

THE LEGACY OF SCHOLARS FROM THE KAZAKH STEPPE IN THE LIBRARY OF SULEYMANIYE*

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Abstract. This article provides an overview of the scientific heritage of scientists of the Kazakh land, stored in the Suleymaniye Library. The reason for choosing Suleymaniye Library is that this library contains a great heritage of Kazakh scholars among the libraries of Turkey. The article highlights the features of materials found in the library collections. Thus, the following questions will be answered: At what time and in what places were the works of Kazakh scientists widely disseminated, whose works are preserved in the Suleymaniye Library? In addition to the authors who wrote the works, how great is the merit of the mustansihis from the Kazakh steppe? The topic of studying the biography and scientific heritage of scientists of the Kazakh land has been intensively pursued since independence. If previous studies were based on literary materials, then the peculiarity of this research work is to monitor the dynamics of global recognition of the heritage of Kazakh scientists based on bibliographic data, identifying new names of authors and works, and correcting erroneous information. The results of the study help to take a critical look at the acquired information, easily find copies of works, and determine the correctness of conflicting information about the author or work.

Key words: Suleymaniye library, bibliographic data, Farabi, Syghnaqi, Zhendi, Tarazi, Kardari, Turkistani.

Introduction

Studying the heritage of Kazakh scientists is one of today's topical topics. Before that, many scientists have researched and published works on this topic.

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Kazakhstani scientist who started writing about the lives and qualifications of scientists in the *tabaqat* is Q. Khalidi. In the middle of 20th century Akzhan Mashani's research on al-Farabi was a special innovation. In addition, Saduakas Gilmani's book «Zamanymyzda bolgan gulamalardyhg gumyr tarihtary» tells about the lives and deeds of many religious figures. Since the 1990s, the name of many scientists became famous with the beginning of Absattar Haji Derbisali, such as Kerim Sh., Duysenbaeva N., Kaliyeva Sh., Sugirbaev T., Togysbaev T., Suzhikova A., Torekul N. In addition, in our book «Saiyn dalanyng sanglaq gulamalary», which was published in 2022, we presented information about educational centers and a total number of 437 religious figures by region [1].

However, the published works are based on the collection of materials from the literature, the peculiarity of this study is to control the dynamics of recognition of the heritage of scholars from the Kazakh land to the world based on bibliographic data, to determine the original names and works, and to show the correctness of the wrongly given names. In total, more than 236,000 manuscripts and printed works are stored in the Suleymaniye Library. The reason why we chose this library is that 60-70 percent of works belonging to Kazakh scientists are located in this Süleymaniye database among Turkish libraries. In addition, since most of the works are in Arabic, the research can be said to be based on Arabic sources. The article focuses on the features of Farabi, Ispizhabi, Syghnaqi, Kerderi, Zhendi, Tarazi, Jugineki, Balasaguni, Turkistani heritage from library collections. Answers were given to the questions of which works of Kazakh scientists are in the Suleymaniye library, in when and where they were widely distributed. In addition to the authors who wrote personal works, a brief description of the merits of mustansihis was made. The results of the research help to look critically at previous information, easily find copies of works, and determine the correctness of conflicting information about the author or work.

Research Methodology

This article can be considered as a bibliographic review study. Work was done with Suleymaniye library catalogs to conduct a systematic review. Catalog data can be accessed at the library itself and online [2]. Retrospective analysis and analysis of religious figures and their works was made on chronological, regional scale and field or subject data. Based on the method of induction, while evaluating the merits of individuals to science, conclusions were made regarding the specialization of the entire region in certain fields of science. A search was made in Arabic, Turkish, and English languages by selecting the person's *nisba* as a keyword from the catalogs. In the case of not being found by *nisba*, we relied on the name, nickname, title of the work known to us. We sorted the search results, grouped them by cities, and systematically classified the collected data. Since the names of some authors and the titles of works are written differently in the collections, they were combined in the article on the basis of complete information. Regarding the erroneous and unknown data in the names of persons, comments were submitted referring to the available data.

Biobibliographical Data about Turkistani scholars in Suleymaniye library

It was found that the works found in the catalogs of the Suleymaniye library belong to scientists from the south of Kazakhstan. In total, 33 scientists and 5 mustansihis from 10 cities and 820 copies of their works were considered. Among them, scientists came from the cities of Turkistan, Zhuynek, Kerder, Ispizhab, Syghnaq, Farab, Itqan, which belong to the present-day Turkistan region, Taraz and Balasagun in Zhambyl region, and Zhend in Kyzylorda region. Below we will analyze bibliographic data in order based on the number of cities and scientists in the region. A total of 7 cities, 27 scientists and 743 records were identified from the Turkistan region.

