

## POSITION OF AL-FARABI AND IBN SINA IN THE CONFLICT OF PHILOSOPHY AND SUFISM

Kholmuminov Jafar Mukhammadievich

Doctor of Sciences Philosophy (DSc), Associate Professor,  
Tashkent State University of Oriental Studies. Tashkent, Uzbekistan.

Email: jafarmuhammad@mail.ru

Absattorov Bakhtiyor Mamarasulovich

Doctor of Philosophy (PhD), associate professor Tashkent State Pedagogical University  
Department of Spirituality and Legal Education, Tashkent, Uzbekistan.

Email: absattorov86@bk.ru

### **Anatation:**

This article examines the position of two great philosophers of the Muslim East – Abu Nasr Farabi (870-872, Farab-Syrdarya, - 950, Damascus) and Abu Ali ibn Sina (980, Bukhara, - 1037, Hamadan) in Islamic philosophical thinking IX- XI centuries in the process of sudden changes and renewals and their attitude to Sufism – an irrationalist doctrine that is emerging in the Islamic world.

**Key words:** philosophy, Islamic philosophy, rationalism, Eastern Aristotelianism, Farabi, Ibn Sina, irrationalism, compromise, theological and philosophical teaching, Sufism teaching, Sufist philosophy, Irfan philosophy, Kalam philosophy, religious-philosophical, philosophical-mystical, influence, attitude.

According to the authors of the article, Farabi and Ibn Sina, along with being great representatives of Eastern Aristotelianism and Islamic rational thinking, were also not indifferent to Sufism, a theological-philosophical teaching that is rapidly entering the field of religious-philosophical thinking. The author says that Farabi and Ibn Sina made a great contribution to the issue of philosophizing the religious teachings of Sufism and religiousizing the science of philosophy. The philosophical thinking of these two great thinkers was not only influenced by the ideas of Sufism, but also actively participated in the formation of Irfan philosophy. In general, the scientific activities of Al-Farabi and Ibn Sina served to eliminate the differences and conflicts between philosophy and mysticism, to establish a compromise between them, and to create mutual harmony and balance in these two rational and irrational ways of thinking.

The doctrine of Sufism, which sprouted during the time of the companions of the Prophet of Islam Muhammad (s.a.v) and appeared in the form of "zuhd" during the time of his followers,

entered the field of ideological and scientific struggles under the name of "Tasawwuf" during the time of his followers. By the 9th century, Sufism had become the second most powerful theological stream in Islam after the science of the World. The doctrine of Sufism, which was expanding and developing at an incredible speed throughout the Muslim East, by this time also came out against the science of philosophy. Now, not only two, but the third powerful opponent of the science of philosophy, called Sufism, even though it has not yet matured theoretically, has begun to fight in the field of debates.

When philosophy entered the territory of Islamic thought, the people of Shariat and Tariqat managed to become the real owners of this territory. Until now, he did not leave the house and chill room, strictly following the Sunnah of the Prophet and his own traditions, and "started to fight against Sufism, which considered truth to be a force beyond reason, an irrational existence, and the main means of reaching it through observation" [11:57]. As a result, the Sufis left the Sunnatu tradition, the khanakahu chillakhana, and started to think about the pillars of religion and doctrinal issues. The leaders of Sufism, on the one hand, think that reason, logic and philosophy have short arms and legs, so it is powerless to lead the seeker of the Truth to his goal, and the Truth can be reached only with the wings of the heart, on the other hand, outside the dogmas of Sharia - freely they aspired to reach the vastness of imagination and thinking, to look into the essence of the universe and man with their inner eyes. For this, they lacked the necessary tools - methods and methods, standards and norms, categories and laws, in a word, a scientific laboratory. In such a situation, the emergence of a new guest - a new way of thinking formed from the mixture of Plato and Aristotle's philosophies - became a matter of life and death for them. The lamp with oil is ready, the wick of the lamp is ready, a match was also found, all that was left was to strike this match and light the wick.

After the translations and commentaries of the works of ancient Greek philosophers by Abu Yusuf Ya'qub ibn Ishaq Al-Kindi (ca. 800, Basra - ca. 870, Baghdad), at a time when the development of philosophical thought in the Islamic world was significantly increasing, a third strong opponent entered the field of thought, philosophy. was putting him in a very difficult situation. If this situation continues, just as the theological currents became the dominant ideology in the Christianized West, the sun of philosophy could completely fade in the Muslim East and be replaced by Islamic theology.

