

THE IMAGE OF LOVE IN THE SUFI DOCTRINE OF ALISHER NAVOI

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Abstract. The article reveals the image of a lover in the Sufi teachings of Alisher Navoi. In Sufi terminology, God was called the Beloved and the Beauty, and the Sufi contemplating the Beloved was called the lover, Majnun. Worship of the Almighty was called passion and love. The curls and mole of the Beloved are the attributes of his beauty. Sufi love has a kind of outcome - sukra and sahw. Sahw is characterized as a dive in the sea and an exit with pearls, or a flight to heaven and, when flying back to earth, remember one's duties, etc. That is, a person who knows the Truth teaches a lesson to others. Sukra - intoxication, madness (Majnun) with love. Everything is in the will of God and it is necessary to ask him for the good of salvation. It is impossible, Navoi believes, for the love of God to obscure human love, which has the right to exist, it is necessary, but should not be the goal of life. This is how bioenergetics think today.

Keywords: sukra, sahv, to the Most High, creative heritage, foundation, new Renaissance, Third Renaissance, attributes, love, curls, God.

In the modern world, in the context of growing global problems, leading representatives of social thought in many countries are increasingly turning to the legacy of the great thinkers of the past. For in their immortal works one can find a solution to many acute problems that concern humanity at the present time. One of these titans of thought is Nizamiddin Mir Alisher Navoi, a great Uzbek poet and thinker, a prominent statesman and public figure of the Timurid era, whose work is attracting more and more attention of the world community. Navoi, by all accounts, is on a par with such classics of world literature as Homer and Aesop, Ferdowsi and Nizami, Dante and Shakespeare, Byron and Pushkin. His creative heritage still continues to provide rich material for the science and literature of our era.

In a number of leading universities and research centers, research is being carried out on the life and work, outstanding works of the great thinker, which testifies to the formation of Navoi studies as a global scientific discipline. In the science of the West and East, it is noted with deep gratitude that Alisher Navoi is one of the leading representatives of world literature, who has made a significant contribution to the common history of the development and improvement of cultural relations between Central Asia and Western Europe. Hundreds of books, thousands of articles, dozens of films have been created on a global scale about the life and work, scientific and poetic heritage, state activities and charity of Navoi.

Over the past 30 years, Uzbek Navoi Studies has entered a new stage of development and prosperity due to the rejection of the ideological clichés of the totalitarian past. The religious and philosophical outlook, theological aspects of Navoi's work, which were either hushed up or interpreted unilaterally during the years of Soviet power, were rethought only during the period of Independence. "Today, when our country has entered a new stage of its development on the basis of the main principle

“From National Revival to National Progress”, the foundation of a new Renaissance – the Third Renaissance is being formed, the priceless literary heritage of Alisher Navoi is becoming more important than ever” [1].

In Navoi we come across several stories about how holy people first fall in love with earthly beauties and only then move on to divine love. Let us recall the story about Sheikh Sanaan from the poem "The Language of Birds". Having fallen in love with a beautiful Christian, he is ready to renounce Islam, drink forbidden wine, eat forbidden (harom) pork. He even agrees to graze these vile, from the point of view of a Muslim, animals, causing horror and ridicule of the murids. But, as it turned out later, his complete self-denial in the name of love turned out to be the highest spiritual achievement [2, pp. 250-258].

Approximately the same case, but not with a fictional sheikh, but with a completely historical figure, happened to a native of the city of Merv, Abdullah Ibn Mubarak. Alisher Navoi in his work “Nasaim ul-muhabbat” gives the following story: “Aning tavbasining ibtidosi bu erdiki, bir kanizak ishqiq giriftor bKldi. Bir kish kecha tong otkuncha ma'shuq devori tubida turub erdi va ustiga kor yogadur erdi va st khabarsiz. Sahar namozin ayturda st huftan sohindi. Kunduz bulgondin sungra street holga voqif bouldi, uziga dediki, hey Muborakning nomuborak Kgli, uyot sanga bu avqotingdinki, agar imom namozda bir surani uzunroq kiroat qilsa, toriqib, telbararsen va mun ungdek kecha nafsing havosiga tong otkuncha mundoq azob tortarsanki, suubatidin khabaring yuqtur. Kungli bu darddin buzuldi va bori ishdin tavba qildi va sulukka mashgul buldi. Ishi ul erga ettiki, Makkadin Madinaga degincha mahofasin ashrof eginlariga kutarib elturlar erdi” [4, p.49].

