



DISTINCTIVE CHARACTERISTICS OF ALAUDDIN SAMARQANDI'S WORK "SHARH AT-TA'WILAT"

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ABSTRACT

This article describes the specific features of Alauddin Samarqandi's work "Sharh at-Ta'wilat". In it, it is noted that Alauddin Samarqandi himself read Maturidi's work "Ta'wilat" together with Nasafi, he added comments to the places he found necessary, and later turned these comments into a separate book.

Also, the article describes Samarqandi's methods of interpreting the verses. In the work, it is explained that scientific refutations were given to currents of that time, and solutions to verses related to dogmatic issues were given in accordance with the direction of Sunnism, and that it is a rare source of interpretation studies in the direction of Hanafism.

KEYWORDS: *Maturidism, Hanafism, Aqeedah, Kalam, Manuscript, Style, Hadith, Sahabi, Tabiin, Usul-Fiqh, Furu' al-Fiqh.*

INTRODUCTION

Alauddin Samarqandi's work "Sharh at-Ta'wilat" is of great importance in the study of the interpretation of the Holy Qur'an and the teachings of Maturidiyya. Abu al-Mu'in al-Nasafi's service in writing this commentary was extremely great. Because it is stated that Alauddin Samarqandi himself read Maturidi's work "Ta'wilat" together with Nasafi, he added comments to the places he found necessary and later turned these comments into a separate book. In his work, in addition to commenting on Maturidi's words, he also expressed his own thoughts. In his commentary, the scholar summarizes the hadiths of Muhammad, may God bless him and grant him peace, as well as the words of his companions and followers, and also cites ideas based on Hanafi traditions in solving doctrinal and jurisprudential issues.

A person who has read "Sharh at-Ta'wilat" can know that the author has reached a high status in the science of speech. The scholar followed Imam Maturidi's footsteps in his views on dogmatic issues. He was also influenced by Imam Maturidi in his interpretation of the Qur'an. As mentioned above, Imam Maturidi created a unique way of interpreting the Qur'an, based mainly on analytical thinking in the interpretation of verses.

BODY PART

In the introduction to the Tafsir of Samarqandi, Alauddin praised Imam Maturidi's work and stated that he wrote a commentary in order to simplify some of its difficult-to-understand parts.

Alauddin Samarqandi notes in the introduction to the work that it is a commentary on Imam Maturidi's work "Ta'wilat al-Qur'an" (Samarqandi, Sharh at-Ta'wilat, As'ad Efandi manuscript, p. 2a). At the end of some copies of the book, it is indicated that the title of the work is "Sharh at-Ta'wilat", and in some part, it is indicated that Samarqandi personally gave this name to the work (Samarqandi, Sharh at-Ta'wilat, Hamidiya manuscript, p. 879b). Also, in biographical works that provide information about Samarqandi's life and works, this book is mentioned under the name "Sharh at-Ta'wilat" (Adim, 2010:4347) (Brockelman, 1977:297) (Karabulut, year of publication not indicated, p. 2555).

A number of scholars quoted this book of Samarqandi in their works under the name "Sharh at-Ta'wilat". This includes "Madarik al-Tanzil" by Abul Barakat Nasafi (d. 710/1310), "Kashf al-asrar sharh usul al-Bazdawi" by Alauddin Bukhari (d. 730/1330), Shihabuddin al-Khafaji (d. 1069/1659) An example of this is the works of the famous Hanafi jurist Ibn Abidin (d. 1252/1836) "Radd al-mukhtar ala Durr al-mukhtar", which he wrote to "Tafsir al-Baydawi".

In the preface of "Sharh at-Ta'wilat" it is clearly stated that the book belongs to Alauddin Samarqandi. Because after praise and psalm, the work begins like this:

The book "Ta'wilat" belonging to Imam Maturidi is valuable and useful, in which it is stated that Ahl al-Sunnah wal-Jama'a is in accordance with the Qur'an in the science of tawhid (Aqeedah) and Abu Hanifa and his followers in the science of usul al-fiqh and furu' al-fiqh. However, this book is not one of the books classified by him like "Kitab al-Tawhid", "Al-Maqalat", "Maakhiz ash-Sharai'" and other works, but his mature students took (and wrote) from him (orally). Therefore, the work is a fairly light book. At the same time, this work is not free from places where words and meanings are difficult to understand. Even people who claim



to be knowledgeable cannot understand it. However, those who spent their lives studying the creed, the foundations of jurisprudence, the knowledge of the word and the secret arts of language will understand it easily. We had to learn this book from Abu al-Mu'in al-Nasafi, who had no equal in his time in the sciences of Usul and Furu'. When he began to interpret the book, he explained the complicated parts, interpreted the absolutes, and added benefits suitable to the book. Then I didn't want those benefits to go away. I prayed to God and asked Him for permission to write a commentary in easy-to-understand words" (Samarkandi, *Sharh at-Ta'wilat*, IOS manuscript, p. 1b).

