

THE HISTORICAL AUTOBIOGRAPHY OF HUSAM AD-DIN AS-SYGNAKI IN SYGANAK

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ABSTRACT

It is obvious, that Husam ad-din as-Sygnaki played an important role in the development of the Maturidia direction in the Islamic religion in Central Asia, he is a scientist, who put an effort on the development of the science and Islamic world, theology. The name of the scientist, his followers and works, everything was compared in scientific researches, and there were lots of similarities of the facts.

KEYWORDS: Islamic Religion, Maturidia Direction, Theology

INTRODUCTION

The Role of Husam ad-din as –Sygnaki in the process of development of the Maturidia direction in the Islamic religion in Central Asia is very important. That time was the moment of the highest level of the development of the science and Islamic direction in the region Maurannahr. Majority of scientists in Central Asia begun to work on their research. In the XIII-XV centuries different branches of the sciences in Altyn Orda (Golden Horde) started to develop. It is clear, that religious person, imams, scientists, philosophers and theologians in the middle century had a great influence on the development of the Arab Caliphate and the culture. On the other hand there is a lack of the historical facts and person, who can serve as the evidence of the events of that time. One of the evidences is the biography and the efforts of the scientists in the Islamic theology. It is obvious, that in the middle century the majority of scientists in the Islamic world were born in Turkestan and Maurannahr. They had their second names according to their places of birth: at-Tarazi, al-Farabi, al-Otyrari, al-Balasaguni, al-Jasui, at-Turkistani, ash-Shaugari, al-Iakani, as-Sygnaki. In the time of Husam ad-din this city was governed by Altyn Orda. Syganak was the capital city of Orda. If we have a look at the history deeply, Syganak was the capital city of the Kypshak people and had an influence on the development of the kanly people in the X-th century and Kazakh people in the second part of the XI-th century. After the invasion of Genghis Khan it was destroyed and after 70-80 years this town begun to develop again.

The history can prove that this greatest scientist Husam ad-din as Sygnaki has a big influence on the development of the Islamic world and culture at that time. Main facts about the city we can find in the West and East writings and manuscripts in the Middle century. Nowadays the city Syganak is taking a wide stretched place. There are a lot of cultural and historical places in the city. But the dates of birth and death of the greatest scientist Husam ad-din Sygnaki are unknown for us. According to the historical facts, besides the deep study of the Islamic culture, it was known, that the scientist has worked in the medrese (religious school) in the city Halab (Aleppo), in the territory of Sirya (Sham) [1, 83-p.].

A. Derbisali expresses his own opinion about the scientist and it attracted a big interest. According to the opinion

of A. Derbisali: “We don’t know where the scientist spent his early years. Otyrar, Syganak, Horezm region of Bukhara and Samarkand, where did he get his education? We don’t have any facts and evidences about it. The teachers, preceptors and friends of the scientist, especially the author of the work “al Fath al Mubaiyn” Muhammad Mustafa al-Maragi stated that the scientist has good abilities to the knowledge and science and it is the main reason that he became famous. It is obvious, that he was born in the intelligent family and was in the scientific environ. There is an idea that the main reason he has chosen the religious branch is that from early childhood he got an Islamic, religious education. According to the facts, the teacher of the scientist in the Central Asia, Imam Hafiz ad-din al-Buhari (1218-1293) has noticed the abilities of the scientist in his early age”[2, 172 p.].

Also according to the facts in the work “Kataib al Kafavi” of the scientist Mahmud ibn Suleiman al Kafavi in Central Asia, the scientist has got his first education in his native land. Syganak is the small town in Turkistan and it is located near the place Jasy, the center of Turkistan. Ash-Shaih as-said Ahmad al-Jasavi is from the town Jasy. In the work “The stars of the Kazakh land” of Absattar Derbisali it is said, that Husam ad-din as-Sygnaki has studied fikh (muslims law) and his mentor was Imam Hafiz ad din al-Kabir Muhammad ibn Muhammad ibn Nasr. Also his teacher, mentor was ash-Shaih al-Imam Fahr ad-din Maimargi Muhammad ibn Muhammad ibn Ilias. After these facts we can say that before studying the Islamic sciences, the main places of his education were in the Turkistan region. Also Hafiz ad-din al-Buhari and al-Maimargi, both are from Bukhara region.

