



MANUSCRIPT SOURCES AND TEXTUAL FEATURES OF HUSAM AL-DIN AL-SIGHNAQI'S "AL-TASDID FI SHARH AL-TAMHID"

<https://doi.org/10.57033/mijournals-2026-4-0293>

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Received: 15-05-2026

Accepted: 28-05-2026

Published: 09-06-2026



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Abstract. *This article examines the manuscript tradition of al-Tasdid fi Sharh al-Tamhid, a commentary by the Hanafi-Maturidi scholar Husam al-Din al-Sighnaqi on Abu al-Mu'in al-Nasafi's al-Tamhid li-Qawa'id al-Tawhid. The study analyzes the evidence confirming the attribution of the work to al-Sighnaqi, with particular attention to the manuscript title page, authorial statement, date of completion, and colophon. It also provides a comparative examination of the manuscript copies preserved in the Süleymaniye Library and the Beyazıt State Library, focusing on their extent, script type, dimensions, number of lines per page, information concerning their copyists, and state of preservation. The differences between the principal manuscript used for the critical edition and the other surviving copies are examined, including omissions of certain sections and variations in the transmission of the text. In addition, the sources consulted by al-Sighnaqi in composing his commentary are identified, and the position of the work within the Hanafi-Maturidi theological tradition is discussed. The findings provide a basis for further source-critical study of al-Tasdid as an important manuscript source for the history of Maturidi scholarly heritage.*

Keywords: *Husam al-Din al-Sighnaqi, al-Tasdid, al-Tamhid, Abu al-Mu'in al-Nasafi, Maturidism, Hanafi-Maturidi tradition, manuscript, source criticism, tahqiq.*

INTRODUCTION

In the history of the Islamic sciences, the theological works produced by the scholars of Transoxiana occupy an important place in the development of the Hanafi-Maturidi doctrine. One of the representatives of this scholarly heritage is Husam al-Din al-Sighnaqi, whose commentary on Abu al-Mu'in al-Nasafi's "al-Tamhid li-Qawa'id al-Tawhid", entitled "al-Tasdid fi Sharh al-Tamhid", is regarded as one of the significant sources of the science of kalam. The author composed this work in order to explain the doctrinal views set out in "al-Tamhid", to disclose their proofs and to elucidate certain questions more fully.

In determining the scholarly value of “al-Tasdid”, its manuscript sources are of particular importance. Several manuscript copies of the work are preserved in the collections of the Süleymaniye and Beyazıt libraries in Turkey. These copies differ from one another in extent, script type, date of copying, copyists and the degree of preservation of the text. In some copies certain parts of the work have not been preserved in full, a circumstance that acquires considerable importance in the comparative study of the text and in the preparation of a critical edition.

Accordingly, the present article analyses the manuscript copies of “al-Tasdid fi Sharh al-Tamhid”, their description and mutual differences, the evidence confirming the attribution of the work to al-Sighnaqi, and the methods applied in the critical study (tahqiq) of the text.

MAIN PART

1. The reason for writing the commentary and al-Sighnaqi’s method

In the opening pages of the work al-Sighnaqi provides information about the reason for writing the commentary. He emphasises that the science of kalam, or of tawhid, is the most honourable of the sciences, since it deals with the principles of religion and investigates its foundations. He also notes that the views advanced by al-Nasafi in “al-Tamhid” contain powerful proofs both in meaning and in expression, and that the work is well systematised. Explaining the reason for commenting upon the work, al-Sighnaqi stresses that he felt the need to expound and clarify the sentences employed by al-Nasafi in order to silence the arguments of his opponents. For this reason he decided to write a commentary on “al-Tamhid” (al-Sighnaqi, Cârullah 1207: fol. 1a).

Al-Sighnaqi’s method in commenting upon works is almost uniform. He does not depart from the system of subjects and headings set out in “al-Tamhid”. In the course of commenting on particular questions he sometimes comments on a single word and sometimes on an entire sentence. The words he quotes from al-Nasafi’s “al-Tamhid” he attributes to al-Nasafi, introducing them in the form “wa-qawluhu” (وقوله) or “wa-fi qawlihi” (وفي قوله). Where he employs the expression “qala shaykhi” (قال شيخي) in the commentary, al-Sighnaqi has in mind his own teacher, Hafiz al-Din al-Bukhari. In the majority of questions, with the aim of explaining the problem, he makes use of formulaic expressions in the form of question and answer, such as “fa-in qulta, fa-in qala, fa-in qila, qila” (فإن قلت، فإن قال، فإن قيل، قيل) and “qultu, qulna, aqulu, naqulu, qawluna” (قلت، قلنا، أقول، ناقل، قائلنا).

