

Spiritual Guide Light Of The Nation

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*“...We have a great history worthy of admiration,
admirable great ancestors, admirable countless wealth.
And I am convinced – we will have a great future,
great literature and art worthy of admiration.”*

Shavkat Mirziyoyev.

Abstract: Some aspects of multidimensional oeuvre of one of the prominent representatives of Uzbek national literature, scientific and public figure, an outstanding scientist-literature scholar, translator and publicist, Uzbekistan hero Ozod Sharafiddinov are discussed in this article. Special attention paid to his works, which focus on social and political life of the country, in particular, issues on religion, language, spirituality and thinking, culture of lection and other issues, as well as his translations of unique pieces of work of the world literature. The article entails specific features of the scientists' works, his individual style, critical perspectives and best practices of translation. Special attention is given to the publicity of Ozod Shafafiddinov, where pertinent issues of country's social life are reflected. Confessions of the fellow men as well as students about the talented scientist are given in the article.

Key words: literary criticism, Islam religion, culture and spirituality, socio-political views, promotional writing, thinking, native language, book.

1. INTRODUCTION

It should be noted that in recent years a number of significant documents have been adopted that affect the development of the cultural and spiritual life of the country, including decisions and orders to improve the culture of reading, culture and art, the creation of creative schools and centers our great artists.

On April 18, 2017, the President of the Republic of Uzbekistan Sh.M. Mirziyoyev announced the decision to build the Alley of Writers in the Alisher Navoi National Park in Uzbekistan[1]. According to him, in accordance with the statue of Alisher Navoi, the competition for the development of the project of the Alley of Writers in the form of an

integrated architectural ensemble, construction of a modern new building for the Writers' Union, construction of memorial complexes in memory of Heroes of Uzbekistan Ozod Sharafiddinov, Erkin Vahidov, Abdulla Aripov issues of publication have been identified.

Memories of Hamid Olimjon, Zulfiya and Sharof Rashidovs are immortalized in Jizzakh. The country celebrated the 20th anniversary of the Jahon Adabiyati magazine, the 230th anniversary of the Amir, the 150th anniversary of Ziyoviddin Khazini, the 110th anniversary of Abdullah Qahhor, the 80th anniversary of Yuldash Suleiman, the 70th anniversary of the People's Poet of Uzbekistan Anvar Abidjan in Namangan, a modern garden, a memorial complex and a "School of Examples" were built to perpetuate it. The 90th anniversary of the birth of People's Poet Ibrayim Yusupov, famous literary scholar Ozod Sharafiddinov, People's Writer Tulapbergen Kayipbergenov has been widely celebrated throughout the country. The attention of the head of our state to literature and art is focused on raising and strengthening our national spirituality, restoring and paying attention to our national values, the role of literature and art in the integration of Uzbekistan into the world community.

Speaking about our national literature today, we must talk about our scholars who have left an indelible mark with their multifaceted talent, their schools of creativity and literary heritage, as well as the spiritual significance of this heritage today. Ozod Sharafiddinov has a special place among our famous writers who made a great contribution to the development of Uzbek literature of the XX century.

The name of the great literary critic and critic, translator and publicist, writer and educator, Hero of Uzbekistan Ozod Sharafiddinov is known and popular not only in our country, but also abroad. It should be noted that the phenomenon of Ozod Sharafiddinov has not yet been fully studied. Ozod Sharafiddinov is one of the famous scientists who left a special mark in literature and art, cultural, educational and socio-political life, and with his works made an invaluable contribution to the development of the thinking of young people.

Ozod Sharafiddinov was an artist who considered criticism too sensitive. According to the scientist, the task of the critic was, first of all, to see the potential of the work and correctly evaluate it. The teacher does not focus his work on shattering, breaking, or discriminating against the author, "... the critic must be able to find the hidden beauty in the work, rather than finding its flaws. If definition is needed, criticism is the art of discovering the hidden beauty in fiction, poetry, and prose [2. 213]." It is worth recalling his famous saying, "... a critic should enter literature not with an ax, but with scissors." Hundreds of students from Ozod Sharafiddinov's creative school, including Erkin Vahidov, Abdulla Aripov, Sirojiddin Sayyid, Omon Matchon and many other bright stars of Uzbek literature of the XX century, writers such as Utkir Hoshimov, Omon Mukhtor, Erkin Azam, Khurshid Dostmuhammad, Umarali Norm Literary scholars such as Rasulov, Talat Salihov, Sanjar Sodikov, Ortiqboy Abdullaev, Boybota Dustqoraev, Shukhrat Rizaev, Rahmon Kochkor.

