

THE PHILOSOPHY OF SUFISM THAT ELEVATES THE SPIRIT OF ISLAM

(On the Example of the Activities of Mavlono Orif Deggaroniy)

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Abstract

This article examines the role of Sufi teachings in the Islamic world, focusing on the spiritual and ethical aspects propagated by great scholars and saints. It discusses the influence of Sufism on human psychology, moral education, and spiritual development. Special attention is given to the contributions of Arif Deggaroniy, the spiritual mentor and companion of Bahauddin Naqshband, in establishing the foundations of the Naqshbandiyya order and its widespread dissemination.

Keywords: Islam, Sufism, spiritual and moral education, ethics, Sufi, Bahauddin Naqshband, Mavlono Arif Deggaroniy.

Introduction

Islam is of immense importance in the spiritual life of the peoples of Central Asia. In the pre-Islamic Middle Ages, the inhabitants of our country believed in Buddhism, Christianity, and mainly paganism. As we know, religion does not express one's affiliation with one or another religion by the formal expression of acceptance. A person's true faith is determined by his or her acceptance of it wholeheartedly and his or her natural submission to it. In the Muslim world, there is an expression that "Central Asia is the cradle of Islamic culture." Why? Although the Islamic religion originated in the Arab deserts, its rise, development, and high-level promotion to the world took place from Central Asia. The fundamental foundations of our national spirituality developed under the influence of this religion. Islam is known as the land where the true spiritual image of the religion was cultivated by great scholars and saints of Sufism. For example, Imam al-Bukhari with his authentic hadiths, and the true Sufis of Sufism, Ahmad Yassawi (1093-1166), Bahauddin Naqshband (1318-1389), and Najmiddin Kubrawii (1145-1221), with their Sufi orders, brought Islam to a truly spiritually youthful, mature level. To put it more simply, during the period from the 7th to the 12th centuries when the Arabs introduced Islam to Central Asia, the Sufi scholars served as an important tool in transforming this process, in the process of integrating it into the consciousness of the indigenous population.

Analysis of the literature on the topic:

To date, many studies have been conducted on this topic. Referring to the research of Abdurauf Fitrat. "Many currents of Central Asian Sufism, such as Kubraviya, Yassawiya, Naqshbandiya and Kalandaria, have taken root. It is not possible for me to give details about all of them now" [3.38], he says. This can be explained by the fact that Fitrat was persecuted by the former Soviet



government at that time.

In studying the activities and spiritual heritage of the Sufi scholars of the Lower Zarafshan oasis, the research of some local historians was also analyzed. In particular, A. Hotamov, [4] Sh. Although the treatises of Halilov, N. Bekniyozov [5] and S. Mustafayev [9] attempt to reveal the spiritual, socio-political activities, life and creativity of Sufi Sheikhs in a broader sense, these studies are characterized by a more artistic publicistic nature.

E. Rustamov, M.A. Usmanov [12], in contrast to the above studies, analyze the socio-historical foundations of the Yasawiya order of Sufi teachings, its moral and educational aspects, and its influence on the development of the culture of the peoples of Central Asia from a philosophical point of view. The above studies are mainly philological in nature, and they show the social, historical, and more artistic significance of Islamic culture and Yasawiya teachings.

When analyzing foreign studies, the English orientalist J. S. Trimenghem, in his book “The Sufi Orders in Islam”, tries to comment on the activities of Sufi communities, orders and some Sufi scholars.[8] In his studies, he covers the processes from the emergence of Sufism to its widespread spread in Central Asia.

V.V. Bartold also covers the social, political, and economic processes that took place in Central Asia in the late 15th and 16th centuries based on sources. Unlike B. Ahmedov, he tries to reveal the place of the medieval Sufi Sheikhs in socio-political life. [2]

Among the main literature on our topic, it is worth mentioning a number of treatises by Sadridin Salim Bukhari and Safarova Nigora Olimovna, both dedicated to the life of “Hazrat Mawlana Orif Deggaroniy” from Karman. However, these treatises focus more on the life and work of Orif Deggaroni, his historical chronology, and geographical locations.

