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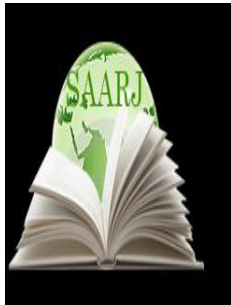
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PHILOSOPHICAL-EPISTEMOLOGICAL INTERPRETATION OF COLORS

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ABSTRACT

The article reveals the essence of colours, the impact of colours on the human psyche, health, as well as the philosophical-epistemological analysis of the symbolic meaning of colours based on the views of the founder of the Kubra sect Sheikh Najmiddin Kubro. The mental states of a Sufi are shown in the example of the colours of the levels of perfection in his journey towards Allah.

KEYWORDS: *Colour, Rainbow Colours, Colour Harmony, Beauty, Sophistication, Psyche, Health, Levels Of Maturity.*

INTRODUCTION

The beauty and charm of colours have fascinated people for centuries. From ancient times the “language of colours” was used in communication. Each colour represented a specific object, situation, or event. The rainbow colour of sunlight is red on Mars, blue on Venus, yellow on Mercury, and green on Saturn, red on Jupiter (Jupiter – author), the pumpkin colour of the Sun, the purple colour of the Moon combined to form a rainbow colour: “The seventh layer is the sky of blue Saturn. Although its ore is transparent, it is as black as a layered iceberg. Allah created the universe from the light of the past. And his address was affixed to his address. Saturn is the attribute of heaven and the best of places” [1].

Throughout history, colours have been skillfully used to depict various characters, seasons, and ceremonies. War and death, wedding and joy, celebrations and holidays are expressed by special colours such as sadness and depression (grey, purple), joy, warmth (yellow, orange, red), serenity (green), coldness (blue, white) colour. Man perceives the information around him through the eye.

MATERIALS AND METHODS

The retinal layer is very sensitive and is connected to the central nervous system. In the darkness, the eye catches black and white colour shades while in the daytime it can see the elements and a very colourful character of an image. Human eyes can differentiate the chromatic colours out of 10,000 colours. Also, they can identify their average brightness level of the spectrum (violet, blue, blue, green, yellow, orange and red) of 180 different colours.

Man lives in the harmony of colours. Beauty and elegance shine in colours. Man's loss of colour, deprivation of the beauty of nature, disturbance of his mental balance, the insignificance of aesthetic values affect his world of thinking, that is, the "coldness" of the human psyche which is clearly reflected in his thinking. The rainbow of emotions shows the lack of sense and love in the deep insights of the meaning of life, the blessings of life, duty, responsibility, one's observations of the present, the future, and even thoughtlessness and indifference. Man needs thinking, especially the thought that awakens him. Even in the background of love for life, the colour scheme that evokes thought-provoking thoughts is important.

When listening to music, a person is surrounded by certain colours. While the music that has a positive effect on the human psyche gives the impression of yellow and orange in his imagination, sad music that has a negative effect on the human psyche appears in black or orange in the human imagination.

Colours have a certain meaning in a person's life that a person knows which colour corresponds to his spiritual world. Everyone's favourite colour outlines his outlook, the need for mental balance. Even the brains of men and women perceive colours differently. For example, the X chromosome, that is, the gene it contains, is responsible for receiving the red colour. Because female DNA contains two of these chromosomes, they perceive red brighter and clearer, while male DNA contains one chromosome, so they perceive colours in the same way such as bright red, crimson, etc. Colour perception is a complex process that depends not only on physical, physiological but also on spiritual factors. Physics and physiology lay the foundation for a person's colour-sensitive psyche.

Colour affects the human brain, awakening some associations to feel emotions or behave in a certain way. The things that surround a person have a specific description, and the colour needed to feel and communicate is one of them. These feelings are subjective since a sense of colours is formed in the human brain. Seeing in the perception of being, the "symphony" of different colours evoke in a person a beautiful feeling, a happy feeling.

