

SOCIO-PHILOSOPHICAL ANALYSIS OF ALISHER NAVOI'S MYSTICAL IDEAS

Turabov Bekpulat Nusratullayevich

*Samarkand State Institute of Foreign Languages,
Associate Professor of the Department of
Humanities and Information Technology, PhD.*

Abstract: This article presents a socio-philosophical analysis of the mystical ideas of Alisher Navoi. Navoi's works contain ideas of deep philosophical and moral content. In his work, it was important to shed light on the mechanism of action of morality in social life. According to the great poet, morality has the status of a practical science, which plays a major role in regulating the life of society. The thinker's philosophical and moral views are also based on the principles of the Naqshbandi order.

Keywords: Alisher Navoi, philosophical and moral, Sufism, Naqshbandiism, nafs, image

INTRODUCTION. During the years of independence, an opportunity arose to study the influence of Sufism on Navoi's work, his worldview, and the thinker's works on Sufism. The influence of Sufism, in particular the Naqshbandi order, on Navoi's work is clearly visible. It is no coincidence that Navoi, who was not indifferent to the spiritual and moral issues of Sufism, covered the problems of its practical aspects in his works. The ideas of the Naqshbandi order of Sufism are deeply embedded in the works of Alisher Navoi. The thinker's philosophical and moral views are also based on the principles of the Naqshbandi order. The figurative nature of Alisher Navoi's artistic work is inextricably linked with the ideas of the Naqshbandi order. In this order, special emphasis is placed on the education of the soul. According to it, a person who can control his own ego can rise to the level of a perfect person.

Advanced moral ideas and principles in Navoi's literary works are depicted in the images of positive heroes. In addition, the works of the thinker highlight the moral image of various categories of society. The philosophical and moral outlook of the great poet can be seen in all his works, including "Khamsa". They analyze concepts such as love, affection, figurative love, patience, contentment, gratitude, generosity. The main content of Navoi's philosophical and moral teachings covers the issues of the essence of man, his spiritual world. Therefore, the philosophical and moral views of the thinker are still of great importance in enriching the spiritual world of young people today.

MAIN PART. The greatness of Alisher Navoi is determined not only by his unrivaled artistic creativity, but also by his unique knowledge, that is, in science. The thinker's works on language, literature, history, and Sufism have not lost their scientific value even today. The study of Sufism, which influenced the development of socio-philosophical thinking of society and left a deep mark on its spiritual life, and its influence on Navoi's creativity and worldview, is one of the urgent issues facing not only literary critics, but also philosophical scholars.

During the former Soviet period, the dominant view was to "surround" and separate Navoi's work from Sufism as much as possible. After the period of perestroika and openness, the desire to find a Sufism meaning in almost every poem by Navoi intensified. Only recently have scholars who viewed Sufism with a foreign eye or underestimated the power and position of this doctrine begun to express positive opinions.¹

¹I. Hakkul I. Return to Navoi. "Fan" Publishing House. Tashkent. 2007. P.12.

During the years of independence, an opportunity arose to study the problems of the history, philosophy, and literature of Sufi orders as an object of scientific research. It also became clear that studying classical philosophy and literature without a deep study of Sufism would not be fruitful. However, while ignoring some works that had a superficial content and form and were presented as the products of serious scientific research, scientific research was also conducted aimed at a new interpretation of the great poet's work. At the same time, the main goal was to conduct a deep study of the inner, not the external, "layers" of the meanings and symbols depicted in Navoi's poems. For this, it was necessary to have knowledge of Sufism. Academician M.M. Khairullaev, based on the words of E.E. Bertels, believes that Navoi's entry into the Naqshbandi order should be viewed not as a departure from life, but as a symbolic event. According to him, the poet's life and work show that he developed advanced ideas of ornamentation.²

Navoi's interest in Sufism is connected with the pages of his youth. Philosophers and literary scholars emphasize that there are several factors for this. These factors can be conditionally classified as follows: first, young Alisher's passion for literature was formed in a family environment. Since his father, Ghiyasiddin Kichkin, was a poet by nature, and his uncles were poets, he often held lively conversations with poetry lovers about literature and art. Of course, such gatherings did not leave Alisher indifferent. During one of such poetic conversations, the three-and-a-half-year-old teenager recited a verse by the famous Sufi poet Kasim Anvar, leaving everyone speechless. Later, Alisher Navoi recalled that he had memorized the ghazal of the sheikh-poet Kasim Anvar, a prominent representative of Sufism during the Timurid era, at the age of three or four:

Rindem u oshiqemu jahonso'zu joma chok,
Bo davlati g'ami tu zi fikri jahon chi bok.

