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PROF. DR. FUAT SEZGIN YEAR
INTERNATIONAL SYMPOSIUM ON THE
CONTRIBUTION OF CENTRAL ASIAN SCHOLARS
TO WORLD SCIENCE**

ABSTRACTS

Osh, Kyrgyzstan, October 18-19, 2019

İNGİLİZCE ÖZETLER
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Contact: <http://fuatsezgin.manas.edu.kg/index.php/kg/>
<http://fuatsezgin.manas.edu.kg/index.php/tr/>
<http://fuatsezgin.manas.edu.kg/index.php/ru/konkursy/konk>
urs-statej
E-mail: fuatsezgin_sempozyum@manas.edu.kg

ABDIMITALIP UULU Nursultan/Kyrgyzstan

DICTIONARY OF MAHMUD KASHGARI “DIVANU LUGĀTIT TURK” AS A SOURCE OF COMMON HISTORY OF THE TURKS

Abstract

In this paper I have discussed about role of Mahmud Kashgari’s dictionary “Divanu Lugatit Turk” in Turkic Studies. Also the article focuses on the importance of the dictionary in the study of the history of Turkic culture. On the other hand, in our paper, we tried to determine how ethnographic information about Turks recorded in Mahmud's work is continuing their lives today.

Key words: Karakhanids, Mahmud Kashgari, “Divanu Lugatit Turk”, Common History, Culture Etc.

ABDUGANIEV Asylbek/ Kyrgyzstan

THE INFLUENCE OF CENTRAL ASIAN HANAFI MUHADDIS AND HISTORIANS ON AL-MUSTAGFIRI AND SOME LEADING ISLAMIC SCHOLARS

Abstract

al-Mustagfiri, (d. 432/1041) was a scholar who lived in Nesef city of Mavarannehir during periods when scientific activities were supported by Samanids and Karakhanids in Central Asia and was an orator of this place, and succeeded in being influential in the later periods with his works and ideas. As far as it is understood from his works, which he has qualified in sources and copyrighted, he is known for his identity as a Faqih, historian, mutasfi and poet in addition to his ahadithism. Especially as a hadith Hafiz, the Ravis living in Khorasan and Maveraunnehir region and the information they recorded about their reliability status are of great importance for the Hadith science. About 20 of his works *Fezailü'l-Kuran* his books *ur'an*, *Delailü'n-nübüvve*, *Tibü'n-Nebi* and *Kitabü'z-Ziyadat* are the sources of many studies. In addition, *Tarihu Nesef and Kesh*, *Al-Müselalat*, *Ma'rifetü's-Sahaba*, *Tarihu Samarkand*, *ash-şi'r Wa's-Şuera* and other books that are not known to have reached the present day are those of the leading muhaddis and historian scholars en-Nesefi (d. 537/1142), of al-Kand, es-Sem'ani (d. 562/1166), *el-Ansab*, Ibn Asakir (d. 571/1176), *Tarihu Medineti Dimaşk*, el-Hamevi (626/1229), *Mucemü'l-Büldan* and *ez-Zehebi* (d. 748/1348), *Siyeru a'lam*, *Tarihü'l-Islam*, *Tezkiretü'l Huffaz*, and *Mizanü'l-I'tidal* left important influences on his works. In this study, the scientific and cultural environment, life and scientific personality of the period in which Al-Mukhtagfiri lived will be briefly discussed and the impact on some important scholars with his contribution to Islamic Sciences in general and Hadith in particular will be discussed in detail.

Keywords: Maveraunnehir, al-Mustagfiri, Islamic Sciences, Hadith,

ALYMBAEV Zheenbek/ Kyrgyzstan

ORGANIZATION OF SCIENTIFIC CENTERS IN CENTRAL ASIA AND WAYS OF DEVELOPMENT (END OF THE 19TH CENTURY-EARLY 20TH CENTURY)

Abstract

It is evident that socio-economic cultural reforms were carried out after the accession of Kyrgyzstan to Russia. After the foundation of the Turkestan Governor General in 1867, a new administrative system in Central Asia was established. In the colonial period which lasted more than 50 years in Central Asia, research associations, institutions, statistical committees and periodical press were founded in order to explore the region. Along with educational centers, Muslim schools and schools for Russians and indigenous people were opened in Central Asian region. Central Asian research centers included “Turkestan branch of environment, astronomy and ethnography lovers society under the supervision of Moscow University” (1870-1894); “Turkestan branch of Russian Geographical Society” (1891-1901); “Tashkent branch of Petersburg Orientalists Society” (1901); “Environmental science community of Turkestan region (1899); “Agricultural community of Turkestan region” (1885-1917); “Turkestan regional community of Russian Technical Society” (1891-1901); “Turkestan statistical committee” (1868-1887); “Scientific medical society” (1899); “Fergana medical Society” (1892); “Trans-Caspian community of doctors” (1896-1906); “Samarkand community of doctors” (1910-1922); “Archeology researchers Community of Turkestan (1895-1917); etc. These scientific institutions played a great role in the development and study of the history, economy, culture and education of Central Asia.

ALYMBEKOV Akmatali/Kyrgyzstan

PERSONALITY PSYCHOLOGY IN HUMAN TRAITS BY KYRGYZ EDUCATOR AND POET TOGOLOK MOLDO

Abstract

Among the scientific works related to the analysis of famous poems the psychological side that includes negative and positive personality traits and values have been completely ignored. As an example we can take the poem *Human Traits* by Togolok Moldo that describes spiritual and moral, volitional personality traits and their peculiarities. He could reveal and analyze more than sixty types of different personal qualities. In order to determine the specific type of character, the poet took examples from traditional life and traditional views.

Togolok Moldo made the thorough classification, gave imaginative and exact definition of every sixty eccentric personalities. Eccentric personality includes the group of dominant characteristics used to differentiate people from each other. In psychology it is defined as harmonious and disharmonious types of people. The first type includes the people who try to follow *accepted* standards of behavior in particular society. They are characterized as: fair, generous, easy-tempered, courteous, lavish, risky, thrifty, polite, critic, orator, easy-going, patient, modest, etc.

As we have mentioned above the main purpose of Togolok Moldo's personality traits classification was to explain people the consequences of negative personal qualities, to warn them and teach a lesson through these examples.

Togolok Moldo created and analyzed the typology of personality traits in society which is called personality psychology. He described negative personal qualities like: sneaky, skittish, sly, meek, untidy, etc. Personality traits differ from each other according to their serious attitude to labour and hard work. In his classification Togolok Moldo paid a great attention to labour and wrote his poems *Sneaky*, *Stubborn*, *Lazy*, *Meek*, etc.

In conclusion, all these examples prove the existence of the field called personality psychology which is inseparable from traditional and national views.

Keywords: Poet, Empirics, Traditional Culture, Education, Psychology, Character, Intention.

ALIMOV Ulanbek/Kyrgyzstan

THE PLACE AND IMPORTANCE OF SUFISM IN KYRGYZ AKYN TRADITION

Abstract

Representatives of the Kyrgyz oral tradition are called Akyns. Akyn is the person, who transfers Kyrgyz culture, life and history of oral tradition through poetic poems from generation to generation. We will try to focus on the subject of Sufism, while trying to search the influences of Ahmet Yesevi, who has an important place in Muslim and Turkic cultural geography, from the lives and works of Akyns. In this study, we will also try to search the situation of Akyns from historical types and in present and analyze the Sufism in their works and life stories. Especially, we will try to evaluate the type of akyns called Zilzalachy, Zhazgych and Zamanachy, which are representatives of the akyn tradition.

Key Words: Kyrgyz, Culture, Tradition, Akyn, Mysticism

BABAIAROV Gaibulla, ZIYOYEV Sherzod / Uzbekistan

ON THE HISTORICAL ROLE AND LEGACY OF MIRZA ULUGH BEK FOR CENTRAL ASIA: A VIEW FROM UZBEKISTAN

Abstract

This paper is devoted to the study of the historical role of the activities and scientific legacy of Mirza Ulugh Bek, a famous Central Asian scholar and a statesman. In this article the authors try to enlighten the emergence of the Samarkand scientific environment and the role of Mirza Ulugh Bek in creating, and further developments in historical Central Asia. Here is also discussed different issues related with the study of the works of Mirza Ulugh Bek in contemporary Central Asian countries, and especially its significance for academic communities.

