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**THE VIEWS ON A REASONABLE MAN IN THE WORKS
OF THE GREAT THINKER AND POET BOBORAKHIM
MASHRAB**

Mumin Hoshimkhonov

Candidate of Philosophy Associate Professor at Jizzakh State
Pedagogical Institute



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Abstract: This scientifically-philological article analyses the views of the poet Boborakhim Mashrab about the reasonable man. Boborakhim Mashrab has developed ideas in his ghazals and six hemistiches about the great thinkers of the East Shams Tabrizi and Jaloliddin Rumi, Najmiddin Kubro and Bakhoudin Nakshband, Mansur Khalloj and Ofokhoja, Navoi and Bobur, Sufi Ollokhyor and Hujanazar Khuvaydo.

Mashrab also revered the thoughts of the Gospels and the Koran, Jesus Christ, and Muhammad (peace be upon him), saying that they are prophets of humanity.

Keywords: Mashrab, Juzjoni, God, Plato, "Anal-Khaq", reasonable (full-pledged) man, Jesus Christ, Boborakhim, Yassaviy, The Bible, The Koran, Sheikh, Pir, Sufi, Kaaba, Namangan, Andijan, Fergana, spiritual-philosophy, love, makom.

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Human beings are the jewel of the universe and the greatest good in the universe for humanity. However, not all what supplied with raw milk are reasonable. All the qualities that were given to a reasonable man were reflected in the poetry of Boborakhim Mashrab, the well-known Dervish:

If you wish to speak as good as gold, be a hermit, be a hermit.

At this point, the essence of the reclusion philosophy in Mashrab's works is evident. Because he was not

an ill-wisher poet, but he sought refuge in reclusion, he stepped aside from the world of uncleanness, the avidity of mean people in the world of theology and purity. Outer hatred is extrinsic to Mashrab. Although purity tending poet pressed by world's cruelty and love he has been saying: "I watched the whole thing out," and "closed eyes of two worlds".

Boborakhim Mashrab was no longer referring to Shams Tabrizi, Jaloliddin Rumi, Muhammad

Fuzuli, Najmiddin Kubro, Bakhouddin Nakshband, Shamsiddin Kulol, Sheikh Majiddin, who spoke extensively on behalf of all Sufi. **Because each of them was a sophisticated, knowledgeable Sufi, a sheik, a scholar, a reasonable man of his time:**

*I am Dervish Mashrab,
and no one knows me,
A reasonable man, a scholar,
or a believer is all about me. [1]*

Muhammad Fuzuli regarded the pain as the perfection of midwife: "Whoever is in trouble is certainly perfect". It is the first step toward spiritual maturity, realizing that they cannot live only for the sake of profit, for the sake of gold. But there is an absolutely indestructible force in the world that can love if any kind of rift.

*Let me make a people pain hidden,
For that who don't know,
Noah's storm as me...*

It is natural that the pain of love, the poisonous abnormalities, arthritis can cause the heart to bleed. But how many a few bloodsheds the world overflows, how the world is enlightened, wisdom, and excellence. In this respect, the heart of Mashrab is an amazing thing to look at as an "awesome eye".

Jujiziy expresses Mashrab's views on a reasonable man in the way that Mashrab's opinions on a real reasonable man are wonderful and interesting. He is superior to all the universe, even the angels because the human being has been subject to them, that is after the creation

of man, the Creator commanded them to bow down to Him. When a person gets his true spiritual status, the Heaven, the Day of Reckoning and even fear-inspiring angels will not be equal to him, because they are not human beings, so they cannot be satisfied with love and amorous arm, cannot feel the love sufferings:

*My sigh with a suffer brings
fire in the Doom
My groan makes a spring
day in Paradise!*

The views of Boborakhim Mashrab about a reasonable man are closely linked to Bakhouddin Nakshband's view. I. Suvankulov comments on closely related views about a reasonable man of Mashrab to the Nakshband's perspective as follows:

