



 Research Article

## REVIEW OF RELIGIOUS ISSUES IN BOBORAHIM MASHRAB PEDAGOGICAL VIEWS

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### ABSTRACT

This article describes the attitude of the Uzbek poet and thinker, great philosopher and educator Boborahim Mashrab to Islam. In Mashrab's poems, first of all, the Oneness of Allah analyzes that Muhammad (saas) was sent as the last messenger to mankind. He also praised in his poems that Hasan, the sons of Abu Bakr, 'Umar, ' Uthman, 'Ali and' Ali, and Husayn, had attained the status of martyrs in the cause of Allah.

Mashrab belongs to the Hanafi sect, and in his poems he expressed his deep respect for such saints as Shibli, Bistomi, Baghdadi, Khallaj, Rumi, Tabrizi, Kubro, Naqshband.

### KEYWORDS

Allah, Sufism, Qur'an, Hadith, Mecca, Medina, Mosque, Throne, Sheikh, Murid, Bertels, Mullo Bazar, Axund, Ofoqhoja, Qissai Mashrab, Mab dai Nur, Devonai Mashrab, Islam, Yorkent, Khotan, Gulja, Sheikh Saadi, Moses, Solomon, Jesus, Noah, Abraham, Elijah, David, Yassavi, Naqshband.

### INTRODUCTION



According to Islam, Allah is the only God, the creator of the universe and the owner of the Day of Judgment. He sent the Prophet Muhammad (s.a.v.) to mankind as his last messenger. The word shahadat, which is one of the most important requirements of Islam, says, "La ilaha illallahi Muhammadun rasulullah" ("There is no god but Allah, Muhammad is the Messenger of Allah"). According to Islam, the Qur'an was revealed to Muhammad (saas), and the oneness and greatness of Allah is emphasized many times. The Qur'an also constantly speaks of Allah's perfection, might, and majesty. Allah is the Knower, Allah is the Disciple, Allah is the Almighty, and so on. It has 99 names and 1001 adjectives. The doctrine of Allah remains the foundation of the Muslim religion and theology<sup>1</sup>.

In the ghazal of Mashrab "I have learned", Abu Bakr, 'Umar, 'Uthman, and 'Ali learned of eternity, and Hasan and Husayn became martyrs in the cause of God. says:

Abu Bakr Umar, 'Uthman is a witness of my faith,  
I learned the devotion of Azal from Haydaru Alodin.

Hasan and Hussein gave their lives for Haqq,  
I learned the effect of the heart, know, nolayi Zahrodin!

I became acquainted with the poor of the Kiibon kingdom,

I learned poverty from Muhammad ibn Abdullah.

Hama says: Mashrab, from whom did you learn so much knowledge,

God bless you, I learned everything from Mawlid<sup>2</sup>. Mashrab researcher J. Yusupov thinks about the sects: There are many sects in the Islamic world. They are named after the mystic who founded this sect, the saints. These sects do not deny each other. In order to distinguish a person belonging to one sect from a member of another sect, the name of the person who founded that sect was used. For example, tayfuriyya, yassaviyya, kubraviyya, mawlaviyya, bektoshiyya, naqbandiyya...

These sects, in turn, are linked to one of the four sects. Those who have the power to interpret the complex passages of the Qur'an and the hadiths are called mujtahids. A mujtahid is a scholar who solves difficult religious issues on the basis of the Qur'an, hadiths, and the laws of Islamic law. A sect is a set of rulings set out by a mujtahid. There are Hanafi, Maliki, Shafi'i and Hanbali sects in the Islamic world. Muslims all over the world, three-quarters of the Islamic rules applied belong to Imam Azam Abu Hanifa. In Sufism, saints from the highest strata of the governorship are obliged to follow a mujtahid, just like Muslims who are ignorant. For example, Abdul Qadir Gilani - Hanbali, Abubakr Shibli - Maliki, Imam Rabbani and Jariri - Hanafi, Khalis Muhosib - Shafi'i.<sup>3</sup>

Although Mashrab belonged to the Hanafi sect, he knew the four sects as deeply as the great mystics who preceded him. His poetry is a testament to his deep respect for saints such as Abu Bakr Shibli, Boyazid Bistomi, Junayd Baghdadi, Mansur Hallaj,

<sup>1</sup> Hamidulla Karomatov, Abdulaziz Mansur. Allah. «O'zb. adab. and san. " 2001, 27 April.