Translation: the beginning of his entry (into the tariqah) was such that he fell in love with a certain beauty and on a winter night stood under her fence until morning, it was snowing, but he did not notice anything. When the muezzin called for morning prayer, he thought that they were calling for evening prayer. The morning ray of the sun illuminated him, the inspirer of truth visited him. He was outraged by himself, his attitude to life and to himself. I thought: “... When during the evening prayer the imam reads a big sura, dirty thoughts come to your head, and boredom torments your soul. But for the sake of your unfortunate passion, for the sake of the whim of your evil nature, you wandered madly, not distinguishing the dawn from the evening, you spend the long night of cold winter without sleep. His heart sank from fear in his chest, his soul began to leave his body from shame. But heaven showed mercy, repentance appeared in his soul, he began to expose himself to hardships and was able to become a Sheikh of Sheikhs in Mecca” [4, p. 49].

There are many lessons to be learned from the story. The main thing is the attitude to your love as to “madness” from it. This state is called "the ill-fated passion and whim of one's evil nature." So, Navoi considers "madness" in love. Here is what he writes about the state of a lover in the poem "The Language of Birds":

“Ah, I called the evil one incomparable,
The lover himself called her beloved” [4, p. 11].

At this point in the poem, Navoi speaks on his own behalf, puts himself in the place of the lyrical hero. He says that from the torment of that cruel beauty he was terrified: he groaned from oppression and lost his mind; from the fire of her lips burned his soul and body, from curls and moles - life turned

black. His tongue fell silent at her sweetness, his mind drooped before her beauty:

“I understood: the languor of separation is worse than death,
The groans of disasters and torments destroy the soul a hundred times.
Just remember her - life will shine on me again,
All dreams are only about her, there is no other in the heart” [4, p. 49].
Then the "in love" Navoi turns to the Lord with a request to save him from these torments.
“O Allah! May I be punished with contempt,
If my mind is devoted to such low prayers.
My mind is shrouded in darkness so thick,
What in my eyes eclipsed the whole world with blackness” [4, p. 49].

Further, Navoi, turning to Allah, knowing no need, draws the image of an inhabitant, a simple slave of his passions. He says that he never fell into the dust with humility, even if he gave alms to a beggar, while he was vainly proud of his kindness, that he could not even remember the names of Allah without the help of a rosary, etc. [5, pp. 759-769].

Three books from the "Pyateritsa" use "legends about love, its torments and sufferings ("Seven Planets", "Farhad and Shirin", "Leyli and Majnun"). This is love, madness from it is the state of sukra, due to the lack of preparedness of the seeker, the traveler. And the other path is the path of Farhad and Majnun, when there is no desire to get rid of "madness", this is a tragedy and torment for all loved ones.

Navoi develops the idea that it is not possible for a person to cope with this misfortune on his own. If heavenly power descends on him, he comes to his senses. Finds another happiness - God's grace.

Navoi does not condemn Farhad and Majnun, his other heroes. The love of Farhad, Majnun, Bahram for the beauty of a woman in the usual human sense, Navoi does not deny, he denies "falling into madness" from an unfortunate passion. And in the Sufi sense, this is the love of an insufficiently trained Sufi - a traveler [15, pp.30-33].