*A clever and reasonable man
Plato left us unbelieving,
Do not be foolish a man,
and do not be a quick-witted.*

The meaning of the distich is that Plato had a perfect mind, but he left this world unbelieving. And even you have the same perfect mind as he, do not have your nose in the air because God is the ultimate possessor of this quality. By this opinion mind's intelligence of human being does not go further. Indeed, even proponents have some abilities "analhaq" - "I am Right" shouldn't be said by them according to some literature, how the man can be equal with the Creator of the universe, eighteen thousand universes, even the human being himself. It's better for a person to

assess himself according to his abilities. The concept of Mashrab's distich in terms of conceit vilify is always invents modern essence.

Literary critic A.Abdugafurov analyzing Mashrab's views on a reasonable man wrote in his analyses that this was a beauty of the world, and the poet directed on pricing the ideal reasonable man:

Mashrab draws his own lyric in every detail, with a beautiful image. It is not a legendary-abstract image of some of the hardened life that exists, and there are all human qualities, it is a beauty in the real world. In the image of the poet, he is flawless and inaccessible, even when he sees him and admits his flaws and consents to being a slave to him.

He is so beautiful and attractive, that the lyrical hero is ready to evade everything, even his faith: [2]

*I saw you, and forgot the people,
I dissatisfied with me, from
the world flavour.*

*... The wine of spring does not
run to me,*

But ruby lips charmed me at all.

Juzjoni believes that Mashrab is a poet of scientific and spiritual poems, and his poems are written in Uzbek and Persian, his heroes are self-sacrificing, selfless: Mashrab is not only the poet in Uzbek and Persian, but he had a philosophical outlook and he was a consistent propagandist of his views. He is also a man with great respect and esteem as a self-sacrificing witness and hero who sacrificed his life on the path of truth and lead propagandas

against the superstitious heretics. [3]

Mashrab is a hypocrite, who is regarded as a leader of his time, a shield of dervish on his head, wearing his rags and saying, "Abdoli vakt-man!(I am a Devout of the time!)

*They are like a full-pledged,
who gets bread for orphans,
The people pray for them
to be in Gods hands.*

Ibrahim Gafurov analyzes Mashrab's views on a reasonable man, and says that he always seeks inspiration as he says by the words of Navoi, "The Word can revive the deceased": The mind does not develop by itself. The search should be made. The Prophet continued to seek inspiration for forty years, and they prepared themselves for the word of the unseen. In the sixty-thirds of the year, the great prophet of Yassawi sought out the light of truth, and did not go out even they lived so long. Boborakhim Mashrab entered the very early search. He never stopped the world, searching for the Creator's verdict and truth. It was not a moment's time for love to walk. He did not say that he would save his life from greed. He prepared himself for the cure of ignorance. [4]

According to his search power and inexhaustible passion, this man is one of the most beautiful wisdom in humanity.

Mashrab is one of the great men who left the temptation, severity, and faith in humanity.

The word of Mashrab also rises to the level of Kudsi in Naqshbandi. It involves the appeal, search, and

the beauty of preparing it for any difficulties.

***He always notes hat love
can not be written down.***

***My pleasant heart is happy,
can not be written down,***

***The legend of love
can not be written down.***

There is enough evidence to state that Mashrab studied Navoi's creativity, and continued his tradition of learning.

Following the concepts of Gazal, that three great poets Alisher Navoi, Zahiriddin Mukhammad Babur, Boborakhim Mashrab, had their ideas about a reasonable man, sincerity of his soul, ideas of the people of love, search of the Supreme, his necessity of beloved look "The heartache from parting", "Impossibility to find a universe", "Sorrow from staying apart" and the main the similarity of the pain, shows how the wise men love the Creator. We look at the harmony and commonality of each of the three poets.

