

METHODS OF USING AYAT AND HADITH IN THE POEM “MIRSAD-UL-IBAD” BY NAJMUDDIN RAZI

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УСУЛҲОИ ҚОРБҮРДИ ОЁТҲОИ ҚУРЪОНӢ ВА АҲОДИСИ НАБАВӢ ДАР АШӢОРИ “МИРСОД – УЛ - ИБОД”- И НАҶМУДДИНИ РОЗӢ

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ОСОБЕННОСТИ ИСПОЛЬЗОВАНИЯ АЯТОВ И ХАДИСОВ В ПОЭМАХ «МИРСАД - УЛ - ИБАД» НАДЖМУДДИНА РАЗИ

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Keywords: *Qur'an, hadith, ayat, Najmiddin Razi, “Mirsad-ul-Ibad”, characteristics of use of oyat and hadith.*

This article deals with the methods of using ayat and hadith in the poem “Mirsad-ul-ibad” by Najmiddin Razi. The scientific research is focused on the comprehensive study of the works of Najmiddin Razi, and the features of the use of ayats and hadiths and speech analysis of “Mirsad-ul-Ibad” are discussed. In the article, the purpose of determining the use of ayat and hadith and the way of looking at Najmiddin Razi's Mirsad-ul-Ibad are analyzed in detail by the author. It is certain that the Qur'an and its blessed ayats are an eternal miracle, and its descent to the place of zikr and worship for the rest of the people, which gradually leads them to the meeting of God. It has been concluded that in the treatise “Mirsad-ul-Ibad” by Najmiddin Razi, scholars and poets also spoke about the greatness of the Qur'an, which was explained in detail. In this book, a large number of prophetic hadiths, both at the beginning of the chapter and in the text, have been mentioned, explained, translated and explained, regardless of the limited provisions of 260 hadiths.

Калидвожаҳо: *Қуръони Карим, аҳодис, Наҷмиддини Розӣ, “Мирсад-ул-ибод”, хусусиятҳои қорбурди оёту аҳодис, ашъори шоир.*

Мақолаи мазкур усулҳои қорбурди оёти қуръонӣ ва аҳодиси набавӣ дар “Мирсад – ул - ибод”- и Наҷмиддини Розиро дар бар мегирад. Таҳқиқоти илмӣ дар хусуси омӯзиши ҳамаҷонибаи осори Наҷмиддини Розӣ нигаронида шуда, хусусиятҳои истифодабарии оёту аҳодис ва сухансанҷии “Мирсад-ул-ибод”-и Наҷмиддини Розӣ баррасӣ гардидааст. Дар мақола перомунӣ муайян кардани қорбурди оёту аҳодис ва тарзи нигориши “Мирсад-ул-ибод”-и Наҷмиддини Розӣ, батафсил аз тарафи муаллиф таҳлил гардидаанд. Мусаллам аст, ки Қуръон ва оёти муборакаи он мӯъҷизаи ҷовидонист ва нузули он барои мардуми растагор ба манзалаи зикр ва ибодат аст, ки батадрич онро то мулоқоти Худо мебарад. Хулоса карда шудааст, ки дар рисолаи “Мирсад-ул-ибод”-и Наҷмиддини Розӣ донишмандон ва шоирон низ аз азамату бузургии Қуръон сухан ба миён овардаанд, ки ба таври муфассал баён гардидааст. Дар ин китоб миқдори бисёре аз ҳадисҳои набавӣ чӣ дар оғози фасл ва чӣ дар матн бо гувоҳӣ омада ва қатъи назар аз муқаррароти камобеш 260 ҳадис дар он зикр ва шарҳу тарҷума ва эзоҳ шудааст.

