

A. Zhamashev, **A.D. Kurmanalieva**, **I. Naurzaliyev***

Al-Farabi Kazakh National University, Kazakhstan, Almaty

*e-mail: izatullanaurzaliyev21@mail.ru

NAJMUDDIN AN-NASAFI AND HIS CONCEPT IN THE IMAM QUESTION

This article provides information about the life and work of Abu Hafs Omar ibn Muhammad ibn Ahmad ibn Luqman al-Nasafi, a well-known scientist, historian and author of many biographical and historical works. And also briefly analyzed biographical and reliable data about his life and about his teachers and students. The titles and main themes of a number of his significant works in the field of tafsir, kalam, fiqh and hadith are considered, and briefly analyzed by referring to historical and biographical works. The article mentions a short four-page treatise that was based on the Hanafi doctrine of the famous work of the scholar, "al-Aqida al-Nasafiya", which contributed to the widespread popularization of the teachings of Maturidi in Muslim countries where issues related to Imamism are discussed. The article also discusses the conditions under which Muslims must have an imam (leader) to implement their rules and laws, and the requirements for the position of imam. The main focus is on the fact that the imam must have sufficient knowledge, abilities, courage in the execution of laws, the implementation of criminal penalties, the opposition to enemies and the protection of the rights of citizens living in the territory of the muslim state.

Key words: Najmuddin an-Nasafi, Imam, Caliphate, Imamship, Madhhab Imamia.

А. Жамашев, А.Д. Құрманалиева, И. Наурзалиев*

Әл-Фараби атындағы Қазақ ұлттық университеті, Қазақстан, Алматы қ.

*e-mail: izatullanaurzaliyev21@mail.ru

Нажмуддин ән-Нәсәфи және оның имамдық мәселесіндегі концепциясы

Мақалада белгілі тәпсір ғалымы, тарихшы, әрі көптеген биографиялық, тарихи танымал еңбектердің авторы, Әбу Хафс Омар ибн Мухаммед ибн Ахмад ибн Лұқман ән-Нәсәфидің өмірі мен еңбектері арқау болған. Нажмуддин ән-Нәсәфиге қатысты шағын биографиялық мәліметтер, оның жүріс-тұрысы, ұстаздары мен шәкірттері турасында айтылған сенімді деректер жинақталып қарастырылады. Әрі оның тәпсір, кәләм, фикһ және хадис саласы бойынша жазылған бірқатар елеулі еңбектерінің аты мен мазмұны және арасындағы негізгі тақырыптары тарихи және биографиялық еңбектерге жүгіну арқылы қысқаша талданып назарға алынады. Ғұламаның ханафиттік доктрина негізінде жазылған төрт беттен тұратын шағын трактат Матуриди ілімінің Орта Азиядан басқа да мұсылман елдерінде кеңінен танылуына үлесін қосқан атақты «әл-Ақайд ән-Нәсәфия» атты еңбегі назарға алынып, имамдыққа қатысты мәселелері талқыланады. Сондай-ақ, мақалада мұсылмандарда ережелері мен заңдарын жүзеге асыру үшін қандай да бір имамы (жетекші) болуы керектігі және имам лауазымына қойылатын шарттар қарастырылады. Имам заңдарды орындауда, қылмыстық жазаларды жүзеге асыруда, жауларға қарсы тұруда және мұсылман мемлекетінің аумағында тұратын азаматтардың құқықтарын қорғауда жеткілікті білімге, қабілетке, батылдыққа ие болуы керектігі баяндалады.

Түйін сөздер: Нажмуддин ән-Нәсәфи, имам, халифат, имамдық, имаamia мәзһабы.