Navoi:
***I feel a pain in my heart,
but couldn't find a cure
I feel a heartache from parting,
couldn't find a congenial***

Bobur:
***I couldn't find any devoted
of my love
I couldn't see any faithful
of my soul***

Mashrab:
***I couldn't find anyone in this
world like me
A faithful that I can tell the
secrets of mine***

The views on a reasonable man of Mashrab, Sufi Oллоhyor, Hujanazar Huvaiddo are the same. Allah is the one who in their minds cannot be the same as a human being who stands over of human attributes, names, definitions, descriptions and measurements. Mashrab refers to this unparalleled greatness and also understands a reasonable man who has become part of that great power. [5] Muhammad Gazzoli, who gained the title of "Hujjat-ul-Islam", was regarded as the leader of the perfectness.

A lot of books and brochures describing the presence of a perfect human being are explained in religious and mystical sources and events. Mashrab wants his people to enter paradise, but he wants to enter hell. The spirit of the poet and literate person is always close to the spirit of the Prophet, reminds him of complaint "spirit suffer", that he gained the love of Allah, deserves the Mercy, reveal the truth, and after mastering the perfectness of the Allah, when he finally said, "I made you a heavenly man":

There is a cry, Oh Mashrab, I made you a heavenly man,
I give this way to this man, and let me have the hell.

We can say for sure that Mashrab continued the creative traditions of predecessors Khofiz Sherozi, who made a great contribution to Persian literature. Ergash Ochilov writes that Khofiz Sherozi had a great influence on Uzbek literature. Our poets were impressed by it, they wrote verses, collected the books. Almost all Uzbek

poets such as Sayfi Saroyi, Khofiz Khorazmi, Sakkoki, Atoi, Lutfi, Alisher Navoi, Bobur, Mashrab, Nodira, Amiri, Munis, Ogakhi, Muqimiy, Furkat, Khamza - considered Hoja Khofiz as their master. According to legends Baborahim Mashrab:

- When the verse and the hadith will rise up, Khofiz can put down.

In the creative evolution of Mashrab, the heritage of Navoi was particularly successful. The poet's best works include the philosophy and worldview of Navoi's creativity, the vividness, contentment, weight and glamour of the content, the proximity and similarity of artistic interpretation. One of Mashrab's five hemistich tells about sweetheart who has promised a great deal of date to his beloved, about sleepless nights and expectation of the moment of meeting. However, the sweetheart breaks the promise and does not come to the meeting. The five hemistich expresses in a great artistry an excitement of sweetheart at that moment, the emotional state in the time of parting: [6]

*She promised of her coming,
sleep did not come to me,
I gazed on the way,
but she did not come.*

This five hemistich is an example of the influence of Navoi on Mashrab's works. Here are the words of Navoi:

*Yesterday she gave a word
to come, but the beauty did not,
I did not sleep until the morning*

It seems no necessary to prove that it is inspired by the famous

ghazal and creative experience of Navoi. [2]

The conclusion from the Sufi commentaries on the human being and a reasonable man is as follows: Man is the cause of creation. He is the most perfect of all creatures in the universe. The physical structure of the human being is the earth, and the man was originally created spiritually. Imam under the education of one reasonable person, who has passed his passion, becomes a mirror of his divine name and attributes.

Humanity takes the highest place in the ideological world of Mashrab's poetry. Mashrab is a literary figure who has gone from the path of Mansur Khalloj, who has created the doctrine of "Anal-haq" - "I am the God". Mashrab's love for man has a universal essence. The God created man as the most perfect creature in the entire universe. It embodies the most beautiful qualities he has. In the mind of a human being is awakened a love for God. The hadith says, "The heart of man is the house of the God." Therefore, as long as the love of Allah exists in the human heart, so holy, blessed he, like the Kaaba. Entering into the human heart is a blessing like visiting the Ka'bah. It is a sin to destroy Kaaba, like the heart of the human soul. According to humanitarian views of Mashrab love for a human being is a love for the God, and achieve human perfection, to create the attributes of truth is the same as to attain the truth: [7]

From the early time, I liked a man with sadness. Mashrab thought that "The sad people" is a perfect man close to the people. Mashrab wanted to find the perfect Pir, and to become his apprentice - the first one was Mullah Bozor Ohund, the other Afokhoja. Because Mashrab loves God, so he asked: "I need a Pir":

