

THE ROLE OF SUFISM IN THE STUDY OF THE MYSTERY OF THE PERFECT MAN

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ABSTRACT

This article highlights the importance of the doctrine of Sufism, which emerged in the Islamic world in the middle of the 8th century, in the socio-historical, economic, cultural-spiritual, and political life and development of Muslim peoples. It is said that the initial emergence of the doctrine of Sufism (Sufism), which had a profound impact on the spirituality and enlightenment of the peoples of the East, was widespread in the cities of Baghdad, Basra, Kufa, and Damascus.

Keywords: Sufism, East, Sufism, Baghdad, Basra, Kufa, Damascus, Sufi, Allah, selfishness, disgrace, Khoja Bahauddin Naqshband, Nasafi.

INTRODUCTION

The doctrine of Sufism, which emerged in the Islamic world in the middle of the 8th century, plays an important role in the socio-historical, economic, cultural-spiritual, and political life and development of Muslim peoples. The doctrine of Sufism (Sufism), which has enlightened the thinking of the peoples of the East for centuries and has had a profound impact on our spirituality and enlightenment, initially took the form of a movement of asceticism (renunciation of the worldly life - renunciation of the worldly life) and was widely spread in the cities of Baghdad, Basra, Kufa, and Damascus.

The original word Sufism is derived from the word "Sufi", and the word "Sufi" is derived from the Arabic word "Suf". The Arabs call Suf a woolen cloth. In the early days, people who followed the path of Sufism used to wear a woolen cloak (also called a *hirqa*) or a fur coat to distinguish themselves from other ordinary people. That is why they were called those who wear woolen cloaks, that is, Sufis. A Sufi is fundamentally different from other people in that he lives a pure and ascetic life, is constantly in obedience and worship, and sets himself only as a goal to unite with the divine spirit. For a Sufi, there should be no desire for either the world or the hereafter. The only desire is to reach the presence of Allah.

A person with a sense of poverty is neither a slave to anyone nor a master to anyone, he is a slave to Allah alone, he feels a need for Allah alone. Renouncing everything, ultimately renouncing oneself - this is the meaning of the Sufi teaching. The great Sufi Bayazid Bistami said: you have gone beyond yourself, you have reached Allah. Sufism - Sufism, when studying a person, first of all, relies on the heart and soul of a person, seeks to educate the heart and soul, to bring the person of the heart to maturity, because Allah shines only in a person's pure heart. In Sufism, it is taught that all selfishness and vices in a person arise from greed for the world of vice, the needs of the body and the desires of the soul. To be a perfect person, one must first overcome the needs and desires of the body and the soul. Loving the world and wealth makes a person a slave to his own desires.

The dervish, the Sufi, rejects the self. The self is the cause of all disasters, the thing that degrades a person. The only way to save a person from the swamp of disasters, from the abyss of degradation, and to purify him is to overcome the need for the self. For this, it is necessary to renounce the love of the world and devote oneself to the love of Allah. In Sufism, this is considered a way to understand the essence of the world and one's own identity, humanity. And the one who understands one's own identity understands that the world and its riches are transient. Khoja Bahauddin says: "To recognize the evil of one's self is to recognize one's own identity."

Sufism is considered a path leading to human perfection, moral purification and greatness. This concept is clearly reflected in the concept of a perfect person. Concern for man, thinking about his spiritual perfection has always been a core issue of Sufism. In particular, the inner world of man, internal conflicts, the struggle between soul and body were of great interest to Sufis. They emphasize that man has two eternally opposing forces - merciful and satanic forces, and that man, as a servant of God, must overcome the devil's trap and acquire merciful qualities. The place of man in life and the ways of living in society were also viewed from this perspective; For example, Sufism seeks the root cause of social conflicts, wars, and property inequality in human nature and character, explaining that the correction of human morality must begin with the destruction of the negative, animalistic forces in human nature. Sufis called the negative forces in human nature under the general name "nafs" or "nafsi ammora" and declared war on them. Accumulation of wealth, following the needs of the soul, and greed were strictly condemned, and it was promoted that the only correct way to save a person (and humanity) from shortcomings and disasters was to kill the soul, live honestly with contentment, and to cultivate the spirit and will, thereby celebrating humanity, that is, divinity, in a person.