<sup>2</sup> Mashrab. Devon. Tashkent, "Yangi asr avlodi", 2006. –B. 138.

<sup>3</sup> Jaloliddin Yusupov. They call him devonai Mashrab. Tashkent, "Writer", 1998, August 26.



Jalaliddin Rumi, Shams Tabrizi, Najmiddin Kubro, Bahauddin Naqshband, regardless of their sect.

"Both the Sayyid and the scholar and the dervish are Mashrab, this is a civilian."

The descendants of Hazrat Ali's sons Hasan were given the title of "Sharif" and the descendants of Husayn were given the title of "Sayyid". From this point of view, the lineage of Mashrab's ancestors goes back and forth to this majestic house. That is why the poet is called "Eshon", "Eshoni Shah Mashrab". But he could not tolerate hereditary greed, limitation, arrogance at all. As a mature saint, he wrote a great muhammas, which is repeated with the verse, "You are a master, do not be proud of your lineage." expresses deep philosophical thoughts about:<sup>4</sup>

May the great river of mercy never dry up,  
Wherever you are, my dear, do not beg,  
If you go to the service of the Iranians, but do not be rude,  
Don't be afraid, Bulahab,  
Sayidsan, do not be a proud lineage.

Mashrab's outlook, lifestyle, and destiny are similar to those of Mansur Halloj. After all, in his works he likens himself to Mansur Halloj, joins his beliefs and ideas. It is known that Mansur Halloj (858-922) was a famous representative of mysticism and was executed for his famous saying "Anal-Haq" - "I am Haqman". Mansur Halloj deifies man, and even if he is imprisoned, he does not renounce his faith. He is accused of love for God, denying some of the rules of Islam, equating himself with God, and other "sins". Mansur

Hallaj's worldview, his divine faith, has a strong influence on Mashrab.

He did not deviate from the rules of pious Muslims, Islam and Sharia law, nor did he criticize the clergy. Mashrab exposed the misdeeds and hypocrisy of sheikhs, ascetics, judges and preachers.<sup>5</sup>

In analyzing the philosophical views of Mirzo Bedil, the great philosopher, academician Ibrahim Muminov, along with his contemporaries, analyzed the mystical and religious ideas in the poetry of Babarhim Mashrab, based on the information of Mashrab researcher N. Likoshin and expressed his views as follows: He was a grandfather and spent his youth in Namangan, Fergana Valley<sup>6</sup>.

N.Likoshin states: "Mashrab is highly respected among the common people, but the upper strata of the population of Turkestan look at Mashrab with great hatred. When you talk about Mashrab with an illiterate, even naive person, he laughs out loud and recites orally a few verses from Mashrab's most obscene but sharply meaningful poems. He may have heard this ghazal at a meeting of literate people, whose language is fluent and the story is real and quickly remembered because it was taken from the life of a "madman." If you talk to a local priest about Mashrab, you will hear the worst words about Mashrab, he will be denounced as a lowly person, a person of unknown Islamic origin."<sup>7</sup>

In the book "From the History of the Development of Philosophy and Moral Thought in Uzbekistan" by the philosopher Yuldash Jumabaev on the topic

<sup>4</sup> That source, that place.

<sup>5</sup> That source, that place.

<sup>6</sup> I. M. Muminov. Selected works. Tashkent, «Fan», 1969. –B. 211.

<sup>7</sup> N.S.Likoshin. "Divana-i Mashrab". Tashkent, «Central Asia», 1910. –S.11.



"Worldview of Babarrahim Mashrab" Mashrab praised God through "yor", in order to achieve it one had to be unconsciously "drunk":

If a lover doesn't know his soul,

If the lady is drunk and does not know.

If the sentence is broken, the chorus in front of love,

The goal of killing is to fall in love.