Ключевые слова: *Священный Коран, хадисы, Наджмуддин Рази, «Мирсад-ул-ибад», особенности употребления аятов и хадисов.*

В данной статье речь идет о особенностях использования аятов и хадисов в поэмах «Мирсад - ул - ибад» Наджмуддина Рази. Научное исследование направлено на всестороннее изучение произведений Наджмуддина Рази, обсуждаются особенности использования стихов и хадисов и речевой анализ «Мирсад-ул-ибад». В статье автор подробно анализирует цель употребления аятов и хадисов и способ взгляда на «Мирсад-ул-ибад» Наджмуддина Рази. Несомненно, что Коран и его благословенные аяты являются вечным чудом, и его нисхождение к месту зикра и поклонения для остальных людей, которое постепенно приводит их к встрече с Богом. Сделан вывод, что в трактате Наджмуддина Рази «Мирсад-ул-Ибад» ученые и поэты также говорили о величии Корана, что было подробно объяснено. В этой книге большое количество пророческих хадисов, как в начале главы, так и в тексте, упомянуто, истолковано, переведено и объяснено в ней.

1. Introduction:

It is known that the multifaceted utilization of Quranic verses (ayahs) and Prophetic traditions (hadiths) within Najmuddin Razi's "Mirsad al-Ibad" is considered to be one of the urgent topics. Razi's approach to incorporating these foundational Islamic texts is not monolithic; rather, it encompasses a range of distinct techniques. Preliminary analysis of the text reveals at least four primary methods of engagement: (1) direct citation of verses for authoritative support, (2) exegesis and contextual interpretation of specific verses to elucidate theological or ethical points, (3) strategic repetition of verses to emphasize key themes and reinforce their significance, and (4) seamless integration of verses into the surrounding prose, creating a cohesive narrative structure where the Quranic text directly informs and shapes the author's arguments.

The significance of this investigation lies in understanding how a prominent 13th-century scholar and Sufi mystic interacted with and deployed the Quranic text. "Mirsad al-Ibad" is a significant work of Persian Sufi literature, offering insights into the religious, intellectual, and literary currents of its time. Examining Razi's methods of Quranic incorporation provides a window into the hermeneutical practices of the period – that is, the principles and methods of interpretation applied to sacred texts. Furthermore, this study contributes to a broader understanding of the interplay between religious authority, textual interpretation, and literary expression in classical Islamic scholarship. The specific ways in which Razi utilizes the Quran can illuminate how religious texts function not only as sources of doctrine but also as dynamic elements within a larger literary and argumentative framework. This, in turn may help shed light on how the religious text of the Quran was understood at the time.

The analysis will proceed by identifying and categorizing instances of each of the four identified methods within "Mirsad al-Ibad". The study's findings will contribute to a more nuanced understanding of Razi's authorial technique and the broader context of Quranic engagement in medieval Persian literature.

1.2 Theoretical frameworks:

This study dwells on the methods employed by Najmuddin Razi in "Mirsad al-Ibad" for incorporating Quranic verses (ayahs) and Prophetic traditions (hadiths). Preliminary observations indicate a range of techniques, including direct citation, exegesis, thematic interpretation, repetition, and textual integration to enhance rhetorical impact and support argumentation. The Quran, as the foundational text of Islam, profoundly influences Islamic thought and culture, functioning as a primary historical source and a catalyst for societal development. Its significance stems from its perceived divine origin and its role in guiding religious practice. The inherent complexity and perceived inimitability of the Quranic text often elicit profound responses, particularly from individuals, like poets and writers, attuned to the subtleties of language and meaning. This study will analyse the method used to incorporate the Quranic text, based on authors like Mawlana Balkhi, into other works.

The key changes and justifications are:

حرف قرآن را بدان که ظاهر است	زیر ظاهر باطنی هم قاهر است
زیر ان باطن یکی بطنی دیگر	خیره گردد اندر او فکرو نظر
توز قران ای پسر ظاهر مبین	دیو آدمرا نبیند جز که طین

[Masnavi, 3, 42-44].