Al-Kindi became famous as the translator and commentator of Aristotle, the first representative of Eastern Aristotelianism or the Eastern Peripatetics - Mashhoiyun school, thanks to which Ancient Greek thought entered the Muslim East and stimulated the budding of philosophical thoughts in Islam. However, the fact that a specific philosophical school corresponding to the intellectual environment of the Islamic world was not formed was a reminder that the honor of the science of philosophy as a guest in this region was running out.

When al-Kindi interpreted the works of Aristotle and other ancient Greek philosophers and brought Greek philosophy into Islamic thinking, Muslim thinkers began to study and research it. But when it came to the debate about the existence of God, they tried to introduce the reality of God into Aristotle's philosophy and explain it in a way that leaves no room for doubt. Muslim philosophers believe that Allah Ta'ala is the real reason for the existence of all beings, free from partnership, equality, similarity and contradictions, the first existence or the first Cause - Allah Ta'ala Wahid (One), Qadir (Mighty), Khaliq (Creator), Hayy (Living), Hakim (Wisdom), Sami (Hearer), Basir (Seer).

In this regard, Farabi, as a philosopher who believes in the existence and unity of God, says: "The first being, the first cause for the existence of other beings, is far from any defect. His being is the highest and most perfect being and the most eternal and eternal being, and there can be no being higher and more eternal than His being. His essence is sufficient for his existence... He is different from everything other than himself by his essence, and what is for him cannot be for someone else" [12: 5-6].

About this, Ibn Sina says: "The first being has no likeness, opposite, sex and season, therefore no limits can be set for it. It can only be recognized by a sharp mind.

Although creation and works are evidence of His existence, this way is solid and superior. That is, if we consider the state of existence, the existence itself bears witness to His existence, and then that existence bears witness to the existences after it. It is mentioned in the Holy Qur'an in this sense:

سنريهم آياتنا في الافاق و في انفسهم

("Until it becomes clear to them that it (the Qur'an) is true, We will certainly show them Our signs around them and in their bodies." - Abdulaziz Mansur translation) This is a strong evidence that seriousness brings not from other bodies to Him, but to beings other than Allah" [13: 146- 147].

Al-Kindi's failure to create a philosophical school was the major shortcoming of philosophy before Farabi, and the second shortcoming was Muhammad Zakirayo Razi. Razi, as a philosopher born and raised in the Islamic world, certainly did not deny the existence of God, and also recognized the eternity of the soul. He "regards the eternity of God and the soul as a self-evident truth that does not require proof" [8:122]. But Razi was the Copernicus of his time. He "submits to his rationalistic discussions, rejecting the concept of Revelation and the role of prophets as mediators between God and man.

He draws two conclusions about prophethood: 1) There is no need for prophethood because the mind is sufficient to know and find the truth as a gift from God. 2) (Prophethood) causes harm, because it causes bloody wars, conflicts and mutual enmity between nations, because

<https://conferencea.org>

one nation considers itself superior to others because of the revelation, and another is humiliated as a nation deprived of this happiness" [8:122].

In his work entitled "Moba'd ut-tabi'a", Razi thinks about the five pillars - Matter, Space, Time, Spirit and God, following the footsteps of Plato. As can be seen, he "opened a new path in philosophy, different from the traditional Aristotelian school, and in the matter of faith, he was against the phenomenon of Revelation and Prophethood" [11:62]. As a result, he was severely criticized by philosophers for his departure from the Aristotelian school, and he was opposed by all sects of Islam for denying Revelation and prophecy, leading to him being declared a heretic. For this reason, philosophy was condemned to non-existence as a discredited intellectual mechanism in the Islamic world, completely incompatible with the pillars of Sharia. Abu Nasr Farabi (870-872, Farab-Sirdarya, - 950, Damascus) entered the field of thought in such a complicated period when the science of philosophy was helpless. In such a conflicting and complex situation, Farabi had a great responsibility to save philosophy and place it in the Islamic thought: performing such a difficult task required extremely deep knowledge, broad thinking and the art of diplomacy. All these characteristics were embodied in Pharaoh.

