

Theological, Cultural and Linguistic Aspects of the Great Scholar of the Turkic World Husam Al-Din Al-Syghnaqi

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ABSTRACT The paper considers the development of the spiritual culture and art in the Turkic World, values of the medieval Islam and Turkic culture, the works of the medieval scientist Husam al-din al-Syghnaqi and keeping of these works in the libraries of the World. It also examines the religious works of Husam al-din al-Syghnaqi and his religious point of view in the works of other scientists written in 1457 «Tadh al-Taradzhim fi tabaqat al-hanafia» in the work of Muhammad al-Qurashi, «al-Dzhavahir al-Mudi'a fi Tabaqat al-Hanafia» of 'Ala al-din 'Ali Chelebi Zharullah Qinali Zada «al-Muhtasar», also some biographical facts, keeping of the works of Husam al-din al-Syghnaqi «al-Kafi fi sharh usul al-fiqh li 'Ali ibn Muhammad al-Bazdawi», «al-Nadzhah fi al-Tasrif fi 'ilm al-Sarf», in the World libraries and of his teachers. It is clear, that the scientist of Central Asia Husam al-din al-Syghnaqi put much effort in the development of the Islamic-philosophic view in the Hanafia-maturidia religious tradition. Theological researches of the medieval hanafia-maturidia direction show the importance of the Islamic religion in the Turkic World. All these works had the great influence on the formation and development of the cultural, spiritual and political values of the society. The Turkic society kept the values of the works and their ethnic-moral formats. Studying of these works and making a system show the connection of the Turkic World with the Islamic religion.

INTRODUCTION

Islamic values have great influence on the development of the spiritual culture of the Nomad Turkic people in particular, and of the Turkic World in general. Impressed scholars defined the issues of humanitarian and natural sciences, including academic pieces work as doing research work, and spiritual pieces of work like theatre actions, films in Kazakhstan. The work «Ëitab al-qand fii ma'rifat 'ulamaa' Samarqand» of Abu al-Hafs al-Nasafi and «Ëitab al-Ansab» of Abu Sa'd al-Sam'ani discussed the biographical information of the scientists of Central Asia and gave facts that were helpful in compiling the biographical dictionary of the 14th century. The work «Òabaqaat al-shafi'ia al-kubraah of al-Subki (p.a. 1370) and «al-Dzhavahir al-mudi'a fi tabaqat al-hanafia» of 'Abd al-Qadir ibn Abu al-Wafaa al-Qurashi (1373) played an important role in the Turkic society. Abu Hafs 'Umar ibn Muhammad al-Nasafi was born in the medieval city of Nasaf and created in Samarqand. He wrote about fiqh, hadith, theology, heresiography and

passed away in 1142. His work «Ëitab al-qand fii ma'rifat 'ulamaa' Samarqand» was about the life of great scientists. The scientist wrote about the work «Ëitab al-kamal fi ma'rifat al-ridzhal min 'ulama' Samarqand» of Abu Sa'd 'Abd al-Rahman ibn Muhammad al-Idrisi (1014-1015), «Òarih al-Nasaf» of Dzha'far ibn Muhammad al-Mus-taghfiri (1040-1041).

Husam al-din al-Syghnaqi is considered as the third teacher of the Maturidia school. There is a lack of sufficient information about him, but it is possible to find the necessary information in the biographical works in the Arabic sources. In the time of Samanids and Qarachanids there were lots of hanafia schools in Turkistan area. The 10-12th, 14-18th chapter of the work «Ëitab al-qand fii ma'rifat 'ulamaa' Samarqand» considered the biography and creation of the scientists, who developed this tradition. There are information about the authors of post-Mongol period. Especially for the authors of Middle East the works of the scientists of Central Asia worked hard on the development of hanafia tradition. The most important of them are the works of Husam al-din al-

Syghnaqi (1311-1312) and Amir Katib al-Itqani (1357). The works of these scientists took an important place in the state confessional system of the Mamluk (1250-1517) and Ottoman Empire (1281-1924). Nowadays, under the leadership of Derbisali, lot of researches are conducted (Muminov 2006).