The Importance and Glory of Syganak became wider by the efforts of these two great scientists. Also the scientists of the Ottoman Empire Hasan ibn Tarhan ibn Davud az-Zibi al-Akhisari (1544-1616) has indicated the study years of the scientists in Turkistan as 1277-1278 in his work “Nizam al-Ulama”: “We can suppose that the scientist was 30. After the study the scientist continued his study in Bukhara, Samarkand, Halab, and Bagdad. Relating to the time of Husam al-Milla A. Derbisali expressed his opinion:” The time of Husam ad-din as-Sygnaki was the unstable time in the native land, Islamic world and political situation. The Invaders of Otyrar and Syganak, Horezm and Bukhara were near the Middle East. As the consequence of this situation in the second part of the XIII-th century the leading of Abbasid caliphate was destroyed and it was the most important event of that time.” In 1258 Mongols with Hulagu Khan and 200 thousand soldiers invaded Mashryk region and Bagdad.

THE MAIN PROBLEM AND THE PROPOSED SOULTION

The time, when the greatest thinker lived, was the time of developing of the Islamic world, religious sciences and Sharia. Scientist had lots of difficulties in the scientific and religious path. Political changes in the society of that time had an influence on his research. Glory is the result of hard work of Husam ad-din. First, he got education in Turkistan, later Muhammad ibn Muhammad ibn Ilias, whose second name was Fahr ad-din al-Maimargi, became his preceptor. The region Maimarg was near Bukhara. Also his teacher was the author of the famous work “Kashf az-zunun” Imam al-Marginani. Some historical facts give the information, that scientist got education from two Imams, who had name “Hafiz ad-din” which means “protectors of the religion”[3, 45p.].

The older was Muhammad ibn Nuhik ibn Nasr al-Buhari and the younger was Abdullah ibn Ahmad ibn Mahmud Abu al-Barakat an-Nasafi. Husam ad-din studied the religious sciences as the basis of the religion. (Usul ad-din), the culture of Islam and terms “fikh”, “Nahu” in the theology. According to the Hidzhra calendar of the religious school of Imam A’zam Abu Hanifa in Bagdad. According to Hidzhra calendar the scientist worked on the development of his

knowledge till 710. After that he went to Halab/Aleppo in Sham and was the religious. In the middle of the XIII century Abbasid caliphate, which was in charge of the Islamic world, was destroyed after the Mongol invasion. In 1258 descendants of Zhinghis khan (Shingis khan). Hulagu influenced on the spiritual life and culture of Bagdad. At that time Islamic world was devided in different small groups and they couldn't stand against enemies. But in 1259 in the strike "Ain Dzhaldud" Muslims have won the strike. In the time of the Son of Hulagu, descendant of Zhinghis khan Ahmad (1282-1284) the world of Islam relieved a new stage of development. At this moment there were some changes in the cultural life and economy. At this moment Hanafiia became the main official religion. Also after such changes political instability took place. This instability brought negative changes in the culture and economy of the land. At this time there were lot's of breaker of the religious laws, people, who ignored the norms of the religion, wanted to add changes to the religious system, and the norms of Sharia were ignored by people.

At this moment of instability in the XIII century Islamic world tried to develop the rules of the religion again. At this moment Husam ad-din was born and became the supporter of the locals and their spiritual life lots of libraries and centers were destroyed and scientists were banished. The leaders of the Islamic world were different and there was instability in the politics and science. The scientists of that time called the scientist Husam ad-din as-Sygnaki from ancient Syganak as al-Husain or "Husain". The grandfather of the greatest thinker was called "al-Hadzhadzh or Hudzhadzh" the reason that his name was Hadzhadzh, was visits to Mecca several times. When we talk about the scientist, we call him Husam ad-din al-Hanafi and it is clear, that he was the leader of the hanafiia direction.

In the Arabic sources "ad-Durar al-kamina" the name of the scientist is al-Husain ibn Ali ibn Hadzhadzh ibn Ali and in the work of Ibn Hadzhar "ash-Shaih Ali as-Sygnaki". And in the work "al-Dzhavahir mudiaa fi tabakat al-Hanafiia" of Abu-l-Vafa al-Kurashi his name is "Husam ad-din" or "Husam al-milla". The word "Husam" in the Arabic language means "sword". In the other words the name at the scientist means "the sword of the people and religion". At that time according to the political events in the society the name "sword" was given only to people, who worked for the society and did everything for the development and prosperity of the people and society of that time. The full name of Husam ad-din as Sygnaki is al-Husain ibn Ali ibn al- Hadzhadzh ibn Ali, and his nickname was Husam-ad-din as-Sygnaki, because of the place of birth the city Syganak). He lived in the VII-VIII centuries according to the Hidzhra calendar; he is one of the greatest scientists, scientist of mutaachirin. He got education in Abu Hanifa School in Bagdad and went to Damask, Aleppo and according to Hidzhra calendar passed away in 711 or 714. The life and works of the scientist were researched and looked through, but the date of death is unknown. But in order to get education he went to Sham and Egypt [4, 6 p.].