Turkistan

We have decided to start Turkistani scientists with the famous Qozha Ahmed Yasawi:

1. Qozha Ahmed Yasawi (m. 1166) is a sufi who made a great contribution to the religious Sufi life of the Central Asian Turks and is remembered as the «Pir of Turkistan» [1, p. 257-258]. Ahmed's «Diwan» is in 6 copies as manuscripts [3] and 3 copies of printed books. Also there is a translation in Turkish by Haji Hasan Shukri in 4 copies. All manuscripts are in the collection «Mikrofilm». Total amount of «Diwan» with translations is 13.

2. Jamal al-Qarshi – Abul-Fadl Muhammad ibn Omar ibn Khalid al-Turkistani al-Qarshi (681/1283). Nickname – Qarshi (palace), it was given because of the relationship with the leaders in Almalyq [1, p. 152-155]. 4 works of Jamal al-Qarshi are preserved in Suleymaniye Library:

«Ma'dabatu'l-Hitan», a 32-page book on morals and manners, published in Turkish in hijri 1252, has 3 entries. One of them was published by Takvim-i Vekayi publishing house in Istanbul [4]. «Urazatu'l-Aruziyyin» is a long literary work written in Persian.

The library has 8 versions of «as-Surah mina's-Sihah» manuscript in Arabic. The manuscripts were written at the end of the 9th century, in the 10th century, and one of them was printed in India in 1305 with 600 pages. However, the inscription written in Persian in 925 is full of details [5]. It became known that the original «Surah» was written in 681. The information on several versions of the manuscript in the catalog complement each other and provide a wealth of information about the preservation and preservation of the work. In addition, there is a part of the treatise «Risale fi Raddi Anna fi Sureti'l-Fatiha Tis'a Asma' li'sh-Shayatin» related to the Quran, 3 pages of which have been preserved in the Library.

3. Hibatullah Abdullah ibn Ahmad ibn Mu'alla ibn Mahmud Shuja'uddin at-Turkistani at-Tarazi (671/1272-1273 – 733/1332-1333) is a specialist in usul fiqh, fiqh. The author's work «Sharhu'l-Aqidati't-Tahawiyya» written in 753 according to the aqida (faith) is stored in the library. Although the subject of the man-

uscript «Tabsiratu'l-Asrar fi Sharhi'l-Manar» written in 720 is stated to be aqida, but it mainly deals with issues of usul al-fiqh.

4. Alauddin Ali at-Turkistani. His name meets in catalogs 21 times. Suleymaniye Library has preserved his manuscripts of the aqida «Nazmu Adadi'l-Kabair» and his literary work «al-Qasida».

5. Jamaluddin Sagid ibn Muhammad ibn al-Musaddiq as-Sughdi at-Turkistani. There are four versions of his manuscript related mathematics «ar-Risalatul-Ala'iyya fi'l-Masa'ili'l-Hisabiyya» in the Suleymaniye Library. The manuscripts were written in the middle and late 7th and 10th centuries of Hijri. About 20-40 pages of records have been preserved.

6. Daud ibn Abdulbaqi ibn Aybeg at-Turkistani's «Jami'u'l-Qawa'id» is a 57-page work written about the Arabic language.

7. The 204-page book «Uzun Gunlerde Ruze» by Musa ibn Jarullah ibn Fatima at-Turkistani, printed in Turkish, has been preserved.

The volumes of the works are different, in general, Alauddin Ali at-Turkistani's works could have been kept in difficult conditions, or maybe they were read a lot, they are not complete, only three or four pages from different places of book. Some copies of the works of Ahmed Yasawi and Jamal al-Qarshi have survived, like Qarshi's «Surah» writings exceed 400 pages.

From the fact that more than ten copies of the writings of Ahmed Yasawi, Alauddin, Jamal al-Qarshi have been preserved, we can see how widespread their works were, they were in high demand among the people, they were repeatedly copied and passed from hand to hand. Even the few copies of the works of some authors could provide researchers with valuable information.