Everyone has a favourite colour. In most cases, to a favourite colour, more attention is paid when choosing clothes, buying things etc. Whichever colour a person chooses the most that colour also reflects his psyche so that a person chooses the colour of his favourite item based on his inner need. Even the mood of the artists is reflected in the most commonly used colours in the paintings they draw. Depending on what colour a person likes, the level of character, ability, and potential can be determined.

Colours are one of the most beautiful blessings bestowed on human beings, and in the Qur'an, they are described as "the colour of Allah". Is there anyone more beautiful than Allah? We worship Him alone" [2]. The "colour" of Allah in the verse is the religion of Allah. Just as the colour appears on the clothes, so do the signs of religion on the believers. The interaction of the

human psyche and colours, their origin, their place in human life in one or another situation, in emotional states, is deeply expressed in Sufi views. The colours indicate the state of mind of the Sufi, the stages of his journey towards Allah, and the transition from colour to colour indicates the level of Sufi spiritual development [3].

The founder of the Kubravian sect said that “the saints and murshids of his time had attained perfect, lofty, noble manifestations, as well as seeing in the world of Malakut, flying in the world of Jabarut, attaining tawhid and truth in the world of Lohut, and drowning in the world of the soul.”[4] Sheikh Najmiddin Kubro (d. 1221), who was glorified as [5] and “error” [6] combined the directions and combined prophecy with thinking knowledge. Sheikh Najmiddin Kubro explains the change, condition, and renewal of the levels of maturity in the heart of a follower of the sect through colours in his book “Favoyih ul-Jamal and favatih ul-Jalal” [7] (The Discovery of the Fragrances and Glory of Jamal).

Sheikh Najmiddin Kubro explained the doctrine of “horizon and anfus” (horizon – horizons, sky, anfus – spirits, souls), that is, the relationship between the world of the orphan and the world of the grave [8]. According to him, the external world that surrounds man is the grave, and the man himself is the world of the blind [9]. Truth cannot be attained without understanding the Anfusi world.

The joy of jokes, invisible sensitive spots, the unseen world of subtle power are within the heart. The human soul is invisible, consisting of a subtle centre between mind and emotion, soul and body. One should polish it with dhikr, sharpen it, and grasp it.

According to the theory of “Latoif” developed by Sheikh Najmiddin Kubro, “latoif” is a special attribute given to man. “Latoif” is called “heart”, “soul”, “mystery”, “secret”, “forgiveness”. “Latoif” refers to the four elements – earth, water, air, fire and lust. The origin of lust is “heart”, the origin of air is “spirit”, the origin of the water is “mystery”, the origin of the fire is “secret”, the origin of the earth is “axfo”.

The position of the “spirit” is under the two fingers of the right breast, the position of the “mystery” is two fingers above the left breast, the position of the “secret” is above the two fingers of the right breast, and the position of the “axfo” is between the chest. Latifa nafs is located between two eyes, and during riyazat the “latoif” changes into different shapes, colours, and states. Every shape, every colour has a certain meaning hidden. Dots, spots and circles play an important role in changing the mood of the disciple (colours – author). The circle is the rotation of the celestial circles, the spot is the symbol of the world, and the point is unity. When the circle is in constant rotation, it also includes the spot. But they are moving towards the centre, that is, towards the point. By understanding the essence of the point, the world of Allah is perceived. The soul of the disciple is exposed to different colours in the range of excitement and amazement. The rotation and exchange of circles, spots, and dots encompass the exchange of colours: if the development of the spirit in the sensory stage is black, then it is red. Then the colour green appears, indicating the closeness of the divine universe.

The colours indicate the Sufi state of mind, the degree of status in the journey towards Allah. The diversity and interchangeability of colours signify the state of the tax, the continuity of the mental-conscious experiences, and the diversity of the “taluvun,” that is, the inner-thought experiences [10].