According to the works of the scientist's pupils we can say, that the greatest thinker lived and created in the XIII century. The teachers of the scientist Husam ad-din are Fahr ad-din Muhammad ibn Muhammad Ibn Ilias al-Maimargi, Imam Hafiz ad-din Abdullah ibn Ahmad an-Nasafi, Hafiz ad-din Muhammad ibn Nasr al-Buhari. The majority of the works of Husam ad-din as-Sygnaki bring up the main religious direction in Maurannahr Maturidia. From the theory of Husam ad-din as-Sygnaki the greatest thinkers followers got education, they are Said Dzhahal ad-din al-Gurlani Kivam al-Birr Muhammad ibn Ahmad al-Buhari. We can call other followers of the scientist; ash-shaih Ubaidollah ibn Hadzhadzh al-Kashgari, Imam (religious), Muhammad ibn Abd ar-Rahman al Gaznavi, Shihab ad-din al Fadl Ahmad ibn al Hasan ibn az-Zarkashi and others.

The works of the maturidia scientists had an influence on the development of the view of the great thinker.

For example, «Kitab at-Tavhid» of Abu Mansur al-Maturidi, «Tafsira al-Adilla» and «Bahr al-Kalam» of Abu al-Muin an-Nasafi, also the works of Nadzhm ad-din Abu al-Hafs Umar ibn Muhammad an-Nasafi, Fahr al-Islam Bazdavi, Abu al-Yusr Muhammad ibn Muhammad al-Bazdavi, Shams al-aimma al-Kardari had an influence on him. These works Husam ad-din as-Sygnaki in the Arabic language are in the central library of the Republic of Kazakhstan. The scientists, who made a research about as-Sygnaki, Absattar Khazhy Derbisali, Shamsheidin Kerim, the works of Mahmud Fuad, who wrote comments on the scientist's manuscripts in the Arabic sources, the works of Muhammad Mahfuz about akida, researches about fikh of Ata as-Synbati, research about the fikh schools in the area between Syrdaria and Amudaria of Ashirbek Muminov, the archeological researches of the place of the ancient city Syganak of Seiden Zholdasbaiuly attract big interest of the society.

The great thinker was born in the ancient city and got education there, after that he went to Bukhara, Damask, Bagdad, Halab/Aleppo to get his further education, and also there is information according to some sources that the scientist passed away in the city Merv/Mary in 1311 or in 1310 in Halab. Husam ad-din as-Sygnaki and other scientists of Syganak got an important place in the Islamic world.

There is information, which in the XII-th century there was another scientist, whose name was also Husain as-Sygnaki. And people were confused about the lives and works of these two great thinkers. The full name of the scientist is al-Husain ibn Ali ibn Hadzadh as-Sygnaki. A. Yakubovski added to the name al-Husain «ad-din» C. Brockelman wrote his name as al-Husain ibn Ali ibn al-Hadzhadzh ibn Ali as-Sygnaki. According to these facts his name was Husam ad-din al-Husain. Father's name Ali and ancestry's name is Hadzhadzh, and the word Sygnaki means that he is from Syganak. And the scientists didn't give any information and facts about the life and works of the thinker. But there was written that Husam ad-din passed away in 1310 in the city Halab in Sham/Sirya. C. Brockelman wrote about the thinker from Syganak because of the scientist. Ali ibn Abu Bakr ibn Abd al-Dzhalil al-Fargani al-Marginani ar-Rishtani Burhan ad-din (passed away in 1197). According to the C. Brockelman's opinion, the scientist from Syganak was «the researcher of the works of the margelan's scientist» [7, 214p.].

The name of the scientist was written in the work of A. Halidov «Arabic manuscripts of the Institute of the Oriental Study in the academy of science in the Soviet Union» the name was written as «Husam ad-din al-Husain ibn Ali as-Sygnaki» by the letters *sin* in the Arabic language[5, 94 p.].