The beauty of a woman is the beauty of God's creation, the natural world, man. Allah gave a person the best appearance, and then breathed a soul into him. He is a man in the most beautiful appearance, looks, listens, walks, speaks. The beauty of man is the beauty of God. Everything in nature demonstrates the greatness of the creator's intention, his power and beauty. This is a somewhat new comparison in the understanding of love - love for fragile, short-lived, transient beauty, and eternal, unfading beauty, exalting a person to beauty, not created, but the creator. Actually, such opposition of erotic love to divine love is characteristic of Navoi's entire work. But we must once again emphasize that the great Sufi was not an opponent of earthly feelings, mutual attraction between lovers, he also sang of such love, but in the context of his work lies divine love [6, pp. 693-698].

In a word, Navoi's humanism is characterized by a new understanding of love, nature and society. Nature is worthy of love as an eternal, living, sensitive creature created by the Creator, answering good for good, and evil for evil. Society is worthy of love if justice, temperance, truthfulness reign in it. The state deserves respect if it is ruled by a wise and just king [11, p. 291]. Addressing not only his Sultan, but also all the rulers of all times and peoples, Navoi wrote:

“When praying, repeat the verse of the Qur'an:

"Ruler, rule justly!" [10, p. 51].

... a series of divine decrees

Countless. Friend of the people - Be always! [10, p. 52]

The people are your garden. Be wise, gardener!

It can be assumed that those who "burned out" in earthly love were not endowed with grace from God. Centuries passed and there was a need to update, supplement the reprint, for a new generation of seekers of the ideas of Sufism. It is not for nothing that Navoi writes that this (his "Five") was the order of the creator and came from above, including thoughts about love ("ishk") were also prompted "from above".

Only a person "with a noble, pious nature is forgotten", only such a person is saved by heaven [8, pp. 102-103]. Here is what Navoi writes:

"I am alone, let my house be miserable Friends, I conjure you

The evil secret of my torment must not be revealed or divulged...

Oh Navoi, there are no other lovers like you in the world.

Your love cannot be extinguished by anyone's threat, not curbed! [7, p. 48].

Addressing the sheikh in love, who appreciated the closeness of God and did not believe in the comfort of dope, Navoi says that he found himself without a home in the tornado of non-existence. Addressing himself, the poet writes:

"You died, Navoi, without having tasted the pleasure of lips.

Even your cries - how many of them! – only lines to the dastan" [9, pp. 17-19].

Navoi writes about his bitter fate, about his boundless love for God, about his innermost secret. But at times and more than once asks not to disclose his secret. All the same, he puts closeness to God above the "comfort of dope", that is, earthly pleasures [12, p. 40]. Then how can we decipher the following lines:

"Many beauties are arguing about you, about Navoi,

But you are forever turned to the only one in anguish" [3, p. 268].

Still, sometimes a slight regret slips through in the form of the above couplet. Maybe this is a momentary human weakness, especially when many desire you, and your heart is given to another.

The above lines from the ghazals say that Navoi was loved, his contemporaries sought him out, "set the chains", as was the case with Yusuf.

There are lines when he expresses regret that one of the maids tried to seduce him [17, pp. 36-37]. About his love, he writes:

"This poor Navoi became the lover of a maid, -

Her broom swept all meekness out of his soul" [3, p. 48].

This episode is from his biography, when the maid of a high-ranking person stayed overnight with him and harassed him at night, but he put her out and this bitterness is expressed in verse:

"Yusuf himself would wish to become a slave of my friend,

In the bazaar of feelings, he would like to sell himself soon.

Here their commonality is love for God, suffering along the way and purposefulness. Perhaps the great charm, talent, talent made Alisher Navoi like Joseph the Beautiful.

Often Sufis went into hermitage, this is one of their features. Therefore, another regret visits Navoi - this is the impossibility of leaving as a hermit:

“Navoi, if you want to forget this evil,

Go to the steppe. Wander around the world without cursing your path” [17, pp. 36-37].

“Navoi, run away from the world! But even in flight, a companion is needed” [17, pp. 36-37].

