

He Significance of the Scientific Heritage of Saduddin Taftazani in the History of the Science of Kalam

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Abstract. Because of the independence of our republic, the process of impartial and honest assessment of scientific knowledge was accelerated and this social reality was absorbed into the spiritual sphere of the whole society. In particular, it is emphasized that there is a need to study the philosophical heritage and exemplary life of our great thinkers from a socio-educational point of view, and ultimately to educate young people in the spirit of respect for spiritual heritage.

Key words: word science (каломилми), ижтимоийадолат, great thinker, stability of society, IbnKhaldun, dialectic unity of mind and senses, Abdurrahman Jami, word science, social justice.

introduction

The world scientific community pays special respect to our nation because of the spiritual heritage and potential of Central Asian thinkers, who contributed their sense of dignity to the formation of the social, educational and moral image of the peoples of the world. Achieving the prosperity of our republic is the development of scientific knowledge, in particular, revival of spirituality and enlightenment, religious and national traditions and values, the emergence of an impartial and truthful attitude towards the period in which research is being conducted, analyzing them from today's point of view and drawing conclusions, in the end, The development of rational thinking gave an opportunity to understand.

This is the feeling that "it is necessary to thoroughly study and promote the rare heritage, exemplary life and social activities of our great writers and thinkers, to educate our youth in the spirit of self-awareness and respect for national and universal values"¹, to correctly reflect the events that occurred in the thinking of our people and in the historical process. and it indicates the increased ability to make an impartial assessment.

As mentioned above, the second half of the 14th century - by the 15th century, the development of science, culture and education in Movarounnahr is recognized with clear evidence. Amir Temur and Timurid princes supported the development of this process in every way and created conditions and opportunities for the construction of schools of knowledge such as mosques and madrasas for the education of representatives of the social strata who have an incentive for science. During this period, many scientists worked in Samarkand, Bukhara and Herat. It can be said that under the influence of the formed cultural environment, the above-mentioned cities received the status of centers of knowledge and culture.

Secular sciences such as history, philosophy, mathematics, astronomy, medicine, geography, and Islamic sciences such as tafsir, hadith, kalam, and jurisprudence have been developed in cooperation

¹ Mirziyoev Sh. "Buyuk allomalar, adib va mutafakkirlarimiz ijodiy merosini keng o'rganish va targ'ib qilish maqsadida yoshlar o'rtasida kitobxonlik tanlovlarini tashkil etish to'g'risida"gi Qarori //Xalq so'zi. 2018 yil, 12-may. <https://xs.uz/uzkr/post/buyuk-allomalar-adib-va-mutafakkirlarimiz-izhodiy-merosini-keng-organish-va-targib-qilish-maqsadida-yoshlar-ortasida-kitobkhonlik-tanlovlarini-tashkil-etish-togrisida>

in the schools of science formed in these cities. Many scientists from the whole Eastern world gathered in Samarkand. All material and household conditions were created for their creations. As a result of the created conditions and opportunities, scientists and thinkers who came from Central Asia made an incomparable contribution to the development of secular and Islamic knowledge in the Middle Ages.

These social realities are explained by the fact that during the era of Amir Temur, educational work was raised to the level of state policy. In particular, during the reign of the entrepreneur Amir Temur, who was directly related to Taftazani's life and work, such a political trend was formed that, ultimately, the issue of ensuring the rule of law served as a primary factor in this process to achieve development.

The Main Part

In particular, Saaduddin Taftazani's political and legal ideas served as a theoretical source for Amir Temur's conclusion that the principle of ensuring justice and the rule of law is a social necessity in the stability of society. In addition, the sources prove that Taftazani supported him with his progressive ideas in the spiritual-educational, religious-ideological, military and political-administrative reforms in the centralized state established by Amir Temur. In this matter, it can be seen in the research work that Taftazani's legal views have taken a practical form in social life in a certain sense, in the formation of the foundation of the centralized legal state of Amir Temur. The historical period proves that any ideas and views are not recognized by the society. From this point of view, it is established that Taftazani's ideas of time and space are an important tool in the sustainable development of the state and society in his time and today.

As soon as Amir Temur came to the top of the centralized state, he made efforts to form an educational community consisting of famous scientists, artisans and spiritual representatives from the regions under his control in the centers of science in Samarkand.

Scientists who came to Samarkand were provided with all the opportunities and facilities to engage in science.