Medieval cities of Central Asia developed a common understanding with the famous cities of Mawerennahr, Bukhara, Samarqand and Horezm in the cultural, spiritual, political-economical spheres. Earlier, there were two ways of the economic trade movement in Central Asia. The first inner movement was to Central Asia another from Syrdaria river to the Center of Mongol's area. On this basis, it was clear that hanafia direction developed better in Kazakhstan territory in comparison with other religious direction. According to the information from al-Idrisi, sources were in Isfidzhab. At that time, the trade caravans (in the Samanits time) went from China through Isfidzhab to Samarqand, Baghdad. According to the information, muhaddis didn't only collect hadith, they also did transit trade. This system (people, connection, centers, spiritual connection) ensured the safety of the Silk Way and profitable trade. According to the information of al-Idrisi, this fact considers not only the historical aspects of spiritual life, but also the process of the trade system. The scientist of that time Abu Hafis al-Nasafi talked about two aspects. The first, the hadith tradition of muhaddis in the Farab area. The second, the role of the valuable religious politics of Qarahanids (999-1212) of Central Asia. Also the old cultural centers Qarasman, Qoyliq, Jusy, Sawran, Syghanaq were the bases of hanafia study. Also, by other sources (genealogy, nasab-nama, and history) the Islamic religion spread in the area (Muminov 2004).

In Samanits and Qarachanits' period maturidia had been developing as the continuation of the hanafia schools in Turkistan area. The most important of them are the works of Husam al-din al-Syghnaqi (1311-1312) and Amir Katib al-Itqani (1357). Husam al-din is considered as the third teacher of the maturidia's school. There is a lack of sufficient information about him, but it is possible to find the necessary information in the arabic language biographical works.

Objectives

This paper considers the features of the works of Husam al-din al-Syghnaqi in the researches of

other scientists from the 9th century, which considered the development of the Islamic culture. Also, it provided biographical information of other Islamic scientists. Husam al-din al-Syghnaqi's idea influenced the turkic and particularly the Kazakh society, their language and culture. Nowadays we can see some cultural elements of the period when Husam al-din al-Syghnaqi was alive.

METHODOLOGY

The research considers the work «al-Ôasdeed fi sharh al-Tamheed» of the scientist of Central Asia Husam al-din al-Syghnaqi, the main religious concepts and the importance of the theory, which was written in the Arabic language. The work of the scientist «al-Ôasdeed fi sharh al-Tamheed» and the religious concept in it had connection with the concepts and issues of the works «Kitab al-Tawheedh and «Tabsira al-Adilla» of Abu Mansur al-Maturidi and Abu al-Mu' in al-Nasafi. The information of the manuscript was taken from the Arabic scientific libraries and Turkic scientific centers. The works of the scientists «al-Ôasdeed fi sharh al-Tamheed» which was written in Arabic language «Tabsira al-Adilla» and «Kitab al-Tamheedh of Abu al-Mu' in al-Nasafi and «Kitab al-Tawheed» of Abu Mansur al-Maturidi were the leading literatures in this branch. One of these scientists is «Kitab al-Tawheed» and his work is the object of the research of some famous scientists (Shalkarov et al. 2015).

There were some facts from the work «Geschichte der Arabischen Literatur» of C. Brockelmann. Turkish literature of M. S. Yazicioglu «Maturidi ve Nesekiye göre insan hürriyeti kavrami», which served information about maturidia history. Kazakh scientists worked on the manuscripts of the scientists, Absattar Kazhy Derbisali, Ashirbek Muminov, Shamsheedin Kerim, Muhammad Mahfuuz. There was also the group of Egyptian scientists Ata al-Synbati. Other Arabic scientists are Ahmad Muhammad Hammuud al-Yamani, Fahr al-din Sayyid Muhammad Qanit, Ahmad Hasan Nasr.

