D.R.Maksudov
INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN,
The Head of Department of "The Investigation of the Islamic Studies and the Islamic civilization ISESCO"
PHD holder of the Historical Sciences

THE EVOLUTION OF DEVELOPMENT OF QURANIC SCIENCES

Key words: *Science of Koran, science of "tafsir", the basis of "tafsir," interpretation, "mufassir."*

In recent years, there has been an increase in the number of studies on the theoretical and practical study of the Holy Quran. The Quranic sciences-علوم القران , known as Quranic Studies, have not only been formed as a separate discipline, but has also been expanded in a number of fields. We should mention that a lot of researches have been done on this discipline and as well as new sciences have emerged on the basis of it. In the Middle Ages Mutashabihat, muhkam (Muḥkam and Mutashābih (Arabic: محكم و متشابه) are Arabic words that are used in the Qurʾān. Muhkam can be translated as "decisive" and Mutashabih as "allegorical"), nasikh and mansukh (abrogation and abrogated) Asbāb al-nuzūl (circumstances of revelation, refers to the historical context in which Quranic verses were revealed), benefits of ayahs and surahs, tafsir and recitation of Quran were known as Quranic sciences but today as the result of going depth in abovementioned sciences new fields have been emerged. For example, miracles of the Quran, medicine in Quran, astronomy in Quran [1], translations of Quran are successfully developing [2]. For sure, it is hard to say with certainty about scope of fields of Quranic studies at this time. Every year, the expansion of science and technology extension have given a rise to new research in the field of Quranic studies [3]. In addition, the following four types of sciences should be considered when referring to the Qur'anic sciences:

– Sciences pertaining to information in the Quran;
– Recitation and recitation related issues;
– The science of interpretation;
– Traditionally formed sciences, which are relevant to only the studies of Quran. Imam al-Zarkashi's books under the title Quranic studies can be example to it. [4, p. 107-108].

The article mainly aims at exploring fundamental sciences. To put it another way it provides with an information about the conventional sciences, so it does not focus on abovementioned intensively developing new fields of Quran.

The present article elucidates the science of Koran, the history of researches on "Tafsir" and their current development in foreign and Uzbek languages. As well as this article brings to light the data about the scientific directions and branches of the above mentioned researches. The author suggests the scientific directions of the researches that are necessary to be done in Uzbek language. According to him a lot of researches on science of Koran have been done in Uzbek language. However, when they are compared with those in Arabic it is revealed that great a deal of work should be done by the Uzbek scientists and in the article he focuses his attention on them.

Another part of the problem is that "tafsir," which provides such explanations as «comment», which is one of the basic tools in understanding the meaning of the "Quran." Though "tafsirs" are a part of the Quranic knowledge, they cannot fully express their essence without commentary. For instance, since the concepts nasikh (abrogater) and mansukh (abrogated) can cancel the earlier revelation we can't fully comprehend it without commentary. The science of Makki and culture, or the cause of Nuzul, also depend on its content and interpretation. In this way the other Quranic sciences have also such kind of correlation. [4, p. 110-111]. From this it can be said that although the knowledge of the "Quran" is vast, it is hardly possible to imagine them apart from the interpretation.

The sciences of "Quran" are well elucidated in Quranic studies books. However, their number and scope are interpreted differently. Quranic studies, interpretation of Quran, and tafsir related disciplines are analyzed traditionally in the researches in Arabic and Western languages, whereas we suggests to learn them by dividing into 5 sections in terms of their scope and essence. In our view, we can reveal the essence of the topic in depth generalizing themes.

Thus they are followings:

1) Science of the Quran. It is a broader concept than science of tafsir, but it also deals with exegesis to some extent. The science "Quran" is directly related to the lore of the Quran. Some scholars have also used the name " Basics of Tafsir " in relation to the knowledge of the "Quran", and have thus, accepted the knowledge of the principles of interpretation as an important part of the knowledge of the Quran.