The need to develop methodological principles in the study of the doctrine and practice of Sufism was emphasized above. This need requires the proposal of special methodological principles. J. Rumi expressed his progressive thoughts on this issue. According to him, "azwaj"[1]

– the opposite pair, in addition to being one of the foundations of human creation, can be considered as a principle for understanding and studying man and man. It is worth noting that this concept was first put forward by J. Rumi in his work "The One Within Is Within".

J. Rumi: "Proving what is not denied is not enjoyable, and proof is only enjoyable when it is done against denial"[2]. Rumi emphasizes here that the couple created by Allah ("We have created you in pairs". Surah An-Naba' (78), verse 8) [3], the couple must necessarily be in the form of opposition, contradiction. These ideas are clearly expressed in the definitions and explanations of the great Sheikhs to the concept of "Sufi".

When asked "What is Sufi?" Sheikh Nuri answers: "Sufi is renunciation of the pleasures of the soul." Or Sheikh Safi Alimshah's answer is: "Sufism is overcoming the desires." According to Sheikh Rawim's definition: "Sufism is overcoming the desires in the path of God."

The soul creates selfishness, a sense of self in a person. After falling into the trap of the soul, a person does not find pleasure in anything, does not hesitate to indulge in immorality, and thinks about living well even at the expense of others. As a result, he becomes a tyrant, a merciless hypocrite, and loses the quality of humanity. That is why there is a lot of talk about

the abstinence, contentment, patience, and poverty demanded by Sufism. The soul deprives a person of faith and belief, gives a fatwa to plunder and plunder, and strengthens the instinct of barbarity. "The following features are characteristic of Sufism," writes Aziz Narinbaev, - firstly, the combination of idealistic metaphysics with a system of psychological exercises - asceticism, mobilization of one's faith, all physical and mental spiritual strength; secondly, the unconditional participation of the pir-murshid, who leads the path of the tariqa, and his students - murids, who are brought closer to them in one way or another (joined their ranks); thirdly, adherence to the doctrine of the "Knowledge of the Unseen", that is, people who have entered with a partner or with devotion gradually and consistently approach God through mystical knowledge, love and asceticism, and ultimately merge with God. These features indicate the interest and aspiration for intuitive knowledge that denies logical-intellectual knowledge of the world, tjall, sometimes ecstasy (attraction), non-rational phenomena (hypnosis, telepathy), which are characteristic of Sufism"[4].

About the features of the development of spiritual life, the life and thinking of Muslims in the Middle Ages, academician M.V. Piotrovsky writes: it was impossible to separate secularism and religiosity. Everything that happened in the world - from great events to life's ups and downs - had a religious content, therefore, all this was related to the spiritual sphere. Sufism - as a religious and philosophical doctrine, is distinguished by the complexity and contradictions of its ideas, the diversity of its sources and social background[5].

A brief, comprehensive and clear definition of Sufism, in our opinion, belongs to O.F. Akimushkin. He writes as follows: "Sufism is a special mystical, religious and philosophical worldview within Islam, whose representatives believe that a person can have a spiritual communication with God (reach God and become absorbed in Him) through personal spiritual experience. This is achieved by the one who walks on the divine path with love for Allah in his heart, through the means of attraction and inspiration. Allah's mercy is not only for the prophets and imams, but for everyone.[6]

