

# Abdurrahman Jami And Sufism

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**Abstract:** Abdurrahman Jami, who was the elder and mentor of the Naqshbandi community. He glorified the ideas of Naqshbandiyya doctrine in his works. The lessons of Bahaiddin Naqshband, the founder of the Naqshbandiyya doctrine, and Muhammad Porso, his students, had a lifelong impact on Jami's maturity. The 20 rashes mentioned by Jami are life-giving nutrients for a strong spiritual immune system necessary for the development of youth.

**Key words:** Naqshbandi doctrine, Sufism, literary currents, secularism, . Memorial, Bozgasht.

## Introduction

Oriental scientist B.A. Kazakov organized the series of Naqshbandi based on archive documents stored in the Bukhara Museum. Abdurrahman Jami is given a special place in it as the Movarounnahr branch of the Naqshbandiyya series. Abdurrahman Jami was interested in the Naqshbandi doctrine while studying in Samarkand. After coming to Herat, he recognized this path as the right path for himself at the age of 40. After the death of his teacher Sa'duddin Kashgari on May 13, 1456 AD, on the 7th day of Jumodial 860 Hijri, Abdurrahman Jami became a piru murshid in the Herat community of Naqshbandi Sufi order and showed the path of truth to those who sought spiritual perfection. The English scientist D. S. Trimmingham, who studied the Sufi orders in depth, showed Jami's place in the Naqshbandi series. Commenting on the Naqshbandi series, he writes: "We included Jami in this collection not because of his special place in the series, but to highlight his influence on Persian, Turkish, and Indian Sufism and to note the importance of his Nafahot al-uns collection of Sufi biographies. So, British researcher Abdurrahman Jami's influence on Persian, Turkish and Indian branches of the Naqshbandi series and his work "Nafahot ul-uns" were included in the series. A number of evidences mentioned above show that Abdurrahman Jami has a worthy place in the Naqshbandi order. Therefore, all the works he wrote are valuable for the study of this doctrine,

and Risolai Mawlawi Jami, specially dedicated to this order, serves as an important source for this doctrine. At the same time, Abdurrahman Jami was deeply familiar with the main sources related to the life and teachings of Hazrat Bahaiddin Naqshband. In his famous work "Nafahot ul-uns", Jami uses the phrase "Maqamot" is written in more detail in the account of events in the zikr of Khoja Bahaiddin Naqshband. With this, he shows that he is deeply acquainted with "Maqamoti Hazrat Khoja Naqshband" written by Muhammad Baqir.

## The Main Findings and Results

Abdurrahman Jami Bahouddin Naqshband, the first source on the life of Naqshband, has information that Salahiddin ibn Mubarak copied it by hand along with being familiar with "Anis al-talibin wa uddat al-salikin" (Talib is a friend of those who seek the path of truth and a funder of those who leave the tariqat). It is noted that the original copy of this work copied by Shah Husayn bin Isamuddin al-Bukhari in 1557 was written by Abdurrahman Jami. Being directly educated by the spirit of Bahaiddin Naqshband and getting acquainted with the main sources about him, learning from mature teachers deeply enriched Jami's spiritual world, and this situation was reflected in his works.

On the 675th anniversary of the birth of Bahaiddin Naqshband, the information about Hazrat G. was published in "Nafahot ul-uns" by

Abdurrahman Jami. N. Navro'zova and Z. Translated by Kasimova. This translation is included in the collection *Bahauddin Naqshband (Analysis of Sources)* with annotations and commentary.

It is impossible to analyze the philosophy, principles, worldview of this or that thinker outside of specific historical conditions, the period in which he lived and created. This is a truth, an axiom, accepted without proof. But sometimes it happens that it will not be possible to understand and reveal the essence of a phenomenon, a world, a Universe (and the creation of the Universe is the entire Universe) without delving into the essence of something else. The more carefully you look at the stars of other worlds, the closer, more understandable, dearer your own world becomes.

