



## Attitude And Its Formation

Rayhon Saidova

PhD, Associate Professor, head of the Department of “Preschool Education and Sports” ZARMED UNIVERSITY, UZBEKISTAN.

**Annotation:** In this article, the sources of Sufism and the essence of the concept of malamati in Sufi literature and the history of the birth of the malamati sect were scientifically based. Opinions about the role of blame in the education of the sect were expressed. The life, spiritual condition and level of Hamdun Qassar, the founder of the Malamati sect, as well as his pirs and murids were discussed. The question of blameworthiness and the interpretations of the case of blame in mystical and literary literature were researched based on sources such as the Qur'anic verse and hadith. The fact that malamatis are referred to by different names was also explained.

**Keywords:** teaching, Sufism, tariqat, blame, status, condition, love, gnosis, tazkiya, Sufi, mystic, Islam, prophet, prophecy, artistic.

### Introduction

Opinions about the question of blame and the process of its formation are closely related to the idea of Sufism, which appeared in the 2nd century AH. The birth of Sufism, which is considered a school of moral and spiritual education, depends on certain social, political and spiritual factors. It was due to a spiritual and spiritual need that this doctrine became deeply embedded in the hearts of people and became a standard of life. The influence of this mystical school is very great, and its rapid and widespread spread in the Muslim world is also a special phenomenon. People's love for Islam and society's attitude towards it also led to the emergence of such a spiritual education. However, the influence of geographical and national peculiarities was felt in this teaching. Some changes, refinements, and improvements were clearly visible in it. At this time, different sects with their own characteristics began to appear. In this sense, there are reasons and founders of the problem of blame. Many mystics have given a scientific-theoretical assessment to such a spiritual process, which spread widely in Iraq, Kufa, and Baghdad and reached the lands of Khurasan and Nishapur. For example, the Turkish mystic Usman Turar: "Most of the people of Sufism who lived in Khurasan found the views of Sufism that were dominant in Iraq to be "formal" and did not reveal Sufism to the outside, that it should live only in the heart, and that the real task of a person is to reform the soul, from the deeds of Riya. those who emphasized that it is to be saved, to connect the heart only to Allah. These mystics considered it hypocritical to separate themselves from society and become a special group by building houses, entering into special appearances, organizing public zikr meetings. Based on these views, a new school of Sufism, called "Malomatia" by Hamdun Qassar, appeared. Therefore, the concept of "blame" is widespread, especially in the sects that appeared in Khurasan (9: 32). Malomatia, which has an influential position in the history of mysticism because its founder was Hamdun Qassar, was also known as Qassariya. Hamdun Qassar



lived in Nishapur. He was the disciple of Abu Turab, the great governor of his time. He was not only a contemporary, but also a worthy interlocutor with great sheikhs such as Husayn Borusi, Abu Turob Nakhbiy and Ali Nasrabodi. Sheikh died in 271 AH (884 AD), his grave is in Herat. In the birth of such a sect, "... the only one is the doomsday and its sign is a sign, its elder character is pleasure and its shaykh is a companion of joy, one of the great guardians, praised in piety, mujahid and observation is very strong, his words are very effective (2:331) ” Shaykh Ahmad Qassar had sufficient jurisprudential knowledge and knowledge and created a unique method in self-education. Of course, the social period and environment in which he lived had a great influence on the popularity of this profession.