Key words: Mirza Ulugh Bek, Samarkand scientific school, Ulugh Bek's heritage, development of natural and applied sciences, traditional Middle Ages schools in Central Asia (madrassahs)

BABATAEV Abdirashit/Kyrgyzstan

THE IMPACT OF FARABI'S CLASSIFICATION OF PHILOSOPHICAL SCIENCES ON THE WESTERN WORLD

Abstract

The tradition of classification of sciences has continued starting from the Greek scholars of the ancient time till now. The trend to classify sciences was especially fashionable during the middle ages. Any outstanding thinker of philosopher regardless of his belonging to any of the religion: Islam, Christianity or Judaism by all means had at least one work dealing with classification of sciences. As examples of Islamic philosophers and thinkers there can be mentioned "Ihsaul Ulum" by Farabi, "Aksâm al-'Ulûm al-'akliya" by Ibn Sina, "at-Tazkira bi jumal al-Falsafa" by Ibn Hindi, "An muzaju ulum" by Shah Chelebi the son of Molla Fenari. The classification of sciences was performed in order to achieve two interrelated goals. The first used to show how the sciences were close to each other regarding their topic, approaches, and aims. And the second aim dealt with preserving logical order in teaching sciences, achieving higher results in teaching and making teaching easier.

The work by Farabi, which is called "Ihsaul Ulum", is devoted to classification of sciences. It is not arguable that this work by Farabi is considered as the most prominent work of the middle ages, which was devoted to the classification of sciences. It served as the main source for all scholars of Muslim, Christian and Judaism religions, who worked after Farabi. "Ihsaul Ulum" was translated into Latin and Hebrew many times. This work by Farabi was extremely popular in the Western world as "De Scientiis" or "Compendium Omnium Scientiarum".

This article deals with the methods which Farabi applied while classifying sciences, considering their subject, feature, structure and goals of the study. The impact of Western philosophers on the classification of sciences is also examined in this article.

Keywords: Farabi, Classification of Sciences, Islamic Philosophy, Western World

BABATAEV Abdirashit / Kyrgyzstan

DEVELOPMENT OF LOGIC IN ISLAMIC WORLD AND AL-FARABI'S CONTRIBUTION TO LOGIC

Abstract

The first researches dealing with Islamic thinking history started with translation into the Arabic language Aristotle's "Organon" that consisted of several of his works on Logic, and Porphyry's work called "Isagogics", which he wrote as Introduction to Aristotle's Logic. Initially the researches related to Logic were in close contact with Baghdad School and Assyrian studies in the Islamic world. Later, especially during Farabi's lifetime, there appeared a number of works by different authors, which significantly contributed to the development of Logic in the Islamic world: the work by Alexander of Aphrodisias, who was known as a commentator for Aristotle's works on Logic, Simplicius of Cicilia, Ammonius Saccas, Claudius Galen and the Stoics.

It can be seen that Islamic world, unlike Greek scholars, integrated and applied a great number of new terms and thus contributed into the field of Logic. This paper deals

with the disputes among Muslim thinkers of the X-century regarding the nature of Logic, contradictions in the view points of Muslim Philosophers based on the field and the contribution of a great thinker Al Farabi to Logic.

Keywords: Islamic World, Logic, Development of Logic, Farabi.

BIR Atilla /Turkey

SCIENCE AND TECHNOLOGY IN THE 11TH CENTURY: AL-BIRUNI'S CONTRIBUTIONS

Abstract

George Sarton (1884-1956), the founder of the History of Science, accepted Abu Reyhan Muhammad ibn Ahmed al-Birunî (973-1061) as one of the most original scientists of the Middle Ages. In his prestigious book, Introduction to the History of Science, he calls the first half of the 11th century the Bronze Age. There are important works that have succeeded in reaching today. Emâkin, who gave the basis of mathematical geography and the mathematical sciences and astrological foundations of his period in 570 questions. Birinî approaches and interprets correctly the mathematical issues he has dealt with by utilizing the abstract shapes he draws using the projection method, which we have difficulty in understanding today. In the evidence, all transactions are expressed in words and do not ignore any particular case. The results are in harmony with current values. Birunî is also very successful in measuring instruments and mechanisms developed by him. They will be given examples and discussed to what extent they affect subsequent generations.

BOKOSHOV Zhamgyrbek, BABATAEV Abdirashit/ Kyrgyzstan

THE ROLE OF CENTRAL ASIAN SCIENTISTS IN THE FORMATION OF THE WORLD OF ISLAM AS A SCIENCE ACCORDING TO FUAT SEZGIN

Abstract

In the works of Fuat Sezgin, he does not emphasize the roots of scientists, who are descendants of Central Asia. He just mentioned Central Asian scientists under the title "The Development of the Science on Islamic world". However, it's observable that the philosopher and the part of scientists, who had influenced on the formation of philosophy of Islamic world as well as separate discipline have roots from Central Asia. Those scientists are Farabi, Ibn Sina, Ulugh Beg, Biruni and others, among which we can see Central Asian scholars as well. They have written their works in Arabic. Due to the fact, that Arabic was the language of culture and science in those ancient times, Fuat Sezgin have enumerated them together with others under the title "The History of Arabic-Islamic Science". It's noticeable that the scholars are widely discussed in the works of the history of science. In this paper, we will try to examine the issues related to Central Asian scholars in Fuat Sezgin's works and their contributions into science.

Key words: Fuat Sezgin, Central Asia, scholars of Central Asia, formation of science, Contributions to Science.

DEMIRCI Mehmet /Turkey

FUAT SEZGIN AND RELIGIOUS SCIENCES ON THE EXAMPLE OF QURAN EXEGESIS

Abstract

Professor Dr. Fuat Sezgin started his studies on the history of Islamic sciences before leaving our country. With the advice of his teacher Helmut Ritter, he studied Taberi's work, one of the most important classical works in the history of Islamic science. This study has shed significant light on his later scientific life. In this study, Sezgin made important determinations about the nature of Islamic science tradition. Later on, he made doctorate and associate professorship studies on Abu Ubayda and Bukhari.

Following these studies, Sezgin published the first volume of his work known as GAS and this volume was devoted to the history of religious sciences such as Tafsir, Hadith and Fiqh. Sezgin's GAS, primarily examined the emergence and development of the science of exegesis. In order to shed light on the birth and development of this science, he examined many manuscripts in different libraries of the world and gave detailed information about the sources of this science.

The portrait that Sezgin drew on the history of exegesis from the early works will provide important insights into the history of this science. With the help of the method presented here, it will be possible to reconstruct the first period works that are not available to us.

ELIK Süleyman /Turkey

AN ESSAY ON DECONSTRUCTION OF THE DISCOURSE OF HISTORY OF ISLAMIC SCIENCE WITH THE STRUCTURAL CRITICAL ANALYSIS AGAINST FUAT SEZGIN'S ACCOUNT OF HISTORY OF ARAB ISLAMIC SCIENCE

Abstract

During the 9th -11th centuries, Turkish Muslim scholars who were very influential in Central Asia, India, Afghanistan and later on their moves to Anatolia and Balkans where established very high science culture. The Turkish Islamic dynasties which had controlled Persianate societies in the region used the Persian language in official bureaucratic and diplomatic correspondences that policy developed richest literatures than ancient Persian civilisation. It is undeniable fact that the contribution of Turkish Islamic states to the resurgence of Persian Islamic civilisation which is about to disappear under the Arab assimilation policies within this context. The zone of Maveraunnehir and Khorasan was hosting region where both societies introduce a unique cultural and religious synthesis in these centuries mentioned above. Together with Robert Canfield called this experience as Turko-Persian Islamic synthesis. However, his theory is open for discussion. Iranian Persianate scientific nationalism, which has not been any hostile acquaintance with Western civilisation, desire to ignore or to erase the contributions and assets of Turkish scholars from this scientific accumulation developed under the auspices of the Turks. In his manuscript named Lost Enlightenment, Frederick Starr similarly put his effort to manipulate Turks' scientific and cultural heritage by portraying it as a legacy of Persian Shiite elements in Central Asia. After the convergence of Islam, Turks

followed the method that any scientific manuscript has to be written in Arabic language. This principle has been general attitudes towards science production in the various scholarly zone of Islamic world. The most distinguished nature of Central Asian scientific basin is that they are more focused on experimental science like physics, chemistry, biology, maths and astronomy. In addition to this, the scholars in the region contributed the theological and philosophical sciences. In this research, we are trying to introduce a critical analysis against the logic of Persian and Arab nationalist science policies on the basis of western orientalist mentality to which Fuat Sezgin is subject to put his efforts in writing of History of Arab Islamic Science by neglecting of Turkish scholarly science and cultural contribution to Islamic civilisation. Hence, this research emphasizes the contribution of Turks on the Islamic science, culture and civilisation. It is considered that heritage of Islamic science, culture and civilisation is the product of either Persian, Turks, Arab, African, Indian or other sub-national Muslims' common belongings.