Abdurauf Fitrat, like all scholars, described Mashrab's work in a more secular way, ignoring Islamic beliefs, and expressed the following opinion: He based his philosophy on "kashf ul-haqqa" (discovery of truth). And he wants to darken his weakest points with poetic fragments. Since the basis of mystical philosophy is "unity and existence," it is not in line with Islamic beliefs. The reasons for Mashrab's atheistic characterization and killing should also be sought in this regard. And so it is under attack from religious scholars. Mashrab, like all Sufis, divides religion into internal and external parts, and criticizes religious prayers for acknowledging that they are external<sup>8</sup>.

Although Fitrat admits that Mashrab's thoughts about feast, may, and candle are divine elements for some reason, in the poet's radifi poem "cried" Yusuf Kan'an describes the situation of a father who lost his child and the child wept for his father in the example of Ya'qub. he does not see or want to see anything else. In his eyes, the candle fan of the party, the May bottles are all crying. He does not think that the bereaved father cries only for the child, but he also thinks that the child cries for his father:

Last night, far from the party, the people of love cried,

The candle burned and the candle wept,

Jacob, who did not weep for Joseph alone,

Joseph ibn Canaan wept until he became a stranger.

Saqiyo, a sun surohi resting almond cries,

The whole assembly wept blood in front of the young man, -

he says.

Literary critic H. Boltaboev writes about Fitrat's description of Mashrab as a weeping, Mashrab's ideas about Yusuf, Canaan's weeping and the poet's growing up in a poor house in tears, as well as other cases: In one of the mystical interpretations of Mashrab's works It is not only the outward, mental state caused by separation or other manifestations of the world, but the poet shows his right to weep as a picture of his divine order and perhaps a personal manifestation of the divine love:

I have a problem, who can cry without me crying,

The pain is unbearable, let me cry without crying.

He is not the only poet who suffers from such "crying", in his opinion, the "candle of the feast", "bottles of wine" everyone cries. Not only does Jacob, the father who lost his child, weep bitterly, but he also considers it a tragedy that the child should weep for his father, for this sin of Yusuf, and that Ibn Qanaan and others should weep for it.<sup>9</sup>

The fact that Mashrab met more than a dozen ghazals and muhammas in connection with the

<sup>8</sup> Abdurauf Fitrat. Selected works. Volume II. Tashkent, Manaviyat, 2000. –B. 97.

<sup>9</sup> Hamidulla Boltaboev. The value of the classic word. Tashkent, "Justice", 2004. –B. 162.





symbol of "weeping", all of which can not be considered as the love of God, the weeping of a potter who pierced his chest, these are the basis of Fitrat "There may be many reasons why she was a slave to tears: she grew up in the arms of a poor mother, a retired woman, in the midst of her tears; he is burying his mother, as well as in cases where the protest is being beaten wherever he goes due to nature. There is a lament written on the sincere occasion of his mother:

O pure spring, where are you ...

My parents, Makkam, Madinam, my dear, where are you?

N. Kamilov, who ascended the throne of perfection due to the grace of divine love, believes that the same God is out of space and time, he is equal to eternity, and the main idea is to understand the essence of religions, self and Lord: In the eyes of such a perfect man, all religions are equal, there is no difference between a mosque and a temple, a Kaaba and a church. Because in all religions, the pursuit of the Truth, the love of the Truth, is the basic idea, that is, the Truth defines the essence of all religions, so religions unite on this basis:<sup>10</sup>

Both the Shari'ah and the teachings have a mandate of truth,

I will reduce the sultan of Chu, who is worthy of the Throne.

N.Kamilov explains that the truth is higher than religions, sects, religious rites, rulings, obedience, fasting, pilgrimage, etc., the outward means of worship to eliminate, to destroy the body, to

develop intuitive feelings, perceptive consciousness, to form the vadj ability that the Sufis say.

While analyzing the worldview of Babarrahim Mashrab, the poet was enlightened by the moral values of Islam, the Qur'an, and the hadiths. We are obliged to provide more detailed information about Mullah Bazar Axund.