In his work "Futuvvatnamei Sultani", Husain Voiz Kashifi divided the Sufis themselves into three groups: they are moderns, mutarassims, and muhaqqiqs. Moderns are admirers of the people of the order. They look at the dervishes with love, participate in the conversations of the dervishes, perform their services, and consider themselves partners in the reward. The meaning of the word "mutarassim" is a follower of the rules and customs, but although the mutarassims outwardly imitate the customs of the dervishes, they are inwardly seekers and enjoy divine grace due to their devotion to this category. Muhaqqiqs - Those who have reached the truth, they can be described as high-ranking Sufis. True saints, Sheikhs and murshids have emerged from among them. He also gives 5 interpretations of the question of what the meaning of Sufi is. First, a Sufi is a person who is outwardly a slave, but inwardly free, that is, a person who has tied his outward appearance to the service of obedience and worship, and has severed his inwardness from all worldly ties. Secondly, a Sufi is not bound by anything, and nothing is bound by him. This refers to two concepts: one is sincerity, that is, the complete liberation of a slave from human qualities and aspirations, and his mortality, and the other is freedom, that is, the liberation of a righteous person from his eternal poverty and reaching his original (inherent) wealth. Thirdly, the Sufi is a person whose secret (heart) is pure, whose mind is a teacher, whose heart is a river of grace, whose heart is filled with the covenant of

love. Fourthly, the Sufi is a person whose outward appearance is far removed from the power (sorrow, hardship) of the people, but whose inwardness is inclined to contemplation, in whose eyes gold and dust should be equal. Fifthly, the Sufi is a person who has achieved what he has found with his breath (breath), that is, he has been able to progress from the rank of *ilmul yaqin* to the rank of *aynlyaqin* [7].

The work gives a unique description of each type of Sufi, and various psychological states and phenomena are expressed in them.

According to N. Kamilov, Sufis are those who converse with the clergy, bring good news about the mysteries of the universe, voluntarily take the poor under their yoke, acquire divine morality, and sacrifice their lives for the sake of goodness; they are noble beings who are outside of existence and non-existence, time and space, and who unite eternity and eternity[8]. When thinkers evaluated the work of Sufis, they were called perfect people who did not limit themselves to analyzing the worries of people's lives, but also transcended the sorrows and problems of the mortal world, whose level of thinking was as wide as the sky, and in their hearts a fountain of meanings was boiling. A true Sufi is one who has renounced his own identity and the mortal world and has rediscovered his identity in the source of Truth, and is a slave in appearance and a free person in meaning. If appearance - being a slave in appearance - means devoting the body to the obedience of God, then freedom in meaning means cleansing the inner self from all ties and keeping the soul free and pure. Nothing and no one should depend on a Sufi; he himself should not depend on anything or anyone. As Khoja Bahauddin Naqshband said:

There is no more, no less,

There is no less, no less, no more sorrow,

There is no more pain in life, no more pain in the grave,

There is no more mourning in the fast, no more mourning in the fast.

Meaning: Since we have nothing, we have nothing, we do not pursue that "nothing", that is, we do not grieve. On our shoulders is the soul, behind us is the cemetery, and on the day we die, there is no need for any mourning. The concept of a perfect person in Sufism is the perfect and highest level of the embodiment of divinity and humanity, the dream of people to see the world as a whole, in its entirety, in great harmony, and the recognition and legalization of the status of specific individuals, that is, the saints of Allah, as well as being torchbearers of perfection. Because a perfect person is understood as someone who is aware of all knowledge, external and internal wisdom, and in whose heart the mystery of the unseen is stirring. Abdukadir Jilani also writes about a number of mystics: "...you do not distinguish between a *siddiq* and a *zindiq*. You also do not distinguish between the lawful and the unlawful, the poisoned and the unpoisoned, the polytheist and the monotheist, the devotee and the hypocrite, the disobedient and the obedient, and the one who desires the Almighty." [9]

Abu Abdullah Muhammad bin Ali Hakim Termizi was one of the first to express his thoughts on the status, degrees and perfection of sainthood in his work *Khatmul Awliya* (10th century). According to him, as one progresses through the ranks of sainthood, one approaches the world of theology and reaches the highest level of knowledge available to man, which is the enlightenment that can be equated with divine illumination. In this way, the knowledge of the unseen and the knowledge of the "worldly" shine in man, and his soul is connected to the power

that created it." [10] Abdurahman Jami's works *Nafahatul-uns minal-quds* and Alisher Navoi's works *Nasayimul-muhabbat* provide individual descriptions of Sufis and fairly evaluate their observations and merits. In the work, false saints, dervishes and ascetics are severely criticized.

