

THE IMPORTANCE OF SPIRITUAL AND MORAL IDEAS IN MYSTICISM IN EDUCATING YOUNG PEOPLE IN ENLIGHTENMENT

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A B S T R A C T	K E Y W O R D S
The article covers the doctrine of mysticism, which has a special place in the spiritual life of the peoples of Central Asia, its moral educational ideas are reflected in its importance in the education of young people in modern society	orif, dhikr, fana, sufism, madhab, shafqat, generosity, religion, Quran, Sunna, kalam, malomatiyya, faqih, zuhd, taqwa, ilmi hal, ilmi qal, moral.

Introduction

There are different approaches to understanding the essence of sufism. While some scholars have equated it with the essence of religion, another category of people understood it as a philosophy of genius. In science, the view that mysticism is a religious and moral doctrine was also put forward. The majority are those who recognize sufism as the doctrine of divine work, the way of life of a person who has entered the sect of perfection, and the path of a servant who wants Allah's sustenance. From the beginning of the 9th century, Sufi, Orif and dervishes considered their irfonian search and spiritual aspirations to be a kind of science.

Methods

According to the Prophet's Hadith, Islam's principle that “the study of science is obligatory for every Muslim”, among other representatives of the field of science, sufism scholars also considered the science of discovery and enlightenment to be important for every Muslim. These views may also contain opposing opinions. One of the figures of the sect described the science that represents the disasters of grace and lust, while the other described the assumption of the science that separates inspiration from Satan with inspiration coming from qualification. In this way, a private meaning is assigned to the word science in the Hadith of the Prophet. But the main basis that saves a person from greed, oppression, ignorance and ignorance – to know the soul, to know the soul – to know the truth “man arafa nafsahu fa qad arafa Robbahu” has achieved superiority and is supported. The moral essence of mysticism also embodies the meaning of this very Hadith. Hence, the issues of science, enlightenment, purity of lust occupy an important place in the spiritual and moral education of mysticism

In this sense, they told The murids of Abdukhalik Gijduvani that they would have a program. They also mentioned the pages of Alisher Navoi's “Nasoyim ul-Mukhabbat”: “Hoja (i.e. Gijduvani), who

taught the Disciples of ul-Allah that he entered the path of truth, that he should follow the path of truth, and that the messenger of Allah should follow the right path, and that the Messenger should lead the way between the two lights." Those who were steadfast in this path and purified their souls, and raised their hearts, were aware of the divine enlightenment. When observing, Orif is not limited to the thoughtful perception or assimilation of such qualities of Allah as Life, Science, Will, Power, Word. Perhaps the whole universe – being-will reach a deeper awareness of the mystery of the universe. The parable and the matlab of real Orif is one – not to indulge in anything other than Allah, not to demand anything other than the Enlightenment and visuli of his mistress Azal. Arif finds a lasting and quiet look at the “awareness of the acts of the kingdom”, not for the pleasure and reward of the hereafter. In modern society, of course, the ideas of sufism, religious-philosophical concepts sometimes manifest themselves in a way far from their meaning. It is also impossible to assert that it is not relevant for today to consider them specific for some period with one-sided approaches.

The Shaikh of the sect paid a lot of attention to the practice of remembrance in the upbringing of their murids. This is why “dhikr” has taken an important place in the practice of sufism. No matter what form it is in, human memory and its connection with human education are well known from the history of the tariqats. It is also used in the meanings of mentioning, narrating, remembering, memorizing, not forgetting the memory. In sufism, ghaflat and nisyon-contrary to oblivion were perceived in the adjective. The researchers found that the word “dhikr” was used in the Quran two hundred and fifty-four times. The process of remembrance in the sufi tariqats was formed and developed under the influence of such verses in the book of Allah as: “O believers, remember Allah much.” (Azhab, 41). And remember Allah much, that you may prosper. (Juma, 10)