RESULTS

The information about Husam al-din, the list of the scientists, he worked with and the knowledge, he got from them, everything is given by the data studying method. The researches and works of Husam al-din at that time are following:

A. The work of Husam al-din al-Syghnaqi is a sharh for the work «Êitab al-Muntahab fi usul al-mazhab» of Husam al-din Muhammad ibn Muhammad ibn ‘Umar al-Ahsikati (1258). The name of this work was shortened by ‘Umar al-Ahsikati as «âl-Muhtasar» or «âl-Muntahab» Husam al-din al-Syghnaqi called is sharh as «âë-Wafi sharh al-muntahab fi usul al-mazhab».

B. In the work «Êâshf al-Zunuun ‘ân asami’ al-Kutuub wa al-funuun» of Hadzhi Halifa in the II part by the number 1848 we can see the name Husam al-din al-Syghnaqi and the sharh for «âl-Muntahab» was called «âl-Wafi sharh al-Muntahab fi usul al-Mazhab».

C. In the work «Geschichte der arabischen literatur» of C. Brockelmann in the first part on the page 654, in the II part, on the page 116 we can meet the name Husam al-din al-Syghnaqi and his work «âl-Wafi sharh al-Muntahab fi usul al-Mazhab». They were kept: 1) In France, in the library of Paris by the number 6452, in the Egyptian Arabic Republic, in Cairo, by the number 317, in India in Delhi, in the library Asaf by the numbers 96.58/29.

D. In the work «Òâdzh al-Taradzhim» of Ibn Kutlubugha the work «Êitab al-Muntahab fi usul al-mazhab» of Husam al-Aksikati was called «âl-Wafi sharh al-muntahab fi usul al-mazhab» as «âl-Ïuntahab» and he wrote an explanation for it. In the work «Òâdzh al-Taradzhim» on the page 11, by the number 63, the name al-Husain ibn ‘Ali ibn al-Hadzhadh ibn ‘Ali Husam al-din al-Syghnaqi was recorded.

E. In the work «Mu’dzham al-Mu’allifiin» of ‘Umar Rida Kahhala in the III part by the number 318 the name al-Syghnaqi was recorded. In the work «Ïu’dzham al-Ïu’allifiin» it was said, that al-Syghnaqi wrote sharh for the work of Husam al-din al-Ahsikati in the branch «Usul al-Fiqh».

F. In the work «âl-Tâbaqaat al-sanîa» of the scientists of the Ottoman Empire, Tahi al-din ibn ‘Abd al-Qadir al-Tamimi al-Dari al-Ghazzi al-Mysri in the III part in the number 150 the name of the scientist was recorded. He wrote an explanation for the work «âl-Ïuntahab» of Husam al-Ahsikati and called it «âl-Ïuntahab» (Fahr al-din Qanit 2001).

G. In the work «Êâtâ’ib al-Kafawi» of Mahmud ibn Sulaiman al-Kafawi on the page 296, as the 14th katib it was written that al-Suyuti the scientist al-Syghnaqi wrote the work «Sharh al-Mufassal». In the beginning of the work it was written, that the scientist studied fiqh study from

Hafs al-din al-Bukhari (1277-1278) from al-Guzhduwani. He came to Baghdad, and gave lectures about hanafia tradition.

The next work of Husam al-din al-Syghnaqi was «âl-Êâfi fi shar» usul al-fiqh» li ‘Ali ibn Muhammad al-Bazdawi». The scientist wrote sharh for the work «Usul al-Fiqh» of Fahr al-Islam ‘Ali ibn Muhammad al-Bazdawi. The version of this work can be seen in the work of Hadzhi Halifa «Êâshf al-Zunuun ‘ân asami’ al-Kutuub wa al-funuun», in the I part by the number 112 and also the name of Husam al-din and the work «âl-Kafi fi sharh usul al-fiq» li ‘Ali ibn Muhammad al-Bazdawih.