In general, Suleymaniye collections contain a total of 60 works written by 7 Turkistan authors, copied by 2 mustansihs and preserved by 2 contributors from Turkistan. The works of Turkistan scholars cover the topics of Islamic sciences like aqida, usul fiqh, tafsir (interpretation of Quran), manners and ethics, worship, and have also been published in the fields of mathematics, language, and literature.

Zhuynek

Adib Ahmed ibn Mahmud Yukneki/Zhuyneki/Yugnaki (m.1170-1240). If we pay attention to the heritage of Ahmed ibn Mahmud, the library has kept printed versions of his work «Hibatu'l-Haqa'iq», The number of books published in Istanbul «Matbaa-i Amire» in h.1334 is 8. It is not difficult to notice that Ahmed Yukneki's work was in demand in Istanbul in the 20th century. In addition, there are two manuscript versions in the Chagatai language of h. 848, preserved under the old name «Atabetu'l-Haqa'iq» [6].

Kerder (Keder)

In Suleymaniye, 107 works of 5 scholars including copies have been preserved. Let's call them individually:

1. Abu'l-Mafakhir Tajuddin Abdulghaffar (Abdulghaffar) ibn Luqman ibn Muhammad al-Kardari(562/1166). There are 4 copies of «Hayratu'l-Fuqaha» written by him on Hanafi jurisprudence in Suleymaniye.

2. Shamsu'l-A'imma Muhammad ibn Abdusattar ibn Muhammad al-'Imadi al-Kardari (642/1244). He wrote the book «al-Haqqu'l-Mubin fi Irhasi Shubahi'l-Mubtylin» on aqida, its one version is in the collection. We can see from his treatises that Muhammad ibn Abdussattar al-Kardari was a strong supporter of Imam A'zam Abu Hanifa. He wrote several works in response to Imam Abu Hanifa and the Hanafi Madhhab, and in response to those who argued against them. «Risala fi Ta'yidi Mazhabi Abu Hanifa», «ar-Raddu'ala man Yu'anidu Aba Hanifa» each of them is in one exemplar, and «Risalafi'r-Raddi ala Abi Hamid al-Ghazzaliwa'l-Juweyni fi Haqqi'l Imami'l-A'zam Abu Hanifa» have survived in 2 copies.

3. Badruddin Khaharzade Muhammad ibn Mahmud ibn Abdulkarim al-Kardari (651/1253). His writings on creed «al-Jawahiru'l-Manzuma fi Usuli'd-Din» and «Sharhu Mushkilati'l-Quduri» on fiqh have been preserved in one version.

4. Hafizuddin Muhammad ibn Muhammad ibn Shihab al-Kardari (827/1424), known as Ibn al-Bazzaz al-Kardari [1, p. 264]. Hafizuddin Muhammad also wrote works that removed the widespread misconceptions about Imam Abu Hanifa. His works were so popular among readers that no less than 20 copies reached the library. We counted the copies of his works individually. As a result «al-Fatawa'l-Bazzaziyya» / «al-Jami'u'l-Wajiz fi'l-Fatawa» – 72 [7], «Manaqibu'l-Imami'l-A'zam Abi Hanifa» – 19, «Risala Fi'r-Radd wa'l-Intisar li-Mazhabi Abi Hanifa» – 2, «Mukhtasaru Manaqibi'l-Imami'l-A'zam Abi Hanifa» – 1 copy has been preserved. Bazzazi's works were intensively copied all over the world in the 9th-12th centuries. For example, it was written in cities as Istanbul, Hyderabad, Baghdad, Damascus, Bursa, Trabzon, Cairo, Hamadan and Kalkandelen.

5. A manuscript of «Sharhu'l-Qasidati'l-Mudariyya» by a scientist named Suleyman al-Kardari al-Basri was found [8].

In conclusion, it is clear that Kerder produced highly qualified scholars in the field of islamic jurisprudence. They published not only works related to Hanafi fiqh, but also fatwa books. In particular, they spent their efforts in protecting Imam Abu Hanifa and the Hanafi Madhhab from negative and distorted opinions. Their works were constantly read and copied in large numbers due to the good will, deep knowledge and enthusiasm they instilled in them. The Kerders published not only jurisprudential scholars, but also important works related to creed. That they were world-renowned scientists can be seen from the fact that the manuscripts were written in modern Turkey, Egypt, India, Syria, North Macedonia.

Ispizhab (Sairam)

The number of works written on the subject of jurisprudence shows that Ispizhab scholars were experts in fiqh, almost all of the 28 manuscripts are related to jurisprudence and khilafiyat, only one work among it is dedicated to tazkira-i awliyya, i.e. biographies of saints. The collections contain the works of 6 Ispizhab scientists.