Ozod Sharafiddinov emerged as a herald of a new wave in the development of Uzbek literature, which began in the mid-1950s. "In his articles such as "Reflections on Lyric", "Time - Heart - Poetry", "Sprouts", the young scientist reflected on real poetry, made a turn in the development of literary and critical thinking, for the first time opposed the overly ideological "poetry" and focused on propaganda sharply criticized the poems. In poetry, the poet defended the human principle that he should express his joys and sorrows. He made a

scientific analysis of the problems of Uzbek poetry. In those days, it was a real courage to express such thoughts openly.

If we look at the artist's creative heritage, we will see that his works keep pace with the times. His books and brochures include the study of works from the point of view of artistic laws, analysis of literature based on national ideas and literary laws, the personality of the artist and his role in the work of art, the harmonization of national and world literary art. traditions of Uzbek literature and criticism, its role in the world literary process and its spiritual roots. His journalistic articles and essays in newspapers and magazines on social, spiritual and enlightenment topics, his interesting conversations on television and his enthusiastic performances on the radio once again show us the diversity of his activities and the breadth of his horizons. Undoubtedly, this literary heritage will be a great lesson school for young people who have entered literature today.

Independence gave us freedom, and freedom, in turn, opened up great opportunities. Freedom of creativity also laid the foundation for the creation of new works, their service to science and thought. In Ozod Sharafiddinov's magazine "Tafakkur" (1997. №1.) "Why did I change my faith?" A great article was published. This work is a literal "Confession" of a scientist's life, which clearly speaks of the party and the years of its membership in the party, faith in the party, broken hopes, bitter truths, injustices and their complications, suffering. In the article, the author talks about many complex problems of the period in which he lived, based on real-life examples. "...There is no point in condemning the past. Because the past is the past. This has already gone down in history. Just as it is impossible to fix a flaw in it, it is impossible to decorate and smooth out a mess. One can only learn from it ... Of course, the experience of one man in a series of great historical changes is not a big event that deserves special attention. For example, why did I change my beliefs, what sufferings did I go through in the process, what thoughts, regrets, regrets, regrets did I have - who cares? But if a man lit a small lamp while weeping and condemning the darkness, would one edge of that darkness light up, even if only a little? Rivers are made up of streams, and streams are made up of drops. So, a person's bitter experience can also help [3. 53]". In our opinion, this work is an example of a work that reflects the author's deep philosophical views, aimed at enriching the spirituality of the nation.

The newspaper "Uzbekiston adabiyoti va san'ati" (Literature and art of Uzbekistan) (2003, No. 1) published a large article by the teacher "Salvation in cooperation [4. 182]". It was an open letter to Salmon Rushdie referring to his article in the "New York Times". In this letter, Ozod Sharafiddinov said that the statements of some members of the non-Muslim world about the "Islamic factor", "Islamic threat", "Islamic terrorism", "Islamic extremism", "Islamic fanaticism" and similar "isms" have nothing to do with Islam a religion of peace, harmony, concord, it speaks of people being encouraged to purity, righteousness, fairness, justice. At the same time, he emphasizes that the main purpose of this letter is not to defend Islam and the Islamic intelligentsia - neither the sacred religion of Islam, nor its intelligentsia needs this. "Islamic intellectuals, both in the past and today, have made and continue to make a great contribution to world civilization, whether in the exact sciences, be it philosophy, literature or spirituality. It has already been recognized by mankind that Islam is an extremely perfect, influential and high-level religious system. He is not against any religion or any

