

«TO'TINOMA» – The Novel With the Didactic Direction

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Abstract

Almost all literary-philosophical and medical works of Ziyovuddin Nakhshabi (1263-1350) created in Persian, Urdu and Indian languages have come to our century as a manuscript. But the most famous one is «To'tinoma» which was written in Persian language. The meaning of this literary work is primarily the idea of educating a person's moral image, and it is devoted to the motives of fidelity and unfaithfulness, rationality, generosity, and fight between evil and goodness. The protagonists of these stories, along with people of different professions, are variety of animals and birds, which in itself determines the ideological aspect of the story. And in those stories antagonists are punished and protagonists live happily ever after.

Key words: Moral upbringing and education; Historical heritage; Shukasaptaty source and To'tinoma source

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INTRODUCTION

Our society has great potential and opportunity in studying our national, universal values and applying advanced ideas in the spiritual – moral, cultural – aesthetic and family-oriented direction.

These values, traditions, customs, spiritual-ethic and enlightenment teachings of our past generations

affect the heart and mind of the younger generation, and builds compassion, kindness, faith, patience, justice and enlightenment in their hearts. And for this, we need to find and imply modern forms, methods and means of studying these values toward the education of young people.

The contributions of thinkers from Movarounnahr to the development of universal spiritual values are incomparable. And it is worthwhile to mention that in the middle Ages, some political and social factors led the intellectuals to go abroad and continue their scientific and educational activities/research and contribute to the world civilization. For example, Amir Khusrav Dehlavi, Zahiriddin Muhammad Bobur, Mirzo Abduqodir Bedil, Mirzo Asadullokhon G'olib, Ziyovuddin Nakhshabi and others have contributed greatly to the literature, art, architecture and the construction of India. Among them Ziyovuddin Nakhshabi, was one of the greatest figures in his era that has left an indelible mark not only in the history of Indian literature, but also on the pages of world classic literature.

The aim of the research is to base the opportunities of effective usage of Nakhshabi's spiritual and moral views in educational process and to implement them into practice.

The object of the research is the process of using Nakhshabi's spiritual and moral views in the course of teaching the students specializing in «Pedagogics and Psychology».

THE SCIENTIFIC NOVELTY OF THE WORK

The spiritual heritage of Ziyovuddin Nakhshabi has been categorized as anthology writing, interpretation, translation and scientific reasearch. The theoretical opportunities of using them in educational process have been developed from pedagogical aspect.

The principles as analogy, moral influence, spiritual debate have been developed on the basis of using the content of stories, fables, epodes, witty sayings and folklore samples found in «To'tinoma» and prioritizing the upbringing of a person as morally developed.

METHOD/APPROACH: HISTORICAL INQUIRY

The scientific recommendations have been worked out on developing spiritual and moral thinking on the basis of the content in Ziyovuddin Nakhshabi's¹ spiritual heritage, which aims at forming a person's spiritual and moral upbringing and develops it.

He was born and raised in Nakhshab (present Karshi) in the fourth quarter of the XIII century. Later, he went to Badoun in India and started living there. In Badoun he studied the Sanskrit language, Indian literature and philosophy, medical sciences, and poetry, from a well-known literary critic and composer Amir Khusrav Dehlawi. Nakhshabi died in Badoun in 1350 and was buried next to his master Dehlawi. Almost all of Ziyovuddin Nakhshabi's works related to literary philosophy and medicine in the Persian, Urdu and Indian languages have come to our century as manuscript. One of them is «Gulrez», which consists of 20 stories, and describes his legendary love for the blue-eyed, Azeri Turkic tribe princess – Nukhshob.

