

THE PORTRAIT OF AN ACTIVE WOMAN IN UZBEKISTAN CLASSICAL LITERATURE

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Abstract. In the oral poetry of the Uzbek people, we can find the image of an active woman in dozens of epics of the Uzbek people, such as "Alpomish", "Gorogli", "Takhir va Zuhra", "Kuntugmish". In these sagas, the image of women occupies a large place. In classic literature, we can see the richness of the issue of socially active women with the works of great word artists such as Khorezmi, Sayqali, Sayyad, Lutfii and Navoi, Babir and Muhammad Salih, Turdi and Mashrab, Nadira and Uvaisi, Munis and Ogahi. In particular, we can see the achievements of Navoi's heroes in state management, active in social life, learning, and profession, and through this, they are no less than others. In Navoi's works and epics, a woman's activity, enlightenment, hard work for the well-being of people, talent and talent are embodied in artistic images. In Uzbek folk oral poetry and classical literature, it is analyzed that social female figures are in tune with today's times in matters such as the education of the people's children and the acquisition of professions.

Key words: Socially active woman, Navoi, women, social life, society, state administration, profession, knowledge, enlightenment.

Dozens of Uzbek epics, such as "Alpomish", "Gorogli", "Tokhir and Zuhra", "Kuntugmish", express the struggle of Uzbek women against difficult and difficult times, as well as their place in joyful and happy days. Folk epics such as "Oysuluv", "Chambil Kamali", "Orzugul" feature images of brave and courageous women.

Women such as Yunuspari, Gulchehra, and Kholjuvan in the epic "Chambil Qamali" are images of patriotic, loyal, selfless and active women. Yunuspari mobilizes the people to fight bravely for the defense of the Motherland and the independence of the country, saying:

*Carve the pumpkins,
Gather the girls and boys!
Pick up the cork and throw it away,
Tie your hair up!
Wear your armor,
Be encouraged, women;
Is the head hard, is the rock hard,
Tie the shop to your waist ¹!*

*Qovoqlarni uyinglar,
Qiz-xotinni yig'inglar!
Po'pakni yig'ib tashlab,
Sochni boshga tuinglar!
Sarvoz anjom kiyinglar,
G'ayrat qiling, ayollar;
Bosh qattiqmi, tosh qattiq,
Shopni belga bo'g'inglar*

¹Uzbek folk epics. Volume 1. - Tashkent: Fan. 1995. B-31

In the epic poem "Orzugul", the character of Orzugul is an activist. She also addresses women against Tsar Karakhan :

*In this field, men and women are equal,
Be zealous for your love, my friend,
The enemy, the witch, came after me,
I hope that I will get it,
I will be with Karakhan until I die, my friend.
I should jump and run and die ².*

*Bu maydonda erkak-ayol baravar,
Yoring uchun g'ayrat qiling, dilovar,
Orqamdan kelibdi dushman – jodugar,
Olarman deb mendan bo'lib umidvor,
Qoraxonga men bo'lguncha suyar yor,
Otilib, chopishib o'lmog'im darkor*

In dozens of epics of the Uzbek people, such as "Alpomish", "Gorugli", "Toxir and Zuhra", "Kuntugmish". The image of women also occupies a very wide place in Uzbek classical literature. We can find the situation of women in ancient times, their attitude towards girls, the violation of their rights, as well as their intelligence, courage, and social activity in the epics and ghazals of classical literature. Each type created by a poet is a part of a certain group, a community. At the same time, it is a phenomenon of a certain era. It reflects to a certain extent the thoughts, characteristics, and mentality of people of a certain social class to which this image belongs, the characteristics of the era in which the prototypes of this image lived.³

The name of the female companion Umm Hani, who is famous in the Islamic world, is mentioned as an active woman. Umm Hani was the cousin of Muhammad (s.a.v), the daughter of his uncle Abu Talib, and one of the companions. A historical figure mentioned in the works of ⁴Rabguzi ⁵, Navoi and Babur . Her blessed name ⁶is found in the Eastern literature "Mavludun-nabi" and "Me'rajnoma" and in the works of classical writers. Umm Hani is the embodiment of a noble, deep-thinking, generous, fearless female companion of the entire Islamic world of her time. Muhammad (s.a.v) left her house on the blessed night of Me'raj to be with Allah and returned to this place again.

