

The Structure and Main Issues of “al-Tasdid” of Husam al-Din al-Syghnaqi

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Abstract

The study of the theological maturidia in the Central Asia was developed by the majority of outstanding scientists in the Turkic area and was known from generation to generation with manuscripts. One of these famous scientists was Abu al-Mu‘in al-Nasafi. In Central Asia, in the branch of the Islamic kalam theology there were the works “Tabsira al-Adilla”, “Bahr al-Kalam”, “al-Tamheed li qawa‘id al-Tawheed”, which considered the issues of maturidia theological study. In the XIV century the great scientist from Syghanaq Husam al-din al-Syghnaqi made a detailed research of the work “al-Tamheed li qawa‘id al-Tawheed” of Abu al-Mu‘in al-Nasafi and wrote the work “al-Tasdeed fi sharh al-Tamheed” by giving a full explanation of all questions relating to the issue. This article considers the content and the kept versions in the World libraries and the importance of this work for today. There is a different information about the original version of the manuscript. The first, the manuscript is by Amca Zade Huseyn 309 number, written by Husam al-din al-Syghnaqi personally and kept in the turkic library. This information is written in the work “Syghanaq Sanlagi/ The star of the Syghanaq” of Shamshaddin Kerim, the second manuscript is kept in the Egypt Arabic Republic, in the library “Dar al-Kutub Misrya”. It is written in this manuscript, that the manuscript was published in 1125 according hizhra calendar. Therefore the article gives an explanation of the main maturidia kalam principles, which cover five chapters of the work.

Keywords: the Central Asia, dictionary, hanafia-maturidia, historical-biographical, al-Nasafi, al-Syghnaqi

1. Introduction

Nowadays the Islamic religion has an influence on the society of the country. In Central Asia the maturidia direction became the main direction, which was kept from the X century and it was one of the main directions of Islam. Maturidia had a great importance in Mawerennahr area. It is obvious, that the cultural elements of the Central Asia and social environment of Abu Mansur al-Maturidi had a direct influence on the personal development of the scientist. His teachers and social surrounding Samarqand aqida directions of Abu Hanifa and fiqh views, philosophy and theology bases were developed in Dar al-Dzhuzdhanian school. His teacher Abu Nasr Ahmad ibn ‘Abbas ibn Husain al-Iazy and after him Abu Mansur al-Maturidi were the leads of this school.

Also, his teachers Abu Bakr Ahmad ibn Ishaq ibn Salih al-Dzhuzdzhani, Nusair ibn Yahya al-Balhi, Muhammad ibn Muqatil al-Razi gave lectures in this school. Also, it is clear that Samarqand scientists worked together with the scientists from Balh, Rey, Nishapur areas. The scientific direction of Abu Mansur al-Maturidi covered a wide list of issues, and it was clear, that the scientist used some theoretical materials from the work “Logika” of Aristotel. The followers of Abu Mansur al-Maturidi Abu al-Qasim Ishaq ibn Muhammad ibn Isma‘il al-Hakim al-Samarqandi (340/951y.), Abu al-Hasan ‘Ali ibn Sayyid al-Rustughfani (345/956y.), Abu Ahmad ibn ‘Abbas al-Yazy, Abu Muhammad ‘Abd al-Karim ibn Musa al-Bazdawi (390/1000y.) are influenced to develop of Turkic spiritual lifestyle (Muminov, 2006).

Lots of scholars as al-Bazdawi and al-Sabuni, al-Oshi and Abu al-Mu‘in al-Nasafi, ‘Umar al-Nasafi and Abu Barakat al-Nasafi put an effort in the development of the maturidia theological study and the spiritual culture of this area. Abu Mansur al-Maturidi had lots of work about kalam, fiqh usul al-fiqh and the history of madhabs. One of these works is “Kitab al-Tawheed” and this work is the object of the research of some famous scientists (Yazici, 1987). We can see that the work considers the theological principles of the hanafia direction. Husam al-din al-Syghnaqi wrote comments on the work “al-Tamheed li qawa‘id al-Tawheed” of Abu al-Mu‘in al-Nasafi.