It was not an easy task to compromise between religion and science, Sufism and philosophy. However, there was also a situation that made Pharaoh's job a little easier. The fact is that "the Islamic world was acquainted with other peoples and cultures long before Farabi. The history of acquaintance with "Early Sciences" and other works took place two hundred years before the birth of "Muallimus Sani". In addition, a hundred years before Farabi, Abu Ya'qub ibn Ishaq Kindi began to seriously study philosophy, while other scholars were limited to translating philosophical works into Arabic" [11:65].

Al-Kindi entered the world of philosophy earlier and said, "There is a difference between Farabi and Kindi. It seems that Farabi is a philosopher who broke new ground and founded his new school, while Kindi is a scientist who researches the acquired ideas. It is not for nothing that Muslims and non-Muslims call Farabi the "second teacher" and the founder of Islamic philosophy. Such fame means that he has a special classical position in the field of philosophy. Other thinkers, despite their magnificence, breaking new ground in the world of ideas and discussions, do not deserve such a title, because they are the ones who sit around the table of Pharaoh" [11:65].

The person who first entered into the relationship between religion and philosophy was the Alexandrian Jewish philosopher Philo (25 BC-40 BC). His observations on this subject led Pharaoh to conclude that the scriptures and Greek philosophy were arguing about the same truth. According to Philo, "Being faithful to the external appearance of the Holy Book, one should not forget its inner spiritual meaning. Thus, he was the first to take the first step towards the reconciliation of Revelation and reason, philosophy and religion" [2:527,528].

<https://conferencea.org>

Philo, like Aristotle, did not consider God as a supreme abstract being without attributes. Philo's God is the God of all natural phenomena, not created as a person, absolute, independent of anything, omnipresent and non-existent, encompassing the totality of states, beings and objects, perceptible only by observation, and cannot be perceived through scientific knowledge" [2: 528]. There was no need for Pharoah to follow Philo's path. After all, the religion of Islam itself is the highest peak of Tawheed (oneness of Allah Almighty), and Farabi was a supporter of Tawheed as a Muslim judge.

Islamic philosophers have made many efforts to establish a connection between philosophy and religion, reason and speech, the language of the earth and the language of heaven. They enriched religion on the basis of intellectual principles, and introduced the theory of "Prophecy" which is considered the golden link between religion and philosophy. Farabi was the first great philosopher who took this path and left almost no work for his followers.

Farabi was the first in the history of Islamic thought to practically prove that religion and philosophy can live side by side. Throughout his life, he tried to bring these two opposing poles closer to each other, to create a compromise between them, and finally to prove that they are not mutually exclusive, but complementary paths, and he succeeded.

In Farabi's religious philosophy, the issue of "Revelation" is the most important part, which is based on science and metaphysics and is closely related to politics and ethics. Farabi interpreted "Nubuwat" less from the point of view of science and psychology, because he considered it mainly as a means of communication between the lower and upper worlds. In his opinion, the Prophet is necessary for both politics and ethics in Madinah Fazila. A prophet has value and importance not only because of his divine status, but also because of his influence on society" [4:55,56].

At the heart of Farabi's philosophy is the combination of Aristotle's teaching and the theory of "tajalli" (emanation) in New Aflotunia (Neoplatonism). For the first time, he raised the terms widely used in the philosophy of Wahdat ul-Wujud, such as "Wujud", "Wajib ul-Wujud" (Wajib ul-Wujud) and "Wujud ul-Wujud" to the level of philosophical categories. Farabi's contribution to the formation of the philosophy of Wahdat ul-Wujud can be noted in the following three cases:

- Farabi was a supporter of the philosophy of "Vujud" (existence), and he was also the founder of this school. Because in his works, the differences between "Wajib" (necessity, necessity), "Possible" (created), as well as issues related to the necessity of existence (Existence) are brought to light for the first time.
- The first work of Farabi philosophy includes theological concepts such as "Wajib ul-Wujud" - the existence of which is necessary and self-existent - Allah Almighty and "Mumkin ul-Wujud" - created beings, non-existent entities.

<https://conferencea.org>

- Farabi was the first to talk about the issue of "active and potential (powerful) Mind", as well as the division of human mind into practical (experimental) and theoretical mind. As a result, Abu Ali Ibn Sina developed the theory of "the emanation of minds from the First Mind".