It is noteworthy to note that because of the vast scope of fields of the Quranic sciences thousands of books have been written on this subject. And the researches in Arabic outnumber those in other.

Among the first books written in Arabic were "al-Havi fi -Ulumil Quran" by Muhammad ibn Khalaf ibn al-Marzban (d. 309/921) and "The Wonderful Quran" ("The Wonders of Quran Science") which was written by a scholar of the linguistic field -Muhammad ibn Qasim ibn al-Anbari who was originally from Bagdad. After the release of the latter book, the phrase of "Quranic sciences" began to be used. The Egyptian linguist Ali Ibn Ibrahim al-Khufi (d. 430/1039) along with interpreting the verses in "al-Burhan fi Ulumil Quran" states that there exist various sciences related to the "Quran." Later such books as "Fununul Afnon fi ajib al-ulum al-Quran" (The various sciences about the wonders of the "Quran") by Ibn al-Jawzi's and "Al-Murshidul vajiz fima yataallaqu bilan Qur'onil aziz" (The Short Guide to the Holy Quran) by Abu Sham (doctrine. 665/1267) brought into light science of Quran in detail. The excellent source in this regard is the work of Jalaluddin as-Suyuti (d. 911/1505) entitled "Al-Itqan Fi Ulumil of Quran. It gives information about all the successes of such books as "Al-Burhan fi Ulumil Quron by Muhammad ibn Bakhodir az-Zarkashi (d. 794/1393)," as well as Jalaluddin al-Balquni (d. 824/1421) and Muhuddin al-Kofiji's books. [5]

In this context, one might also wonder what accomplishments of such scholars as al-"Zarkashi" and "Al-Balqini" were in the field of interpretation. It is worth noting that there is a great deal of variation in the interpretation of the words التفسير"tafsir" and التوٰيل-"tawil" (allegoric interpretation). According to a lot of scientists the definition given by al-Zarkashi is considered to be more comprehensive. In particular, he says: "Tafsir is understanding of the Quran which transmitted to mankind through the prophet Muhammad with the knowledge of lexicon, grammar (нахв), morphology (сарв), eloquence (balāğat and faṣāḥat-, principles of fikh (Islamic Law), recitation, nuzul (circumstances of the revelation of a Quranic verse), nasikh' and 'mansukh' (A text or ruling which has been abrogated is called *mansukh*; a text or ruling which abrogates is known as the *nasikh)* and explaining the words and meaning of the Quran"[7 p.13].

True, this definition is broad, but the definition given by Al-Zarqani is relatively short and concise: "Tafsir is a science that studies Quran, with which a person realizes the purpose of Allah's Word". [6 p 3]. In this sense, the science of interpretation is a broad knowledge, and it is not right to limit it with certain definitions or concepts. For example, I also define this science as accurate comprehension the content of the Quran.

From XX century onwards the number of researches in Quranic studies significantly increased. For instance, the progress of the studies of "Quran" are specifically investigated by Muhammad Abdulazim Az-Zarkani (d. 1367/1948) "Manahil al-'Urfan fi 'Ulum al-Quran" (sources of learning Quran) and Muhammad ibn Abdullah "An-Nabaul Azim" (Great

News), and also Subhan Salih "Mabahis fi Ulumil Quran", Manna al-Qattan "Mabahis fi Ulumil Quran", Muhammad ibn Ahmad al-Garnoti "At-Tashil liulumit Tanzil", Khalid Abdulkarim al-Lahim "Mafotih Tadabburil Quran" (Revealing the Qur'an), Fahd al-Rumi "Dirasot Fi Ulumil" [9]. Furthermore, Al-Imam Al-Shatabi Institute for Quranic Studies has published a study entitled "Dalilul Kitab Al-press Fid Dirosotit Quran" [10]. Since that time, it has been deeply investigated a great deal of knowledge in the fields of the Quranic studies. They are followings:

– Hibatullah al-Muqri's "An-Nasih Wal Mansukh" related to the science of eloquence and, also Abu Ja'far al-Nuhhos' "an-Nasikh Wal Mansukh fil Quronil karim" [11];

– Abu Zakariyya al-Nawawi's "al-Tibyan fi adab hamalat al-Quran", related to the science of recitation, and Abu Bakr Muhammad al-Ajri's "Ihtilofu hamalat al-Quran," (Discrepancy among reciters of Quran) Muhammad Umar ibn Salam Bozmu's "Al qiroat va asaruho Fit Tafsir Wal Ahkom" (Recitations and their impact on tafsirs), Abu Al-Khair Muhammad al-Jawzi's "ar-Rawzatun nadiya sharx matn fit tawjeed", Ibn al-Jazari's "Ṭayyibat al-nashr fī al-qirā'āt al-'ashr" (publication about ten types of recitation".

– Abu Ubayda al-Qasim al-Hirawi's "Fasoilul Quran" on the virtues of Surahs and verses, Munira Muhammad Nasir al-Dusoury's "Asmou Suaril Qur'an and Alaihiluha" [12];

– Al-Baqei's works entitled "Masoidun Nazar Lil Ishrof Ala Maqosidus Suvar" about purposes of Surahs and the Relationship between Surahs and Verses, and "Nazmud durar fi tanosibil oyati vas suvar" (Pearls that strung with adequacy of surahs and ayahs) [13];

– the scriptures written by Abul Hasan al-Wahidi on the science of the revelation of verses, such as the "Quran"Asb-ul-Nuzulil [14].

It follows from the aforesaid that a lot of books were written on Quranic studies in XX century. However, we can notice the repetition of themes and as well as elucidation of the issues are the same. One distinctive difference is in approaches and methods

The Arabic is not the only language in the field of investigation of the "Quran." We can also meet literature on Quranic studies in other languages, such as English, French, Russian and Uzbek. Most of them, however, are translations of Arabic studies or scholarly works based on these studies.

In the Western world, interest to the "Quran" began to appear in the Middle Ages. Ioan Damaskin (d. 749), Nikita Byzantium (IX), Dionysia Bar Salibi (d. 1170), Maimonides (d. 1204) were among the first to interpret the "Quran." Later, the Latin translation of Quran also came into play. However, the serious researches began to take shape in the 19th century and these attempts paid off in the 20th century. A lot of books by Richard Bella (d.1952), John Edward Wonsbrough (d.2002), and William Montgomery Watt (d.2006) came to life. A Significant contribution in this field of science were made by Friedrich Schwall (d. 1919), Theodore Northold (d. 1930), Otto Pretzill (d. 1941), Arthur Jeffery (d. 1959), Julius Velhausen (d. 1918), Ignats Goldtsier (d. 1921), Hartwig Hirschfeld (d. 1934), Leon Kaetani (d. 1935), Joseph Schacht (d. 1969), and John Barton. But we can notice skeptical aspects in the views of John Bartold. [15]. According to him hadiths were made up by Prophet Muhammad and other religions and doctrines had a huge impact on Islam. However, it should be noted that in the Western world, there were a number of scholars, who objectively approached towards Islam. For instance, French scholar Emile Dermangham said that Quran could not be written or made up by Muhammad because he had been waited for the verses to be revealed. Another orientalist, Shibs said: "Some scholars say that the "Quran" is the word of Muhammad. But it is absolute mistake. On the contrary, it is the Word of "God" and it was revealed by God to his Messenger. Having been illiterate Mohammed could not say such wise words that might lead him from darkness to light and guide to rightful path to truth. At times, you might be surprised when a European man confesses these truths. Do not be misled, I have studied the "Quran" and found in it the supreme truths, clearer ideas, and eloquence which nowhere exists" [16, p. 18-19].