This order, founded by Hamdun Qassar, is known as "Malomiyya", and due to their great qualities, Malomiyyim were also called by such names as "Umano (Amens)", "Ahfiyyah", "Khurasan Lands". It is known that one of the beautiful nicknames of Rasulullah was Amin. Trustworthy people are called umano, that is, "believers". The name umano was given to the blameless people for not revealing the entrusted divine secret and inner truth to those who are not of their people. They hid their situation, more precisely, all their good intentions and deeds from the people. They got the name "ahfiya" from this quality of acceptable devotion to God. This name is derived from the word khafi and means hidden, secret. After all, there was no special sign or sign that separated themselves from the people. The desire to gain the approval of the Creator and expect blessings from Him is one of the main reasons why they are called ahfiya. They were also called "the land of Khurasan" because the Malomatiye maslik was formed in Khurasan. In the eyes of mystics, the phrase Khurasan lands meant the people of the hearts in the matter of blame. Alisher Navoi also paid special attention to the blamers in the "Nasayim ul-Muhabbat" magazine and said about Hamdun Qassar: "Kuniyati Abu Salih. He is the sheikh and imam of Malomatia. In Nishabur, malamati tariqin ul published. First of all, they brought Andin to Iraq. Sahl bin Abdullah Tustari and Junayd said that if it was possible, then Ahmad Mursal (pbuh) would have become a prophet. He was a scholar and jurist." The influence of this sect was so important that Hamdun Qassar and the book "Tabaqat us-Sufiya", "Risolai Qushayri", "Ihyoi Ulumuddin", "Kashf" can be the main source of Sufism. ul-mahjub", "Futuhoti Makkiya", "Avorif ul-maarif", "Mirsad ul-ibad", "Nafohat ul-uns" books. Also, the important aspects of the history of the development of his Sufism are highlighted. It is known that in Sufism, every position and situation is based on a Quranic verse or hadith. The Sufis also determined their ways of life, undoubtedly, based on the commandments and instructions of Kalamullah. After all, the great representative of spiritual life is Rasulullah (pbuh), and Aisha (ra) has such confessions about him: "That person's way of life was the Qur'an." For the people of the Tariqat, love for God began with love for prophecy. People of the heart followed the Sunnah of the Prophet (pbuh) and became worthy followers of the Companions. After all, in the verse: "Say (O Muhammad) "If you love Allah, follow me. Then Allah will love you... (Ali Imran: 3/31)", it was said. According to Ibn Arabi, blame is the status of Rasulullah (saw) and Abu Bakr Siddique (ra). Among the sheikhs, Hamdun Qassar, Abu Said Kharroz, Bayazid Bistami, Abdul Qadir Gilani were promoted to this rank. In fact, Rasulullah (pbuh) stands at the head of the ranks of those who are blamed. There was no limit to the insults and insults directed at him. He did not bear the burden of blame from any human being. The faithful ummahs who took the path of blame were well aware of its meaning. Their love for circumcision made it easier to bear these sufferings. These



characteristics of Malomathy are recognized in all works. For example, the well-known mystic S.Uludog said: "Before the revelation, Rasulullah (pbuh) had a good name for everyone, a great personality. As soon as the crown of friendship was placed on his head, the people began to blame him. Some accused him of being a priest, some a poet, some a lunatic, some a liar, some a sorcerer, etc. (10: 382)." Therefore, the more a person has an unsiyat to Allah, the greater is the strife and enmity of the enemies. However, it is known from the history of mankind that their blame causes the self to be refined again. All the prophets were rebuked by their ummah. The communities that followed them did not survive these reproaches. But these sufferings did not cause them to weaken their faith in the slightest, or to retreat from their faith.

On the contrary, he gave birth to the courage of loyalty and steadfastness. Here, let's take a deeper look at the history of blame. Malomat is scientifically and theoretically based on Sufism sources, like other statuses and cases. And the discovery of these statuses and statuses was interpreted in connection with the life of a prophet. It is known from the 30th verse of Surah Al-Baqara that when Allah Almighty said to his angels, "I want to make Adam the caliph on earth," they said, "Will you make someone who causes mischief and sheds blood to be the caliph on earth?" Najmuddin Doya, the great representative of the Kubravian sect, who discussed the history and nature of the creation of this Adam, said: "The first blamer in the world was Adam. If you want the truth, the first blame was Allah. That is: "Would you create someone who causes mischief on earth?" - was the first objection to him. This is a wonderful sign for those who build the building of blame: A lover made with blame is even more beautiful, and one with health is only ascetic. The soul of a person used to say to Hazrat Kibriyo: "We tied the burden of trust on our shoulders with a rope of blame. We sold the health, we got the blame. We have no fear of such reproaches. No matter what they say, we have no sorrow (8: 107)." Therefore, blame is one of the otameros, familiar feelings for humanity. It was related to the creation of Adam in the primeval world. He accepted the deposit of caliphate, which was not accepted by the earth and the sky, with the blame of his demon, Lain, who was considered an enemy until the end of the day. Later, the righteous servants and the believing communities understood the truths of this calamity and strove hard to reach the secret of the caliphate. Hamdun Qassar's saying: "The blame is to abandon health" is famous among people of heart. This statement has become the motto of the people of all sects. Hazrat Azimkhoja Eshan also informs that the people of Malomati are the people of love and talks about their unique high qualities: If you say let my soul go on the path, you will be sorry, and you will not fall into disgrace. , Health is the fault of people of love, Other serious faults cannot be avoided. The birth of man brought about the opposition of soul and spirit, body and soul, more precisely, Adam and his devil. And the descendants of Adam deeply understood that the main task is to purify the ego. By purifying the soul, they restrained the lusts of the body as much as possible, and were somewhat freed from the devil's tracks. As a result, they achieved peace of mind and freedom of spirit. In this rise, not only the blame of others, but also of one's own ego is important. They relied on Sharia and Islam in this matter. The representatives of the tariqa, whose main goal is to educate the soul, first of all tried to understand its essence and get to know it better through the definitions of the soul in the Qur'an. The word nafs comes with three different qualities in Kalomullah: the first, ammora nafs ("Undoubtedly, nafs - if my Lord does not have mercy, it only desires evil (Yusuf: 12/53)"), the second nafs nafs ("I swear by the nafs that blames, ( you will be