1. Abu Nasr Ahmad ibn Mansur al-Ispizhabi (480/1087) is a Hanafi jurist and judge [9]. He became literate in the city of Ispizhab, which was a center of education at that time [1, p. 268]. The library has 2 versions of his work «Sharhu Mukhtasari'l-Quduri» [10].

2. Abu'l-Azhar Muhammad ibn Ahmad al-Ispizhabi (500/1106). He was famous for his commentary on Imam al-Shaybani's work «al-Jami' as-Saghir» [1, p. 269]. One version of «Sharhu'l-Jami'i's-Saghir» written by Muhammad ibn Ahmad is preserved.

3. Alauddin Ali ibn Muhammad ibn Ismail ibn Ali ibn Ahmad ibn Muhammad ibn Ishaq al-Ispizhabi as-Samarqandi (454/1062 - 535/1140). There are 15 copies of the scientist's work «Sharhu Mukhtasari't-Tahawi». 4 exemplars of them date back to the 6th century, and even two manuscripts were written in 504 during the author's lifetime [11], and they are among the oldest of the heritage of scholars from the Kazakh lands in Suleymaniye. There is 1 manuscript copy of Alauddin Ali al-Ispizhabi's other work «Sharhu'l-Jami'i'l-Kabir».

«Ala' al-Isbizhabi» is indicated as the author of «Ta'liqa 'ala Wiqayati'r-Riwaya fi Masa'ili'l-Hidayawa Sharhiha» [12]. In the notes of the catalog, it is not known which Ispizhabi scientist he is, but there are three scientists who are recognized with the name of Ispizhabi. Basically, the names of about 20 scientists from Ispizhab are known [1, p. 267-274], even the Ispizhabi scholars with manuscripts in the Library reach 6, as we mentioned above. Since it is clearly written that the author of «Ta'liqa» is Ala' al-Ispizhabi, it is quite possible that he was Alauddin Ali ibn Muhammad.

4. Bahauddin Abu'l-Ma'ali Muhammad ibn Ahmad ibn Yusuf al-Ispizhabi. He lived in the last times of the hijri VII century. He is the teacher of Jamaluddin Ubaidullah al-Mahbubi [1, p. 272]. There are 3 copies of al-Ispizhabi's manuscript «Zadu'l-Fuqaha (Sharhu Mukhtasar al-Quduri)».

5. Husamuddin Abu'l-Mafakhir Omar ibn Burhan al-Isbizhabi «al-Mukhtasaru Fi Khilafiyati'l-Mabsut» 2 copies found.

6. While all works are in Arabic, Haji Mahmudial-Ispizhabi's Tarjama-i Tazkirati'l-Awliyya biographical work was written in Turkish in h. 971. This article differs from other author's works in terms of scope and content.

The library has a work by unknown author «Sharhu Mukhtasari't-Tahawi». Since there are no front pages, it is difficult to determine who exactly it belongs to. However, among the Ispizhabi scholars, two scholars who wrote a commentary on «Mukhtasaru't-Tahawi» should be mentioned: Abu Nasr Ahmad ibn Mansur and Abul-Hasan Ali ibn Muhammad al-Samarqandi. Who owns the work will be known after a comparative analysis of the content.

If we look at the works of Ispizhab scholars, there are commentaries written on the works of Imam Tahawi and Quduri, who are prominent in Hanafi jurisprudence. They even published more than one interpretation of fiqh. Authors' works were intensively copied in VI-X centuries. Compared to that, during the mentioned period, the works of Ispizhabi scholars were in special demand among the centers of religious education and the general population.

Syghnaq

In the library 129 copies belonging to 1 Syghnaqi scholar were found in Suleymaniye Library. Husamuddin Syghnaqi is a highly educated scientist who has

written works in various fields. His works were widely spread among the people in the VIII-XII centuries and were copied a lot.

Husamuddin Huseyn ibn Ali ibn Hajjaj al-Bukhari al-Syghnaqi (714/1314). There are 8 copies of «al-Kafi fi Sharhi Usuli'l-Pazdawi» written by Husamuddin al-Syghnaqion usul fiqh. The oldest exemplar among them dates back to 711, when the author was alive, the manuscript was written in the land of Damascus [13].