Husam ad-din al-Husain was born after the time when the cities Otyrar and Syganak in the area of Turkistan were destroyed. In order to develop his further education went to Bagdad and Basra, Damask and Halab and went to Mecca. He was famous for the sharh writings in the work of the great scientists in the religious world. The scientific works serve as evidences of the work of the scientist Husam ad-din, he wrote comments on the work «Kitab al-Muntahab fi usul ad-din/ The book about the origin of the religion» of the thinker of the Central Asia Muhammad ibn Muhammad ibn Umar al-Aksikenti (passed away in 1246). This manuscript is in the libraries in Paris and Cairo. So, as-Sygnaki was famous for the comments on the works of the great thinkers of that time.

The main aim of the scientist Husam al-Milla, was to clarify the people in Central Asia the main values of the maturidia direction in the Islamic religion. The scientists Abu Abdallah Muhammad al-Balasaguni (1040-1112) and Abd al-Vahid ibn Muhammad as-Sairami Muhammad al-Kardari and in the work of as-Sygnaki there was lots of facts about the schools Abu Hanifa and that was one of the reasons to bring up the matter of development of the hanafia schools

in Central Asia. The development of this school in this area influenced on the religion of the people in this area. Religious principles and rules of this area, Turkish area was similar with the norms of hanafia direction. Husam ad-din as-Sygnaki was not just sharh/comment writer, and also he was the writer in the Islamic world [5, 94 p.].

Maulana al-Isfahani in his work «Mihman nama-i Bukhara» didn't say anything about the writer who praised the scientist as-Sygnaki. Also in the novel «Zhibek Zholy/ Silk way» of Dukenbai Doszhan it was written that Husam ad-din was born in Syganak and was the famous writer of that time. According to some sources Husam ad-din as-Sygnaki passed away in Halab or Merv/Mary. However, according to some talks of the Mauarannahr people, as-Sygnaki went back to the place of birth and spent his last years there like Sultan Beibars. There were lots of great scientists in Mauarannahr as Ali as-Sygnaki, Molla imam as-Sygnaki, Kamal ad-din as-Sygnaki etc...

Absattar Khazhy Derbisali wrote about these authors: «It was written in the historical manuscripts, that Husam ad-din moved from Syganak to Sham/Syria. At first he wasn't so famous in his native land; therefore his date of birth is unknown. But looking through the manuscripts and works of the teachers and followers of the scientists, we can guess and say, that the scientist was born in 40th of the XIII-th century in the city, which was destroyed by Mongols. In some Muslim writings it was written that Husam ad-din lived in Middle East».

The authors of all these works are Arabic, Turkish and Persian writers as Abu al-Vafa al-Hanafi al-Kurash I (1296-1373), Mahmud Badr ad-din al-Aini(1360-1450), Ibn Hadzhar al-Askalani(1372-1442), Dzhahal ad-din Abu al-Mahasin ibn Tagriberdi(1411-1465), Dzhahal ad-din as-Suyuti (1445-1565), Ahmed Tashkupruzada(1495-1561), Maula Taki ad-din ibn Abd al-Kadr at-Tamimi al-Hanafi(?-1596), Muhammad Bakr Hvansari, Mahmud ibn Sulaiman al-Kafavi(?-1583), Kazhy Halifa(1609-1657), Ismail Pasha al-Bagdadi(?-1493) (wrote an addition to the work of Halifa Kazhy), Muhammad Murtada az-Zubaidi (1732-1791), German scientist in Orientalism C. Brockelman(1868-1956), Muhammad Abd al-Hai al-Hindi (1884-1904), Hair ad-din az-Zirikli (1893-1976), Umar al-Kahhala(1905-1987) etc...

In other words reading the works of these scientists we can get lots of valuable information about the life of Husam ad-din as-Sygnaki. The main objective of our research is the life and creativity, manuscripts and researches of Husam ad-din as-Sygnaki. We can get the information about Husam ad-din in other autobiographical works of other scientists. Ali ibn al-Hadzhadzh ibn Ali and his efforts in the Islamic religion, his works attract a big attention and interest. Also the main sources, where we can meet information about his life and works are following:

- The name Husam ad-din as-Sygnaki we can meet in the work «Al-Dzhavahir al-mudia fi tabakat al-hanafia» of Abu al-Vafa in the first chapter on the 388th page: al-Husain ibn Ali ibn al-Hadzhadzh ibn Ali al-Imam, Husam ad-din as-Sygnaki was known in the muslims world as al-imam al-fakih. Husam ad-din as-Sygnaki wrote comments on the work «al-Hidaya» and he finished work on it in 1300 in November. He learned fikh and his teachers were Hafiz ad-din al-Kabir Muhammad ibn Muhammad ibn Nasr al-Buhari, al-imam Fahr ad-din Muhammad ibn Muhammad ibn Ilias al-Maimargi. Husam ad-din as-Sygnaki called the names of these scientists in the work «al-Hidaya». He got an influence and impression from sham al-aimma al-Kardari, and once he went to Halab and met kadi al-kudat Nasr ad-din Muhammad ibn al-kadi Kamal ad-din Abu al-Hafs Umar ibn al-Adim ibn Abu Dzharid. As-Sygnaki said: «I made a copy of my manuscripts for him; it was the month Rezhep of 1311» [8, 338 p.].

It is known that Husam ad-din as-Sygnaki wrote sharh/comment to the work «at-Tamhid» of al-Makhuli.

He got this work from imam Hafiz ad-din al-Kardari, the author of «al-Hidaya» Ali ibn Abu Bakr, Zia ad-din al-imam Muhammad ibn al-Husain an-Nausuhi, al-imam Ala ad-din ibn Abu Bakr Muhammad ibn Ahmad as-Samarkandi, al-imam Saif ad-din Abu al-Muin Maimun ibn Muhammad ibn Muhammad ibn al-Makhuli. Husam ad-din as-Sygnaki started that in the work «al-Hidaya», when he wrote comments, he gave the name «ash-Shaih» to Hafiz ad-din, and the name «al-Ustaz» to Fahr ad-din al-Maimargi. Husam ad-din came to Bagdad and taught in Mashhad and after Mekka he went back to Damask [9, 119 p.].

- The name as-Sygnaki we can meet in the work «Tadh at-Taradzhim» of Zain ad-din Abu al-Fadl al-Kasim ibn Kutlubuga as-Sudaki, al-Dzhamali, al-Misri al-Hanafi (XIV-XV) and the name of the scientist is called as «al-Husain ibn Ali ibn al-Hadzhadzh ibn Ali Husam ad-din as-Sygnaki» (№63)[10, 137 p.]. And it was written that the person who gave comments on the work «al-Hidaya» came to Halab (Aleppo). Also he (as-Sygnaki) is the author of «al-Kafi sharh al-Bazdavi». He came to Damask in 1311. And he wrote the comments on the work al-Muntahab of al-Husam al-Aksikati and called the work «al-Muhtasar». Also he wrote comments on the work «at-Tamhid an usul ad-din» of Abu al-Muin an-Nasafi, and learned the theory fikh from al-imam Hafiz ad-din Muhammad ibn Muhammad ibn Nasr and al-imam Fahr ad-din Muhammad ibn Muhammad al-Maimargi. If we compare these two works, we will see that the name of the scientist is called as «al-Husain ibn Ali ibn al-Hadzhadzh ibn Ali Husam ad-din as-Sygnaki», and in the work «Al-Dzhavahir al-mudia fi tabakat al-hanafia» of Abu al-Vafa al-Karini it is said that he was the author of the work «al-Hidaya», his teachers were Hafiz ad-din al-Kabir Muhammad ibn Muhammad ibn Nasr al-Buhari and al-imam Fahr ad-din Muhammad ibn Muhammad ibn Ilyas al-Maimargi, also if it was said that during analyzing of the work «al-Kafi fi sharh usul al-fikh» the scientist was under the influence of Fahr al-islam Abu al-Yusr al-Pazdavi, also in the work «Tadh at-Taradzhim» of Zain ad-din Abu al-Fadl al-Kasim ibn Kutlubuga as-Sudaki, al-Dzhamali, al-Misri al-Hanafi he came to Halab/Aleppo and he is the author of «Al-Kafi sharh al-Bazdavi». In both works the name of the scientist is «al-Husain». So, in other words, in the Arabic language the article is added before the name Husain, it indicates the peculiarity of the person.
- We can meet information about Husam al-Milla as-Sygnaki in the work «Al-Muhtasar» of Ala ad-din Ali Chelebi ibn Imrullah Kinali Zada. In the ordinal number 119 Husam ad-din as-Sygnaki is named as Husain ibn Ali ibn Hadzhadzh ibn Ali, al-imam, and al-fakih. He learned the theory of fikh from al-imam Hafiz Muhammad ibn Muhammad ibn Nasr and al-imam Fahr ad-din Muhammad ibn Muhammad ibn Ilias al-Maimargi. Husam ad-din called the name of these two scientists in the work «ar-Rivaya» (al-Hidaya). The scientist as-Sygnaki went to Halab and met kadi-u al-kudat Nasir ad-din Muhammad ibn kadi Kamal ad-din Abu Hafis Umar ibn al-Adim ibn Abu Dharrad. During his teaching Dzhahal ad-din al-Gurlani wrote in his work «al-Muhtasar» about fakih. He came to Bagdad and taught the direction Abu Hanifa in Mashhad school. After that went to Mecca and came back to Damask in 710/1310-1311.
- The name Husam ad-din as-Sygnaki we can meet in the work «Kataib al-Kafavi» of Mahmud ibn Sulaiman al-Kafavi (1583) 296 p. The work «at-Tamhid» came by the chain al-imam Hafiz ad-din al-Kabir and Abd as-Sattar al-Kardari, Zin ad-din Muhammad ibn al-Husain al-Bandanidzh, imam Ala ad-din Abu Bakr Muhammad ibn as-Samarkandi (The author of work «at-Tuhfa»), the author of the work «at-Tamhid li kavaid at-Tavhid» Abu al-Muin Maimun ibn Muhammad ibn Muhammad ibn Muhammad Mu'tamid ibn Ahmad ibn