Scientists and other creative people who participated and won in the scientific debates and debates organized by the initiative of Amir Temur in the palace were regularly encouraged. In addition, scientists with high potential in organized scientific debates were sent as tutors to the newly opened centers of knowledge. Because of the high attention to science and enlightenment, many scientists of that time considered it an honor to go to Samarkand and engage in creative activities. All the factors that have arisen in this creative environment have caused the desire to acquire knowledge in any intellectually inclined person. In the end, "names of hundreds of thinkers such as Balkhi and Damascus, Baghdadi and Marvazi, Taftazani and Jurjani, Jazari and Shami, who worked in the land of Samarkand"² took a worthy place in the annals of history.

Methods

Amir Temur's high respect for scientists and representatives of the scientific circle formed at that time, the opportunities and conditions created for them, created the basis for the emergence of a number of factors of cultural growth in the region, and ultimately the emergence of the socio-political and historical roots of the second Renaissance.

²O'zbekiston Respublikasi Birinchi Prezidenti Islom Karimovning Samarqand shahrining 2750 yilligiga bag'ishlangan tantanli marosimda so'zlagan nutqi. 25.08.2007. <https://ziyouz.uz/ilm-va-fan/tarix/ubaydulla-uvatov-alloma-taftazoniy-samarqandda>

SharofiddinRakimi, who has provided information and valuable facts about the scientific and creative environment of the above-mentioned period, writes: "During the reign of Amir TemurKoragon and his state... many talented wordsmiths, classical virtues lit the lamp of wisdom from the candle of his perception"³.

SaaduddinTaftazani was one of the "classic virtues" described by SharafuddinRakimi. Continuous movement in the path of science, enthusiasm for enlightenment, scientific environment in the family and other social factors of the period under study caused Taftazani to become one of the leading thinkers in the development of Central Asian philosophical thought.

It is worth noting that in studying the life and activity of a scientist, one of the important issues is to focus on the socio-political environment of the society and the attention to science during the period he lived. Because the environment of the period in which he lived is considered an important aspect in the formation of a person as a genius or a public.

Taftazani is known in the Islamic world by such names as "Sa'd al-Millawa Ad-Din", "Sa'd al-Imam al-Allama al-Faqih al-Adib al-Hanafi", and also made a great contribution to world science with many encyclopedic works. is recognized as a scientist. The scientist's full name was Mas'udibn Umar ibn Abdullah ibnShamsuddin al-Qari.

Discussion

There are different approaches regarding the birth and death of SaaduddinTaftazani.

According to the works of AbdurazzaqSamarkandi, Mirkhand and Khondamir, the most famous historians of that time, "Taftazani was born in the year Safar 722 Hijri, in February 1322 AD (Safar month) in the village of Taftazon, Nisa city, northeastern Iran" (the territory of present-day Turkmenistan). In most sources, the year of birth of the thinker is indicated as "1322"⁴.

We base and support the opinion that Taftazani was born in 1322, taking into account the unanimous recognition of most historians regarding Taftazani's birth. The thinker's father was one of the most learned people of his time and worked as a judge for many years. His grandfathers were also among the scholars of the scientific community. Some sources say that Taftazani had an only son. Information is given that among the descendants of the thinker there were many learned people who worked in the position of "sheykhulislam" during the Timurid period.

Also, according to the information given in the works of KhayruddinZirikli and SharafuddinRakimi, AllomaTaftazani died in Samarkand on January 10, 1390 and was buried in Sarakhs. Since the information about the death of the thinker is controversial, it requires in-depth scientific research. The thinker's passion for learning from a young age, in addition, scientific circles in the central cities of the Middle Ages, where science and culture developed, caused the early formation of Taftazani's scientific worldview. Taftazani's first steps on the scene of science and creativity were "studying from well-known scientists in cities like Samarkand, Bukhara, Khorezm and Sarakhs and participating in various scientific debates"⁵, which had a high scientific potential during the time of the thinker's life. Due to this social reality and environment, it is recorded in historical sources that he was one of the leaders of his time in many branches of science.

³ Sharofiddin Roqimiy. Tarixi tomm.-Toshkent: Ma'naviyat yulduzlari, 1998. -B.21.

⁴ Temuriylar bunyodkorligi davr manbalarida. Tah. hay. M.Xayrullayev va boshq. -Toshkent: A.Qodiriy nomidagi xalq merosi nashriyoti, 1997. -B.32

⁵ Yurtimiz allomalari. -Toshkent: Nihol, 2014. -B.209.