Understanding the true essence of Jami's philosophy, the system of spiritual and moral values developed by him, the humane coordinates of human existence, ideological "stiffness" and one-sided ideological, scientific "pulling up" and "cutting", the history of Marxian philosophy "forceful squeezes on the bed of Procrustes" impossible under the circumstances. Therefore, today it is important to try to see the "refraction" of the philosophical, moral and aesthetic concepts of the period in which Jami lived in his work. After all, it's no secret that sometimes one or another thinker is justified from ideological (almost fixed) molds and labels, reactionary, religiosity, mysticism, etc. trying to protect against accusations, we went to the point of "putting an eyebrow" against this thinker's soul. How much effort was spent to make Farabi, Beruni, Ibn Sina, Omar Khayyam and others materialist and atheist. The historical (philosophical-historical) truth regarding the recorded great figures of Eastern thought is slowly being restored now, after the Republic of Uzbekistan gained independence. There are many philosophical, theosophical and literary currents in the rich Islamic culture. Among them, we see Peripateticism, Neoplatonism from Ancient Greece, as well as Sufism and its various directions and currents, such as Qadiriya, Mavlaviya, Bektoshiya, Chishtia, Suhrawardiya, Yassaviya,

Naqshbandiya. They played a special role in the formation of the mind and thinking of many great philosophers, poets, theologians, such as al-Kindi, al-Farabi, Ibn Sina, Ibn Rushd, al-Ghazali, Omar Khayyam, Rudaki, Firdawsi, Jalaluddin Rumi, Hafiz Sherazi, Alisher Navai.

In the spiritual life of the Muslim East, whether it is literature, philosophy or sharia, there is no area where Sufism has not left its mark. As a result of the collision of the artist's inner world with mysticism, dozens of spiritual phenomena have arisen. For example, the powerful influence of this direction in the spirit of mysticism was experienced by the great theologian, "skeptical with a sharp mind" (Hegel) al-Ghazali. His *"Ikhyat Ulum al-Din"* (Reliever of Delusions) and some other works - the masterpieces of Muslim Eastern theology - are vivid examples of these phenomena. The same can be said about Jami's work.

It can be boldly stated that Sufism, as a strong spiritual current of Muslim culture, continued to play the role it played since its inception, i.e., the role of arousing and motivating factor of people's minds, for several centuries. This can be seen in the "refraction" of Jami's creation of moral, aesthetic and theological values. The works of the thinker, in which elements of Sufism are present to one degree or another, serve as irrefutable proof of this. These include *"Silsilat uz-Zahab"* (The Golden Chain), *"Tuhfat-ul-Ahrrar"* (The Gift of the Nuranis), *"Sharhi Rubaiyot"* (Commentary on the Rubaiyats), *"Lavoyih"* (The Plate), *"Bahoristan"* (The Spring Garden), *"Tarikai"* Khojagoni - Naqshbandi (a treatise on the Naqshbandi sect of Khojagon), commentaries on the works of Ibn Arabi, and such royal works as *"Nafahot al-uns min hazarot al-quds"* (Blowing of close friendship from the Palace of Holiness). In *"Silsilat uz-Zahab"* - the first epic in *"Haft Awrang"* - Abdurrahman Jami describes the most complex cases of Sufism and gives comments on them, explains the instructions of Sufi practice and mystical formulas.

In *"Nafahot al-uns"* Abdurrahman Jami describes the biographies of 604 Sufis who rose to the rank of saints. In this work, the thinker Sheikh Bahauddin pays special attention to the

description of Naqshband and assigns it an important place.

Jami's joining the Naqshbandi sect was a strong impetus for the expansion of his intellectual horizons and the renewal of his thinking. The ideas of this current differ from the principles of early Sufism, as we will see below. While studying in the city of Samarkand, Jami became closely acquainted with the religious-mystical teaching of Naqshbandiyya, returning to the city of Herat, he came under the influence of Sa'diddin Kashgari, the leader of the community of this movement in Herat. At the age of forty, Jami enters the path of mysticism. In 1456, after the death of Sa'diddin Kashgari, he became the spiritual leader of the Naqshbandi stream.

If Sa'diddin Kashghari and the great Eshon of Naqshbandi had a direct influence on the formation of Jami's worldview, Bahauddin Naqshband, the founder of the movement, had such an influence indirectly.