The social-political, cultural-spiritual conditions of the 9th-10th centuries and the unique spirit of the time introduced Farabi to the great Sufi Junayd Baghdadi (died: 298 AH). Farabi's tendency towards Sufi views led to the inclusion of the theory of "Happiness" in his sociology. Farabi's philosophical worldview based on religion and revelation is similar to the worldview of great thinkers such as Ibn Sina, Ibn Majah, Ibn Tufail, Ibn Rushd, and Imam Ghazali in the Muslim East, theological schools such as Mu'taziliyya and Sufism, in the West to the views of Ibn Maimun and Albert the Great, and in the new era, Spinoza, Muhammad Abdu and significantly influenced Syed Jamaluddin Asadabadi's outlook. He deserves the title of "Founder of Islamic Philosophy" because Farabi eliminated the conflicts between religion and philosophy, philosophy and Sufism, reason and speech, knowledge and revelation, started a new direction from their mixture and created a unique philosophical school. This is now recognized by many Eastern and Western scientists.

For the first time in the history of Islamic philosophy, Farabi started writing a work called "Fusus ul-hikam" (later Muhyiddin Ibn al-Arabi (1165 - 1240 AD) wrote a work with the same name). In this work, he tries to bring philosophy-rationalism and Sufism-irrationalism closer together. For this purpose, he "appreciates the ways of Sufis to achieve the goal by recognizing rational arguments and stating specific ideas as a means to deepen the rational knowledge of philosophy" [11:71].

Farabi introduced philosophy to Sufism, and Sufism to philosophy, and in this way showed the path of salvation to both Mashshoiyun's philosophical school, which was dying, and Sufism, which was helpless against the sciences of the Word and philosophy.

In several chapters of Farabi "Fusus ul-hikam" "wajib" (necessity of God's existence), "imkon" (creation, created), hayulo (from the point of view of rational philosophy, the whole existence is divided into two: Wajib al-wujud and Mumkin al-wujud The One to whom Wajib al-Wujud belongs is God. Possible al-Wujud is dependent on Wajib al-Wujud, that is, it cannot exist by itself, it exists at a certain time and disappears forever. This world (world), nature and the beings, objects and objects in it. The world consists of substance and araz (accident). Araz needs ore in his body. And the jewel in his body consists of five parts: ghost, appearance, body, mind and soul. A ghostly appearance (image) is the substance that moves or passes into it. In other words, the monster is the place (space) for the picture. For example, wood - a monster, a picture - if it has a view, it turns into a table or a chair. Hayula and image are closely related to each other: they cannot exist without each other), he speaks about the oneness of God Almighty and his self-existence and proves it through mental observation. In all chapters of the work Farabi's

<https://conferencea.org>

heart shines with the light of inexhaustible love, and in the words of Ayatollah Hasanzada Omuli, "it is a link that connects all chapters and is dedicated to love, which is considered the most beautiful of all topics" [6:148].

At this point, "What is the relation of Farabi, who is considered a great representative of Eastern Aristotelianism, to Sufism?" the question arises. The point is that although Farabi followed Aristotle in moral issues, he was close to Plato's ideas by nature, and he was devoted to Islamic Sufism. In other words, "judging by his books, it can be said that he was inclined towards Sufism, used Sufi methods in his teachings, and lived like a Sufi. This is confirmed by the narration that Sayfuddawlah attended his funeral in Sufi garb. His books tell us that Abunaser did not seek to be famous. Serving the truth was above all else for him" [10:30].

About Farabi's interest in Sufism, Iranian scientist Ahmad Tamimdari writes: "Farabi was not only involved in politics and philosophy, but also reached a high level in Sufism. This can be clearly seen in the example of his simple ascetic lifestyle. The book "Fusus ul-hikam" created on the basis of the principles of peripatetic philosophy (mashoiyun; philosophers of the Muslim East; representatives of Eastern Aristotelianism - J.H.) determines the direction of the theory of religious mysticism (irfan)" [7:12].

In the matter of understanding the truth of existence, Farabi leaves the intellectual sphere of Aristotle and goes to the expanses of mystical thinking, and in the third chapter of "Fusus ul-hikam" he speaks about the issue of "understanding the truth through the heart": "The perfection of the soul that has reached peace is to observe the "First Truth" and it can be understood only with the heart.