Key words: Arabic Islamic sciences Turko-Persian Islamic sciences, positivist sciences, religious sciences, history of science

ESHENKULOVA Kishimzhan / Kyrgyzstan

THE ROLE OF GHIATH AL-DIN JAMSHID AL-KÂSHÎ IN THE HISTORY OF SCIENCE

Abstract

Ghiath al-Din Jamshid al-Kâshî was one of the prominent mathematicians and astronomers of the medieval Islamic world. Al-Kâshî, born in Kashan, came to Samarkand upon Ulugh Beg's invitation and continued his scientific activities there until the end of his life. He wrote numerous works on mathematics, astronomy and astronomical instruments. Besides, he undertook the task of constructing the Samarkand Observatory. He was personally involved in the preparation of observatory instruments and consequently, the observatory is completed in a short time. He became a chair of the observatory and made a great contribution to the preparation of Zîc-i Ulugh Beg. Two letters of al-Kâshî, written to his father, is very important in the history of science in terms of providing information about the scientific activities in the observatory and Samarkand generally. In this paper, in the light of these two letters and works of al-Kâshî, his contribution to the scientific developments in Islamic civilization and his role in the history of science are analyzed.

Keywords: Timurids, al-Kâshî, Samarkand Observatory, Observatory Instruments, Mathematics, Astronomy.

ESHENKULOVA Kishimzhan/Kyrgyzstan

THE ROLE OF EDUCATIONAL AND SCIENTIFIC INSTITUTIONS IN THE SCIENTIFIC DEVELOPMENT OF THE ISLAMIC CIVILIZATION: THE CASE OF TIMURIDS

Abstract

As in every civilization, Islamic civilization has its own characteristic and adventure of development. It is known that educational and scientific institutions such as

Dar al-Hikma, Bayt al-Hikma, *maktap*, *madrasah*, *dâr al-shifa* and observatory play an important role in the scientific and cultural developments of Islamic civilization. In one hand, these kind of educational and scientific institutions shaped scientific developments, on the one hand, developments in science affected to these institutions. In this context, the educational and scientific institutions' activities did not lose its importance during the Timurid period, on the contrary, it contributed to scientific developments enormously. One of the obvious examples of this is that Timur struggled his capital city of Samarkand to make a center of science and culture by building palaces, *masjids*, *madrasahs* and *dâr al-shifas*, and inviting scholars from various regions. During the Timurids' period, cities such as Samarkand, Bukhara, Kash, Herat became a famous for the abundance of *madrasahs* and the wide opportunities for the scholars and students who came to study and work there. Numerous scholars such as Maulana Kashânî, Jamshid al-Kâshî, Kadîzâde Rûmî, Ali Kushchu, Fathullah Shirwânî who worked at the educational and scientific institutions such as *madrasahs*, observatories and wrote their treasures in the fields of al-awail, made an enormous contribution to the history of science continuing the traditional science understanding. In this study, the role and importance of the educational and scientific institutions of the Timurid period in the history of science are outlined and analyzed in the light of historical sources.

Keywords: Islamic Civilization, Timurids, Observatory, Madrasah, Dâr al-Shifa, Ulûm al-Aw

GALMAMTOV Atabek / Kyrgyzstan

HIBAT ALLAH AT-TURKISTANI AND HIS WORKS

Abstract

Hibat Allah at-Turkistani is a Hanafi - Maturidi scholar that lived at the end of 13th century and in the beginning of 14th century. Unfortunately, he could not be more famous. He has some works in Islamic theology and law. Only two of them can reach until today firmly. One of them is the *Sharh al-Aqidah at-Tahawi* and the other is *Tabsirah al-asrar fi sharh al-Manar*. Main purpose of this article is introducing the life, works and scientific personality of Hibat Allah at-Turkistani.

Keywords: Hibat Allah, Turkistan, Aqidah, Tahavi, Hanafi, Maturidi.

GÖKALP Yusuf, COŞAR Hakan /Turkey

FROM PHILOSOPHICAL RATIONALISM TO SCIENTIFIC RATIONALISM

- IBN SINA AND AL-BIRUNI EXAMPLES-

Abstract

In the spread of Islam in Central Asia, many scientific, philosophical, cultural and religious centers were formed. Numerous scientists and philosophers who raised in these centers made significant contributions to the Islamic Civilization in every field and paved the way for the development of various schools of thought. Undoubtedly, it is known that the first Muslim Turkish States and other Muslim states established in the region had a great share and contribution in the formation of new schools of thought and the growth of

great scientists. In this context, Ibn Sina (d.1037) and al-Biruni (d.1061), who are among the most influential figures in the history of Islamic science and thought, are two great scientists and thinkers who lived in Central Asia in the 10th and 11th century, which are described as the peak centuries of Islamic Civilization.

Ibn Sina, who produced numerous works in medicine, natural sciences and especially in the field of philosophy, is known as “al-Sheikh al-Reis” in the Islamic World and “Prince of the Philosophers” in the Western World. Especially his works in the field of medicine have been taught as textbooks in Western universities for centuries and many commentaries and inscriptions have been written by the Muslims. In addition, the philosophical system which he established by making use of previous heritage became effective for a long time both in the Western world and in the Islamic world. Al-Biruni, to whom the western historians have given the name of the century he lived, composed many works that are still valid in the fields of astronomy, mathematics, geography, medicine, natural sciences and religions.

Since both thinkers were contemporary, they corresponded with each other and they have survived to the present day. Ibn Sina and Biruni discussed in these correspondences the issues that are still important in the philosophy of science. Biruni's critical and scientific rational attitude, which highlights the experiment and observation and, his criticism to the Plato, Aristotle-based metaphysical matters which were represented by Ibn Sina are striking. A philosophical rational perspective is seen in Ibn Sina's response to the criticism. These two approaches, which can be expressed as philosophical rationalism for Ibn Sina and scientific rationalism for Biruni, are united on the basis of rationalism, but they differ in some aspects. Although it is stated in some evaluations that Biruni's understanding remained in the background in the Islamic world, our opinion is that both perspectives are effective in describing things and events. Moreover, some Muslim scientists and thinkers gathered both perceptions in their personalities.

Keywords: Central Asia, Ibn Sina, al-Biruni, Rationalism, Philosophy

GÜRBÜZ Yunus Emre / Turkey

THE PLACE OF ISLAMIC SCHOLARS IN THE HISTORY TEXTBOOKS OF CENTRAL ASIAN TURKIC REPUBLICS

Abstract

In Central Asia, especially between the 8th and 16th centuries, there was a great richness contributing to the world of science thanks to the synthesis of knowledge by fusing cultures. In Central Asia, which is at the center of the Silk Road, the knowledge originating from the local cultures and also flowing from the east, west, north and south axes have amalgamated, and especially after the 8th century this has led to a new scientific leap with the help of the extension of Islam into the region. The main reason for the emergence of various scholars in this region is their ability to achieve new syntheses by comparing different knowledge, cultures and approaches. Today, the revitalization of this process can be attained first of all by revealing the reasons of the revival in the past. The most important reason for this is the fact that Central Asia is on the intersection of the accumulated knowledge of the Old World and its openness to the effects of Iran, then

India in the south, China in the east and Turkic tribes flowing from the north; ultimately to the knowledge of Egypt, Mesopotamia, Anatolia, Greece and Rome in the west transmitted by the Arabs and Islam. Owing to the trade routes at the center of Eurasia, this region has been enriched materially and spiritually and all the accumulated knowledge there has been elaborated with open mind without discriminating differences religious, cultural or and geographical differences.