Bibichayi Munajjima – a female ascetic mentioned in Navoi's "Nasayim ul-muhabbat", a contemporary of the poet. She was known as "Munajjima" because she was a scholar of astrology. He wrote responses to a number of Jami's ghazals. He built a mosque at his own expense at the beginning of the Hiyaba neighborhood of Herat . Bibiyaki Marviuya - this woman was also a virtuous woman mentioned in "Nasayim ul-muhabbat" ⁷.

Tumaris in the ancient Central Asian epic and Aisuluv in the Uzbek folk epic are also such heroic female and loving mother figures. These figures show the courageous struggle of the Turanian peoples against foreign invaders.

To'maris is the image of a strong-willed, brave and warlike ruler. To'maris's strong will, enterprise in battle and perseverance demonstrate her boundless devotion to her Motherland. In

²That work . B-32.

³ Rizayeva K. After the war Uzbek in prose woman positive of images of creation some methods.diss // Tashkent: Writer, 1959. P.9.

⁴ Khilvatiy.Mavludunnabiyy :- Andijan : Andijan,1992. B-42-43.

⁵ N. B. Rabg'uzi . The story Rabg'uziy. Book 2:-Tashkent: Writer, 1991.B.46.

⁶Encyclopedia of Babur : - Tashkent: Sharq, 2017. P.35

⁷ See : Alisher Navoi : Dictionary Dictionary :-Tashkent: Sharq,2016, P.115--536 .

Mirkarim Osim's story "To'maris", the image of the woman Zarina stands out for her physical strength. She twice throws Sparanges in battle ⁸.

Diodorus' epic "Zarina and Striangiyo" ⁹ does not belong to Uzbek classical literature, it is a work that reflects the life of our ancestors. In it, when the king of the country dies, his wife Zarina becomes the head of the tribe in his place. This resourceful and courageous woman shows courage to preserve the peace and independence of the tribe. In the narrative, Zarina is a socially active woman, a ruler fighting for the independence of the country. These ancient epics, common to the peoples of Central Asia, go back to historical and artistic narratives such as "Tomaris", "Zarina and Striangiyo". The famous orientalist S. Tolstoy, who studied them together with architectural monuments, rightly noted: "Women in the epic are on an equal footing with men. They are not inferior to men not only in livelihoods, but also on the battlefield. This is a very characteristic feature of the Central Asian epic" ¹⁰.

Uzbek women fought with their husbands, brothers and sons against the invasion of the Arab caliphs and the invasion of Genghis Khan, showing heroism and courage. They also demonstrated their courage and fortitude in the fight against unjust kings, emirs, khans and governors. These heroic events, the feeling of patriotism in women, were artistically embodied, especially in folk epics and fairy tales, where the reality of life was intertwined and combined with the romantic ideal ¹¹.

The book "History of Uzbek Literature" ¹² contains the epic poem "Oshiq Gharib va Shohsanam", in which we encounter the theme of love between Shohsanam, who comes from a wealthy family, and Gharib, who comes from a poor household. Indeed, the epic raises not only the dreams and aspirations of Gharib and Shohsanam, but also issues such as the realization of the people's eternal dreams of freedom and prosperity, cultural development, equality and solidarity.

In Sayyadi's epic poem "Tohir and Zuhra", Zuhra is also a person who strives for freedom, faithful to her covenant and love. Zuhra's hardships, laments, and tears on the path of sincere love are her rebellion against inequality and suffering.

In Saykali's work "Bahrom and Gulandom", vivid images of women are created. Among them, the image of Gulandom stands out for its perfection. She is unparalleled in beauty, wisdom, gentleness, and humanity, similar to the princesses in other romantic epics. The poet expresses the characteristics of Gulandom's character, such as poetic nature, eloquence, wisdom, entrepreneurship, respect for people, and a tendency to humor, in an extremely realistic, natural, and believable way.