***The needy need a world of harvest,
The thirsty need a river of water.
The time of Akhmad passed,
don't cry Mashrab,
If the Almighty will, a perfect
Pir comes. [8]***

Mashrab found this Pir. The Pir from Persian means an old man, in tariqat Pir, is the founder Sufi of this tariqat. According to the tradition of tariqat, the connection with a sheik, until you will not 'receive his hand', you cannot take any tax or any award from any Muslim. When Afokhoja passed away, Mashrab came to her sons several times, and stayed in contact with them, and recalled Afokhoja spirit and devoted gazal to him:

***Followed beliefs of my Pir,
followed the way with him,
Ofokhoja passed away but asked
me to stay on the way. [1]***

Mashrab visited sacred saints, pairs, and spiritual masters, and wrote poems dedicated to the spirits of these perfect people. Shah Mashrab went to Osh, visited the throne, came to Osaf ibn Burhiyoni and read the following site:

***I came to the threshold to the
pilgrim, alone and sick
With the hope to get help,
I run along the spring. [1]***

Mashrab saying to Ofokhoja "The Fame demand brings trouble" didn't take any agreement paper to follow his way. That is, he didn't want to take duties of becoming the Pir "he didn't receive his hand", and he chose the path of Dervish and dressed a jacket:

***Mashrab did not receive my hand,
as Ofok took the Fame***

It can be considered as the highest point of perfection. Because the status of a reasonable man in Sufism is being Dervish, is being poverty, and is beloved.

The philologist who analyzed the idea of a reasonable man, N.Komilov, gives the information about the true reasons and main points of the prophets and saints sacrificed their lives and reached the truth: Namrud who throw Ibrokhim into the fire, the Pharaoh who persecuted Muso, those who did not believe Jesus and crucified him on the cross, they are all so sinner as the murder of Mansur.

As one of the ayah of Koran says: "Whoever recognizes himself understands his Lord," and it is also guided to whoever understands himself understands the universe, aware of the wisdom of the unseen, and says:

***The Pir, you are a perfect,
and run like a river.***

Even khonako is not a sacred place for Mashrab. However, it was the place where the Sufi people are gathered together, and the educated under the leading of Sheikh Pir. But Mashrab advises "to escape from the khonakon", because it is also an

outer place, where a real beloved cannot stay in this room... [5]

At one of his visits to the perfect Pir Ofokhoja Mashrab, asked Allah to be "The mine of gold, the apprentice is a goldsmith," "Strew the shine", to go to the seventh heaven, to be a reasonable man, and the Paradise spring water bearer for that that who devoted themselves to Isa.

Juzjoni writes about the last days of Jesus: The Jesus' life were full of conflicts, especially the last days especially were painful, life of suffering. On the way of struggle for the victory of the truth and the establishment of justice he was hanged by enemies, and tortured. From this point, Mashrab likens his life to him; sometimes he behaves like Isa, and even wish to be at a higher level:

***I am gold of the mine; I want to
be a goldsmith apprentice,
I am a fire as Samandar,
I want to be a shine sprayer.
I am a reasonable man;
tell me this sunshine Mashrab,
If you command, I'll be a water
bearer for that who thirsts. [9]***

Doctor of Philosophy Fazila Sulaymonova interpreted Iso Christ as follows: In the literature that was written before Alisher Navoi, especially in the poet's work, later in the Oriental literature the image of Christ, as the life-giving, as the resurrected, as the savior, and the legendary person can be seen. Christ is Jesus Christ.

In the Bible, it is said that there will be a prophet coming to the world

who will save the Jews. Jesus Christ was born in Nazareth in Judah (now called Israel) and promoted the teachings he founded. Jesus Christ - in Jewish "Joshua Mashiah" (Jewish Rescuer), three years he moved villages, cities to adopt Jews a new religion.