We can notice, that the name of this scientist is very famous in the Islamic World. The full name of Husam al-din al-Syghnaqi is Husein ibn 'Ali ibn al-Hadzhadh ibn 'Ali and his nickname is Husam al-din al-Syghnaqi (because of his place of birth Syghanaq).

According to hidzhra calendar he is the scientist of VII-VIII century, muta'ahhirin scientists (the name of the scientists, who lived in the second period in the Islamic World). He studied in Abu Hanifa school in Baghdad, then went to Damask, Aleppo and according to hidzhra calendar passed away in 711 or 714 (according to miladi calendar 1310/1314). One of his works "al-Tasdeed fi sharh al-Tamheed" attracted our attention. The manuscript contains 232 pages, with 20-21 lines on one page and 12-13 words in each line. The scientist used 81328 or 82000 words in this work. This fact proves his knowledge of the Arabic language, the highest level of language. Also the numbers of pages are given above.

The work covers the basis of the maturidia study and the issues of 'aqida (belief). If we look through the content of the manuscripts, we will see the main positions and views of some Islamic groups. The work "Kitab al-Tasdeed fi sharh al-Tamheed" of Husam al-din al-Syghnaqi is began with the praising of Allah. Also there is an information about the anthropological origin of the humanity, organs of senses, wisdom, and other qualities given by Allah. The fact of the creating of the humanity by Allah was discussed a lot. For instance, world hadith, the meaning of the word hadith is knew, created, absolute. In the work of Husam al-din al-Syghnaqi there is a word qadim. The meaning of this work as without beginning no need in something. So, this is the concept, that all these words are related to Allah. The meaning of the word "world" coincide with the word the word "'alam" of the Arabic language. The word "'alam" is given to all except Allah. For instance, the sky and earth, created by Allah space, it is clear that all four elements show us, that everything what was called is the peace of the World (Brockelmann, 1938).

2. Material Studies and Methods

The article considers the religious concepts of the work "Kitab al-Tasdid fi sharh al-Tamhid" of the Central Asian scientist Husam al-din al-Syghnaqi. The works "Kitab al-Tawheed" and "Tabsira al-Adilla" of Abu Mansur al-Maturidi and Abu al-Mu'in al-Nasafi (Yazici, 1987) and the content of the work "al-Tasdeed" of Husam al-din al-Syghnaqi (al-Syghnaqi & al-Qanit, 2001). The information of manuscript is taken from the libraries of the Arabic countries and Turkic scientific centers. The work "Kitab al-Tasdeed fi sharh al-Tamheed" which was written in the Arabic language "Kitab al-Tamheed" and "Tabsira al-Adilla" of Abu al-Mu'in al-Nasafi, "Kitab al-Tawheed" of Abu Mansur al-Maturidi were used as the basic source of information. There was some information from the work "Geschichte der arabischen Litteratur" of C.Brockelmann. Also turkic literature "Maturidi ve Nesefiye göre insan hürriyeti kavramı" of Yazici oghlu (Yazici, 1987), "Maturidiyye Akaidi" of Nur al-din al-Sabuni, "Tabsira al-Adilla fi usul al-din" of Husayn Atay, "Ebu Hanife" of Abu Zahra gave an information about the history of maturidia (Ebu Zehra, 1999). There are some works about the manuscript of the scientist. So we consider that it will be better to study the translation of the work from the original version by comparing the values of the work with the Islamic principles and maturidia direction.

3. Results

The work "Kitab al-Tasdeed fi sharh al-Tamheed" of Husam al-din al-Husain ibn 'Ali ibn Hadzhadh ibn 'Ali al-Syghnaqi is the comment of the work "al-Tamheed li qawa'id al-Tawheed" of Abu al-Mu'in Maimun ibn Muhammad al-Nasafi al-Makhuuli al-Hanafi. We can see this work in the works of the following scientists. They are:

A. The work "Kitab al-Tasdeed fi sharh al-Tamheed" of the scientist can be seen in the work "Kashf al-Zunuun 'an asami' al-kutub wa al-funuun" of Hadzhi Halifa in the 1st chapter by the numbers №484, №403 as the work "Kitab al-Tasdeed fi sharh al-Tamheed".

