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SECTION 30. Philosophy.

FORMATION AND DEVELOPMENT OF ABDURAKHMAN JAMIY'S SUFU VIEWS

Abstract: The article is about ideology of great poetry of XV century Abdurahman Jomi. In this article author tells the role of Naqshband in forming the ideology of Abdurahmon Jomi.

Key words: religious philosophy, sufism, naqshband, humanism

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Introduction

The formation of the worldview of Abdurakhman Djami. In the work of each thinker, the features of the environment in which he lived, the spirit of the age, the specificity of language and attitude, the world outlook of his people find their expression.

Therefore, one can not imagine Abdurakhman Djami outside his social environment, which had a huge influence on the formation of the poet's worldview.

As Samarkand was considered at that time to be the center of science and rumors about Samarkand scholars had long ago passed beyond the boundaries of Movarrenakhr, young Djami decided to continue his studies there. This was his first trip to Samarkand, which was realized in 1430. Jami arrives in Samarkand to study science during the reign of Ulugbek and studied with the famous scientist Kazimzade Rumi. Science and literature flourished at Ulugbek. He managed to collect in Samarkand the light of astronomical and mathematical thought of that time. In 1428, Ulugbek completed the construction of a large observatory with advanced instruments.

About Kazi - Zodai Rumi knows that he taught Ulugbek himself, and he was also considered "the second Plato". In Samarkand, Jami expected the same success. One of his comrades says that at the lectures of Hodge Fazlallah Abu Lacy, he was the first to grasp the most delicate and complex thoughts.

Spiritual teachers Abdurakhman Djami:

through the works of Jami you can see that the knowledge brought by scientists in the years, the teachings, were diverse: the Arabic language, its grammar and syntax, rhetoric, exact sciences, mathematics, astronomy, cosmography, philosophy of the Neoplatonists, natural philosophy, jurisprudence, hadith, reading the Quran, commenting on it. Jami already at that time chose his own way - this was the path of Sufism.

His spiritual mentor (feast) Jami chose Sadiddin Koshgari.

Here we will try to find out the role and significance of Sufism in the formation of the world outlook of the poet A. Djami. As according to scientist J. Kholmuminov "All the work of A. Djami is woven from the Sufi views. It is very difficult to find any work in which its Sufi (irphonius) views are missing. " Clarifying the question of Jami's attitude toward Sufism is important for determining his worldview.

He was greatly influenced by his spiritual mentor Sadiddin Koshgari (died in 866, Hijri, 1461). "Through Sadiddin Koshgari and Nizomiddin Homush, who were also students of Alovuddin Attor, Abdurakhman Djami met Bakhouddin Nakshband and his teachings."

This information tells us that Saddiddin Koshgari was once a very influential Shaykh.

The role of the famous Sheykh Khodja Akhror Vali in the work of Abdurakhman Djami.

Of great importance in the work and



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worldview of Jami is the role of the famous Sheykh Khodja Akhror Vali in the book "Rashkhot Aynalkhayot" in detail the meetings of Jami with Khoja Akhror. According to the data in "Rashkhot Aynalkhayot", Djami met Khodja Akhror four times. Twice in Samarkand, the third time, in Herat, when Sultan Abu Said invited Khoja Akhror, for the fourth time in Merv, when Khoja Akhror came there again at the invitation of Sultan Abu Said.

In addition to these meetings, correspondence was conducted between Khoja Akhror and Djami. The texts of some of the letters that Djami Khoja Akhror wrote were quoted in "Rashkhot Aynalkhayot"

Djami reports his work "Tukhfat - ul Akhror" to Khoja Akhror, as well as in the spelling of the works "Silsilat - Uz - Zakhab", "Yusuf and Zulaykho", "Hiradnomi Iskandari". Djami mentions the personality of Khoja Akhror, and also praises his good deeds. The poem "Tukhfat - ul Akhror" consists of a small prosaic preface and a chapter without a title, four munajat (secret prayer), five (descriptions) and chapters describing the merits of Bahaaddin Nakshband and Sheykh Khodja Akhror. The following chapters talk about the role and meaning of the word in the life of society, about the appointment of poetry, about the prophesy of a poet who does not know the price of words, about the problems of love, about the three levels of knowledge. Then there are twenty makalas (conversations) with didactic parables and conclusion. In total, according to the critical edition, the poem has 1712 bates.