قولنا، أقول، نقول، قولنا). Where he uses the expression “‘indana” (عندنا) in the work, he refers to the views of the Hanafi-Maturidi school to which he himself belongs.

In his work al-Sighnaqi makes use not only of Arabic but also of Persian and Turkic words. So far as can be established, the sources used by al-Sighnaqi in his commentary are the following (al-Sighnaqi, Cârullah 1207: fols. 2a–222b):

1. Abu Ja‘far Muhammad al-Sijzi, “al-Mufrad fi dhikr ahl al-ahwa’ wa-l-bida’” (fol. 222b).
2. Abu al-Mu‘in al-Nasafi, “Tabsirat al-adilla” (fol. 3b).
3. Abu Mansur al-Maturidi, “Kitab al-Tawhid” (fol. 54a).
4. Abu Mansur al-Maturidi, “Sharh al-Ta’wilat” (fol. 62b).
5. Abu Mansur al-Maturidi, “al-Maqalat” (fol. 54a).
6. Abu Sulayman ibn Sulayman al-Juzjani, “Usul al-din” (fol. 33b).
7. Abu al-Yusr ‘Ali ibn Muhammad al-Pazdawi, “al-Kifaya” (fol. 20a).
8. Abu al-Yusr ‘Ali ibn Muhammad al-Pazdawi, “Sharh al-Jami‘ al-saghir” (fol. 53a).
9. Abu al-Yusr ‘Ali ibn Muhammad al-Pazdawi, “Usul al-fiqh” (fol. 126a).
10. Abu Nasr Isma‘il al-Jawhari, “al-Sihah” (fol. 45a).
11. Abu al-Fath al-Shahrastani, “al-Milal wa-l-nihal” (fol. 78b).
12. Abu al-Qasim al-Zamakhshari, “al-Kashshaf” (fol. 3b).
13. Abu al-Qasim al-Zamakhshari, “al-Mufasssal fi ‘ilm al-‘arabiyya” (fol. 12b).
14. Abu ‘Abd Allah Muhammad ibn Isma‘il al-Bukhari, “al-Jami‘ al-sahih” (fol. 190a).
15. Muhammad ibn al-Hasan al-Shaybani, “al-Jami‘ al-kabir” (fol. 53a).
16. ‘Ubayd Allah ibn ‘Umar al-Dabusi, “Taqwim al-adilla” (fol. 18b).
17. “Adab al-qadi” (fol. 195a).
18. Burhan al-Din Mahmud ibn Ahmad al-Marghinani, “Tatimmat al-fatawa” (fol. 195a).
19. Najm al-Din Abu Hafs ‘Umar al-Nasafi, “al-Taysir fi ‘ilm al-tafsir” (fol. 6a).
20. Tahir ibn Ahmad ‘Abd al-Rashid al-Bukhari, “Khulasat al-fatawa” (fol. 146b).
21. Abu al-Mahasin Qadikhan al-Hanafi, “Sharh al-Jami’” (fol. 147b).
22. Abu Hanifa, “Kitab al-‘alim wa-l-muta‘allim” (fol. 204a).
23. Abu al-Fadl ‘Abd al-Rahman al-Kirmani, “al-Idah fi al-furu’” (fol. 108a).

24. Abu al-Fath Nasir al-Mutarriizi, “al-Mughrib fi tartib al-mu‘rib” (fol. 6a).
25. Shams al-a’imma Muhammad ibn Ahmad al-Sarakhsi, “al-Mabsut” (fol. 13a).
26. Husam al-Din al-Sighnaqi, “al-Muwassal” (fol. 188b).
27. Husam al-Din al-Sighnaqi, “al-Nihaya” (fol. 65a).
28. “al-Misdaq” (fol. 2a).
29. Abu Muhammad al-Husayn ibn Mas‘ud al-Baghawi, “Masabih al-sunna” (fol. 210a).
30. ‘Abd Allah ibn Mahmud al-Sabadhmuni, “Musnad Abi Hanifa” (fol. 211a).
31. Abu ‘Asim ‘Ali ibn ‘Umar al-Isfandari, “al-Muqtabas fi tawdih ma iltabas” (fol. 61a).
32. Abu ‘Amr Ahmad ibn Ibrahim al-Zawzani, “al-Masadir” (fol. 14b).