Just as we turn to Aristotle to shed light on Peripateticism, we turn to Bahauddin Naqshband to reveal the essence of the Naqshbandi sect. Thus, the essence of Naqshbandiyya is revealed in the process of explaining the concept of its founder. Celebrating the 675th anniversary of Naqshband's birth demonstrated to the whole world, and especially to us - his compatriots, the power of the great thinker, the great moral potential that forms the basis of the teachings of Bahauddin Balogardan and his followers. For this reason, we will dwell on the personality of Bahauddin Naqshband as much as the purpose and scope of our research allows. Bahauddin Naqshband was born in 1318 in the village of "Qasri Hinduvan" in the oasis of Bukhara. Later, the name of this village was changed to "Kasri Orifon" in honor of the wise and holy shaykh. The father of the future sheikh was engaged in weaving and painting, hence the origin of the term "Naqshband". The first spiritual teacher of the child was his grandfather, who had some connection with the Sufis, because he aroused interest in mystical problems in his grandson, focused the adolescent's attention on spiritual events, Islamic rituals, paintings, the necessity of

praying and other religious actions. The real spiritual leader of the young man was Muhammad Babayi Samosi, and later Mir Syed Kulol (died 1370). Bahauddin was connected with him continuously for 7 years, then he "learned from the Turkish sheikhs - Kashim-sheikh and Halil-ota (in the latter he studied for 12 years)".

We have information that Bahauddin Naqshband has the following works: "Hayatnoma", "Dalelul Ashiqin". Unfortunately, we do not know the fate of these works after they were written. Therefore, we are obliged to collect his thoughts from the epics and works of Jami, Navoi and other thinkers, that is, to restore the heritage of Naqshband from secondary sources. It should be noted that the scientific study of the teachings of the Naqshbandiyya sect is built on a floating foundation. The fact is that, despite the two thousand years lying between the Naqshbandi sect and the pre-Socratic philosophers, when studying the works of Naqshband, we are faced with a situation similar to the study of numerous, incomplete and diverse fragments of pre-Socratic philosophers. Bahauddin Naqshband and the well-known principle of the Naqshbandiyya stream: "Dil ba Yoru, dast ba kor!" - "Our hearts are in God, our hands are at work!" That is, according to Naqshbandiyya, "naqshband bar dil band" - "In our heart to study the patterns and power of God's creation." So, the main meaning of Naqshbandiyyah is chanting the patterns of the great names of Allah by heart.

But "Dil ba Yoru, dast ba kor!" the main meaning of the principle is not limited to this, behind it lies a deeper essence, the real importance of this doctrine.

Naqshbandiyyah, followed by Jami, calls not only for the mind to be occupied with God (which all Sufis call for), but also for the hand to be occupied with work and labor. Bahauddin's teaching is based on making a living by the labor of one's hands and occupying the heart with God. A person cannot live only by praying, staying awake, and fasting. He must work, create the necessary blessings for life, take care of his loved ones. A real sheikh should fight for justice and help people's well-being. Jami's

advice to Navoi not to leave the public office can be explained by the influence of this idea, because this position would allow him to do more good for the people.

It is known that Bahauddin himself was a craftsman. His profession consisted of making patterns on materials. Naqshband advised every wise man to acquire a profession. It follows from this principle that the teaching of Naqshband and Naqshbandiyyah, as well as the teaching of Jami, were far from calling for asceticism and secularism. The absence of secularism in Naqshbandi is its distinguishing feature. The Naqshbandi Sufis did not give up human interaction and daily work. Their main requirements are described as follows: "Khilvat dar anchuman, safar dar vatan, ba zakhir bo halk, ba batin bo Hakk" - "Loneliness in society, traveling around the homeland, outwardly with people, but in the heart with God." Thus, without leaving society, a person should always live alone with God, be a stranger in his homeland. The main duty of a person is to serve his loved ones, which is more worthy of a real person than loneliness. "Do you want every day to last longer than the night: Work!" Drive away the fool of laziness, and the night will be shorter," writes Abdurahman Jami.

Although al-Ghazali came to a similar conclusion after eleven years of asceticism, he wrote about this in his work "Ikhyat ulum ad-din" (The Deliverer of Delusions): "...to deliver the lost from their errors is better than solitude." *dast ba kor* idea was put forward by Naqshband. Naqshband, like Aristotle, chooses a moderate path, avoiding extremes.