Its content is as follows: "Jahonga'ot." burner collar stitch We are very happy . Yours your grief state while standing world particle with anxiety our work "no" ³, secondly, young Alisher Auliya poet Fariduddin Attar's Sufi "Logic" in the content "ut -tair" ("Bird speech ") epic five or six He also reads it at a young age . This work captivates and enchants him. As a result of the strong influence of the book, Alisher's desire for solitude increases. This worries his parents and they forbid him from reading the book. Despite all these prohibitions, he managed to memorize this epic poem, consisting of 4600 verses (9200 lines), and the desire to understand the inner meanings in the poem became Alisher's main goal. This also indicates that Navoi was attracted to mystical ideas at that time. According to A. Kayumov, every line of "Mantiq ut-tair" was firmly fixed in the boy's memory. His heart was still attached to the "Language of the Bird" and he did not show the slightest inclination for any other word. ⁴Navoi was influenced by this epic until the end of his life and intended to create a work about it. Finally, the poet's dream became obligatory at the end of his life, and the epic "Lison ut-tair" ("Language of the Bird") was created as a vision. As Academician Izzat Sultan rightly noted, "Alisher's deep understanding of a great poet like Attar, entering into his soul and giving himself over to his epic gives reason to say that this was the first awakening of the genius in Navoi."⁵

The works of Alisher Navoi are rich and comprehensive sources on the life and activities of Khoja Bahovuddin Naqshband (1318–1389), representatives of the order, and the history of the teachings of Khojagan-Naqshbandi. In the works of the thinker, the life and work of Khwaja Bahovuddin Naqshband ("Nasoyim ul-muhabbat min shamoyim ul-futuvvat"), the life and activity of representatives of the tariqa ("Nasoyim ul-muhabbat min shamoyim ul-futuvvat", "Khamsat ul-mutahayirin", "Holoti Sayyid Hasan Ardasher", "Holoti Pahlavon Muhammad", "Majolis un-nafais", "Siroj ul-muslimin", "Muhokamat ul-lughatayn", "Tarihi anbiyo va

²Iz istorii obshchestvenno-politicheskoy mysli i volnodumiya v Sredney Azii. Pod redaktsiev akademika An RUZ M.M. Khairullaeva. Tashkent. Izdatelstvo "Fan" Academic Republic of Uzbekistan. 1991.S.82.

³ Achilov E. Alisher Navoi. Tashkent.. "Uzbekistan". 2013. B. 29.

⁴Kayumov A. Alisher Navoi. Articles about the life and work of the great poet. Tashkent. "Kamalak". 1991. P. 13.

⁵Sultan I. Navoi's heart notebook.-Tashkent. 1969. B. 64.

hukamo", "Arba'in"), creating artistic symbols of Naqshband and Naqshbandi ("Hayrat ul-abror", "Lison ut-tayr"), promoting the ideas of Naqshbandi teaching in artistic works ("Khazayin ul-Maoni", "Devoni Foni", "Hayrat ul-abror", "Farhad and Shirin", "Layli and Majnun", "Sabayi Sayyor", "Saddi Iskandari", "Lisaoon ut-Tayr", "Mahbub ul-Qulub", "Siroj ul-Muslimin") are covered. ⁶Therefore, the issue of Navoi's attitude to the Naqshbandi order is considered an object of study not only in literature, but also in philosophy, history and other social and humanitarian sciences. This shows the interrelationship and connection of life, philosophy, Sufism and literature.

Navoi's work "Nasayim ul-Muhabbat" is also a reliable source about Bahavuddin Naqshband. Because the ideas in it are based on reliable evidence. This work reflects the characteristics and true image of Naqshband, which distinguish him from other sheikhs. According to Navoi, his name was Muhammad ibn Muhammad Bukhari, and Bahavuddin was an honorary title. "Naqshband" is a pseudonym. ⁷This pseudonym was attributed to his profession, because despite being a respected person, this person was engaged in embroidering various flowers and ornaments on fabrics. Khoja Bahavuddin became a Sufi from his youth. He first entered the path of Sharia and later the path of Tariqat. Navoi expresses the opinion that Bahavuddin Naqshband first "fell under the gaze of acceptance" of the famous sheikhs Khoja Muhammad Babayi Samosi and Amir Sayid Kulal in "Tariqat education". However, he explains his opinion as follows: "in fact, they are Uvaysidis and their training is based on the spirit of Hazrat Khoja Abdul Khaliq Gijduvani ⁸." The Uvaysidi rule began with Uvays Karoni, one of the first Sufis who lived during the time of the Prophet Muhammad. Accordingly, even if they did not lay hands on a pir, those who felt the spiritual training in their hearts did not feel the need for a pir and became peerless sheikhs and saints. On this basis, Khoja Bahavuddin is said to have attained the status of peerless mentor. According to Navoi, Khoja Bahavuddin Naqshband, based on the idea of Uvaysidis, was inspired by the blessed spirit of Abdul Khaliq Gijduvani, who lived in the 12th century. Therefore, E.E. Bertels expresses the opinion that the Naqshbandi Sufi views have no connection with Bayazid Bistami's Sufi doctrine based on sukr (vanity), because it was formed within the framework of Islam. ⁹This doctrine mainly contains the idea of applying philosophical issues to practice.