In this study, it will be examined to what extent this accumulation is being adopted. If the scientific richness of the past could have arisen with the adoption of all sources of knowledge, it is of vital importance, how much the common, regional sources of the past are being embraced. In order to determine this, here it will be examined, to what extent the scientific richness of the past is being transferred to the younger generations through history education, and what the determinant factor of this knowledge transfer in education.

In the post-Soviet republics such as the Central Asian republics and Azerbaijan, there are two types of history courses in history education. These can be defined as homeland history and world history. In this study, by looking at the homeland history textbooks, which each country sees as its own history, it will be deduced which Islamic scholars are being considered as a part of their own history, and thus whom they accept as their heirs or whom they present as exemplar persons.

Keywords: Central Asia, History Education, Identity, Turkic World

ISAKOV Baktybek / Kyrgyzstan

SOCIAL STRUCTURE IN SAYF AD-DIN AHSIKENDI'S WORK

Abstract

Sayf ad-Din Ahsikendi was born in Aksy and became a famous history writer with his work so-called *Mecmû 'ü't-tevârih*. *Mecmû 'ü't-tevârih* was written in XVIth century and is now an important historical source for the social structures of many Central Asian Turkic peoples. For example, this work contains information about the *uruu* confederations (clan structure) of current Kyrgyz people and gives a list of 23 Kyrgyz clan names. More specifically, the contemporary Kyrgyz clans known as *Monoldor* (Mongols), *Kandi* (Kangli), *Nayman*, *Kypchak*, *Azyk* (Az), *Saruu* (Saryg), *Kytai* (Kidan), *Döölös* (Töles), *Noygut* and *Kesek* were mentioned in this source first. This article analyzes Kyrgyz clan based social structure which was given in *Mecmû 'ü't-tevârih* and occasionally tries to compare with other Central Asian clan-based Turkic peoples.

KAÇAR Mustafa / Turkey

WORLD THROUGH THE EYES OF GEOGRAPHERS IN ISLAMIC CIVILIZATION

Abstract

Animistic nature in prehistory, unlike the “ideal universe” approach in Antique Greek times, the basic science approach to discovering the universe created by the Islamic scholars was the beginning of the modern era. The emergence of the new methodology of science for experimentation, and observation is the emergence of a new paradigm of civilization. While the measurement of the size of the Earth in Ancient Greece was carried

out on a rational basis, a new methodology was revealed in the geography where a group of scholars in Bayt al-Hikme, which was founded by the Caliph al-Me'mun in Baghdad in 9th century, calculated the actual length of a meridian in the desert and the size of the world. It has set. Islamic scholars were more interested in preparing Atlases that included Islamic countries. Of course, this effort has enabled many world maps to be drawn. The map which is drawn by a scientific delegation, especially in the early 9th century by Mohammed Musa al-Harezmi. Then, starting with the al-Balkhi School, al-Makdisi, Al-Istakhri, Ibn Havkal, like al-Birunî 10.-11. On the basis of their travel and experiences, under the name of the book title Surat al-Arz maps or many Mamalik va'l-Masalik, they have prepared various Rub'-i Maskûn atlases that continue with the geography of the century. From the 12th century onwards, Latin-Christians, who have transferred all the riches of Islamic civilization to the West following the attacks of the Crusaders, will also be interested in the geography and cartography science. At the end of the 15th century this interest would provide them with the most important scientific infrastructure that prepared the discovery of the New World Continent. Especially *Kitab nuzhat al-mushtaq*, which consists about 70 maps produced by a committee composed of Norman King Roger II in Sicily and the head of the great Islamic geographer Muhammad al-Idrisi, made it possible to make a modern world map in the science of geography and cartography. The mathematical, topographical and social analysis of these world maps reveals the view of Islamic scientists to the world. This is the concept of "realistic world".

KADYROV Mederbek, ZUURIDINOV Oskonbai / Kyrgyzstan

THE ANALYSIS OF JAMAL QARSHI'S BOOK "AL-MULHAQAT BI-S-SURAH"

Abstract

Abu al-Fadl Muhammed ibn Umar ibn Halid, known as Jamal Qarshi in the scientific environment, was born 1230-1231 in Almaliq. In the 1282, he translated Abu Nasr ibn Hammad al-Javhari's book "as-Surah" from Arabic into Farsi and wrote as an Arabic-Farsi dictionary and entitled "as-Surah min as-Sihah". Afterwards the author wrote the excursus to his first book. This book called "al-Mulhaqat bi-s-surah" and contains 41 chapter. al-Mulhaqat bi-s-surah contains interesting informations about large cities in the Central Asia, celebrity religious scholars, Mongol rulers and Karakhanids. This book is one of the invaluable sources for philologists, historians and orientalists.

KALIEVA Kanykei / Kyrgyzstan

KALYGUL: REPRESENTATION OF WOMEN'S EDUCATIONAL ISSUES IN POETRY AND ITS IMPACT OF SOCIAL LIFE

Abstract

This paper explores the depiction of women's educational issues in Kyrgyz oral poetry and its relationship to identity in the post-Soviet Kyrgyzstan during the last years of independence. The poet cited in this paper is Kalygul Bay uulu (1785-1855), a thinker, akyn / bard, philosopher, statesman, is one of the most appreciated and revered figure not only in the history of Kyrgyz oral literature, but also in the history of socio-political and

philosophical thought of the Kyrgyz people. In his philosophical, inspirational poems he addresses women to recognize some obligations which were given to women not because of their weakness, or being a wife, but because of their wisdom. Kalygul, as an outstanding, edifying mentor, and the founder of Kyrgyz akyn's poetry, he work left an indelible mark on the history of the Kyrgyz people, and his instructions are gaining more and more relevance every day. Undoubtedly, the culmination of thoughts by Kalygul Bai uulu can be considered his ideas about the fate and unity of the people.

According to Kyrgyz scholars his prophetic poems have become immortal slogans transmitted as an educational heritage from generation to generation. Kalygul Bai uulu is a representative of a philosophical current adjacent to the Sufi thought of Central Asia. His winged words of life, end of the world (judgment day), the poems of wisdom about the relationship of Kyrgyz with Kokand Khanate and Russia are a storehouse of folk wisdom who called Kyrgyz nomadic people to education and enlightenment. The edifications of Kalygul had a huge impact on Kyrgyz poets who wrote their poems and poems in the second half of the 19th and early 20th centuries. Kyrgyz prominent philosopher Kalygul Bai uulu, possessing magic gift of prophecy, predicted contemporary life in our time two centuries ago, in 1800s.

To understand educational issues of Kyrgyz people and impact of oral poetry on the formation of the identity of post-soviet Kyrgyz women, this paper examines Kalygul Bai Uulu's poetry about women's experiences, their concerns, dreams and expectations – all which have been described in their poems.

Key words: Kalygul, Oral Poetry, Women's Issues, Identity, Cultural Expression, Post-Soviet.

KASIEVA Aida / Kyrgyzstan

KUTADGU BILIG: AN IMMORTAL HERITAGE OF THE TURKIC PHILOSOPHY

Abstract

The paper studies Yusuf Balasagun's poem "Kutadgu Bilig" (Beneficent Knowledge), which is considered as one of the most prominent and influential works of the beginning of the blossom of the Turkic World. It contains moral and ethical norms and behavior that were followed by the society of that period. The language and thoughts of the great poet are still topical and valuable as the poet's ideas even nowadays reflect the philosophy of the contemporary Turkic world. Thus, the aim of the paper is to overview the main philosophical trends and to describe axiological properties contained in the poem from the scientific point of view.

