He is his goddess. Human nature in its building can not be hindered, sense and intelligence is its quality" [9.369].

Huzhviri believes that this opinion is a mistake. In his opinion, the soul is the soul. Whether the soul is in the body of a person or not depends on the notion of a person. Because, when the soul leaves, the name man from that person does not go away. That person we call a living person or a dead person. Truly, the soul is also present in animals. If the cause of man is with the soul, all living things would have to be called Man.

Hujviri writes again: some say: "man is indivisible, holistic. The place that governs all its attributes is the heart" [9.369]. This too (mahol) is not possible. Negaki, even when he kills him and tears his heart, remains a man anyway. A group of those who claim to be another Sufi made a mistake in this sense, saying: "a person is a suppressor, a drinker and not a variable. He is the mystery of God. And this corpse is a dress that is worn on it. It is manifested both in the change of tab and in the unity of the body and soul" [9.369].

Hujviri comes to the following conclusion: "according to the Union of all wise men, in the shameless, in the wicked, in the ignorant, only the namesake of humanity" There is no sense in

them any of these secrets. All of them are Eggers, drinkers and changers. A mold without meaning, a body and a person can also be called a person. It will also be said after it is destroyed. God made us from various ointments (seeds), in which there were no meanings that were not in them. Allah says: "By Allah, we have already created man from the loy dynasty. Then we made him a speech at a solid residence. Then we made contact from the nut, we made contact with chewed meat, we made bones from chewed up piece of meat, so we covered the meat in the bone, and then we made it appear to be another creature" [10.342].

Thoughts about man can also be seen in the views of medieval Muslim philosophers and representatives of mysticism. According to Farabi, a person will need other people to bring order, strengthen and improve his life according to his nature. In the singular, no one can get out of the way of this. "Man is such a creature that he can only meet his needs in society and rise to a higher spiritual level" [11.69].

According to the description of Khoja Ahrur Vali, man "stands in a copy mosque, ondagkim has a qualification, and from Sabi and bahimiy adjectives, he is also a Hali ermestor" [12.344]. That is, a person is also a "copy-jome", possessing such qualities as malevolence, inherent in Angels, at the same time carnal and other four-legged animals as nafs.

In the work of Muhammad Porso "Faslul-Khitab", Imam AR-Razi's book "Zadul Ma'ad" ("the food of the hereafter") brings the following about the spirits of mankind and their parts: according to the opinion of Imam ar-Razi, people with a human spirit differ in three categories: Ashobi Saadat, ashobi salomat, ashobi shaqovat. That is, happy people, healthy people, unhappy people.

In the works of Muhammad Porso, man is described as "The world hanger", "The little universe", and the world" the world Akbar "as" the big universe". As a small scientist, man is the embodiment of all worlds: material scientist, plant scientist, animal scientist in a small style of man. Because, in all of the lower worlds, physical, spiritual characteristics and qualities are observed in man.

All elements in the material world exist in the human body, all properties inherent in living plants: metabolism, growth, change, reproduction exist in man. In this respect, man is the end of the development of the worlds before him.

In addition, a person has Intelligence Intelligence, strong will, intuition, speech. Spiritually, spiritually, a person is inexhaustible. The human spirit Without Borders does not depend on space, space and time, which is observed in the material world. Emotional forces in the human body: vision, hearing, knowledge of smell, sense of taste, sensual sensations connect with an external scientist and serve to satisfy the needs of physical life.

In conclusion, one can say from the thoughts of Muhammad Porso that emotional forces are the cardinal lower side of Man, the side of substance attracts towards plants, the animal world, gives birth to inclination to that side. But, the spirit moves towards higher heights. The relativity aspect of man, like all physical material beings, has the property of reconciliation, in a transitory, mystical phrase, depends on the phonicity, the deprivation of self, that is, the life expectancy, determined for a certain period of time.

In addition, the human spirit, the soul is genius in eternal eternity, does not depend on time, space, space. In this aspect, man belongs to the spiritual world without borders, without boundaries. That is, "the Alami Akbar" "the great scientist" –this world of spirituality has no end, its scale is completely different, it does not depend on the inevitable time, space and space, as in the material world.