We also witness the glorification of the female figure in Khorezmii's "Muhabbatnama". Among other things, this verse appears in it:

*Your neck is like a cypress tree, Do it,
Faithful to people loyalty do it* ¹³.

*Bo'yung sarv-u sanobardek, beling qil,
Vafo qilg'on kishilarga vafo qil*

Khorezmii does not limit himself to describing the appearance of his beloved, but also shows his moral and educational views by penetrating her spiritual and inner world, that is, "faithfulness" shield to people loyalty "Do it," he says.

⁸ Mirkarim Osim. To' maris . – Tashkent: Yangi avlod.2015. P.32.

⁹ R.Vohidov.H.Eshonkulov.Education manual. -Tashkent: Literature Foundation Publishing House.2006.B.18.

¹⁰ Tolstov SP of Uzbekistan ancient culture.-Tashkent:Fan.1944.B.11.

¹¹ Mominova AO'uzbek people in fairy tales women image //diss.-Tashkent: Fan, 1967, B.104.

¹² Rahmonqul Orzibekov . History of Uzbek literature. Tashkent : Fan. 2006. B- 28-34

¹³ Uzbek literature History . Volume 1, Tashkent: Science, 1978. B- 29.

Qutb Khorezmii Nizami Ganjavi's this named epic translation as to the surface In the epic poem "Khusrav and Shirin", one of the central characters is Shirin. Her image embodies the tireless struggle for the peace and prosperity of the people, the qualities of a loyal woman. She is an exemplary active woman not only in loyalty, but also in entrepreneurial and just governance of the country ¹⁴.

Representatives of classical Eastern literature compare the female race, her face, her eyebrows to a crescent moon or a bow and arrow. We all know that the charming female figure is present in the works of Nizami Ganjavi, Khusrav Dehlavi, Abdurahman Jami and Alisher Navoi, which are masterpieces of the "Khamasa", as well as in the works of many poets who lived in the 15th-18th centuries. Sometimes hidden, sometimes open love pains, and love-sickness are reflected in these works. While Nizami drew great inspiration from his beloved wife Ofok in creating the image of Shirin, he was inspired by the famous female ruler of Georgia, Tamara, in creating the image of the magnificent stateswoman Mehinbanu ¹⁵.

Sayfi Saroi made a great contribution to the development of Uzbek literature with his epic poem "Suhayl and Guldursun." The epic depicts historical events, the battles of Temir and Tokhtamysh. The love between Tokhtamysh's son Suhayl and Temir's daughter Guldursun is praised. Although the epic ends with Guldursun's tragic death, the poet's positive views on women, Guldursun's courage, and loyalty are praised throughout the poem.

In "Yusuf and Zulaykha", Zulaykha, who is loved by Yusuf, is the daughter of King Taimus, who is famous in the Maghreb. She suffers a lot to achieve her love, and she suffers from deception and betrayal, but sometimes patience and perseverance are her companions. Princess Zulaykha falls in love with Yusuf and makes many efforts to win his love. She uses deception and injustice to achieve her goal. However, the poet portrays Zulaykha as an active member of society. As a result, Zulaykha wins Yusuf's love and helps him in all his affairs in governing the state.

The society in which the author of this epic lived humiliated women and violated their rights. The fate of girls was decided by their fathers, and unhappy marriages and unhappy lives were the vices of that environment. Through the image of Zulaykho, the poet created the image of a socially active woman who fought for her happiness at that time.

Amir Temur built monuments for women, such as Oqsaro and Bibi Khanum, while the Mughal dynasty in India built the Taj Mahal.

Saraymulkkhanim, being a descendant of the Khan, was considered the greatest of all the queens in the harem and was given the title of "senior lady" (Bibikhanim). Of course, the main factor in being honored with such honor was the vastness of her intelligence and thinking. We know from historical sources that Saraymulkkhanim was a highly intelligent, insightful, enterprising and intelligent woman of her time. She was also unique in terms of beauty and grace. Saraymulkkhanim was a politician, humanitarian, and generous, actively participated in governing the empire, patronized the country's social, cultural, and construction work, especially the Tajik sciences. She also cared for and patronized the scholars and artists of her time, and developed science and technology.