B. In the work "al-Dzhawahir al-mudi'a fi tabaqaat al-hanafia" of Muhi al-din Abi Muhammad 'Abd al-Qadir ibn Muhammad ibn Muhammad ibn Nasrullah ibn Salim ibn Abu al-Wafa al-Qurashi al-Hanafi in the first chapter by the 338th number, in the second chapter, by the 114th number in the IV chapter by the 73rd number, there is an information about al-Syghnaqi. It is said, Husam al-din al-Syghnaqi wrote comments for the work "al-Tamheed" of al-Makhuuli (al-Qurashi, 1962).

C. The name of the scientist is given as Husam al-din 'Ali Husam al-din al-Syghnaqi in the comments of the work "al-Dzhawahir al-mudi'a fi tabaqaat al-hanafia" of 'Abd al-Fattah Muhammad al-Huluwwi in the II chapter by the number 507 on the 114th page. It is written that Husam al-din al-Syghnaqi wrote comments on the work "al-Tamheed" of al-Makhuuli.

D. In the work “al-Muhtasar” of ‘Ala al-din ‘Ali Chelebi Imrullah Qinali Zada there is a fact, that Husam al-Milla al-Syghnaqi wrote about his works in the work “Kitab al-Tamheed” of al-Makhuuli and the information we can find in the works of al-Kardari and Hafiz al-din. In the work “al-Muhtasar” it was written about teaching abilities of Husam al-din al-Syghnaqi.

E. In the work “Kata’ib al-Kafawi” of Mahmud ibn Sulaiman on the page 296 it was written about Husam al-din al-Syghnaqi that he wrote comments on the works “Kitab al-Tamheed” of al-Imam al-Makhuuli, “Kitab al-Kafi fi sharh usul al-fiqh” of Abu al-Yusr al-Bazdawi. Husam al-din al-Syghnaqi taught fiqh study, one of his followers was Qiwam al-din al-Ka’ki.

F. In the work “al-Tabaqat al-saniya” of Taqi al-din ibn ‘Abd al-Qadir al-Tamimi al-Dari al-Yazi al-Mysri in the III chapter it was written that the scientist learned fiqh concept from al-Imam Hafiz al-din Muhammad ibn Muhammad ibn Nasr and al-Imam Fahr al-din Muhammad ibn Muhammad al-Maimarghi and wrote comments on the work “al-Tamheed ‘an usul al-din” of Abu al-Mu‘in al-Nasafi. The work of the scientist is called “Kitab al-Tasdeed fi sharh al-Tamheed” in this research. The work “Kitab al-Tasdeed fi sharh al-Tamheed” of Husam al-din al-Syghnaqi contains 232 pages, approximately 23-24 lines in each page, each line has 12-13 words. The scientist used 81328 or 82000 words. The numbers of pages are written above. This fact shows that the scientist had a very high level of knowledge of Arabic language. The origin of this manuscript is kept in the Egypt Arabic Republic in the library “Dar al-Kutub Mysria” in the section “Kitab al-Tawheed” by number 8674 (Ibn Kutlubugha, 1987). It is written in manuscript, that it was printed and published in 1125 according to Hidzra calendar.

The manuscript considers the basis of maturidia theological study and the issues of aqida (belief). Husam al-Milla wrote thirty three chapters (fasls). The work is started with praising of Allah and Bismillah. The work “Kitab al-Tasdeed fi sharh al-Tamheed” of Husam al-din al-Syghnaqi is began with proving the fact, that Allah is the only one and great. Husam al-din covered the anthropological origin of the humanity issues of senses and wisdom in his research. Also, he gave an explanation of principles ‘aqida of maturidia schools in the area Mawerennahr. But considering the issues of ‘aqida he did not talk about becoming alive after death and others. In this research he wrote about ‘aqida groups and the conversation between ‘aqida and fiqh groups and the main believing issues, which took an important place at that time. In his work Husam al-din al-Syghnaqi called the Abu Mansur al-Maturidi as a “al-Shaih”. The scientist wrote about science and conscience first, then he gave an explanation of the issues of ‘aqida. Husam al-Milla wrote about positions of mu‘tazila, karramia, dzhabria, qadaria ‘aqida groups and as the answers he gave lots of ayats of Quran. The values of our past generation, ancestries we can see in all manuscripts of the scientist. In the library Dzharullah Efendi in Turkey it was written on the cover of the manuscript. “Kitab al-Tasdeed fi sharh al-Tamheed min ‘ilm al-kalam ‘ala usul al-ash‘aria min ahl al-sunna wa al-dzhama‘a” in the 5th section by the number 1207. Also it was written, that before Dzharullah Efendi library this book was by Ummu Kulsum, As‘adbek. And the first page had the content. The book considers following issues. We give only the 5 chapters of the manuscript “Kitab al-Tasdeed fi sharh al-Tamheed”. The manuscript of Husam al-din al-Syghnaqi is divided in 33 chapters by giving theological principles of the kalam philosophy of the Islamic religion. They are:

1. “Fasl fi isbat al-haqaiq wa al-‘Uluum/The chapter “Proving the truth and science””.
2. “Fasl fi isbat huduus al-‘Alam/The chapter “Proving the creation of the World””.
3. “Fasl fi anna al-‘alama lahu muhdith/ The chapter “Creation of the World is hadith””.
4. “Fasl fi isbat al-Wahdania al-Soni‘/The chapter “Proving the existence of Allah, Allah is the only one””.
5. “Fasl fi isbat qadim al-Soni‘/The chapter “Proving the existence of the creator from the past””.

The introduction and the main part of the work are started with the word “bismillah”. The style of this work is similar to the style of other Eastern scientists. The scientists of that time started their works with praising Allah and Prophets. So, it is the basis of the Muslims traditional methods and structural part of the research. As Abu Mansur al-Maturidi said, the basis of the Islamic science is in tawheed study (Allah is only one). Also, there is an information about works “Kitab al-Hidaya” and “Kitab al-Tamheed” tawheed study is the core of shari‘a science (tafseer and ta’weel). Noticing the history of the Islamic-scientific tradition from the Prophet’s time, Husam al-din al-Syghnaqi chose the work of his teacher Abu al-Mu‘in al-Nasafi and wrote comments and explanation for “Kitab al-Tamheed” and showed the excellence of the traditional Islam in the hanafia direction in the society of that time. He emphasized, that the work “al-Tamheed” was one of the main researches in Central Asia and in the Islamic World, with clear words, it was the classical research of that time. The author called the names of

great scientists of the ahl al-sunna wa al-dzhama'a direction on the second page of the research (al-Syghnaqi, 708).

4. Discussion

It was obvious that the work was written by paying attention to the opinions of shari'a, kalam, tafseer, hadith scientists. Calling the names of the great scientist in manuscript, also the author of the work "al-Tamheed" Abu al-Mu'in al-Nasafi was called "al-Musannif al-Tamheed" Husam al-din al-Syghnaqi underlined, that he wrote his research by the influence of the work "al-Tamheed". Husam al-din al-Syghnaqi in the beginning of the work called the names of the following scientists. They are: 1) Sayf al-din Abu al-Mu'in Maimuun ibn Muhammad ibn Muhammad al-Makhuuli al-Nasafi; 2) al-Imam al-Rabbani al-'Amil al-Samdani; 3) Mawlana Hafiz al-din Muhammad ibn Muhammad ibn Nasr al-Buhari; 4) al-'Allamatu al-'Alim Ustad Bani Adam al-Ustaz al-Kabir Shams al-din Muhammad ibn 'Abd al-Sattar ibn Muhammad al-'Imadi al-Kerdari; 5) Shaih al-Islam Sahib al-Hidaya Burhan al-din Abu al-Hasan 'Ali ibn Abi Bakr ibn 'Abd al-Dzhalil ibn al-Halil al-Rishdani al-Marginani; 6) Al-Shaih al-Imam al-Zahid Zia al-din Muhammad ibn al-Husein ibn Nasir ibn 'Abd al-'Aziz al-Nusuhi; 7) Al-Shaih al-Imam 'Ala al-din Abu Bakr Muhammad ibn Ahmad Abi Muhammad al-Samarqandi; 8) Al-Shaih al-Imam Sayf al-Haq Abu al-Mu'in al-Nasafi etc.