А. Жамашев, А.Д. Курманалиева, И. Наурзалиев*

Казахский национальный университет имени аль-Фараби, Казахстан, г. Алматы

*e-mail: izatullanaurzaliyev21@mail.ru

Наджмуддин ан-Насифи и его концепция в имамском вопросе

В данной статье приводятся сведения о жизни и о творчестве Абу Хафса Омара ибн Мухаммеда ибн Ахмада ибн Лукмана ан-Насафи, известного ученого, историка и автора многих биографических и исторических трудов. А также кратко проанализированы биографические и достоверные данные о его жизни и о его учителях и учениках. Рассмотрены названия и основные темы ряда его значительных работ в области тафсира, калама, фикха и хадиса, и кратко анализируются путем обращения к историческим и биографическим трудам. В статье упоминается, короткий четырехстраничный трактат, который был основан на ханафитской

доктрине знаменитый труд ученого, «аль-Акида ан-Насафия», которая способствовала широкому популяризации учения Матуриды в мусульманских странах где обсуждаются вопросы, связанные с имамством. В статье также рассматриваются условия, при которых мусульмане должны иметь какого-либо имама (лидера) для реализации своих правил и законов, и требования к должности имама. Основное внимание уделяется на то что имам должен обладать достаточными знаниями, способностями, мужеством в исполнении законов, осуществлении уголовных наказаний, противостоянии врагам и защите прав граждан, проживающих на территории мусульманского государства.

Ключевые слова: Наджмуддин ан-Насафи, имам, халифат, имамство, мэзһаб имафия.

Introduction

In the context of studying the topic, we note that the scientists of Bukhara, then Samarkand and other large cities, especially Najmuddin al-Nasafi, played an important role in the formation of the Mavarannahr school of Hanafi law. Their activities date back to the era of the Samanids. They were based on the classical Hanafi legal values of their founders. In the period after the X century, starting from the Karakhanid period, the Mavarannahr branch of the Hanafi school of law developed in other cities, such as Fergana and Nasaf. During this period, on the one hand, a tendency to provide doctrinal explanations for the scientific works of the classics and other prominent scholars of the school grew among the faqihs of Mavarannahr-Hanafis, on the other hand, the ability to explain Islamic foundations. The introduction of titles such as Shams-ul-Aimma (Day of All Imams), Fakhr-ul-Islam (Glory of Islam), Sadrul-Islam (Leader of Islam), Najm-ul-Aimma (Star of All Imams), Sadrushshariya (head of Sharia), Burkhanushsharia (Sharia certificate), etc. may reflect the prestige of the Mavarannahr school, which are not typical for other branches of the Hanafi school of law. This article is about Abu Hafse Omar ibn Muhammad al-Nasafi, who received the title of Najmuddin (star of religion) and the author of famous historical writings.

Historical sources tell us very little about the biography of Najmuddin an-Nasafi. However, scientists have defined his life path and place in science, mainly based on his scientific concepts and views in his work, teachers and students, the cited allegories and the time and society in which he lived.

Najmuddin an-Nasafi's full name is Abu Hafse Omar ibn Muhammad ibn Ahmad ibn Lukman an-Nasafi. He is one of the most famous faqih, muhad-dith, mufassir imam of the Khanafi madhhab. (Mohammed ibn Ahmad ibn Osman al-Zahabi, 1985: 126). In Islamic culture, authoritative scientists are often referred to as the place of birth or origin. There-

fore, he was assassinated in his place of birth, called "an-Nasafi". Some scholars respected him and have called by other beautiful names. For example, "Najmuddin" (religious star), "Muftis-Sagalaini" (penitentiary of demons and mankind) and "al-Zahid" (taqua scientist who is not interested in the world and the meaning) (Muhiddin Abu Mohammed al-Qushari, 1988a: 660). He was born in 461 or 462 hijri, and died in Samarkand on 12 Thursday night of the month of Jumadah Al-Ula in 537 (Abu Al-Fidah Zainuddin Qasim ibn Kutlubuga, 1992: 220). Miladi corresponds to the year 1068.