Abu Hamid Al-Ghazali (may Allah have mercy on him) described the sign of a person on the path of true Sufism as follows: "All his voluntary actions will be weighed in the balance of the Sharia. It is not possible to embark on this path without mastering all the rules of the Sharia. It has been narrated from some "Sheikhs" that these actions are considered easy, and this is precisely the error."

By the 15th century, Sufism's views on the path, enlightenment, and truth were perfected. By this time, works dedicated to Sufism had emerged. It was firmly established that the path of Sufism was based on certain principles.

- piety, that is, love for Allah;
- self-discipline; (for this, one must strive for Truth and truth, striving to destroy the self);
- to be an example to everyone in this mortal world, demonstrating an example of pure morality;
- to show examples of generosity, courage, and magnanimity, which are considered high human qualities.

Sufism says that if the human soul aspires to eternity, it must strive for Truth and improve itself. In this teaching, only Sufis who have attained Truth are honored with the glorification of the perfect person, the perfect human being. Also, in order to glorify a person in Sufism, in addition to the concept of a perfect person, concepts such as *abdol*, *avtod*, *walī*, *qutb*, *siddiq*, *nuqaba*, *khaja*, *makh dum*, *ahrar*, *ahiy*, *faqir*, *babo*, *eshan*, *nujabo*, *ghaws*, *mawla* are also used. The criteria for achieving this level are also complex, and in addition to adhering to the four principles mentioned above, physical, moral, and intellectual perfection and charisma are also taken into account.

The concept of a perfect person in Sufism is the perfect and highest level of the embodiment of divinity and humanity, the dreams of people to see the world in its entirety, in great harmony, and to be the torch of perfection, as well as the recognition and legalization of the status of specific individuals, that is, people who are saints of God. Because a perfect person is considered to be a person who is aware of all sciences, external and internal wisdom, and in whose heart the secrets of the unseen are stirring [10].

A perfect person is an ideal, a person who possesses all worldly and divine knowledge, whose soul is connected to the Absolute Spirit, who is full of grace and miracles, whose appearance is beautiful, and whose heart is pure and open to noble feelings, in the words of Navoi:

Foniyvasheki, both his words and himself are pure.

The state of peace belongs to that person, the eye of a dreamer.

The ideal worshipped by Sufis was the perfect man, in fact, the ideal of the people, the ideal of literature. As we read the works written by the leaders of this life-giving doctrine, the poems and epics in the Sufi spirit, we witness the invincible battle of light against oppression, goodness against evil, and goodness and perfection against imperfection, shortsightedness and ignorance. In fact, the Sheikhs of Sufism resembled warriors who entered the battle with enlightenment as a weapon against the army of oppression and darkness [11]. They recognized

the heart as the Kaaba, and they said that the person who follows the heart's opinion, sees the world through the heart's lens and worships the heart is the beloved of Allah. From Alisher Navoi's work "Nasayim ul-muhabbat": "I said to Ismail Dabbas, I made the intention of Hajj and reached Shiraz in the morning. I entered a mosque. I saw Sheikh Momin sitting down, mending his kirk. I greeted him and sat down. He asked me what my intention was. I said, "I intend to perform Hajj." He said, "Do you have a mother?" I said, "Yes." He said, "Go and see your mother." I have performed fifty Hajjs, naked, barefoot, and without any companions. I have given you everything, and you, your mother, give me the joy of your heart!" [12].

In essence, this is the brief essence of the concepts of the perfect man. However, there are views and opinions of great scholars on this subject that have not lost their value and significance. The perfect man has been mentioned many times in Sufism, causing debate, and special books have been written about it. Among them, the treatises "The Perfect Man" by Sayyid Abdulkarim Gelani and Azizuddin Nasafi can be specially cited. In fact, it is worth noting that the concept of the perfect man was first introduced by Muhyiddin Ibn Arabi (1165–1240), known as Sheikh Kabir. For Ibn Arabi, the perfect man is synonymous with the concepts of the intellect or the soul, and the intellect is the whole. Because God Almighty created the intellect from the divine light for the first time, and his image and form appeared in the form of the Perfect Man. Therefore, there is a hadith that says, "Allah created man in the image of the Most Gracious." Thus, it is said, the perfect human being possesses the attributes of Allah, the Most Merciful.[13]