As mentioned in this introduction, Samarkandi read "Ta'wilat al-Qur'an" in the presence of his teacher Abu al-Mu'in al-Nasafi (d. 508/1114). From these words, his teacher Nasafi orally taught his commentary on "Ta'wilat" to the students. He classified the additions and comments made by his teacher to this work, explained the ambiguous parts and added information in some places, and wrote a book called "Sharh at-Ta'wilat". Although Samarkandi read this work from many teachers, the reason why it is attributed to him is the original changes made in the language, style and order of the book, as well as newly added phrases.

It should also be mentioned that this information shows that Nasafi did not interpret the Qur'an in its entirety, but paid attention to the passages that were difficult to understand.

At this point, it should be noted that although there is no information about Nasafi's separate work in which the Qur'an is fully commented, his work "Tafsirat al-adilla" contains his comments on many verses. This defines the position of Abu al-Mu'in al-Nasafi in the commentary of the Qur'an in this period.

In all manuscript copies of "Sharh at-Ta'wilat" it is attributed to Alauddin Samarkandi. Also, in one copy, the work is attributed to both Alauddin and Maturidi (Samarkandi, *Sharh at-Ta'wilat*, Hamidiyya manuscript, p. 879b), thus stating that the work "Ta'wilat al-Qur'an" belongs to Maturidi, and its commentary belongs to Samarkandi.

Authors of biographical works such as Ibn al-Adim (d. 660/1262), the German orientalist Brockelmann and Ali Reza Karabulut also attribute the work "Sharh at-Ta'wilat" to Alauddin Samarqandi (Adim, 2010:4347) (Brockelmann, 1977:296) (Karabulut, year of publication not indicated, p. 2555) (Sezgin, 1991:41). Attributing the book to Alauddin Usmani by some people is a mistake, and the confusion about the author's name occurred due to the similarity of the two names. The main source of "Sharh at-Ta'wilat" is Abu Mansur Maturidi's "Ta'wilat", which was formed on the basis of the teaching of Tafsir by Abu al-Mu'in al-Nasafi to his student Samarkandi.

During the research, it became known that Samarkandi generally used Maturidi's method and style in interpreting the verses. However, there are some notable aspects of the commentary.

"Sharh at-Ta'wilat" is one of the greatest tafsirs, arranged in a mushaf order from Surah Al-Fatiha to Surah an-Nas. At the beginning of his work, Alauddin Samarkandi explained the ruling of interpreting the Holy Qur'an with an opinion and the difference between "tafsir" and "ta'wil" and started with the interpretation of Surah Fatiha.

Samarkandi continued the method used by Maturidi in the same way. As he begins the interpretation of the verse, he begins to say "Wa qawluhu ta'ala". Then he gives different views on the verse he interpreted.

Sometimes Maturidi interprets and sometimes criticizes the views, and finally chooses one view and follows it. Just as Samarkandi wrote "Tuhfatul Fuqaha" in his own style, adding Quduri's words to his own words, he wrote the same style in "Sharh at-Ta'wilat", that is, a work where text and commentary are connected in one place. Because of this, "Sharh at-Ta'wilat" is not two books in the form of one text and commentary, but one book.

When Samarkandi interprets a verse, he usually follows the method of interpreting the Qur'an with the Qur'an. Because in the interpretation of a verse, he mentions all the verses that are close to its content, says the aspects related to the verse, and reaches a conclusion. But Samarkandi, not content with these, also refers to the hadiths narrated by the Prophet, peace and blessings be upon him, and the words of the companions and followers. While following this, he was criticized for choosing the method of narrating the hadith with its meaning rather than with its words, and for not distinguishing the narrations used in the interpretation of the same verse according to the level of authenticity. However, when Samarkandi reason is added to the Nuzul narrations, he gave very little space to the narration in his tafsir. The reason for citing very few narrations is that this tafsir is an opinion-style tafsir. The work "Sharh at-Ta'wilat" is a multi-faceted interpretation, but it is important to mention the views and arguments of the teaching of Maturidi on the word. In this work, Samarkandi gives a place to the views of Mu'tazili and other sects.