LITERARY ANALYSIS

In the 40 chapters of the medical book, «Juziyoti kulliyot» (Body and its members), the author describes the features of the human body and explains how it treats itself during illness. Today, its scientific and literary heritage is widely used by world scientists. A number of rare pieces of Sufi teaching has been inherited through Nakhshabi. The most famous of them is the «To'tinoma» in Persian language. The work was written in 1320 in the XII century in Sanskrit language, the first collection of «Shukasaptati» («The Seventy Stories of a Parrot»), became very popular in India, and has been translated into Persian as a literary work. Nakhshabi was able to reproduce this work ideologically and literally, creating a completely independent work, because the Middle Eastern culture is depicted in harmony with Indian philosophy. This work which is famous among the entire Muslim world has been simplified by means and styles, and has been translated into many languages, with a number of additions and changes adapted to the spirit of that time. Another source provides information on the work «Javohir al-asmār» (Pearl of Conversation) or forgotten «Stories of a Parrot», written in Persian language approximately in 1305, by

¹ <https://ru.wikipedia.org/Нахшаби>

Imam bin Muhammad al-Nawr, and dedicated to Imdad Sultan Allāhuddin Muhammad (1296-1326). This work is the first translation of «Shukasaptati», written in Muslim tradition and based on the stories told by a parrot. The book contains 49 Suras of the Qur'an and 174 Hadith examples. In addition, the work consists of Indian folklore and has around 100 examples of Mu'izziy, Anvariyy, Haqoniy, Nizomiy, Jaloliddin Rumiyy and Saadi poems. The work consists of 52 nights and 57 stories. According to the author, Oriental people believed that 52 or/also known as 104 pearls protect the health of their owner, protect them from the disaster and bring them happiness. It should be noted that Muhammad an-Naoriyy was a contemporary of Amir Khusrav Dehlawi and his family was a civil servant and a «dabir» (writer, clergy, secretary, teacher) in Delhi Sultanate.

Lately, the demand for «Javohir al-asmār» (Pearl of Conversations)² created by Naoriyy diminishes among the people of the Orient, after the appearance of «To'tinoma» by Nakhshabiyy which was considered as the most attractive and complete literary work. At present, only one copy of this work is kept in Tehran's library in Iran.

In fact, «Shukasaptati» («The Seventy Stories of a Parrot»)³ is an ethical-aesthetic work among the Oriental people. It has been created in Sanskrit, as folklore in India.

The original copy of this work has not reached us yet. But, as all Indian fairy tales, Shukasaptati has been augmented and revised many times (National Encyclopedia of Uzbekistan, 2005). Thus some parts have still arrived. First of all, it is a more complete version of Sanskrit, which has been created by Chintamani Bhatta, and the latter is a variant of the prose written in a simple language after a long period of time.

Here is a brief summary of the story: The merchant travels to Mhadanavino and leaves his young wife Prabhavati alone at home. A few days later, with the advice of her friends, she decides to make friends with a complete stranger. But there was a parrot in her house. And the parrot tells different stories to distract her from her sinful deeds. The parrot tells her what to do when it comes to difficult situations, how to overcome it, how to get out of it, how moral it is, and other stories of various educational significance (Nakhshabi, 1979)⁴. At the end of the «Shukasaptati» («Seventy Stories of a Parrot»)^{5,6}, Prabhavati remained loyal to her husband and told Madani everything after his return from the journey. She thanked the parrot for his help and as a result, Madani and Prabhavati lived a life of happiness and loyalty.

² <http://www.rulit.me/tag/antique-east-literature/zhemchuzhiny-besed-download-free-149307.html>

³ <https://ru.wikipedia.org/Шукасантати>

⁴ <http://readli.net/semdesyat-rasskazov-popugaya/>

⁵ <http://avidreaders.ru/book/semdesyat-rasskazov-popugaya.html>

⁶ http://www.orientalstudies.ru/rus/index.php?option=com_publications&Itemid=75&pub=1226

The work consists of stories that condemn immorality, through which women's cheatings are exposed. The society criticizes men who violate family solidarity and harmony.

Nakhshabiy's «To'tinoma», which is very popular in the East and the West, is a story-by-piece composition which is an independent work built on storytelling and is the main idea/plot of Shukasaptati (Hasanova, 2015). The stories and their heroes in «To'tinoma» belong to the author alone, with a high degree of skill in the logic of the series of events and the uniqueness of the image style. The «To'tinoma» is often compared to «One Thousand and One Night» masterpiece. And it is not in vain, because Nakhshabiy's words in the «To'tinoma» were widely expressed in the samples of the folk tales of the same century.

