

Alisher Navoi's Interpretation Of Asmai Husna In Bilingual Poetry

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Introduction

Asmai husna-Allah Ta'ala are beautiful names. This is reported in several verses of the Holy Qur'an. In the 180th verse of "A'raf" Surah it is said: "Allah has beautiful names. So call Him by those names (memorize them). Call Allah or Rahman, whichever way you call (is permissible). Because He has beautiful names"¹

The Names and Attributes of Truth are infinite. Alisher Navoi points out that it is impossible to enumerate the names and attributes of Allah in every praise ghazal. Because the Truth cannot be known.

The main issue of the doctrine of Wahdat ul-Wujud is the relationship between God and the universe. Alisher Navoi's praise ghazals are interpreted based on the doctrine of wahdat ul-wujud. Through the doctrine of unity of existence, man realizes the greatness of God and his own weakness. In some ghazals of praise, the great poet describes the achievement of true monotheism from hidden polytheism, and in some of them, treating the creatures with compassion as manifestations of the Truth and feeling the incomparable power of God through the study of the being, whose name is the manifestation of attributes, and acquiring divine attributes due to spiritual and spiritual discipline. promotes ideas.

As Hazrat Naqshband said: "It is possible to reach the secret of monotheism, but it is impossible to reach the secret of enlightenment"².

Believing in God's oneness, oneness, eternity and eternity is monotheism. Therefore, the opinions "Allah has 99 names" and "Allah has 1001 names" should be taken as relative judgments. That's why the great poet was surprised that he could not praise Allah in his state of admiration, seeing the great number of

His names and attributes, and his tongue was dumbfounded.

Therefore, everyone perceives Asmai Husna according to his educational and spiritual level. As the spiritual-spiritual level increases, a person understands new names and attributes of Allah. There is also a brief list of "asmai husna" in the Holy Qur'an: ar-Rahman, ar-Rahim, al-Malik, al-Quddus, al-Salim, al-Mo'min, al-Aziz, al-Khaliq, al-Musawvir³. Asmoi husna was placed by the prophets. "The name Jalal was discovered by Adam alayhissalam, poet, Aziz and Idris alayhissalam," says the book "Lessons of Sufism"⁴. There is a holy hadith about the nature of remembering God by mentioning His Names and Attributes: "O son of man! Remember me in a way that you have forgotten about me, and I will remember you before leaving your hijab. If you remember with your heart, I will remember you with liqam (reach to Allah)"⁵. That's why Alisher Navoi praises Allah in almost every ghazal of praise, not only superficially praising God in language, but glorifies the remembrance of God, sincere faith born from the desire to know Him directly, and dreams of being "singing like a nightingale like a nightingale" in the "garden of praise". The poet also refers to the ideas of the Holy Qur'an in the ghazals of this direction. As proof of our opinion, we will analyze one such ghazal:

Не сунъунгдан ажаб юз минг жаҳон
бўлмоқ яна пайдо,

Не мулкунгга халал юз минг жаҳондек
бўлса нопайдо.

Не поёни жалолу кибриёдуким
тафовут йўқ,

Агар юз минг жаҳондек бўлса нопайдо ва ё пайдо⁶.

According to the poet, Allah is able to create a hundred thousand more worlds. His treasure is so incalculable that if a hundred thousand worlds are lost, even if it is hidden, it will not affect his property. In this verse, the miraculous creative power of the Truth and Al-Faniyy (the most wealthy and superior to everyone), Al-Badi' (the creator of unparalleled things), Malik ul-mulk (the eternal possessor of wealth), Al-Barr (the Giver), Zul Jalali wal ikram Attributes such as (glorious glory, greatness, possessor of noble cabbage) are glorified.

In the second verse, the Qur'anic idea is interpreted (Surah Josiah, verse 27): "Wa la hul kibriyou fis samavoti wal arz. Val huval Azizul Hakim"⁷. And the glory of God is given in verse 78 of Surah Rahman: "Wa yabq wajhu rabbika zuljalali wal ikram".

Азал ҳам сен, абад ҳам сен, не аввал бирла охирким,

Анга йўқ ибтидо пайдо, мунга йўқ интиҳо пайдо.

The same attributes of my Lord are mentioned in the 3rd verse of Surah "Hadid": And I love you, shay'in alim."