*"Do not assume the words of the Quran are merely superficial;
Beneath that outward form lies the grandeur of a victor.
Underlying that essence exists another reality,
One before which thought and perception fade.
Seek not, my son, in the Quran only a single face,
For the one who sees only clay in Adam perceives no wonders."*

Prior scholarship highlights the enduring influence of the Quran on Islamic intellectual and literary traditions. Nasriddin [1, p. 208] notes that despite extensive scholarly engagement with the Quran over fourteen centuries, its multifaceted nature and perceived inimitability continue to challenge interpretation, suggesting layers of meaning that remain unexplored. This perspective aligns with a traditional understanding, also cited by Nasriddin, that each Quranic word possesses multiple esoteric levels of interpretation.

Historically, within Persian literary and scholarly contexts, a comprehensive education encompassed three broad scientific categories: natural (exact) sciences, narrative sciences, and literary sciences. Natural sciences included disciplines like mathematics and geometry. Narrative sciences involved the application of Quranic verses and Prophetic traditions (hadiths) to interpret and support scientific arguments. Literary sciences comprised a range of disciplines, including metrics ('arud), rhetoric, and orthography, totaling fifteen in all [1, p. 186]. This suggests that all prominent Persian

authors, such as Najmuddin Razi, were deeply immersed in an educational and intellectual background that placed a strong emphasis on both the Quran and on various forms of rational explanation.

Nasriddin further asserts that prominent figures in Persian literature, including Rudaki, Nasir Khusraw, Hafiz Shirazi, Mawlana Jalaluddin Rumi, and Abd al-Rahman Jami, possessed significant Quranic knowledge [1, p. 186].

2. Main results and discussion

Najmuddin Razi is recognized as a leading scholar of his era, distinguished by his in-depth study of the Quran and his reputation as a Quranic commentator. His authorship of “Tafsir-i Arabi” (Arabic Commentary) provides evidence of his expertise in Quranic exegesis and theology. “Mirsad ul-Ibad”, the focus of this present study is characterized by its extensive reliance on Quranic verses and hadiths. Razi frequently provides commentary and clarification of these incorporated texts. For the purposes of this analysis, the methods of Quranic verse utilization in “Mirsad ul-Ibad” have been categorized into four distinct groups (which will be detailed in the Methods section).

2.1. Partial Citation of Verses: In most instances, Najmuddin Razi cites a portion of a verse, either the beginning or the middle. For example: “And in the sections, the sacred number forty, since in the cultivation of the human being, the number forty possesses a particular significance, as it is stated: 'وَإِذْ ' لَيْلَةَ أَرْبَعِينَ مُوسَىٰ وَاعْدْنَا // And in the sections the blessed number forty, because in the education of humankind the number forty holds a special significance, because ' لَيْلَةَ أَرْبَعِينَ مُوسَىٰ وَاعْدْنَا وَإِذْ ' " This excerpt is from Surah Al-Baqarah, the beginning of verse 51, which in its complete form is: "وَاعْدْنَا وَإِذْ ' ظَالِمُونَ وَأَنْتُمْ بَعْدَهُ مِنَ الْعَجَلِ اتَّخَذْتُمْ ثَمَّ لَيْلَةَ أَرْبَعِينَ مُوسَىٰ Then you took the calf [for worship] after him, while you were wrongdoers) (Surah Al-Baqarah, verse 51).

2.2. Complete Citation of Verses: In some cases, verses are cited in their entirety, providing a logical foundation for the work. For example, in the first section of the third chapter, “On the Shame of the Human Soul Regarding the Flesh and the Afflictions Arising from it” the following is presented: "In short, wherever something of that intimacy remains, it is the seed of faith; sooner or later, it can bring forth faith. And whoever has that intimacy severed, and the door of their heart to the unseen realm completely closed, faith is impossible: ' وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ قُلُوبِهِمْ عَلَىٰ اللَّهِ خَتَمَ يَوْمُنَ لَا تَنْذِرُهُمْ لَمْ أَمْ أَنْذَرْتَهُمْ عَلَيْهِمْ سِوَاءَ ' // Likewise, wherever some part of that love exists, is the seed of belief, which sooner or later will transform into faith. While those who lost this love, and the doors of whose heart are close to the secret world, are subject to blasphemy, because ' يُؤْمِنُونَ لَا ذِرْهُمْ تَنْذِرْتَهُمْ سِوَاءَ ' (It is the same to them whether you warn them or do not warn them – they will not believe. Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment) (Surah Al-Baqarah, verses 6-7).