In addition, the emergence and widespread spread of the doctrine of Sufism, its essence and impact on social life are reflected in the works of such scholars as E.Karimov, N.Komilov, B.Dustqorayev, I.Haqqulov, B.Valikhojayev, B.Urinboyev, K.Kattayev, A.Hotamov, Sh.Khalilov, Hamidjon Homidiy, Orif Usmon, Nodirkhon Hasaniy, Haji Ismatullah Abdulloh, A.Nuriddinov, A.Abdullayev, Sadridin Salim Bukhariy, E.Zoirov, G.Navruzova. The studies of such scholars as S.Inoyatov, [7] H.Turayev, M.Saidov, O.Hayitova, A.Kandakharov [11] provide some information on the socio-political and spiritual life of Karmana, who held an important position in the Bukhara Khanate in the 16th century. Although studies have shown the influence of some representatives of Sufism who worked in the 16th century on socio-political life, the analysis of our sources above shows that the spiritual educational aspects of the personality of the Karmana sheikhs were not specifically addressed.

Research Methodology

Our goal is to introduce the views of our Sufi scholars on spiritual education as fundamental moral models for the younger generation through a modern analysis and interpretation of their heritage. The views of the scholars of the Sufi order on the culture of teacher-student, dialogue and behavior in the heritage were studied as a means of filling the gap in today's relations. It is impossible to build the future without learning from history.



Analysis and Results:

Karimov Elyor Erkenovich, a scholar of Orientalism, Islam, Central Eurasianism, and diplomacy, also emphasizes such ideas in a number of his speeches. That is, “Any official mosque in any religious system has a guarding, sometimes even violent guarding nature. “If you don’t pray,” the imam tells you, “you will go to hell. If you don’t fast, you will go to hell, so don’t violate Islamic law.” In Sufism, it says, “No, you are not obligated to do this.” You have to understand why you are doing this. You have to do it voluntarily, out of love for Allah. If the mosque intimidates you and other members of the community, saying, “If you don’t do this, it will be bad,” the Sufism teachers say, “Do this because you love Allah.” [5] It is no wonder that Islam gained a new strength due to the efforts of many Sufi mystics from the East, especially Central Asia, to present the spiritual face of Islam and reveal its true essence. It is no wonder that such Sufi propaganda prevented many bloodsheds in later periods.

Moreover, such highly diplomatic invitations would have prevented many extreme and extremist mistakes that have occurred to this day. This important task can also be seen in the example of the Central Asian pirs, murids and murshids, who managed to achieve this important task through the tradition of teacher-discipleship. Similarly, Khoja Yusuf Hamadani, a perfect man from the Sufi schools, lived a modest life. It is said that he opened schools and converted 8,000 Buddhists to Islam during his lifetime. [17:22b]

Today's historical data testify to the fact that as a result of this, his disciples prepared him, and they, in turn, played a major role in the widespread spread of Islam and the revelation of the true essence of this religion during their lives. Similarly, from the Sufi spiritual education masters, from the land of Central Asia, Mawlana Orif Deggaroni (1313-1375), Sheikh Khudoydad Vali (1461-1532), and Qasim Sheikh Azizon (1500-1578) from the children of Karman can be cited as examples. Such great people who created the spiritual image of this religion during the propagation of Islam left a great legacy not only for their contemporaries but also for future generations, which will last for centuries. The fact that the whole world is interested in such schools of Islamic spirituality and is studying them on research, according to the results of research, can also be seen from the changes in the world's religious demographics. At the request of Amir Sayyid Kulol, the teacher of Bahauddin Naqshband (1318-1389), one of the founders of the famous order of Sufism, Maulana Arif Deggaroni, who was a disciple of Bahauddin Naqshband, spent most of his life promoting Sufi ideas and setting an example in spiritual education. Maulana Arif Deggaroni (1313-1375) was born in the village of Deggaron, Karmana district, present-day Navoi region, in the present-day area of Hazora. The word "Deggaron" consists of two parts: "Deg" means a pot and "garon" means heavy and balanced, which means a place where pot-making craftsmen lived. Among the reliable sources regarding the biography of Mawlana Arif Deggaroni is the work "Rashohotu aynul hayot" by Fakhridin Ali bin Husayn al-Waiz Kashifi (1463-1532). It mainly tells about the lives of the leaders of the order, saints and saints. The north of Bukhara, where Mawlana Arif Deggaroni was born, can be seen as a significant industrialized area for this period, along the "Great Silk Road". His youth was spent studying the science of hadith, external and internal sciences with Bohauddin Qishloqi. Historical sources testify that Mawlana Arif Deggarani studied these sciences together with Bahauddin Naqshband from his youth. He received the lessons of the order from Sungra Amir Sayyid Kulol. Deggarani lived a life that was more conducive to the secret essence of Sufism than to the public