According to Ibn Arabi, the embodiment of a perfect man on earth is our Prophet Muhammad, may God bless him and grant him peace. He was the embodiment of intellectual and spiritual perfection, worldly and divine knowledge. Our Prophet stood between the people and the Truth and was a means between them. Therefore, it is not permissible to call all people, even prophets, saints, and wise men, perfect men. And if this quality is said about people other than the Prophet, it should be accepted as a conditional definition or a sign of respect for this great position. According to Sayyid Abdulkarim Gilani, each person is a copy of the other and is like a mirror facing each other. The qualities and qualities of one person are reflected in the other. But the difference is that in some this reflection is in terms of behavior, while in others it is manifested in terms of strength, that is, qualities. So, there are many people who are similar to each other in terms of talent and ability, characteristics and qualities. We call these people, people, individuals by the general name. We can judge the character and level of the other by looking at one. But there are such perfect and intelligent people who differ sharply not only from other people in their perfection, but also from each other. We call these prophets and saints. These too have degrees: some are perfect, some are perfect, some are virtuous, some are excellent, and another group is both perfect and perfect. Sayyid Abdulkarim Gilani, after stating this classification, adds: "The perfect person is, in fact, Muhammad, may God bless him and grant him peace, and the perfection of the rest of the prophets and saints is relative to him, just as virtue is relative to excellence."

Sheikh Amili says that according to the opinion of the truthful scholars, the universe is stable due to the truth of the Perfect Person, because the heavens rotate with his breath, and the kingdoms and kingdoms learn from him. In such a rank, the Perfect Person is called the mirror of the Truth. The Almighty God sees His name and attributes only in the perfect person. They

also emphasize that only the perfect person can witness the greatness and infinity of the power of the Truth.

If we pay attention to the views of Ibn Arabi, Sheikh Amili and Abdulkarim Gelani, the Perfect Man appears to be a cosmic entity, whose qualities are not similar to the qualities of mortal people on earth, the characteristics of specific individuals. In it, we seem to be observing the totality of supernatural forces. Of course, we are not talking about physical strength here, since when it comes to theology, physical strength is not a consideration. Because the bodies created by Creation are insignificant and helpless images in front of divine power. In their eyes, the Perfect Man is a Great Spirit who possesses the worlds, can influence the worlds, all creatures and people, and governs humanity. Spirituality is intellectual power.

However, in Sheikh Azizuddin Nasafi's treatises entitled "The Perfect Man", "The Goal of the Aqsa", "Zubdatul Haqiq" and others, the issue of the Perfect Man is illuminated somewhat differently. In it, this concept is considered in connection with the emergence, development, and advancement of man. As a result, we see in Azizuddin Nasafi's definitions the characteristics and moral qualities characteristic of a living person. It should also be said that Nasafi combines the views and attitudes of several Islamic sciences towards man, investigating and studying man both as a cosmic entity and as an earthly creature. In Nasafi, the perfect man is examined in close connection with the concept of the soul. Human ranks are considered as ranks of the soul. Therefore, there is a constant transition from general understandings to specific concepts. Another reason for this is Azizuddin Nasafi's understanding of perfection based on the theory of uruj (ascension) and nuzul (descent). This theory, in turn, is connected with the concepts of the great world and the small world. Because Nasafi, joining Ibn Arabi, calls man the world of the weak (small world), and the divine world and the material world together the world of the great (great world). - All the things and characteristics of the great world exist in the small world, he says. Thus, man is considered a reduced copy of the higher worlds.