As it is known, the poem "Tukhfat - ul Akhror" ("Gift to the Noble") - the third work "Khaft Avrag" ("Seven") by Djami - was written in 1481 as a Nazira to the composition of Nizami "Makhzan al - asrar (Treasury of Secrets), Khusrava Dikhilavi" Matla al-Anvar (Sunrise)

Or in his poem "Yusuf and Zulaykho, glorify him in the following beat:

The utterance of Boturkhon Valikhodjaeva that Sadiddin Koshgari lived in Samarkand at the beginning of the 15th century deserves attention. In 1427 - 1428 years. He gets acquainted with Khoja Akhror. That is why after the death of Sadiddin Koshgari (1462), Jami turned to Khoja Akhror and considered him his murshid. Since both in the teachings of Sadiddin Koshgari and in the teachings of Khoja Akhror there was a similarity, and this similarity was approached to spiritual Djami demands.

In the second half of the 15th century Khoja Akhror was the head of the Order of Nakshbandi in Samarkand

The meaning of Sufism in the formation of the worldview of the poet. In the course of time, when the borders of Islam expanded, and many nations and races accepted it, the sphere of science expanded,

new and new directions began to arise. Each direction developed and systematized its science. The emergence of each of them was the dictates of time. The past spiritual perfection began to weaken gradually. This prompted people who retained spiritual perfection to create the science of Sufism. At that time, it was vital for religion and contributed to the restoration of the lost spirituality of Islam.

During the reign of Muhammad and his two first deputies-Abu Bakr and Omar, the Arab society of Mecca and Medina was a religious community in which secular power in the full sense of this was not a url, the power was spiritual, which was perceived as the direct command of Allah. The life of the first caliphs (Abu Bakr and Omar) differed little from the way of life of any member of the community. The nature of power began to change under the third Caliph Osman, although sources say that he was a bearer of holiness and piety, a representative of compatibility, but it is known that the disturbances that began with him that led to his death were caused by the material enrichment of the ruling elite. After the assassination of Osman, the struggle for power begins. The power is captured by the representative Omaine. Since that time, the power of the caliphs has become more and more secular, the functions of spiritual power go more and more to the Qur'an, which answers every question, and then "hadith" or reminiscences of the closest associates of the prophet are created about what he said about various situations and how acted. A kind of profession of "muhaddis", collectors and interpreters is being created

"Hadith", which combined the whole amount of theological and legal knowledge of the era. Gradually the following requirement is put forward to the muhaddis: trust is possible only when he not only transmits the hadith, but also observes them. And observing the hadith means trying to reproduce in life all the details of the life of the founder of Islam, and this is the life of an ascetic, full of trepidation before God and avoiding everything that can be considered forbidden, and it is here that the ascetic movement, later called Sufism, begins to take shape. On the origin of the word Sufism, there are many opinions:

In one case, it is believed that its roots in the word "suf," which, in Arabic, means "wool." It is known that wool cloaks worn by the philosophers of Greece, the first Christian ascetics, Tibetan monks. Probably, by this word the Arabs called any ascetic regardless of his religious affiliation. In another case, it is considered that "suf" means "pure" (pure from ignorance, hypocrisy, dogmatism, selfishness and fanaticism, as well as from caste, race, national or religious differences). Some believe that the word "Sufi" comes from the Greek word "sophia", which, in Greek, means "wisdom." And the largest modern scholar-sufi Idris Shah considers the sounds



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transmitted by the letters "C", "U", "F" (in the Arabic spelling "Soad", "Vao", "Fa"), important in their impact on the mental processes of man and capable of causing in him experiences of a higher order.

Periods of development of Sufism.

Traditionally, the history of Sufism is divided into four periods:

VIII - the end of the IX century - the formation of teaching. At this time there is a selection of supporters of Islamic asceticism in a separate religious and philosophical teaching.

X end of the XII century - the birth of the main mystical schools, the continuation of the design teaching.

XIII - XV centuries - the emergence of "brotherhood" or "Sufi orders".

XVI - XVII century - the late stage.

The life and work of Abdurrahman Jami approaches precisely the emergence of "brotherhoods" or "Sufi orders" in the history of Sufism.

Since the XV century in the history of the Muslim East, many changes are taking place. First, the spread of the Sufi order of Naqshbandi from Movarahnahr to Khorasan, from Khorasan to China and India, from India to Turkey, secondly, this order began to penetrate the life of society and various strata of the population, thirdly, unlike other Sufi orders, Nakshbandism was against the ascetic way of life and promoted life in society and began to influence the political relations of that time, in the fourth the emergence of disagreements between the Sunnis and Shiites, which in the spiritual life of the XI-XVI centuries had a positive, then from impact.