A. Also in the work «al-Dzhawahir al-mudi’a fi tabaqaat al-hanafiah of Muhi al-din Abu Muhammad ‘Abd al-Qadir ibn Muhammad ibn Muhammad ibn Nasrallah ibn Salim ibn Abu al-Wafaa’ àl-Qurashi al-Hanafi the name al-Syghnaqi was recorded. Al-Qurashi gives the information about al-Syghnaqi in the first part of his work, by the number 338 (or in the part 11, number 114, in the part IV, number 73). According to some sources, the explanation for the work of Husam al-din al-Syghnaqi «âl-Êâfi fi sharh usul al-fiqh» was taken by chain from Abu al-Hasan ‘Ali ibn Muhammad ibn al-Husain and Fahr al-Islam Abu al-Yusr al-Bazdawi. Husam al-din al-Syghnaqi came to Baghdad gave lessons in Mashhad and came back to Damask in 1311. And passed away in 710/1310-1311 (Fahr al-din Qanit 2001).

B. In the work «Òâdzh al-Taradzhim» of Ibn Kutlubugha, there was information about Husam al-din al-Syghnaqi, on the page 11, by the number 63 it was written that al-Husain ibn ‘Ali ibn al-Hadzhadh ibn ‘Ali Husam al-din al-Syghnaqi is the author of «âl-Kâfi sharh al-Bazdawi». He came to Damask in 1311.

C. Also, in the work «âl-Muhtasar» of ‘Ala al-din ‘Ali Chelebi Imrullah Qinalizada there was information about Husam al-din al-Syghnaqi. The name of the scientist was given by number 119 as «Husam al-din al-Syghnaqi Husain ibn ‘Ali ibn Hadzhadh ibn ‘Ali, àl-Imam, àl-Faqih», the work «âl-Kâfi fi sharh usul al-fiqh» was taken from Abu al-Yusr al-Bazdawi.

D. In the work «Kata’ib al-Kafawi» of Mahmud ibn Sulaiman al-Kafawi there was information about Husam al-din al-Syghnaqi. His name was on the page 296, as the 14th katib and his work «Êitab al-Kafi fi sharh usul al-fiqh li Fahr al-Islam Abu al-Yusr al-Bazdawih. Al-Imam Qiwam al-din Muhammad ibn Muhammad ibn Ahmad

al-Ka'ki learned from the study of Husam al-din al-Syghnaqi. Al-Ka'ki al-shaih Akmal al-din, Nasir al-din Muhammad al-Bazzazi learned from al-Saiid al-imam Dzhahal al-din ibn Shams al-din al-Hwarazmi al-Gurlani also, the author of «al-Fatawa al-Bazzazia» Muhammad ibn Muhammad al-Kardari al-Bazzazi (Muminov 2006).

Husam al-din al-Syghnaqi learned fiqh study from al-Imam Hafiz al-din al-Kabir Muhammad ibn Nasr. According to historical facts, he learned fiqh concept from al-Imam Fahr al-din al-Maimarghi Muhammad ibn Muhammad ibn Ilyas. In the newspaper «Egemen Kazakhstan», which was published on the 24 February 2010, in the paper «Sunaq Ata», Absattar Hadji Derbisali wrote about Husam al-din al-Syghnaqi «Lots of researches have been made in the Arabic countries basing on the works of al-Syghnaqi. They are: Ahmad Muhammad Hammud al-Yamani in Cairo, the second - in Madina Fahr al-din Saiid Muhammad Qanit, the third - in Mekka Ahmad Hasan Ahmad Nasr. First two scientists published their works Hammud al-Yamani 3 parts, muhammad Qanit 5 parts, were published in al-Riad. They are:

1. Husam al-din al-Syghnaqi. Kitab al-Wafaa fi usul al-ffiqh. Prepared by Ahmad Muhammad Hammud al-Yamani, Cairo, 2003. 5 parts.