The famous Arab scientist, the founder of sociology, historian IbnKhalidun says the following in the paragraph entitled "Intellectual knowledge and their classification" in the "Introduction": "In Egypt, I came across a number of books on intellectual knowledge. Their owner was Sa'duddinTaftazani, one of the nobles of Khurasan in Herat. His works on the science of theology, usul al-fiqh, and the science of narration show that he is highly qualified in these fields⁶.

The above opinions of IbnKhalidun, who always rely on reliable information, allow Taftazani to be recognized as a theorist of enlightened knowledge. Researching the life and scientific activity of Sa'duddinTaftazani requires deep scientific research about the period in which the thinker lived. At the same time, it is necessary and necessary to follow the principle of impartiality in covering the history of Taftazani's art. In particular, in the social environment of the period in which the thinker lived, it is the basis for creating a full picture of the Islamic religion and the place and status of scientists in society, the state and religion relations. In the sources, it is noted that Taftazani's scientific heritage was researched depending on socio-historical conditions.

From this point of view, it should be noted that a significant part of the thinker's works were created in Samarkand, in the palace of the master Amir Temur. For example, the thinker's work entitled "Sharh al-Maqosid" written for his son was written in Khorezm in 1372, "Tahzib al-mantiqwal-kalam" was written in Samarkand in 1385, and other such valuable creative products belong to the period after the establishment of a centralized state by Amir Temur, will come In the study, it is based on the fact that such cases are evidence of the effectiveness of the opportunities and conditions created for scientists in the country of Sahibgiron Amir Temur.

The socio-political and spiritual factors mentioned above lead to the direct limitation of SaaduddinTaftazani's scientific research and creative process to the era and state of Amir Temur. As a result, these views create a one-sidedness in the research of the thinker's scientific heritage. It can be said that the study of Taftazani's work only in connection with the conditions in the centralized state of Amir Temur violates the principles of impartiality. Because Taftazani's work "Sharh at-tasrif al-izzi", which is considered to be the first example of creativity, was published in his teenage years, that is, at the age of 16.

Due to the creation of this work, which was completed in 1338, Taftazani received a diploma-certificate that allowed him to teach in the madrasas of Movarounnahr and Khorasan. However, at that time the owner Amir Temur was 2 years old. Due to the above factors, it is appropriate to recognize that Sa'duddinTaftazani, who collected the perfect ideas of social life and Islamic enlightenment in his works, made a worthy contribution to the development of philosophical thinking.

SaaduddinTaftazani's "slight stuttering"⁷ did not stop his interest in learning science at any stage of his life. However, he first goes to Nassau to study. In the city of Naso, there is information that he studied Hattot, spelling rules, the Holy Qur'an and a number of Islamic sciences in depth.

In particular, we believe that it is appropriate to note the following about the remarkable aspects of the life and scientific activity of SaaduddinTaftazani, who admitted himself to be one of the Mutakallim.

The socio-philosophical and spiritual-educational ideas put forward in the thinker's works are as follows:

- Concept of free will and moral standards;

⁶<https://gaz.wiki/wiki/ru/Al-Taftazani>

⁷Palvanov U. Islom ziyosi jurnali. 2019, 4-son –B.29

- Concepts of qaza and qadar between the creator and the created;
- Concept of dialectical unity of mind and senses in knowledge of existence;
- Ontological approach to creating a scientific landscape of the world;
- The role of rational thinking in the practice of verbal knowledge.

The above-mentioned views are explored as actual issues of this research work. In addition, it is appropriate to recognize that Taftazani made an incomparable contribution to the development of knowledge of the word, philosophy and logic. In particular, during this period, he created a unique school in the formation and development of aqeed and kalam teachings in Central Asia and neighboring regions. The thinker essentially and logically explained the doctrine of the word, which arose as a need to find a solution to the social and political conflicts that arose in the Islamic religion. He created famous works in the Islamic world on the above-mentioned topics.

The presence of not only Islamic knowledge in the list of Taftazani's works, but also worldly knowledge related to sciences such as logic, grammar, morphology, arithmetic, and geometry indicates that the thinker is a great person who has achieved harmony between science and religion.