Also, on the second page the scientist wrote about the introduction of the work of his teacher Abu al-Mu'in al-Nasafi. The author tried to show that the words and style of his teacher is *unic* and special by the text example "Qauluh", and he concluded the work by writing thankful words to Allah for the abilities, the humanity has. On the third page he wrote about humans values, which are given by Allah, and people will understand and realize it if they choose the right way of life, all these vies of point were written in the works "al-Tamheed" and "Tabsira al-Adilla". The person has opportunity to choose the right or wrong way.

Husam al-din al-Syghnaqi called all these values al-istita'a. As the evidence and proving he gives the ayat from Quran as "La yukallifu Allahu nafsan illa wusa'ha". On the 4th page the scientific wrote about the creation of the World and people, nature and gives the ayat from Quran "Inna fi halq al-Samawaat". On the 5th page the scientist explains the differences between the words been thankful and praising (hamd), responsibilities and abilities. Antonym of the word being thankful being mean praising-giving bad characteristics. The ability is the value from Allah and the responsibility is the serving of the people to Allah. Responsibility is using the things for needs. The people are sensible and all these responsibilities take an important place in peoples in peoples life. On the 6-7th pages there is an explanation of all these issues.

On the 9-10-11th pages the author gives an explanation and his opinion about shari'a and kalam issues of the work of his teacher Abu al-Mu'in al-Nasafi, he compared all the previous opinions of the scientists and called it "Kitab al-Tamheed fi qawa'id al-Tawheed" the word "tamheed" has the meaning easy and introduction, pointing. So, "Kitab al-Tamheed" means the core and basis of shari'a science and kalam study.

In manuscript Husam al-din al-Syghnaqi gave lots of facts, evidences to prove his opinion and on the 8th page of his research he tied to explain the first chapter "Fasl fi isbat al-haqa'iq wa al-'Uluum/The chapter "Proving the truth and science". This chapter considers the creation of the world and knowledge, the functions and qualities of things and the ways of perception surrounding the words muhdith and qadim. He gave a characteristic of the sophism groups and wrote about principles of all religious groups of the society of that time. He called these groups the group, which don't see the difference between good and bad. The author tried to explain the grammatical structure of the names of the chapters in manuscript by showing the subject and verbs in it. Also, we can notice, that in order to avoid difficulties in understanding he gave the instructions in the work. Imam A'zam Abu Hanifa and Imam al-Auza'i discussed the violence in the region. The scientist Nur al-din al-Sabuni wrote about 5 senses of people, by means of which people can get knowledge and it is "iktisab function". His teacher Abu al-Mu'in al-Nasafi and the author of "al-Lubab wa al-Miizaan" and Imam al-Lamishi agreed with his opinion. The scientist criticized the points of view of some groups, which didn't accept the sophistical groups (has doubts in the Prophet's words).

In conclusion the author wrote that the main sources of knowledge give the necessary information (al-sadiq information) and the factual information (mutawatir). He wrote ayat from Quran "Li yuhiqqa al-haqa wa yubtil al-batila", "Balligh ma unzila ilaika" and says that we develop knowledge by getting knowledge, basing all senses and getting factual information. The ability of the person to prove the things, which don't need an explanation is called "istidlali function/quality". On the 15, 16, 17th pages it was written about wisdom and gave factual information to be clear. He gave a definition of a word wisdom, which was written by al-Lamishi, and said that wisdom is the main reason of knowledge and we can know more about senses, organs of perception information, knowledge.

There were al-Mulahida, al-Rafida, al-Mushabbiha groups, which didn't consider the wisdom as the part of knowledge. Wisdom, information, al-sadiq, 5 organs of senses are the main sources of knowledge and all are connected with each other. They can't be in harmony without one of them. The author wrote more about wisdom and said, that people can analyze the information, which they get every day. In the work "al-Lubab" said that the world changes all the time, and all these changes are called hadith (the past creation), Husam al-din al-Syghnaqi gave examples and tried to prove his opinion. Each changed thing is hadith, the core of science and knowledge is based on the right theory.