This situation can be done in different ways. Man moves from "Alami Asgar" to "Alami Akbar". In the first case, a person unconsciously passes from the first-degree position to the second-degree position. For them, the transition of the state of consciousness at the first level to the state of the second is like sleeping, stability can not exist. This is observed as both olam go from state

to state. This is not peculiar to the "fashion Akbar", because it is an eternal and continuous Immortal World. If a person can understand his inner pure being, that is, he can understand "the world hanger", "The Alami Akbar", the immortal soul will rise to a higher level and dispose of it. Of course, this is not the case with hulul, ittihad, ittisal, which we mentioned in our research. Sleep, dream, state of mental intoxication (sukr) the transition in the state of the Junoon is not stable. Therefore, the state of "error" (wakefulness) is important in knitting. This is similar to the first case described above. A person in the real sense should be in a state of wakefulness (error) even here and there, in one moment, in another. If such a transition does not occur during this period of life, if "Alami Asgar" is poured into "Alami Akbar" (that is, if this Fana is reached) then such a person will be in this world and will not look like this World person. When speaking in the language of Sufi thinkers, his personal meaning is either a ruined, or a lost state.

That is, from the body of the soul there will be a winner (victory). According to the Sufi people, to see in a dream is also a combination of two situations, however, the characteristic feature of peculiar people is the observation by the spiritual eye, the state of vision. Muhammad Porso's view of the Prophet Muhammad as the "architect" and the spiritual era associated with the transition of man from one state to another is connected with these concepts.

Muhammad Porso looking at Man as a complex being created in the universe, the purpose of the creation of the universe is to know Allah, to know him. And Allah can only be known by the intelligent being. It is human. He cites the following Qudsi Hadith, like other Sufi scholars: "I was a hidden treasure, I wanted to reveal myself, and I created the universe so that they might know me" [13.46].

**Results.** It is possible to raise the spiritual strength of a person according to the ideas of Muhammad Porso. If his spirit is strengthened, he will be able to cross the boundaries of time. The life of a person in this world is very short, but his dreams are endless. Of course, he can not achieve all this in his life. The scientist, with his own views, gives wings to the short life of man to the very content, dreams. Encourages people to purity, nobility, generosity, spiritual and spiritual liquidation.

According to Muhammad Porso, prophets and Saints stand at the highest level of all mankind. Discover the prophets (the opening of secrets) and miracles are given. The Saints were rewarded with karomats. Representatives of the school of motorids argue that "the opening to the prophets (discovery) is bestowed by Allah, while miracles reveal the quality of the certainty of truth" [14.68].

In the teachings of Muhammad Porso, a perfect person takes the main place after the prophets. He is the sustainer and supporter of the Prophet's path. To do this, one must purify his soul, soul, give up bad qualities and acquire good qualities. The most important thing is that he must overcome the stages of Sharia, sect, truth and enlightenment, achieve the highest stages of sect status, and recognize Allah. It is true that their perfection depends in many ways on the great ones who are their natural.

**Discussion.** Muhammad Porso writes: "know that Allah will continue you and US the correctness of our word, the stability of our verb and belief, that the path is the path of truth, the path of the sheikhs, who is glorified in religion, who leads the right path, who has reliable knowledge and is firm, who knows the exact and hidden knowledge, who nurtures cases (Sufi)

Muhammad Porso writes in his chapter of the book "Faslul khitab" that man is such a tree that Allah created him from a non-wooden body:" know that man is such a tree that Allah raised him from a non-wooden body and kept man on his feet as he stood in the veins of the tree. "Shajaratun" Arabic "tashojur means" conflict, resistance". In this respect, there are some contradictory creatures in it, they require feats, conflicts, conflicts. There was also this controversy, especially in the world of maloics. The body of the husks (arguments) in the universe is actually in the wisdom of the divine names. Tell the Prophet Muhammad that Allah does not have knowledge about the subject (argument) in the world of maloices until Allah gives

me knowledge. They affect nature, the bodies that are born, do not give birth. In reality, people are like trees. God has put leaders (Imam, pir, master) in order to resolve those disputes and disputes between them" [15.258].