Alisher Navoi is a thinker inspired by the rich traditions of medieval Eastern classical literature, masterpieces of philosophical thought, and Islamic sources. Also, like the great figures of Uzbek classical literature of the 14th-15th centuries, the poet believed in the teachings of Naqshbandi and effectively used its humanistic ideas in his work.¹⁰

The influence of Sufism, especially the Naqshbandi order, is clearly visible in Navoi's works. The reasons for the poet's entry into the Naqshbandi order can be explained as follows: firstly, at that time this order was widespread not only in Transoxiana and Khorasan, but also in other countries of the Middle East; secondly, the famous poets and representatives of Sufism of the 15th century, Khoja Ahrar Vali, Abdurahman Jami, and Husain Voiz Kashifi, developed the theoretical and practical aspects of this order and enriched it with new content. Alisher Navoi did not specifically deal with the theoretical aspects of Sufism, the doctrine of Wahdat ul-Wujud, but in his works he often raised the practical aspects of Sufism, that is, issues related to morality and education. However, Alisher Navoi was nourished by the theoretical sources and practical aspects of Sufism and followed its laws and principles; thirdly, it is natural that Navoi was

⁶ Sultanmurad Olim. Description of Bahavuddin Naqshband in the works of Navoi. "World Literature" magazine. 2013. Issue 3. B. 1.

⁷Alisher Navoi. Works 15 volumes. Nasoyim ul-muhabbat. Tashkent: Gafur Ghulam Publishing House of Arts., 1968. p. 130

⁸That work... page 130

⁹Kholmuminov. J. Jami and the Naqshbandi order. Materials of the international scientific and practical conference on the topic "Jami and Navoi: Persian-Tajik and Uzbek Scientific and Literary Relations". Tashkent. "Tafakkur. 2020. November 22. P. 38.

¹⁰Orzibekov R. Links of the Naqshbandiyya series in Fergana. //Abdukhaliq Gijduvaniy and Sufism. Abstracts of scientific conference reports. Academy of Sciences of the Republic of Uzbekistan. Tashkent -2003. P.30-31.

attracted to the spiritual, moral and humanistic ideas of the Naqshbandi order, such as voluntary poverty, living by honest labor, restraint of the ego, rejection of gluttony, wealth, greed and avarice, and charity to the widows, the poor and the needy.¹¹

DISCUSSION / ANALYSIS. Sultunmurod Olim writes that the ideas of the Naqshbandi order are deeply embedded in the works of Alisher Navoi. It is not necessary to look for ideas about this order only in places where the poet explicitly mentions it. In Alisher Navoi's poetry, many aspects of Sufism are interpreted, promoted, and commented on, and the direct relationship of this philosophy to one or another issue is revealed.¹² To prove that Navoi deeply benefited from the sources of Sufism, it is enough to turn to the poet's work itself. The philosophical and moral observations of the great poet and thinker Navoi about human life are reflected in the requirements and instructions of the Naqshbandi order.

Naqshbandiyyah is distinguished by its fact that it is a tariqah with both secular and modern features. Although the original essence of this tariqah was based on Sufi traditions, it also had modern rules and regulations. For example, according to Navoi, when he was asked by Khoja Bahauddin whether his tariqah includes public, private, and audible remembrance, he replied that it does not.¹³ According to Navoi, he was asked, "What is the basis of your tariqah?" He replied, "Seclusion in the assembly: to know the people from the outward appearance and to know the truth, Almighty and Glorious, from the inward side."¹⁴ The principle of remembrance, called "private in the assembly," became the main rule of the Naqshbandi doctrine.