Syghnaqi's outstanding work on Hanafi jurisprudence «al-Wafifi Sharhi'l-Muntakhab» has reached 4 copies. Another significant work in the field of jurisprudence is «an-Nihaya fi Sharhi'l-Hidaya», a total of 109 copies of which have been preserved. an-Nihaya is a many-volume work, collected in 6 and 9 volumes in total, some of the collection descriptions indicate the volumes. Although it is known that the volume is hard work and has many copies, we can see that this book of Husamuddin was well distributed among the people and was in demand.

Huseyn ibn Ali was not only a faqih, but also a scholar of creed. It is «at-Tasdid fiSharhi't-Tamhid», there are 5 copies in the Library. Another writing of Syghnaqi «al-Muwassal Fi Sharhi'l-Mufasssal» is related to Arabic, of which 3 copies have been found. Basically, there are many scientists from Syghnaq, however, Husamuddin Syghnaqi's works have been spread in Turkey and have survived to this day.

Mustansihs also came from Syghnaq. One of them is Adam ibn Abdullah ibn Abdurrahman as-Syghnaqi. He copied «Sharhu'l-Mawaqif fi Ilmi'l-Kalam», one of the best works written in the field of creed, in 857. The author of this book is Saiyd Sharif al-Jurjani (816/1413) [14]. Looking at the date, We understand that Adam ibn Abdullah lived at or near the time of the author. This indicates how accurate and reliable his writing is.

Farab (Otyrar)

The legacy of the Farabi scholars is preserved in Suleymaniye Library. There are about 250 copies of the works of 6 scientists from Farabi. Scientists from Farab are especially recognized as specialists in language and philosophy.

1. Abu Nasr Muhammad ibn Muhammad ibn Tarkhan ibn Uzlagh al-Farabi (258/871 – 339/950). In some collections his grandfather's name is wrongly given as Turhan. His works cover music, logic, philosophy, ethics, and many other topics, of which several copies have survived. His works:

From Music «Kitabu'l-Musiqi al-Kabir», «al-Madkhal ila Sina'ati'l-Musiqi»;

Along the logic «Mantiku'l-Samaniyya», «Tafsiru Kitabi'l-Madkhal Fi Sina'ati'l-Mantiq»;

«Falsafa-i Aflatun waAjza'uhawa Maratibi Ajza'iha», «Uyun al-Masa'il», «al-Fusulu'l-Hikamiyya» for philosophy;

He wrote «Risala Fi'l-Akhlaq», «Kitabu ihsai'l-Iqa'at», «Risala Fi Isbati'l-Mufaraqat», «Kitab as-Siyasat al-Madaniyya», «Ara'Ala'l-Madineti'l-Fazila», «Ihsau'l-Ulum», «Risala fiAnna'l-Wahida Yuqalu alaAnha'in Kasira» on various topics, totally about 20 works can be seen [15].

2. Abu Ibrahim Ishaq ibn Ibrahim al-Farabi (282/895 – 350/961). The library has 10 copies of the work «Diwanu'l-Adab», the oldest version that has reached us belongs to the VI century.

3. Abu Nasr Ismail ibn Hammad al-Jawhari Al-Farabi (393/1003). Farabi received his first education from his cousin Ishaq ibn Ibrahim al-Farabi. He is well versed in Arabic language and literature. He even went to the tribes of Mudar and Rabi'ah in Hijaz to learn the Arabic language and stayed there for some time [1, p. 291]. There are 115 copies of his famous «Taju'l-Lugha wa Sihah'l-Arabiyya» [16]. There are many of his works in various subjects, like «as-Sihah Fi'l-Lugha», «Risalatun Maqalatun Fi Ahkam'in-Nujum», «Alfaz-i Musta'mala Fi'l-Mantiq», «Tadbiru Siyasat-i Alam», «Risalatun Fi'l-Aql», «Maqulat sharhi».

4. Amir Ismail al-Huseini al-Farabi (849/1489). There is not much information about the scientist. However, he wrote a commentary on the work of Abu Nasr al-Farabi entitled «Fusus al-Hikam». [1, p. 295]. There is a version of it in Suleymaniye.

5. Abul-Qasim Imamuddin Mahmud ibn Ahmad al-Farabi (1130-1210). After studying in Otyrar, he improved his education in the cities of Yasi, Shash, Samarqand and Bukhara. He mastered philosophy, logic, ethics, history, geography, astronomy [1, p. 293]. The «Khalisatu'l-Haqa'iq» exemplar is stored in the library.