And observing the "First Truth" equal to the shining of the light of Truth falling on this soul, that is, on a soul that has attained purity and virtue, is the highest level of the state of the soul" [6:117]. In the twenty-seventh chapter of the work, Farabi is not a follower of Greek philosophy, but thinks like his contemporary, the great mystic Hakim al-Tirmizi: "In addition to the clothes that cover your body, your body is also a veil. So eliminate it too, then you will agree (with Mr. Haq). Then they won't ask what you do for a living. But if you find yourself humiliated there, then let your salt dry. But if you reach the destination safely, you are lucky. Although here too you are limited by your body, yet you feel disembodied, as if you are welcomed into a heavenly palace. Then you will see what no eye has seen, you will hear what no ear has heard, you will feel what no human heart has felt.

And then make a promise before the Lord and stand by it until you return to Him alone and alone" [6:135]. In the work, Farabi continues to connect with Sufi thinking from chapter to chapter: the heart, soul perception, tajalli (shining of the soul), struggle with one's ego, divine love...

<https://conferencea.org>

In particular, dozens of terms such as "vahdat" (unity) and "kasrat" (plurality), "jam" (deduction) and "tafrikah" (induction)... at the same time expressed categories in philosophy. From this point of view, they can be called "mystical categories", "mystical categories" or "mystical-philosophical" categories. After that, the Sufis, although they strictly refrained from calling themselves "philosophers", began to look with the eyes of a philosopher about Man and God, Universe and Man, Existence and Nonexistence, Life and Death.

Most importantly, after the teachings of Farabi, Sufism became the third branch of Islamic philosophy, like the Mashsha school (Eastern Aristotelianism, Peripatetics) and the philosophy of the Word (Mu'taziliyyah, Ash'ariyyah). Al-Farabi and Ibn Sina have come a long way in the world of philosophical thought: Socrates, Plato, Aristotle, Plotinus, Al-Kindi, Razi. However, they did not imitate them, they spoke their own words in philosophy, created their own schools. To say that these two great figures are "representatives of Eastern Aristotelianism" seems to be an understatement. This has yet to be reviewed. After all, their path was the point of convergence and unification of various paths from Socrates to Razi, from Neoplatonism to Sufism - the threshold of Irfan. And Irfan was the philosophy of enlightenment, that is, knowledge and understanding of the essence of Man and Being, and finally, the Creator of all things in Being.

#### REFERENCES:

1. Абу Али ибн Сино. Ишқ ҳақида рисола. / Маҳкам Маҳмудов ва Зайниддин Баҳриддиновлар таржимаси. / kh-davron.uz 03.01.2018.
2. Капелстон. Тарихи фалсафа. Жилди 1. / Таржумаи Сайид Жамолиддин Минавий. – Тоҳрон: “Суруш”, 1368.
3. Комилов, Нажмиддин. Ибн Арабий Абдурахмон Жомий талқинида. / Жаъфар Холмўминов. Жомий ва ваҳдат ул-вужуд таълимоти. – Тошкент: “Ўзбекистон Миллий Энциклопедияси” Давлат илмий нашриёти, 2008.
4. مدكور، ابراهيم بومي. در باره ی فلسفه ی اسلامی، روش و تطبیق آن. / ترجمه عبد الحمید آیتی. - تهران: امیر کبیر، ۱۳۶۰.
5. ابن العربي، محيي الدين. الفتوحات المكيه. ج 3، تحقيق عثمان يحيي، مصر، 1392 هـ.
6. آملی، سيد حيدر. جامع الاسرار و منبع الانوار. تهران، 1347 هـ.ش.
7. Тамимдари, Ахмад. История персидской литературы. – Санкт-Петербург: Петербургское Востоковедение, 2007 – С 235.
8. فخری، مجد. جریان های فلسفی در جهان اسلام. - تهران: مرکز نشر دانشگاهی، ۱۳۷۲.
9. فارابی، ابونصر. کتاب الحروف. بیروت: دارالمشرق، ۱۹۹۰.
10. خدیوچم، حسین. مقدمه. / فارابی، ابونصر. احساءالعلوم. - تهران: انتشارات علم و فرهنگ، ۱۳۶۴.