Muhammad ibn Makhul ibn al-Fadl al-Imam an-Nasafi. One of the works of Husam ad-din as-Sygnaki «Kitab al-Kafi fi sharh usul al-fikh li fahr al-islam Abi-l-Yusr al-Pazdavi». As-Suyuti said that the scientist has the work which was named as «Sharh al-Mufassal». In this work the scientist wrote that he learned the theory fikh from Hafis ad-din al-Buhari (1277-1278). He learned fikh, al-dzhadal, and grammar from al-Gudzhduvani. Then he come to Bagdad and taught Abu Hanifa direction in Mashhad. Husam ad-din learned fikh from Hafiz ad-dinal-Kabir Muhammad ibn Nasr also his teacher of fikh theory was ash-shaih al-imam al-Buhari and Fahr ad-din Muhammad ibn Muhammad ibn Ilias al-Maimargi. Husam ad-din presented his work «Kitab al-Hidaya». From his theory learned al-imam Kivam ad-din Muhammad ibn Muhammad ibn Ahmad al-Ka'ki. Also lot's of scientists as Kivam ad-din al-Ka'ki ash-shaih Akmal ad-din Nasir ad-din Muhammad al-Bazzazi, al-Said al-imam Dzhalal ad-din ibn Shams ad-din al-Horezmi al-Gurlani, the author of «al-Fatava al-Bazzazia» Muhammad ibn Muhammad al-Kardari al-Bazzazi[9, 121 p.]..

The third or fourth work where we can meet the name of scientist is the work «al-Muhtasar» of Ala ad-din Ali Chelebi ibn Imrullah Kinali Zada, and the name of the scientist is called as Husain ibn Ali ibn Hadzhadzh ibn Ali, al-imam, al-fakih and in the work «Kataib al-Kafavi» of Mahmud ibn Sulaiman al-Kafavi he was called as al-Husain ibn Ali ibn Hadzhadzh ibn Ali, al-imam. He is the author of «at-Tasdid» and «al-Hidaya». In the work «al-Muhtasar» of Ala ad-din Ali Chelebi ibn Imrullah Kinali Zada there was an information, that the teacher of the scientist was Fahr ad-din Muhammad ibn Muhammad ibn Ilyas al-Maimargi his follower was Dzhalal ad-din al-Gurlani, Imrullah Kinali Zada and he called the work «al-Hidaya» of Husam ad-din as «ar-Rivaya». But this name isn't said in other works about the scientist.