political system, any of his beliefs, any of his laws, any of his ideas does not call for war, does not praise violence, does not justify oppression. Fanaticism or fundamentalism, terrorism or extremism are not related to the essence of Islam, but can lead to similar flaws in the levels, levels of knowledge and interests of the people who interpret Islam [5. 205-206].” In this letter, Ozod Sharafiddinov echoes Salmon Rushdie’s assertion that the situation of women in the Muslim world has not changed at all, and that the emancipation of women in the Islamic world, in contrast to “European freedom” and “European emancipation,” emphasizes that we have a peculiar emancipation that has already taken shape and has become an integral part of our cultural mentality, defining both Eastern philosophy and moral and spiritual values. At the same time, the scholar emphasizes the equality of women and men in terms of human rights, but in terms of their role in life, the blessing of motherhood, and the divine duty entrusted to her, the role of women is incomparably higher.

In his letter, Master urges people to unite to preserve our land of Kurrai, regardless of their religion or nationality, emphasizing that salvation is in cooperation. The language of writing is very free, non-discriminatory, far from reprehensible and smart. It was once again proved that Ozod Sharafiddinov is a creative man who understands the value of words very well and has a unique style. His open letter to Salmon Rushdie was hailed as a high-level diplomatic note by the intellectuals of the Islamic world and was widely recognized.

It is known that in social and political life the family is an integral part of society. The strength of the family is the foundation of social stability. But disrespect for each other behind the veil of modernity leads to extinguishing the fire that burns the sacred furnace like a family. Here, there are works - essays, which will be a comprehensive lesson for young people entering a new family, a new life. One of them is called “Sister Kibriyo’s halva”. It tells about the family of Abdullah Qahhor, one of the leaders of our literature. The essay tells about the origin, lifestyle, education and interests of Sister Kibriyo, her acquaintance with Abdullah Qahhor, her marriage and her activities. It describes the author's observations about the fists and sufferings of life, the ups and downs of life. The modern, broad-minded, knowledgeable Kibriyo Qahhorova’s femininity in the family, her intelligence with her husband, is written on paper without any superfluous textures. Of course, there is no one-size-fits-all formula or pattern in family affairs, but “Sister Kibriyo’s halva” reflects the oriental manners and upbringing of a husband and wife in an Uzbek intellectual family, full of love and respect. At the same time, it is safe to say that the essay is an example of an exemplary work with many aspects that will amaze the reader. Ozod Sharafiddinov’s works about Saida Zunnunova, his essays on progressive and famous women of his time, such as Zulfiya (“I miss you, Zulfiya sister”)[6], Muzayana Alavia (“About Muzayyan Alavia”) [6. 66], depict a conscious modern Uzbek woman. As we analyze the works of the Master, in the example of his own life, His 50-year-old life with his wife Sharofatkhon Aya is described in such essays as “Love is needed on the day”, “About love”, “Paradise in the tent”, “Glory in contentment”, “Applause from both hands”. It should be noted that the above works of the teacher are a lesson not only for literary scholars, but also for our youth, our children entering a new life, and for all students, young and old.

Teacher Ozod Sharafiddinov was not only a great literary scholar, but also a skilled translator. His translations of masterpieces of world literature into Uzbek are of great

importance. His first translation was published in 1955. During his life, he translated into the Uzbek language about 150 works, of which about 120 were written after Uzbekistan gained independence (1998-2005). In other words, about 120 works have been translated in the last 8 years. These translations were not only the classics of world literature, but also the works of famous literary critics, philosophers, sociologists, political scientists and art critics, as well as the works of modern writers.

As noted by literary critics and translators, Ozod Sharafiddinov, one of the most productive and meticulous translators of the twentieth century, inherited to the Uzbek reader a large number of scientific, journalistic, educational and artistic works of translation. The teacher carefully selected the works to be translated, and the selected works were themes that encouraged the reader not to be indifferent to the events and problems taking place in our socio-political life. One of the main goals of the scientist was to deliver such works to the Uzbek reader.