Alauddin Mansur, who gave the content of the Qur'an in Uzbek, interprets that verse as follows: "In this verse, four divine attributes that every believer must believe in the existence and unity of Allah, the Exalted, have been described: no time has passed; God is the end, that is, he is eternal and eternal, everything will disappear, but he has no end, God is manifest, that is, everything in the universe is a clear evidence of his existence; Allah is secret, that is, His essence cannot be perceived by the eyes, and His essence cannot be reached by the mind." Ghazals 3, 4, 364 of Alisher Navoi's "Garayib us-sigar" divan, "Navodir us-shabab" are also devoted to the definition of those attributes of Allah.

Through this, the poet emphasized that Allah is always alive and eternal. About these great attributes of truth, "Baqara" (verse 255), "Furqan" (verse 58), "Qasas" (verse 88), "Ar-Rahman" (verse 27), "Taho" (7- Verse 8), "Nahl"

(verses 19, 23), "Hashr" (verses 22-24) are also testified.

Фалак ҳам ожиз, ахтар ҳам забун сайру суқун ичра

Ки сендиндур не бўлса анжуму афлок аро пайдо.

The whole "anjumu aflok" is subject to the law of the Truth and acts within the strict limits set by it. By saying, "Before the power of God, the sky and the sky" and "Akhtar and Zabun", the poet also referred to the mystery of the heavenly bodies and the limits of their movement, the reasons for their creation. "Fussilat" (verse 53), "Waz-Zariyat" (verses 20-21), "Nahl" (verses 12, 16), "Rahman" (verse 6), "An'an" (verse 97) , "A'raf" (verse 54), "Hajj" (verse 18), "Saffot" (verse 88), "Tur" (verse 49), "Waqa" (verse 75), "Mursalat" (Verse 8), "Takvir" (verse 2), "Anbiyya" (verse 33), "Yasin" (verse 40) and the secret of truth is based on reliable evidence. Through these foundations, the poet also referred to the attributes of Allah, An-Nur (illuminator of the worlds), Al-Muhsi (knowing the account of everything from particles to balls), Al-Khaliq (creator and sustainer of the universe).

Нечаким баҳр ила кон бўлса сендин тарбият етмай,

Эмастур мумкин ўлмоқ дурру лаъли бебаҳо пайдо.

The priceless "durru la'li" in "Bahr" - everything testifies to the incomparable power and artistry of Haq.

The Divine Book testifies to the fact that the river, the sea, and the treasures in its bosom are subject only to the power of Allah: "Baqarah" (verses 20, 106, 109, 148, 259, 284), "Oli Imran" (26, 28, verse 189), "Nisa" (verses 133, 149), "Moida" (verses 17, 19, 40, 120), "An'am" (verses 17, 37, 65), "Anfal" (verse 41 verse), "Repentance" (verse 39), "Hud" (verse 4), "Nahl" (verse 45), "Furqan" (verse 54), "Ankabut" (verse 20), "Rum" (verse 54), "Fatir" (verse 1, 2), "Yasin" (verse 81), "Sho'ra" (verse 9, 19, 50), "Ahqaf" (verse 33), "Conquest" (verse 21), "Mulk" (verse 1), "Maorij" (verse 40), "Qiyamat" (verse 4, 40), "Mursalat" (verse 23), "Tariq" (verse 8).

Чу баҳри раҳматинг мавж урса, пайдо бўлмағай хасча,

Неча журм аҳлидинким бўлса юз кўҳи хато пайдо.

The secret of Allah's mercy is known only to him. He may have mercy on those who are sinners in our sight, but those who have lived their lives in obedience may not be sure of His wrath. Because according to the Islamic faith, the knowledge, power, will, hearing, sight and speech of God Almighty are not similar to the attributes of His creatures, and every Muslim should believe in this. According to the poet, nothing is hidden from God's sight, He knows everything. Through this verse, Allah's attributes such as Al-Alim (All-Knowing), Basir (All-Seeing), Some' (All-Hearing) are praised. These qualities of him are described in the following verses of the Holy Qur'an.