remembrance. It is not surprising that Deggarani's views were reflected in Bahauddin Naqshband's motto "dil ba yoru, dast ba kor" (let the heart be in God, and the hand be busy with work). Because Bahauddin Naqshband studied under Mawlana Arif Deggarani for seven years. Although the age difference between them was 5-6 years, Naqshband, in turn, saw Deggarani as his spiritual mentor, along with the friendship and teacher-student relationship.

For a long time, the master and disciple worked together with Mawlana Arif on the construction of Rabati Malik. It is also known from many sources that the two friends, master and disciple, performed the Hajj twice during their lives and traveled together on both trips.

“Hazrat Bahauddin Naqshband used to say, “While I was engaged in secret remembrance, I suddenly encountered secrets. I stepped into the valley of Talab to understand the essence of this secret. We searched together with Mawlana Arif for thirty years. I went on two trips to Hijaz (i.e., Hajj) and visited all its corners. Is there anyone who, while kneeling on his knees, travels through the heavens, while his appearance is on the earth and his interior is in the sky?!” [13] One can get the impression from this passage that a soul living in two bodies can be compared to the expression of true spiritual perfection, the aspiration for maturity. And it is not surprising that the truths sought by the leaders of these two orders for thirty years determined the path of the order that leads humanity to the Truth. Strange and extraordinary events would happen to them. Such information can be concluded that they were not only of the same mind in matters of the order but also in terms of life views. They would continue to serve and serve Mevlana Arif out of respect. During these 7 years, even if they went to the edge of the ditch for ablution, they would not perform ablution above Mevlana. They would not put their feet on the footprints of their footsteps when they were walking on the road. [1] It is recalled.

Because “Amir Sayyid Kulal (Amir Sayyid Kulal (late 13th century-1370s) was the spiritual mentor of Mawlana Arif Deggarani and Bahauddin Naqshband.) said: “Among my companions, there is no one like these two people, namely Khoja Bahauddin and Mawlana Arif Deggarani. They surpassed everyone.”... Our master, following the hadith that says, “Learn knowledge, even if it is true,” after being educated by Amir Sayyid Kulal, spent another seven years in the service and service of Mawlana Arif Deggarani. As the mystic translator Sadridin Salim Bukhari (1946-2010) writes about this in his book “Two Hundred and Seventy-Eight Pirs”: “Maqamati Shahi Naqshband,” he emphasizes, “Hazrat Bahauddin Naqshband, after receiving permission from Hazrat Sayyid Mir Kulal, spent seven years in the service of Hazrat Mawlana Arif Deggarani.” Based on the information in the source that Bahauddin Naqshband studied with Amir Kulal for 7 years, he studied with Bahauddin Amir Kulal from 1347 to 1354. From 1354 to 1360, they were in the service of Arif Deggarani for another 7 years and from 1361, after receiving knowledge from Qusam Sheikh, they began to form an independent order. [6]