The Naqshbandi doctrine is based on the requirement of poverty (voluntary poverty). However, according to the Sufi, poverty should not be understood in the sense of living off the charity of others. The criterion of poverty is only halal sustenance earned by a person's own labor.¹⁵ Therefore, it would be illogical for Naqshband to demand that dervishes retreat into solitude and sit in a chilla. Even Navoi and his teacher Jami deeply understood that retreat into solitude is outside the rules of the Naqshbandi order. For example, Jami figuratively reflected this in the following poem:

Zi Shayxi chillanishin dur boshu chillai vay,
Ki hast chillai vay sardtor zi chillai day.

The content of this poem is as follows: "Flee from the sheikh who is 'forty days in the cold' and his forty, for he is colder than the cold of winter."¹⁶ The characteristic that distinguishes Naqshbandi from many other orders is its extreme patience and compassion for people. Starting from the 14th century, this principle has occupied a prominent place in the history of Sufism. In the 15th century, Naqshbandiyya became the official ideology of the Timurid empire.

In general, Navoi's works contain the moral laws and principles of Sufism, humanitarianism, self-restraint, justice, love of nature and people, and ideas about education and upbringing.

Alisher Navoi had special respect for the Sufis and treated them with deep love. The poet Navoi did not hide his inclinations to dervishism. His friend Huseyn Boykara even knew that he was going to choose the path of poverty and dissuaded him from his vow. However, his inclinations to this sect did not leave him. Orientalist scholar E.E. Bertels writes that he has not come across information about when and under what circumstances Navoi met his teacher Jami. According to him, Navoi finally shook hands with Abdurahman Jami, the great guru of the Naqshbandi order, in 1476, and under his guidance officially accepted the Naqshbandi order. According to the custom of that time, Navoi entrusted his will to the pir and undertook to build his whole life on the basis of his instructions. Here E.E. Bertels emphasizes the need to take into account an

¹¹ Pardaeva M.D. The idea of a perfect person in the works of Alisher Navoi. Tashkent. Turon Zamin Ziyoy. 2016. P. 70-71.

¹² Sultanmurad Olim. Naqshband and Navoi.-Tashkent. Teacher. 1996. B.88.

¹³ Alisher Navoi. Works. 15 volumes. Nasayim ul-muhabbat. Tashkent: Gafur Ghulam Publishing House of Fiction., 1968. P. 131.

¹⁴ That work... P. 132.

¹⁵ Bertels. E.E. Jomi. Translated from Russian by Ibodulla Mirzaev.-Samarkand: SamDu Publishing House, 2010. P. 10.

¹⁶ Bertels. E.E. Navoi. Monograph. / Translator. I.K. Mirzaev Ph.D.-T.: "Wing of Thought", 2015. B. 172.

important circumstance. In his opinion, it is difficult to make the final point that this is about a very strict adherence to the dervish order. It is worth recognizing that Navoi's entry into the order had a symbolic meaning in order to prove that he fully agreed with Jami on all important issues. E.E. Bertels emphasizes that such a habit should not be understood as a retreat into solitude.¹⁷ In this regard, Sultanmurod Alim expresses the opinion that he cannot be called a Sufi in the full sense of the word, like Hamadani, Gijduvani, and Yasawi. Navoi "even though he officially became a murid, he did not sit in a hut and act as a sheikh, did not gather murids around him, did not go through special stages of asceticism, did not enter seclusion and sit in a chillat."¹⁸

Of course, Jami took on the role of a teacher in the field of Sufi literature. Navoi began his study of the philosophical foundations of Sufism by reading Fakhridin Iraqi's book "Lamaat" ("Light Scattering"). In this philosophical work, the foundations of Ibn al-Arabi's pantheistic teachings are expressed in poetic form and complex symbols. In general, Navoi writes that he read fourteen books under the direct supervision of his teacher Jami. Among them, of course, there were many works on Sufism. He saw in Sufism the light of enlightenment and the inspiration for reflection. The great poet relied on Sufism to educate people in the spirit of goodness through literature. Navoi learned a lot from Sufism in understanding the secrets of the human soul. For Navoi, literature was a goal, and Sufism was a means. At the end of his work "Khamsat ul-mutahayyirin", Navoi lists more than ten books on Sufism.¹⁹ However, according to E.E. Bertels, it is difficult to call Navoi a Sufi in the true sense of the word. The poet was not a dervish-sheikh, of course. To become a sheikh, he had to completely turn away from life and distance himself. There is no mention of Navoi being a dervish-sheikh in his biography. He actively participated in state life and played a very large role at the court.²⁰