2. Husam al-din al-Syghnaqi. Al-Kafi sahrh al-Bazdawi. Prepared by Fahr al-din Saiid Muhammad Qanit in the city al-Riad. 2001. 5 parts» (Derbisali).

There is not so much information about the author in the works of the scientists of the XXI century. We can find more information in the works of the medieval scientists, because it is obvious, that nowadays researchers don't consider this area in their works.

DISCUSSION

According to the historical information the first work of Husam al-din al-Syghnaqi was «al-Nihaia fi sharh al-hidaia fi al-fiqh al-hanafia». Husam al-milla wrote comments for the work «al-Hidaiah of Shams al-à'imma Muhammad ibn 'Abd al-Sattar al-Kardari. This work was taken from al-Imam Fahr al-din Muhammad ibn Muhammad Ilyas al-Maymarghi and Hafiz al-din al-Kabir Muhammad ibn Muhammad ibn Nasr.

À. This work is kept in the Egyptian Arabic Republic in the library «Dar al-Eutuub» by the number 2022, as the 3604th microfilm. The work

«al-Nihaia fi sharh al-hidaia fi al-fiqh al-hanafiah had its feature in the work «Hashiaat» of Ibn 'Abidin by the number 80/1.

B. In the II part of the work of «Geschichte der arabischen literatur (or GAL)» of C. Brockelmann, on the 116th page there was an information about the name of the scientist, the date of passing away and the year of the written manuscript (1300y). And it was said, that this work was the comment for the work «al-Nihaiah of 'Abdullah ibn Abu Bakr 'Abd al-Ghalil al-Farghani al-Marghinani al-Ristani Burhan al-din (p.a. 597/1197). Also, the work «al-Nihaia fi sharh al-hidaia fi al-fiqh al-hanafia» is kept in Germany, Leipzig in the library by the number 459. Also, in Turkey in the library «Eilich» by the number 440/2, in the library «Suleymaniah by the number 557/66 as the work «al-Nihaia fi sharh al-hidaia fi al-fiqh al-hanafiah. Also in the Egyptian Arabic Republic in the city Cairo, in the library «Dar al-Mutuub» by the number 145, in the work «Geschichte der arabischen literatur of C. Brockelmann there was the version of «al-Nihaia fi sharh al-hidaia fi al-fiqh al-hanafia» in Cairo, in the library by the number 148 (Brockelmann 1938).

C. In the work «al-I'lam qamus taradzhim li ashhur al-ridzhal wa al-nisaa' min al-'arab wa al-musta'ribiin wa al-mustashriqin» of Hair al-din al-Zirikli the name of the scientist is shown as «al-Husain ibn 'Ali ibn Hadzhadzh ibn 'Ali Husam al-din al-Syghnaqi, faqih hanafi», in the II part by the number 247. The work «al-Nihaia fi sharh al-hidaia fi al-fiqh al-hanafia» of Husam al-din al-Syghnaqi was shortened as «al-Nihaia fi sharh al-hidaiah and it is shown as the first work of the scientist. The work «al-Nihaia fi sharh al-hidaiah» of Hair al-din al-Zirikli consists of 3 parts.

D. The author of the work «al-Dzhawahir al-mudi'a fi tabaqaat al-hanafia», faqih of the hanafia school Muhi al-din Abi Muhammad 'Abd al-Qadir ibn Muhammad ibn Muhammad ibn Nasrallah ibn Salim ibn Abu al-Wafaà' al-Qurashi, al-Hanafi wrote about the creation of Husam al-din al-Syghnaqi. The works of Muhammad al-Qurashi became the first historical 10 sources for the hanafia schools in the Middle East. His work was the basic literature and source for the researches of other scientists. He was born in 1297 in Cairo, and studied hadith. Muhammad al-Qurashi was known as muhaddith in the society. He passed away in 1373/ He collected the names of other scientists in his first work «al-Hidaiah, and there are 2124 biographical facts. In

the introduction of the work «Kitab al-Ansaab of Àbu Sa'd al-Sàm'ani was written down and it was the beginning of his research.

