

## Life and Scientific Activity of Sadrul-Islam

Abul-Yusr Muhammad Pazdavi

(421-493 AH/1027-1099 AD)

Shakir Shawkat ogli

Teacher, Training Center Under International Islamic Academy of Uzbekistan

shokirshovkatogli1976@gmail.com



### Abstract

This article examines the scientific legacy of Abul-Yusr Pazdavi, an allama who has a unique place in the development of the doctrine of Moturidism, which is recognized as one of the two main directions of the Ahl-e-Sunna wal-Jamaa school of kalam in the Islamic world today. The representatives of the Pazdawi family have made great contributions to the development of the Hanafi legal sect and the doctrine of Moturidism, and by analyzing their activities and scientific heritage, new scientific conclusions can be obtained regarding the history of the development of these teachings and the influence of Pazdawi scholars on this process..

**Keywords:** Ahli sunna wal-Jamaa, kalam, Moturidism, leader, Ash'ariism, teacher, creed, region, teaching, silsila, shahabcha, ta'wilat.

### Introduction

According to historical written sources, the town of "Pazda" was a large population center that appeared in the southwestern foothills of the Kashkadarya oasis at the beginning of the era. Due to the Mongol invasion at the beginning of the 13th century, Pazda, along with many other cities in Central Asia, became ruins, and this area is now the village of Pazli, Kasbi district, Kashkadarya region. It is noted that it corresponds to the territory.

The famous historian of the 12th century, Abdulkarim Sam'ani (1163-1167), also mentioned that Pazda is the name of a high and strong fortress six farsakhs away from Nasaf, and that he himself was in the city for a while, and he learned from local scholars. In the comments of Professor P. Ravshanov, it is said that the lowest layer of the buildings of the City Castle belongs to the I-II works.

Also, in the tabaqat works of Abdulkarim Sam'ani (1113-1167), Shamsiddin Zahabi (1275-1348), Sulaym ibn Mansur Basri Pazdavi (8th century), a friend of the Arab commander Qutayba ibn Muslim (669-715) and his grandson Ahmad ibn Aziz ibn Sulaym Pazdavi, Abu Talha Mansur ibn Qariyna Pazdavi (d. 329/941), Abu Abdullah Ubaidullah ibn Amr Pazdavi (d. 323/935), and information about about twenty scholars from Pazda, as early as the 8th century, there was a scientific school in various fields of science in Pazda. indicates that it exists.

The most famous scholars of Pazda are Abdulkarim Pazdavi (912-999) and his descendants: his son Husain, grandson Muhammad, his two sons Fakhrul-Islam Abul Usr Pazdavi (1009-1089) and

Sadrul-Islam Abul Yusr Pazdavi (1030-1100) and their children are Hasan ibn Fakhru-Islam (1078-1161) and Ahmad ibn Abul Yusr Pazdavi (1088-1147), whose scientific activity has a special place in the development of Hanafi jurisprudence and the doctrine of Moturidism.

The full name of Sadrul-Islam Pazdawi, the fourth generation representative of the Pazdawi family, was Abul Yusr Muhammad ibn Muhammad ibn Husain ibn Abdulkarim ibn Musa ibn Mujahid, born in Pazda around 421/1030. comes to the world. Sadrul-Islam Pazdavi lived in Central Asia in the 11th century, when science developed, and because he had a deep knowledge of all the sciences of his time, educated many students, and published important scientific works on Islamic law and belief, he was awarded many scientific titles by the people of science.

Abdulkarim Sam'ani (1113-1167) says this about the Allama: "Among the Pazdavi people, the leader of judges was known as Qadi as-Sodr (Judge of the Century). He was a great theoretician who spelled hadiths in Bukhara for some time and taught students in the field of jurisprudence." mentioned that

Abu Hafs Umar Nasafi in his work "al-Qand fi zikri ulamoi Samarqand" says that "Abul Yusr is the imam of all imams, students from different countries used to come to him to learn knowledge. He wrote many works in Usul and Furu. He mentions that he was appointed to the Qazi of Samarkand and spelled hadith for a while.