Navoi's teacher Jami began writing his work "Nafahat ul-uns min hasyarat ul-quds" ("The fragrance of friendship from the presence of the pure") at the request of Navoi in 1476-77, that is, when he was a disciple, and completed it in 1478-79. This book contains biographies of 618 famous figures of Sufism, including 34 female ascetics. In 1495-96, Navoi freely translated Jami's above-mentioned work under the title "Nasayim ul-muhabbat min shamayim ul-futuwwat" ("The fragrance of love spreading great fragrances"). If Jami provided information about 618 Sufis in his work, Navoi described the lives of 770 figures of Sufism (35 of whom were women saints). During the translation process, information about Turkish saints that were not in Jami's tazkir was also included. However, it is not true to consider Navoi as only a translator of his teacher's work. Because he is not limited to the task of a simple translator. In this work, Navoi expresses his thoughts on Jami's analysis of Sufi terminology. Having shortened the book considerably, he includes in it the translations of some sheikhs mentioned in Fariduddin Attar's work "Tazkirat al-Awliya", and mentions the names of some Indian Sufis and, mainly, Central Asian sheikhs - Khoja Ahmad Yassawi (d. 1166) and the sheikhs who lived before his time. This work is also supplemented with some information by Jami and Navoi.²¹ This work by Navoi consists of a collection of unique materials on the history of Central Asian Sufism and is of great importance.

Navoi, in his work "Nisayim ul-Muhabbat", very well analyzed and substantiated the process of transition from Sharia to Tariqat. In particular, he reflects on the fact that the thinker sheikhs "earned a living from the profession of halal morsels" and explains it as follows: "Then, and then, is the observance of Sharia... and this category... has no greater deeds than adherence to the Sunnah... and this observance... is the pillar of Islam. And the first of these is the word of testimony (and another is the pilgrimage)."²²

¹⁷E.E. Bertels. Navoi. Monograph. / Translator. I.K. Mirzaev Ph.D.-T.: "Wing of Thought", 2015. B. 178.

¹⁸Sultanmurad Olim. Naqshband and Navoi.-Tashkent. Teacher, 1996. B. 201.

¹⁹Hakkul. Return to Navoi. "Fan" Publishing House. Tashkent. 2007. P. 14.

²⁰E.E. Bertels Navoi and Attar. Tashkent, State Publishing House of Scientific Encyclopedia of Uzbekistan, 2005. B. 73.

²¹Bertels E.E. Navoi. Monograph. / Translator. I.K. Mirzaev Ph.D.-T.: "Wing of Thought", 2015. B. 288.

²²Alisher Navoi. Works. 15 volumes. Nisayim ul-muhabbat. Tashkent: Gafur Ghulam Publishing House of Literature, 1968. Pp. 68-70.

The main principles of the sheikhs were honest work and alms, and they did not shy away from the lowest and most humiliating work, but diligently engaged in the type of work that was worthy and worthy of them. They did not become complacent about wealth, but were grateful for everything they had, and despite the scarcity of food, they lived contentedly and found a halal meal through work. Navoi expressed the following opinion about this in his "Nisayim ul Muhabbat": "Many of the so-called mashoyikhi kibords are engaged in the profession of halal meal, they carry firewood, and halal meal is a common thing in this work, so that grace and enlightenment are lost."²³

Navoi, first of all, decided that it was necessary to show the source of the sheikhs' halal food, and he shows what professions some sheikhs were engaged in. Therefore, he recognizes that the sheikhs of the poor and the poor were more influential than the kings. According to Navoi, sheikhulmashaikh Abdusaid Kharroz was a mashid, sheikhulislam Khoja Abdullah Ansari was a shoemaker, Muhammad Sakkok was a knifemaker, sheikh Abu hayz Haddad was a blacksmith, sheikh Abulabbas Amili was a butcher, sheikh Abulhasan Muzaiyan was a painter, sheikh Bannon was a porter, sheikh Abulhasan was a carpenter (carpenter), and Khoja Bahavuddin Naqshband was a "binder of some people's clothes."²⁴

According to Navoi, there is a difference between Sharia and Tariqat. Also, the term Tariqat, as the poet emphasizes, is, in its content and essence, a highly developed stage of Sharia and its esoteric idea. Navoi considers these concepts to be equally necessary at both stages. However, he excludes only the sixth stage of Tariqat - riyazat. According to the thinker, supporters of Sharia do not like riyazat, because they consider this concept to have been introduced by Tariqatists.