On the 18th page of manuscript there is an introduction of the second chapter "Fasl fi isbat huduus al-'Alam/The chapter "Proving the creation of the World"" . The chapter considers the reasons of discussing of the basis of science and knowledge, also the fact, that it plays an important in discovering the World. So, the study of the World creation is the basis of the shari'a science and the beginning of the Islamic worldview. To know the basis of the world creation and Allah is the main principle of iman. There are lots of features of the existence of Allah the author compares this fact with the stamp and the stamp maker. All things can show us that everything has it's maker. Therefore all things in the World (the word "alam" means "sign") are called world sign. We can't characterize Allah by showing such facts. Husam al-din al-Syghnaqi basing on his teacher Abu al-Mu'in al-Nasafi's opinion, wrote about 5 features of the world. They are: 1. Dzhawhar; 2. Jism; 3. 'Araz; 4. Qadim; 5. Muhdith (al-Syghnaqi, 708).

The author says that the world consists of peaces (muhdath). Some groups, which had philosophic opposite views expressed their opinions "the world is muhdath, its substance is qadim, we call it hayula. The opinion of the mu'tazila groups is the same. The scientist wrote about the opinions of the previous scientists. He called Abu Mansur al-Maturidi "Imam Abu Mansur", it was said that, he had a theory that the world consists of two parts. According to Abu Mansur al-Maturidi's opinion, the world is dshawhar, which consists of dzhism peaces. The world has two parts: 'araz and a'yan. A'yan two parts: mutarakkab and ghair mutarakkab and the rest is dzhawhar. Husam al-din al-Syghnaqi wrote about the comments of Abu al-Mu'in al-Nasafi and stated, that his teacher had lots in common with the opinion of Abu Mansur al-Maturidi. Both said, that it's not acceptable to characterize Allah by dzhawhar or dzhisms. We can't talk about Allah by using dzhism, dzhawhar, 'araz. For instance, 'araz giving the qualities of the created by Allah things (color, form, appearance) white, blue, black, green, yellow, sweet, tasty, spicy, strong, wide, etc. all these characteristics give us 'araz. The author talked about qadim in the research and he wrote about the information of Imam Mawlana Hamid al-din al-Dariri in Persian about qadim and hadith, wadzhib al-wudzhuud issues.

On the 29th page of the work there was the third chapter "Fasl fi anna al-'alama lahu muhdith/ The chapter "Creation of the World is hadith"" This chapter was written after the chapter "Fasl fi isbat huduus al-'Alam" of Husam al-din al-Syghnaqi. We have to know preceding processes of namaz/salaat and also to know about Allah, the creator of the world, we have to know about the creation of the World first as it was written in the research.

The World, hadith and its development need the power. And the source and creator of this power is Allah. The World is the new created thing, if we can percept it, it is new created thing. There was the opinion of Abu Sulaiman in the work, it was said: "If we can see the thing, it was created before you have seen it all things have its color, time of creation". It is similar to the process of the birth of the child. The creation of things its cooperation with other things need a special process. Allah gives the power to make this process. The author gives an example by comparing it with the structuring of the building, the builder is the responsible person for the building and Allah is creator of the world. He criticized the opinions of the scientists of the mu'tazila direction. Samama ibn Ashras, Abu al-Huzayl al-Allaf, Bishr ibn al-Mu'tamar, Ibn al-Rawandi and the representatives of karramia, mulahida groups.

On the 31th page of the manuscript there was the fourth chapter of the work, which is called "Fasl fi isbat al-Wahdania al-Soni'/The chapter "Proving the existence of Allah, Allah is the only one"" . He started, that Allah is the only one and considered the opinions, which stated that there were more than one. They are:

The first - the principles of madzhusi/Zoroaster's about the existence of two creators. He wrote about Mazda/Yazdan and stated that the pain features are good willingness and he is ever. And the second god is Ahura/Ahar, who is associated with bad intentions and actions, but the origin is from the god Mazda/Yazdan. It is said, that Mazda/Yazdan is the main and Ahura is the second.

The second - 3 Gods theory, Christian principles. The father, child and spirituality is considered. By Christian direction and according to this theory dzhawhar is one, and it has characterizes as thing, science and life. Thing is the father, science is a child and life is the spirituality or female, these are three parts of the world. So,

dzhawhar is the thing, the father is the god and the god is Prophet Isa as a child and gods wife. Prophets mother Maryam. Father and child have qadim characteristics.