He was born in the city of Nasaf. This city is the village Karshi in Uzbekistan. The city of Nasaf was one of the centers of Islamic doctrines, such as Bukhara and Samarkand, so Najmuddin An-Nasafi was deeply educated by many scholars of his day in terms of the Islamic doctrine. As a result of his knowledge, he became the most well-thought-out and famous scholars in hanafi madhhab. He wrote a lot of works in Hadith branch, because he was very interested in finding information about Hadith and demanding it (Abu Sa'd Abdulkarim ibn Mohammed al-Samgani, 1975: 528). Najmuddin an-Nasafi was a dear, brilliant scholar with lovely character. He has written books on the branches of Tafsir and Fiqh. Edited Mohamed ibn al-Hassan's work "al-Jami' as-Sagir" (Abu al-Falah Abdulhay ibn Ahmad, 1986: 189).

Justification of the choice of articles and goals and objectives

Najmuddin an-Nasafi became a well-known scholar in his time because of number of significant works in the branches of tafsir, kalam, philosophy and hadith. In his work "Al-Aqaid an-Nasafiya" he also noted that being imam is an important vocation with great responsibility. In terms of these issues, the main goal of our statement is – to acquaint with Najmuddin an-Nasafi's small biographical information, his life path, teachers and students, as well as his concepts on the issue of being imam.

Scientific research methods

This article is aimed at determining the views of scientists on the life path of the famous scholar Najmuddin an-Nasafi, reviewing the content of his work “Al-Aqaid an-Nasafiya” and briefly analyzing the main themes of this work. The research uses general scientific methods such as hermeneutics, induction and deduction, and interpretive analysis. Thanks to this set of methods, the study provided a clear and valuable result.

The main part

Najmuddin an-Nasafi was a teacher of the author of the authoritative work “al-Hidaya” by Burhan al-Din al-Marqinani and exchanged letters with al-Samgani, the owner of the encyclopedic dictionary “al-Ansab” and he met in Mecca with al-Zamagshari, the author of the book Al-Kashshaf.

There is no doubt that he adhered to the Hanafi madhhab on fiqh, And in matters of belief, he adhered matrudi teachers. And as for his degree in kalam, there is no information about it. Maybe, he was not famous in this branch, because among his works only the book “al-Aqaid an-Nasaphiya” was associated with issues of belief. However, the four-page tractate, written on the basis of the Hanafite doctrine, contributed to the widespread recognition of the Maturidi teachings in muslim countries other than Central Asia (Abdulmalik Abdurahman al-Sa’di, 2009: 10-11).

According to the data, Najmuddin an-Nasafi was a very enthusiastic and capable student at a young age and received a lot of mentoring from the scholars of his days.

According to Burhanuddin Abu al-Hassan al-Marghinani: I heard Najmuddin al-Nasafi said that 550 scholars chained that hadith.

He collected the names of his teachers for his work “Ta’dad ash-Shuyuh” (Muhiddin Abu Muhammed al-Kushari, 1988: 660). So, we should pay attention to some of his teachers:

Ali ibn Muhammad ibn al-Hussein al-Baddhawi. The mauarannahrius imam and faqih. He is known with his work “Fahr al-Islam”. He died in 482 hijri. He has works titled “Al-Mabsut” and “Sharh al-Jami’ al-Kabir wa al-Jami’ as-Saghir”. In the introduction to the books “Sharh Usul al-Bazdawi” by al-Husayn al-Sygnaqi and Abdulaziz al-Bukhari cited that Najmuddin studied with Omar’s teacher Al-Bazdawi.

Muhammad ibn Muhammad Al-Bazdawi an-Nasafi. He is brother of fahr al-Islam al-Badawi. The

Qazi of Samarkand, Hanafi scientist. Najmuddin an-Nasafi, mentioned his teacher in the book “Al-Kand” and wrote that he filled his works with the west and east.

Ismail ibn Ibrahim ibn Muhammad an-Nuhiyu. Hatib imam of Nasaf. He chained a few hadith from his teacher and mentioned it in the book “Tilba at-Talaba”.

Ibn Abdullah ibn Yusuf al-Sibghi. Samarkandi imam. Was student of Yusuf ibn Yahiya al-Balhi, and has made a significant contribution to the Hanafi-owned educational institution in Samarkand called “Dar al-Juzjaniya”.