11. Хотамий, Саййид Муҳаммад. Ислом тафаккури тарихидан. / Тарж.Н.Қодирзода. – Тошкент: “Минҳож”, 2003 –Б 287.
12. فارابي، ابو نصر. آراء أهل مدينة الفاضلة. قدم له و علق عليه ألبير نصري نادر. ط. ٢. - بيروت: دارالمشرق، ١٩٨٦. - ص. ٦-٥
13. ابن سينا، حسين ابن عبدالله. الاشارات والتبیهات. ج. ٣. - قم: نشرالبلاغه، ١٣٧٥. - ص. ١٤٦-١٤٧.
14. Фараби. Философские трактаты. – Алма-Ата: Наука, 1970 –С 430.
15. Kholmuminov, J. M. (2022). THE POSITION OF TASAVVUF AND IRFAN IN MAVERUNNAHR AND KHORASAN: IBN AL-ARABI AND ABDURAHMAN JAMI (A COMPARATIVE ANALYSIS). Oriental renaissance: Innovative, educational, natural and social sciences, 2(9), 76-92.
16. Холмуминов, Д. М. (2021). ТАСАВВУФНИ ШАКЛЛАНТИРГАН МАНБАЛАР МУАММОСИ ҚИЁСИЙ ТАСАВВУФШУНОСЛИК ТАҲЛИЛИДА. Исследование Ренессанса Центральной Азии, 2(2).
17. Холмўминов, Ж. М. (2021). МОВАРОУННАХР ФАЛСАФИЙ-ИРФОНИЙ МАКТАБЛАРИ ВА ИБН АЛ-АРАБИЙ ТАЪЛИМОТИ. Oriental renaissance: Innovative, educational, natural and social sciences, 1(10), 803-811.
18. Холмуминов, Д. (2021). ИЗУЧЕНИЯ ИСТОРИИ СУФИЗМА–ОДНА ИЗ ОСНОВ РАЗВИТИЯ ОБЩЕСТВЕННОГО СОЗНАНИЯ. Academic research in educational sciences, 2(11), 1145-1150.
19. Холмўминов, Ж. М. (2022). “ҚИЁСИЙ ТАСАВВУФШУНОСЛИК”–ТАСАВВУФ ТАРИХИ ВА ФАЛСАФАСИ ДОИРАСИДАГИ ЯНГИ ФАН СИФАТИДА. Oriental renaissance: Innovative, educational, natural and social sciences, 2(5), 194-213.
20. Холмўминов, Ж., & Раҳмонбердиев, И. (2022). ТАСАВВУФ ФАЛСАФАСИНИНГ ГЛОБАЛ АҲАМИЯТИ ВА ДОЛЗАРЪ ТАДҚИҚОТ ОБЪЕКТИ СИФАТИДА. Oriental renaissance: Innovative, educational, natural and social sciences, 2(Special Issue 23), 145-153.
21. Холмўминов, Ж. М., & Валиев, С. Ю. Ў. (2022). ИБН АЛ-АРАБИЙ–“ВАҲДАТ УЛ-ВУЖУД” ТЕОЛОГИК-ФАЛСАФИЙ ТАЪЛИМОТИ АСОСЧИСИ. Academic research in educational sciences, 3(5), 185-196.
22. Kholmuminov, J. M. (2022). THE POSITION OF TASAVVUF AND IRFAN IN MAVERUNNAHR AND KHORASAN: IBN AL-ARABI AND ABDURAHMAN JAMI (A COMPARATIVE ANALYSIS). Oriental renaissance: Innovative, educational, natural and social sciences, 2(9), 76-92.
23. Mamarasulovich, A. B. (2022). RELIGIOUS AND PHILOSOPHICAL FOUNDATIONS OF HUMAN MORAL DEVELOPMENT. Conferencea, 107-114.
24. Mamarasulovich, A. B. (2022). RELIGIOUS AND PHILOSOPHICAL ASPECTS OF HUMAN MORAL DEVELOPMENT. Conferencea, 197-201