In the I part, the number 338 of the work of al-Qurashi (or in the 22 part, by the number 114 and in the IV part by the number 73) the information about Husam al-din al-Syghnaqi was given as the following (Kurmanbayev 2015).

In the work «al-Dzhawahir al-mudi'a fi tabaqat al-hanafiah it was said about the scientist, that he was famous with his name al-Husain ibn 'Àli ibn Hadzhadzh ibn 'Àli al-Imam, with nickname Husam al-din al-Syghnaqi. He was al-imam al-faqih in the Islamic World. He wrote an explanation (sharh) for the work «al-Hidaia», and he finished it in 1300 (in some sources in 1310) in November or December in 700 in the month rabi'ul-awwal. There was an information about his theological creations. He studied fiqh study from al-Imam al-Hafiz al-din al-Kabir Muhammad ibn Nasr al-Buhari, al-Imam Fahr al-din Muhammad ibn Muhammad ibn Ilyas al-Maimarghi, he was allowed to give lectures. The names of these scientists were written in the work «al-Hidaia». Husam al-din al-Syghnaqi studied from Shams al-à'imma al-Kardari and during the travel to Halab he met Qadi al-Qudat Nasir al-din Muhammad ibn al-qadi Kamal al-din Abu Hafs 'Umar ibn al-'Àdim ibn Abu Dzharrad. Husam al-din al-Syghnaqi said: «I made a copy of my research for him, gave a list of my comments and gave him a right to work with my researches. This day was the first day of the month Rezhep in 711h (Fahr al-din Qanit 2001).

E. The next biographical dictionary about Husam al-din al-Syghnaqi can be seen in the work «Òàdzh al-Taradzhim» of Ibn Kutlubugha. Zain al-din Abu al-Fadl al-Qasim ibn Qutlubugha al-Sadusi, al-Dzhamali al-Mysri al-Hanafi was born in 1399 in Cairo. He studied justice from al-Nizam al-Sairami, 'Àlà' àl-din àl-Bukhari, Àhmad al-Ferghani. Ibn Kutlubugha. He also studied a lot about Islamic religion and wrote many works. His work «Òàdzh al-Taradzhim fi tabaqat al-hanafiah» was written in 1457. This work was important to the development of hanafia direction in the Mamluk's country (1250-1517).

The author gave the names of other hanafia scientists in biographical lists. The names of the scientists were given in alphabet order. The name of the scientist Husam al-din al-Syghnaqi was met in the work «Òàdzh al-Taradzhim» of ibn Qutlubugha by the alphabet order on the 11th page,

number 63 as «àl-Husain ibn 'Àli ibn al-Hadzhadzh ibn 'Àli Husam al-din al-Syghnaqi» (Ibn Kutlubugha 1978).

F. In the III part, by the number 318, in the work «Àu'dzham al-Àu'allifiinh of 'Umar Ridaa Kahhala, we had information about the scientist. This work was kept by the alphabet system, and Husam al-din al-Syghnaqi was mentioned as «The author of al-Nihaia».

G. In the work «Zail al-Dzhawahir al-mudia» of Shams al-din Abu 'Àbdallah Muhammad ibn 'Àli ibn Tulun al-Salihi al-Dimashqi (p.a. in 953\1546), the name of the scientist was given as al-Husain ibn 'Àli ibn al-Hadzhadzh al-Syghnaqi, «Sahib al-Nihaia». This work is kept in the Sulaymania library in Ayasophia by the number 3297. To give a good knowledge to his followers, he traveled around the world. In the work «àl-Àhtar min tarih Baghdadh Ibn Rafi wrote that the scientist was in Baghdad. He passed away in Mary. After his death, his followers went to different parts of the World. His follower Shams al-din 'Àbdallah ibn Hadzhadzh al-Qashghari was the teacher in «àl-Àdrasa al-Shibliyah school in Damask.