E.E. Bertels writes in "Literature of Sufism and Sufism" about a pir, a teacher, a murid, a disciple: A person who is educated and brought up in the hands of a sheikh is called a murid arab: Absolute obedience to the will of the sheikh was to unconditionally carry out his instructions, and it was forbidden to discuss it. The murid in the hand of the sheikh should resemble the corpse in the hand of the murdashoy. The will of the murid was thus broken and he became an obedient weapon in the hands of the sheikh. Pir forced the murid to perform many exercises related to asceticism, to fast, to stay awake at night, to recite the Qur'an in a very heavy and awkward position, and to sit in a chilla.<sup>11</sup>

The exercises gradually took on a different tone. The sheikh reconstructed the murid's thinking on the basis of figurative, symbolic thinking. Now he is trained in perseverance and will to be able to easily overcome any obstacle. In the course of Pirs' peculiar experimental psychology, he formed a number of features that made a miraculous impression in those days, such as the creation of a magical state in the murid, the reading of his thoughts. Due to such talent, the pir was known as

<sup>10</sup> Komilov N. The second book. The secret of monotheism. Tashkent, Uzbekistan, 1999. –B. 137.

<sup>11</sup> E.E.Bertels. Sufi and mystical literature. Tashkent, "Nauka", 2005. –B. 72.



a saint and owner of prophecy and had a great reputation among the people.

The role of Murid Mashrab in the preservation of the career and status, position and prestige of Mulla Bazar Akhund and Hidoyatullo Ofoqhoja to this day.

Ofoqhoja was a prophetic scholar. This is stated in the manuscripts "Qissai Mashrab", "Mabdai nur", "Devonai Mashrab".

After being expelled from Ofoqhoja, Mashrab returned and served for another year. Nuriddin Khoja, who was in danger of going to the afterlife in Tashkent at the behest of Piri, did a great service in preserving his faith. When he returned to Kashgar, Ofoqhoja advised him to visit his parents first, then to go to the House, circumambulate and go to Balkh. At the same time, the governor of Balkh, Mahmud, predicts that he will be executed (martyred) by repression under one pretext.

When Mashrab came to his mother and said goodbye to her, he said: and then you will come to Balkh. They said that Mahmud, the paternal ruler, would martyr you under one pretext. He said, 'O Ka'bah, give me a white blessing.' His mother, Eshan Mashrab, turned his head seven times, his nurses turned, and his mother wept bitterly, saying, "O my son, I agree with you a thousand times."<sup>12</sup>

According to the profound belief of Babarrahim Mashrab, in the eyes of God, it is important to be a true Muslim, not to belong to a sayyid, khoja, or dervish:

O people, believe in your Mashrab as you walk,

Sayidu khojau, don't be a dervish, make a Muslim,  
O God, heal your afflicted slaves,  
O Allah, do not deprive the rebellious Ummah of His Messenger,  
Abu Bakr Umar, do not lose 'Uthman Haydar.  
Whether Mashrab knew his poems, such as "Urayinmu, eight heavens and hell for me," "One God is all strange, Mashrabo," the true meaning of his poems, written in an atheistic spirit, was not conveyed to the reader. In fact, when Mashrab wrote this poem, he did not deviate in the slightest from the teachings of the Holy Qur'an. He acted in accordance with his instruction in Surat al-Fatiha: "Iyyaka na'budu wa iyyaka nasta'in" ("We worship only you and ask only for your help"). So, this poem can be a proof of the poet's views, not his atheistic views, but his Sufi views. This poem could in a sense be used in Mashrab's way of condemning superstition.<sup>13</sup>

That is why the prophet Mashrab says that this word should be the God of everyone, otherwise he is hell:

Religion says that if there is no conflict at all,  
The blind man says that if there is no fountain building.

Do not look for Jannat al-Firdaws in this way,  
Well, they say, if there is no hypocrisy.

My abode was the Throne, and I found it strange,  
darling.

I would be a light if my nafs was not a dragon.  
The Prophet (peace and blessings of Allaah be upon him) said:

<sup>12</sup> Jalilov Omonbek. Ofoqhoja manoqibi. Andijan, "Life", 2001. –B. 9-10.