6. There is a copy of «Qasaid Ma'a Ghazaliyyat» by the scholar Zahiruddin al-Farabi. The name of the scientist is not given, he is probably not very famous.

Itqan

Qawamaddin Amir Katib (Lutfullah) ibn Amir Omar ibn Amir Ghazi al-Farabi al-Itqani al-Amidi (685/1286 – 758/1357). He was born in the village of Itqan, which belongs to the city of Farab, located on the banks of the Syrdarya. He was nicknamed «Abu Hanifa» due to his deep understanding of the Hanafi madhhab and adherence to that madhhab. Works: «al-Tabi'in» is a commentary on Ahsikasi's book «al-Muntahab fi usuli al-mazhab»; «Ghayatul Bayan wa Nadiratul Aqran» is a commentary on Al-Hidayah, one of the most popular books in Hanafi jurisprudence; «Risala fi tarki rafgil yadayn» is a work written on the topic of raising both hands to the ears with the takbeer, which is said when bowing (rukug) and rising from bow in prayer; «Qasidatu al-Safa maga sharhihi» – the text and commentary of the work written on the grammar of the Arabic language belong to Itqani. The text of the work was published in the book «Funun Salasa». «ash-Shamil fi sharhi usul al-Pazdawi» is one of the most extensive interpretations of Bazdawi's book «Kanz al-usul» [1, p. 259-261].

The library has 159 copies of his works written on the above-mentioned sharia and other fields [17]. In the 8th-12th centuries, copies of his works were intensively used in the cities of Medina, Aleppo, Cairo, Kayseri, Antakya, that is, it can be seen that the works of Itqani were widely distributed in these cities.

Heritage of Scholars From Zhambyl Region

2 cities, 4 names of scholars and 24 exemplar of their works were determined from Zhambyl region.

Taraz

Tarazi's writings can be divided into three groups, the majority of them are the works of Abdullah Mubashshir al-Tarazi, a small part is the works of medieval and

other scholars of Taraz, and the third part is the manuscripts copied by Tarazi mustansih. When searching the Tarazis in the library database, only three works were found, because the remain big part were incorrectly entered as «Tirazi». This is because the word «الطرازی» is similar to the form of masdar «fi'al» in Arabic.

In the library collections, Hibatullah at-Tarazi's «Tabsiratu'l-Asrar fiSharhi'l-Manar» we mentioned above among the Turkistani scholars. In Arabic literature, 2 versions of the work «Mukhtasar Sharhi'l-Kawakibi'd-Durriyya fi Madhi Khayri'l-Bariyya» written by Ahmed ibn Mahmud at-Tarazi [18];

It has preserved the book «Quran-i Karim Mutercem wa Muhasha bi'l-Lughati't-Turkistaniyya» published in Turkish written by Sayid Mahmud at-Tarazi al-Madani (1377/1957) [19].

Abu Nasr Mubashshir al-Tarazi al-Huseyni (1397/1977). His works were published in the cities of Cairo and Jeddah in the second half of the 20th century. In Persian «Askariyyat dar Islam», in Arabic «al-Akhlaqu'l-Islam», in the field of history «Mawsu'atu't-Tarikhil-Islamiwa'l-Hadaratil-Islamiyya li-Biladi's-Sind wa'l-Banjab fi'Ahdi'l-Arab» 2 copies, works related to Iranian literature: «Duraru't-Tijan», «Kashfu'l-Lisan'an-Ruba'iiyyati 'Umari'l-Khayyam», «Mesnevi-i Yadigar-i Zindan» are with 1 exemplar each of them [20]. A biographical book «al-Kitabu't-Tazkari li-Nadwati'l-Allama Abi'n-Nasr Mubashshir at-Tarazi» was written about Mubashshir al-Tarazi, that also has stored in the Library.

The author and mustansih al-Haj Ahmed ibn Mahmud at-Tarazi al-Kharezmi copied the commentary of the famous al-Zamakhshari, and Muzaffer ibn Zeyn et-Tarazi hand wrote «Misbah» of Imam al-Jurjani.

There are 9 works written by Tarazi scholars in the library, almost all of them are preserved in only one copy, so they offer very valuable materials for research. In addition, we can see that famous scholars of Taraz appeared not only in the Middle Ages, but also in the 20th century, and published books in Egypt and Saudi Arabia.