H. The information about Husam al-din al-Syghnaqi can be found in the work «àl-Àhtasar» of 'Àla al-din 'Àli Chelebi Imrullah Qinalizada (passed away in 1572 in Edirne). This work was in connection with the work «àl-Dzhawahir al-mudi'a fi tabaqat al-hanafiah» of 'Àbd al-Qadir ibn Abu al-Wafa Muhammad al-Qurashi. He divided faqihs in 21-generation, he collected 231 biographical information. In the work «àl-Muhtasar» of 'Àla al-din 'Àli Chelebi Imrullah Qinalizada by the number 119 the name of Husam al-din al-Syghnaqi was given as «Husam al-din al-Syghnaqi Husain ibn 'Àli ibn Hadzhadzh ibn 'Àli, al-imam, al-faqih». He wrote explanation for work «àl-Hidaiah and was called «àl-Nihaia». This work was finished in December of 1300. It was written in the work, that the theory went from the work «àl-Òàmheedh of al-Makhuuli to Hafiz al-din. Also, the work «àl-Kàfi fi sharh usul al-fiqh» of Abu al-Yusr al-Bazdawi was mentioned.

I. The name Husam al-milla was mentioned in the work «Kàtà'ib al-Kafawi» of Mahmud ibn Sulaiman al-Kafawi (1583) was born in Kafa (now known as Feodosia) and lived in Istanbul. The biograph Bursali Mehmed Tahir (1861-1924) of the Ottoman Empire showed the time of passing away of the scientist as 1589. Mahmud ibn Sulaiman al-Kafawi gave approximately 700 names

of the scientists of the hanafia direction. He wrote about kubrawia and naqshbandia.

Husam al-din al-Syghnaqi is the author of «*al-Nihaia fi sharh al-hidaia fi al-fiqh al-hanafia*» Syghanaq is the city of Turkistan and this city was near the city Yasi. This city was the birthplace of the leader of Turkistan al-Shaih al-Sayyid Ahmad al-Yasawi. His grave was in this city. Al-Shaih Akmal al-din said in the beginning of the work «*Sharh al-Hidaiah*: «I studied from my teacher shaih al-‘allama imam al-Huda ma‘dan al-haq wa al-milla wa al-din al-Ka‘ki, my teacher from muztahid mawlana ‘Ala al-din ‘Abd al-‘Aziz (the author «*al-Kashf*») and Mawlana Husam al-din Husain al-Syghnaqi (the author «*al-Nihaia*») and studied from al-Shaih al-Kabir, teacher al-‘ulama’ Mawlana Hafiz al-din al-Kabir and qudwat al-muhaqqiqiin wa uswat al-mudaqqiqiin Mawlana Fahr al-din al-Maimarghi, and these two scientists. Studied from imam Shams al-‘imma Muhammad ibn ‘Abd al-Sattar ibn Muhammad al-Kardari, who studied from shaih al-islam hudzhatullah ‘ala al-anaam al-hidaia» (Oqilov 2008).

J. The author of the work «*Nizam al-‘Ulamaa*» the scientist of the Ottoman Empire Hasan ibn Gurhan ibn Dawud al-Zibi al-Akhisari (1544-1616) was born in the city of Bosnia. Ak-Hisare (Prusac). This work was dedicated to Damad Ibrahim Pasha and written as the biographical dictionary. This work contained approximately 30 names of famous scientists. The name Husam al-din al-Husain ibn ‘Ali ibn Hadzhadzh ibn ‘Ali al-Syghnaqi was kept by the number 20. The author of the work «*Sharh al-Hidaia*» Husam al-din al-Syghnaqi wrote lots of works.