In tasawwuf, the mention is divided into two parts: one – “Dhikri omma”, the other – “Dhikri khas”. The remembrance is carried out in order to achieve the reward of the masses, in which evil qualities from the nature of the one who mentions it have not been completely destroyed, such as arrogance, meanness, anger, anger, and deceit. And the mention of the Khas is the opposite: in it Zakir tries to destroy his ego by recalling the beautiful names of Allah. The soul finds pleasure, the Enlightenment of truth and the perception of the world open a wide way to deeply feel it. In this way, the secrets of the priest's life are discovered. Khoja Orif Revhari viewed Zikrullah as the foundation of all status in the sect and a source of Zia that opens up the acme of mystical morality. In general, one should not be indifferent even to the views of the sect pirs about the benefits of remembrance, when Dhikr is reacted to today's point of view. Those who believe that they will drive away the remembrance and relieve the soul of sorrow, create cheerfulness, spaciousness and purity in heart, beautify behavior, exalt contemplation and enlightenment, and dry out the root of mistakes and sins.

In his treatise “Risalai Qudsiya”, Hoja Muhammad Porso reveals more fully the moral aspects of the “remembrance”. In his opinion, the perfection of the levels and careers of remembrance is such that the remembrance made takes full possession of the human language. There is a difference between the sentences “the tongue is filled by the friend” and “the tongue is filled by the mention of the friend”. The fact that a friend fills a Dil is the result of love overflows, they call it ishq. A lover who burns from an affair is completely overwhelmed by a mistress. He forgets even the name of the mistress from such dependence on the mistress. He forgets all things except the truth, that he is the All-Mighty, the All-Wise. The truth of the meaning of the Qur'an's verse “when you forget, remember your Lord” is realized, “if you forget besides him, you will forget about yourself, because the truth of the remembrance and observation makes it necessary to forget about oneself. Being fixed in yourself also

makes the other fixed.” After reaching the truth of this meaning, he will purify himself and all that is besides the truth. This state of affairs is called fano and non-existence. The end of this is “cruising Pallah”. Only then will banda reach the beginning of the path of sufism, the beginning of the world of monotheism and revelation at first, the beginning of the specific levels of valiance. The poetic statement of this is such:

ШЕЪР:

Меърожи фалак не? Билгин, йўқликдир,
Ошиқларга мазхабу дин “йўқлик”дир[1].

Билки, фано кимга насиб этмаса гар,
Кибриё боргоҳидан топмайди асар[2].

After that, the image of malakut becomes clear to him. The spirits of the prophets and the jewels of the Angels begin to be seen in beautiful pictures. The peculiarities of His Majesty begin to appear. Great cases occur. Levels begin to rise above the observation of the pictures, which cannot be interpreted in words. Because it is a special experience in each person. So there is no point in saying it. He is the way to go, not to be told. However, the purpose of ahlullah to interpret these types of meanings is to reprimand and promote.

The science of Fana is to be a fan from the body of the physical as well as from the body of the spiritual. The world and uqbo are forgotten from the manifestation of the Jalal and the discovery of the majesty of the great in the language and the triumph of this state. These are the signs of the truth. Banda will be a fan of reason and lust, and fano will be a fan of being a fan. While Fano stands in his state, his language speaks only the truth, while body is Hoshi'[3] and Khozi'[4]. And in the case of Fana, there will be admiration and admiration. БАЙТ:

Ҳеч ким сендан нишон топмаган они,
Шул эрур бенишонликнинг нишони.

If a person reaches this level in remembrance, then there will be no cases and mukoshafas, but the remembrance will take possession of him completely, he will settle in his tongue and take up space. Now, knowing that the word tawhid is not the meaning in Arabic or Persian letters, dil decides in his own mention and meaning. Thus, heart begins to mention without any takalluf, that this is a very high. In this case, the dil is between the light of dhikr and Kamali achieves Bliss. Things that do not appear in this world it appears in the world.