The emergence of the Sufi Current of Nakshbandiya in Central Asia.

The Sufi order of Nakshbandi originated in Movarannahr at the end of the eighth century. Its founder is Bakhouddin Nakshbandi from Bukhara (died in 791). For all Nakshbandians, strict adherence to the requirements of Islam (Sharia) is the first priority for entering the path of Sufism (tarikati) and knowledge of the truth (hakikat), the full possession of which is possible only for a select few.

A distinctive feature of the Sufi doctrine of Nakshbandi is that it recognized the need for zikr (zikr) only by silent self-absorption, without loud cries, dances, music and various kinds of movements.

Another distinctive feature of the Sufi doctrine of Nakshbandi is the denial of hermitry. Considering hermitry as pride, the Sufis of Nakshbandi did not refuse to communicate with people, from everyday work.

Its main position is the steady adherence to the precepts of Muhammad and his companions. Hence it is clear that the Nakshbandi doctrine does not pay much attention to philosophical theories. It is, first of all, aimed at practice, for implementation in life.

The main task of man is to serve his neighbor, this is the only useful thing worthy of a true husband, and not solitude at the tomb of any saint. Hence another trait - extreme tolerance and indulgence towards people.

Abdurakhman Djami as the greatest theorist and figure of the Sufi current of Nakshbandiya.

Abdurakhman Djami is one of the greatest theoreticians and figures of the Order of Nakshbandi, as evidenced by his pantheistic conception set forth in the previous chapter. The Sufi views of Jami are set forth in his works as "Silsilat az-zakhab", "Tukhfat al-Akhror", "Lavoyh", "Sharkhi ruboiyot", "Tarikai Khojagoni Nakshbandi" and a number of other works. In addition, one of his major works "Nafahot st-uns" is devoted to the history of Sufism, which gives a biography of more than 600 Sufi sheikhs. In a large preface to this work, Jami reveals the content of the main directions of Sufism and

expresses his point of view on all matters relating to these currents.

"Nafahot st-uns" testifies to the great and profound knowledge of the author in the history of the Sufi teachings. Therefore, clarifying the question of Jami's relationship to Sufism is important for determining his worldview.

Abdurakhman Djami, having taken the Sufi path and taking the Sufi Order of Nakshbandi, chose Sadiddin Koshgari, who was at that time the great Sheikh of the Sufi Order of Nakshbandi in Khorasan, which we mentioned in the first paragraph of our work.

After the death of Sadiddin Koshgari (860), Jami chose Khoja Ubaydullokh Akhror Valiy as his mentor. At that time he was 42-43 years old.

In "Nafahat al-uns" Abdurakhman Djami assigns a significant place to the characterization of the founder of the teachings of Nakshbandi Bach ad-Dina Nakshbandi. Djami also writes about him in his work "Tukhfat al-Akhror".

In the preface to Nafahat al-uns, Abdurakhman Djami divides people into three main categories, depending on the degree of their perfection in the Sufi sense.

The first (highest) category is made up of people who have achieved union with God and moral perfection. They are the aboriginal and closest friends of God. These are prophets.

The second (middle) category includes people walking along the path of knowing God (the solicon) to it belong the saints, who after the prophets are closer to all other people to God.

To the third (inferior) category belong exclusively vicious people.

The second category, in turn, Jami divides into two subgroups:

- Sufi sheikhs, who thanks to their perfection have reached the proximity to the * prophet and have the right to communicate with the people for

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subordination of his power to the prophet. These people by their virtues and dispositions are able to help people get rid of all the base and reach the eternal, perfect.

- Sufis, who have not attained perfection enough to have the right to appeal to the people, because they have not yet completely abandoned all that is base and transitory, the eternal and perfect is not yet available to them.

Further, Abdurakhman Djami divides all the Sufis into two large groups, depending on what they pursue as their goal, becoming the Sufi path.

In the first group it includes only those Sufis who have chosen this way of life for themselves, not for reward in this or that world, but pursue the supreme goal: the cognition of the divine essence, approaching and merging with God.

The second group consists of Sufis, who did not take this path on their own, but in order to secure a place in heaven for themselves in the next world.