<sup>13</sup> Suvonkulov Inoyatullo. The pearl of the heart. Selection. Tashkent, "Yangi asr avlodi", 2006. –B. 10.



"They say hell if there is no god of fear. <sup>14</sup>"

According to Fitrat, Mashrab left for Yorkent after being expelled from Ofoqhoja. Unnatural among the people, some of his character is forced to go from there to Hotan. They want to kill him for his anti-Islamic activities, but he justifies himself by giving religious evidence. Then he goes to Gulja.

Ismatullah Abdullah disagrees some of Fitrat's views. In our opinion, it is not the expulsion of Mashrab, but the departure of Ofoqhoja's family. Here Mashrab meets the Kalmyk daughter of the governor of Gulja, who is riding a horse with his servants, falls in love with her and feeds her camel for three years, during which time the poet drinks rainwater and eats the roots of herbs. Eventually, Mashrab Gulja, the governor, introduced his wife and daughter to the Muslim world - Islam.

In his ghazals, Mashrab states that he did not care about worldly possessions or his life, that he did not forget Allah and the Bismillah in his heart, and that he was a perfect Muslim.

Molu mulku jonu jonon sultanate barbod urub,  
The world does not care about Allah.

If you want me to be as great as the saints,  
Mashrabo, don't put the dealer in the moment.

During his discipleship in the house of Mashrab Ofoqhoja, he was a herdsman, a beggar, and even carried water in a meshkob for a year. In order to kill the nafs, in the house of the pir, he had to do any work diligently. Husayn Waz Kashifi on the Saqqah: I know that the Saqqah is also a substance. But the bearded men are very honorable, and their rank is great:

Dilovor land, diving into the depths of the sea,  
It will either drown or take out the pearl.

And some say that the beard of the beard profession is Salmon Farsi. Because Salman Farsi always carried water to people's houses with a mesh on his shoulder, so this narration is correct. Sheikh Sa'di also called the beards valiant. <sup>15</sup>

Mashrabdek piri was a brave sakko-meshkobchi and supplied water to houses like Salmon Forsiy. Almost every independent person who disliked the Shari'ah and went into conflict with them could not escape such slander and accusations. However, the essence of Islam is against ignorance and violence. Islam can never come to terms with ignorance, ignorance, ignorance<sup>16</sup>.

While Mansur Hallaj and Ibn Sina were slandered, slandered and slandered by ignorant and ignorant, hypocritical clerics, as described in Ishaq Baqistani's treatise Tazkirai Qalandaran, Babarrahim Mashrab was similarly described by evil scholars and liars. due to the provocations made against him during his journey, Ofoqhoja returned from the journey and at the instigation of the Chakims, Mashrab temporarily left the dargah.

According to many sources and from the above details, there was an incident where the pir Ofoqhoja Mashrab deliberately punished him, and the murid rejected it (the pir), acknowledging that it was his ash'ar (poem) and expressing his readiness to punish him. did not. If Mashrab had repented, the pir would have forgiven him, then Mashrab could not have been a brave Mashrab in

<sup>14</sup> Mashrab. Devon. Tashkent, "Yangi asr avlodi", 2006. -P.59.

<sup>15</sup> Hussein Waz Kashifi. Futuvvatnomai sultan or javonmard sect. Tashkent, "People's Heritage named after Abdulla Qodiri" publishing house, 1994. -B. 78.

<sup>16</sup> That source. -B. 87.



the presence of the vicious enemies who had not seen him. Ofoqhoja could not have been punished in front of the people, because in mysticism, in the relationship between a pir and a murid, they considered the punishment given to a murid as a compliment, a favor, and accepted any punishment. Mashrab is not insulting Pirga here, on the contrary, he is being rebuked and unjustly punished for ridiculing and insulting people. Those who do not understand the religious-Islamic essence of Sufi philosophy, or rather, put a barrier between the pir and the murid. Again, Mashrab has never shaken his skirt. For in his time no one understood the practical stages of mysticism as deeply as the shrine of Mashrab, and patiently implanted it in the hearts of his disciples. He rose to the level of "Sheikhul Azam" of the time of Ofoqhoja. His disciple, his student Mashrab, received the title of "Qutbul Aktov." In order to know the perfection of Mashrab, we would like to quote a narration of Rahmatilla qori Obidov, a modern scholar. On the way, Shah Mashrab met Hizr and greeted him and continued on his way. Hizr stopped King Mashrab and said, "Don't you know me?" he asked. Shah Mashrab said, "I know you are Hizr." Hizr wondered, "Then do you have anything to ask me?" King Mashrab replied, "There is no need for an intermediary between Allah and us!" he said and went on his way.