Allah knows everything: "Baqarah" (verses 29, 33, 231, 255, 282), "Ali Imran" (verse 29), "Maida" (verse 7, 99), "An'am" (3, 73 - verse), Hud (verse 5), Ra'd (verse 8, 10), Believer (verse 92), "Qasas" (verse 69), "Ankabut" (verse 45, 52). Allah is all-seeing (Basir): "Baqara" (verses 96, 110, 233, 237), "Ali Imran" (verses 15, 20), "Nisa" (verses 58, 134), "Al-Isra" (verses 1, 17, 30, 96), "Hajj" (verses 61, 75), "Saba" (verse 11), "Fatir" (verses 31, 45), "Fafir" (20, 44, 56 verses), "Hadid" (verse 4), "Mujodala" (verse 1), "Mulk" (verse 19), "Inshiqaq" (verse 15).

Allah is All-Hearing (Some'): "Baqarah" (verses 127, 137, 181, 224, 227, 244, 256), "Ali Imran" (verses 34, 35, 38, 121), "Nisa" (58 , verses 134, 148), "An'om" (verses 13, 115), "A'raf" (verse 200), "Anfal" (verse 61), "Fussilot" (verse 36), "Mujoqala" (verse 1).

Навоийнинг тилин шукруннга гўё айлаким, бўлғай

Анга ҳамдинг гулистонида ҳар дам юз наво пайдо.

In the praise, the poet glorifies the sincere faith, the remembrance of the servant from the heart and wants to know that "a hundred navos always appear in his "praise flower", that is, feeling the names and attributes of the Truth from the heart,

he emphasizes that knowing Him with inspiration and pleasure is the basis of spiritual elevation.

It seems that several names and attributes of Allah are glorified in this ghazal. The main root of the idea expressed in Fazal is the Holy Qur'an, Hadith Sharif and Islamic doctrine.

Alisher Navoi clearly describes the attributes of the Truth in some praise ghazals, but often he describes them in the way of tafsir and interprets them with reasonable hints:

Ҳар тийра рўзгорки,
васлинға йўл топиб

Сендин, етиб чароғи хидоят
била санга⁸.

Allah's name Munir is mentioned in this verse. It means "giver of light, invitation to guidance". God is addressed with this name, thereby declaring that he is the origin, status and destination of the rays.

Азалдин то абад сатҳи
вужудинг зарфи тўлмаским,

Анга не ибтидо пайдодурур, не
интиҳо пайдо⁹.

In this, along with the attributes of Allah's name Azal and Abad, the name Qayyum is also mentioned. The reason why "the body of Sathi is not full" is that He (the guardian) is self-sufficient, whatever He wants, He does it. This name of God means that He is without need.

Зотинга ғайрни кимса нечук
этқай ташбих,

Мосиваллоҳ чу саво келдию
ул зот сиво¹⁰.

Mosiwallah-other than God, separate, separate, separated. Nothing can be compared to Allah, He has no like.

This is a reference to the name Fardaniyat (meaning single, isolated).

Each of the Names and Attributes of Allah is His Rank. His breed is depicted in various pictures with these names and qualities that are considerate of his breed.

In Asmai husna, the eight qualities of Allah are Subuti, Asli (Life, Knowledge, Power, Basar, Sam', Iroda, Kalam, Takvin).

These are called the perfect attributes of Allah. An adjective is a noun when it occurs. That is, the quality is the essence of the name, the name is the appearance of the quality. The nature is the essence of the quality, and the quality is the appearance of the nature. The name is the substance of the object, and the object is the manifestation of the name. Therefore, the poet begins the first verse of the ode "Ruh ul-Quds" with the same interpretation image:

Зиҳй ба хомаи қудрат
мусаввири ашё,
Ҳазор нақши ҳар замон аз
ӯ пайдо.

Accordingly, God, in turn, manifests in the form of quality, name and object.

Most of the divine names contain meanings related to Being, attribute, and verbs. For example, the name Rab includes the meanings of fixed, possessive and muslih. The first of these pertains to the Essence, the second to the quality, and the third to the verb. The interpretation of these qualities is determined by the level of the creature and existence. In Azizuddin Nasafi's work "Zubdat ul-haqaiq", these are recognized as the levels of spiritual development¹¹.

Separation of the attributes of truth is relative, and it is based on the attributes of the name, which are repeated many times in the Holy Qur'an and cannot be attributed to others. Alisher Navoi also describes in every ghazal of praise the characteristics of God, qualities, and lower-level creatures, and the degree to which the names and qualities are embodied in creatures through reliable reasons.

Вужуди зарранинг мумкин эмас
то собит ўлмас меҳр,

Не ҳожат зарра хайлидин қуёш
зотиға исботе¹².