Ozod Sharafiddinov, the editor-in-chief of the magazine "World Literature", founded in 1997, introduced the readers to the best works of world literature until the last days of his life. His work in the field of translation during the years of independence was also very productive. The teacher believed that the journal "World Literature" should not only fulfill its literary, artistic, socio-journalistic and critical function, but also serve to expand the worldview of the student, to enhance his aesthetic taste. Teacher translations include François de Laroche-Foucault, Jean-Jacques Rousseau, Oscar Wilde, Jose Ortega-i-Gasset, Sigmund Freud, Françoise Sagan, Honore de Balzac, Hermann Vamberi, John Galsworthy, Kobo Abe, Hermann Hesse, Paulo Coelho, Andre Morua, Nikolai Gogol, Vladimir Voynovich's articles, short stories, novels and research have found their readers.

Ozod Sharafiddinov, who knew that the ability to choose a work for translation is the starting point of creativity, and they themselves began to translate the selected work with great care, high taste and knowledge [7].

Indeed, Ozod Sharafiddinov's discovery of Leo Tolstoy's unpublished "Confession" and bringing it to the Uzbek reader, or Maxim Gorky's little-known "The Fall of the Person", and Anatoly Ribakov's historical novel "The Children of the Arbat", Igor Bunich's "The Gold of the Party", Paulo Coelho's "The Alchemist", "Fifth Mountain", Stefan Zweig's "The Key to the World", Vasil Bykov's "Yellow Sand", Ephraim Sevela's "Stop the Plane, I'll Fall", Zbigniew Brzezinski's "Great chessboard", Gerbert R. Lotman's "The Rothschilds - The Kings of the Bankers", Hodja Ahmad Abbas's "The Child of India", Jean-Jacques Rousseau's "The Art of Pleasure", Leonard Henlin's "Stalin and Bulgakov" and many other works are examples of this.

Take Leo Tolstoy's "Confession". Ozod Sharafiddinov: The most important feature of "Confession" is that no matter what problem he discusses in the play, he always analyzes these problems in the example of his own life, and does not try to show pride, arrogance, or self-aggrandizement. Note the following passage: "I have killed in the war, I have called for a duel with the intention of killing, I have lost the magicians in my possession, I have lived for their labor, I have killed them. Lying, stealing, adultery of all kinds, drunkenness, violence, murder... There is no crime left that I did not commit ... " The Uzbek reader who reads this passage will definitely like it: "Oh alhazar! Is this the great writer we know, who greets his

shadow? It was great!” The reason we say this is that we (I mean the same generation when we say “we”) are accustomed to superficial thinking, for us there are only whites and blacks, and when we judge anyone, we either praise him or turn him into an angel, or curse him and turn him into a black earth we enter. We do not recognize the middle ground, forgetting that any human being is, first and foremost, a slave and has the right to go astray as a slave. Tolstoy was great, but he was also a man at the same time, and in the same way he stands close to other people. Apparently, with a high degree of sincerity, the “Confession” teaches us not to be one-sided when thinking about a person, to look at all aspects of the issue with equal attention, as soon as he shakes a very cruel pen about himself. Another quality of the “Confession” is the sharpness of the author’s thoughts. Each time, he tries to get to the heart of the matter with unparalleled meticulousness, and as a result, the reader reveals aspects that he had previously paid little attention to, making them more interesting and following him [8].

The famous writer Herbert R. Lotman’s novel “The Rothschilds - Kings of the Bankers” details the style and skills of the famous French banker dynasty. It should be noted that none of the events described in this novel are fabricated, all the events that took place are described. This novel, which describes the details of overcoming the problems of the bank during the crisis, is recommended as a very important job for employees, financiers and entrepreneurs working in the banking sector during the transition to a market economy in the newly independent Uzbekistan.

Z. Brzezinski’s *The Great Chessboard*. Zbigniew Brzezinski was a national security adviser to the US president and one of the largest U.S. political scientists. A politician who wrote many articles exposing the totalitarian nature of socialist society during the Cold War years. His works on various geopolitical issues of the world, such as “Out of Control”, “The Great Failure”, “Game Plan”, “Power and Principle” are among them. *The Great Chessboard* is also devoted to the analysis of the world’s geopolitical problems. In it, the author shows the broad geopolitical views of the United States towards Eurasia. “...Eurasia is a chessboard on which the struggle for world domination continues, and this struggle also involves geostrategy, which requires the strategic management of geopolitical interests” [9. 143]. It also discusses the influence of the intertwined interests of Russia, Turkey, Iran and China on the formation and destiny of the Central Asian states.