2. The method applied in the critical study of the text

Six extant copies of the work were studied and examined on the basis of the eclectic method (tarjih). That is to say, one of the copies was adopted as the principal copy, and the work proceeded by indicating the differences or deficiencies found in the remaining copies. Taking into account the style, the logical consistency characteristic of the manuscript and other aspects, particular readings were selected on the basis of all six copies.

In cases where equivalent alternative variants exist that do not affect the meaning, the copy of “al-Tasdid” preserved in the Süleymaniye Library, Cârullah collection, under inventory number 1207 was adopted as the principal copy. The omitted expressions identified in this copy were inserted into the text within square brackets “[]” by making use of the other copies. The differences and variant readings of the other copies were placed in the notes, with an indication of the copy to which each belongs.

In the margins of the copy of “al-Tasdid” taken as the basis for the preparation of the text there are occasionally notes and glosses. These notes, as well as the explanations of words given between the lines of the book, were also placed in the notes and marked with the letter “ج”. Once “al-Tasdid” had been selected as the principal copy, it was collated with the remaining five copies, and the differences and deficiencies noted above were indicated in the notes by means of the special letters assigned to each copy.

In particular, the copy registered in the Süleymaniye Library, Cârullah collection, under number 0516 is designated in the critical edition by the letter “ج”; the copy

registered in the Süleymaniye Library, Amcazâde Hüseyin collection, under number 0309 by the letter “ع”; the copy registered in the Süleymaniye Library, H. Hüsnü Paşa collection, under number 0407 by the letter “ح”; the copy registered in the Beyazıt State Library, Beyazıd collection, under number 3078 by the letter “ب”; and the copy registered in the Süleymaniye Library, Esad Efendi collection, under number 3893 by the letter “ا”.

The sources of the Qur’anic verses cited in “al-Tasdid” and of the hadiths used by the author, as well as the information established by consulting the necessary sources concerning the names of the persons referred to in the commentary, are likewise given in the notes. In addition, the expressions transferred directly by the author from “al-Tamhid” are set off in quotation marks and in bold type. The folio numbers of the principal copy are also indicated in parentheses.

3. The attribution of the work and the principal manuscript

Almost all of the biographical (tabaqat) works consulted concerning the life and personality of Husam al-Din al-Sighnaqi record that he wrote a commentary on Abu al-Mu‘in al-Nasafi’s “al-Tamhid” and that he entitled this commentary “al-Tasdid” (al-Zirikli, n.d.: vol. 2, 243; Ibn Taghribirdi, n.d.: vol. 5, 165; Ibn Qutlubugha, n.d.: 161; al-Qurashi, n.d.: vol. 2, 115; al-Baghdadi, 1951–1955: vol. 1, 314; al-Tamimi, n.d.: vol. 3, 151; Katib Çelebi, 1941–1943: vol. 2, 1849).

The work entitled “al-Tasdid fi Sharh al-Tamhid” discussed in this article is registered in the Süleymaniye Library, Cârullah collection, under number 1207. Consisting of 225 folios, this work is written in naskh script and is in Arabic. The copy measures 277×189 and 199×331, and each page consists of 21 lines.