A special emphasis is placed on the issue of "Lison ut-Tayr" (in the status of Faqrū fana) that only the attributes of God are clearly visible.

Топмоқ имкон йўқ
висолинг комини,

Ул фанолардин бақо
анжомини¹³.

Through the "end of the end" in this verse, the poet is referring to the attributes unique to God. Because even the prophets are mortal, and their high spiritual development is relative according to the quality of God. That is why Alisher Navoi's ghazals of praise say that even prophets are nothing compared to God's quality of power. In verses 5-7, 364-6 of "Garayib us-sigar" and ghazals 1-3, 3-4, 4-3-4 of "Badoe'-ul-wasat" the attributes of Allah (Life, Knowledge, Power, Basar, Will, Word, Taqwin) glorified. In Hazrat Navoi's ghazals of praise, these attributes are repeatedly referred to (for different purposes) in his poems of all statuses. The second ghazal of "Badoe' ul-wasat" is dedicated to the description of Allah's attributes:

Ироданг бирла тақдирингдан
ўлғай икки қавн ичра,

Агар бўлса фано зоҳир ва гар
бўлса бақо пайдо¹⁴.

In the religion of Islam, Haqqi is absolute, God is understood as a form completely free from materiality, eternal, unlimited power and will that does not have a soul at all. Knowing the names of the Islamic and enlightened qualities of the Absolute Truth is absolutely necessary to understand the essence of the enlightened symbols and words in the Eastern classical literature.

In absolute enlightenment, the truth is not only a complex entity and quality, but also a necessary, eternal existence, the cause of material existence. Its existence, existence is the cause and basis of the existence of the world, the possibility of the existence of the material world, existence, that is, the possibility is ul-wujud (the possibility of existence, the possibility of the existence of existence).

Файз агар олмас вужудинг
гулистони атридин,

Шаммаи нақши вужуд имкон
эмас имкон аро.

Therefore, it is absolutely impossible to be separated from the Truth of existence, the world

of existence and the universe. This issue is reflected in the doctrine of the creation of the Universe, the relationship between existence and the Truth, enlightenment and the body of knowledge of Islam. The second ghazal of "Navodir ush-shabab" is devoted to the interpretation of God-universe relations (stages of creation - "tanazzulati saba" - seven spiritual descents).

Зиҳе камол ила кавнайн нақшиға
наққош,

Мукавванат вужудин
вужудинг айлаб фош¹⁵.

Allah's relationship with the world of beings and beings (mukawwanot) is manifested by the fact that His name and attributes are manifested in eighteen thousand worlds. Every reality in the universe is related to a certain aspect of God. But one particular piece cannot reflect the whole. The part belongs to the whole (Allah) as a part of the whole. The work "Lison ut-tyre" is devoted to a broad educational interpretation of this issue. That is why the birds do not recognize the Truth. The whole creation is the manifestation of the quality of Truth, these qualities are "detailed" in the world of beings, and man is the total (brief, short) manifestation of the qualities of Truth, says the poet:

Эй, жамолинг жилваси миръот
инсу жон аро,

Лек ўлуб ул жилва комил
мазҳари инсон аро¹⁶.

In almost every ghazal of praise, the great poet explains that spiritual-spiritual harmony is the basis of knowing the truth and that man is responsible for the world of beings as the perfect creature in which the light of God is the most reflected, through theological-Islamic views. Verse 29 of Surah Rahman ("He is active every day") refers to this appearance¹⁷.

Allah is like a mirror to the world of beings. Everything is seen in it: in terms of names, verbs and attributes, the world of beings is in the same status as seen in that mirror. Allah is the only being in terms of nature and is the core of all existence:

Қаноатнинг далилин инзиво қилдинг
яна бир ҳам

Далил ушбуки қониъ ҳарфидин
халқ айладинг анқо.

Among the other names of the absolute truth, the name of Allah is the name that embodies the essence.

Бўлуб зотингда ожиз ҳар сифат
ичинда мавсуфе,

Анингдекким, қила олмай
сифотинг шарҳини зоте¹⁸

Ghazals 1-4 of the divans included in "Khazayin ul-Maoni" are praises, and 5th ghazals are praises in the spirit of prayer. In such ghazals, the lyrical hero describes his Creator by pleading with God, asking Him to forgive his unknowingly committed sins, and expressing his pure feelings and love. The matlai of ghazals in this spirit begin with an appeal to the divine name ("Iloho" "Yo Rab"). The praise of the ghazals on the theme of praise also ends with a prayer, and in this the poet uses the divine names of the asma husna and expresses his boundless love for the world, his highest requests and sufferings.