Khayriddin Zirkli said in his book "A'lam" that the reason why Muhammad ibn Muhammad Pazdavi was nicknamed "Abul-Yusr" (father of ease) is that his books were written in a simple and simple language. Alternatively, the works written by his brother Ali ibn Muhammad Pazdavi were written at a high scientific level, and because they required knowledge of certain knowledge to understand them, he was known by the nickname "Abul-Usr" (father of difficulty). Their grandfather Abdulkarim Pazdavi was a muhaddis and was one of Moturidi's students. According to Ibn Abulwafa's work "Jewel", he died in 390/999, his name was Abu Muhammad Abdulkarim ibn Musa. Abul-Yusr Pazdavi talks about these grandfathers in his work "Usul ad-din" and emphasizes that his narrations about Moturidi are passed down from generation to generation. Umar ibn Muhammad Nasafi in his work "al-Qand fi tarikhi Samarkand": "Abul-Yusr was the shaykh of our companions from Movarounnahr, the imam of imams. Students from different countries came to him to learn science. He wrote many works in Usul and Furu. He was appointed to the Qazi of Samarkand and spelled hadiths for a while.

Allama is mainly known as "Sadr al-Islam" (الصدر العليم). Sadrul-Islam Pazdavi's family environment had a great influence on his scientific development. He learned many sciences of his time, including hadith, tafsir, aqeedah, and jurisprudence from his father Muhammad and grandfather Husayn. They, in turn, were educated by their great-grandfather, Abdulkarim Pazdavi, who was Moturidi's student.

## MAIN PART

Abul Yusr Muhammad Pazdavi is a scholar who made a significant contribution to the development of the doctrine of Moturidiyya. Information about his life and scientific activity is rare. For this reason, a person who wants to write information about Pazdavi faces some difficulties that most researchers who want to study the life and work of historical scholars face. The reason is that there is little information about the life of many of our great ancestors in historical sources, and what is available is general information.

Therefore, it is difficult to write a comprehensive history of Sadrul Islam Pazdavi's life. On the other hand, the lack of complete information about Pazdavi's youth does not allow us to have complete information about the scholar's teachers, peers, educational institutions, his world view, trips to foreign countries, and debates with other scholars. We can get information about his life only from the sources written by Pazdavi himself. In addition, a person who reads the work of Abul Yusr Muhammad Pazdavi "Usul ad-din" will have partial knowledge about the scholar, but he will not be sufficiently informed about the life and scientific activity of the research scientist. However, the following information about Sadrul Islam Pazdavi's life is recorded in the preface of Ibn Qutluboga's book "Tabaqat-ul-Hanafiyya". "This person, whose full name is Abul Yusr Muhammad ibn Muhammad ibn Husain ibn Abdulkarim ibn Musa ibn Mujahid Pazdavi, is a great figure and follower of the teachings of Maturidia. He got the name "Sadrul-Islam" because he defended pure dogmatic views. The scientist was born in the year 421h/1030m in Nasaf, now in the city of Karshi. The name "Pazdavi" given to him is derived from the name of the fortress "Pazda" or "Bazda" located six farsakhs from the city of Nasaf. Information about Pazdavi's youth is almost never found in the sources. He received his first lesson from his father Abulhusayn Muhammad Pazdavi. Later, he learned the fundamentals of Islam from several Hanafi scholars. Scholars such as Ismail ibn Abdussadiq, Abu Yaqub Yusuf ibn Mansur Sayori, Abu Yaqub Yusuf ibn Muhammad Naisaburi and Sheikh Imam Abul Khattab played an incomparable role in the development of Pazdavi as a mature jurist. Abul Yusr Pazdavi contributed greatly to the development of the Hanafia madhhab and the Moturidi kalam school in Movarounnahr, especially in Bukhara. When the scholar moved to Samarkand, the capital of the country, he showed enthusiasm in exposing the activities of the Shafi'is and Ash'ari against the Hanafi teachings and proved and defended the superiority of Imam Moturidi and Abu Hanifa over Ash'ari with evidence.

Pazdavi studied the works of muhaddis, mufassir, mutakallim and faqih scholars in addition to the teachings given by the great scholars of his time. Although Pazdavi briefly mentions the jurisprudential works he studied without mentioning their names, he gives an insight into the books he read in the introduction to the book "Usul ad-Din". For example, philosophers like Ishaq al-Kindi and Isfazani talk about the writings of Abdul Jabbar al-Razi, Mu'tazilites like Jubbai, Ka'bi and Nazzam, and Mujassims like Muhammad ibn Haytham. His deep study of Ash'ari views is evident in his words: "I have studied many books and wisdom of Ash'ari."

