



THE ACTIVITY OF THE CENTRAL ASIAN MUTASAWIFS IN THE SCIENCE OF TAFSIR (IN THE EXAMPLE OF SURAH "LAYLAT AL-QADR")

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Received 1 st September 2022	This article presents the interpretations of the Holy Qur'an in Central Asia in different volumes and with different names from the 9th century. Although most of them are known to scientists, some have not been studied. The article examines the interpretations, as well as the contributions of local scholars to Islamic sciences. Especially, the tafsirs written by local scholars in Ishaari style are more widely covered
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INTRODUCTION

The Holy Qur'an has been an important source in the formation of the philosophical, moral and legal views of the Muslims of Central Asia, as well as other peoples who believe in the religion of Islam. However, since it is very difficult to understand the essence of the verses and words in it, there was a need to write commentaries on the Holy Qur'an in the VII-VIII centuries, and gradually this field became a separate direction[21]. Many scholars have come from the region. There was a tradition of writing commentaries on the Holy Qur'an.

MATERIAL AND METHODS

Most of the commentaries written by commentators in Central Asia in the 9th-12th centuries were in Arabic. "Tafsir Kabir" by Abu Abdullah Muhammad ibn Ismail ibn Ibrahim ibn al-Mughira ibn Bardizba al-Ju'fi al-Bukhari (d. 870), Imam Abu Mansur Muhammad ibn Mahmud al-Moturidi (d. 944) [1] "Tawwilat" al-Qur'an ("Explanations of the Qur'an")[2] and "Bahr al-Ulum" ("Sea of Knowledge") written by Abullais Nasr ibn Muhammad ibn Ahmad ibn Ibrahim al-Samarkandi (d. 985)[3] among them. Manuscript copies of the works are kept in the libraries of Berlin, Munich, Leiden, Jerusalem, Tunis, Istanbul, St. Petersburg and Tashkent. Even Abu Ali ibn Sina (d. 1037) wrote a treatise in Arabic called "Tafsir"[22].

Najmiddin Abu Hafs Umar ibn Muhammad an-Nasafiy as-Samarqandining (vaf. 1142) «Taysir fi-t-tafsir» («Tafsirda osonlashtiruvchi») asari ham islom olamidagi qo'shimcha tafsirlardan biri sanaladi.

Imom Jorulloh Abulqosim Mahmud ibn Umar Muhammad ibn Umar Zamaxshariyning[4] (vaf. 1144) «Kashshof al-haqoiqiy va uyun al-akovili fiy vujuh at-ta'vil» («Ta'vil yo'llaridagi so'zlar mohiyat va haqiqatni ochuvchi») asari islom dunyosida qisqacha – «Tafsiri kashshof» nomi bilan yuqori va filologik tekshirish jihatidan boshqa tafsirlardan ajratilgan. yuki, islom ulamlari «Kashshof» bo'lmaganda Kur'oni karim ma'nolari ochilmay qolardi' - deb bu tafsirga yuqori baho berganlar[23].

"Tafsir Zahidi" by Sheikh Zahid Abu Nasr Ahmad ibn Hassan ibn Ahmad Zari Suleimani Davrajaki Bukhari [5] (XII century) was written in Bukhara in 1125.

Fakhridin Abu Abdullah Muhammad ibn Umar ibn Hussein Razi [6] (d. 1209) "Mafatih al-ghaib" ("Keys of the Invisible") is considered one of the most famous tafseers. In it, the author paid more attention to the natural sciences, especially astronomy[8]. The work was published in eight volumes and was widely distributed throughout the world.

"Anwar at-tanzil wa asrar at-ta'wil" ("Light of Revelation and Mystery of Ta'wil") (d. 1316) by Nasiruddin Abdullah ibn Umar al-Bayzavi [9] is considered one of the perfect tafseers. The work is widely known in the Islamic world under the names "Tafsiri Bayzavi" and "Tafsiri Kazi Bayzavi"[24].

The work of Abulbarakot Abdullah ibn Ahmad ibn Mahmud al-Nasafi[10] (d. 1310) entitled "Madorik at-tanzil haqayk at-ta'wil" ("Truths of the attainment and interpretation of the manifested") is one of the tafseers written in Central Asia. Asia and is known as "Tafsir" in the Islamic world. Commonly known as "Nasafi". In these works, the verses of the Qur'an are interpreted metaphorically[11].