2.3. Repetition of Verses: In some instances, the blessed verses are repeated within the work; in other words, the same verse is reiterated during the examination and analysis of different scholarly matters. For example, in the first section of the second chapter, “On the Nature of the Soul and the Stages of Its Cognition”, and in the second section of the same chapter, “On the Exegesis of the Nature of Angels and Their Stages”, Surah Al-Ahzab, verse 72, is cited repeatedly. For example, in the first section of the second chapter, the author states: “A treatise was needed concerning both worlds – the spiritual and the material – containing within it love and submission, and a means for cultivating the sciences of cognition, so as to be able to bear all the burdens of the soul courageously and with love, and this was within the capacity of only the human being, for it is stated: ' وَالْجِبَالِ وَالْأَرْضِ السَّمَاوَاتِ عَلَىٰ الْأَمَانَةِ عَرَضْنَا إِنَّا ' (Indeed, We offered the Trust to the heavens and the earth and the mountains) (Surah Al-Ahzab, verse 72) [5, 41].” Or, in the second section of this chapter, the aforementioned verse is also cited after the author's words: “It is said that We exalted humankind and bestowed upon them, from Our blessings, precedence over all things and angels. Humankind cannot perish, for the burden of Our covenant is placed upon them, and it is stated...”.

2.4. Exegesis and Clarification of Verses: The author of “Mirsad ul-Ibad” also, in some cases, provides clarification and exegesis of the blessed verses. For example, regarding the cited verse, he explains: ' نَسَافِلِدِ اسْفَلِ رَدَدْنَاهُ ثُمَّ ' (Then We reduced him to the lowest of the low) (Surah At-Tin, verse 5), that this refers to the soul's relationship to the flesh, the interconnectedness of the union of the soul and the human body.

This phenomenon - namely, the citation and concurrent exegesis of Quranic verses in “Mirsad ul-Ibad” occurs frequently. The author presents numerous verses, providing a distinctive interpretation

for most, aligned with his philosophical, religious, and Sufi worldview. Furthermore, the following methods of incorporating verses and hadiths are observed in “Mirsad ul-Ibad”:

a) Integration via the Subordinating Conjunction “ki”: This involves connecting a verse or hadith to the prose text using the subordinating conjunction “ki” (that/which). This technique is prevalent in the work. For example: “And the created world consists of bodies, subtle and dense, which are capable of measurement and division, even though they came into being through the indication of 'kun' (Be), but through intermediaries and the extension of time, as it is stated: ' أَيَّامٍ سِتَّةٍ فِي الْأَرْضِ وَالسَّمَاوَاتِ خَلَقَ ' // The created world is composed of bodies - beautiful and ugly, with dimensions and parts. Although they have appeared at the wave of "kun", they appeared over the passage of time. It is said: ' السَّمَاوَاتِ خَلَقَ ' // Your Lord is Allah, who created the heavens and the earth in six days (Surah Al-A'raf, verse 54).”

Another example: “However, everything is contained within the two created worlds, referred to as the realm of dominion and the angelic realm, as He acknowledged and praised His Lord God in creating it, saying: ' الْعَالَمِينَ رَبُّ اللَّهِ تَبَارَكَ وَالْأَمْرُ الْخَلْقُ لَهُ أَلَا ' // However, all of it in the two worlds, created, called sovereignty and the world of angels, is included, thus He recognized Him and praised the Almighty God of His, saying: ' الْعَالَمِينَ رَبُّ اللَّهِ تَبَارَكَ وَالْأَمْرُ الْخَلْقُ لَهُ أَلَا ' (Is it not His to create and to govern? Blessed be Allah, the Lord of the worlds) (Surah Al-A'raf, verse 54)” [5, 56].