Such relationships of friendship and discipleship of our Sufis can serve as an example of respect for the teacher for many generations in search of knowledge today. In addition, in the teachings of Sufism, the consent of the teacher is considered a source of divine power. Sufism became the way of life of Sufis in the culture of local peoples. Their propaganda and explanations of mainly Islamic religious teachings played a major role in reviving spiritual life and Islamizing it. Mawlana Arif Deggarani, in turn, prepared mature and worthy caliphs. Among them are Ali Safi Mawlana, Amir Ashraf and Amir Ikhtiyoriddin. Muhammad Tahir Eshon says this about this in his “Tazkirayi Naqshbandiya”: “This is the narration of Hazrat Amir Ashraf Bukhari (may Allah have



mercy on him). He is the most learned and the leader of the morals, that is, Hazrat Sheikh Amir Ashraf. They say that he is the first caliph of the honorable Mawlana Arif. Verse:

Then Arif became Amir Ashraf,
Beshaku begumon bishud ashraf.

Content:

After Arif Degarani, Amir Ashraf,
Became one of the ashrafs without doubt.

For example, "After Hazrat Mawlana Arif passed away, he became a permanent resident in his place, and he introduced the followers to the path of God Almighty and Glorified, and in that regard, he showed them everything he could, and guided people to the true path." [17:42b]

"Among the personal qualities of Mawlana Arif Degarani, he sees the level of sainthood in the perfection of three qualities.

1. Being humble even when reaching a high level.
2. Being self-controlled as long as one has the strength and patience to endure.
3. Being honest as long as one has the strength to endure." [14]

In Sufism, the teachings of Sufism were propagated through the traditions of the master, disciple, and caliphate. There is a saying in the teachings of Sufism: "Whoever wants to follow this path and wear the robe of the order, let him wear it from the hand of the pir." One of the main principles of this teaching is that Sufism cannot be understood without a master. Similar sources also state that Mawlana Bahauddin also learned hadith from Degarani as a friend and teacher. The views of his teacher Mawlana Arif Degarani are also reflected in the enrichment of the spiritual content of the Naqshbandi teachings. In conclusion, in the teachings of Sufism, it is concluded that a person cannot fully master this knowledge by studying and searching on his own, and that a teacher is certainly necessary. These very characteristics have served the Islamic world in the propagation of our holy religion, in the path of piety, in the preservation of the spiritual image of Islam, and in fulfilling its worthy protective role for centuries.

In the Sufi teachings of the Lower Zarafshan oasis, the place and importance of Mawlana Orif Degaroni and Khoja Bahauddin Naqshband are great. These two teachers and students, two friends, studied together, received education from the same teacher, and worked in the same social era. They lived their lives in the land of Lower Zarafshan, a place of pure wisdom in the Transoxiana region, and witnessed the diversity of human societies.

It should be noted that Hazrat Mawlana Arif Degarani (q.s.) was a great saint, a great scholar, a prominent educator, and a virtuous person who made a significant contribution to the development of the Khojagon-Naqshbandi order. The Khojagon order is the name of one of the religious and mystical movements in Central Asia, which at different times was considered a community of Sufis of various levels from the end of the 12th to the end of the 15th century. Its founder was actually Abdukhaliq Fijduvani, and from him it passed down as a legacy to Bahauddin Naqshband. During the life and work of Bahauddin Naqshband, the order was called Khojagon, and after his death, the order was called Naqshbandi. Therefore, the Naqshbandi order traces its ideological origins back to the Khojagon order. According to the research of the philosopher N. Safarova, Khojagon-Naqshbandiyyah emerged as a single lineage, because Bahauddin Naqshband deeply absorbed the mystical views of Abdukhaliq Gijduvaniyyah. The importance of Khojagon's teachings for the Naqshbandiyyah order is evident in the following: he taught the secret dhikr, one



of the means of purifying the soul, which is necessary for human perfection. Naqshbandiyyah differs from other movements of Sufism, especially Yasawiyyah, which used the methods of jahriya, i.e., loud dhikr or recitation under the melodies of celestial music, by the secret dhikr[15]. The role of Mawlana Arif Deggaraniyyah in the lineage connection, spiritual unity of the Khojagon and Naqshbandiyyah orders, and the widespread and strengthening of these orders among the peoples of Central Asia was incomparable.