resurrected and reckoned with (Qiyamat: /2)!" and the last calm, quiet soul ("O calm, quiet soul (Fajr: 89/27)!" ) defeating him, educating him with reproaches, "Return to your Lord when you are pleased with the blessings bestowed upon you and pleased by Allah the Exalted" (Fajr: 89/28) After studying various scientific and theoretical opinions about the soul, it can be concluded that: the malomatites are the wayfarers of the Truth, who are striving towards the perfection of the soul, enjoying the status of the nafs lavvama, which has risen from the nafs of the ammora. As it is, blame is taken from the Arabic word "lavm" which means "reproach, insult, reproach". This is undoubtedly a reference to the word lavm in the compound Lawwoma nafs, which is emphasized in the word of God.

The question of whether blameworthiness is a form of tariqa or Sufism has also been raised by Sufism scholars and there have been various discussions. And in most Sufism sources it is explained as a sect. Turkish scholar Mustafa Kara, relying on the opinions of great sheikhs such as Sulami, Hujviri, and Ibn Arabi, classifies Sufism on the scale of countries as follows: the first is the Baghdad School of Sufism (Egypt-Sham), the second is the Khorasan Malamat School (Nishapur-Iran), and the third is Basra. are schools of asceticism (7: 584). It appears that Malomatism is a widespread school of sect. In Qusayri's treatise, while discussing the status of riza, Iraqi Sufis and Khurasan malamatis differed on the topic of status of riza or halmi, and gave their conclusions: "The Khurasanians said: "The status of riza is the end of tawakkul. The meaning of this is one of the statuses achieved by a willing slave as a result of his actions. The Iraqis are among the cases of Reza. The slave does not achieve this state through hard work, but it descends from God as a favor like other states and settles in the slave's heart. These two views can be interpreted as follows: consent is first obtained by the action of the tax. Status is counted according to this perspective. According to the latter, it is a status, not a rank to be achieved (6: 336)". So, the Malomatites have a unique point of view in the science of Sufism and are a sect with certain programs and methods in self-cultivation. No matter how much the representatives of this sect try to hide their situation, their sphere of influence has expanded. Malamat is recognized as a path to the Truth with useful actions tested in spiritual education, tasks performed step by step. The effective methods of Malomatis have certainly had a significant impact on almost all sects. For representatives of other sects, it is also considered as an important practical process. It is also described in detail in Sufism manuals among the methods that occupy an important place in self-exaltation. Najmuddin Doya emphasizes that a murid should have twenty qualities in order to be worthy of a shaykh interview and to be a perfect guide. These are: tawba, zuhd, tajrid, aqidah (belief), piety, patience in mujahada, courage, dedication, futuvat, correctness, knowledge, niyaz, adab, good morals, taslim, tafviz, gives separate comments to each. In particular, he says about the fifteenth of these criticisms: "Criticism is the quality of blame, and the last is not to be an image." May God protect him from being an opponent of the Sharia and blaming himself! This is Satan's way and his instruction. To be reprehensible is in the sense that fame and blame, praise and reproach, acceptance and rejection of men are one in his sight. Not distinguishing these opposites is blameworthy (8: 234)". It should be noted that the influence of the malomatites was strong in the emergence of many influential sects. Blame has become the main idea in philosophical and artistic works. Sources testify that Naqshbandi murids recited the Rubai's of Bahawaddin Naqshband after five times of prayer. For example, if we pay attention to the rubai recited after the evening prayer, we can clearly see the self-reproach in it: O