“Navoi, only one of the people living on earth is free,

Who will leave the stupid bustle of people into silence, into peace” [17, pp. 36-37].

In moments of heavy burden of unusual love, when Navoi wanted to, but could not, leave as a hermit, since he was destined not only to love Allah, his Messenger (saw), but also practical activities, are reflected in these lines. The Prophet (peace be upon him) was asked about who would be the first to enter Hell and who would enter Paradise. The Prophet (pbuh) said: the first to enter hell is a scientist who did not back up his knowledge with practical deeds, a scientist who follows his knowledge in practical life will enter paradise. Navoi in this case followed this hadith of the Messenger of Allah (saw) [13, pp. 25-29].

Alisher Navoi was a true Muslim who fulfilled all the precepts of Islam. Unlike some Sufis, who ignored the requirements of the Sharia, he was a supporter of the Naqshbandiyya teaching, which strictly required the observance of all the cults of Islam. Listing the characteristics of about 800 Sufis in the book "Nasaim ul-Muhabbat", he paid special attention to their observance of the five pillars of religion. He himself regularly read all the five prayers, observed the fast and intended to perform the Hajj. But the implementation of his intention was initially prevented by excessive preoccupation with state affairs, poetic creativity, and then the turbulent situation in the states through which the path to the holy cities of Mecca and Medina ran prevented Navoi from becoming Khoja. He bitterly regretted that he did not have time to visit the Kaaba:

"O Khizr! I will live - I will visit the holy places of Mecca.

I will touch the Kaaba stone until people know” [18, p. 194].

By the way, the plot with the pilgrimage is found in Navoi's poem "Layli and Majnun". Majnun's father took him on a pilgrimage to Mecca. He asked Allah for help in such a situation, created due to the crazy love of his son. The parents chose the time when the days of pilgrimage approached, messengers were again sent to the desert, and Majnun was found in the end:

“Majnun is ready to forget everything for Kaba.

Yes, Kaba could heal everything!” [18, p. 67].

Majnun's family carried him to Mecca, distributing alms to the poor along the way. Pilgrims arrived in this holy city, visited the Haram mosque and saw the blessed temple. Majnun was seized with awe and he walked around the Kaaba. He let out a frenzied cry and turned to Allah with the words: “O you, the lord of all lords! You who say "live" to the dead! The whole world is thrown into the fire of love! You who open the path of love! Who ordered my sheaf to burn! You, who give us grace to love, to throw stones after! You, who give beauty to a woman, take out kindness from the heart! You, who approved the triumph of passions! You, who cast the pearl of love into the shell of my heart! Fanned flame in my blood! Who has incinerated my chest with grief, - Now I am standing in front of you!

Majnun tells the Almighty that he is an unfortunate prisoner, cursed by fate, that he stands in

chains of love before Him! But, despite the ulcers in the body and the wounds in the soul, he does not say: "Save!", "Extinguish my flame!", "Give me joy again!" He doesn't say, "Kill my love!" He begs Allah to inflate the fire of love even more [14, pp. 22-26].

We can see that Majnun has thoughts completely opposite to repentance. There is not a word of regret about the bitter fate that Allah has determined for him. Love and madness from Leyli Mejnun considers "the curse of fate." If such a madness of love is a joy to him, then why is fate cursed? After all, Leili was more desirable to him than paradise, after all, there was joy. Why such anger? Most likely this madness is a disease.

At first glance, it may seem that these are the words of a madman, a mentally ill person. But for some reason, Navoi does not condemn the manic state of his lyrical hero. He is sure that a strong feeling made him mad. His prayer in Mecca seems to contradict the essence of faith. Earthly love is not denied, but it is secondary after love for the Creator. If it is made primary, obscuring everything, the final is like Farhad, Majnun and others like them. This state of sukra is madness as a result of the traveler's lack of preparation. The mind is lost [16, pp. 113-116].