Adhering to his teacher's teachings, Jami also opposes secularism. In his work "Silsilat-uz-zahab" he sharply criticizes the Tarkidunyachi-Sufis. Jami believes that if a person could not find a worthy pir (mentor) or soulmate during his life, he can choose the path of solitude, the worldly recluse, the ascetic way of life. In this, according to him, asceticism can be of two types: physical asceticism and rational or wise asceticism. Physical asceticism consists in the fact that one renounces association with all chosen people and ordinary servants. He does not leave his cell, does not talk to anyone, does

not meet anyone, that is, he cuts off contact with the world until he dies. A rationalist understands secularism as a state in which there is no room for anything but God in the heart of a person, in which a Sufi only interacts with people on the surface, outwardly, and strives for God from the inside, in the heart.

If the Sufi does not have the help and support of his friends, if necessary, he should communicate with people by trading or engaging in some craft, and he should maintain the desire for God in his language.

Another principle of the teaching of Naqshbandiyya can be expressed by the following hadith - "Let not the left hand feel the good you give with the right hand." That is, a good deed done in the way of God should be known only to him.

The followers of Naqshband chose the dhikr of Khufiya from two different dhikrs. They recognized and considered it necessary to perform dhikr only in thoughts and imaginations, without shouting loudly, without dancing, music and various body movements. One of the leaders of this stream, Khoja Ahror, demanded that the person doing the dhikr should not make any sound at all, close his lips tightly and put his tongue on his palate.

It is appropriate to say that in his work "Sharhi Rubaiyot" Jami mentions that his teacher Sa'diddin Kashgari expressed the same opinion about the order of zikr. According to Kashgari, it is necessary to hold the breath and stick the tongue to the palate so that the zikr comes from the heart and not the stomach.

Adding to this, Jami says that zikr, whose essence consists in repeating the word "Lo illaha il Allah" many times silently, becomes real, current and the goal is achieved only when a person completely removes his daily worries from his imagination and has nothing left in his heart except God. Jami also condemns people who are interested in nothing but lust, satisfying their sexual desires, and living comfortably in the world:

"You live like pigs, languishing in idleness

Or he prays, fearing the wrath of God,

Look around you, the world is so pure and beautiful!

You see only lust and impurity."

Abdurahman Jami reflects on the concept of "zikr" and mocks the Sufis who recited zikr with shouts, dances and other body movements. He likens such dhikr to the braying of a herd of donkeys.

Throughout the history of Sufism, it was accepted to divide the path of self-perfection into four main stages: shari'a, tariqat, enlightenment and truth. This also applies to Naqshbandiyya. For all Naqshbandis, the first priority is to follow the precepts of Islam (Sharia), as this was a prerequisite for entering the Sufi path (Tariqat) and knowing the truth (Haqiqat). Only a select few can know the truth. They, as well as Jami, were not fanatical in their adherence to religious traditions like the early Sufis.

In addition, Bahauddin Naqshband expands the scope of "roshah" (ethical obligations) developed by Abdulkhalik G'ijduvani, which consist of:

1. Khush dar dam;
2. Nazar bar step;
3. A trip to the homeland;
4. Khilvat dar anjuman;
5. Memorial;
6. Bozgasht;
7. Look at each other;
8. Memo.

Bahauddin Naqshband adds three more to it:

1. Wuqufi Zamani;
2. Vuqufi is numerical;
3. Wukufi is hearty.

These eleven cases became the main principles of the Naqshbandi sect. Their content is as follows:

1. Temporary stop - temporary stop. Constant control over the way a mystic spends his time: if he is right, he should thank God, if he is wrong, he should ask for forgiveness according to his deed.

2. Vuqufi adi - stop for calculation. Controlling that the dhikr that the individual is performing is being performed according to the set number of repetitions and instructions.

3. The heart of Wuqufi is to stop in the heart. Visualize a heart with God's name written on it to reaffirm that there is nothing but God in the heart.