Abu al-Fadail Abdulqadir ibn Abdulkhaliq an-Nauqadi. Heard hadith from Abu Bakr al-Jaghfari in Bukhara and Abu Abdullah al-Hussein at-Tabari in Mecca.

Imam Abu Muhammad Abdurahman al-Bandimshi. He is from the village of Bandimash in Samarkand. He died in 524 hijri, in the month of Shagban. (Abu Saad Abdulkarim ibn Muhammad as-Samgani, 1977: 340).

Abu al-Muayad Maimun al-Hatimi an-Nasafi. For a long period of time, he was a kazi of the city of Nassaf. He was born in 452 and died in 513 by hijri.

As Najmuddin an-Nasafi was a well-known scientist who had a huge share of weight in his time, and no doubt people came from all over to feed from his knowledge. And now let’s focus on his most famous students:

His child, *Ahmad ibn Omar Abu Al-Lays.* He was able to understand religion broadly after hearing many hadiths from his father. In 552 hijri, on his way back from the hajj, when he was leaving Baghdad and heading home in a caravan, a group of “al-Kalaj” robbers came out on the way and killed more than 70 people. Among them was Ahmad ibn Omar (Muhammad Al-Kushari, 1988b: 86).

Ali ibn Abu Bakr ibn Abdujalil al-Marginani, owner of the mashkhur “al-Hidaya”. Because of his proficiency in the Qur’an and Hadith, his deep knowledge of law and Islamic law, and his unmatched work in this field, he is known as Burhanuddin al-Marginani.

Among the works we have “Bidayat al-Mubtadi”, “Kifayat al-Muntahi”, “Nashr al-Madhhab”, “Kitab al-mazid”, “Masanik al-Hajj”, “Majma’ al-Nauazil”, “Kitab al-Faraiz” and so on.

Imam Abu al-Abbas Ahmad al-Khishi al-Khanafi. His has received a lot of mentoring and was inseparable with his teacher Najmuddin An-Nasafi. He has work “Majmu’ al-Hawadis wa an-Nawazil wa al-Waqigat”.

Muhammad ibn al-Hassan ibn Muhammad al-Qasani. In his time, he was one of the most hadith memorizer.

Imam Abu al-Fadl Muhammad ibn Abduljalil as-Samarkandi. He made an additional contribution to the work of his teacher “Al-Kand fi tarih gulama Samarkand” and wrote “Muntahab kitab al-Kand fi tarih gulama Samarkand”.

Najmuddin an-Nasafi has written a number of significant works in the branches of tafsir, kalam, fiqh and hadith. According to the sources, there are about 100 works. Unfortunately, due to natural disasters and other reasons, only a few of his books have reached us to this day. From those works:

“Tilaba at-Talaba”. This book contains fiqh terms based on the books of the Hanafi madhhab. This is a first book of fiqh and linguistics. It is a valuable work, which begins with the section of cleanliness and includes prayer, fasting, hajj ceremonies, marriage, breastfeeding, talaq and several other sections.

“an-Najah fi sharh ahbar kitab as-Sihah”. This book written as a broad explanation of the “Sahikh Bukhari”. In the introduction to this work, was mentioned in fifty different ways of isnad to imam Buhari (Siraj ad-Din Abu Hafs, 2008: 115).

“Ajalat an-Nakhshabi li doifihi al-Magribi”. Najmuddin Omar says: Musa ibn Abdullah al-Aghmadi came to us in 516, and he was there for a long time and he wrote a lot of information from me. Later, I wrote this book for him (Yakut al-Hamawi ar-Rumi, 1993: 2098).

“Mashari’ ash-Shari’ fi furu’ al-Hanafia”. He divided his book into fifty chapters and five section (prayer, muamalat, mubakhat, tabarruat, jinayat). To this book Abu Ali ibn Ibrahim al-Ghaznawi wrote an interpretation book (sharh) entitled “Al-Manabih fi sharh al-Mashari”.

“Ta’dad ash-Shuyuh liumar mustatraf ala alhuruf mustatar”. In this work he collected about 550 names of his teachers.