In the middle of the title page of this manuscript the following phrase appears:

كتاب التسديد في شرح التمهيد من علم الكلام على أصول الشهادة من أهل السنة والجماعة

while in the upper part of the title page the following phrases may be encountered:

كتاب التمهيد في الكلام

and

كتاب التسديد في شرح التمهيد

In the upper part of the second folio of the copy an indication is given of the chapters that the work comprises. Below the list of subjects the story of the Prophet Yusuf is briefly recounted:

فلما خرج يوسف عليه السلام من السجن كتب عن ما به هذا قبر الأحياء وبيت الأحزان وتجربة الأصدقاء وشماتة الأعداء ثم اغتسل وتنظف من درن السجن ولبس ثيابا جددا حسنا وقصد الملك. قال وهب بن منبه فلما وقف بباب الملك، قال عليه السلام: حسبي ربي من دنيائي وحسبي ربي من خلقه، عز جاره وجل ثناؤه ولا إله غيره. فلما دخل على الملك قال: اللهم إني أسألك بخيرك من خيره وأعوذ بك من شره وشر غيره. روي عن النبي عليه السلام أنه قال: إن الرؤيا على رجل طائر ما لم يعبر فإذا عبرت وقعت. وإن الرؤيا جزء من ستة وأربعين جزءا من النبوة وأحسبه قال لا تقصها إلا على ذي رأي

When Yusuf (peace be upon him) came out of prison, he wrote of what he had experienced there as follows: "This is a grave for the living, an abode of sorrows, a testing of friends and a place of rejoicing for enemies." He then washed himself and cleansed himself of the filth of the prison, put on new and beautiful garments, and set out for the king. Wahb ibn Munabbih relates: when he stopped before the door of the king, Yusuf (peace be upon him) said: "My Lord alone suffices me for my world, and my Lord alone suffices me among His creatures. Mighty is He who grants refuge, exalted is His praise, and there is no god besides Him." And when he entered into the presence of the king he said: "O my God, I ask of You Your good in place of his good, and I seek refuge with You from his evil and from the evil of others." It is related from the Prophet (peace be upon him) that he said: "Truly, a dream is as though upon the leg of a bird until it is interpreted; and when it is interpreted, it comes to pass. And a dream is one part of forty-six parts of prophethood." And I think that he also said: "Relate it only to a person of sound judgement."

On folio 223a of the book the following is found:

يقول العبد الضعيف حسين بن علي بن حجاج بن علي السغناقي حرس الله عما يوجب النقيصة في أولاه ويورث الفضيحة في أخراه بتاريخ يوم الخميس الثامن من شهر الله المحرم من شهور سنة ست وسبعمئة

The weak servant Husayn ibn 'Ali ibn Hajjaj ibn 'Ali al-Sighnaqi – may God Almighty preserve him from that which brings deficiency in his present life and disgrace in his life to come – says: I completed the writing of this work on Thursday, the eighth day of the month of Muharram of the year seven hundred and six.

From this it becomes clear that the work was completed in August 1306 CE.

Likewise, on folio 223b the following is given:

وفقت على صنعة هذا سميته التسديد في شرح التمهيد ليكون اسمه دالا على ما اختصاصت فيه بأثر التوفيق على التحقيق الحاصل بعد التحديق. وختمت الكتاب متضرعا إلى الله الكريم الذي هو أرحم الراحمين وداعيا بقولي: توفي وألحقني بالصالحين

I was granted success in composing this work, and I named it "al-Tasdid fi Sharh al-Tamhid", so that its name might indicate the effect of God's assistance upon the verification I attained in it in a distinctive manner; after careful observation. And I concluded the book while imploring God the Generous, who is the Most Merciful of those who show mercy, and praying with the words: "Take my soul in submission and join me to the righteous."

From these expressions it is understood that the title "al-Tasdid fi Sharh al-Tamhid" was given to the work directly by al-Sighnaqi himself.

The following expressions given on the last page of the copy show that the copyist was Hasan 'Ariri Sanjar, and that the work was copied a short time after its completion by the author, in the month of Safar of the year 740 AH, that is, in September 1339 CE:

اللهم ارزقنا العلم والعمل لا الجهل والضلال. الحمد لله على اختتامه والصلاة على رسوله محمد وآله الكرام
والله أعلم بالصواب وإليه المرجع والمآب. كتبه حسن عريبي سنجر غفر الله له ولوالديه ولاستأذيه ولجميع المسلمين
والمسلمات الأحياء منهم والأموات برحمتك يا أرحم الراحمين. وقع الفراغ في شهر صفر في سنة أربعين وسبعمائة

O my God, grant us knowledge and action, not ignorance and error. Praise be to God for the completion of the book, and blessings be upon His Messenger Muhammad (peace be upon him) and upon his noble family. God knows best what is correct, and to Him is the return and the final destination. It was written by Hasan 'Ariri Sanjar – may God forgive him, his parents, his teachers and all Muslim men and women, the living among them and the dead, by Your mercy, O Most Merciful of those who show mercy. The completion of the copying took place in the month of Safar of the year seven hundred and forty.