Mawlana Arif instructed his disciples to understand that they must follow the path of Truth and reach the Truth. The worldview of Mawlana Arif Deggarani and Bahauddin Naqshbandi is based on the need to be inwardly with God and outwardly with people. According to their belief, "Dil ba yoru dast ba kor" (the heart should be with Allah, and the hand should not be separated from work). In fact, food and things consumed without hard work are forbidden. Mawlana Arif repeated these sayings in every meeting, among his disciples and murids. It is recommended not to forget that the qualities and secrets of perfection, which played a key role in the activities of the pirs of the Naqshbandi order, especially Mawlana Arif Deggarani, constantly give grace to the "hadiqai khirad", that is, the eye of reason, and to acquire the qualities and virtues of perfection.

Mawlana Arif Deggarani also achieved a high status on the path of Sufism, and their behavior and manners are an example for everyone, and their wisdom is an example for today's youth. The two great masters of the Sufi doctrine - Mawlana Arif Deggarani and Khoja Bahauddin Naqshband - created such a spiritual sun that was so necessary for that dangerous, murderous time of Movarunnahr, which still illuminates the hearts of people. This demonstrates the potential of Mawlana Arif Deggarani in the history and spiritual environment of the Lower Zarafshan oasis.

As we get acquainted with the narrations in the sources, we witness that Mawlana Arif Deggarani possessed high spiritual qualities, was a supporter of justice, honesty, and religion, and condemned ambition and arrogance. It is said that, "While eating, each member is busy with something. The heart is also busy with remembrance at this time. However, at this time, the heart does not remember "Allah" or "La ilaha illallah", but rather observes Allah Almighty, the Giver of the blessing on the table. The heart comes from the cause to the cause. It observes the Providence of Allah. This state is considered remembrance. There are those who eat food with their right hand and recite the rosary with their left hand. This act is considered arrogance, ambition, and deceit." Arif Deggarani calls people to thank Allah for the sustenance they have received while eating. He encouraged people to earn their livelihood through honest work and was also engaged in agriculture.

After Bahauddin Amir Kulol, he spent seven years in the service and service of his fourth caliph, Mawlana Arif Deggarani. In this service, he undertook various austerities and hardships. For a long time, he worked with Mawlana Arif on the construction of Rabati Malik [10].

The following wisdom of Mawlana Arif Deggarani is given in the book "Rashahot": "Mawlana Arif told me: "If you ask him to carry my burden, finding a friend who can carry your burden is difficult in life. And if you are willing to bear the burden, the whole world will be your friend." So, what did Mawlana Arif mean by "burden"? What kind of "burden" is this, ranging from human qualities such as showing sympathy for the poor, the widowed, the afflicted, and the suffering, to being selfless in the cause of the country, the people, and the religion? Mawlana means that if you have the virtue of sharing someone else's pain, and the desire to alleviate the burden of others, and serving them sincerely and selflessly, then all of humanity is your friend. The "burden" that



can fall on a servant in this world is diverse, and a young man who has made a decision is able to bear someone else's "burden." Indeed, by showing sympathy to a sick person, he can be relieved of this "burden." If you give a rich state to a needy person, his "burden" will be lightened, saves from the pain of need. Even when their lives are in danger, true heroes sacrifice their lives for others and save the lives of their friends. But there is another "burden" that no one is able to lift from the head of a servant. This is the "burden" of sin! The "burden" of sins committed in this world will remain on the shoulders of a servant until the Day of Judgment. The leaders of the order, in particular, Maulana Arif Deggarani, were also followers of our Prophet Muhammad (peace be upon him). This person also lived by carrying the "burden" of others. They guided people to the right path and made a significant contribution to the development of the tariqa and Sharia.