This 20-volume book “Al-Kand fi zikr gulama Samarkand” by the scholar is unique and historical and biographical. In some sources it is known as “al-Kand fi history gulama Samarkand” or “History of Samarkand” (Abu Hafs Umar ibn Muhammad an-Nasafi, 1999: 29). This work is a continuation of the works of Abu Sagd Abu ar-Rahman ibn Muhammad al-Idrisi and Abu al-Abbas Jaghfar ibn Muhammad al-Mustaghfiri’s “Tarawih Samarkand”. The scholar’s work is a biography of about 1,200 scientists from Samarkand from the middle of the 8th to the 12th century, as well as biographies of the literature that contributed to the collection and distribution of hadith sought after many cities of Central Asia. It means that there is isnad from a chain of hadith suppliers’ life path. Najmuddin

an-Nasafi has lived most of his life in Samarkand, which along with the contents of the biography, contains valuable information related to the history of Samarkand.

“Manzuma an-Nasafi fi al-Hilaf”. It is based on ten points. In the 2nd volume of the book “Kashf al-Zunun” written that to this work is written many sharhs.

“at-Taysir fi at-tafsir”. The book is written in a simplified form for readers. And the most important feature of this work was the method of interpretation of the Qur’an by Qur’an.

“Matlag an-nujum wa majma’ al-ulum”, This work is an encyclopedic inscription (Saad ad-Din Mas’ud ibn Umar at-Taftazani, 2009: 13).

This book, despite its brevity, is one of the most important works on the Islamic faith, based on the school of Abu Mansur al-Maturidi, the founder of the largest science of theology of the Sunni branch of Islam. This book, which has not lost its relevance to this day, was commented on by several scientists. Najmuddin al-Nasafi divided this valuable book into six chapters:

The 1st chapter – meaning of things and the ways in which they are recognized.

The 2nd chapter – Theology

The 3rd chapter – about the events which will happen in qiyamah.

The 4th chapter – belief.

The 5th chapter – prophecy and the angels.

In the last chapter, he issued the caliphate and imam problems: after the Prophet Muhammad, the most important people are Abu Bakr al-Syddik, Umar al-Farooq, Usman zin-Nurain and Ali al-Murtada. Caliphate approved in this order (i.e. order of caliphs mentioned above). The caliphate lasted for thirty years, followed by the beginning of the royal/monarchy period (mulk) and (imara). The Prophet said: “After me, the caliphate lasts for thirty years, and then it goes to the kingdom (the monarchy).” During these thirty years, some scholars also included Ali’s son Hassan (Abdulmalik Abdurahman al-Sa’di, 2009: 192).

Najmuddin an-Nasafi continuing his work about imams, says that Muslims must have some imam (leader) to implement their rules and laws. That imam monitors the execution of punishments imposed under the law, protects their borders, prepares troops from them, collects their profits and taxes, ensures security from the criminals, robbers and pirates, conducts ceremonies of Jummah and festive days, eliminates conflicts among people, accepts certificates based on rights, marries young boys and girls without protectors, distributes awards and so on

(Abdullah al-Harari, 2014: 208). It means, the person acting in the mosque is not only responsible from within the mosque, he is directly responsible for the whole nation, culture, state. For which the imam is required to have religious and scientific knowledge, to be politically and morally mature, and being the center of spiritual integrity and harmony.

Najmuddin an-Nasafi says that imam must be clearly (open) not hidden and unexpected, that is, the Imam insists that he should not be hidden from the eyes of people and that people should not wait for his arrival (Saad ad-Din Mas'ud ibn Umar at-Taftazani, 2009: 331). This is the answer to the imamiya madhhab. Imamiya Madhhab is one of the shia dogmatic-legal schools.

In their opinion, the administration of the Islamic ummah was given to the 12 imams of the Ahlul Bait by God and His Prophet. In their opinion, as people need prophets by sending from Allah, as they need imam. The last of those 12 imams is believed to have ended with Mohammed al-Mahdi, who had been hiding for fear of being assassinated by his enemy. He has not dead and will eliminate the injustice and the insomnia. And then there is the belief that no one can be recognized as imam.