b) Incorporation as an Izafa Construction: This involves presenting a verse or hadith as part of an *izafa* construction (a possessive noun phrase in Persian). For example: “This is a great secret and the essence of the seed, which is from the radiance of the light of Oneness; there is no particle, from fruits and trees, that is devoid of the radiance of the light of Oneness, for ' الْوَرِيدِ حَبْلٍ مِنْ إِلَيْهِ أَقْرَبُ وَنَحْنُ ' (Surah 50, verse 16), the secret of “wa huwa ma'akum” (Surah 75, verse 4) becomes clear from this, that the property of ' وَالْأَرْضِ السَّمَاوَاتِ نُورُ اللَّهِ ' // This is the great sacrament and essence of the seed, appeared from the radiation of rays of unity. There is no gain from fruits and trees, if there is no radiation of rays of unity in them. It is said ' الْوَرِيدِ حَبْلٍ مِنْ إِلَيْهِ أَقْرَبُ وَنَحْنُ ' (And We are nearer to him than [his] jugular vein) (Surah Qaf, verse 16), the sacrament of 'and He is always with you' (Surah Al-Qiyamah, verse 4) becomes clear from ' وَالْأَرْضِ السَّمَاوَاتِ نُورُ اللَّهِ ' (Allah is the Light of the heavens and the earth) (Surah An-Nur, verse 35)” [5, 180].

It should be noted that the “izafa” incorporation of a verse or hadith into the prose text in “Mirsad ul-Ibad” also occurs through the use of words like “qaziya” (event), “farman” (command), and “isharat” (reference/allusion).

c) Independent Citation: The work also exhibits instances where the author presents a verse or hadith in a completely separate manner. Unlike the three previously mentioned methods, this technique does not disrupt the flow of the narrative or the meaning. For example: “The path to Paradise is on the right hand, and the path to Hell is on the left hand. As He states: ' ثَلَاثَ أَرْوَاجٍ وَكُنْتُمْ ' // The road to Paradise is on the right and the road to Hell is on the left. As it is said: ' وَأَصْحَابُ الْمَيْمَنَةِ فَأَصْحَابُ الْيَمِينِ وَالسَّابِقُونَ وَالسَّابِقُونَ الْمَشْأَمَةَ أَصْحَابُ مَا الْمَشْأَمَةَ وَأَصْحَابُ الْمَيْمَنَةِ فَأَصْحَابُ الْيَمِينِ وَالسَّابِقُونَ وَالسَّابِقُونَ ' [5, 33]”. This type of incorporation of a verse or hadith is less frequent in “Mirsad ul-Ibad”.

Characteristically, the author sometimes cites verses and hadiths to substantiate his statements, a practice common to all Sufi prose writers of that period. However, in Najmuddin Razi's prose, verses and hadiths are introduced to provide a semantic basis for the text preceding the cited verse or hadith. For example: “When the turn of prophethood reached the Master, peace and blessings be upon him... all the earth of the world, which was rent by Satan and unsuitable for mercy, he made his home and places of worship in praise of the Merciful, for *чаъалат ли арзи масчидан* (he made places of worship on earth), and he transformed the dirty sand into the rank of pure water, for *ва туробаҳо тахуран* ' (and its lands became pure), and he made the impure wealth of the disbelievers lawful, for ' *ва ахлат ли ғаноим* ' (and he made wealth lawful), and he gave into his capable hands the banner of intercession, ' *атиту –л-шафаа* ' (he gave intercession), and every people that will perish until the end of the world, he made his community, as ' *баъисту илал халки кофа* ' (he revived peoples sufficiently) [5, 136] // 'When it was time for the prophecy of the Prophet (s)... all the Earth, opened by Satan and unsuitable for mercy, was made his house and mosques for the glorification of the Merciful, because ' *чаъалат ли арзи масчидан* ' (he made mosques on the Earth) and he converted dirty sand into pure water, because ' *ва туробаҳо тахуран* ' (his lands became pure) and the unclean wealth of the non-believers was made permissible, because ' *ва ахлат ли ғаноим* ' (and wealth was made permissible) and he gave instructions of healing into his hands, ' *атиту –л-шафаа* ' (he gave healing) and every people which died out in the world, he made his flock, as ' *баъисту илал халки кофа* ' (he revived peoples sufficiently)”.