²⁵Thus, Navoi emphasizes the connection of the six signs of Tariqat with Sharia and their place in Tariqat. He concludes that these concepts determine the moral characteristics and virtues of human nature. Navoi, as a theorist of the concepts of Sharia and Tariqat, expresses his opinion on the role of these directions in the 15th century. According to the scholar, their history began in the 7th century, and then they gained fame throughout the world of Sufism. There are four famous stages or rules for the Sufi order. These are Sharia, Tariqat, Ma'rifat, and Haqiqat. A righteous person who has mastered each of these stages can achieve annihilation. He also becomes annihilated through the path of annihilation.

CONCLUSION. It is necessary to clarify one problem at the right time. At the heart of Navoi's ghazals is a call to a sense of detachment from the world. In general, Eastern thinkers, especially representatives of Sufism and Sufi literature, have always clearly expressed their views on the detachment from the world. The ideology of the Council sharply opposed the very detachment from the world concepts of Sufism and classical poetry and completely denied them. According to Ibrahim Hakkul, denying this in the sense of materialism is correct, but it is wrong from the point of view of spiritual and spiritual perfection. The world and the universe have a unique ruler - the absolute ruler. The child of man is forced to compromise with him, to reckon with his demands and desires. From this he does not always lose, but rather contributes to the interests of the people and the development of the country.²⁶

LIST OF REFERENCES USED

1. 1. Alisher Navoi. Works. 15 volumes. Nisayim ul-muhabbat. Tashkent: Gafur Ghulam Fiction Publishing House, 1968. P. 68-70-130-131 pages
2. 2. Abdullaev A. Sufism and its representatives. Scientific and popular treatise. Termez-2007. P. 63.
3. 3. Ye.E. Bertels Navoi and Attor. Tashkent, State Publishing House of the Scientific Encyclopedia of Uzbekistan., 2005. P. 73.

²³Alisher Navoi. Works. 15 volumes. Nisayim ul-muhabbat. Tashkent: Gafur Ghulam Publishing House of Arts, 1968. P. 68.

²⁴ That work... P. 67-68.

²⁵ Abdullaev A. Sufism and its representatives. Scientific and popular treatise. Termez-2007. P. 63.

²⁶Hakkul I. Return to Navoi. "Fan" Publishing House. Tashkent. 2007.-P. 7.

4. 4. Bertels Ye.E. Navoi. Monograph. /Translator. I.K. Mirzaev-f.f.d.-T.: "Wing of Thought", 2015. P. 172-178-288.
5. 5. Bertels. Ye.E. Jomi. Translated from Russian by Ibodulla Mirzaev.-Samarkand: SamDu Publishing House, 2010. P. 10.
6. 6. Iz istorii obshchestvenno-politicheskoy mysli i volnodumiya v Sredney Asiai. Pod redaktsiev academician An RUz M.M. Khairullaeva. Tashkent. Izdatelstvo "Fan" Academic Republic of Uzbekistan. 1991.S.82.
7. 7. Ochilov E. Alisher Navoi. Tashkent.. "Uzbekistan". 2013. B. 29.
8. 8. Qayumov A. Alisher Navoi. Films about the life and work of the great poet. Tashkent. "Rainbow". 1991. B. 13.
9. 9. Soul notebook of Sultan I. Navoi.-Tashkent. 1969. B. 64.
10. 10. Sultanmurad Olim. Description of Bahauddin Naqshband in the works of Nawai. Journal of "World Literature". 2013. Issue 3. P. 1.
11. 11. Kholmominov. J. Jomi and the Naqshbandi Order. Proceedings of the International Scientific and Practical Conference on the topic "Jomi and Navoi: Persian-Tajik and Uzbek Scientific and Literary Relations". Tashkent. "Tafakkur. 2020. November 22. P. 38.
12. 12. Orzibekov R. Links of the Naqshbandiyya chain in Fergana. // Abdukholiq G'ijduvaniy and Sufism. Abstracts of scientific conference reports. Academy of Sciences of the Republic of Uzbekistan. Tashkent -2003. P.30-31.
13. 13. Pardaeva M.D. The idea of a perfect person in the works of Alisher Navoi. Tashkent. Turon Zamin Ziyo. 2016. P. 70-71.
14. 14. Sultanmurod Olim. Naqshband and Navoi.-Tashkent. Teacher. 1996. P.88-201.
15. 15. Hakqul. Return to Navoi. "Fan" publishing house. Tashkent. 2007. P. 7-14.