The poet refers to Haqqa as "Iloho" in his ghazals or verses written in the spirit of expressing his boundless love for his Creator, his maddened love, his sincere feelings and human pains and sufferings.

In the ghazals of praise, Navoi separates the first name from the other names. That is why the divine name is expressed in the form of Iloh, Khudo, Rabb only in the matla' or praise of the ghazal, in the form of prayer, supplication and supplication of the hero of the poem. This attitude is reflected in the praise of the 3rd and 3rd and 5th ghazals of "Gharaib us-siggar" and 3, 5 of "Badoe' ul-wasat", "Yo Rab" in the praise of the 2nd ghazal of "Navodir us-shabab", "Iloho", "Favoyid ul-kibar" in the 4th ghazal praise of "God" is reflected:

Навоий аҳли жунун
зумрасига кирди, Илоҳо

Чу айладинг ани Мажнун,
ўзингни қил ани Лайло.

We observe the same situation in the 5th ghazal of "Garayib us-sigar":

Илоҳо, подшоҳо, кирдгоро,
Санга очуғ ниҳону ошкоро.
Зиҳи эл ниҳони санга ошкоро,
Ниҳон дардима ошкор эт

мудоро.

Only two of the praise ghazals in "Khazayin ul-Maani" ("Nawadir ush-shabab" and the fifth ghazal of "Badoe' ul-wasat") begin with a supplication to the divine name "Yo, Rab". In the book "Ahli sunnat wal-jamaat aqeed" by Ibrahim Al-Bursawi, "O Lord! O Lord! O Lord! To the one who said, Haq the Most High immediately said: "Labbayka, my servant!" he says and grants what he wishes for either immediately or later and either leaves it for the hereafter or repels an evil from it" 19.

In the Holy Qur'an, it is said that God exists as "Lord of the worlds", that is, as the educator of the worlds. In "Devoni Foni" there is a ghazal about this attribute of God who accepts prayers (Yo, Lord):

Зи ҳажр ё Рабу афғонам аз
фалак бигузашт,

Туам халос намои аз ин фиғон,
Ё Раб.

Расид «ё Раб»и ман шои ғам
ба мажмаи дайр,

Чи бошад ар бути ман
бишнавада аз он, ё Раб²⁰.

That's why the poet, while expressing his personal feelings to his Creator, wishes mercy to every Muslim servant, strong faith, and seeks justice for the "nokasu nojins generation" and appeals to the name of the Truth "Lord". Because, as we mentioned above, the meaning of "educator of the worlds" is also hidden in His Lordship:

Ё Раб, ўлгон чоғда жоним
жисму вайрондин жудо,

Ул бўлуб мундин, сен
бўлмағин андин жудо.

Элга махлас истасанг, етти
тамуғни айла кул,

Айлабон бир шуъла бу охи
дурахшондин жудо.

Жаннат истаб айлаганларни
ибодат қилмағил

Кавсару тебию қасру хуру
ризвондин жудо²¹.

In this ghazal, the poet asks Allah to "turn the hell into ashes" in order to have a strong faith, "the nation's tamugdin makhlas", and to separate the hypocrite false Muslims.

Ё Раб, ул соатки тушкай ҳажр жисму
жон аро,

Солғунг ойини фиروق ул ганжу бу
вайрон аро.

Эй Навоий, жонни туфроқ айлагил
фақр аҳлиға,

Истасанг маншуруқ ул хайли
олийшон аро.

These verses from the 5th ghazal of "Navodir ush-shabab" also confirm the validity of the above-mentioned ideas about the application of "Yo Rab".

Ё Раб, он муғбачаи шўх зи майхонаи
кист,

Маст дар майкада аз соғар паймонаи
кист?

Халқ донист, ки он рашки пари ёри
манаст,

Дили савдозада ногуфта, ки девонаи
кист?

So, Hamd ghazals are considered to be very complete and impressive works in terms of their essence and artistry. They have a charm that lifts the human spirit and mind to imaginary heights. The brightness in its application is unique and unrepeatable. Therefore, the brightness in the application of artistic arts such as tashbih, tashkhis, tahmeh, istiora is unique and unrepeatable. Therefore, Navoi was able to achieve high results in ghazals of praise.

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