Gavharshodbeg was also an intelligent, shrewd, and born politician. This talent began to manifest itself in full force in the years following the death of Amir Temur. Shahrukh Mirza, who became the great khagan of the Timurid empire, always needed the advice of his wise and intelligent Gavharshodbegim. The measures taken by the queen in difficult political situations yielded positive results. This, over the years, led to Shahrukh Mirza's growing trust in Gavharshod Beg. A patriot by nature, knowledgeable and intelligent, Gavharshodbegim tirelessly worked for the prosperity of the

¹⁴ Uzbek literature. 4 volumes. 1- volume, Tashkent: Fan . 1959.B.129

¹⁵ Mallayev NO'uzbek literature History.- Tashkent: Teacher. 1965. P.245

country . Cultural and educational life was at the forefront of his life program. Gavharshodbegim, praised in historical sources as "Mahdi uly Gavharshod Agha " and " Zamona Bilqisi", played a prominent role in the cultural life of his kingdom. Under her direct leadership, a number of magnificent buildings were erected in Khorasan. In particular, the historian Ghiyasiddin Khandamir, in his work "Habib us-siyar", while providing information about the buildings built by the queen, writes: "Gavharshod Agha was a queen praised for her qualities of chastity and integrity, and she always directed her supremely blessed grace towards building charitable buildings and distributing good deeds ¹⁶. "

There are more than sixty female figures and images in Babur's work "Baburnama". The author of the work My great mother Esan Davlatbeg and my brother Shohbeg, Khadijabeg, and Zuhrebeg The images show women with high positions in palace, state, and civic affairs. Social activism, mobility, state He told him that his goodwill towards his work was unique to Eson Davlatbeg . expresses his respect: "Among women, there were few who were as influential and influential as my great-grandmother Esan Davlatbeg." Bisyar was intelligent and resourceful. "It would have been better to have known more about the work-force alarm ¹⁷. " Babur expressed strong opinions about the intelligence, decency, respect, and consideration of women.

When Mughal Emperor Shah Jahan ascended the throne in February 1628, the young queen Mumtaz Mahal Begum assisted her husband in state affairs and always guided him with her wise advice. Consequently, she held the positions of royal advisor and sealer at the palace.

Literary critic Tokhtasin Jalolov highly appreciated Zebunnisobegym, writing: "Zebunnisobegym gained the fame that his father could not gain through his rule through knowledge and decency..." ¹⁸, and he is absolutely right. Beauty, art, and science were Zebunniso's dreams. He devoted his entire life to fine art and science.

My daughter is a king, but I am in poverty.

I am full of ornaments and my name is Zebunnisost ¹⁹.

Duxtari shoham va lekin ro 'ba faqr ovardaam,

Zebu ziynat bas haminam– nomi man Zebunnisost

Zebunniso's three followers - Nodira, Uvaysiy and Mahzuna - also emerged as talented and socially active women. The literary heritage of Nodira, a representative of Uzbek classical literature , is one of the beautiful examples of classical poetry from the point of view of its original and artistic significance . The poet calls on the rulers to be just and says:

Who is the most noble among all the sultans?

Make the hearts of your servants happy by giving ²⁰.

Bo 'yla kim mumtoz erursan barcha sultonlar aro,

Shod qilg 'il bandalarning ko 'nglini, ehson etib

Rare love , loyalty and loyalty She is a singer . She is beautiful . and loyalty , East of women pains , sorrows their cries He sang . He was a poet , especially a poetess . own to the defense Poet own " along with the walls " scientist virtues , virtues interlocutor of the sharifs advice and initiatives according to "total" Uzbek to the desk wrote in the preface separately record arrived will pass ²¹.

¹⁶ Ghiyasiddin Khandamir . Habib is a scholar . –Tashkent: Science. Oriental Studies institute in the fund from the manuscript used . No. 2

¹⁷ Babur. Baburnama.-Tashkent: Sharq, 2002. B-47.