RESULTS AND DISCUSSION

In the social life of the peoples of Central Asia, Sufism also occupies a large place. Among the commentators, there are also mystical scholars, whose commentaries are written in a unique allusive style. In this article, we will get acquainted with the work of commentators such as Najmuddin Kubro, Khoja Muhammad Porso, Ya'qub Charkhi, and Husayn Vaiz Koshifi, using the example of "Qadr" surah.

The great patriot, Sheikh Najmuddin Kubro of Khiva (d. 1221), who was praised as the "pole" of his time, was the founder of the Kubrovian order, one of the famous orders of Sufism.

Najmuddin Kubro wrote works related to various fields of science, and through these works, he taught about human purity, struggle for divine enlightenment, reconciliation of worldliness and divinity, courage and spiritual growth. He has the following books: "Tawali' at-Tanvir", "Ar-Ruba'iyot", "Sirrul Hadas", "Risola min muallafati Najmiddin Kubro", "Al-usuli al-ashara" ("Ten principles of Sufism"), "Risala ilal khaim il-khaif min lavmati il-laim" ("Treatise of the lover who is afraid of the reproach of the accuser"), "Hidayat al-talibin" ("Showing the right path to those who learn knowledge"), "Adab al-muridiyn" ("The manners of the disciples"), "Sakinat al-Salihiyn" ("Silence, peace of the righteous"), "Minhaj al-Salikiyn" ("The bright and clear path of the righteous"), "Istilah al-Sufiyya" ("Revolutions of Sufism"), "Adob al-Suluk" ("On the etiquette of the leech"), "Ain al-hayat" ("The spring of life").

Najmuddin Kubro was a great mystic scholar and also a great commentator. His famous tafsir is called "At-ta'vilot an-Najmiya fit-tafsir ishari as-sufi" ("Ta'vili of Najmuddin Kubra about tafsir related to Sufism")[12].

In this work, unlike other tafseers, narratives in the interpretation of verses are not always given, but only in some cases. This, of course, does not mean that narratives are no longer used in the interpretation of the Qur'an. The author did not repeat the previously mentioned narrations; rather, in his commentary on the verses, he did not contradict the content of the narrations, but interpreted them in his own words.

This style was characteristic of the period of life of Najmuddin Kubro. In the 11th-12th centuries. The use of ijthihad opinions in the interpretation of the Qur'an has become widespread. An example of this is the work of such scholars as Ar-Razi (d. 1256), Abu Muhammad Rozbekhan (d. 1209), Sayyid ibn Arabi (d. 1240) in the field of interpretation. Of course, the tradition of using ijthihad opinions is noticeable in Najmuddin Kubra's At-ta'wilat an-Najmiya. This can only be seen from the interpretation of Surah Qadr:

"O seeker of the night of love, who demands that his heart and chest be wide. You know that Allah Almighty says: (they quote the first verse) This Qur'an is such a light that it expands the heart and expands the heart. This is a special beauty, a light entrusted to the mold of the perfect Sayyid, that is, his body. The shadow in his mold was not the shadow of darkness, but the shadow of light. Other forms are not like that, because they have shades of darkness. When the sun of the soul rises, the shadows of darkness appear. and this thing is a dear secret that belongs to the limits of the Qur'an.

Be zealous in demanding the shadow of that deposit, O tax and exaction. Claim that light in your anecdotes. These anecdotes are free from falsehood. And the light of secret anecdotes may have settled in it.

Quoting the second verse, they say: "It is the night in which the darkness of the mold dwells." This night is better than a thousand nights.

Quoting the third verse, they say: "And he is a priest." Because the priest is deceived by the light and does not know that he has reached the darkness. The greenness of the animal anecdotes has reached him. And he drank from its fountains the waters of eternal life. And he didn't even compliment the sensual jewels. These jewels prevented Zulqara'yn from drinking the waters of life from its original source. What we mean by Zulqara'yn is two characteristics of your soul. That is, the owner of two horns. It is a practical mind and a practical air. It is necessary to be afraid of the majesty of that darkness. You should pray with heartfelt zikr and cling to the skirt of Nabi alaihissalam's obedience. You should beg for the himmat of a sheikh who is a Hadi and a Mahdi. Then you will reach the source of the water of life. And you drink from it with the cup of Habib, peace and blessings be upon him. Then you will observe the angels coming down in your priesthood. And you observe your holy secret power in your soul.