Balasagun

Yusup Khas Khajib Balasaguni (1020-1077 AD). We have very little information about his biography. Yusuf dedicated his saga to the governor of Qashqar, Tabgash Bogra, Qara Khan Abu Ali Hasan ibn Suleyman Arslan Qara Khan. For this work, Bogra khan gave him the title «khas-hajib», i.e. «employee of the khan's palace» [1, p. 194]. There are no «Qutadghu Bilig» manuscripts in the library database. There are 15 copies of the published book between 1942 and 1979 [21]. Several Istanbul publishing houses were engaged in publishing books. We can see that Turkey paid special attention to masterpieces of medieval Turkish literature and published them in 20th century.

Bibliographical Research of Zhendis' Works

The library has a total of 53 copies were made by 3 scholars and 2 mustansih from Zhend.

1. Abu Hafs Omar ibn Osman al-Zhendi (550/1155), who lived earlier among the authors, wrote «Tafsiru Surati'l-Fatiha», the one version of which is preserved.

2. Abu Abdullah Mu'ayiduddin ibn Mahmud ibn Sa'id ibn Muhammad al-Zhendi al-Hatimi as-Sufi (691/1292). The library has 11 copies of «Sharhu Fususi'l-Hikam» [22], «Risala fi't-Tasawwuf» – 1 copy and «Nafhatu'r-Ruh wa Tuhfatu'l-Futuh» – 2 copies, «al-Qasidatu'l-Lamiyya» 2 versions found.

Regarding his widespread work in the field of Tasawwuf, Abdullah ibn Muhammed al-Bosnevi (1054/1644) wrote a commentary entitled «Sharhu Kalami Mu'ayiduddin al-Zhendi fi Muqaddimati Sharhihi li-Fususi'l-Hikam», 4 copies of the work can be seen in the collections. It can be seen how Mu'ayiduddin's work influenced him, because he wrote more than 150 pages of commentary not on the entire work, but on his words in the introduction.

3. There is not much information about Tajuddin Ahmad ibn Mahmud ibn Omar al-Zhendi (700/1301). al-Zhendi's works can be divided into logic, Arabic language and literature, and Shariah sciences according to their content. From logic: «Sharhu'l-Adabi'l-Adudiyya» – 4 versions; «Sharhu Adabi'l-Bahs wa'l-Munazara» – 9 copies; If «Risala fi'l-Mantiq» – 1 copy is saved in Suleymaniye. In terms of language and literature, there is «Anwaru'l-Misbah» – 1, «al-Qala'id» – 1, «al-Iqlid Sharhi'l-Mufassal» – 11 copies, «Juhdu'l-Muqill wa Jahdu'l-Mustadill fi Sharhi'n-Najdiyyat fi'n-Nasab» – 3, «Uqudu'l-Jawahir» – 2, «al-Maqalid» – 1, «al-Fara'id fi Sharhi'l-Qala'id» – 1 copy. From Shari'i sciences manuscripts of «Manzuma fi'l-Fara'id» (1 exemplar) related to ilm-i faraid, «Sharhu'l-Aqa'idi'l-Adudiyya» – 1 from creed, and «al-Mulakhhas» – 1 related to family jurisprudence were found.

In addition, mustansihis from Zhend were engaged in copying important works. Ali ibn Ibrahim al-Zhendi in 593 copied Abu Hafs Omar ibn Muhammad ibn Ahmad an-Nasafi as-Samarqandi's (537/1142) «Sharhu'l-Manzumati'n-Nasafiyya fi'l-Khilaftiyyat». In 767, Alauddin al-Zhendihand wrote the work «al-Kafi fi Sharhi'l-Wafi» on fiqh. This work belongs to the famous Abul-Barakat an-Nasafi (710/1310).

In general, we notice that the scientists from Zhend were specialists in various fields of science. One of them left a tafsir commentary, while another's Sufism, another's works on logic and language are widespread. And if we pay attention to Zhendi mustansihis, even if they did not meet the author, they lived in the time that close after them. Mustansihis contributed to the popular reading of the jurisprudential heritage of the famous Nasaf scholars and to the present day. In the database, the surname of the mentioned scientists «Cendi» was saved like «Cenedi» that is incorrect.

Conclusion

By making a bibliographic review of the works found in the Suleymaniye library, we can clearly see that scientists from the Kazakh land were well-educated, and their works were read in all corners of the Islamic world. Especially In the 6th-12th centuries, manuscripts were intensively copied, and in the 20th century, the demand for the best examples of Turkish literature increased, then it was printed in large numbers.