As mentioned above, the thinker Sa'duddin Taftazani, through his scientific and spiritual heritage, thoroughly mastered such subjects as commentary on the Qur'an - tafsir, Islamic law - fiqh, Islamic doctrine - kalam, Arabic grammar - navkh, speech culture - puberty science, logic, morphology, geometry, and created invaluable works in this regard.

Due to Taftazani's interest in science from a young age, he became one of the youngest scholars in the Islamic world. As we mentioned above, the thinker finished his work entitled "Sharh at-tasrif al-Izzi" in 1338, when he was still a teenager - at the age of 16. According to the information, "the number of works related to his scientific and spiritual heritage is 30"⁸.

Unfortunately, most of the thinker's works that have come down to us are written in Persian and Arabic languages. It has not yet been fully translated into the Uzbek language, no deep research has been carried out, but we think that in the coming years this work will be done and it will be presented to our people and they will enjoy the spiritual heritage. It effectively contributes to the progress of scientific research in this field. It is also worth noting that Taftazani's scientific activity, along with his contribution to the development of secular and Islamic sciences, also takes a leading place in the practice of writing comments on the works of great scientists from our country.

He wrote detailed commentaries and notes on Abu Hafs Nasafi's "Aqeed al-Nasafi", Mahmud Zamakhshari's "Tafsir al-Kashshof" and "Nawabig' al-Kalam" and similar works.

When it comes to the thinker's responsible and painstaking work of writing a commentary on the works of his predecessors and contemporaries, it should be noted that "Sharh al-Aqaid al-Nasafi", which is recognized as one of the most famous commentaries of the scientist, has not yet been fully researched.

Results

It has not been analyzed whether the ideological issues raised in it are inextricably linked with the historical context. Comprehensive analogies have not been carried out between the copies of this work kept in the manuscript funds in Uzbekistan and the existing copies in the funds of foreign countries. Although this work has been taught as a main textbook in religious educational institutions in Central

⁸ Buyuk yurt allomalari. –Toshkent: O‘zbekiston, 2018. –B. 223

Asia and neighboring regions since the 7th century, its socio-philosophical importance and place in the educational program has not been researched and not referred to the general readership.

In addition, "Sharh al-aqid an-Nasafiya" has been responding to the problematic issues that have arisen in connection with the doctrinal issues of Islam since it was written by Taftazani until now. In particular, the importance of this work in conveying to our people the true essence of the holy religion of Islam, which is the basis of Eastern spirituality, is extremely important. At the same time, this work also serves as an ideological weapon in the fight against religious and political currents of various forms and destructive ideologies, views, and teachings.

In the course of our research, it became known that various copies of the work "Sharh al-Aqid al-Nasafi" under the numbers 14, 98, 116, 158, 172 are kept⁹ at the Islamic University (now the Islamic Academy). The thinker's work on the science of logic "Tahzib al-mantiq w al-kalam" covers logical issues that promote ideas such as ethics, behavior, and free will of society representatives.

It was on these issues that the representatives of the medieval social class had different opinions and views. Controversial questions such as the subject of punishment and predestination in the views of philosophers, the issue of freedom in human life and activity, that is, whether free will is given to each person or is destined by the Creator, were raised at that time. From this point of view, it can be understood that all Taftazani's works and commentaries were created based on the social needs of the time and place.

We noted above that Taftazani's works covered many branches of science in most religious educational institutions that existed in medieval works.

All works of the thinker, except for the interpretation of the Holy Qur'an, were written in Arabic. The interpretation of the Holy Qur'an was written in Persian.

According to the information related to the creative process of the thinker, at the end of 1389, a scientific discussion took place between Taftazani and Said Sharif Jurjani. This scientific debate, which is popular in medieval sources, is described in the works of most historians.

"Ulaika alahudammir Rabbihim", which are the first verses of Surah Al-Baqarah of the Holy Qur'an, i.e. "It is they who are guided by their Lord"¹⁰ the content of the Qur'anic sentences was the main topic of discussion. Most of the historical sources provide details and say that this debate, which took place in the winter months of 1389, was refereed by a person named Nu'moniddin Khorezmi. This historical event has been in the center of attention of scientific circles for years. Speaking at the conclusion of the scientific discourse between Sa'ududdin Taftazani and Said Sharif Jurjani, Amir Temur declared the victory of Jurjani: "even if their knowledge is considered equal, the name of Said Sharif is great"¹¹ - he announces Jurjani's victory.