The guardian of Allah, Mashrab, who strives for its beauty, therefore describes in the following poem that his heart is burning with his passion, and that the face of Hizr appears from the flap of his skirt:

Hizr will appear on your face,  
Do not dig this slice, it will appear in the fire,  
There will be an outcry from all sides,  
A bitter cry of "Hoy-huv" will appear on the hand  
of Zuhd,

Vovaylato will appear between all the pious<sup>17</sup>.

Literary critic Rabohat Normatova discusses the interpretation of historical and mythological symbols in Mashrab's works, in which the poet mentions in his poems the symbols of Islam, prophets and saints: rulers, prophets and religious figures such as Moses, Solomon, Jesus Christ, Noah, Abraham, Ali, Elijah, David, John, Joseph, Abu Bakr, Umar, Uthman, who left. Each of these is seen as an image with miraculous power. For example, Moses is a shepherd, a prophet elsewhere, and Jesus is a prophet who gives life to the dead. While Noah repelled the flood, David was famous for his magic voice and words. Solomon is known for his wisdom, grace, soul, and miraculous ring. Jacob, on the other hand, had a strong sense of endurance, while Joseph was praised for his beauty. Mashrab was able to carry out all his intentions when the time came. Mashrab transfers the qualities and attributes given to them to ordinary people, to the lover who represents Allah<sup>18</sup>:

Don't talk to the naughty, it's a mistake Mashrabo,  
Everyone knows the pain of chori basafoni.

In these lines, Mashrab reminds us that it is a pity for the Companions Abu Bakr, 'Uthman,' Umar and 'Ali to convey their pure intentions to the ignorant who are unaware of the path of love.

<sup>17</sup> Isaac the Gardener. Tazkirai qaladaron // Sharq yulduzi, 1990, 8-son. –B.154.

<sup>18</sup> Rabohat Normatova. Interpretation of historical and legendary symbols in Mashrab's work. Collection. I am a scientist. Tashkent, 2006. –B. 118.





Mashrab mentions Moses, Noah, and Solomon as prophets. He said that fear of the ideas put forward by Mansur Hallaj, Nasimi and Boyazid in particular endangered the hypocritical clerics of Islam, and that the idea of "Anal-haq" was the reason for Mashrab's hanging.<sup>19</sup>

Mashrab is a perfect Muslim, he was educated and educated in the Islamic spirit. His teacher in Namangan, Mullah Bazar Akhund, and the piri of Kashgar, Ofoqhoja, also mastered the Shari'a rules of Islam. He brought up the closeness to Allah in him, the understanding of science in due time, and Mashrab with his own unique teachings. Armed with the teachings of mysticism, the poet, who possessed all the knowledge of Islam at the shrine of Mulla Bazar Akhund Ofoqhoja, achieved the status of a saint, entered the path of the sect, traveled the country by choosing kalandar, and creatively rocked the kings and nobles with justice and fairness. In educating the society, he was able to explain the light of Allah, the life of the Prophet, and the essence of the Qur'an. The life, activity and creativity of Yassavi and Naqshband, Rumi and Nasimi, ideal figures Ibrahim Adham, Boyazid Bistomi, Mansur Halloj, Sheikh Shibli and other great thinkers were examples in the formation of his Islamic worldview.

In his poems, the poet recalls that he continued the work of his predecessors, receiving examples and support from them. We would like to emphasize to those who believe that Mashrab is an atheist, a polytheist, that he is in fact a very pious scholar, that he did not put the name of

Allah in his holy language, and that he practiced Islamic beliefs in his heart.

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<sup>19</sup> That source. –B. 119.



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