**Conclusion.** Muhammad Porso writes in the chapter-book: "Of course, this is the measure he has done for them and his desire about them, he knows best what will, is being done to them. Because he created them from different soils from the face of the earth. Whether it's light, heavy, clean or Dirty, of course the hearts are his earthly dish. He will pour into it what he likes, and he will raise from it what he likes. The minds are divided between the servants. Morals have been given to them from treasures, and the Rays have been distributed to those whom they have singled out by Mercy. He has a net for himself within his people. Hearts are in the hands of his power, turn them around as he pleases. Guidance is by itself. Allah himself guides whom he wills." These thoughts of Muhammad Porso can be a scientific and educational basis in informing that in the present period, increasing the educational struggle against the dry and unjustified calls of different currents and groups to religion, terrorist, extremist methods, coercion in religion has never been justified.

## REFERENCES

1. Xoja Muhammad Porso. Faslu-l-xitob. Qo'lyozma. Tarjima N.B. –Buxoro: Kogon, Naqshbandiya tariqati muzeyi fondi. Inv.42. - B.398.
2. Shayx Muhammad Yusuf Muhammad Sodiq. Tafsiri hilol. Birinchi juz. Baqar surasi 30-oyat.-Toshkent, Sharq, 2008. -B. 33.
3. Xoja Muhammad Porso. Faslu-l-xitob. Qo'lyozma. Tarjima N.B. –Buxoro: Kogon, naqshbandiya tariqati muzeyi fondi. Inv.42.-B.471.
4. Navro'zova G.N. Yetti Pir kamolot darajasi asoslari. Falsafa va tasavvuf: ma'rifiy dunyoqarashini shakllantirish muammolari va yechimlari mavzuidagi Respublika ilmiy-nazariy anjumani materiallari to'plami // Buxoro, 2019.-B.168.
5. Beruniy A. Tanlangan asarlar. 1 jild. –T.: Fan, 1968.-B.16-17.
6. Fariduddin Attor.Tazkiratul-avliyo.Toshkent:O'ME, 2001.-B.116-118.
7. Xoja Muhammad Porso. Faslu-l-xitob. Qo'lyozma. Tarjima N.B. –Buxoro: Kogon, naqshbandiya tariqati muzeyi fondi. Inv.42.-B.398.
8. Muhammad Porso.Tahqiqot. Buxoro. Markaziy AKM Sharq qo'lyozmalari bo'limi. INV /137 raqamli qo'lyozma.(Namozov B.B. tarjimasi)- –B.81.
9. Ali Ibn Usman al'-Hudjviri. "Raskritie skritogo za zavesi". Stareyshiy traktat po sufizmu. Perevod s angliyskogo A.Orlova.-M.: "Edinstvo", 2004.S-369.
10. Qur'oni Karim. Mo'aminun surasi: 12, 13, 14, oyatlar. Shayx Muhammad Sodiq Muhammad Yusuf. Ma'nolar tarjimasi.7.juz. Sharq nashriyoti. Toshkent,2009.-B.342.
11. Forobiy. Fozil odamlar shahri. -T.: Abdulla Qodiriy nomidagi xalq merosi nashriyoti, 1993. – B.69
12. Faxriddin Ali Safiy. Rashahot: (Obi hayot tomchilari). – Tabdil va so'ngso'z muallifi M.Hasaniy. – T.: Abu Ali ibn Sino nomidagi tibbiyot nashriyoti, 2003.B. 344.
13. Stepanyans M.T. Filosofskie aspekti sufizma. M.: "Nauka", 1987. - S. 46.
14. Abuxanifa N. Fiqhii akbar. Yegipet, 2008. - S. 68.
15. Xoja Muhammad Porso. Faslu-l-xitob. Qo'lyozma. Tarjima N.B. –Buxoro: Kogon, naqshbandiya tariqati muzeyi fondi. Inv.42.-B.2.
16. Bobirqizi N. K. The Lexicon of Wedding Ceremonies in Uzbek Culture // INTERNATIONAL CONFERENCE ON MULTIDISCIPLINARY RESEARCH AND INNOVATIVE TECHNOLOGIES. – 2021. – T. 2. – C. 98-103.
17. Negmatovna N. G. Khojagon education and the specifics of this way //Academicia: An international multidisciplinary research journal. – 2021. – T. 11. – №. 1. – C. 1331-1337.