An enormous work on the studies of "Quran" can be found in the Encyclopedia of the "Quran," published in Leiden in the years of 2001-2006. [20] It contains about 1000 articles on this topic. For instance, K. Brockkelman [21], F. Muller [22], C. Ryo [23], C.A. Stori [24], J. Wansbrough [25], R.Martin [26], S. Adams [27] , M. Sister [28], A. Rappin [29], F. Denny [30] and others discussed the researches on the study of the Quran in their works. Among Russian scientists A.E. Krymsky (died 1942), academician. IU Krakkovsky [31] (died in 1951), M. Piatrovskiy [32], E. Rezvan [33], AT Tagirzhanov [34], F.I Abdullaeva [35], K. Koshtalyova, D.Frolov [37] and T. Ibrahim [38] put their effort on translations of the "Quran." It is worth noting that prolific works have been done in this field of science by Uzbek scholars. For example, "Quran Science" by Sheikh Muhammad Sodiq Muhammad Yusuf, Ph.D A. Abdullaev's manual on the studies of Quran, "Quranic Studies" by a group of scientists.[39] Ph.D., Assoc. Abidov chose another method compared to the traditional books on the "Quran" science. His monography is devoted to spiritual and historical significance of the subjects of

Quran", so it is possible to include it in the series of publications related to Quranic studies. [40, p. 60-145]. Here we can deduce that a system of the Quran-based sciences is being formed in Uzbekistan today. In the next step Uzbek researchers should turn their attention to replenishing existing database, investigating new methods and approaches, and going in depth in every field of Quranic sciences.

2) The basics of interpretation. Scholars have a number of controversial views on the difference and similarity of this knowledge with the Quran and tafsir sciences. However, many researchers claim that it is a science that is separate from Quran and even the science of tafsir. For this reason, some books have been written in this regard. For example, Khalid Abdurahman Ak "Usulut Tafsir va Qawaiduhu" (Principles of tafsir and its rules), Fahd ibn Abdurahman al-Rumi "Buxus fi usulit tafsir va manohijihi" (A research on the methods of tafsir), Musaud ibn Sulaymon At-Tayyar "Fusul fi Usulit Tafsir", Toha Obidin Hamad "at-Tahrir fi Usulit Tafsir", Abdulkhamid al-Hindi "at-Takmil Fi usulit of tawil," Abdus Salam Muqbil Majidiy 'at-Tanwir Fi usulit tafsir" (Usulut tafsir "), Muhiddin Baltojiy "Dirosot Fit tafsir va Usulihi. [42].

Indeed, there are many studies on the interpretative science and the basics of tafsir, and their rules and style of writings are often the same. For example, there are similarities in such topics as the grandeur and benefits of the science of "tafsir," the terminology, the views of Islamic scholars on this subject, the similarities and differences of exegeses and allegorical interpretation, the development of tafsir science. Of course, this process may be specific to the Arab researchers. However, researches in the recent years show some changes and novelty in the methods and approaches. In particular, Toha Obidin, a lecturer at Umm al-Qura University in Mecca, discusses about benefits and terminology of "Tafsir" in his book "At-Tahrir Fi Usit Tafsir" [43], and he divides the terms with regard to the studies of Quran, the order of the Quran and the science of interpretation. It is noteworthy to say that such division has not observed yet in previous studies. What is more in his research he uses such terms as tadabbur (to ponder, reflect and think) and instinbat (the decision-making processes based on existing Koran or Sunnah evidence) apart from traditional terms such as tafsir and tawil. [43, p. 85-125].

Further he focuses on the development of tafsir science, the types of "tafsir," and the Prophet's tafsir as other scholars. He also dwells on the appearance, types and peculiarities of the Prophet's tafsir that are not likely to be encountered in other studies. In the chapter devoted to tafsir of the Companions and "Tabieen" (Followers) the same classification can be observed (types, peculiarities and appearances). It is also noteworthy to say that this book contains information about mufassirs' controversies and how to distinguish them, directions of tafsirs, analytical, sociological, comparative, thematic, social, scientific tafsirs, interrelation of tafsirs with realities and analysis of them related to today.