There are also features that distinguish Samarkandi's work from Maturidi's work. For example, Samarkandi narrates the views of Maturidi's dogmatic school, such as Ash'ari, which he does not mention. We also see that Samarkandi Maturidi used some verbal concepts such as "ahli sunnat wal jamaat" which have not been used as a term that has come down to our time. Because the use of the term "ahli sunna wal-jamaa" began to spread widely after the century in which Maturidi lived.

"Sharh at-Ta'wilat" covers many other sciences as well. For example, it is possible to show such sciences as vocabulary, nahv, sarf, erob, balogat, bayan, badi' and poetry. In addition to all of this, he also refers to the differences of recitation, which changed the meaning of the verses in practice, and to the issues related to the method and furu'u.

The importance of this work is that it serves as a basic source for the correct reading of words that are difficult to understand in manuscript copies of the work "Ta'wilat". Even the phrases that were copied by mistake in the copies of "Ta'wilat" are understood through its "Sharh" (Maturidi, *Ta'wilat al-Qur'an* Vol. 16., 2007).



For example, in the interpretation of Surah Zumar verse 50, sentences that are not found in any copy of "Ta'wilat" are found in "Waliyuddin" copy of "Sharh" and then the meaning is complete (Samarkandi, Sharh at-Ta'wilat, Waliyuddin manuscript, p. 661a). It says:

«This sentence has two possible meanings. The first is their saying: "We were given this because of our respect and virtue in the presence of Allah". The second is his words that "this thing was given to us because of our deeds and professions". Allah, the Exalted, informed them that their words did not fail to avert Allah's punishment when they were tormented».

In this quote, they said, "We were given this because of our respect and virtue in the presence of God". The second" does not appear in the original texts. It can be properly understood through "Sharh".

Also, the same situation is observed in verse 61 of this surah.

"Allah grants salvation to those who are righteous because of their achievements. No harm will come to them, and they will not be hurt". The phrase "because of his achievements" in the verse has two meanings. The first: "because of their achievements", that is, because of the actions and reasons that caused them to surpass their peers. The second, "because of their achievements", that is, those who are victorious over disasters. All copies of "Ta'wilat" do not mention the second meaning, but its commentary indicates it (Samarkandi, Sharh at-Ta'wilat, Valiyiddin manuscript, p. 662a).

At this point, it should be noted that there is a difference between the copies of the work "Sharh at-Ta'wilat". For example, Bakr Topaloghlu, who is responsible for the research of Tawilat al-Qur'an, about the copy of the manuscript number 176 of the Sulaymaniyah library, Hamidiyyah department, states that this copy does not have a commentary or the complete text of "Tawilat al-Qur'an" after Surah al-Kahf. We also agree with Topaloglu's comments. Also, in the translation of the 1st verse of Surah al-Mujadala in the copy in the "Jarullah" library of Turkey, in the number 426 copy stored in the "Waliyuddin" section of the "Bayazid" library, the following phrase is added:

"When the religion of Islam came, Allah, the Exalted, determined its judgment on the outward appearance and its judgment on the internal". Zuhri said: "The spleen of the people of Jahiliyat was visible" (Samarkandi, 201b).

This addition is not found in the copies of the manuscript number 176 kept in the "Hamidiya" section of the Sulaymaniyah library and the manuscript number 51 in the "Jarullah" library.

When we compare "Sharh at-Ta'wilat" and "Ta'wilat" we see that the words of "Sharh at-Ta'wilat" are easy and understandable. Shorih often sheds light on Maturidi's complex sentences.

In particular, the interpretation of verse 63 of Surah Zumar, which is abstract in the copies of "Ta'wilat", is clarified in "Sharh". It is said that "Whoever takes a journey from the world for the Hereafter and makes it sufficient for the Hereafter is called a profiteer, and whoever does not take a journey and does not receive enough in the world is called a loser" (Samarkandi, Sharh at-Ta'wilat, Hamidiya manuscript, p. 662b). And in the copies of the translation, the part that says: "He is called a profiteer, who does not earn enough for traveling in the world" is not found.

In the preface of "Sharh at-Ta'wilat", Samarkandi emphasizes that some expressions of "Ta'wilat" are difficult, and in order to understand them, one needs to know well the sciences of usul tawhid, usul fiqh and vocabulary. For these reasons, Samarkandi wrote a short and concise commentary on this work in an easy language, without wasting words in unnecessary places, so that everyone can understand it (Samarkandi, Sharh at-Ta'wilat, As'ad Efandi manuscript, p. 2a).