The transformation of the soul from colour to colour is a sign of tax spiritual maturity, and at the end of this process there is a lack of colour, i.e. “tamkin” occurs. A Sufi who enters the state of “Tamkin” will be freed from “talavvun” (diversity – author) and will be united in the world of unity [12].

The blue colour appears when the taxman repents and steps into the sect. In this case, he is within the framework of the Shari’ah, he has not yet escaped from the logical evidence knowledge, yet worldly lusts still reign in his heart. Then the sect begins. In Salik’s heart love arises, he lives in the remembrance of Allah. This corresponds to yellow. While red signifies that the spirit of the taxman has begun to separate from the body, to approach enlightenment, to understand the world of spiritual essences, white signifies the purification of the soul, and from that moment the understanding of truth begins. Aware of the word of truth, he experiences a state of monotheism [13].

Green is a symbol of “life and vitality of the soul”. After this colour, the colour of the agate stone appears. This is the colour of the “grave of the mind”. When the “grave of the mind” turns red, even the thickest books are torn. When red appears, it “scatters the planet, crushes it, covers the body and shakes it” [14]. That is, the green colour appears when the taxman repents and steps into the sect, while the yellow tax signifies the emergence of love in the heart of the solik and living with the remembrance of Allah. While the red colour is seen in the separation of the soul from the body, the approach to enlightenment and the understanding of the spiritual essence, the white colour is a sign of purification of the heart, and this is where the understanding of truth begins.

The green colour is a symbol of guardianship, “Sirr ul-asrar”, which means acquaintance with the unseen, and the fact that the solik has reached its original essence.

Talvin is diversity, a change from one state to another is a transition from one colour to another. Colours signify the spiritual journey towards Allah and with Allah. Black colour represents the journey from Allah to people as written in “Kanz al-asrar”, that is, drowned treasury of secrets and, surprise, the symbols. The astonished soul re-perceived the essence and wisdom of the Shari’a and was wrapped in a dark spot. The spirit of taxation reappeared before Allah. He got rid of the black and went into a state of colourlessness. The solik, who occupies the level of “Zoti Kull”, has achieved its goal in the state of uniformity, that is, in the state of attaining the highest level of spiritual maturity, a state of monotony has emerged.

The five parts of the human body located in the thorax are the heart (under the left breast – author), the soul (under the right breast – author), the secret (above the left breast – author), the secret (above the right breast – author) axfo (respiratory tract between the left and right sinus – author) was secretly mentioned. They have their own colour, the heart is yellow, the spirit is red, the secret is white, the secret is black, and the axfo is green.

Each colour has a mystical symbol, signifying the status of a person striving for the right path. Sheikh Najmiddin Kubro adapted the nature of the seven colors to the seven mystical terms and explained his career in the path of gnosis: white –“Islam” (purification, the murid enters the path of “tariqat” only when he achieves purity, innocence and righteousness – author), yellow – “faith” (faith, a strong love for God, a symbol of the beginning of life in the name of God – author), the blue color - divine blessing (charity, generosity, dedication to a new life, contemplation of oneself, purification from sins), the green color is the beginning of the path of

“faith” after the status of “faith” (deeds - a state of getting rid of “haram”, abstinence from deeds forbidden by Allah and righteous deeds - a symbol of the transition to “halal” – author), – blue “iyqan” (peace, true faith, true faith in Allah of the disciple’s heart) (with full – time status author), red – “Irfan” (understanding, the separation of the soul from the body, the education of the soul, the symbol of the perception of the spiritual world – author), black – “wonder” (the approach of the soul to the threshold of the divine world, understanding Allah, enjoying and marveling at the divine world, symbolizing divine love – author). The spiritual ascension of the soul, its ascension to perfection, is deeply reflected in the colours, which ascend from the low to the high are at first black, turning red in the distance of the road, and turning green during the visol.