The tongue will be free from the humiliation of the world, and the egg of remembrance will be fixed on it. Now there is nothing left to do with his discretion. The discretion will be there and what will come from there will be expected. That egg seeks that zoe does not go away. And whoever desires the harvest of the hereafter, we will increase it in its harvest (Shura 20th verse). A lasting remembrance is the key to the wonders of the world of malakut and the proximity to the Lord of the divinity. It is not just a language or a language, but a constant interpretation of it. He will be accompanied by the truth after cleaning the tongue from the enmity of the people, from his mind, from the illusion of the past and the present, from anger and bad manners, from the lusts of the world and from demanding them. The truth of the remembrance is to drive away the hypocrisy. The rejection of the tongue from all the desires of the soul is the bark and sheath of the truth of the remembrance.

The way to be in muraqaba is a guide to the truth. The state of perpetuation in muraqaba will not be able to survive without being cut off from all alayiq and avoyu completely, without being patient with the opposition of the soul and without going through an agonizing conversation. So, the great

representative of Naqshbandiya's teachings, Hoja Mohammad Porso, explains the essence of the practice of dhikr as a way to quality with moral qualities, lead to self-knowledge and improvement. Of course, opinions have acquired constructive significance for the moral culture of their time with their religious, irfani significance. They called on people to purity, to live with an honest bite, true memory, thereby realizing their essence.

In our people there is an ancient wisdom “honest – account, haram – suffering.” A person who knows the meaning of this wisdom is able to realize a lot of secrets and qualities of mystical morality. According to the religious mystical parable, there is one fear in the world: this is fear of Allah. The Prophet Arif also said, “fear should be only from Allah.” And they narrate such a story. Abu Turab Nahshabi said: “I was going through a desert in a dark night, and a man of sudden cavalry appeared. Frightened and asked:” Are you a dev or a fairy? the horseman said, “ What about you, a Muslim or a disbeliever?” I Said: “I Am A Muslim.” He said, “is it that a Muslim is not afraid of Allah except he? The messenger of Allah sallallahu alayhi Wa Sallam said: “everything is afraid of the one who fears Allah. The danger left my body, and I knew that it was he who was sent from the side of the true Subhanahu.”

A person who does not distinguish between haram and halal, accustomed to Haram, can also be afraid of something, but is not afraid of Allah. And because of the events that have been proven, Sahl ibn Abdullah Tustari said: “among those who do not bite honestly, there is no fear of Allah.” When a person is afraid of a person – they either move away from each other, or hatred and anger stir up in the soul of the other. And from divine fear, the soul is cleansed, and love for Allah grows. Due to the fact that a lot of suffering, a lot of calamity and longing in a person's life was born from haram not to diet, there were extremely deep and wide debates both in religion and in sufism.

According to the instructions of our Messenger, "What is forbidden by the lawful is that which is forbidden. But there are uncertainties in differentiating the two from each other. Most people do not know them. That is why he who abstains from suspicious things, and keeps his religion out of shortcomings, and his image out of the flesh, and who does not abstain from suspicious things, is like a shepherd who feeds a sheep on the edge of someone else's crop. There is a possibility that his sheep will be lowered into the crop. The limit of Allah on the Earth is that which is forbidden. Lies and deception, flattery and deceit, Tama, and any profit and gain achieved in hypocrisy have a bad effect on the moral strength and inner peace of a person. Just as everything in this world has its own way of acting, so honest and Haram have their own way of acting. The halal's step is quiet, he comes softly and softly, and the Haram is too fast he comes shutting down like a flood and destroys everything like a flood. A person in whom honesty is formed will never eat someone else's fee, will never be full, will never throw a grudge into the eyes of el-yurt. Because he, above all, is afraid of Allah. It is well understood that the spirit from the harem will restrain and pride will find traumatic. If we want a strong nation and a new Uzbekistan to be the perfect child of the state, we will have to rely on the power of reason and morality, enlightenment and spirituality. The desire for material wealth should never, under any circumstances, gain power over the passion for spiritual wealth. If a clear and stable spiritual and spiritual atmosphere does not prevail in society, then there is no doubt that the minds of people will be surrounded by darkness, despondency and rudeness, weakness and zabunlik. In this case, it will also be useless to talk about the realities of the sect and the goals of the sect pyres.