The first group, in turn, is divided into two subgroups:

- 1) mutasavvuf
- 2) malomatiya

The first subgroup includes people who have abandoned some of their passions and acquired some Sufi qualities. But since they have not yet completely freed themselves from worldly inclinations, they can not be called Sufis in the full sense of the word. The second subgroup includes zealous advocates of such Sufi principles as "devotion" and "sincerity." If the sinner constantly feels fear for the acts of antidrimony committed by him, malomatiya avoids even the thought of disobedience or hypocrisy that contradicts the principles of devotion and sincerity. These people, too, are not quite detached from their passions, therefore they have not attained perfection and are unable to contemplate God.

As an adherent of the teachings of Nakshbandi, Jami recognized only the secret remembrance. In this respect, his view completely coincides with the principles of the pillars of Nakshbandism-Baha ad-Din, Khoja Akhror, Sad al-Dina Kashgari, and others.

Describing the teachings of the Sufi Nakshbandi, we have already pointed out that one of the characteristics that distinguishes Nakshbandism from other Sufi interpretations is the non-recognition of asceticism. Jami also considered hermits unlawful for the Sufi. He represented Sufism as a means of liberation from worldly vanity, but did not invest in this concept alienation from society, flight from people, but, on the contrary, insisted on the need to serve the neighbor, care for the good of the people, close contact with people who work for their own hands. The only requirement that Jami makes to the Sufi is that he is at heart in all conditions - at home and in the street, at work and in the market, in a dream and in a dream, at rest and in motion, for food

and conversation - his heart was addressed only to God and saw nothing but him. Only those who follow this principle are a true Sufi and true friend of God.

In "Nafahat al-uns" Abdurakhman Djami quotes a statement of some Sufi Nakshbandi. In his own way, justifying for the Sufis the need for a pile, they proceeded from the proposition that God created the earth and the tiller so that the earth could be cultivated so that it bloomed and fructified for the people. When people use earthly gifts without extravagance, they do a good deed. But whoever casts the earth and buildings will commit a grave sin. If a person has land and can receive one thousand manas of grain every year, and through his fault only receives nine hundred manes, he, therefore, deprives people of one hundred man of grain and for this will answer before God. When a person, having a land and buildings, refuses from them for the sake of asceticism, this is nothing more than submission to the devil. There is no one worse than a slacker and a parasite.

According to the teachings of Naqshbandi, Jami considers it inadmissible for a person to refuse to earn money on the pretext that God will send him food. But earnings should not be the main goal of a person's life.

But when he entered the Sufi Order of Nakshbandiya, Jami did not detach himself from the scientific and literary circle. You can say that he wrote his main works after entering the Sufi Order of Naqshbandiya (1453).

Beginning in the second quarter of the 15th century, at first in Movareannahr, then in Khorasan, the Sufi order of Nakshbandiya rose to the political level and ceased to develop at the theoretical level.

Jami as a learned thinker is trying to continue the work begun by Khoja Muhammad Porso. That is, he is staying on the position of Tariqa

Nakshbandiya, considers it necessary to introduce the teaching of "Vakhdat al-vujud". To achieve the goal, he chooses two ways:

Write comments on the works of Ibn al-Arabi and his successors. • Write independent scientific-theoretical works based on the teaching

Ibn al-Arabi.

Ibn al-Arabi and the Sufi current "Vakhdat al-vujud"

It should be noted that the philosophical and religious world view of Ibn al-Arabi has its own characteristics.

To better understand his teaching, you need to pay attention to two circumstances:

That meaning and that meaning that Ibn al-Arabi himself had in mind.

Comments that are given to the thoughts of Ibn al-Arabi (as in the commentary of Ibn al-Arabi's thoughts, scientists proceeded from their concepts and worldviews)



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Ibn al-Arabi was born in 1165 in the city of Murcia, Spain. When he died, Ali ibn Muhammad, he was raised by uncle Akhmed ibn Mukhammad.

It is known that Muhiddin Ibn al-Arabi is considered one of the great scientists who left a huge amount of heritage in the history of Islam. If Abdulvakhob Sharoi believes that his works are more than 400.2 then Abdurakhman Djami believes that he had more than 500 works. The author of the book "Khidoyat-ul-orifin" lists his 475 books. German orientalist Karl Brokelman determines that he has 150 volumes of works. The Iranian scientist Mukhsin Jakhongiriy gives the names of 511 works of Abn al-Arabi.

Especially his famous works are "Fusus ul-hikam" and "Futukhot-ul-Makkiya", which show the greatness of the human mind and its spiritual world. In the history of the philosophical-Sufisi thoughts of Islam the book "Fusus-ul-hikam" is a very famous work.