Allah subhana wa ta'ala announced this in the fourth verse with angels and the descent of the Spirit. ... With the permission of the Lord in every work. (the fourth verse is cited)... They are revealed only by the permission of the Lord of the Universe to a soul that is free from error and to a righteous soul that is safe from false calamities...

They say hello to you from the bottom of my heart. Because all this night is health and goodness until the dawn of the soul. (as stated in the fifth verse)".

Hazrat Najmuddin Kubro finished his interpretation of the surah with the following supplication: "Allah, raise our value, our zikr (remembering), our remembrance of You." Enrich our hearts. And expand our chest too, for the sake of your Habib Muhammad Mustafa, may God bless him and grant him peace."

Another mystic scholar, representative of the Naqshbandi sect, Khoja Muhammad Porso (d. 1421), wrote a work called "Tafsiri Khoja Muhammad Porso", which was written in Bukhara in 823. The author, Bahauddin, was the first caliph of Naqshband, whose full name is Muhammad ibn Muhammad ibn Mahmud Hafiz Bukhari (known as Khwaja Muhammad Porso), and has several works on Sufism[13]. From this tafsir we give a brief translation of Surah "Qadr" [14].

Khwaja Muhammad Porso first narrated the work of Ubai, may Allah be pleased with him, regarding the virtue of "Qadr Surah": "Whoever recites "Qadr" Surah, he will be given so much reward that it will be as if he received the reward of having completed Ramadan and spent the night of Qadr in prayer." those who cited [20:3]. Then he explained "Bismillahir Rahmanir Raheem" and said, "In the name of the true God. He is the Forgiving, the Merciful, the Most Merciful. I read His Word. I begin with His name, and not with the name of anyone else. There is also a lesson here to pray to the Most High. Or there is a reference to the Name of God Almighty, and the name of God is the Name of God. And those who wrote "Rahman and Raheem are His attributes" and quoted the words of their teachers about "Basmala": "I ask Allah for help in observing the rights of the Qur'an and its commands, in the sense of responding to its demands with ``Labbay" and in preserving its meanings and knowing its secrets. , said the master, may God have mercy on him."

"Bismillah" prepares the hearts of the scholars to accept the witnesses. He intoxicates the hearts of scholars with the wine of love. If they fall into place in that observation. So, he prepares them and opens his eyes of insight. Nusrat interested them and helped them in obtaining evidence. He made them drunk with the wine of love. He surprised them with his glory.

"Innaa anzalnahu fi Laylatil Qadr" - We sent it down on the night of Qadr. The secret of this is that We sent down the Qur'an on the night when the deeds of a year (from this year to this year) are judged.

Khwaja Muhammad Porso started the interpretation of the surah in this way and quoted the words of the exegetical scholars in many places.

The next work by Sufi authors is "Tafsiri Charkhi", the author of which is the famous Sufi scholar Yakub ibn Usman ibn Mahmud ibn Muhammad Ghaznavi Charkhi (d. 851/1447). Allama wrote many works on Naqshbandi doctrine and various religious sciences[15]. In his work entitled "Tafsiri Charkhi", only 49 surahs of the Holy Qur'an (up to Surah Fatiha, Mulk, and Surah An-Nas) are commented [16]. This work has come down to us, and now there are manuscripts and lithographic copies in many book treasures of the world[17].

There is also a translation of "Tafsiri Charkhi" into Turkish by Haji Hamadoni in 993/1585. In the work, Surah "Qadr" is interpreted as follows: We certainly sent down the Holy Qur'an on the night of destiny. Gabriel a.s. He took all the Qur'an from "Lavhul Mahfuz" to the fourth heaven, i.e. to "Baytul Izzat" on the night of qadar. After that, 22 years later, according to some, in 23 years, he brought it to the Prophet in pieces. O Muhammad (pbuh), what do you know about the night of love? The Night of Qadr is better than a thousand months. During this thousand month of Ramadan, which comes once a year, it is necessary to fast during the day and pray at night. They say that the migration of scientists is on the last ten days of the month, on odd dates. Some say on the 27th. Whoever prays the evening and night prayers in congregation on the night of Qadr will receive half of the rewards of this night. It is wise to stay awake many nights in prayer because the night is hidden.