Lord! Shi kunam ba no dar bozam nest, Dar sharmi sin, zaban guftoram nest. I'm always happy, O Lord! Shi mato'am, ki buyer nest! The guardian, who engraved the name of God in his heart, blames himself for his many sins and shame. Bahavaddin Naqshband's sacrifice to the Lord, his divine relationship, have been mentioned repeatedly among the merits of discovery. However, the king of the sect is begging his Lord because of his childish dignity and lack of buyers. He is serving as an example to his caliphs in humiliating his ego. One of the characteristic features of malamatii is that they try to avoid humanity and walk away from them. After all, they accepted people's respect and praise as a test, and were very afraid that this relationship would cause them to become self-confident and arrogant.

That's why they always had an inner loneliness, an inner (heart) quality. Like the people of the Tariqat, he performed his prayers not openly, but secretly, because even this openness was equated with riyā. Alisher Navoi, a thinker and mystic, is also on the same page: Blame the people of the region, hide the monthly prayer from the eyes of the people. It is better that the one who prays is ignorant, and takes the place in the qibla of Khayl for the prayer (1: 86). This characteristic of Malomati is accepted in the sect as devotion. The author of "Awarif ul-maarif" explains sincerity in this way: "... O Messenger of Allah, what is sincerity? I asked. He said: "When I asked Gabriel about sincerity, he said: "I asked Mr. Haq, He replied: Sincerity is my secret. I will keep it as a deposit in the hearts of my beloved slaves. Malomatii have their own and different characteristics in the matter of meeting sincerity. They are content with concealing their status and deeds and are content with it (12: 90)." The Malomatians translated sincerity and sincerity into their lives in the most perfect way. As a result, the good or bad attitude of the people did not cause any change in them. Believers make their devotions so perfect that no dream can change them except for union with the Creator. The people of Malamat are with God every moment and everywhere through a divine connection. No criticism of people can stop them from action. On the contrary, they do not object to their accusations and turn away from them. They believe that this situation will create a closer relationship with God. There is a spiritual unity in their distance from people. Malomathians are enlightened, mature personalities who seek everything from themselves. They are not afraid of the blame of others, these reproaches and insults cannot change them, but they are purified by means of the blame of their souls created from the higher world to the body created from the superficial world. As Nafs reproaches himself, he slowly begins to recognize himself and remembers the promise he made in the spirit world at the feast of Alast, saying, "You are our Lord." The result is an eye opener. The interlocutor of this category is nafs. They calculated every moment with their ego. Hamdun Kassar's criticism: "If someone imagines that his soul is better than Pharaoh's soul, he is arrogant and proud" is a complete proof of our opinion. In the history of misguidance and ignorance, it is difficult to find a servant of the soul equal to Pharaoh. It is known that his ego is an animal ego that is looked down upon. However, the accusers saw themselves as inferior. Sufologist Ibrahim Haqqul also said: "The most important, the most important thing for Malamatians is the heart and time. One of their demands is to "stop the preoccupation with seeing people's flaws and shortcomings and deal with the elimination of vices and qualms of the soul." He also said "not to ask for help from anyone and not to bow down to someone for help." Taking into account these incomparable aspects, there were those who accepted the emergence of this sect as an example against Sufism. Turkish mystic Gulpinorli also said: "The so-called community of



Malamatians is a group that came out of Sufism against the Sufists. In order to reach the vision of God, they gave importance not to zikr, but to thought. "According to Ahle Malamat, it is possible to go to God's dargah only through love and passion, and it is not unlikely that zikr can immerse a person in illusions and make him crazy (4: 162)," he said. However, in order to accept Gulpinorli's point of view, it is necessary to understand the truth about sects. After all, none of the real sects was far from the issue of blame. The sense of blame was not alien to any governor. Later, as religion was mixed with heresies, sects also went astray. As a result, various false sects appeared that distanced themselves from the beliefs of the Qur'an and hadith.