Pazdavi's grandfather's teacher, Moturidi, knew well the works of Kitabut-Tawhid and Kitabut ta'vilotiul Qur'an. In fact, he also read jurisprudence, philosophy and dogma books written by the scholars of his country, although he did not mention their names.

The scientist mentioned in his work "Usul ad-Din" as a written reference that among the books he had and read, there are jurisprudential, philosophical and dogmatic works that talk about the teachings of other sects. Undoubtedly, he was one of the encyclopedic scholars of his time, who possessed the necessary knowledge for famous Muslim jurists and scholars of Sharia.

In his work "Usul ad-Din", the scientist relied on many verses of the Holy Qur'an in proving the religious issues, and used four interpretations on this issue:

- 1) "At-Tafsir" by Ishaq ibn Ibrahim al-Hanzali,
- 2) "Tafsir Abd ibn Humayd" by Abd ibn Humayd al-Keyshi
- 3) "at-Tafsir" by Abul Qasim Zahhak ibn Muzahim al-Hilali and

4) Imam Moturidi's interpretation of Ta'wilatul-Qur'an.

In the book "Usul ad-Din", Pazdavi, while explaining the details of the interpretation of the verses of the Holy Qur'an in his book "Usul al-Din", sharply renounced various philosophical and fiqh disputes.

Allama relied on Imam Muslim's "Sahih" and Abu Dawud's "Sunan" in his work "Usul ad-Din" to prove religious issues with the hadiths of the Prophet (pbuh).

The most important aspect of Sadrul-Islam Abul Yusr Muhammad Pazdavi's scientific activity and teaching process is that he was a judge and imam. His judgeship is a great achievement in speaking his word and widely promoting the doctrine of Muturidism. Because he is one of the great scholars who left a deep mark in history by being a judge and imam. He perfectly studied this aspect of the book "as-Siyarul-Kabir" by Muhammad ibn Hasan al-Shaybani, who demanded that the compilation of legal (fiqh) works for the Hanafis be based on a strict order.

Mawaroonnahr has been an important center for Hanafi jurisprudence and Shari'ah since ancient times. Pazdavi also studied at this school. He mentions that he follows the Hanafi sect in many places of his works.

It is not known exactly where Pazdavi lived before becoming a judge in Samarkand. He says that he was in Andijan, near the city of Akhsikat on the banks of the Syrdarya river. In the work "Usul ad-Din" he mentions that he had a discussion with a philosopher about the hereafter.

It is recorded in sources that Sadru'l-Islam Pazdavi was in Bukhara in 478/1085, and was a judge in Samarkand in 481/1088. Alloma lived through the siege of Malikshah's troops in the city of Samarkand and died in Bukhara in 493/1099. He spent most of his life in Bukhara, where he taught Islamic knowledge and continued writing books.

Abul Yusr's fame spread widely through his works and disciples. Through his student Najmuddin Muhammad Nasafi, who was born in Nasaf in 460/1078 and died in Samarkand in 537/1142, who was one of the greatest Mutakallim and Hanafi jurisprudents of his age, who wrote the work "Aqaidun-Nasafiyya" and promoted the doctrine of the Muturidiyyah sect. especially widespread. Another well-known imam who spread the fame of Pazdavi was Abdulkarim ibn Muhammad al-Sano'i (or al-Saba'i), who wrote a commentary on Quduri's work "al-Mukhtasar".

Two of the fellow scientists who studied with Pazdavi in his urn:

1) Muhammad ibn Tahir al-Samarkandi,

2) The fact that Abdullah ibn Muhammad al-Hullamiy was a student of Qazi Pazdawi, one of the greatest scholars of the Hanafi sect in his country, also brought fame to scholars. This means that the scholar is a scientist with high scientific potential in his time and country. It is found in the sources that everyone who wrote about him, was a contemporary with him or knew him personally, was proud of him and acknowledged the excellence of his knowledge. In particular, we will conclude our notes on the life of Pazdavi with the following words of his great student Umar Nasafi: "Abul Yusr was the sheikh of our peers in the Movarounahr region, the imam of imams, and people came to him from all over, from the east and the west, seeking knowledge.