Navoi, true to his principles, does not get tired of writing about love. There are so many stories about love in the poem "Language of Birds" alone. True love for God and about earthly love, about how insidious it is, how many troubles, humiliations endure people who feel its spell. What is its essence? What do people fall in love with?

"Do not try to imagine the face of your beloved beautiful:
The brightness of the cheeks is blood, the whiteness is mucus!
And there is no eternal term for the external beauty,
There is neither lasting nor infinite in it!
Love and madness - it's not worth being in power,
And fall into disgrace from passion is not worth it!
Beauty is unfamiliar with an endless age,
Passionate love and joys are neg" [7, p. 178].

The beauties Leyli, Shirin and other heroes and heroines of his poems are beautiful, but their beauty is fleeting, not eternal. They must be loved, but one must also remember about another beauty - not transient, and not obscure it with anything. Love has a reward, for which it is not a pity to give a hundred lives. The victory of this love and the path (for this is the path of striving for the beloved - God, striving for the origins, for unity) - Unity - Completion - this is Wahdat ul-Vujud.

Here is what Navoi writes about love for the Almighty:

"... Love that beauty, whose greatness is holy,
Her beacon never knows sunset.
One hundred million picky like you
Unworthy to see the light of this love.
It will be the death of a hundred lives taken from those who love -
That beauty is hundreds of thousands of times more paid!" [7, p. 178].

This idea that one must love God, and not the transient, otherwise a thousand misfortunes, shame and troubles cannot be avoided, he reveals in the image of Sheikh Sanaan, who was "in honor at the

good threshold, he knew many secrets of the invisible essence.” He could not stand the temptation, succumbed to temptation, renounced the faith, drank wine and became a swineherd, burned the Koran, etc.

Developing the image of a lover, Navoi tells another parable about a talented student of the great Arastu (Aristotle), who had great prospects in science. He was very diligent, and four hundred wise disciples could not compare with him. Arastu cherished the hope that his murid would match Iskander. But an unexpected thing happened to the murid: love suddenly took possession of his heart. From the abode of evil, says Navoi, a maiden came out, similar to the moon, but full of stone malice and evil encroached on his faith. This young man suffered cruelly from the oppression of captivity, his heart was tormented by pain. He was burning with the desire to achieve union with her, he did not heed either the speeches or the advice of his friends. Lust, which the poet condemns, made him spend great expenses and achieve an alliance with that moon-faced. He, like Sheikh Sanaan in his time, began to worship his goddess, began to honor idols in imitation of the infidels.

To save his talented, promising student, Aristotle probably gave poison to the beauty, then the antidote, i.e. washed her body. Poison came out with fluid from the body. He ordered all her waste to be collected in a bucket. When the lover saw her ugly, withered body, he showed the waste - he said that this was all her beauty.

This parable, like everything that Navoi wrote about earthly love, is significant. In addition to the first, superficial, meaning, there are many more meanings: that everything is transient; that “do not make yourself an idol”; that “that love in which you stubbornly wallow in front of the highest love is a disgrace to shame”!

Navoi speaks of true, sublime, divine love as a way of knowing the Truth. It is this kind of love that is worth dedicating one's life to, for the sake of it one becomes more spiritualized, gets rid of the realm of material needs in the name of spiritual victory, similar to that described in the image of a lover [17, p. 291].

Attar in his "Tazkirat ul-Avliya" gives the following example of the transformation of earthly love into divine: Hazrat Sheikh Simnani Ashyk (in love) was intoxicated in his youth with love for God. In his old age, in order to fulfill the Sunnah of the Prophet, he married. A daughter was born and one day he looked at her with fatherly love. At night I saw in a dream the day of judgment (qiyamat). He was not allowed into the place intended for those loved by God and those in love with him. They said he wasn't one of them. Until today you were among them, today you were excluded from this group. I woke up and prayed, asked God to take his daughter, because she stood between him and God, and immediately heard a voice ... your daughter fell from the roof and died [18, pp. 110-111].