If you're praying, it's good, if you're toating, it's bad.

Fast every month and every night.

Angels will descend on this night and Jibreel a.s. By the order of his Lord, from sunset to dawn, for every work capacity for up to one year. In the night that is free from all evils, when the devil cannot do anything, the angels greet him a lot. Upon him (that is, the believer who spends the night of qadar in prayer) will be peace (good deeds) until dawn.

Husain Vaiz Koshifi (847/1443-1444–910/1504) [18] is another Central Asian Naqshbandi mystical commentator. Husayn Vaiz Koshifi wrote more than 40 works on various fields of science[19]. In his work known as "Tafsiri Husaini" Surah "Qadr" is interpreted as follows.

Hazrat prophet s.a.v. They informed the Companions that there were people from the Bani Israel who carried out jihad for a thousand months. When the Companions were surprised and asked how we can do such good deeds in our short life, the Holy Prophet sent this surah. Indeed, We have sent the Qur'an, which has not been mentioned until now, which is a sign of power and fame, which is rich in greatness and honor, in a blessed time, in a precious night, that is, it (the Qur'an) began to be revealed on this night. Or the entire Qur'an was revealed on this night. Or, on this night, it was taken down from "Lavhul Mahfuz" to the sky of the world. They sent from "Baytul Izzat". For 23 years, "Ruhul Ameen" was published in an orderly manner. What can you know if we do not tell you, (namely) the night of grace. The Night of Qadr is an honorable and honorable time, and spending it in obedience is a reason to be honorable. A good deed done on that night is valued as being close to God. They say that value here means judgment. It can be divided into several parts. He is wise because he is free from defects, filled with all good things.

Another name is tang (full). Because on this night the earth is filled with angels. The Night of Qadr is better than a thousand months of accepted jihad of the Ghazis of Bani Israel. According to the words of Imam Azam r.h., it is within the year. Hazrat Sheikh q.s. It is mentioned in "Futuhot" that I saw this night in Sha'ban, Rabi' al-Awwal. I found it in Ramadan. Most of the scholars believed that this night was one of the nights of the last ten days of Ramadan. Companions of Imam Shafi'i r.h. spend the 21st and 23rd nights awake[19].

Hanafiya r.h. They calculated the 27th night by multiplying the word "Laylatul Qadr" by three and counting the number of words in the surah. Most people agree with the last sentence. The wisdom of hiding in the Night of Qadr indicates that all nights should be spent in prayer. Poem: O master, if you aim to act at night, know that every night is precious to you. All the angels will descend to the heaven of the world. and Gabriel a.s. Angels will descend with them on this night, they say, "Malachi Azim" is their common name, or the spirit of a part of them. Either the soul of Bani Adam or Hazrat Isa a.s. his soul descends with the angels. Hazrat Khoja Porso q.s. It is mentioned in the commentary that the souls of the Prophet PBUH descend. According to "Basair" (Tafsir), Gabriel a.s. He is brought down to earth along with other angels. They enter the houses of believers and greet them. Gabriel a.s. The sign of the greeting will be the trembling of the body, the softening of the heart and the watering of the eyes. In honor of this night, angels and spirits descend to earth. Haq subhanahu commanded to do great good deeds by the order of the Creator. Or the auspicious and blessed night of grace is safe from all calamities. Until the whiteness of dawn appears. Scholars and scholars say that this surah has many secrets. It is fully mentioned in "Javahir". All deeds are returned to Allah alone.

CONCLUSION

From the above, it is known that since the 9th century in Central Asia, several commentaries on the Holy Qur'an were compiled in different sizes and with different names. Although most of them are known to scientists, some of them have not been studied yet. Researching these interpretations is important in determining the development of science in the history of our country and the contributions of local scientists to Islamic sciences. Especially the interpretations written by local scholars in Ishari style indicate the contribution of Sufism scholars to Islamic sciences in a certain period. The tafsir of the verses revealed about the night of "Laylat al-Qadr", which is the greatest night in the Islamic world, has been perfectly interpreted by mystic scholars.