All of this suggests that, firstly, it is possible to notice the similarity and repetition of themes in Arab-Muslim tafsirs. In its turn it indicates the complementarity and improvement of researches.

Secondly, while reading these books you can feel that they have great self- restraint and, high regard for the tafsir science and mufassirs. It is true that there are some researches (for example the research done by Muhammad ibn Ali) about mistakes in tafsirs, narratives and errors in attributing traditions [44] (verbally transmitted record of the teachings, deeds and sayings, silent permissions (or disapprovals) of the prophet Muhammad, as well as various reports about Muhammad's companions), the reasons of these errors.[45, p. 1164] However, they still maintain a good standard of conduct.

Thirdly, researches in recent years show changes in the methods and approaches in the field of interpretive science, the deepening of the analysis, and the broader distribution of topics. This is also an indication of the extent to which interpretive studies are improving.

In the studies of modern Arabic scholars, it is common to cite information from books refer to the medieval scholars such as Ibn Taymiya (d.728/1327). This can be seen in the studies of Muhammad ibn Ali al-Matari, Hasan ibn Muhammad Shabola, and Taha Obidin [44]. They mainly consist of thoughts on the benefits of tafsir science and the methods of interpretation. In particular, whether the Prophet conveyed all the meanings of the Quran or only clarified those which he thought to be necessary [44, p. 25], cases in which the ayahs are interpreted the other ayahs.

Today, an international conference on Holy Quran and its sciences is being held in Fas, Morocco. We have several scientific collections of such conferences in which specialists from different parts of the Islamic world regularly participate in the scientific work [47, p. 1318].

Turkish scholars have developed a number of fundamental studies on the basics of interpretation and the science of interpretation in the 20th century. These include Omar Nasuhi Bilme's "Büyük Tefsir Tarihi"" (History of the Great Tafsir, Ankara, 1960), Ismail Jarrah's son's "Tefsir usûlü" (Methods of Tafsir, Ankara, 1991) and Muhsin Demirchi's "Tefsir usûlü" (Methods of Tafsir Istanbul, 2003). These scientific

works include the systematic analysis and a mixture of Western and Eastern views.

3) The science of tafsir. A number of studies have been carried out in this regard, including one of the most comprehensive work written by Muhammad Hussein al-Zahabi entitled "At-tafsir Wal Mufassirun". Therefore, many researchers cite his works. Also, Hafmat Bashir Yasin's "at-Tafsiri Sahih", Khalid Uthman al-Sabt's "Qawoidut Tafsir Jam'an and Dirasatan" (Colecting and learning tafsir rules) , and Muhyiddin al-Kofiji's' at-Taysir Fi qawoid ilmit tafsir" (to make easy the rules of Tafsir), Abdulaziz Abdurakhman az-Zomir's "Tanzilul ayat alal waqi indal Mufassirin" ("Муфассирлар наздида оятларни воқеълик асосида нозил бўлиши"), "Abdullah az-Zubayr Abdurakhman's "Tafsirul Quranil karim masodiruhu vat tijohotuhu" (The sources and directions of tafirs of Quran) can be referred to books devoted to tafsir science. It is important to note that all of these studies have a wide variety of methods along with the proximity of themes. In the Uzbek language, the Associate Professor R.Abidov published the book entitled "the "Quranic and Tafsir Studies" [49]. True, this work is based on the Arabic sources but it is one of the first books, which is written in Uzbek. Apart from it, a manual entitled "An Introduction to tafsir" has been written by Ph.D D.R. Makhsudov on the basis of Arabic sources which is intended for students of Islamic Studies (Quran). It provides an overview of tafsir science and basics of this science. However, in the period when tafsir science is developing, such books provide with basic information. Therefore, doing research on tafsir science, comparing with those written by representatives of other countries are the tasks that awaiting their fulfilment.