In some instances, Najmuddin Razi cites a verse to corroborate a statement he previously made: “Do not say tomorrow, like other mourners, that we were unaware of the blessing of this hadith: ' كُنَّا لَوْ ' السَّعِيرِ أَصْحَابِ فِي كُنَّا مَا نَعْقِلُ أَوْ نَسْمَعُ // Do not speak tomorrow, as other grieving people, that we were unaware of the blessing of this hadith: ' كُنَّا لَوْ ' السَّعِيرِ أَوْ نَسْمَعُ كُنَّا لَوْ ' [6, 13].

Notably, most writers of antiquity cited verses and hadiths together, thereby amplifying the emotional impact of their words, reinforcing their intended purpose with the power of the prophetic word. Najmuddin Razi, following this tradition, alongside the use of Quranic texts, also employs prophetic hadiths as logical substantiation and stylistic embellishment. For example, he writes: “Sheikh Abu Sa'id Abul-Khayr, may Allah have mercy on him, said: A murid (disciple) should daily recite and listen to thirty excerpts from hadiths, and it is said that ' شَدِيدًا أَحَبُّ مَنْ ' (Whoever loves someone or something excessively, speaks of it much). [5, 13].

“Mirsad ul-Ibad” contains a large number of prophetic hadiths, both at the beginning of sections and within the text itself; in total, the work includes approximately 260 instances of hadith citation, exegesis, and translation. Najmuddin Razi sought to present the words of the Prophet Muhammad (peace be upon him) to confirm and substantiate the theme and intent, for such utilization of hadiths, according to him, was employed when “mentioning the state of transition and departure of Him from the mortal world to the immortal world”: “When you are abandoned and flee from yourself, you seek refuge in the shadow of the True God, and it is reported that ' ли маъал-лоҳй вақтун ла ясаъуни фиҳй малакун муқаррабун ва ло набии мурсалун ' (I have (alone) with Allah a time in which neither any angel brought near nor any prophet sent can fit)” [6, 36].

As previously mentioned, the author does not present the blessed verses in a uniform manner within the work; sometimes they appear in their entirety, sometimes only as a fragment of a verse, and in some cases, he merely alludes to the meaning of a verse. He presents them in appropriate contexts to corroborate his own words, the author's perspective or worldview, or the emotional and spiritual state of the Sufi.

3. Conclusion

The analysis reveals that Najmuddin Razi's strategic integration of Quranic verses and Prophetic traditions (hadiths) in “Mirsad al-Ibad” serves a dual function. Firstly, the extensive citation of these authoritative texts establishes a firm theological and philosophical foundation for the work, demonstrating Razi's command of Islamic scripture and his engagement with Sufi traditions and broader Islamic thought. The sheer volume of references acts as a continuous intertextual dialogue, anchoring Razi's arguments within established religious frameworks.

Secondly, Razi's incorporation of these texts transcends mere citation. He actively interprets and contextualizes the verses and hadiths, employing a range of stylistic and rhetorical devices to enhance their meaning and impact. This sophisticated approach – combining direct quotation with exegesis, commentary, and literary embellishment – imbues “Mirsad al-Ibad” with significant semantic depth and rhetorical force. The interplay between the authoritative religious texts and Razi's own interpretive framework creates a complex and nuanced presentation of Sufi thought.

Thus, the study demonstrates that the use of Quranic verses and hadiths in “Mirsad al-Ibad” is not simply ornamental but constitutes a fundamental element of Razi's authorial technique and his construction of a persuasive and theologically grounded argument. This method of textual incorporation highlights the dynamic relationship between religious authority, literary expression, and the development of philosophical and mystical discourse in medieval Islamic literature. Further research could explore the specific rhetorical devices employed by Razi in greater detail, and comparative analysis with other contemporary works could illuminate the broader trends in Quranic engagement within this period.

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