A. According to Jami, virtues such as modesty, justice, and equal treatment of all people characterize a Sufi. As Naqshband develops the teaching of Gijduvani, he offers a number of other ideas that reflect the essence of his teaching. The image of a person, the purpose of living, the principles he should follow in his life are detailed in the book "Zikr - sultan of the heart".

Bahauddin Naqshband addresses his students, followers and anyone who wants to gain self-awareness, to determine his essence, his true spiritual foundation, and says:

"It's always a cho, bo hama kas, dar."

Everything is nice

Her eyes are filled with tears."

Always, everywhere, with whom you are not, in all circumstances and situations, turn your Heart's eyes to Yor (Absolute Spirit).

Jami, responding to the call of Bahauddin Naqshband, the founder of Naqshbandi religious and philosophical doctrine, writes:

"I am everywhere, with everyone, at all times

I dream of you in my heart, I think of you in my eyes."

Wherever, whoever I am not with, in any situation

I dream of you with my heart, I imagine you with the eyes of my heart. An important factor in Abdurrahman Jami's rise to the level of a great thinker was the lessons he received from many great people, respected sheikhs and teachers. One such great man is Khwaja Muhammad Porso, the second caliph of Bahauddin Naqshband, a great theoretician of Naqshbandiyyah. In 1419, Khoja Muhammad Porso passed through Jam province during his trip to Hijaz and stopped at the houses of Sa'diddin Kashgari. Abdurrahman Jami was 5 years old at that time and accompanied his father when they went to visit Khoja Mohammad Porso. "Nafahot-ul-" said that they listened to the conversations of the Great Sheikh with their

ears and remembered the advice he gave them for a lifetime. After 60 years, the meeting with Khoja Muhammad Porso is in their eyes for a lifetime, the words he said are in their hearts for a lifetime, and the taste of the admonition he gave is in their mouths for a lifetime. *uns*" states in his books.

Khoja Muhammad Porso (1348-1420) was a native of Bukhara and one of the great representatives of the Naqshbandi order. He was one of the great scholars who embodied wisdom and had a high position among the people of Sufism and Sharia in his time and in later times. Khwaja Muhammad Porso is known and famous as one of the theoreticians of Sufism in the late 14th and early 15th centuries, and the sources give his full name as Muhammad bin Muhammad bin Mahmud al-Hafizi al-Bukhari.

Khwaja Muhammad Porso Bahouddin was one of the prominent students of Naqshband, and after his teacher, he became one of the biggest representatives and promoters of the Naqshbandi movement in Central Asia. In Abdurrahman Jami's work "*Nafahotul uns*" it is mentioned that Bahauddin Naqshband paid special attention to the education of Khwaja Porso, one of the leaders of his murids.

In "*Rashahot*" there is a story that shows the great position of Muhammad Porson among the murids of Bahauddin Naqshband. On the way to Hijaz, Bahauddin Naqshband fell ill and in the presence of his friends, he said to Khoja Mohammad Porso: "Whatever happened to this weak one from the caliphs of the House of Khojagans and whatever he found on this road, I have entrusted all these deposits to you. It is said that he bequeathed all these deposits to the people of Haq subhonahu. Also, Bahauddin Naqshband's words about Khwaja Porso in the last moments of his life: "The reason for our existence was the appearance of Muhammad Porso" or "Whoever dreams of us, let him look at Khwaja Muhammad Porso" are famous among the people of this sect.

These examples are the proof of the high respect of Khwaja Bahauddin Naqshband among his students for Khwaja Muhammad Porso and deep respect for his talent.

Khoja Muhammad Porso literally justified his teacher's trust. He was not only a major representative of the Naqshbandi sect, but also one of its scholars. He wrote many works that researched the specific aspects of this sect. Today, most of these works have come down to us. His works are:

1. Faslul hitab bi waslil ahabab
2. Commentary "*Fususul Hikam*"
3. Interpretation
4. Arba'un hadith
5. Manosikul Hajj
6. Ramzul Aktob
7. Research
8. Mahbubiyyah
9. Al-Fusul al-Sitta
10. Mas'alatu khalkil afol
11. Research on time and space
12. Risolai Qudsiya
13. Aqoid
14. Risolai kashfiya
15. Risola dar obodi murid
16. Brief history of Mecca
17. Authority of Khwaja Alauddin Attar
18. Muqaddima li-jami' ul-kalim
19. Haftodu du Firqa
20. Faith
21. Az anfosi qudsiyai mashayihi tariqat
22. Commentary "*Fiqhi Kaidani*"

Some of these works are available in the manuscript funds of Uzbekistan.