Since the history and teachings of mysticism during the Shura system were not widely and consistently studied, limiting and erroneous opinions are still prominent in assessing the activities of representatives

of the tariqat. Whereas the true Orif, Sufi and dervishes were not indifferent to the fate of the motherland and the people. All of them should not be regarded as a living being, as a subservient to one's vanity, and as those who are distressed by the grief of elu ulus. There is no doubt that these are the obligations of mystical morality – to purify the heart, to be the owner of lore, to show mehru to people, to know the time of grief, to regret every minute spent in vain. Already, “sufism is one of the complex phenomena in the history of Eastern religious-philosophical, socio-political and legal thought”[5,42].

The power of reason and thought has made man the forerunner of being. But he also gave Man the ability to perceive the universe through another blessing, the soul and the mukoshafa, which is stronger than him. This unique talent allowed a person to connect with the world of botiny. There is no limit to the possibilities of this ability, full of pleasure of faith, strong emotional-Botanic feelings. Ammmo this divine blessing is not for all, but only for those who overcome their own desires and recognize the Lord, nurture their ego and turn their hearts into a clear mirror, and take over all their being by love and enlightenment. “To be with the people from the outside, with the truth from the inside”, to bring out every breath with the memory of Allah, to take the step towards good deeds, to wander around the land, to visit the grave of Saints, to alert the unaware, to achieve the awareness of the soul in any case was considered the main spiritual education method of Naqbandia”[6,294].

All this, without a doubt, had a positive effect on the formation of the national identity, mentality, way of life and thinking of today's Uzbek, Tajik and other peoples living in Movarounnahr. In other words, the teachings of Naqshbandiya not only spiritually and morally United the Turkic-speaking and Persian-speaking peoples of the region, but also took an active part in the process of their formation as a nation. Keeping the memory of Allah in the language with regular activity in various aspects of social life, godliness, humanity, faithfulness, kindness, respect for parents, elders, teachers, hard work, harmony, tolerance, memory of those who passed by, honoring human dignity, patriotism, honesty, knowledge of a pure lifestyle living and hundreds more noble values, great human qualities can also be firmly established in the minds of the peoples of it mainly goes back to the sacred religion of Islam and naqshbandiyata'limati.

Iranian scientist Abdulhusain Zarkinkub assesses Baha'uddin Naqshband as a great reformer of the Hojagon tariqat and a personality who was able to introduce new methods to him to some extent, noting that this sect developed in Movarounnahr as a result of the activities of its caliphs – Hoja Alouddin Attor and hoja Muhammad Porso [7,211]. A.Zarrinkub's views on the relationship between Baha'uddin Naqshband and Ibn al-Arabi teachings in particular are distinguished by great scientific significance. “Interestingly, he writes in – Naqshbandiya, which among the Hojagon requires not to deviate from sharia and observe the appearance of Sunnah, after Baha'uddin Naqshband, in particular, his caliphs-Hoja Muhammad from the time of Porso to Khoja Ubaydullah Ahror, the revelation of Ibn Arabi joined with a popular tariqat consisting of the body” *Wahdati vujud* [8,211].

The representative of the Timurid period put forward specific factors in the formation of its spiritual education of human morality, with special attention to the circumstances of Khoja Mohammad Porsonafs and its essence as a process. It is important that a person first of all pay attention to food, because food is the head of all lusts. The effect of the dish is visible in all the words and deeds of the servant. For example: while you bite more, it seems more words and moves. And if a macruh or a dirty bite, then its Haram and macruh will be observed in the words and actions of that person. While an

honest bite is out of necessity, chaste actions and words will occur from it. Protecting him and purifying the soul is indeed a miracle.

And to ignore it is to remain harmful and helpless. While lust does not stand the limit of necessity for a while, her “zamima” ugly morals and bad qualities do not exchange for her “hamida” praised morals and beautiful qualities. Every time the Soul stands at the limit of necessity, shows patience and patience, ugly behavior from the act of the fire of discord is purified and purified from the mixing of nature, and its evil is exchanged for good. People exchange in all its qualities, such as prayer, Lust For Love, kudurat purity, chastity, anger for enthusiasm, jafo Fidelity, arrogance for glory, rudeness for humility, imsok (holding), extravagant fortitude (putting others above oneself), happiness for Himmat. So, the factors that maintain the human mental norm are patience and patience, with which a person can control his ego, achieve his stay in haddi. The achievement of a spiritual norm is manifested in its practical activity, which is reflected in the bleaching of its human qualities.