Allama Alauddin Samarkandi followed the rules and principles he had set for himself in "Sharh at-Ta'wilat". For example, Maturidi sometimes gives a solution without mentioning the problem or gives a brief answer without mentioning a question. Samarkandi, on the other hand, clarified the issue that was not mentioned in such places, and briefly explained the texts that were answered in an understandable manner.

Thus, while commenting on the work, Samarkandi did not depend on the text of "Ta'wilat" in a strict form, he made changes in the quotations when necessary, and sometimes combined the text with his commentary. Samarkandi tried to follow this method in all parts of the work.

When Alloma Samarkandi started a narration, he started with "قال" (says), did not indicate where he ended this narration, and did not explain his comments reflected in the text. Also, he expresses many views in the form of "قيل" or "قال بعضهم", but he does not mention who these views belong to. In fact, all the criticized aspects were also mentioned for Maturidi's "Ta'wilat".

Also, in his interpretation of the Qur'an, in addition to saying that the surah was first revealed in Mecca or Medina, he distinguishes if some part of the verse was revealed in Mecca and another in Medina. For example, Surah Al-Baqara was revealed in Medina. Only the verse "واتتقوا يوما..." (281-) was revealed on the eve of Mina (Makkah) (Samarkandi, Sharh at-Ta'wilat, IOS manuscript, p. 15a).

After that, he mentions the number of verses. For example, in the commentary on Surah Baqara, he says: "The verses of Surah Baqara are 286" (Samarkandi, Sharh at-Ta'wilat, IOS manuscript, p. 15a).

He also quotes some of the words of the commentators before him and their different opinions.

It is worth saying that Alauddin al-Samarkandi does not quote the full text of Imam al-Maturidi's tafsir, but uses his tafsir widely and quotes from his many comments on the verses.

If we look closely at the interpretation, Alauddin al-Samarkandi interprets Imam al-Maturidi's tafsir mainly based on three directions: First, he tries to strengthen Imam Maturidi's thoughts, in which Alauddin al-Samarkandi interprets Maturidi's deep



analyzes more broadly. Second, Imam al-Maturidi's interpretation gives importance to the places that are given a general meaning and is limited to a brief speech, and enriches them with his analytical thoughts.

For example, in the commentary of the verse “فلا تجعلوا لله أندادا” “Do not make anyone equal to Allah” (2:22), Maturidi interprets the word أندادا (unity) “that is, equalizing him, taking forms as gods in worship, the meaning of these is the same” (Maturidi, 2005:401), says.

After giving this meaning, Alauddin al-Samarkandi further comments:

The word “ند” sometimes comes in the sense of making a form equal to it, and sometimes it comes in the opposite sense of something. This can mean two things. The first is not to call anything other than Allah as a deity and not to take it as a form. The second is to not call anything else its form as it is right to pray (Samarkandi, Sharh at-Ta'wilat, ShI manuscript, p. 40a). The third is that Alauddin al-Samarkandi sometimes does not fully agree with Imam Maturidi's views on the commentary of the verse and clarifies them. For example, in the verse “إليك انزل بما يؤمنون والذين” “Those who believe in what has been revealed to you” (2:4), Imam Maturidi says, “It can give two different meanings: the first is what was revealed from the Qur'an, and the second is the Sharia rules and rulings that are not found in the Holy Qur'an” (Maturidi, 2005:374) cites his commentary.

Then, clarifying these thoughts even more, he says: The meaning of the verse is all the revelations that God has revealed in the Qur'an and the Sunnah, because all of these are revelations that God has revealed. The revelation that was revealed to the Prophet, may God bless him and grant him peace, was of two types:

The first is recited.

The second is that it is not recited (that is, the meaning is revealed). All these are the revelations that Gabriel, the angels brought or inspired to his heart.

Allah Almighty says in the Holy Qur'an:

He said, “(Muhammad) does not speak from his ego, he is a revelation” (53:3) (Samarkandi, Sharh at-ta'vilat, IOS manuscript, p. 21a).

At this point, it should be mentioned that Alauddin Samarkandi's tafsir differs from the tafsir of other commentators in the following cases:

- He tries to analyze the Qur'an verses and the narrations about the verse.
- rarely quotes from hadiths, sahabi and tabein narrations.
- Alauddin Samarkandi does not mention recitations or dictionary sources in his commentary.

Thus, Alauddin Samarkandi tried to solve the problems that arose in his time regarding the interpretation of the Qur'an and the science of the word based on the style of Imam Maturidi, enriched his tafsir with new commentaries, and in this way tried to protect the Hanafi madhab.