Shaykh Abu Said Kharroz said that the meaning of tasawwuf is to be pure, cleansed of everything: passion, whims, rust inside and out. In the house of the soul - in the heart - nothing should remain except Allah. Who has this quality - he is a Sufi [18, p. 100].

From childhood, Navoi was acquainted with the works of Attar, grew up in the spirit of Sufism and refrained from any earthly love, and it is not surprising that he did not marry. Marriage, family, children, their maintenance, weddings, grandchildren - all this is an obstacle on the way to love for God, to fulfill the mission entrusted to him - to be a Sufi, a murshid, to be a Sufi theorist and socially to be a

practitioner; to pass on the baton of knowledge from Attar, Nizami, Khosrov Dehlavi, Hafiz, Jami to future generations. Navoi's love for Allah means great love for everything that is created by Him and, first of all, for humanity.

The conclusion can be said: 1. Navoi widely used Sufi terminology to express his innermost thoughts, spiritual state and mystical aspirations. His love lyrics, the epics "Language of Birds", "Farhad and Shirin", "Layli and Majnun" and others are especially saturated with Sufi concepts. The work "Nasaim ul-muhabbat" is entirely devoted to Sufism, the life and work of the great sheikhs. Along with the use of Sufi concepts, Navoi developed his own categorical apparatus, his own classification of terms, placing these categories in a hierarchical sequence corresponding to his worldview and values.

2. Navoi was an adherent of the Sufi teaching "wahdat ul-vujud" (the unity of being) - this kind of teaching in Islam, explaining that the true essence of the phenomena of the surrounding world is one: between the deity and the universe, between the divine and the natural, between god and man there is a natural connection. Thanks to this, the formula is affirmed - everything that exists is a reflection of the true essence - the being around us is one in its spiritual community.

3. The following principles or rules are clearly revealed in the poetry of Alisher Navoi: Allah is absolute goodness, the emergence of the material world with all its values, that is, a consequence of the manifestation of absolute goodness, the Creator's beneficence towards man; God is an absolute, eternal being, and everything else has a relative being. changeable, transitory character. All these three principles of understanding God in the concept of wahdat ul-wujud are expressed in the theme of love.

4. Navoi considers the human heart (kungul, dil) to be the center of the essence of the universe, the microcosm, which reflects all the features of the macrocosm. It is likened to a nightingale in love with a rose, a candle that illuminates the path to the knowledge of the world and humanity. Its essence is determined by two virtues - beauty and love, their unity. Beauty is the secret of the universe and life, and love is a means of comprehending this beauty, an incentive to achieve it. Beauty comprehends the one in whom the heat of love burns. Love requires from a person the efforts of reason and will, the courage of the spirit and sacrifice, the manifestation of heroism in the name of this beauty. This motif determines the ideological content of Navoi's heroic-romantic poems.

5. Navoi skillfully uses metaphor, drawing a parallel between the beauty of nature and the beauty of a woman. The great poet compares the beauty's rosy cheeks with a tulip, her flexible body with a cypress, her chin with a water bubble. Navoi completes such a series of comparisons with the statement that: "There is no comparison for such beauty, There is no limit to the feeling of amazement. But through it I see the features of an incomprehensible, supreme beauty. Of course, by the highest beauty, Navoi means Allah, the nature created by Him, the crown of creations - Man.

6. In Navoi we come across several stories about how holy people first fall in love with earthly beauties and only then move on to divine love. Let us recall the story about Sheikh Sanaan from the poem "The Language of Birds". Having fallen in love with a beautiful Christian, he is ready to renounce Islam, drink forbidden wine, eat forbidden (harom) pork. He even agrees to graze these vile, from the point of view of a Muslim, animals, causing horror and ridicule of the murids. But, as it turned out later, his complete self-denial in the name of love turned out to be the highest spiritual achievement.

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