Anatoly Ribakov’s novel “Children of the Arbat”. This work (trilogy) was written by the author in 1982, but was published only in 1987. The ideology that prevailed in the former USSR in the 1930s, Stalin’s “phenomenon”, is a historical trilogy that explores the reality of the cult of personality, in which the youth of the 1930s understand the mechanism of totalitarian rule, it is about the life of a generation that seeks to expose “Stalin’s personality” and “Stalinism”.

It is no coincidence that the work of Russian writer and publicist Igor Bunich (1937-2000) “Gold of the Party”, famous for its folk-historical works, was one of the works selected by Ozod Sharafiddinov for translation. Indeed, the years of perestroika have revolutionized the reader’s inner world. The book was published in thousands of copies. This bestseller reveals that the Great October Revolution (1917) was not a revolution, but a coup d’etat carried out by Lenin and his supporters, and that the 70-year history of the Communist Party’s financial

activities, gold, and currencies was exposed. Ozod Sharafiddinov could not help introducing this work to the Uzbek reader. “Children of the Arbat” and “Gold of the Party” was works of a complementary historical sequence, and also found thousands of readers in the Uzbek language.

Among the translations of Ozod Sharafiddinov, a special place is occupied by questions of the interest of Western culture in the culture of the East, history, and Islam. For example, in 2003 he translated the essay “Al-Ma’mun” by the famous Russian writer N.V. Gogol. The essay was read as a lecture at St. Petersburg University in 1834, and to listen to it V. Zhukovsky, A. S. Pushkins were also invited. This essay is the last work of N.V. Gogol, included in the collection “Arabiyoni”, and shows that the author was extensively engaged in the study of history. This essay is devoted to the activities of Ma’mun, one of the Abbasid caliphs (who ruled Baghdad from 813 to 833). In this play, N.V. Gogol gave a wide space to Mamun’s enlightenment, that he was the most civilized man of his time. It is written that no matter what country he fought in, he received the tribute not with gold, but with rare books, and was a ruler who loved science and was known for his care for scientists. Some of N.V. Gogol’s views on Al-Ma’mun in the essay may be thought-provoking. It is also possible to disagree or argue with him. However, N.V. Gogol’s great interest in the history of the East, the Islamic world, and his valuable thoughts about Al-Ma’mun prompted Ozod Sharafiddinov to translate this work, which glorified the spirituality of the East [10. 116].

The teacher was concerned about the future of the country, especially in many of his works, arguing that the consciousness and level of youth are directly related to reading. He strove to popularize the best samples of foreign literature, selected for translation, among the youth of our country and ordinary readers, thereby bringing the thinking of our people to a new level and thereby serving a wide range of readers.

It is no exaggeration to say that Ozod Sharafiddinov with his translations conveyed to the Uzbek reader his advanced philosophical and aesthetic views on the world, his views on the pros and cons of globalization.

Another issue. Teacher Ozod Sharafiddinov’s articles on the Uzbek language and the problems in our society are thought-provoking. In the articles “There is a lot of wisdom in the language”, “My mother tongue is my pride and joy”, she writes about the neglect, disrespect for the language in our lives, shortcomings in translation, the direct connection of language with taste. Even on radio and television, sometimes careless, inappropriate phrases are upset by inaccuracies in broadcasts. According to the scientist, this is impossible without negative impact on the younger generation. Reflecting on the efforts to strengthen the perfection of our native language, he said, “How should the language be cared for? How can language be protected? ” “I am convinced that the protection of our native language should begin with a deep study of it,” he said.

We see that all the problems that Ozod Sharafiddinov dwelled on are an integral part of our life today, and their solution is in the hands of our conscious, high-ranking, educated youth.