¹⁸ Jalolov TO'zbek poets.-Tashkent: Uzdavnashr, 1959. B-12.

¹⁹ Zebunniso ." Majmuiashe'rho "- Tashkent: B-42.

²⁰ Rare. Devon . Uzbekistan.– Tashkent: Science, 1965.B-85.

²¹ Uzbekistan enlightener women. Tashkent : Science, 2001, B-15.

19th century end and the 20th century at the beginning lived, justice ideas promote reached with famous Anbar Otin own in his work women's condition, living circumstances, family and in society instead reflection. He tried to persuade women also good for days to come and their fate full to change hard believing: "He in time all people beautiful It will be. at the time girls science secular to study affordable to be, to be on the throne decision find and find and great ones to the ranks inclusive They will be, they will be zealous. and at work to the lands companion and rain to become, to gain reputation, to gain respect and to honor worthy" They will be,²² he wrote.

East classic in literature Atoi, Husayni, Umar Khan such as poets in his works women often in a narrow circle love, loyalty and loyalty by means of hymn done, but unknown the author's "Flowers and In the work "Nowruz", especially Navoi in his works very wide in a circle, that is ruler, scientist, creator, engineer, lover and other in a way manifestation. Also, in the epic poem "Gul and Navruz"²³, Navruz is a prince who is unique in knowledge and craft, physically strong and healthy. Gul, the daughter of King Mushkin, is also a very courageous character. He is a poet. describes as follows:

*The sun is like the moon, from the embarrassment of your face,
He ran away and climbed over the fourth blue*²⁴.

*Quyosh oydek yuzingning xijlatidan,
Qochib to'rtinchi ko'k uzra chiqibdur*

poet skillfully describes the princess's battle with the jealous commander Bahram. This glorified the courage of women and protected their rights. The princess is the embodiment of an active female leader who will not allow women's honor to be violated. With Gul's courage, the country of Eden becomes stronger, and the ruler Gul rules society fairly. He becomes a true defender of women. His people love him and support all his work. Gul and Nowruz, the kings of Aden and Yemen, go to war, but after recognizing each other, a truce is made. Here, the poet shows the female ruler to be skilled in battle as well.

So, in our classical literature, we witness the attention paid to women leaders, the praise of brave warrior women rulers, and the fact that they also have their place in society.

In our classical literature, the image of women is created in 3 categories:

1- A lover who is incomparably beautiful, imaginative, and loyal in love;

2 - a ruler who rules the state fairly;

In the image of a mother who raises her 3rd child to be knowledgeable and enlightened.

It is rightly expressed that socially active women are fighting against the negative stereotypes of their time, overcoming hardships on the path to their goals, and fighting for justice and enlightenment.

Even in ancient times, women were engaged in child rearing, crafts, farming, and waiting for their husbands to return from hunting. They taught their children social and moral rules. In the tribe, women were not only equal to men, but also had superiority over their children.

If we look at our past, although the role of women in social life was limited, socially active women contributed to the development of society. We see this in the figures of the Timurid queens - Saraymulkhanim, Gavharshodbegim, Gulbadanbegim, Mumtazmahalbegim, Nurjahonbegim, Zebunnisobegim. They were strong politicians, humanitarians, and generous women who actively participated in governing the empire, patronized the social and cultural affairs of the country,

²²Rahim Gulshan Muhiddin daughter. Abdurauf Fitrat and new literature.//diss.-Tashkent:1999.B-53.

²³Lutfiy.Gul and Navruz. -Tashkent: DAN.1960, P.30.

²⁴Lutfiy. Selected works. 2nd edition.-Tashkent: DAN.1960.B.34.

especially the scientific students. Fighting for family and children, for the fate of their country and people, was considered a feat for an Uzbek woman.