Sources say that Taftazani died on January 10, 1390, deeply affected by the conclusion of the scientific debate. The scientific debate of the two great thinkers was also described at a high level in Hafiz Tanish Bukhari's work "Abdullanama"¹². During the research, it became known that the author

⁹ Buyuk yurt allomalari. –Toshkent: O'zbekiston, 2018. –B.224-bet.

¹⁰ Tarjimon va izohlar muallifi: Abdulaziz Mansur. Qur'oni karimma'nolari tarjimasi. Baqara surasi, 5-oyati. – B.4. www.ziyouz.com kutubxonasi

¹¹ Muminzoda N. Logicheskiye osnovaniya teologii Sa'duddin Taftazani. Dissertatsiya na soiskaniye uchenoy stepeni kandidata filosofskix nauk. –Dushanbe, 2020. –S.30

¹² Xofiz Tanish Buxoriy. Abdullanoma (Sharafnomai shohiy). Ikkinchi kitob. Fors tilidan S.Mirzayev va Yu.Hakimjonov tarjimasi. Izohlar muallifi: B.Axmedov. T.: "Sharq".2000. –B.139.

aimed to form the social image of Taftazani through the life of MirzajonShirozi, one of the participants of the scientific discussion in the work "Abdullanoma".

In addition, Ahmad ZakiWalidi from the Jadids mentions that when he first visited Turkestan, he was given a book on the scientific debate between Taftazani and Said Sharif Jurjani, and that this book was very valuable to ZakiWalidi. It is clear from this that he had a positive attitude towards the social views of his representatives on the philosophy of the word, and studied "Ahmed ZakiWaliy ... SaadiddinTaftazani's debates with Syed Sharif Jurjani" with high enthusiasm.

When it comes to the manifestations of science, who made vital conclusions as a result of researching the thinker's works, it should be said that among the scholars of the East, thinkers who were influenced by Taftazani's scientific heritage and created their future socio-spiritual image and way of life are few in number.

In particular, the historian E.E. Bertels states in his research that the great classical poet of Persian-Tajik literature "Abdurahman Jami learned the art of poetry and speech from the works of SaaduddinTaftazani"¹³.

Because of the research, it became known that Abdurrahman Jami Taftazani's works on philological topics such as "Mukhtasar al-ma'ani" and "Mutawwal" were influenced by his interest in the fields of language and speech. Also, the fact that Abdurrahman Jami received training in morphology and grammar from one of the most talented students of Taftazani - "Shahobiddan Muhammad Jojarmi"¹⁴, indicates that the thinker Taftazani's knowledge in the fields of language, literature, poetry, speech was formed at a high level.

Taftazani's socio-philosophical ideas, spiritual-educational reflections and his scientific heritage in general were continued by his talented students on the basis of deep scientific research.

Summary

In conclusion, it can be said that in our research, there is a certain correlation between the philosophical and logical views of Sa'duddinTaftazani and ancient Greek philosophy. This situation can be explained by the fact that Taftazani "paid great attention to intellectual and logical knowledge"¹⁵.

ButTaftazani did not limit himself to the philosophy of antiquity in the matter of enlightenment. He developed his views in harmony with Eastern philosophical ideas. With his social-philosophical, logical, religious-ideological views, Taftazani enriched the history of the social-philosophical thinking of the peoples of Central Asia with new philosophical ideas.

It can be concluded that Taftazani applied logical conclusions to the theory and practice of Kalam, which is considered the first Islamic philosophy. He presented his rational views on the development of the theology network. In the thinker's thinking, the ideas of pursuit of knowledge, glorification of reason, understanding of the world, achievement of moral maturity, and social justice, which are universal human values, were put forward as primary factors in all his works. These ideas are the main theme of Taftazani's works. Therefore, the research and analysis of the great thinker's works remains an urgent issue facing researchers today.

¹³O'zbekistonda ijtimoiy falsafiy fikrlar tarixidan lavhalar. T. O'zbekiston. 1995. 132-bet.

¹⁴Gafurova Z.A. Eticheskoye ucheniye Abdurrahmana Djami. Dissertatsiya. Spetsialnost: 09.00.03 – Istoriya filosofii. –Dushanbe, 2019. –S.62.

¹⁵ Aliqulov H. SHarq uyg'onish davri va falsafiy tafakkur rivoji. -Toshkent: MUMTOZ SO'Z, 2016. –B.64.

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