REFERENCES

1. Currently, as a result of the development of science, studies are being made on the basics of eye cataract correction in medicine, biology, zoology, astronomy, geography, and even in oculistics. It is natural for them to move. See https://ar.wikipedia.org/wiki/_الإعجاز_الطبي_في_القرآن; http://quran-m.com/quran/suncategory/9/علوم-الطب-و-الحياة
2. In fact, the field of the Quran-based translation is not recognized as a separate science, but today it is necessary to study it separately. Due to the fact that the Russian translations have reached the thirtieth place, and Uzbek translations have reached the tenth place. If you include other languages, then you will come to the conclusion that it is important to study them separately. When it comes to Quran translations, it is also important to note that they are permissible, that is, literal translations and non-verbal translations.
3. Makhsudov D. The Light of Islam, 1-сон 2019 йил INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN; Palvanov O'. USA. International Scientific Journal Theoretical & Applied Science. Philadelphia, ALLAMAH SA'DUDDIN AL-TAFTAZANI: PROMINENT SCHOLAR OF THE HANAFI-MATURIDI SCHOOL; To'rayev N. The Light of Islam, 2-сон 2019 йил THE APPEARANCE OF THE SCIENCE OF «JARH AND TA'DIL» AND ITS DEVELOPMENT IN THE FIRST TWO CENTURIES;.
4. Musa'id ibn Sulayman ibn Nasir at-Tayyar. Ulumul Quran: History and Classification Anwaihi/ Ma'had al-Imam al-„Shatabi lid dirosotil Quran Magazine". No. 1. 1427.
5. 5. Jalaluddin Abdurahman al-Suyuti. Al-Itqan fi ulumil Quran / Inspection Center Buhus vid dirosot bimaktaba Nazar Mustafa. - Makkatul mukarrama: Nazar Mustafa, 1996/1417; Muhammad ibn Bahadur al-Zarkashi. Al-Burhan fi ulumil Quran / Survey Muhammad Abul Fazl Ibrahim. - Beirut: Dar al-Ma'rif, 1980/1391.
6. Muhammad Abdulazim az-Zurqani. Manahilul irfon fi lumil Quran. - Printed by Isa al-Aleppo, (not shown). J. 2.
7. Muhammad ibn Bakhodir az-Zarkashi. Al-Burhan fi ulumil Quran/ Survey Muhammad Abul Fazl Ibrahim. - Beirut: Dor y'a'il Arabia, 1957. J. 1.
8. https://e-minbar.com/quranic-studies
9. Fahd ibn Rumi explains the interpretation: «التفسير في الاصطلاح :هو اسم للعلم الباحث عن بيان معاني ألفاظ القرآن وما يستفاد منها باختصار أو توسع» (tafsir is a science that explores the meaning of the words of the Quran in terms of the meaning and benefits of compact or comprehensive benefits).
10. Dalilul Kitab al-fid dirosotit Koran (p. 399) Institute of Imam Shatabi Institute of Quran Studies and Lessons. It is worth noting that there are several scientific institutes and centers in the Arabic world on the Quran studies and interpretive studies. They also operate on the internet and they are available in the social networks. In this sense, it is advisable to establish the research centers, dedicated to the study of the Qur'an.
11. Hibatullah bin Salam al-Muqrii. An-Nasih wal mansuh/ Zahir Shawish, Muhammad Canaan. - Beirut: al-Maktatul Islam, 1404; Abu Ja'far An-Nuhhos. An-Nosih wal-fil elephant Quran. - Beirut: al-Maktat al-Asr, 2003/1424.
12. Abu Ubayda al-Qasim al-Hirawi. Fazoilul Qur'an / Survey Marwon al-Atiyya, Muhsin Harba, Wafo Taqiuddin. - Beirut: Dor Ibn Kasir, 1420; Munira Muhammad Nasir ad-Dusuri. The Quran and the Space - Ad Dammam: Dor Ibn al-Jawziya, 2005/1426.
13. Al-Baqaiy. The case of al-maqasidus Suvar / Abdussami 'Muhammad Husnin. - Riyadh: Letter of Education, 1408; Burhanuddin al-Baqaya. Nazmud durar fi tanasilil verse with water / Abdurrazzaq Ghalib al-Mahdi. - Beirut: Dar al-Qudil Science, 1415.
14. Abul Hasan Ali ibn Ahmad al-Vohidiy. Asbob nuzulil Qur'on. – Bayrut: Dorul kutubil ilmiya, 2001/1422.