«Noma» (From Persian - Letter) - literary genre; created in Uzbek and Persian classical works, is a type of literary work, written in the form of a poetic letter to a real or imaginary person (National Encyclopedia of Uzbekista, 2005). The didactic works similar to «To'tinoma» were created by different people at different times.

Another poet, who imitated Nakhshabiy's «To'tinoma», was Mullo Qurban Hiromiy (1796-1891). Hiromiy's «To'tinoma» is considered to be the largest one with 12000 lines (Bustoni, 1997). The main idea of the work is fidelity and dedication, and all the stories of the parrot are aimed at proving this idea.

Nakhshabiy's «To'tinoma» was first translated into Turkic language from the Persian language by Abu Said Mirzo in the XV century by one of the Temurids, King Mirzo Hussain Boyqaro. In the XVI century, another Temurid, Babur's grandson, the ruler of the Indian king Akbar's prime minister, Abul Fazl Allami, translated «To'tinoma» into Hindi language. But unfortunately, this translation has not reached us. Nowadays, miniatures of this translation created in 1560-1565 are preserved as the most unique artwork in state museums in the United States, Denmark, India and Pakistan. There are lots of people who were involved in the work of «To'tinoma». Among them are: Latifiy (XV century) Uzbek language (Uzbek Academy of Sciences), Muhammad Qodiriyy in India (XVII century) in Farsi language, Haydarbakhsh (XVIII century), Asiriyy (XIX century), Mulla Qurban Khiroimi (XIX century) in Uzbek poetry and Mirzabobo (XX century).

These artists have made a great contribution to the development of Persian and Turkic didactic works by not only «To'tinoma» as the basis of their own works, but also by utilizing the folk oratory in their own prose. And as a result, the tradition of «To'tinoma» has risen to a new level, and the tradition of «To'tinoma» writing in Persian, Urdu and Uzbek literature has emerged.

«To'tinoma» had been translated into Bengali, Hindu, Turk, Turkmen, Tatar, Uzbek, Afghan languages in

the East, and into English, German, French, Russian (Akimushkin, 1984, p.21) in the West and 85 copies of manuscripts have been stored in the world foundations.

The most famous version of the work by Nakhshabiy in India was translated into Urdu in 1801 by the author and translator Said Haydar Bakhsh Haidariy, titled «Tota Kahani» («Stories by Parrot»). The other translations were published as «To'tinoma» by Ziyovuddin Nakhshabi and Said Haidar Bakhsh Haydari (Nakhshabiy, 2015).

«To'tinoma» is a common ethical and aesthetic work among the Oriental people. It is based on the rich experience of people's upbringing (pedagogy) and education. The work includes Persian and Arabic literary folklore as well. It also illustrates stories about Prince Maymun and his wife Hujasta. In this story, Maymun is the intellect, Hujasta is greed and Parrot is depicted as the conscience, and in their relationship one can see good human qualities, such as morality, goodness, and self-sacrifice, which are considered to be honorable qualities, whereas evil, arrogance, adultery, slander are considered to be dishonorable human qualities. The novel is the narrative telling of the parrot's stories to Hujasta every night. Nakhshabiy divided his «To'tinoma» in 52 nights and 52 stories. Hiromiy has 52 nights but 51 stories. Haydarbakhsh's work consists of 37 nights 37 stories. So, Haydarbakhsh's «To'tinoma» is 15 stories less than Nakhshabiy's stories (Saidbekovna, 2016). In this work, the parrot uses stories that condemn immorality in order to find out Hujasta's heart, and not fall into her trap.