- The scientist of the Ottoman Empire Hasan ibn Gurhan ibn Davud az-Zibi al-Akhisari (1544-1616) in his work «Nizam al-Ulama» called Husam ad-din as «al-Imam Husam ad-din al-Husain ibn Ali ibn Hadzhadzh ibn Ali as-Sygnaki». As-Sygnaki learned religious theory from Muhammad al-Buhari and Fahr ad-din al-Maimargi [11, 210 p.]
- He wrote comments on the work «at-Tamhid» of al-Imam al-Makhuli, and «Kitab al-Kafi fi sharh usul al-Fikh» of Abu-l-Yusr al-Pazdavi. Husam ad-din learned fikh theory from al-Imam Kivam ad-din al-Ka'ki. In the work «at-Tabakat as-sanial» of Taki ad-din ibn Abd al-Kadir at-Tamimi ad-Dari al-Gazzi al-Mysri (XVI) in the third chapter the name of the scientists as-Sygnaki is called as «al-Husain ibn Ali ibn Hadzhadzh ibn Ali Husam ad-din as-Sygnaki al-imam al-alim al-allama, al-kadi al-fahhama. It was said that. He is the author of «al-Hidaya» he learned from al-allama Abd al-Dzhalil ibn Abd al-Karim, and also from al-imam Hafiz ad-din Muhammad ibn Muhammad ibn Nasr. In the work of «Nizam al-Ulama» of the scientist from Ottoman Empire Hasan ibn Gurhan ibn Davud az-Zibi al-Akhisari (1544-1616) the name of the thinker was «al-Imam Husam ad-din al-Husain ibn Ali ibn Hadzhadzh ibn Ali as-Sygnaki, and in the work «at-Tabakat as-sanial» of Taki ad-din ibn Abd al-Kadir at-Tamimi ad-Dari al-Gazzi al-Mysri (XVI) his name was «al-Husain ibn Ali ibn Hadzhadzh ibn Ali al-imam al-alim al-allama, al-kadi al-kudat al-fahhama»».
- According to G. Flugel's manuscript in the 1109th number it was said, that Husam ad-din as-Sygnaki passed away in Mary/Merv in the Rezhep month. He had lot's of followers. He was allowed to talk about principles of Sharia. He learned the theory of fikh from Fahr ad-din Muhammad ibn Muhammad ibn Ilyas al-Maimargi. He presented

his work «al-Hidaya». He met kadi al-kudat Nasir ad-din Muhammad ibn al-kadi Kamal ad-din Abu Hafs Umar ibn al-Adim in Halab and gave him copy of his work «al-Hidaya». He wrote it in the first days of Rezhap month in 711/1311. He went to Bagdad and thought Abu Hanifa in Meshhed. Then he went Mekka and came back to Damask in 710/1310-1311. Husam ad-din passed away in Merv/Mary. As a result his followers did a lot in the religious world. One of them ash-shaih Shams ad-din Abdullah ibn Hadzhadzh al-Kashgari was the teacher in the «ash-Shibliya» school in Damask[10, 186 p.].

CONCLUSIONS

To conclude our article, we can say that the name of the scientist, date of birth and death, his followers and works, everything was compared in all six works, and there were lot's of similarities in the facts in all works. One of the important facts is G.Flugels information in Vienna about the place of death of the scientist, it was said that it was the city Mary/Merv. But also there are some differences in the history about the scientist. According to some facts and Hidzhra calendar the scientist passed away in 711. But also there was information that he finished his work «an-Nihaya» in 711, it means that he lived at this time. An in the second work «Kashf az-Zunun» of Hadzhi Halifa, if we pay attention at this work, we will read the fact that he passed away in 710 and in the third work it was said that the date of birth is 714 in Halab. After this time there was no information about the works of the scientists in the world libraries. Also, it is known, that the date of death is 710, or 714, or 716. According to the opinion of Absattar Kazhy Derbisali the scientist passed away in Halab in the area Sham/Sirya. And our objective is to prove that the works of the scientist are live and they are very important. As we don't know exact dates of birth and death, we can say that he is the presenter of the religion of the XIV century. And it is very important to state that he put an effort to develop maturidia theological school in the Islamic religion in Central Asia. The names of Husam ad-din as-Sygnaki are «Hudzhadzh or Hadzhadzh».

The name «Hadzhadzh» is given in the Arabic language to the people who went to Mecca several times. Therefore Husam ad-din as-Sygnaki was called as «Hadzhadzh». So, it means that he kept principles of Sharia and went to Mecca several times. Also the city of birth, the city Syganak in the Arabic language is written with «strong sod», and sometimes with «weak sin» letter. So, it means «as-Sygnaki» or «as-Sugnaki». The works of the scientist are great religious values for Kazakhstan and Central Asia. That is why his works were written in different branches and nowadays it is an important issue.

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