15. https://ru.wikipedia.org/wiki/ Goldsiyer,_Ignats.
16. "ريجيس بلاشير «القرآن: نزوله، ترجمته وتأثيره»، ترجمة رضا سعادة، دار الكتاب اللبناني، 1974، ص:41. إميل درمنغم:»حياة محَمَّد»، نقله إلى العربية عادل زعيتر. - ط 2. - بيروت: المؤسَّسة العربية للدراسات والنشر, 1988م. - ص 277.
17. --3 محَمَّد أمين حسن محَمَّد بني عامر: "المستشرقون والقرآن الكريم"، إربد: دار الأمل, 2004م. - ص 223. - نقلاً عن محمود أبو الفيض المنوفي الحسيني. سيرة سيّد المرسلين. - القاهرة: دار نهضة مصر, - ص 18 - 19.
18. Encyclopaedia of Qur'an. 1st Edition. Ed. by Jane Dammen McAuliffe et al., 5 vols. plus index.– Leiden: Brill Publishers, 2001–2006.
19. BrockelmanC. Geschichtederarabischenlitteratur. 2. Band. – Berlin: Verlag, 1902.
20. Muller F.M. The sacred books of the East. Volume VI. The Qur'an. Translated by Palmer E.H. Motilal Banarsidass; Muller F.M. The sacred books of the East. Volume IX. The Qur'an. Translated by Palmer E.H. Motilal Banarsidass.
21. Rieu Ch. Catalogue of the Persian Manuscripts in British Museum. - London. 1879.
22. Stori Ch.A. Persidskaya literatura. Biobibliograficheskiy obzor v trex chastyax. Per.s angl., pererabotal i dopolnil Bregel Yu.E. Ch. 1-3. - M.: Nauka, 1972.
23. Wansbrough J. , Quranic Studies: Sources and Methods of Scriptural Interpretation. – Oxford, 1977.
24. Martin R.C. , "Understanding the Qur'an in text and context", History of Religions, XXI/4, 1982.
25. Adams C.J. , "Abu 'l-'Ala' Mawdudi's Tafhim al-Qur'an", Approaches to the History of the Interpretation of the Qur'an, ed. A. Rippin.– Oxford, 1988.
26. Sister M., Metaphern und Vergleiche im Koran. Inaugural-Dissertation zur Erlangung der Doktorwürde genehmigt von der Philosophischen Fakultät der Friedrich-Wilhelms-Universität zu Berlin.– Berlin, 1931.
27. Rippin A., "The Quran as literature: perils, pitfalls and prospects", British Society of Middle Eastern Studies Bulletin. – London, 1983.
28. F.M. Denny, "The meaning of "Ummah" in the Qur'an", History of Religions,XV, 1975.
29. Koran / Perevod and Commander I.Yu.Krachkovskogo. - M .: Vostochnaya literatura, 1963. Here are some comparisons from Sablukov's and Krachkovsky's translations: it can be seen that Sablukov translated the verses more vigorously than Krachkovsky. For example, Krachkovsky translated the Surah Yusuf 49
30. Piotrovsky, "The Morachensk Tales" - Moscow, 1991.
31. Rezvan Ye.A. Koran and texture, overlay, commentary). - M. 2005; Rezvan EA, "The Man in the Koran (The History of the Pony of the Prophecy") Religion, society, state - Moscow, 1984.
32. Tagirdjanov A.T. "the description of Tajik manuscripts and the institute of the people of Central Asia. Volume 2. The biography, publication office, dated by 1962.
33. Abdullayeva F.I. "the Tales of Persia". - St. Petersburg, 2000.