In his time, Khoja Muhammad Porso received great attention among the Timurids. His correspondence with Shahruxh Mirza, the son of Amir Temur, and later going to Khurasan with him, or his relations with Amir Temur's grandson Khalil Mirza and Mirza Ulughbek, are recorded in historical books.

One of the famous works of Khwaja Porso is Risolai Qudsiya, which is also known as Kalimoti Bahauddin Naqshband (Sacred Sayings of Bahauddin Naqshband). This work is dedicated to collecting and interpreting the holy words of Khwaja Bahauddin Naqshband. "*Risolai Qudsiya*" literally reveals the content of Bahauddin Naqshband's most famous theories of Sufism, such as Fana and Baqa, Talvin and Tamkin, Zikr and Sifat, and Valayat. Hoja Porso makes the work more scholarly and increases its

value with his beautiful style, that is, he first quotes his teacher and writes his own commentary under it. He draws a separate circle between his teacher's and his own thoughts so that they do not mix. The author explains his work as follows: "And in this, a circle was drawn so that the additions added between each of the interpreted sentences would be known."

In the introduction to this work, Khoja Muhammad Porso states that he did not start this work on his own, but that this work was written on a special assignment. According to this, it is known that he wrote under the instruction of Alauddin Attar, the successor of the silsila, the greatest and most respected person of Naqshbandia after Bahauddin Naqshband. Porso writes: "It did not automatically begin to present these weak meanings. However, the honorable reference to this case was given by Khwaja Alulhaqqi wad din Muhammad ibn Muhammad al-Bukhari, who is known as Attar (God is his life) may he prolong his life and bless the murids with his blessed rays). After that, the spelling of this complex was introduced. If he has the support and acceptance, let it be even more."

Therefore, it is understood from the above that among the disciples of Khwaja Muhammad Porso Bahouddin Naqshband, he was the most able to understand and analyze the meanings of his words, and because he was a scientist, Alauddin Attar entrusted him with the task of writing such an important historical and scientific-theoretical work.

Another valuable aspect of the work is that Khwaja Muhammad Porso effectively used the works of Sufi poets who lived and created before him. In the process of analyzing a specific topic, poetic quotations from the works of classical poets such as Fariduddin Attar and Jalaluddin Rumi are also given. In addition to ensuring that the work is scholarly, it also shows the delicacy of the author's poetic taste, the uniqueness of expressing his worldview.

In conclusion, it should be said that Abdurrahman Jami, like Muhammad Porso, was formed as one of the leading scholars of his time under the influence of Sufi teachings. Therefore, the thinker's scientific-philosophical heritage is a worthy contribution to the treasure of human

civilization, and today it is gaining importance in the path of youth development.

The teaching of Naqshbandiyyah, which had a great influence on Jami, is fundamentally different from the first Sufism and from the numerous currents and sects that appeared in later periods. The principles developed by the Naqshbandi sect form the basis of Abdurrahman Jami's life and outlook. He followed these principles throughout his life. It is these principles that form the basis of the system of moral values developed by Jami, his moral ideal of universal importance. They are inextricably linked with the values developed during the development of world civilization.

## Conclusion

The principles of the Naqshbandi sect give people great spiritual and moral strength. Their reflection and refraction in Jami's work has conditioned the thinker's poetic legacy in such a way that universal opinion characterizes the thinker's work as "a masterpiece of world poetry and philosophy".

As a general conclusion, the following can be noted:

- Abdurrahman Jami was an Uwaisian while learning Naqshbandi teachings from good teachers and was educated by Bahauddin Naqshband clergy.
- Abdurrahman Jami was a perfect person who reached the level of piru murshid of the Naqshbandis in Movarounnahr community in Herat.
- The essence of Naqshbandiya is revealed in the rich spiritual heritage left by Abdurrahman Jami.

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