During the writing of the article, a total of 820 copies of the works of 33 scientists and 5 mustansihis from 10 cities were considered. As a result of analyzing the content of the records, the following conclusions can be made. Scholars from the cities of Turkistan, Farab, Taraz, and Zhend left works in various fields, and about Keder, Ispizhab, Syghnaq, and Itqan can be said that these cities are of fiqh, because scholars from these places often wrote the best commentaries on fiqh and in addition the works of creed. Another feature of the Kerder scholars is related to the writing of many treatises in order to protect Imam Abu Hanifa and the Hanafi school. Although it is said that all scientists are equally well-versed in the fields of Shariah and natural sciences, we expressed this conclusion in a general way because they wrote works specializing in one field. In addition, mustansihis from the Kazakh land participated in the copying of famous works of fiqh and creed. To sum up, the people from the Kazakh steppe had the same knowledge and artistic character, tirelessly taught and wrote down many scientific works that belong to the heritage of world civilization.

After that, we plan to research other libraries of Turkey where manuscripts are stored, because new materials can be found in library collections, cities not mentioned in the research.

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Transliteration

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Сүлеймания кітапханасындағы қазақ даласынан шыққан ғұламалар мұрасы

Аңдатпа. Бұл мақалада қазақ жерінен шыққан ғалымдардың Сүлеймания кітапханасында сақталған ғылыми мұрасына шолу жасалады. Сүлеймания кітапханасын таңдауымыздың себебі Түркиядағы қазақ жерінен шыққан ғалымдардың мұралары ең көп жинақталған кітапхана болуымен байланысты. Мақалада кітапхана коллекцияларынан табылған материалдардың ерекшеліктеріне мән беріледі. Сол арқылы мынадай сұрақтарға жауап беріледі: Сүлеймания кітапханасындағы қазақ ғалымдарының еңбектері қай заманда, қандай жерлерде кеңінен таралды? Еңбек жазған авторлармен қатар, мұстансихтардың сіңірген еңбегі қаншалықты? Қазақ жерінен шыққан ғалымдардың өмірбаяны мен ғылыми мирасын зерттеу тақырыбы тәуелсіздік алғалы қарқынды жүріп келеді. Бұған дейінгі зерттеулер әдебиет материалдарына негізделсе, бұл зерттеу жұмысының ерекшелігі - библиографиялық деректерге сүйеніп қазақ жерінен шыққан ғұламалар мирасының әлемге танылу динамикасын бақылау, тың есімдер мен шығармаларды анықтау, қате берілген атаулардың дұрысын ұсыну. Зерттеу нәтижелері бұған дейінгі мәліметтерге сыни тұрғыдан қарап, шығармалардың көшірмелерін жеңіл табуға, автор немесе еңбекке қатысты қайшылықты мәліметтердің дұрысын анықтауға көмектеседі.

Түйін сөздер: Сүлеймания кітапханасы, библиографиялық деректер, Фараби, Сығнақи, Женди, Тарази, Кәрдари, Түркістани.

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Наследие ученых казахской степи, содержащееся в библиотеке Сулеймание

Аннотация. В данной статье представлен обзор научного наследия ученых казахской земли, хранящегося в библиотеке Сулеймание. Причина выбора библиотеки Сулеймание заключается в том, что эта библиотека содержит большое наследие казахских ученых среди библиотек Турции. В статье подчеркиваются особенности материалов, найденных в коллекциях библиотеки. Таким образом будут даны ответы на следующие вопросы: В какое время и в каких местах широко распространялись труды казахских учёных, чьи труды сохранены в библиотеке Сулеймание? Помимо авторов, написавших произведения, насколько велика заслуга мұстансихов из казахской степи? Тема изучения биографии и научного наследия ученых казахской земли интенсивно ведется с момента обретения независимости. Если предыдущие исследования основывались на литературных материалах, то особенностью данной исследовательской работы является наблюдение за динамикой мирового признания наследия казахских учёных на основе библиографических данных, выявление новых имён авторов и произведений, корректировка ошибочной информации. Результаты исследования помогают критически взглянуть на приобретенную информацию, легко найти экземпляры произведений, определить корректность противоречивых сведений об авторе или произведении.

Ключевые слова: библиотека Сулеймание, библиографические данные, Фараби, Сыгнақи, Дженди, Тарази, Кардари, Туркестани.