Discolouration means the truth. Colourlessness means understanding God and His truth. The murid gradually goes through colour-based spiritual experience, polishing his inner feelings. According to the theory of latoif, the murid leaves the possession of a black and achieves the goal – “truth”. That is, he is united with the divine world.

The Sufis of the Qalandar sect wore a murak (author.), a patchwork cloak worn with pieces of cloth of different colours. This meant the diversity and variety of mental experiences of solik.

Newcomers to the sect wore black[14]. The black-robed Sufi had to imagine his heart and body in the fullness of Allah [15]. Black is the colour of the nafs mutmaina (restless, submissive nafs), which is irradiated by the permission of Allah and the light of the soul, abandoning evil and subjecting to good morals. Its attributes are prayer, obedience, fasting (eating less), trust, contemplation and good deeds [16].

The soliks associated with the disciple’s upbringing were blue, and the leeks that brought the leech to the end wore a white turban. In the observation (seeing, watching, witnessing, complete belief in the oneness and existence of Allah – author) the beginning of the divine manifestation is the light of gnosis from the Truth. Observation first occurs with the image (appearance of abstract objects –author), form (appearance of concrete objects – author) and imagination. In the state of observation, the veil of the guardian’s heart is lifted, and the eye of insight (the eye of the heart – author) is opened, that is, the person feels through his nafs that he has seen with his eyes. The colour green is peace in the heart, joy in the heart, inner beauty is the pleasure in the soul and clarity in the eyes.

In Mujahideen, the determination to suppress the nafs, to accept any hardship for oneself, is the victory of the guardian over his nafs after intense mental anguish. Through Mujahideen, the love of the followers of Allah was once again tested and they submitted to Allah (submission – author). Three cases were committed through Mujahideen. Since food is the source of power for the body, the nafs, and the devil, it is to gradually accustom the body to hunger, to reduce eating and drinking, to abandon desire, will, and to surrender the soul to Allah. During the Mujahideen, strange things happened to the governors. For example, when the nafs appears, the body (aura – author) is blue, while the body purified by mujahideen is white. The governors acknowledged that the bodies of those who were victims of lust would be red and that the bodies full of immorality and sins would be black.

Sheikh Najmiddin Kubro’s views on colours and shapes were developed by later Sufis. Although the order of the colours has changed, it is the black colour that is a sign of wonder, a symbol of the state of immersion of the human soul [17].

Nearly seven hundred years later, theories were put forward in Europe that there was another force beyond the human senses, the mind, and that it could be acquired with inspiration in the age of human insanity, and led to the emergence of new knowledge. XIX – early XX century in the history of the philosophy of the human being, his essence, the meaning of life, human cases of mental problems were extensively studied and new theories were developed by A.Shopengauer (d. 1860 y.), F.Bredli (d. 1924 y.), K.Yaspers (d. 1969 y.), Z. Freud (d.1939 y.).

Studying deeply about the oriental history, culture, literature, I.V.Gyote (d. 1832 y.), poet, scholar and art historian wrote a book about the effect of colours on the human body, the doctrine of “Colors”[18]. Goethe experimented with the fact that warm colours evoke a feeling of well-being, while cold colours evoke a feeling of sadness, and long-term staring at coloured glasses raises a person’s depressed mood.

Colours have an impact on a person’s psyche, mood, and even health. Colours play an important role in strengthening human health. In particular, the colour red is a colour that attracts strong attention, is associated with emotions such as love and anger, and is a symbol of danger, courage, strength and prosperity.