Keywords: Kutadgu Bilig, Yusuf Balasagun, Yusuf Hass-Hajib, Axiological Property, Turkic World.

Abstract

It is known that Abu al-Thenâ Siraj al-Dîn Mahmud b. Abî Bakr al-Urmawî, who played an important role in shaping the 7/13th century Islamic thought, was born in 594/1198 in the city of Urmia in Azerbaijan and passed away in Konya in 682/1283. The city of Urmia, which completed the Islamization process before the birth of Urmevi and now lies on the Azerbaijani border of Iran, is a transit point between Central Asia and Anatolia. Siraj al-Dîn al-Urmawî, known for his works and views, as well as many scholars who grew up in this region, also served as a qadi in the Seljuk state. Al-Urmawî, who traveled in order to learn science, was claimed to be the student of the famous mudarris Kamal al-Dîn b. Fakhr al-Dîn Razi in Mosul. Taking lessons from Yunus made a great contribution to his philosophical accumulation. Al-Urmawî, a philosopher of the Razi school, is regarded as one of the first representatives of this school in Anatolia. Al-Urmawî, who continued to serve as both a judge and a mudarris until his death, has many works written in sciences such as kalam, fiqh, philosophy and logic. It is seen that al-Urmawî who was said to be the second al-Shafî in all rational and transmitted sciences was described as the great kadi, the torch of religion and the nation. Al-Urmawî, following the Ibn Sina line in philosophy, wrote Matalî'û al-Anwâr, a summary of Bayân al-Haqq, especially to be taught in madrasahs. This work made a great contribution to the Ottoman tradition of logic, philosophy and theology.

Bayân al-Haqq contains Siraj al-Dîn al-Urmawî's views on logic and metaphysics. The work in question clearly demonstrates that he was at a very advanced level in the science of logic. Al-Urmawî not only deals with all the subjects of logic in this work but also examines them quite extensively. In this work, al-Urmawî, by referring to the views of Ibn Sina and Fakhr al-Dîn al-Razi, expressed their lack and error in any subject and revealed his own opinion. He examined the genuine sciences section of Bayan al-Haqq under four sub-headings. These are general concepts (al-umûr al-'amm), attributes (a'râd), substance (jawhar) and theology. In the General Concepts section, the concepts that will be used in later chapters such as being, absence, nature, huduth, eternity, substance and attributes are analyzed. The section of attributes includes ten categories excluded from logic, doctrine of causality, movement and time. In the substances section, there are simple and compound bodies, atom, psychology, hereafter and reason. In Theology, the proofs of the obligatory being, his attributes and acts are discussed. We are still working on this work, which is at our disposal as a manuscript.

Key words: al-Urmawî, Bayan al-Haqq, Metaphysics, Logic, Philosophy

MAMEDOV Atamoğlan Atahanoğlu/ Azerbaijan

TUSI'S SCIENTIFIC ACTIVITY: A MAJOR CONTRIBUTION FOR MEDIEVAL TURKIC-MUSLIM CULTURE

Abstract

Modern civilization is under an obligation scientists, writers and researchers for its high-level development. The scientific researches and successes of the valuable researcher Fuat Sezgin illuminates the past of humankind and the path to the future. Against the background of his works, the scientific activity of the world-famous Azerbaijani scientist Nasiraddin Tusi has special importance.

Nasiraddin Tusi was an outstanding Azerbaijani scientist, public figure and writer of the 13th century. His name is often used as a symbol of science. He was deeply interested in different fields of science, and more than 100 his serious works were devoted to astronomy, mathematics, physics, medicine, philosophy, ethics, logic and other areas.

At that time, the Turks ruled all area of the East. The terrain of modern Iran was actually known as the Turkic state at that time, the Turkish state here also was known as Turkic. At first, he studied religious and law. In ethics sphere his works are significant. Tusi wrote «Akhlâqi-Nasiri» which after became very famous. In this book was exalted morality and purity of Turkic-Muslim peoples.

One of Tusi's important achievements for Islamic-Turkish civilization and world science was the construction of a large observatory in Maraga. The madrasah, which works in the observatory, studied all areas of knowledge, scientific, religious, philosophical and socio-political teachings at that time. The library of Maraga observatory contained about 400,000 books from various countries. This observatory left behind all the famous observatory of the East for its structure, volume and scientific research. Generally, there were about 100 scientists and were developed precision devices for astronomical observations.

In mathematics Tusi's works had played an important role in the development of geometry and trigonometry not only in the East but also in Europe. For the first time in the history of world science, trigonometry was treated as an independent science field in his works. This booklet has been translated into English, Russian and French.

His literary creativity also attracts attention. This outstanding scientist was involved in artistic creativity too. Although he devoted his talents to more precise sciences, he was also the author of numerous works on poetry. Tusi involved in poetry theory and practical construction. He expressed his scientific ideas in art and language with magnitude of the color. His scholarship was even more spectacular.

Tusi's creativity made a profound contribution on the development of the world science and culture. We can say with confidence years will pass, and new scientific works and monographs will be written about development of human civilization in the middle Ages. In the creation process of these works, the works of Fuat Sezgin will be a beacon.

MANASHOV Mirlan / Kyrgyzstan

VALUE PROBLEM IN YUSUF HAS HAJIB BALASAGUNI'S WORK "KUTADGU BILIG"

Abstract

This article discusses the problem of the concept of value in the philosophical thought of medieval Turks. The concepts of "value" are well reflected in the work of the Karakhanid poet and politician Yusuf Has Hajib Balasaguni's "Kutadgu Bilig". The author of this article will try to analyze the features of approaches, principles and ideas in the philosophical views of Yusuf Has Hajib Balasaguni.

Keywords: Karakhanids, Yusuf Has Hajib Balasaguni, Kutadgu Bilig, Western Philosophy etc.

MUMINOV Ashirbek / Uzbekistan

ACADEMIC ACTIVITY IN KARAKHANID SAMARKAND: FACTORS OF ITS ACCELERATION

Abstract

The fact of the intensification of the academic searches by Hanafi scholars in Central Asia in the era of the Karakhanids (999-1211) is well known. The multiplication and abundance of scientific works in the era of the Karakhanids was noted by Saffet Bilhan in 1973, Yusuf Ziya Kavakci in 1976 and Qays Al-i Qays in 1991. In this presentation we will try to express some thoughts on the reasons for the surge of creative activity on the basis of attracting newly discovered sources:

The historical works and the works of the 'ulama' proper, compiled during the Samanids reign (874-999), show that the main scientific disputes were around the hadiths, the question of who are the "true transmitters" of the hadiths. That is, the opposing 'Ulama' groups were Hanafites (Ahl al-ra'y) and Shafi'ites ("Ahl al-hadith"). This allows us to conclude that the Samanids controlled the spiritual situation in local society by maintaining a balance between the two groups of theologians (Hanafites and Shafi'ites).

Another group of sources was published in a book containing the original texts of 239 tombstones in honor of Islamic scholars from Central Asia of the 10th-14th centuries. Of these, 156 monuments have a date (the remaining 83 are not dated). 123 of 156 of all monuments date back to the 12th century; 26 belong to the 13th century; 4 represent the 14th century. One dates from the 15th century, one from the 19th century. Seven undated briquettes and qayraks can be roughly attributed to the 9th-11th centuries. When working with epitaph texts, we drew attention to the frequent use of the word "gharib". At the beginning of working with texts, we translated this word in its ordinary meaning - "humble", "helpless". However, a close acquaintance with the texts of 25 epitaphs, where the word "gharib" was found (according to our classification: Q-004; Q-012; Q-015; Q-054; Q-065; Q-069; Q-070; Q-082; Q-084; Q-089; Q-097; Q-109; Q-110; Q-111; Q-112; Q-114; Q-115; Q-124; Q-125; Q-132; Q-152; Q-160; Q-174; Q-181; Q-189; Q-210), it required serious attention to it. Such frequency and semantic contexts made us reconsider its grammatical meaning, and made us think about using the term in its religious and social meanings.