Allama wrote "Taliqat" as a commentary on the work "Usul ad-Din" in the field of Kalam, "Ma'rifatul Hujjajush Shar'iyya" in the field of Fiqh, and "Al-Jami' as-Saghir" in the field of Furu'ul Fiqh, and "Al-Murattab" as a border. , wrote the works "al-Waqi'at", "al-Mabsut" and thus filled and enriched the treasure of knowledge of the Islamic world with valuable sources.

"Usul ad-din" is of special importance among Pazdavi's works. Allama presented his book in the form of ninety-six issues, in which he discussed various doctrinal issues, including the ruling on learning and teaching the knowledge of the word in the first section, and the factions that oppose the Maturidis in the last section, ninety-six.

This work was re-examined in 1952 by the orientalist Hans Peter Lanss and published in 1963. Later, Sharofiddin Gulsuk translated it into Turkish and published it in 1980 in Istanbul under the name "Ahli Sunna Aqeed".

After trying to provide information about the life and work of Imam Pazdavi based on the introduction of "Usul ad-din", looking at the books "Tarajim" that talk about Pazdavi's life, the following can be said about his work. Usul ad-din - teaches the origin and foundations of religion. As a term, this is the name of the field of science that researches and explains all the foundations of faith and belief, and in a certain sense creates a philosophy and rational interpretation of beliefs based on the Qur'an. This field of science has also been given names such as kalam and the science of monotheism.

In researching the work "Usul ad-din" belonging to Imam Pazdavi, Dr. Based on a copy published in Cairo in 1383/1963 by Hans Peter Lins. Also, there is a copy of this work called "Risalatul-Aqeed" dated 1201, which is registered with the number 516 in the library of Qaisari Rashid Efandi, and the original manuscript of this work is kept in the library of "Maktabai Reza Polonpur" in India, and the electronic copy is at Madina Islamic University. It was found that it is kept under the name "Al-Muyassar fil kalam" in the electronic department of the complex of manuscripts fund under the name "Al-Muyassar fil kalam", but the text of this manuscript is a copy of the text of Abul Yusr Pazdavi's work "Usul ad-din". It is said that the copying of this manuscript copy was completed on the date of 1089 Hijri (1680 AD), on Tuesday of the last month of Jumadil, at the time of afternoon prayer, by the grace of God. It is difficult to determine the exact date. There is no information about the scribe, the last page is very poorly copied. But this copy was found to be fully preserved.

Imam Pazdawi says that he wrote this work, which he classifies as "Usul ad-Din" or "Aqeed" treatise, for three reasons:

- 1) The emergence of corrupt and heretical views in the country;
- 2) The fact that jurists tend to deepen the science of jurisprudence and focus only on this science,
- 3) Entering the field of debate in order to widely spread and widely promote the healthy religious views of Ahl al-Sunnah and people of the community.

All these reasons lead Imam Muhammad Pazdawi to write a short, concise book based on the sound religious views of the people of the sunnah and the congregation, and he expresses this intention by frequently using the expression of the people of the sunnah and the congregation in this work. In fact, Pazdavi refers to the supporters of Imam Azam Abu Hanifa, especially those who belong to the Moturidi sect of faith. This intention of his is evident when he mentions Imam Ash'ari and Ibn Kullab at the beginning of the work. Although he accepted these two from the People of the Sunnah, he says that they erred in some matters. Thus, it becomes clear how carefully Imam Pazdavi approached the Ahl al-Sunnah belief and how high his effort was in explaining the basics of this belief. Imam Pazdavi's defense of the beliefs of the people of the Sunnah is evident in the definition of the people of the Sunnah and the community, as well as in the definitions of the beliefs of the non-Islamic communities.

In the research of the work, the purity and simplicity of the Sunnah and the faith of the people of the society were conveyed to our people from the pen of an imam belonging to the Ahl al-Sunnah and Jamaat Madhhab. The situations mentioned by Imam Pazdavi are still around us today.