Saints like Maulana, a great representative of the Khojagon tariqa, are the seeds of love in the human heart. Let us pay attention to the following wisdom of Hazrat Bahauddin: "Some of those who come to our conversation have a seed of love in their hearts, but there are weeds that hinder the growth of that seed (arrogance, jealousy, stinginess, hypocrisy, pride). Our task is to cleanse their hearts of weeds. But some of those who come to our conversation do not have a seed of love in their hearts at all. We sow the seed of love in their hearts."

It is said that Hazrat Amir Kulal was on his way to the mosque in Bukhara with his companions, including Mawlana Arif Deggarani, Bahauddin Naqshband and others. A man was working in a field by the roadside with his slave. Then the slave asked his master: "Who are these people passing by?" The master said: "These are the narzkhors!" Knowing this, Hazrat Amir Kulal said to his disciples: "O friends! Our great master Hazrat Abduhaliq Gijduvani (may Allah have mercy on him) used to say that whoever looks at the dervishes with an insulting look will not pass away until he is afflicted with gargin (a severe skin disease)." The companions were deeply moved by this statement. Hazrat Amir Kulal gave the following advice to all his disciples, including Mawlana Arif Deggarani and Bahauddin Naqshband: "O my friends! Be sincere and you will be saved, fear the wrath of Allah and you will be saved. And know that repentance is the basis of all obedience. And repentance is to feel regret for the sin you have committed and to resolve not to repeat it again. And you should also try to earn a living through your profession and earn a living through honest work without wasting your means. And give to the poor from your savings, but do not be extravagant or stingy in this. Take the middle path." [16]

From the analysis of these sentences, we can understand that representatives of the Sufi orders tried to be an example in society in terms of honesty and integrity, avoiding waste and giving alms, and they encouraged others to do the same, promoting spiritual and spiritual purity. This is of great importance in their time and today in raising people to be spiritually perfect people.

Conclusions and Suggestions

Our conclusions show that the Sufi masters of Sufism and their caliphate lines, who brought Islam into the lives of the peoples of Central Asia and actively participated in the integration processes into the minds of the local population, made a great contribution. In particular, the spiritual development of this teaching was carried out by the personal examples of representatives of this order, who led the entire society after them.

We would not be wrong to say that the process of Islamization, as a result of the movement of the



Sufi order and the spiritual heritage they left behind, has been providing symbolic protection for this sacred faith of ours to this day. We can continue such traditions of teacher-discipleship through the example of many of our scholars.

Arif Deggaroni and his companion Khoja Bahauddin Naqshband are the founders of the order, which made a great contribution to improving the socio-spiritual environment of Movarunnahr. They combined the teachings of Sufism with the sciences of Sharia and presented it as an ideology for the freedom of the Motherland. Deggaroni promoted oriental humility in the lives of ordinary working people, thereby contributing to the rise of the philosophy of Sufism.

Mawlana Arif Deggaroni encouraged people to raise their spiritual development to a high level and earn a living through honest work. He was engaged in agriculture and called people to be grateful to Allah. Arif Deggarani glorified knowledge on the path to personal perfection and considered science to be the highest spiritual treasure.

They made Islam accepted by the local population in the form of spirituality and enlightenment. Therefore, among our gratitude, we must pass by those Sufi scholars who introduced the true Truth. We have considered these in the example of two friends from Karmana, Mawlana Arif Deggarani and Bahauddin Naqshband.

Moreover, in today's 21st century world, the ideas of Sufism serve as a fundamental basis for the achievements of humanity in the fields of science and technology to serve humanity in a beneficial way. Because at the heart of every action lies the spiritual and moral perfection of a person. Any science, technology in the hands of a spiritually and morally mature generation will turn into a beneficial science on the path of goodness. For this, it is necessary to create effective designs and images of mystical ideas in the media and in any information sources, taking into account psychological approaches to the minds of young people, and to carry out regular propaganda.

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