Sheikh Azizuddin Nasafi in his treatise "Insoni Kamil" states: "The whole of existence worships man because there is a perfect man among people. Therefore, the whole of existence is honorable because of the perfect man. There is no being greater, more honorable and wiser than man in existence, because the perfect man is the culmination and cream of existence from the lowest to the highest ranks, and the angels, the spiritual beings and the Throne, the heavens - all are at the service of the perfect man and always circumambulate the circle of the perfect man and perform the works of the perfect man. The perfect man is the embodiment of knowledge, the perfect man is also the embodiment of the qualities of the divine being..." [11] Azizuddin Nasafi defines the perfect person as follows: "Know that a perfect person is someone who is mature in Sharia, Tariqah, and truth, and if you do not understand this expression, let me put it another way: know that a perfect person is someone who has the following four things perfected: good speech, good action, good morals, and enlightenment"[14]. The first three of the qualities Nasafi enumerates, namely good speech, good action, and good character, are taken from the sacred book of Zoroastrianism, the Avesta (Guftori nek, kirdori nek, raftori nek). A person adorned with these qualities avoids lies, hypocrisy, and evil deeds, and is always ready to do good deeds with good intentions. Azizuddin Nasafi, on the other hand, added the Zoroastrian word for good morals, "enlightenment," that is, the requirement for

mystical purification. In his opinion, the task and goal of those who enter the path of the order is to acquire these four virtues. Whoever perfects these qualities in himself, he will achieve perfection.

Two conclusions follow from this definition of Nasafi. One is that, in the eyes of the scientist, a perfect person is not some abstract being outside of life, but a real person. Therefore, a person who has acquired good qualities can rise to such a position. The second conclusion is that, according to Nasafi, the position of a perfect person is a high position that is achieved through the order and asceticism.

If we summarize the above ideas about the perfect man, the following conclusions can be drawn:

- The perfect man is the most perfect, the most intelligent and the wisest of people.
- The perfect man is the mediator between God and people, the divine command, the great patron who conveys the secrets of the unseen to ordinary people.
- The perfect man is equal in rank to the All-Intellectual (the First Intellect). Allah first created the All-Intellectual, that is, the Perfect Man, and then other creatures were created because of him.
- The soul of the perfect man has been known since time immemorial, he is the most powerful soul created by God Almighty.
- The perfect man is a cosmic being who combines absolute divine qualities with these qualities, even if he appears in the form of an ordinary man, but he is a being who spiritually encompasses the universe, always awake and aware of everything.
- In this rank, he can be the vicegerent of Allah.
- A perfect person is a trustworthy being who emerges from within human society. He is not a soul whose rank is clear from the beginning, but has achieved perfection in the process of moral and spiritual purification.
- Therefore, every morally pure, God-loving person can strive for perfection and gain a share on this path.
- The highest sign of perfection is to benefit people by following the path of Truth. The more a person benefits people with his words, practical deeds, and intentions, the more he guides the wicked to the right path, and sacrifices himself in the path of Truth, the more perfect he is.

Although these views seem to contradict each other, in fact they are close to each other in essence. That is, here there is a recognition of the perfection and greatness of man, and the relationship between man and the Universe, man and God, man and existence. The difference between the views is that, according to the understanding of the people of Sharia, the abilities and inclinations of man are known from time immemorial, that is, Allah Almighty has determined their fate from time immemorial. The souls of prophets, saints, and wise men were known from the beginning in the higher world, the ranks of these souls were predetermined, say the people of Sharia.

However, according to the people of wisdom (philosophers) and the people of Sufism, man is given free will for activity, he can work, achieve perfection, and achieve his intentions. Sheikh Azizuddin Nasafi writes in his treatise *Zubdat al-Haqayiq* (The Cream of Truth): "There are no predetermined standards for people's words and actions. The acquisition of knowledge and

wealth depends on a person's efforts: the more effort a person exerts, the more his knowledge and wealth increase." [15].

Azizuddin Nasafi took two things as a sign of perfection. One of these is the presence of morality, and the other is self-knowledge. Depending on the presence or absence of these two foundations, he divided people into three groups. The first is people who are not adorned with moral qualities and do not know themselves. The second is people who are adorned with moral qualities but do not know themselves. The third is people who are adorned with moral qualities and know themselves. In the eyes of the scientist, this last - third category of people are perfect people: "Therefore, a person's achievement of perfection is achieved by possessing morality and knowing themselves."

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