18. Negmatovna N. G. Bahauddin nakshband's role in improving human's spirituality // Journal of Contemporary Issues in Business and Government. – 2021. – Т. 27. – №. 2. – С. 4089-4097.
19. Nematovna N. G. The essence of Abu Ali Sina's treatise on birds and the influence of mystical ideas on its development //Archive of Conferences. – 2021. – Т. 16. – №. 1. – С. 19-23.
20. Negmatovna N. G. Bahouddin Nakshband Abdurahmon Jomiy In The Public Description // Central Asian Journal of literature, philosophy and culture. – 2021. – Т. 2. – №. 4. – С. 79-85.
21. Nigmatovna N. G., Erkinovna U. V. Pharaoh of the weavers of bahauddin naqshband //Academicia: An International Multidisciplinary Research Journal. – 2020. – Т. 10. – №. 5. – С. 922-926.
22. Наврўзова Г. Н. Махдуми Аъзам Нақшбандия асоси бўлган тўрт калима хусусида //Academic research in educational sciences. – 2021. – Т. 2. – №. 3.
23. Наврўзова Г. Н. Фаридуддин Аттор Юсуф Ҳамадоний ҳақида //Academic research in educational sciences. – 2021. – Т. 2. – №. 2.
24. Navruzova G., Hoshimkhonov M. Bukhara and Mashrab // Chief Editor.
25. Narziyev Z.I. “ The genesis of the tasawwuf philosophical outlook of Khujviri” Advansed studies in science: Theory and practice” The Collection of Scholarly Papers (Materials of the International Scientific Conference, London, UK, April 18-19, 2016)
26. Narziev Zubaydillo Ibodullaevich. “Kashf ul mahjoob”: sources, translations, copies and effects. American journal social and humanitarian research. (AJSHR). Issue 1. 2020/1. P. 67-72.
27. Narziev Zubaydillo. The concept of jealousy in the sufi-philosophical teaching of Khujviri and the problems of its training. American journal social and humanitarian research. (AJSHR). Issue 1. 2020/1. P. 63-66
28. Narziyev Zubaydillo Ibodilloevich. The views on the concept “science” the classification of sciences, science and practice scholar and ignorant according to Khudjviri and his “Kashf ul mahjoob”. Journal of Critical Reviews. Vol 7, Issue 4, 2020. P.18-22
29. Narziyev Zubaydillo. Hudjwiri and the role of his “Kashf ul - mahjoob” in the sufi history. Academicia. An International Multidisciplinary Research Journal. Vol. 8. Issue 6, June 2018.
30. Namozov B. B. Problem of Irfan in Sufizm //Europaische Fachhochschule. – 2014. – №. 8. – С. 67-68.
31. Bakhriyevich N. B. Knowledge, practice and scientist //Academicia: An International Multidisciplinary Research Journal. – 2020. – Т. 10. – №. 6. – С. 1745-1756.
32. Намозов Б. Б. Види Ходжа Мухаммада Посро на душе человека и гносеологии суфизма // Theoretical & Applied Science. – 2018. – №. 5. – С. 393-399.
33. 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. – С. 61.
34. Ibodilloevich N. Z. The Sufi-Philosophical views of Hujviri on correlation of Gnoseology of Sufism, Rational and Irrational Learning // Central Asian Journal of Social Sciences and History. – 2021. – Т. 2. – №. 3. – С. 61-73.
35. Bakhriyevich N. B., Ibodilloevich N. Z. Anthropology of tasawwuf and the problems of human existence in Hujviri Views // Central Asian Journal of Literature, Philosophy and Culture. – 2021. – Т. 2. – №. 3. – С. 1-12.