Thus, at least seven groups of foreign scholars who held important spiritual positions in the capital city of Samarkand were identified:

1. The first group, the earliest in time, came from southern Soghd (Kesh, Nasaf, Pazda).

2. The second group came from the historical and cultural region Turkistan (Isfijab, Shaljikas, Balasaghun).

3. The third group came from the Ferghana Valley.

There are also four groups of buried ‘ulama’, originally from Khorasan and Iraq (Balkh, Merv, Nishapur, Baghdad).

We believe that the works of high-ranking Nasaf theologians and their students (Abu-l-Yusr al-Pazdawi, Abu-l-Mu‘in an-Nasafi, Fakhr al-Islam al-Pazdawi and others) were compiled on the basis of an interpretation of the heritage of Abu Mansur al-Maturidi. They appeared as an attempt to assert themselves by the Nasaf group of theologians in the new capital of the Karakhanids - Samarkand. By the end of the 4th / 10th century, this teaching was already forgotten in the city of its origin. The enriched positions of Maturidiya have become effective tools that have come to the “court” of both ordinary believers and the political elite. Moreover, in the subsequent, especially in the three works of Abu-l-Mu‘in an-Nasafi, “al-Maturidiyya” turns into a symbol of ethnocultural and religious tolerance, high spirituality, conscious and fully reasoned political conformism. The newly created teaching for many centuries to come formulated the paradigms of religious, personal and social ethics of the peoples of Central Asia. It was precisely in these features that the guarantee of the high adaptive ability of this school, political stability in society, and mutual compromises between the community of believers and those in power were guaranteeing. The commitment of the Karakhanid dynasty to this school is also not accidental, it allowed them to get an important tool for regulating their relations with citizens and maintain stability, despite the existence of a differentiated social structure of society.

It seems important to us to draw attention to a couple of honorable, but important titles that were attached to the names of some deceased theologians, who were once again called upon to emphasize their high dignity. We are talking about the titles “Expert [methods] of two madhhabs” or “Possessor of [knowledge] of two schools” (gravestones Q–102, Q–142, Q–197, Q–202). We can understand these titles of the deceased as owners of the methods of different schools (here Hanafiya and Shafi‘iya) precisely in the context of the processes ongoing in medieval society, when the ability of theologians to appeal to the achievements of their natural competitors (Mansha’ an-nazar - a culture of conducting searches on theological and philosophical issues) was considered a virtue, but not a subject for condemnation. Behind them is noticeable intra-confessional (or inter-madhhabs) tolerance. This means that the fiqh school formed on the basis of the views of Abu Hanifa fairly freely used the achievements and methods of other areas, apparently consciously remaining open to influences, as they seriously raised the school’s competitive capabilities and especially its ability to evolve and adapt.

It is likely that the Karakhanids’ bet on the madhab of the Hanafites in pursuing their religious policy also influenced the course of the academic search for theologians. For example, al-Mukhtasar fi-l-fiqh (or Mukhtasar at-Tahawi) by the Egyptian author Abu Ja‘far at-Tahawi (d. 321/933) was previously little known in Central Asia. ‘Ala’ ad-din ‘Ali ibn Muhammad ibn Isma‘il al-Isbijabi as-Samarkandi (d. in dhu-l-qa‘da 535 / June-

July 1141 at the age of 81) in his work on fiqh *Sharh Mukhtasar al-Tahawi* first applied the methods of the Shafi'iya madhhab to strengthen the degree of validity of the provisions of the Hanafi theological and legal school. For this and his other achievements, al-Isbijabi was revered as a mujahid. His work and ideas became even more widespread through its arrangement in the work 'Ala' ad-din Abu Bakr al-Kasani (d. 587/1191), *Bada'i' as-sana'i' fi tartib al-shara'i'* ".

This was impossible under the Samanids, who built their policies on the opposition of the Hanafites and the Ahl al-hadith group. The same work was done by Baha' ad-din al-Isbijabi in the creation of his work "Zad al-Fuqaha' " (or "Sharh Mukhtasar al-Quduri").

Such a consideration of the work of Hanafi scholars of Central Asia in close connection with the actions of political elites, socio-political processes in the country, changes in the foreign and domestic policies of the state, the balance of power within various theological groups and clans opens up new spaces for an in-depth study of the creative heritage of medieval Islamic scholars of Central Asia.

NAZARBAEVA Batma / Kyrgyzstan

ISLAMIC EDUCATIONAL INSTITUTION IN THE TERRITORY OF KYRGYZSTAN (SECOND HALF OF 19TH CENTURY-EARLY OF 20TH CENTURY)

Abstract

With the accession of Kyrgyzstan to Russia from the middle of the 19th century, Muslim schools began to operate in parallel with Russian-native schools. Russian-Native schools were rated as schools that test the Muslim concept. And such schools have become an urgent problem for Kyrgyzstan both for children and parents, including for the local population. From elementary school to higher education, the Muslim education system could compete with Russian-native schools in Central Asia.

ÖCAL Şamil / Turkey

THE APPROPRIATION OF SCIENCE AND PHILOSOPHY IN THE ISLAMIC WORLD AFTER GHAZALI

Abstract

Despite fact that all the Muslim scientists are not the philosopher, it is impossible to distinguish the history of Islamic science, from the history of the Islamic thought and philosophy, in that since the ancient times the name of philosophy has been used as genus to include a lot of branch of the science. Philosophy has been understood as the specific way of the acquisition of knowledge as well. There as a common understanding that after the Ghazali's critique of the philosophers the Islamic world has experienced the downfall in the critical thinking, science and philosophy. But evidences related it have not been seemed strong and persuasive enough. There is no data that shows the interruption of the scientific and philosophical works after Ghazali, on the contrary we have the important findings that indicate continuity and variation in that fields. This paper will discuss the state of science and philosophy and the new orientations and appropriation after Ghazali.

This paper will try to answer these main questions: What is the methodology that evaluate the effects of the anti-philosophical discourse of Ghazali? What is the new orientation that have arisen in religious and rational sciences

Key words: after Ghazali? Why the counter critiques of the Ghazali's Critiques have not ben influentel enough?

Key words: Ghazali, Science, Philosophy, Appropriation

ÖNAL Sema / Turkey

COMPARISON OF EAST AND WEST CIVILIZATIONS ACCORDING TO FUAT SEZGIN

Abstract

Islamic civilization has become the link ancient and present-day Western civilization. Islamic civilization passed into Europe civilization through translations. This period was called XII. century Renaissance. According to Fuat Sezgin "the history of modern science has a history of about 300 years. Europeans began to consider themselves superior to the Islamic World from 17th century to 18th century onwards. According to this designation, XIII. The scientific development that began in the 18th century was thought to have resulted directly from the translation of ancient Greek sciences into Latin.

Although it was shown by many scientists that this was contrary to historical facts, it was believed in the Western World. It was thought to be the case in many Islamic worlds influenced West.

In this regard Fuat Sezgin touches two important facts in the history of sciences First of all, there was no concept of resource commemoration until the XVIth century in Europe. Many Works translated from Arabic were referred to by European or Greek scholars. Giving resources systematically and commemorating those who contributed were among the characteristic of the Islamic World. Unfortunately this fact is overlooked in the history of sciences. The second was the existence of the school system in the Islamic World. In Islam subsequent scientist learned their knowledge directly from the teacher. In Europe they were learning from book, not from teachers. The type of book that gave the sources and presented the problems in the systematic way to the reader started in the X. Century in the Islamic World. In that case Western civilization is the continuation of Islamic civilization under various geographical and economic conditions.