THE SUMMARY OF THE STORY

A man named Ahmed Sultan lived in Delhi and for many years had wanted to have a child and one day his wife told him the good news. Parents named the boy Maymun, which means happy, glorious and dignified person. The father carries out all his duties in front of the child, such as giving him a name, educating, caring and upbringing him as a good-mannered man. So Maymun grew up and married a beautiful Hujasta. Maymun had a very smart parrot and during the difficulties always consulted with the bird. The time came when Maymun had to leave for a long journey and told his wife to consult with the parrot before doing anything.

So Hujasta is left alone at home. One day, when she is bored, she goes up to the balcony and starts watching passersby and suddenly sees a tall and handsome young man and immediately falls in love with him. The young man notices it and falls in love with her too and sends a secret letter to Hujasta via old woman. Hujasta too answers positively and tells the old woman about her willingness to meet him. Hujasta forgets about her sacred duty in front of her family and asks the parrot for permission to see the young man. The parrot's wife mynah (common myna bird) becomes very angry with her and

reminds her about the honor of a man and sacredness of a family. Hujasta becomes angry and cuts off mynah's head.

After witnessing all these the parrot decides to be crafty and careful with Hujasta. Hujasta puts on a makeup and wears her best clothes to meet the young man every night, but parrot remembers his promise to Maymun and keeps Hujasta from leaving the house by telling her different stories until the dawn. As a result, Hujasta is not able to meet the young man. Maymun returns from the journey and the parrot tell him the whole story about his wife and the young man. Maymun gets angry and kicks his wife out of the house. Homeless and broken Hujasta roams from one village to another, telling people educational stories she once heard from the parrot. This is how Ziyovuddin Nakhshabiy and Sayid Haidar Bakhsh Haydariy's «To'tinoma» ends.

The main idea of the story is about fidelity and loyalty, shyness and kindness, justice and honesty, adherence to ethical standards and the nobility. The issue of preserving the sacredness of the family and choosing the right path is the main point of the work. «To'tinoma» is generally a collection of stories about the parent-child relationship, spouse relationship, friendship and king-minister relationships. Some stories are told from figurative animal and bird images. The work condemns negative attitudes, deceptions, false accusations and lies, often revealing the secrets of cruel human beings. The problem of greed, education, foresightedness, loyalty to the family, respect for morals, and the issues of upbringing are narrated through different music to the ears stories.

The story of «The Despicable Fate of the Jackal in Blue» in «To'tinoma» is depicted as following: The golden color sun has set, and there appeared a silver light moon in the sky. Thousands of star-faced fairies fascinated by the moon, started singing odes and reciting poems to honor the moon. Gorgeous Hujasta, as usual, came to ask permission from the parrot to see the young man. Looking at sad, but smart bird she asked:

- Dearest parrot! Why are you so sad? What made you upset?

The parrot said in a sad tone:

- Oh, pretty lady! You are the dearest daughter of the respected family and a bride in this house. I was just wondering if that young man was really your equal?! If he were, then I would have no objection for you to go ahead and meet him. But what if no? If that's the case, before turning into a laughing stock, I advise you to leave this idea, because he might just be fishing for your money. Because as they say: «Girls love boys, but boys love money».

Pastu nokas, nojinsidan ayla parhez,
O'zinninga teng davrani tanla har kez.

(Translation: Keep distance from the people who are not your equal,
Always choose the ones who are your equal)

The wise people also wrote: «Dove will fly in the sky with its own breed»

- Do not push yourself into the darkness, my lady.

- You are my refuge, my kind protector. You always advise me so that my chaste is not hurt. You are absolutely right, obviously! Tell me, how do I know his inner feelings, his inner thoughts?

The parrot said:

- Pretty clothes and statue can be misleading and only his conversations can reveal his true nature because the virtue of any person is first mentioned in his speech. The speech reveals immoral person. You have heard the story about the jackal, haven't you?

Hujasta raised her beautiful eyebrows up and said:

- No, I have not heard about it. Please tell me as I am very interested.

The parrot began the next story:

There lived a jackal in the forest and roamed through the houses of people in the darkness of a night looking for anything to eat. One day he entered the painter's house and saw big pot in the middle of the house. He wandered around the pot, stroked his neck and suddenly fell down into the pot full of paint. He somehow managed to come out of the pot, but when he looked at himself, he was blue head to toe from the paint. He fled from the fear and went into the forest.