Pride and greed grew, they replaced introspection with ostentatiousness, meaning with claims, but they hid their selfishness by wearing the garb of sect. Already, as noted by the master literary critic I. Haqqul: "... there were not a few persons who switched from Sufism to Malamism, from Malamism to Sufism, or belonging to both streams (3: 6)". The people of Khurasan chose rebuke as their way out of the sincerity and courage of faith against false sectarians who are far from the Sunnah, and promoted and encouraged them. One of the first sources of information about Malomatiya, in "Risalat ul-Malomatiya", when talking about the people of Qal and Hal, Sulami divides the people of Khal into three groups: ascetics, Sufis and Malomatiya. Other sources also report that the Malomatites are high-ranking, divine discoverers who have their own place among the people of Hal. The same classification is encountered in Futuhoti Makkiyya, where the malamatites are described as the highest rank holders, the indispensable servants of God. It is known that many works have been created about malomaths. They are also compared with Sufis, as they are especially recognized for the qualities characteristic of malamists. As a result, the specific aspects of the blame were revealed. First of all, in the Sufis, the external and the internal are seen as harmonious. That is, they had external signs such as khirka, kulah, aso, as well as takya and khanokahs, which indicated their current status. However, the Malomatis never attached much importance to their idols. In particular, they strongly opposed any sign that separated them from the people. They were people of true meaning who hid their secrets. Like the Sufis, they did not publicly perform their prayers and the daily practices that they assigned as a task in spiritual education. The skies of their zikr, the joy in their hearts, the ecstasy of their souls were all hidden. The sadness that appears in their self-transformation is hidden. In particular, S.Uludog emphasized that they avoid any public actions: "Sufis have a certain order etiquette, archon and avrod, in short, order rituals. Malomathians, on the other hand, avoid various rituals and value only conversation. They believe that by being blamed, reprimanded and insulted, the soul will be brought up (10: 357)". The more they hide their good deeds, the more they reveal their bad deeds, and enjoy being criticized by the people. "Malami is the one who neither reveals the good nor hides the evil." Blame is meekness. After all, when discussing the quality of believers, Allah blessed him like this: "O you who believe! Whoever of you apostatizes, Allah will bring forth a people whom Allah will love and they will love Him, who will be humble (compared to) the believers, and among the disbelievers who will strive hard for the high path, and who will not be afraid of the rebuke of the accuser. Iurs (Moida: 5/54)". There is no doubt that those who love Allah, who control their ego through mujahada, and who are "not afraid of the blame of the accuser" were influenced by Surah Ma'ida and determined the goals of the maslagu accordingly. Because of their love for God, they surrendered to all these reproaches and were patient. It is said in Surah Nisa: "Whatever good



befalls you, it is from Allah. They always kept in their minds the verse "Whatever misfortune befalls you, it is from yourself" (Nisa: 4/79). And blaming their own desires, they believed that the good things in their lives were due to the grace of the Creator, and the bad things were due to their own desires. Sufists have described the fault as a great condition in the walk of the friends of the Truth. They said: "He who is zindiq in the eyes of the people can be siddiq in the eyes of the truth." Malomati are true lovers of the Truth, who are afraid of falling out of the eyes of Khaliq, not of the people. Of course, the blamers were a group of circumcised people. They relied on Sharia Muhammadiyah in every action.

Ibn Munazil, one of the prominent representatives of this category, said: "If someone does not fulfill one of the obligatory duties, Allah Almighty will punish him with the loss of his Sunnah. Those who pay attention to the non-fulfillment of the Sunnah will fall into the trouble of bid'ah," he said, saying that Shariat should be steadfast in Muhammadiyah. There was no deed against the Shari'ah in the true malamachis. However, later they turned their backs on Sharia and claimed that they did this immorality in order to be blamed by the people. Of course, like many sects, the Malamatites have gone astray, hypocrisy and greed. Most of the sects that emerged as his network were condemned as false sects. For example, Abul Abbas Dinovari: "Imitative Sufis have broken the foundations of Sufism, they have lost the way." They changed the meaning of Sufism with some names that they invented. For example, they gave the names of greediness, devotion to indecency, eagerness to deviate from the truth, desire to enjoy bad things, indulgence in the world, immorality, begging, and ill-mannered behavior. This was not the way of the previous Sufis (6: 172)," he said. The Malomat sect, like many professions, later went astray. A people of ignorance appeared who disobeyed God's command and considered themselves blameworthy. In this way, the cult of blame gradually moved away from its goal. These distortions in propriety have certainly led to a bad impression of this maslak and have been condemned in many Sufic sources. However, there have always been early accusers and their worthy followers. After all, no sect can be passed without blame. If a person cannot blame his ego, he cannot forgive it. These truths are expressed in a beautiful form in mystical and literary literature, especially Sufi poetry.

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