In the view of Imamiya Madhhab, religion is based on five: tauhid, prophethood, justice, imam and miqad. That is, they perceive "imamism" as the basis of religion and believe that the faith of believer who does not recognize the imam is not complete, they also believe that denying the issue of imamism is worse than denying prophecies. Imamiya madhhab, like another Shia madhhab, called because of the view that after the death of the Prophet Muhammad, only Ali and his descendants should be heiressed for political and spiritual power. This madhhab is sometimes called "Isnagashariya" which means "twelve" because it accepts twelve people from Ali and his descendants as imams, and "Jagfariya" because it adheres to the views of Imam Jagfar as-Sadiq on matters of gibadah and fiqh problems.

Thus, Najmuddin an-Nasafi raised the issue of imamism and responded against the imamiya madhhab, which threatens the Muslim community with negative consequences by reporting on the imam's procedures, which meet sharia requirements.

Results and discussion

Conditions for the post of imam:

For an imam to be able to perform his duties, he must meet the following conditions – otherwise it could have a destructive effect on the structure of the state.

1. Islam. It is impossible for an imam not to be a Muslim. It is the being imam is like gaining power. Allah did not enumerate being imam with the faith of non-Muslims.

2. Freedom. Imam should not be a slave, because he is engaged in the service of a slave owner, and people's attitude towards him will be different from that of a free man.

3. Mental correctness. The Imam must not have any mental illness or mental disorders.

4. Mature age. The child himself needs care, so he cannot be the guardian of others.

5. Being a man. Woman cannot take up the position of imam due to the special fragility and weakness and reason.

Should an Imam be free of Sin?

It is not a prerequisite for the appointment of an imam or a khalifa. The Ummah unanimously recognized Khalifa Abu Bakir, Umar and Usman, but there was no evidence of their sin. There are a number of characteristics that the imam must have in the imamiya madhhab. One of them is that the imam must be sinless. And they put this issue in a very important position in terms of trust (Nasir ibn Abdullah ibn Ali al-Qafari, 1994: 775).

From an Islamic point of view, sin (ismat) means that the prophets are protected from the big and small sins by means of the wise of Allah. Prophets who have a duty to guide human beings avoid sins and misdeeds that do not justify their trust. They were sent to save others from sin. Therefore, sinlessness are unique to the prophets.

Should an imam be the best man of his time?

Imam not obliged to be the most educated and fair man of his time, the main conditions for the imam are the appropriateness to the post, the ability to perform duties, intellectual and political inclination. The imam must be a good politician and be able to manage everything related to the internal and external affairs of the state. The imam should have sufficient knowledge, ability, courage to enforce laws, carry out criminal punishments, confront enemies and protect the rights of citizens living in the territory of a Muslim state (Abdulmalik Abdurahman as-Sa'di, 2009: 236).

Conclusion

Through the study of the history of development and the formation of Islamic law schools, it will help to accurately assess the level of legal thinking of peoples in central Asian regions, to determine their relation to the conservative or rational forms of Islamic legal understanding. For example, the spread and popular-

ity of the Hanafi Law School in Mauarannahr proves the rational and honest approach of the peoples of Central Asia to the modernized regulation of public relations within the framework of classical Islamic law. The ideas and principles of the Hanafi School of Law, and first of all, the formation of the first middle-eastern state structures were strongly influenced.

In conclusion, there were many scholars who helped to the development of Islamic civilization and science and development of muslim thinking in the Mauarannahr region, Najmuddin an-Nasafi was one of the most influential figures in that history. By applying to the historical-biographical and

bibliographic collections, his place in learnings was determined on the basis of his life, scientific heritage and educational chronicles.

At the same time, his doctrine is considered that being imam important and proved to be an important service with great responsibility. It is one of the great things that Prophet Muhammad has brought to the next generation, calling people to good and returning from evil. Because the imams are the heirs of the prophets. On the other hand, the prophets left behind not wealth, but the path to Sharia and paradise, which leads people to good. That is why the Ummah of the Prophet was the best of the Ummah.

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