It is known that Maturidi and the representatives of his school introduced a new method of their time in solving dogmatic issues and made an important contribution to the development of the science of the word in Mawarannahr (Goldtsier, 1912:72-152) (Rudolf, 2001) (Rudolf, 1999) (Husnidinov, 2000). Until his time, the issues of belief and the word were approached in a traditional spirit, and there were no extensive comments on the issues of faith. “Al-Fiqh al-akbar” work of Imam Abu Hanifa, may God's mercy be upon him, has been the work on which scholars in this field are based. Because in it, doctrinal issues are interpreted on the basis of Sunnism, which in turn shows that Mawarannahr scholars did not delve deeply into doctrinal issues until the 9th century.

In the tafsirs of Imam Maturidi and Alauddin Samarkandi, scientific refutations were given to the existing erroneous currents of that time, and solutions to the verses related to dogmatic issues were given in accordance with the direction of Sunnism. From this point of view, Abu Mansur Maturidi's work “Ta'wilat” and Alauddin Samarkandi's commentary are among the rare sources in the Hanafi direction of tafsir studies.

It is well known that the importance of a book varies depending on whether or not it serves as a source for other books. “Sharh at-Ta'wilat” was also used by many authors as a source in their books. For example, “Madarik al-Tanzil” by Abul Barakat Nasafi (d. 710/1310) (Nasafi, 1998), Alauddin Bukhari (d. 730/1330), “Kashful-asrar sharh usul al-Bazdawi”, Husamuddin Sighnaki (d. 710/1310) “al-Kofi sharh usul al-Bazdawi”, Badriddin Aini's (d. 855/1451) “al-Binaya sharh al-Hidaya”, Shihabuddin al-Khafaji (d. 1069/1658) “As an example, we can show the endnote to Tafsir al-Bayzawi” (Khafaji, year of publication not specified), “Radd al-mukhtar ala dur al-mukhtar” of the famous Hanafi jurist Ibn Abidin (d. 1252/1836) and many other works.

It should be noted that in the work “Sharh al-Ta'wilat” the text of “Ta'wilat” which is considered the main text, and the commentary are not separated, and when reading the work, it is not known whether it is the text or the commentary. Therefore, some scholars in their works attribute the narrations to the work “Sharh at-Ta'wilat”, but in fact this information is given in the work “Ta'wilat”. For example, Abul Barakat Nasafi in his work “Al-Itimad fil-itiqad” (Nasafi, 2012) in the chapter entitled “Good deeds cancel out evils” argues: Allah the Most High said this verse in front of the Messenger of Allah, may God bless him and grant him peace, always alert, careful and always He mentioned it so that they would be respectful to him. So that they do not at any time, due to forgetfulness and carelessness, belittle the Prophet, peace be upon him, and spoil their deeds. Because doing such a thing against the Messenger of God, may God's prayers and peace be upon him, makes the owner a disbeliever, he will not be excused, even if what he did was due to forgetfulness and carelessness. The reason is that man has the power to refrain (from doing this) and to be careful. Although they are mutually responsible for what they did intentionally and unintentionally. But this information is given in “Ta'wilat” and mentioned in its “Sharh” unchanged (Maturidi, 2005).



In some sources, the sentence "In Abu Mansur Maturidi's "Sharh at-Ta'wilat"..." (Bayazi, 2007:283) is found. Allama Bayazi in his interpretation of the verse "or behind the hijab (speaks)" in the "Explanation of the Quality of the Word" cites evidence from the work "Sharh at-Ta'wilat" and says: "For example, as Moses spoke to peace be upon him. Allah, the Exalted, puts into his ears the sound created as He wants" (Bayazi, 2007:152).

The same situation can be observed in the work of Abul Barakat Nasafi "Madarik al-Tanzil". In fact, the words in Maturidi's "Ta'wilat" (Maturidi, 2005:275) are attributed to his commentary (Nasafi, 1998:327).

Alauddin Samarqandi in his interpretation of Surah al-Baqara verse 43 - "Perform the prayer in full, give zakat and bow with those who bow" (Samarqandi, Sharh at-Ta'wilat, IOS manuscript, p. 73b) emphasized that it is obligatory to pray in congregation. Imam Maturidi also says in "Ta'wilat" that in this verse it is commanded to participate in congregational prayer (Maturidi, 2005:4).

Alauddin Samarkandi gave the same information in "Tuhfatul Fuqaha". In particular, he stated that a person who recites two rakats of morning prayer does not recite the sunnah if he does not have time to perform the fard, because the sunnah of praying in congregation is muakkad or wajib (Samarkandi, Tuhfatul fuqaha Vol.1., 1994, p. 198).

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