ORÇAN Mustafa/ Turkey

EBU RAYHAN MUHAMMAD IBN AHMED EL-BIRUNI, BEFORE MAX WEBER: THE CASTE SYSTEM

Abstract

Ebu Rayhan Muhammad ibn Ahmed El-Biruni (973-1061), made his first studies in the fields of subsurface and mineral science, astronomy, mathematics, geography, physics, history and history of religions in the 10th and 11th centuries. Furthermore, Biruni was famous in his fields of science, engineering and history. Even though, while he is a well-known name in the field of anthropology and sociology, his studies overshadowed

by fields such as science and engineering. Max Weber (1864-1920), who lived in the late 19th and early 20th centuries, was the first scholar to present the caste system in India to the Western World, but before him, Biruni introduced the social science world with the caste system. Al-Biruni studied extensively in *Tahkikül ma li'l Hind* and learned Sanskrit. Then, he lived in India to observe and examine profoundly the Indian society for his research. In addition, before Saint Simon and Karl Marx, one of the founders of sociology in Europe, he illustrated the limitation of European-centric approaches in sociology in terms of the importance and social consequences of social stratification in society. Biruni investigated the Indian culture, daily life, traditions and customs more than 800 years ago by Max Weber, one of the founding names of German sociologists and by other sociologists, about 700 years before the period of industrialization and modernization. Because of that, the main purpose of this study, Biruni was the first person who introduced the social stratification model firstly to the Muslim world and then to the other parts of the world. Therefore, when we look at *Tahkikül ma li'l Hind* from the 21st century, we find important findings showing that Ibn Khaldun used all his works with scientific approach and method without using the name of sociology or any other name, which he stated that he founded a new science and called *Umran*. The details of these findings will be discussed in this study.

Key words: Biruni, Max Weber, caste system, social stratification, social class.

ŞEN ZEKAI / Turkey

THREE MUSLIM MIDDLE ASIAN THINKERS AND CONTRIBUTIONS TO SCIENCE

Abstract

In the history of science, there is not only one effective single civilization, but a sequence of different civilizations each with their contributions. The level of present day science is achieved with philosophical principles and logical inference bases in their thinking abilities and effectiveness, which have been in interruption from time to other, but they were and are still in continuous progress. According to Western Civilization literature on the history of science, overwhelmingly philosophical thinking and logical inferences are developed during the Old Greek civilization and then jumped to the West with the start of Renaissance after almost 1600 A.D., and then onwards spread all over the world. There are summary of scrap information about the civilizations before the Old Greek civilization, but there was a dark age between the Old Greek and Renaissance as if there was no any other civilization in between. In fact, the most enlightenment period of the science history with scientific and technological fundamentals has spread with emergence of Islam, especially in the Middle Asia, Middle East, North Africa finally accumulative culmination in Andalusia (Spain), and hence, reached present day through the enlightenment of Europe. In this paper, three Middle Asian Muslim thinkers' philosophical, logical, arithmetical and algebraic contributions are mentioned among whom are Al-Khwarizmi (Algorithm), Al-Farabus, and Avicenne.

Keywords: Algebra, Enlightenment, History, Islam, Middle Asia, Physics, Science.

TAGAËV Mairambek / Kyrgyzstan

TRADITIONAL EDUCATION INSTITUTIONS IN THE KHOKAND KHANATE (1709-1876)

Abstract

Many of the famous scholars of the Islamic world, who are educated in educational institutions in Turkestan, such as Bukhari, Maturidi, Semerkandi, Tirmidhi, Ishi and Nesafi, have been the main sources of Islamic sciences until today.

The city of Bukhara, which won the title of *Bukhara-i Sharif*, became an educational centre that educated scientists from all over the world in almost all fields such as astronomy, physics, medicine, mathematics, philosophy and ethics.

However, Turkestan region, where the great scholars being raised, in XV. Century began to decline. In this paper, we will present information about the school madrasas which are traditional educational institutions in the period of the Khanate of Kokand (1709-1876).

Key Words: Kokand Khanate, Madrassa, Mektepler (Schools)

TAŞDELEN Vefa / Turkey

THROUGH KUTADGU BILIG A READING ESSAY ON THE POSSIBILITY OF TURKISH PHILOSOPHY

Abstract

There are "founding texts" in the history of philosophy and science. For example, Aristotle's *Organon*, Ibn Khaldun's *Mukaddime*, Francis Bacon's *Novum Organum* are founding texts. Giambattista Vico's *New Science*, Newton's *Mathematical Principles of Natural Philosophy*, Rousseau's *Emile*, Aguste Comte's *Course of Positive Philosophy* is the founding text. There are also founding texts of Jewish, Christian and Islamic philosophies. Likewise, national philosophies such as German philosophy, English philosophy and French philosophy have founding texts.

If there is to be a Turkish philosophy like this, what should be its founding text? How can we answer this question? For some of our philosophers, it may be more meaningful to ask than what is the founding text of Turkish philosophy, whether there is a Turkish philosophy before, and it is one of the natural dimensions of this discussion. Kutadgu Bilig seems to have the potential to answer both questions whether there is a Turkish philosophy and which is the founding text of Turkish philosophy. In this paper, Kutadgu Bilig will be considered as the founding text of Turkish philosophy and its reasons will be emphasized. Besides being the first work written in Turkish, it is on a tradition that can be articulated to at least Farabi through Plato and Aristotle. Of course, there is a line that can be followed on the same road to the present day. So, what makes Kutadgu Bilig the founding text of Turkish philosophy?

Key Words: Turkish Philosophy, Founding Text, Kutadgu Bilig, Philosophical Tradition.

TASDELEN Vefa / Turkey

FUAT SEZGIN'S UNDERSTANDING OF HISTORY OF SCIENCE: CONTINUITY AND UNIVERSALITY

Abstract

Scientific studies, especially in the field of social sciences, take place within the framework of a specific methodology, understanding and philosophy. Fuat Sezgin's work on the history of science also emerges as the product of a particular philosophy and methodology. This framework and ground in his scientific work emerges both in his work and in conferences and interviews. In this paper, philosophy and methodology understanding which guide Fuat Sezgin's intensive and enormous works for more than half a century will be put forward.

Key Words: Fuat Sezgin, science, history of science, methodology.

TECIM Erhan / Turkey

REFLECTIONS OF FARABI'S THOUGHT ON CITY AND COMMUNITY TO PRESENT TIMES

Abstract

How social order is established and maintained is one of the most fundamental issues for sociologists. Sociologists today are still trying to describe and understand societies. In this respect, many thinkers and researchers have tried to understand the society in their times and conceptualized their own periods. There are lots of studies of societies and communities from Aristotle and Plato to the present day. Farabi expressed his ideas about society and human as a result of his observations about his own period.

Farabi, in his own think work and studies about the various levels of human communities in the world, which is gave opinions about villages, towns, cities and larger cities and ultimately the universal world communities (citizenships). He expressed his ideas about the subjects that are still being discussed about religion, culture, universality and values.

Farabi emphasizes that the most important reason for human communities to live together is to meet their basic needs and sees society as a highly functional structure for individuals. Emphasizing that the sense of community is sparking only within the assembled human communities, it has entered into the main issues of the current social capital debates.

Key words: Farabi, Society, Community, Civilization, Social Capital, Sociology

TOKTORBEKOVA Nurzyinat / Kyrgyzstan

STUDY OF THE EDUCATIONAL SYSTEM IN CENTRAL ASIA IN THE WORKS OF ORIENTALISTS (SECOND HALF OF THE 19TH CENTURY – EARLY 20TH CENTURY)

Abstract

The middle of the 19th century and the beginning of the 20th century can be considered the century of education development in Central Asia. With the accession of

Central Asia to Russia, there have been a number of developments in the field of education in Central Asia . Madrasahs, city schools, methodical schools, parish schools, Russian-native schools were opened and developed. The history of the education system in Central Asia can be found in the writings of orientalists V. P Nalivkin, N, P Ostroumov, N. A. Bobrovnikov, V. Bartold, A. Kerensky, K. E. Bendrikov et al. Some of the abovementioned orientalists worked in Russian-native schools and were the best specialists in their profession.

As Bartold noted, muslim schools were divided into two parts. The first school is an elementary institution, the second madrasa is a higher educational institution Schools and madrassas were opened in regions where the inhabitants lived permanently. The children of local people studied at Russian-native schools and the children of families who came from Russia studied at Russian schools. Books were published for Russian-native schools under the direction of S. Gramenitsky. Based on and giving a historical analysis of the studies of orientalists, you can get information about the state of education in Central Asia.