Red colour shows a strong influence on the nervous system of the human body, encourages creativity. Green is an expression of growth and health, freshness, endurance. The green colour calms the soul. Blue and green colours have a special feature to normalize body temperature, blood pressure and reduce the pain. Blue represents the colour of the sea and the sky, which is a symbol of goodness. People who like the objects in blue colour own confidence, calmness, loyalty and a strong sense of responsibility. Purple is an expression of elegance, majesty and luxury. Purple lifts the human psyche and evokes a propensity for divine emotions. Gray is the colour of compromise and harmony prevents stress and depression, creating a sense of kindness towards others. While white is the colour of purity and perfection, yellow colour enhances the activity of business and curiosity in life, gives light, success and confidence. Yellow alerts the left side of the brain, encouraging clear thinking and quick decision making. Yellow colour evokes a good mood, joy and active life enthusiasm. If there is a yellow item on the desk or in the kitchen, the mood of the person who sees it will rise. Yellow cannot be confused with other colours. Recognition items, items that should attract attention and be noticed - children’s toys, taxis, obstacles and warning signs are all in yellow colour. Additionally, there are some colours as well which can cause a negative impact and overload the nervous system, the heart of which, bad memories play the characteristics of colours. The dark blue colour lowers attention and impairs performance. Brown is a very “boring colour”. The black colour is the colour of mourning and obstacles on the road, denoting a sense of hopelessness, and fatigue.

The effect of colours on the human body and psyche has been used in international treatments in medical treatments and has not lost its importance so far. In particular, a patient with jaundice was dressed in yellow. Yellow colour helps very well in peptic ulcer, duodenal ulcer, gallbladder, vascular diseases, varicose veins, and nerve and brain tension. Yellow fruits and vegetables overcome laziness. Yellow colour improves appetite, gastro-intestinal pain, a person’s work capacity at work, concentration on work, raises mood and memory consolidation and intelligence. The red colour is useful in skin diseases, infectious diseases (measles, rubella), anemia, low blood pressure, suffering from insomnia. A person who sleeps wearing a red T-shirt or shirt wakes up mentally and physically, and his mood is high. Red colour increases internal strength, improves metabolism and blood circulation. Red fruits and vegetables lift the mood.

Orange helps with mental fatigue, depression, mood swings, high blood pressure, loses fatigue, overcoming fear and anxiety. Orange-coloured fruits and vegetables increase cheerfulness. Green colour improves heart rate, relaxes the eyes, and helps well in eye diseases: glaucoma, high blood pressure, kidney disease. Actively fights allergies, helps calm the nerves, lowers eye and blood pressure, and helps with heart disease. Blue is useful for people with asthma, whooping cough, frequent colds, and overweight. After waking up, exercising outdoors and gazing at the sky calms the human spirit, boosts immunity, and gives endurance to body and soul. When the mind is tense, tired of mental work, the colour blue relaxes the nerves and gives joy to the mood. Blue colour helps with insomnia, coughs, sinusitis, sore throats. Dark blue fruits and vegetables help to overcome depression.

Purple enhances intuition (inner perceptual power), deeply understands social phenomena that others cannot see or understand, and gives others a spiritual uplift. In today's fast-paced world of technology, man is doing all the work with the help of technology. As a result, another problem has been added to the list of universal problems – mass obesity. Man always strives to be rich. With the help of colours, it is possible to solve this problem, that is, the colour of the kitchen helps to lose weight. If the kitchen is red, orange, and yellow, the kitchen colour should be changed to green and blue and colours close to it. Because red, orange and yellow colours whet the appetite, green and blue colours calm the stomach. Those who are prone to obesity should avoid red, orange and yellow coloured meals.

CONCLUSION

Therefore, the colour blue suppresses the appetite. Depending on which colour a person chooses more, it is possible to know about his psyche. The inner world of man is surrounded by diverse and colourful impressions. It is important for a person to be able to direct the experiences that express his heart from the diversity of these worlds of impressions, which sprout in his mind and illuminate the seeds of leafy thoughts, which show his personality, who he is, what he is capable of, what potential he has. The feelings of a “dirty” person are in a state of light.

Man receives spiritual nourishment from colours. He uses something in a colour he likes. He rejoices in the colours that suit his soul, his spirit is refreshed, he rejoices. The world of colours invites man to a unique philosophical observation.

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