Hazrat Najmuddin Kubro describes the night of "Laylat al-Qadr" as the night when the soul of the believer receives nourishment. Khoja Muhammad Porso explained that the annual destiny of believers is determined on the blessed night. Ya'qub Charkhi's commentary talks about the time of the night of "Laylat al-Qadr" and the virtues of prayers in it. In "Tafsiri Husayniy" the reasons for the revelation of the verses in the sura, the revelation of the Holy Qur'an from "Lavhul Mahfuz" to the sky of the world, the views of the Sunni scholars about the night "Laylat al-Qadr", the tafsir of "Basoir", "Futuhoti Makkii" and the tafsir of Khoja Muhammad Porso quotations provide the reader with both academic and spiritual nourishment.

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3. As-Samarkandi - a famous scientist who lived in Samarkand in the 10th century. It has been determined that he wrote 38 works, including 19 on jurisprudence, 14 on mawiza, 3 on aqeedah, and 2 on tafsir. 21 manuscript copies of the scientist's centuries are stored in the Institute of Oriental Studies named after Abu Rayhan Beruni, Academy of Sciences of the Republic of Uzbekistan.
4. Zamakhshari is a scholar from Khorezm known as Jorullah. It is known that he wrote more than fifty works on Arabic grammar, lexicology, literature, science of aruz, geography, tafsir, hadith and fiqh. Most of these works have reached us, "al-Mufasssal", "Muqaddimat ul-adab", "Asos al-baloga", "Rabi' ul-abror wa nusus ul-akhyor", "al-Kustos fi-l-aruz" , "al-Mustasqa fi-l-amsal", "Maqamot", "Nawabig' ul-kalim", "Kashshof al-haqaiqi wa uyun al-aqawili fiy wujuh at-ta'wil" are among them.
5. Institute of Oriental Studies named after Abu Rayhan Beruni, Academy of Sciences of the Republic of Uzbekistan manuscript fund #3601. Svr T. IV. - S. 55
6. Husayn Razi - a famous theologian, astronomer, physician and philosopher-scientist. "Tafsiri surah Fatiha", "Matolib ul-aliya", "Kitab ul-bayan wal-l-burhan", "Al-mahsul", "Al-mulakhas", "As-sirrul maqnun" and "Ash-sharhul wajiz" the author of works such as His works "Mafatih ul-ghayb", "Risolai fi tafsir la ilaha illal-loh", "Risola fi tanbeh ala bazi asrar mavdia fi bazi sur" are stored in the Institute of Oriental Studies named after Abu Rayhan Beruni, Academy of Sciences of the Republic of Uzbekistan fund.
7. Opinion - explaining the Holy Qur'an based on logical arguments. This interpretation is also called intellectual and intuitive. In this style, the mufasssir (interpreter) interprets with his own thought and diligence. This style is divided into two, i.e. permissible and impermissible. In tafsir with a permissible opinion, the commentator interprets based on reliable evidence, away from ignorance and error. The famous of such interpretations are Al-Hazin ("Lubab ut-ta'wil fiy ma'ani at-tanzil"), Abdul Jabbar ("Tanzihul Qur'an anil-matain"), Zamakhshari ("Kashshof al-haqaiqi wa uyun al-aqawili fiy wujuh at-ta'wil") , Fakhruddin Razi ("Mafatih ul-ghayb"), Qazi Bayzavi ("Anwar ut-tanzil wa asrar ut-ta'wil") Mahmud Nasafi ("Madorik ut-tanzil khagaiq ut-ta'wil"), Jalaluddin Muhalli and Jalaluddin Suyuti ("Tafsir An example is the interpretations written by scholars such as Jalalain) (see: Manno' Khalil Qatton. Mubahhis fi ulum ul-Qur'an. - Beirut.: 1980. - B. 366-367).
8. Obidov R. - Qur'an, interpretation and commentators. - B.148-151.