The animals in the forest had never seen such a blue beast in their life, and they declared jackal a divine source, proclaimed it «Maharaja», and began to serve him. The jackal was very proud and at the same time afraid that his secret would be exposed one day. All the animals in the forest knelt down and worshiped the «holy divine». Usually at night, the jackals would howl, and the blue jackal would join them, but no one used to pay attention to. But a few days later, when the jackals starting their usual howling, the «holy divine» unknowingly started howling too and it was known that he was just a regular jackal. As a result, the predators having felt dishonored cut the blue jackal into pieces.

After finishing his story, the parrot said to Hujasta:

My lady! Keep in mind, that a person's good qualities and defects become evident in his speech. Please accept these verses as confirmation of my statement:

Yor nutqi latif ermas, chun ta'bi emasdir ravshan
Zog' qaydin ham nola qilsin xushnavo bulbul monand.
Nasli fosiq kimsa o'rganmas donishdan ham adab,
Axmoqlar amalni takrorlamas biror ahli
tab(Nakhshabiy, 2015, pp.94-98).

(Translation: The lovers speech is not sweet, if his soul is dark,

'Cause crow cannot sing as nightingale

Wicked person cannot learn from the wise one,

As the wise man do not repeat the fool's deeds (Nakhshabiy, 2015, pp.94-98).

In the story, the situation is described in such a way that while listening Hujasta didn't notice how the night

into the morning, and her dream of meeting the young man evaporated again and she sobbed until the dawn.

Throughout the centuries, Oriental (Eastern) countries have been implying «To'tinoma» effectively in political, social, literary, educational, and cultural spheres. For example, in 1830s of the XIX th century, using the translation of Hiromiy's works and, in particular, the Uzbek version of «To'tinoma» the city comedians, puppet-makers and playwrights enjoyed using them in the life of the people, discovered the greed of the rich and mocked them. They sang about the loyalty and devotion. Along with the theme of love, the humanity the theme of patriotism, philanthropy, affiliation and advocacy is also promoted in «To'tinoma». This work is considered to be the first source of didactic work that united Oriental nation.

Since «Shukasaptati» («The Seventy Stories of a Parrot»)⁷ is folklore of Indian nation, it reflects the divine ideas and peculiarities of Indian philosophy. In «To'tinoma» Naoriy, Nakhshabiy, Haydariy, Qodiriy, and Hiromiy have also used the content of the Islamic tradition and its roots, along with the examples of Indian folklore.

The history and the structure of the works «Shukasaptati» and «To'tinoma» are summarized in the following Table 1.

Table 1
The structure of «Shukasaptati» and «To'tinoma»

Novel	Structure	Author	Protagonists
Shukasaptati (Seventy stories of a Parrot)	Created in Sanskrit language in the XII century; story, short story, fable, 70 nights and 70 stories; a work of ethical-aesthetic theme;	Folklore	Parrot, Madhavinoda, Prabhavati
«Javohir al-asmār» (Pearl of conversations) «Stories by a Parrot»	Created in Persian language in the XIV century; story, short story, fable, 52 nights and 57 stories; a work of ethical-aesthetic theme;	Imod ibn Muhammad an-Naoriy	Parrot Mohi-Shakar
To'tinoma	Created in Persian language in the XIV century; story, fable, short story. 52 nights and 52 stories; a work of ethical-aesthetic theme;	Ziyovuddin Nakhshabiy	Parrot Maymun Hujasta
Tota kahani (Proses by a Parrot)	Created in Urdu language in XVIII century; story, fable, short story 37 nights and 37 stories; a work of ethical-aesthetic theme;	Said Haydariy	Parrot Maymun Hujasta

The stories of «To'tinoma» are based on positive elements such as wisdom, loyalty, good morals, kindness, honesty, intelligence, friendship, devotion, courage, whereas negative characteristics are immorality, homelessness, ignorance, selfishness, crookedness, cunning, greed, oppression and regret. The authors call the readers to get rid of those negative characters. Events are designed to appeal readers to understand and analyze the vital issues. The stories are either finished according to the events or left to the reader's conclusion.