Ozod Sharafiddinov’s reading and love for books have been recognized by scholars and intellectuals. At this point, it is impossible not to quote from his work “The First Miracle”: “Since ancient times, people have believed that there are seven wonders in the universe. These are the pyramids of the Egyptian pharaohs, the hanging garden of Babylon, the

goddess Artemis of the hunting god, the statue of Zeus, the tomb of Halicarnassus, the statue of the sun god Helios, and finally, the beacon on the Nile River Pharos Island. In fact, they are incredibly glorious, incredibly unique and beautiful. Centuries have passed since they were created. But the seven miracles are the fiery anthem of the human mind, the thinking, the heart, the eternal monument to the greatness of human genius. However, there is another miracle in the universe that is no less than its greatness, its sanctity, the total splendor and beauty of the seven miracles ... This miracle is a book. Many great people have noted that a book is a miracle, the first miracle, even when it is a miracle ... The famous Austrian writer Stefan Zweig equates the invention of the book with the invention of the wheel. The book is full of passionate, passionate lyrics to the hymn. "Where there is a book, a person is no longer alone, enveloped in the royal wall of his level, but he gets acquainted with all the events of the past and present, enjoys the thoughts and feelings of all mankind" [11. 12].

The master who raised the book to the level of a miracle always paid great attention to the issue of books and reading. "The problem will not be solved by diverting the desires of people and young people to the ownership of books," he said. The society, which attaches great importance to the issues of spirituality and takes seriously the measures to bring it to the heart of every citizen, should include the issue of reading as one of the most important items in its program [12. 89]."

It should be noted that President Sh. M. Mirziyoyev's Resolution of September 13, 2017 testifies to the fact that the head of our state has laid the foundation for the culture of reading, for young people to read books, to grow up as highly spiritual citizens: "On the development of a system for publishing and distributing book products, a set of measures to popularize and popularize the culture of reading." Currently, our country is undergoing serious shifts and changes in all spheres, including socio-political, cultural, trade and economic, financial, construction. Of course, such changes will be reflected in the voice of Uzbekistan in its integration into the international community, in its foreign policy, in various areas of regional and international cooperation. We can recall the author's words: "... Today we need Uzbek Fords and Rockefellers, Duponts and Rothschilds. They knew their field perfectly at the level of a very mature scientist. Moreover, they had a very wide cultural level, very deep knowledge in various fields and were the most advanced people of their time. Naturally, only new people thinking on such a global scale can lead our country on a long path of development. There is no other way but to turn to the book and befriend it for life in order to acquire and develop such qualities [12. 87]."

2. CONCLUSION

The scientific works of teacher Ozod Sharafiddinov on literary criticism, literary history, his translation works, which introduced the Uzbek reader to the masterpieces of world literature, his journalism on topical issues and problems of spirituality and enlightenment play an important role in the development of our national spirituality.

Shakhnoza Toychieva, the granddaughter of Ozod Sharafiddinov, a scientist who has been engaged in teaching for many years, interprets the philosophical views of the writer in his diaries and focuses on the aspects that determine the spiritual world of a self-conscious person. scientist. Among them is the following confession: "29.06.02. Abdullah Qahhor was

a great man and a great creator. Until now, I have not wanted to call myself his student. Since it is such an honor to be his disciples, God knows whether we deserve it or not. There would always be a certain distance between us, that is, no matter how close his disciples were to him.” The views of a scientist who has been working on the writings of Abdullah Qahhor for almost 50 years [13. 313]. Currently, Masters Ozod Sharafiddinov is called “great” by his students. His greatness is in such simplicity and humility.

Here is the Hero of Uzbekistan, the famous poet Abdulla Aripov “Poets, writers and critics who have entered our literature since the second half of the last century all consider Ozod Sharafiddinov as a teacher. Several generations of artists who learned from Ozod brother, in other words, honesty and truthfulness, dedication to literature and hard work, today are proud that he listened to the performances of a respected person, talked to him and watched his works. This is the happiness that not everyone gets. In literature, there are people who will raise the level of thinking of the nation by one level, who will be able to voice the dreams of the people with their voice. Because of this God-given talent and courage, they will become not only the mountain of literature, but also the spiritual teacher of the people. Ozod Sharafiddinov is such a teacher!” [14. 3] - is significant to remember that.

Ozod Sharafiddinov, a devoted literary critic, translator and publicist of Uzbek literature, always lived with the pain of the people, until the end of his life served the spiritual improvement of the nation, was literally the light of the nation’s thinking.

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