By the command of the ruler of the Roman Empire, Irod, according to the traditions the Romans were crucified and beaten to death. That is why the followers of Isa worship to the Christ. Term "Christ" came from Jewish "mashiah" as in Arabic it became "Christian", but "savior" came from "resurrecting", "soul-bower" and became rescuer.

A new quality of Iso is the "Rukhullokh", which means "Allah's Spirit". It is a sign that this expression comes from Jesus theology. [10]

**By the reason Mashrab writes:
Saintly on the way
looking for stories,
Companion was Iso,
even on the Heaven. [1]**

A prominent German scientist Annemarie Schimmer wrote in her book "My love in my heart": "The most respected woman in Islam is a woman, specifically mother. This is clearly indicated in the hadith of the Prophet (peace be upon him): "Paradise is under the feet of mothers". From the day that the Islamic religion was revealed until now, there was in the past, exist in the present and will be in the future, women who love Allah. [1]

Mother of Mashrab Salimabibi, a full-pledged, elegant temper woman was a poetess. His sister

Mokhibadr ("Full Moon") was also an educated poetess.

Mashrab took an education from Mullah Bozor, and went to Kashgar. As for any mother, it seems that for Salimabibi it was not easy to send her boy to study in a foreign country. However, Mashrab in the gazal of redif "Stay a day" was comforting his mother not to cry, to ask blessing him, to be grateful, tells that she did not have any faithfulness from him, tells that he was in love with somebody, tells that he was full of interest to the science, that he went to serve for a Pir, and tells that she is the Kaaba of him, and asks to pray for him:

***The poor Mashrab went to
service the Pir,
My Kaaba is my mother,
asked to stay a day. [1]***

Mashrab passed through Andijan to Namangan. Eighteen years passed, but his mother couldn't take any message about him and said: "Hey, Mashrab, you've been eighteen years on the way, take a moment and find out if your mother still there, or not?" she stared at the door, lighting the way. Her hair paled, she cried for him, her eyes became blind, and she wished him to hear, addressing to Allah, and crying on the knee. The mothers who found out of the arrival of Mashrab lost her consciousness and take her bed. His sister also came. "My son, I can not find the door open. Make the door light, and let me touch your hand"-she said. Shah Mashrab, let her mother took his hand, she made touch his hand to her eyes, recited the following:

***Oh Lord, the grant of your
noble is arrogance,
Khabib Mustafu dedicated
service for. [9]***

Her eyes were immediately opened. With entreaty: "Oh my Allah, return the light to my eyes for respect to my child tears"- she said this and put his hand on her eyes. At this time her sight is recovered. She went out and walked three times around him, "I am pleased of you"- she said, and with the entreaty: "Oh Allah, and now you can take my soul", "The Allah is Almighty"-saying this she left this world.

***This blazing world left
all beys and sultans,
The black ground
rises young sprouts of bewildered,
Don't let me die in service now
Mashrabing is a shame,
Mother, Mecca, Medina,
my darling where are you. [1]***

The philologist Nusratulla Jumakhoja writes with great satisfaction that he made many types of research about Navoi, he has learned a lot from his works, and it is his dream to propagate personality and creativity of Navoi: When I think about the place of Navoi for the Homeland, even about his place in my own life, I once again believe in the fact that he is the only one who is a saint. As he prophesied in one of his hemistichs:

***If one bow to the scholar,
That one bows to the prophet.***

Because the Prophet Muhammad (peace be upon him) said in one of hadith: "Scientists are the successors

of the Prophet." Navoi is a scholar of science. Respect a scientist means to respect the Prophet, but to respect the Prophet is to fall into the eyes of Allah. [7]

By the recommendation of Mulla Bozor Ohund in 1675 Mashrab approached to Khidoyatulla Ofokhoja, who was a prominent, great religious figure of that time. Boborakhim becomes an apprentice of Ofokhoja, who are very intelligent and educated, he was accepted as an apprentice and served for seven years at his shelter, performed his duties, and studied. According to the stories, Ofokhoja who highly appreciated poetry also highly appreciated the creative talent of Baborahim, and even he recommended the nickname "Mashrab". In one of the gazals of Mashrab in the distich he described this:

***The Saint preceptor gave me
the name "Mashrab!"***

***Kashgar and Yorkent has the
only man of his word, I am!***

Turkish poet Yunus Emro said: "Poets are higher than kings". Not in vain it says that the original poets are conscience of the people. The conscience is always awake. The poet, who creates with a conscience, consider the pain, and joy of the people as his own. The poet, who has created with a conscience, deserves the respect, love, sincerity of this people; Meet the approval of the people.