9. Al-Bayzavi-Sheroz is a famous commentator and scholar. In addition to Qur'anic interpretation, his works "al-Minhaj" on usul al-fiqh and "at-Tawole" on usul ad-din are widely spread in the Islamic world.
10. An-Nasafi is a well-known theologian, jurist, muhaddis and scholar. He wrote works called "Kanz ud-Daqiq" on fiqh, "al-Manar" on usul al-fiqh, and "al-Umda" on usul ad-din. manuscript #3961. Commentary on Surahs 1-18. SVR, T. IV, #2888.
11. The direction of Masur is a method of interpretation of the Holy Qur'an with the help of hadiths.
12. A manuscript copy of this work is stored in the "Dar al-kutub" library in Beirut[4]. This work was researched by Ahmad Farid al-Yazidi in 2009 and published in Beirut, Lebanon by the publishing house "Dar al-kutub al-ilmiiyya". The work consists of six volumes, the number of pages is 2464 and the size is 17x24. The manuscript of Najmuddin Kubro begins with Surah "Moida" and ends with Surah "Nisa".
13. About twenty works of Khoja Muhammad Porso have reached us. Among them are "Risolai Qudsiya", "Az anfozi Qudsiyai Mashoyikhi Tariqat", "Etiqadot", "Tahqiqat", "Tafsiri Khoja Muhammad Porso", "Al-Hadith ul-arba'uvna", "Risalai dar odobi murid", "Risolai Kashfiya", "Risolai Mahbubiya", "Sharhi Fiqhi Kaidani", "Fasl ul-Khitab bivusuli ahbob", "Mukhtasari history of Makkah", "Fusuli sitta", "Maktubi Khwaja Muhammad Porso and Mawlana Zainuddin", "Maqamoti Khwaja Alauddin Attar", "Maqamoti Khoja Bahauddin Naqshband" and other works are now stored in the Institute of Oriental Studies named after Abu Rayhan Beruni, Academy of Sciences of the Republic of Uzbekistan fund. - A. Qadiri publishing house, T.: 2001. - B.200-204)
14. "Bayyina", "Zalzala", "Wal-odiyot", "Qaria", "Takosur", "Asr" and "Humaza" are also commented in "Tafsiri Khoja Muhammad Porso". One manuscript copy of the work is stored in the Fund of the National Academy of Sciences under the number #2180.
15. Charkhi wrote many works in addition to the interpretation of the Qur'an: "Risolai unsiya", "Ar-risolat ul-abdoliya", "Risolai dar siyrati Mustafaviya va tariqai mustaqimiyya", "Risola dar ilmi faroiz", "Risola dar aqeed", "Risola fi-l-hisab wa-l-faroiz", "Mukhtasar dar bayani silsilai Naqshbandiya", "Sharhi asmullah", "Sharhi navadu nuh nom", "Faroizi manzuma" and others.
16. In addition, the Tafsir translated into Turkish by Haji Hamadoni in 993/1585 at the request of Syed Podshohoja is the work "Tafsiri Charkhi" and it is stored in the Institute of Oriental Studies named after Abu Rayhan Beruni, Academy of Sciences of the Republic of Uzbekistan fund under number #5174.
17. There are also more than 25 manuscript copies of the work in the fund of Institute of Oriental Studies named after Abu Rayhan Beruni, Academy of Sciences of the Republic of Uzbekistan, and most of them are scientifically described (see: SVR, volume IX, page 435; manuscript of Institute of Oriental Studies named after Abu Rayhan Beruni, Academy of Sciences of the Republic of Uzbekistan, #6642; #6661).
18. The date of Koshifi's death comes from the abjad calculation of the phrase "hdayt dstgah" (see: Tafsir Husaini - B. 80 (introduction).
19. Koshifi gained attention as one of the mature scientists during the years of his life related to the scientific environment of Herat. It can be known from the information left by his contemporaries that he has good knowledge in several fields of science and has many works. This is also written in Alisher Navoi's "Majolis an-nafois", "Khulasat al-akhbar", "Makorim al-akhlaq", "Habib al-siyar", "Tabaqat al-mufasssirin" by Jalaluddin Suyuti. In addition, Mir Sayed Sharif Raqim's "History of Raqimi" and Nurullah Shushtari's "Majalis al-mo'minin" contain details of Koshifi's scientific and practical activities. Sayid Raqim. Manuscript fund of Tarikhi Rakimiy Institute of Oriental Studies named after Abu Rayhan Beruni, Academy of Sciences of the Republic of Uzbekistan, No. 2731. - page 85a; Qazi Nurullah Shushtari. Majlis al-mo'miniyn. J.I. - B. 547-548.
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