K. The author of the work «*al-Oäbaqaat al-sanäia*», the scientist of the Ottoman Empire Taqi al-din ibn ‘Abd al-Qadir al-Tamimi al-Dari al-Ghazzi al-Mysri finished this work in one of the Egyptian cities, Fuwa in 1596-1597. This work was dedicated to Sultan III Muradkhan (1574-1595). The names of the scientists in the work were written in the alphabet order and it was published twice, in 1970 and 1983. In the III part, by the number 150 we can meet the name of the scientist al-Syghnaqi as Husam al-din al-Syghnaqi. He was called as discussant/panellist and grammar scientist by al-imam al-‘alim al-‘allama, al-qudwa wa al-fahhama. In other works, it was written that he studied fiqh study from two great scientists. His works 1) «*Sharh al-Hidaia*», 2) «*Sharh al-Tamheed*» (the explanation for the

work of al-Makhuuli), 3) «*al-Èafi sharh usuul fahr al-islam al-Bazdawi*», 4) «*Sharh al-Mufassal*» (the work of Hafiz al-din al-Buhari became the leading works in the Islamic World).

L. One of the versions of the work can be seen in the work «*Kashf al-Zunuun*», in the II The book part by the number 2032 of Mustafa ibn ‘Abdallah ibn al-Qustantini al-Rumi al-Hanafi (1017-1067) in the capital city of Lebanon Beirut, in the library Dar al-Kutub al-‘Ilmia. The book was published as the 6 parts book in 743 according to hidzra calendar (1342).

M. In the work «*al-Dzhawahir al-mudi’a fi tabaqaat al-hanafia*» of ‘Abd al-Fattah Muhammad al-Huluwwi, in the II part, on the page 114, by the number 507 the name of the scientist was written as al-Husain ibn ‘Ali ibn Hadzhadzh, nicknamed ‘Ali Husam al-din al-Syghnaqi. It was said that the scientist wrote comments for «*al-Hidaia*» in 700 according to hidzra calendar.

N. The book is kept as «*al-Nihaia fi sharh al-hidaia*» in the Arabic manuscripts, which was written under the leading of A.B.Halidov, on the page 192, by the number 3941 in 758/1357 Ñ 211 (344 d). 226 ë. 785/1383ИАН V, 1901, XXII, number 11 and in the work «*Geschichte der arabischen literatur*» (or GAL) I, 376, number 24, I, Supercommentare, 4; SBI, 644 of C. Brockelmann by the number 644. This work was finished in 1300. In the work of A.B.Halidov by the number 3941 D 389. 355. The work was called as «*al-Nihaia fi sharh al-hidaia*». This work consists of two parts. And a version of this work is kept by the number 3943.

CONCLUSION

To conclude, the principles of Maturidia School are the directions of ahl al-sunna school. Al-ash‘aria direction was continued by Abu al-Hasan and maturidia direction and became famous in the Mawarannahr area. So, the Arabic scientists wrote comments for the works of the scientist. Because of the lack of information about Husam al-din in our country, this theme needs a further research. It is expected, that all works of the scientists will be translated in the future and will be kept in the libraries. The structures and contents of works will give us directions to consider the maturidia direction as the basis for the development of the religion in Central Asia and Kazakhstan. There were lots of scientists, who were interested in making researches about ma-

turidia direction and Islamic culture in Central Asia. Studying principles of Shari'a in the Islamic religion was and also now, the most important issue for the research.

Therefore the young generation has to know the content of works of the scientist. The researches of the scientists of Central Asia play an important role in the Islamic and Turkic World. All called works can influence the development of the maturidia direction in the country. These works are the basis of the religious traditional principles and spiritual culture. All scientists put an effort not only in the development of the religion, but also in the development of knowledge, culture and worldview of people. The scientists in medieval period developed peripatetic tradition in the Islamic World and worked for the nation. Also, we must not forget that Husam al-din al-Syghnaqi was one of the scientists who worked on the development of hanafia and maturidia schools. The researchers consider that called works, manuscripts and all facts from the life of the scientist are very valuable for the society, language and culture of the Turkic people.

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