Literary critic, the researcher of Mashrab, Boybuta Dustkoraev, made a research on the name and

pseudonym of Mashrab, made our views clear and prepared the basis that reflects the correctness of our observations: First of all, let's look at its name and pseudonym. The writer in his novel of Khamid Gulom describes the poet: "Someone ... gratefully, and someone with a smile called him "Rakhimbobo" and "Boborakhim". In a short time, Rahim's name was called "Boborakhim". [1]

B.Dustkorayev takes note on the pseudonym "Mashrab" and writes in the dictionary of Sufism it mentions as: "Drink, drinking place, fountain, nature, creation. "Sufism" or "reproach" is actually Mashrab. There are meanings as a lifestyle, an ability to fell, and acting accordingly. So, this pseudonym was taken by the poet Boborakhim after his way in Sufism. The sources say that the name "Mashrab" was given by Ofrokhoja. "Mashrab is drunken of divine wine," writes a great Sufi scientist N.Komilov. However, this pseudonym is not related to the story of his talk in the mother's womb. [11]

The radif poem "Keldi" of Mashrab express his loses: In our opinion, it must have been written in Kashgar, when he was living in a dwelling place of Ofokhoja. The poet was full of high joy and pride when he acknowledged that his friends came to him from Namangan. He called them "Yoronlar (Friends)". "Friends" are close people and know his parents. They are not for business, they are guests, and they have come to see him:

***Namangan city friends,
my guests arrived,
My father and my mother know,
my friends arrived.***

All of them are not just common people, they are brave, courageous, and even they are like Rustam and Sukhrob, legendary heroes of Firdaus's "Shokhnoma". In addition to this quality, each of them combines unique human qualities. They are both graceful and devout, and they are "reasonable man" and all of them are aristocratic - educated, enlightened, wise, and perfect in knowledge.

***They are brave as Rustam
and Suhrob,
Today the throne of justice
my sultans came.
Gracious, devout, and
reasonable men.
All educated, all faithful,
and all wise, says the poet.***

The poem "Keldi" probably was written in Kashgar. His mother Bibi Salima should be alive. Mashrab himself says:

***Do not notify my mother about me,
Probably I would have an
accident at Balh,
He says with confidence.***

Professor Dilorom Salokhi commented on the structure of the poetry its composition and size: famous representatives of the post

Navoi poetry Zahiriddin Mukhammad Bobur, Boborakhim Mashrab, Zokirjon Furkat, Zavki and Avaz Utar in their gazals it can be pointed that semantic structure of the poetry and depiction types is one of the factors which shows its composition and size. [12]

Making conclusion on views about a reasonable man and human problems of the philosopher-poet Boborakhim Mashrab, firstly, Mashrab learned his views on the great mentors' personality and their role in society. The ideas about perfectness in the poetry of Bakhouddin Nakshband, Akhmad Yassavi, Jaloliddin Rumi, Farididdin Attor, ideas about divine love, and conception on the reasonable man in the poetry Ibrokhim Adkham, Boyazid Tayfur Bistomi, Mansur Khalloj, Said Imamiddin Nasimi are developed.

Mashrab expresses his respect for the ideal person is Prophet Muhammad (peace be upon him), poets, scholars, and especially to the ideal man, mentioned in his poems, Pir Ofokhoja.

The lyric heroes of Mashrab's poems were perfect images of a reasonable man of his dream. That is why he created the image of the perfect people who had reached that position in his ghazals.

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