25. Холмуминов, Д. М. (2021). ТАСАВВУФНИ ШАКЛАНТИРГАН МАНБАЛАР МУАММОСИ ҚИЁСИЙ ТАСАВВУФШУНОСЛИК ТАҲЛИЛИДА. Исследование Ренессанса Центральной Азии, 2(2).
27. Холмўминов, Ж. М. (2021). МОВАРОУННАХР ФАЛСАФИЙ-ИРФОНИЙ МАКТАБЛАРИ ВА ИБН АЛ-АРАБИЙ ТАЪЛИМОТИ. Oriental renaissance: Innovative, educational, natural and social sciences, 1(10), 803-811.
28. Холмуминов, Д. (2021). ИЗУЧЕНИЯ ИСТОРИИ СУФИЗМА–ОДНА ИЗ ОСНОВ РАЗВИТИЯ ОБЩЕСТВЕННОГО СОЗНАНИЯ. Academic research in educational sciences, 2(11), 1145-1150.
29. Холмўминов, Ж. М. (2022). “ҚИЁСИЙ ТАСАВВУФШУНОСЛИК”–ТАСАВВУФ ТАРИХИ ВА ФАЛСАФАСИ ДОИРАСИДАГИ ЯНГИ ФАН СИФАТИДА. Oriental renaissance: Innovative, educational, natural and social sciences, 2(5), 194-213.
30. Абсатторов, Б. (2019). ШАХС МАЪНАВИЙ-АХЛОҚИЙ БАРКАМОЛЛИГИ МЕЗОНЛАРИНИНГ ФАЛСАФИЙ ТАЛҚИНЛАРИ. Scienceweb academic papers collection.
31. Холмўминов, Ж., & Раҳмонбердиев, И. (2022). ТАСАВВУФ ФАЛСАФАСИНИНГ ГЛОБАЛ АҲАМИЯТИ ВА ДОЛЗАРБ ТАДҚИҚОТ ОБЪЕКТИ СИФАТИДА. Oriental renaissance: Innovative, educational, natural and social sciences, 2(Special Issue 23), 145-153.
32. Абсатторов, Б. (2019). ШАХС МАЪНАВИЙ-АХЛОҚИЙ БАРКАМОЛЛИГИ МЕЗОНЛАРИНИНГ ФАЛСАФИЙ ТАЛҚИНЛАРИ. Scienceweb academic papers collection.
33. Абсатторов, Б. (2019). ШАХС МАЪНАВИЙ-АХЛОҚИЙ БАРКАМОЛЛИГИ МЕЗОНЛАРИНИНГ ФАЛСАФИЙ ТАЛҚИНЛАРИ. Scienceweb academic papers collection.
34. Холмўминов, Ж. М., & Валиев, С. Ю. Ў. (2022). ИБН АЛ-АРАБИЙ–“ВАҲДАТ УЛ-ВУЖУД” ТЕОЛОГИК-ФАЛСАФИЙ ТАЪЛИМОТИ АСОСЧИСИ. Academic research in educational sciences, 3(5), 185-196.
35. Абсатторов, Б. (2019). ШАХС МАЪНАВИЙ-АХЛОҚИЙ БАРКАМОЛЛИГИ МЕЗОНЛАРИНИНГ ФАЛСАФИЙ ТАЛҚИНЛАРИ. Scienceweb academic papers collection.
36. Yuldashev, S. U. (2019). The role of the function of stabilization and development of society in scientific management (as socio-cultural technology). Scientific Bulletin of Namangan State University, 1(6), 255-259.

<https://conferencea.org>

37.Yuldashev, S. U. (2019). TECHNOLOGY OF SOCIAL AND CULTURAL PROJECTION IN SCIENTIFIC MANAGEMENT OF SOCIETY. Theoretical & Applied Science, (11), 621-623.

38.Юлдашев, С. Ў. (2022). Жамиятни инновацион бошқаришда илмий ёндашув. Scientific progress, 3(1), 20-25.

39.Yuldashev, S. U. (2022). SOCIO-CULTURAL FEATURES OF INCREASING THE INNOVATIVE ACTIVITY OF PERSONNEL. Oriental Journal of Social Sciences, 2(1), 36-43.

40. Юлдашев, С. У. (2021). Давлат ва жамият бошқарувида кадрлар инновацион фаолиятини юксалтиришнинг ижтимоий-маданий хусусиятлари. НамДУ илмий ахборотномаси-Научный вестник НамГУ.

41.Yuldashev, S. U. (2022). SOCIO-CULTURAL FEATURES OF INCREASING THE INNOVATIVE ACTIVITY OF PERSONNEL. Oriental Journal of Social Sciences, 2(1), 36-43.