## CLOSING WORDS

Abul-Yusr Pazdavi made a great contribution to the development of the Hanafi madhhab and the Maturidi kalam school in Movarounnahr, especially in Bukhara. Consequently, his migration to Samarkand, which is considered the capital, significantly changed the direction of the development of Hanafi doctrine. Abul-Yusr Pazdavi, who gained a great reputation among the scholars, received the title of "Qaziyl-kuzot" in Samarkand. But as a result of Malikshah's march against Movarounnahr from the Seljuks (481/1088-89y.), the successful activity of the Allama in Samarkand was put to an end. The same situation was observed in Ali Pazdavi's brother, who was exiled to Kesh and died there. Then, Abul-Yusr Pazdavi and Abul-Muin Nasafi were forced to move to Bukhara with their families and students. The migration of these two scholars, especially Alauddin Muhammad ibn Ahmad ibn Ahmad Samarkandi (d. 539/1144-45y.) to Bukhara, who was considered their student, had a great influence on the wide spread of Muturaidi's teaching among scholars there. In addition, Allama was the sheikh of the Hanafis in his time after his brother Fakhrul-Islam Abul-Usr Ali Pazdavi. His nickname was "Qazi al-Sodr" (the judge of the century) and he was a methodical scholar and jurist. He is zealous in exposing the activities of Shafi'i-Ash'ari against the Hanafi's teachings and defends the superiority of Imam Moturidi and Abu Hanifa over Ash'ari. Imam Pazdavi read many works of Ash'ari. He diligently studies his works "Mujiz al-kabir" and "Maqalat al-Islamiyin". In the introduction to his work "Usul ad-Din", Allama mentions that he has read the works of philosophers such as Kindi, Mu'tazila imams such as Jubbai, Ka'bi and Nazzam, and describes his views on them. In addition, he says that he diligently studied the works and books of Abu Mansur Moturidi on the science of kalam and jurisprudence and various other subjects. An important direction of his activity in Samarkand was to transform Moturidi's religious views into Hanafi madhhab beliefs.

In addition to stating the pure religious views of the people of Sunnah, the learned scholars refuted the various erroneous sects and currents of their time by means of intellectual and narrative evidence. Also, he expressed his attitude towards some views of the Ash'ari doctrine, which is one of the dogmatic teachings of the Ahle Sunna wal-Jamaa. In the works of Abu Mansoor Moturidi, there are no opinions about the Ash'ari teaching. Because in this period, neither the Ash'ari teaching nor the Muturid teaching had reached the level of a separate dogmatic school, and the ideological opponents of these two teachings were mainly the Mu'tazilites. One of the first representatives of Moturidism, one can find the opinions expressed by Abul-Yusr Pazdavi against the Ash'arites. Because Pazdavi was closely familiar with the opinions of representatives of different sects of his time, and analyzed the works of Abul Hasan Ash'ari. Pazdavi expressed the following opinion about Ash'ari's works: "Our Companions consider Abul Hasan Ash'ari's opinions on the issue of "takwin" and "muqawwan" to be wrong. Therefore, whoever is aware of the issues in which Abul Hasan Ash'ari made a mistake and knows his mistake, there is no danger in using and keeping his books. Because it is no secret that many of our scholars are reading the books of Imam Ash'ari."

In the early days when the science of kalam came into being, the scholars of the Salaf opposed it and even made a person who practiced kalam to the level of an infidel. For this reason, in the early days of Islam, it was necessary to rely only on the Qur'an and the Sunnah in solving any Shariah issue. It was strictly forbidden to deal with subjects related to mental thinking, such as logic and philosophy. The science of the word, along with the Qur'an and hadiths, which are considered as narrative proofs of doctrinal issues, is considered to be a science that combines mental thinking and, in some places, philosophical approaches. That is why the scholars (mutakallim) who dealt with the word in the early days were severely criticized by the jurists.

An example of this is the opinion of several jurists who criticized the science of the word: Abu Hanifa said: "May God bless Amr ibn Ubayd. Because He opened the door to the knowledge of the word.

Abu Hanifa's student Abu Yusuf said: "Learning and knowing the knowledge of the word is ignorance." Not knowing it is knowledge. Imam Shafii was the most strongly opposed to the knowledge of the word: "My judgment about the people of the word is as follows: They should be beaten with tree barks and horseshoes, and they should be punished by their tribes by riding upside down on donkeys, and that such punishment is given to the people of the tribe, only those who have abandoned the Qur'an and the Sunnah. it is necessary to make a jar", he said.

Ahmad ibn Hanbal said: "A person who is engaged in the knowledge of the word will never be lucky." Abul-Lays Hafiz said: "Any scholar who practices the science of the word, his name will be removed from the ranks of scholars."