4. A comparative description of the manuscript copies

There is no great divergence among the six copies studied. However, on folio 148a of the copy registered in the Süleymaniye Library, Cârullah collection, under number 516 and designated by the letter “ل”, the commentary belonging to al-Sighnaqi breaks off, from a certain part of the subject of “the createdness of human acts”, with the following sentence:

فيكون كل كلب، وخنزير، وبق، وبعوض شريكا لله تعالى في العالم، بعض العالم لهم لا قدرة لله تعالى عليه
وبعضه لله

From this part onwards, in the text covering such subjects as intercession, faith and the imamate, al-Sighnaqi's commentary is absent; only al-Nasafi's “al-Tamhid” has been copied.

In addition, the manuscript copies identified are the following.

1. “Sharh al-Tamhid al-musamma bi-l-Tasdid li-l-imam al-Sighnaqi”. This copy is registered in the Süleymaniye Library, Cârullah collection, under number 0516. Consisting of 160 folios, the manuscript is copied in naskh script. Its dimensions are 175×145, and the text area is 131×106, with 21 lines on each page. In the middle and final parts of the copy certain chapters have been omitted. Information concerning the copyist and the date of copying is absent.

2. “al-Tasdid Sharh al-Tamhid fi ‘ilm al-kalam”. This copy is registered in the Süleymaniye Library, Amcazâde Hüseyin collection, under number 0309. Consisting of 176 folios, the manuscript is copied in naskh script and is in Arabic. The dimensions of the copy are 257×187 and the text area 192×142, with 21 lines on each page. According to the information in the manuscript, its copyist is Muhammad ibn Ahmad.

3. “Kitab al-Tasdid fi Sharh al-Tamhid li-mawlana Husam al-Din al-Sighnaqi”. This copy is registered in the Süleymaniye Library, Esad Efendi collection, under number 3893. Consisting of 216 folios, the manuscript is copied in naskh script and is in Arabic. The dimensions of the copy are 211×116 and the text area 180×91, with 25 lines on each page. Its copyist is Ilyas ibn Ya‘qub.

4. “al-Tasdid Sharh al-Tamhid li-sahib al-Nihaya”. This copy is registered in the Süleymaniye Library, Hasan Hüsnü Paşa collection, under number 0407. Consisting of 261 folios, the manuscript is copied in ta‘liq script and is in Arabic. The dimensions of the copy are 145×207 and the text area 70×150, with 23 lines on each page. Its copyist is Husayn al-Iskilibi.

5. “al-Tasdid Sharh al-Tamhid fi Qawa‘id al-Tawhid”. This copy, preserved in the Beyazıt State Library, Beyazıt collection, is registered under number 3078. Consisting of 158 folios, the manuscript is copied in ta‘liq script. The dimensions of the copy are 275×175 and the text area 200×100, with 31 lines on each page. Its copyist is unknown.

In addition, a copy of “al-Tasdid fi Sharh al-Tamhid” consisting of 307 folios and registered under number 6801 also existed in the Konya Yusuf Ağa Library. However, since this copy was stolen from the library in 1996, it was not possible to make use of it. In the catalogue entry the author of the work is indicated under the name Husam al-Din al-Istighnaqi.

CONCLUSION

In conclusion, Husam al-Din al-Sighnaqi’s “al-Tasdid fi Sharh al-Tamhid” is one of the important written sources of the Hanafi-Maturidi tradition of kalam. The title-page entries in the manuscripts, the author’s statement concerning the completion of the work and the colophon inscriptions confirm the attribution of the work to al-Sighnaqi.

The manuscript copies of the work preserved in the Süleymaniye and Beyazıt libraries demonstrate its wide circulation. Certain differences between the copies, the omission of some sections and the information relating to the copying are of considerable importance for the study of the formation and transmission of the text of “al-Tasdid”. For this reason, the comparative study of the manuscript copies of the work constitutes one of the important tasks of source criticism and textual scholarship, both for determining its place within the scholarly heritage and for reconstructing a reliable text.

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