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SCIENTIFIC SOURCES
XXV COLLECTION OF THESES
Special issue of the International Scientific Journal of
SCIENTIFIC WORK

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Finally, human capital development should also be considered an important promising area. Improving the knowledge and skills of specialists working in the agro-industrial and processing sectors, strengthening vocational education, and expanding research activities are the foundation for innovative development. Strengthening cooperation between universities and industry can accelerate the adoption of new technologies and contribute to the sector's competitiveness.

Developing the processing industry is a key factor in increasing added value in agriculture and strengthening the non-resource sector. The study identified the following priority areas for developing processing enterprises in Azerbaijan's agriculture:

- Technological innovation in the processing industry
- Strengthening the raw material base
- Cooperation of small farmers
- Effective management of agro-parks
- Implementation of export-oriented strategies

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Sufi Symbols Intended to Express Islamic Ideals in Nizami Ganjavi's "Khamsa"

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Keywords: *Nizami Ganjavi, Hamsa, style, Islamic ideas, Sufi term*

Açar sözlər: *Nizami Gəncəvi, Xəmsə, üslub, İslam ideyaları, sufi termini*

Sufi symbols, aimed at the equivalent expression of Islamic ideas in literature, are accompanied by the emergence of a series of metaphor typologies in poetics, and these symbols play an important role in the enrichment of poetic figures. In this regard, the verses of the Quran, the poetic images used in connection with the personalities and stories of saints, which occupy an important place in the poet's style, and Sufi symbols attract attention with their active features. In this regard, the artistic and stylistic features of the works created on the themes of Nizami Ganjavi can be determined on the basis of three main divisions: 1) Philosophical allusions and metaphors in the "Khamsa" style; 2) Sufi-philosophical symbols in the "Khamsa" style of Nizami Ganjavi; 3) Sufi-terminology system in the "Khamsa" style.

The philosophy of Sufism and its terminology system have been attracting considerable attention of specialists in recent times.

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The growing interest in the study of Sufi poetry and its vocabulary is a vivid proof of this. The Sufi terms of Eastern poetry, which are distinguished by their rich and diverse poetic-philosophical stylistic features, do not actually constitute a very extensive system.

In general, as the theoretical foundations of Sufism developed in the Middle Ages and its role and influence in practical life strengthened, Sufi terminology permeated literature extensively, and as a rule, terms related to Sufi symbolism appeared in poetry and became a system. As is known, Sufi terminology was linked to the Quran and the foundations of the Islamic religion during the development period of Islam. Moreover, the formation and spread of these terms are linked to the development of the history of philosophy. Therefore, these terms, which played an important role in the development of philosophical thought in literature, also become one of the main stylistic indicators in poetry.

It is possible to trace the specific features of these terms in Nizami Ganjavi's "Khamsa". The poet uses these terms in a very simple style to tell the truth, to reveal divine secrets - the unity of God (tawhid), the unity of the Universe (wahdati-wujud), the role of man, who is sent to a realm called the world out of love and mercy, in the development of moral values of society, the invitation of kings to justice, the establishment of society and governance on justice, and other issues. Therefore, in Nizami's "Khamsa", Sufi terms are used in a manner that is subject to the literary and artistic laws determined in accordance with the creative methodology specially chosen by the poet.

It is possible to classify these terms in the work of "Khamsa" according to the following rule:

1. The use of terms related to the stages of Sufism (law, sect, knowledge, truth) – seyr-suluk (journey), salik (wayfarer), maqam, repentance, halal-haram, asceticism, poverty, patience, trust, ghurb (closeness to God), love, khauf (fear), raja (hope), ardour, certainty, fana-baqa, and so on.
2. The term system related to names that have become poetic literary images and Sufi symbols - terms related to the names of Allah (Izzad, Abed, Azal, Ahad, etc.) Kaaba, rah, rahnuma, abid, paradise, sidr, deyr, pir, rahib, sama, mihrab, sukhan, sirr, isq, wafa, sabuh, rovza, afatab, Ay, mah, sabuh, sajjada, goz, kash, lipaq, khal, mest, hushyarliq (bidari), sharab, mey, cam, saqi, piri-mugan, mugbecha, mey-sabuhi, mey-gulgun, etc. Many periphrases related to the saqinama component are intended.