Reflection of the Sufi doctrine Vakhdad-ul-vujud in the formation of the thinker's worldview.

The religious and philosophical-pantheistic views of A. Djami are to a certain extent very similar to the teachings of Ibn al-Arabi.

Naturally the question arises, is this similarity random? If by chance, then why did Djami write comments on the works of Ibn al-Arabi? If Djami was indeed a follower of Ibn al-Arabi in tasavuf, then through whom did he find the way to this complex teaching?

Data from sources and philosophical-Sufi works of Jami show that this similarity is not accidental. If we bear in mind that Khoja Mukhammad Porso, at the same time that he was the great sheikh of Nakshbandiya, was also a good commentator on the works of Ibn al-Arabi, the first source that introduced Djami to the teachings of Ibn al-Arabi is the works of Khoja Porso "Fasl ul - hitob "and" Sharhi Fusus "(Comments on Ibn al-Arabi's book" Fusus-ul-hikam).

In addition, Djami in "Nafahot st-uns" cites information that Khoja Shamsiddin Muhammad Kusui was at that time one of the great scholars of the teachings of Ibn al-Arabi. If you take into account that Jami often attended the lectures of this scientist, then the second source was discovered that opened the road to Jami on the path of the teachings of Ibn al-Arabi.

Thus, during the period 1459-1492. Jami writes such works as: "Nakd un-nusus fi sharihi Naqsh al-Fusus", "Sharh, and ruboiyot", "Ashi'at ul-lamaot", "Sharhi Mythoyh ul-gayb", "Lavome fhi sharkhi kasidai Miyimiyah and Hamryai Forisia" , "Risolai sukhanoni Hoja Porso", "Sharhi Fusus ul-hikam" which were commentaries and independent scientific and theoretical works as "Lavoekh", "Durrat ul-

fokhira", "Risolai fi-l-vujud" and "Risolai javobi suol va javobi Hinduston. "

If we consider that Djami began to study the teachings of Ibn al-Arabi for 5 years before writing the book "Nakd ul-nusus fi sharihi Naksh al-fusus", then we can conclude that Djami 38 years of his life devoted to studying and spreading the views of Ibn al-Arabi.

Jami during this time studied not only the works of Ibn al-Arabi, but also the works of his commentators and followers such as Shaykh Sadriddin Kuniyaviy, Fakhriddin Iroki, Abdulrazok Kosoniy, Dovud Kaisary, Sakhid Fargoniy, Muayyadiddin Zhandiy and Husain Khorazmi, who gave him the opportunity better and deeper study the teachings of Ibn al-Arabi.

Jami with great respect responds in his work "Nafahot-ul-uns" about Sheikh Sadriddin Kuniyaviy and considers him one of the best representatives of the school of Ibn al-Arabi. The author of "Makomoti Jomii", Abdulvose Bokharziy writes that Djami said more than once: "I started reading the works of Ibn al-Arabi 10 or 15 years ago, but I found it difficult to understand them." After reading Kuniyavi's works, the mysterious world of Sheykh Ibn al-Arabi. "

Jami's attitude toward the teachings of Ibn al-Arabi attracted the attention of some great scientists. For example, the Iranian scientist Mukhsin Jakhongiriy, who studied the life and work of Ibn al-Arabi, considers Jami a follower of Ibn al-Arabi and a great scientist who contributed to the development of Islamic culture.

He emphasizes the role of Jami in the development of the philosophy "Vakhdad-ul-wujud", says that after Sadriddin Kuniyaviy, Jami is the most popular commentator of the teachings of Ibn al-Arabi.

Conclusion

Thus, studying the ideological prerequisites of Abdurakhman Jami's creative work, we come to the conclusion:

A comprehensive study of the development of the worldview of Abdurrahman Jami gives us the opportunity to fully and thoroughly understand the world outlook of the poet.

Since Jami in the XV century in Movareannakhr and Khorasan was one of the great representatives of the Sufi order of Nakshbandiya, as well as the teachings of Vakhdad-ul-vujud, and the study of the role and significance of Sufism in the formation of Abdurrahman Jami's worldview will help us to correctly assess the philosophical-Sufi views of the poet.

Studying the philosophical and Sufi heritage of Jami, gives an opportunity to understand the real essence of the doctrine of "Vakhdad - ul-vujud" Ibn al-Arabi.

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