34. Kashtaleva K.S. , "Terminology of Koran in a new enlightenment", Document of the Academy of Sciences, Leningrad, USSR. The oriental studies, 1928; Kashtaleva K.S. "the kings" "Qurans" Pushkina I, ix, the first source, the scriptures // College of the oriental studies under the Central Asia museum of the Academy of Sciences, USSR, 1930.
35. Frolov D.V. "The Muslim role of Quran," // East, 1992, No. 6. pp. 73-88.
36. Abraham T.K. Quran in pluralism // The compared philosophy philosophy and contextual varieties of culture, . M. 2004. pp. 218; Kyamilev S.K K Interpretation of the terms and conditions // Social-political prediction in Islam. The History and the modern times,. Moscow, 1987. pp. 101-102.
37. Quranic Science / Sheikh Muhammad Sodiq Muhammad Yusuf. - T .: Hilol-Publishing, 2013; Quran Studies (study guides) / composer: A. Abdullaev; Responsible editor: Z.Islamov. - T .: Tashkent Islamic University Publishing House, 2011; Quranic Science (text) / A. Abdullayev and others; Responsible editor: I. Usmanov. - T .: Movarounnahr, 2016.
38. Obidov R. Spiritual and historical significance of Quranic themes. - B. 60-145.
39. Ali ibn Ahmad Naysaburi. Instrument / Translator: A. Tursunov. - T .: Movarounnahr Publishing House; Sheikh Muhammad Sodiq Muhammad Yusuf. Hadith and Life. 30th Juz. The Book of Quranic Virtues. —T .: Hilol, 2019. pp. 304.
40. Khalid Abdur-Rahman al-Ikq. Methodology tafsir and qovaiduhu. - Beirut: Dorun nafois, (not shown year); Fahd ibn 'Abd al-Rahman al-Rumi. Buhus fi methodit is tafsir and manohijihi. - Riyadh: Schoolatut Repentance, 1994/1416; Musaid ibn Sulaiman at-Tayyar Fusul fi methodit tafsir. ad-Dammam: Dor Ibnul Jawzi, 1999/1420; Toha Obidin Hamad. At-Tahrir fi Methodit Tafsir. - ad-Dammam: Schoolatul Mutanambar, 2014.
41. Taha Obidin Hamad. At-Tahrir fi Methodit Tafsir. - ad-Dammam: Schoolatul Mutanambar, 2014.
42. Muhammad ibn Ali al-Matari. The interpretation of "Al-Khatou," interpretation: the theory and interpretation,,, Jomiatu Andalus, 2017.
43. Tahir Mahmud Muhammad Ya'qub. Instrumental error is an interpretation: exposure. J. 2. Ad Dammam (Saudi Arabia): Dor Ibn al-Jawzi, 1425/2004. - 1164 b.
44. Taqiyuddin Abul Abbas ibn Taymiya al-Harraniy al-Hanbali. Introduction to Fi Methods Tafsir. - Beirut: Dor Schoolatul Life, 1980. ¬– B. 9-10.
45. Proceedings of the International Conference of Researchers at the Juhudul umma fi jailil Qur'an and ulumihi. - Fas: al-Markabus sakofiyil baladii, April 14-16, 2011. Part 1-2. - 1318 b.
46. https://e-minbar.com/quranic-studies
47. Obidov R. Quranic and interpretive sciences. - T .: Publishing and printing association "Tashkent Islamic University", 2003; Sagdiyev X. MODERN PHILOSOPHIC PARADIGMS: INTERRELATION OF TRADITIONS AND INNOVATIVE APPROACHES. Materials of the III international scientific conference on March 3–4, 2016