One of the worst qualities of lust in the work of “Kashful-mahjoob”, Khujviri expressed his thoughts about air as follows: “know that if air in the eyes of a group is one of these qualities of nafs, then in the eyes of a group it is the will of taste, which controls and disposes of lust. Thus, the mind belongs to the spirit. When every soul does not receive crazy power in its building, it is embroidery. Likewise, when not every self receives power from the air, it is embroidery. So if the embroidery of the Spirit causes the embroidery of the Vulture, then the embroidery of the soul is, on the contrary, the same vulgarity. There are claims to a living person from both sides, from the mind and from the air. If a person follows the mind, reaches faith, if he follows the air, he reaches niyron, that is, hell. So the Vicol is the abode of the destitute, and the abode of the murids, and this is the air where the true Taliban should turn away. The servant is ordered to do wrong with him, and he is forbidden to do so. They said, “Whoever rides on it is evil, and whoever has an enemy has it.” [9,369] The Prophet said: “what I fear most of my people is that they follow their air and that their dreams increase” [10,225]. Scholars of mysticism have put forward concepts related to lust and its upbringing in the development of ways to educate the correction of human morality. Those who believe that if the lust of the human being is reformed, the quality of course will change.

Results

It helps a person to reflect on the power of the Creator, the structure of the universe, the essence of Man and the universe, human intelligence and abilities, and draw the necessary philosophical and logical conclusions from this. Already, “Islam means understanding the truth, it encourages human beings to perform good deeds, encourages each of us to do good and peace, teaches us to be true human beings”[11,30]. These philosophical and ironic teachings increasingly encourage people of the 21st century to think more broadly, deeper about the future of mankind, immersed in the swamp of unconscious, thoughtlessness, obscenity, subversion, usury and spirituality, in which all being and what is in it is actually a single being, all beings, beings, phenomena, states, laws, objects in the universe... the fact that it does not actually arise on its own and cannot exist without a whole fork, but that there is a level of connection between them that is strong, strong, inextricable, that cannot be separated by anything and never. It teaches that all beings, beings and phenomena-events in the universe are formed and developed in a coherent, successive and continuous way, inextricably linked with each other. It provides an opportunity to imagine a holistic picture of the dialectical progress of man, being, life, nature and society.

Discussion

In human nature, he brings up high aesthetic pleasure, beautiful emotions, the whole being and the things that exist in it are the beautiful products of the creator, and at the same time, those of the wisdom of his inexhaustible light, even for the fact that he himself encourages him to enjoy, enjoy, plunge into the world of beauty and thereby purify the soul, Through the education of high spiritual and spiritual qualities in a person and deep love for humanity, feelings of honor and the promotion of ideas of peacefulness, it helps to increase the immunity of any violence, use of force, resistance to war and armed conflicts in his nature. These life-giving and humane teachings serve as a scientific-theoretical guide to spreading and generalizing the culture of tolerance between representatives of different nationalities and nationalities living in our country, ensuring peace and harmony, their unity and coexistence in the bosom of a single homeland and a single ground, under a single sky, in order to live in peace and harmony. Fed on ideas of universal friendship, these humane and life-loving teachings oppose fundamentalist currents of any form and especially religious extremist behavior.

Conclusion

It can be concluded that sufism is moral. His ideas have their place as a doctrine that indicates the ways of upbringing, spiritual and moral growth of mankind, regardless of the religious-scientific tone. The sufi sheikhs demanded that in the upbringing of their murids they be strong believers, educated, enlightened. They taught to abandon any bad manners, to master the most praised "hamida" manners, to be virtuous, intelligent. With its spiritual and moral, educational significance, ideas that encourage the establishment of a profession, to be dietetic, poor, peaceable, generous, to be kind to people, to find honest sustenance, to serve the stability of society and human life for centuries.

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