⁷ <https://ru.wikipedia.org/Шукасаптати>

The image of a parrot serves as the upbringing goal of a person, and it is driven by the historical and social. According to the work, the education and upbringing is one of the most ancient and eternal spiritual values that ensures the formation of a person as a social phenomenon.

Stories are characterized by the fact that they are all covered by the principles of teaching. The essence of the upbringing or educational process is to maintain the integrity of the family. The event in the story reflects the system of self-discipline and upbringing. In this system, the parrot is educating and protecting Hujasta from shameful deeds. Positive qualities such as loyalty, fidelity and commitment are brought as an example. Negative qualities such as greed, dishonesty, and anger are considered to have negative consequences.

Usually, man overtakes difficulties, progresses to a higher level in his own development and, at the next stage, overcomes even more complex problems. But since self-discipline in this system is focused solely on the greed, the sanctity of the family is put in the second place, and Hujasta loses her sacred family.

Below is the analysis of the story and the main characters.

Table 2
The Plot and Characters in «To'tinoma»

Images	Activity	Purpose	Result
Parrot	Educator, teacher; conscience symbol	To show the right way for the perfection	Fulfills his promise
Maymun	Merchant, head of the family, symbol of smartness	To work for the prosperity of the family	The help of a loyal friend prevented conspiracy at the right time
Hujasta	Housewife, symbol of greed	To satisfy her greed; live in wealth and enjoyment	Loses her happiness

The story depicts intelligence, cleverness, well-manners, sincere, gentle, feminine image, as well as lucid, brave, hardworking, patriotic, and noble man's image as the key elements of family solidarity.

Ziyovuddin Nakhshabiy's moral views and peculiar pedagogic essence as «Dove will fly in the sky with its own breed» served as a basis (Tables 3 & 4).

Table 3
Moral Education Criteria

Criteria	Factors developing moral education
See, vision	Strive for good things and events, be able to evaluate, prevent ones from seeing them.
Listening, comprehending	Strive for hearing good things and events, be able to distinguish, avoid hearing them.
Speaking	Strive for speaking well and prevent from speaking bad things.
Follow	Strive for doing good things and avoid bad ones.

Table 4
Moral-Ethical Education Criteria

Criteria	Moral-ethical education formation factors
Trust	Be faithful
Accept	Be affable, tolerant
Comprehend	Be fearless, brave, courageous, strong-willed
Sense	Feeling the heart
Understanding	Conscious approach

Pedagogical heritage was studied scientifically-theoretically, exploring the thinker's spiritual heritage was justified as an actual pedagogical issue, the personality of the scientist, pedagogical traits of his spiritual heritage and the present condition of its usage in the process of education were identified, and ways of improvement were pointed as well.

CONCLUSION

Thus, the main purpose of «To'tinoma» as it has been mentioned above, is to form person's moral views and gradually lead him to perfection. The motif of the story focuses primarily on the ideas of bringing up a man's moral image, show negative consequences of fraud and unfaithfulness, depict rationality, generosity, and fight between evil and goodness. The main heroes of these stories, along with people of different professions, are variety of animals and birds, which determine the ideological aspect of story. At the end, negative heroes are punished according to their deeds and positive characters achieve their goals.

Pedagogical implication of Ziyovuddin Nakhshabi's views on moral-ethical education, the phenomenon of perfect person and self-awareness in the views of the thinker on moral-ethical education, the constitution of the relations of master and follower and factors of education of high spirited person were studied completely.

Profound study of Ziyovuddin Nakhshabi's moral heritage in the East and West was widespread, yet exploring it pedagogically was unattended, and in the social-economical prospect the need for studying rich moral-ethical heritage has arisen and to study it pedagogically appeared as an issue of the research, actuality of implementing the scientist's moral-ethical views' being pedagogical problem was shown.

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