In particular, the image of a creatively active woman in Navoi's work - a fighter against the social system and injustice, as well as a scientist, expressing the aspirations of the people - was a historical and fictional image. In Navoi's "Khamsa", Majnun, like Layla's dog, is difficult to look at, while Bahram's seven castles built in the Dilorom pilgrimage, and Farhad's many times fainting to reach Shirin's gaze are all indications of the greatness of the female race.

Woman – family life of buildings main from the pillars one. No one can defeat a nation whose women are educated. Poets and artists have made a great contribution to praising the concept of woman with beautiful metaphors and describing their appearance. A woman is a mother, a lover, a wife, a sister. But at the same time, she is an active member of social life. A socially active woman is also understood as a woman who has a place in the family, society, and culture. A socially active woman can be a statesman. She experiences hundreds of problems that a man has not seen, such as family, marriage, kinship, work, raising children, domestic violence, and easily finds solutions.

If we look at our classical literature, the main task of a woman is not only the family and raising children in the family, but also women are depicted as a part of society. We can also find such images in the works of the great masters of the East, such as Firdawsi, Nizami, Jami, Navoi, Fuzuli.

For example, Firdausi skillfully created the images of Manija, Gurdofarid, Khumoy, Mehrak and other women. Fuzuli's ghazal, which begins with "Healing is precious, the sick person asks for forgiveness with a prayer," is the pinnacle of poetry, and says that when a lover is sick with the pain of love, the sight of a loved one can be a cure for a person:

*The cure is precious, and after the patient dies with a hajj,
Ziloli excitement thirsty audience from the dead ask.
Don't ask me to tell you your secret.
This hidden point is revealed after the death of a well-known mystery*²⁵.

*Shifoyi vasl qadrin, hajr ila bemor o'landan so'r,
Ziloli zavq-shavqin tashnayi diydor o'landan so'r.
Labing sirrin gelub guftora bandan o'zganidan so'rma,
Bu pimhon nuktani bir voqifli asror o'landan so'r*

Mirza Ulugbek had the following inscription on the gate of his madrasah in Bukhara: "Talab-ul ilmi faridat-un ala kulli muslimun va muslimatun" ("The pursuit of knowledge is obligatory for all Muslim men and women")²⁶. This indicates that the great thinker called on women to seek knowledge.

In Uzbek classical literature, poets such as Majlisiy, Sayqaliy, and Khoja created socially harmonious images of women and wrote positive poems in their honor. So, in our classical literature, even before Navoi, we have witnessed the increase in the attractiveness of many works by praising women.

If we look back, we can see that socially active women have contributed to the development of society throughout our history. One of the main themes of literature one and the main character woman was / is. Uzbek classic literature in history woman The character's feelings, fate, love, socio-political in life place learned, artistic images analysis In classical literature woman image when described their to the country brought benefit, knowledge and enlightenment promote parenting,

²⁵ Source <https://tafakkur.net/shifoyi-vasl-qadrin-hajr-ila-bemor-olandan-sor/muhammad-sulaymon-ogli-fuzuliy.uz>

²⁶N. Mallayev. History of Uzbek literature.,-Tashkent: Teacher, 1965, P.23.

child rearing , love on the way loyalty , to the Motherland love and the state fair to manage wide promote is being done .

Each woman's psychology , worldview to open separately place is given . In the works women central image even if they are not , their social in life activity complete open given . In the works women's activism , enlightenment , people well-being on the way laborious hard work , talent and talent bright on the plates shown in his epics . women's education to acquire , craft possession such as issue today's period with breathless that analysis let's do possible . Thinker writer deep knowledge , wide worldview , big vital to experience has was women short and impressive as describes .

In conclusion, although there are topics such as respect for parents, the beauty of nature, love for children, and hatred of the enemy, the study of women, reflecting the growth of our daughters into knowledge and professions, their formation as active members of social life and taking a worthy place in society, has become the main theme of Uzbek classical literature. Behind any great man is a great woman. A woman with high intelligence will certainly bring up great children. Mothers were the first spiritual teachers of great people. Although blood and body pass from the father, mind and thinking pass from the mother. This is one of the factors in the development of society. Today, society pays homage to these great mothers, these great teachers, these great women.

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