The scholars who criticized the science of the word, the Qur'an and the hadith are the detailed explanation of Islamic teachings, ideology, religious and theoretical views, and they firmly insisted that any religious, philosophical, logical and intellectual theories are null and void. They thought it best to abandon pre-Islamic Greek, Persian or Eastern philosophy, including the science of the word. Because if metaphorical arguments were removed from the science of the word, it would remain very close to the science of philosophy. Prohibitions and restrictions on the science of the Word continued until the second century of Hijra.

But in the following centuries, as a result of the spread of Islam to many countries and peoples of the world and the conflict of Islamic ideology with various non-Islamic ideologies, the problems of refuting them began to arise. Because verses and hadiths alone were not enough to explain and justify Islamic beliefs and rules to them.

Also, within the Islamic religion itself, sects and currents that contradicted the pure belief of Islam began to appear. Such currents and categories mainly relied on intellectual arguments and documents such as speech, logic, momentum, discussion in their worldview. One of the leaders of such currents was undoubtedly the Mu'tazilites. They even used methods of oppression and force to propagate their beliefs. An example of this is the historical events of one of their most prominent representatives, Ibn Abu Dawud, telling Caliph Ma'mun that it is necessary to forcefully teach all Muslims the false belief that the Qur'an is a creation, and he punished Imam Ahmad ibn Hanbal. As a result, the supporters of the pure belief had to deal with their opponents only by studying anecdotal evidence.

Thus, the science of kalam, which was forbidden by the Salaf scholars, began to be studied on a large scale in the Islamic world, and world-famous Islamic thinkers, philosophers and mutakallims appeared in this science.

As a result, there were two schools of thought in the Muslim world that were in accordance with the aqeedah of the people of the Sunnah: "Ash'ariism" in Baghdad and "Maturidism" in Samarkand. Contrary to the above-mentioned negative opinions about the knowledge of the word, the mutakallims of these two ahle sunna wal community schools began to express their positive opinions about the knowledge of the word.

As an example of such scholars, the following opinions of Abul-Yusr Pazdavi, a famous exponent of the Maturidi kalam school, can be cited: "The obligatory method of the knowledge of kalam is the commentary of the religion of religion. It is so necessary to engage in this science that learning it from the believers is permissible, even farsi enough." Allama cites the following conversation between a teacher and a student from "Kitabul-olim wal-mutaallim" in his work "Usul ad-din" as evidence that it is possible to practice the science of words.

Student:

- Master, some people said to me: "This work (with the knowledge of the word do not engage in) at all. After all, the Companions were not involved in any of these things. Do what they do."

Teacher:

- I noticed that you see some of their shortcomings and look for evidence against them. If they say to you, "Is not what happened to the Companions enough for you?" If they say, tell them: "If I were in the place of the Companions, what happened to them would have been enough for me, but the One who was in their presence is not with me."

"We have been exposed to those who slandered us and considered shedding our blood to be righteous. Which of us is wrong and which of us is right? We can't not know that. We must protect ourselves and our honor. The companions of the Prophet (pbuh) were like a people who did not feel the need for weapons because they had no opponents. And we need to arm ourselves because we are faced with a war-making enemy." According to Pazdavi's testimony, Abu Hanifa also taught his students the science of the word and held discussions with the Mu'tazilites in this regard. But at the end of his life, he refrained from discussing the science of theology. However, the study of the science of the word and books on this subject allowed classification.

In conclusion, it can be said that the deep study of religious-ideological issues on a scientific basis is of practical importance for the current era, which shows how important this subject is. The cultural values and traditions of the Islamic religion, the huge spiritual heritage left by the Islamic religion on the world scale, determine not only its contribution to the historical development of our region in many ways, but also its qualitatively new image that is being formed now.

Abul-Yusr Pazdavi, in addition to conducting debates with other sects of his time, did not limit himself to the study of Ash'ari teachings and other categories through their works, but directly conducted scientific debates with Ash'aris and those of wrong faith. Therefore, it is appropriate to evaluate the rich scientific heritage of Pazdavi, especially the work "Usul ad-din" as a work that defends the doctrine of Maturidism. Also, it is natural that this work will be of great importance in the fight against some extremist tendencies that have appeared today.

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