The third - the nature group stated that the creator of the world consists of 4 elements. They are: cold, hot, wet and dry.

The fourth - the group of astronomies. According to their opinion the world consists of 7 planets. They are: 1) Zuhal; 2) Mushtari; 3) Myrrih; 4) Shams; 5) Zuhra; 6) Utarid; 7) Qamar.

The author added to the opinion of the scientists that all planets go around all the time. And Allah gives power to conduct this process. After that the author gives the heart of Quran, ayat al-Kursi ayat as an example and tried to state that the creator of the world is Allah. Stating that Allah is the only one, he wrote about the opinion of his teacher Abu al-Mu'in al-Nasafi. According to the opinion of Abu al-Mu'in al-Nasafi: "It there were two creators, in the world, there would be mess, everything would go against each other and one god would depend on another one. Because there is a principle that the powerful wins". Here we see that the opinions of groups which stated that there are two creators, are wrong Husam al-din al-Syghnaqi agreed with the opinions of his teacher Abu al-Mu'in al-Nasafi about this point of view and used his works. To give evidences for proving the existence of Allah, Husam al-din al-Syghnaqi gives the ayat from Quran "Law kana fiha alihatun illa Allah lafasadataa".

On the 34-th page of the manuscript there was the fifth chapter of the work "Fasl fi isbat qadim al-Soni'/the chapter "Proving the existence of the creator from the past"". Allah is qadim (meaning ever), qadim is only for Allah, it is clear that other things in the world has its time of existence. And being ever is the characteristic of Allah. The characteristics of things, animals, humans and others is not used for Allah. The creator, director is Allah, he can punish and praise. So, we can't give zoomorphic and anthropomorphic characteristics to Allah.

The author tried to prove and show by giving examples that only Allah is qadim. The scientist gave not only his own opinion about that, he wrote the opinion of his teacher Abu al-Mu'in al-Nasafi and gave an ayat from Quran "Hatta 'aadaka al-'urdjun al-qadim". Also he gave an explanation of the word "qadim" as a term and its lingo philosophical meaning. Different groups call Allah by using different names but it is important to know that he is the only one. On the 35th page Arabic people call the god "Ilah\ God" and use article alif-lam. Persians called "Hudai or Huzai" (al-Syghnaqi, 708).

Husam al-din al-Syghnaqi gave the name of the god in his native language. He wrote that Turcic people call the god "Tanir, Taniri - creator". Different languages, different names of Allah. In spite of the fact, that there are different opinions we must not use the characteristics and attributes of Allah with animals and others. If Allah is not qadim, he would be hadith. Hadith is characteristic for created things. All things have their time of existence as we said before. So, it would be a great mistake if we used this word for Allah. Hadith is only for things, animals and others. Qadim is only for Allah as said Husam al-din al-Syghnaqi.

5. Conclusion

To conclude the great scientist considered the cosmogonist origin of the world creation and he stated that the characteristics of Allah are the main principles and values of the schools of maturidia direction in the Central Asia. According to Islamic kalam study in the Islamic World it is right to know a lot about characteristics of Allah before knowing the creator Allah. The scientist tried to explain the main principles of kalam study in details. Nowadays, the main principles of those Islamic schools are the issues of the society. The main values of the work of the scientist can be the way of solving of this problem as the issue. Covered religious opinions coincide with the traditional religious principles of our society. Lots of issues of the work Husam al-din al-Syghnaqi and some philosophic points of view of the manuscript of Abu Mansur al-Maturidi and Abu al-Mu'in al-Nasafi were considered widely. In the manuscript the scientist wrote about the religion of the society and the Prophet's issue and tried to explain it by using the opinions of other previous scientists. Also, the Prophet should know a lot about justice and strategy, the native land, religion and so on. The work of Husam al-Milla is ended with these words and with praising of Allah. The work of Husam al-Milla covers main three factors. They are: the cosmogonist origin of the world creation, iman and 'amal issues and the manager of the social processes. So, Husam al-din al-Syghnaqi tried to consider the important issues of that time and nowadays and his work was systematic and clear. Shari'a values in this work cover serious issues of the Islamic World and developed main elements of the religious tradition. This manuscript was the developer of the opinion of the maturidia direction in the Central Asia.

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