UYGUR Ceyhun Vedat / Turkey

KARAKALPAK POET AJINIYAZ (HACINIYAZ) AND HIS POETRY

Abstract

In this paper will focus on the life and poems of Ajiniyaz (Haciniyaz) Kosibay Uulu, who Karakalpaks' 19th century poet, ideologue and one of the powerful personalities run after the truth. This poet, who is not very well known in the Turkish world, has left behind about 150 poems. In these poems, there is a voice that includes love, longing, homesick, love of homeland, with morality, justice, revolt against injustice. In the name of respect to science and knowledge, and to cultivate himself, he travelled from one madrasha to another, although he lived in a poor life. On the other hand, he influenced from the poets as Nevai, great Chagatai poet, and Magtimgulu, one of the greatest poets and thinkers of Turkmens, and Fuzuli, one of the poets of the Azerbaijani field of Turkish literature, who has become the representative of classic Divan poem. With this knowledge and experience, Ajiniyaz has written poems that include the types and characteristics of classical Divan poetry which is rarely seen in Karakalpak poetry. On the other hand, by revealing one of the best examples of the tradition of the "bard-lovers" (ozan-aşık) minstrel, he showed the fact that he was a folk man and a master poet. Ajiniyaz did not hesitate to be the spokesperson of the people who were subjected to oppression and injustice and did not hesitate to take part in the rebellion movement against the cruel administration. Ajiniyaz, who have a versatile personality, and ambassador of truth and spokesman of rights, will be tried to be introduced, albeit in general terms in that paper.

Keywords: Haciniyaz, Ajiniyaz, Karakalpak Literature

Abstract

One of the most important contributions of Turkish culture in the Islamic period is *Sufism*. Yunus Emre is both a deep Sufi (mystic) and a deep thinker. Starting from Ahmed Yesevi (Khawaja Ahmad Yasawi), many great Sufis lived in various times and places in Turkish history, such as Mevlana Celaleddin-i Rumi (Rumi), who influenced the subsequent periods significantly. Yunus Emre was the most important representative of the Ahmet Yesevi school in Anatolia, which synthesized Islamic Sufism and Turkish thought.

Yunus Emre has been a symbol of peace, love, generosity, fellowship, and, as the phrase goes, universal values of humanity. This great Sufi of the 13th century has two important contributions to the history of our language and literature. The first is the theme in Yunus Emre's poems. So much so that Yunus Emre has been followed for more than seven hundred years with interest not only in these lands but also universally, in the whole world. This is due to the internal structure, i.e. the content of Yunus's poems. Another important contribution is due to the external structure, that is, the language used in his poems. Yunus Emre's language is the 13th century Oghuz Turkish that constitutes the first period of Western Turkish. Yunus Emre, who used Turkic language smoothly in Anatolia in the 13th century, used the language of the people to express his thoughts and feelings to the public. Therefore, the Turkish nation finds its own language and inner world in Yunus Emre.

Also in the universal sense, Yunus Emre is considered one of the greatest thinkers and poets of classical humanism. Humanism, fellowship/solidarity, peace, and tolerance are the main themes of Yunus Emre's poems that reach today's globalizing world. Because of all these values he holds, the Institute that was established in 2009 to enable the world community to know Turkish culture more closely and accurately through its activities and future collaborations in many countries of the world was named after *Yunus Emre*. *Yunus Emre Institute* is one of the most effective institutions of cultural diplomacy. It is clear that language and education are the two main tools of cultural diplomacy, which emphasizes the cultural communication dimension of public diplomacy. It focuses on developing long-term relationships to create a common understanding. These relationships are realized through channels such as student/academician exchanges, festivals, exhibitions, language teaching, friendship associations, trade unions, and cultural centers. Since its establishment, cultural centers of Yunus Emre Institute in various countries also continue their activities in order to contribute to the bilateral relations between Turkey and other countries. In this study, we aim to perform a descriptive analysis through the reflections of Yunus Emre's contributions to the Turkish language and cultural world and the universal qualities of his ideas on the activities of the Institute as a means of cultural diplomacy.

Key Words: Yunus Emre, Turkish Language, Turkish Culture, Turkic Language, Cultural Diplomacy, Yunus Emre Institute

URAL Şafak / Turkey

FUAT SEZGIN, HISTORY OF SCIENCE AND ITS IMPORTANCE FOR THE TURKISH WORLD

Abstract

Fuat Sezgin's intensive work on the history of science and technology in the Islamic world is really very important not only from the standpoint of ordinary history but of cultural time. Ordinary history of technology and science reveal some contributions which remain forgotten, whereas, on the contrary, we have to talk about the cultural side of history.

We must think of "cultural history" as separate from the chronological time, physical time, biological or psychological time. Cultural history can give existence to "now" depending on the past. "Now", in the cultural sense, cannot exist independently of the past. Common history, especially the political, economic history and the like, are very important not only for the common culture of humanity, but also for the Turkish World. Yet, the history of philosophy and science, as well as the art history, are more important for the cultural time and "cultural now".

URMANBETOVA Zhldyz / Kyrgyzstan

"KUTADGU BILIG" BY YUSUF BALASAGUNI IS CONSIDERED IN TWO ASPECTS

Abstract

The first aspect - the problems of Balasaguni's knowledge as Aristotelian understanding of knowledge. The mind has an intellectual intuition, thus the activity of the mind is not passive. Man's mind is active, and in this sense he is the source of knowledge. At the same time, sensory perception plays the role of the foundation on which the mind is cultivated. The light of intellectual intuition is the motivation for the incessant replenishment by a person of his knowledge, which in turn contributes to the emergence of intellectual virtue. In this sense, knowledge is a dianoethical virtue, like Aristotle.

The second aspect - the problems of state management reflect the essence of the social philosophy of Y. Balasaguni. The emphasis in the theory of the state is put on the importance of justice. That is why the ruler of Küntogdu is a symbol of justice. At the same time, the government of the state must be enlightened. The ideas of governing the state of Balasaguni are also actual in modern times, because, despite the movement of history, the essence of human relationships is based, as before, based on the dialectic of good and evil. These ideas are particularly relevant for Kyrgyzstan as a relatively young sovereign state that is experiencing problems with the image of a true ruler. This is evidenced by the newest stage of development of the republic.

Keywords: Blessing, Gracious Knowledge, Prosperous Governance, Social Education, Dianoethical Virtue, Justice, State.

Abstract

The orientalist and occidentalist discourse is based on the argument that the concepts of East-West (Orient-Occident) represent the distinctions of mentality rather than a geographic distinction. While orientalist discourse includes the knowledge and the value judgments built by the West in the process of recognizing and researching the Eastern societies; Occidentalist discourse implies that the East asks questions about Western societies and reconstructs the West according to its own perception. Both discourse areas are shaped on the axis of “me-others” perception. The way civilizations understand each other through the perception of “me-others” is the result of historical and political processes. Every conscious and unconscious element that shapes this process can be effective from daily life practices to scientific literature together with its assumptions and prejudices.

In this context, an attempt to understand the history of humanity through the distinction of Eastern and Western civilization has resulted with general and reductionist approaches. Although it may change cyclically, one of the most important results of this approach is that scientific knowledge is the work of Western societies and that Eastern civilization did not contribute to the development of scientific knowledge. This perception developed as a result of some insufficient and prejudiced information obtained during the discovery or colonization of Eastern societies in the 16th century. Accordingly, on one hand Western civilization represents mind, science, and technology on other hand Eastern civilization represents emotion, belief and tradition. Thus, East was discovered in Western based texts before being recognized in its reality. This prevents us to understand the human history correctly and causes to falsify a lot of information.

Fuat Sezgin, as a historian of science, shows in his works that there is no historical and empirical basis to esteem scientific knowledge to West. Fuat Sezgin’s works have a historical importance in terms of revealing the contributions of the scientific heritage of Islamic civilization to humanity. Fuat Sezgin sees to serve to scientific world as his basic reflection of his work, as well as to be responsible to Turkish and Islamic civilization through being a member of it. In this context, he aims to regain the self-respect which is being lost by the Islamic world by recalling its place in the history of science. It is important for Eastern civilization is to be aware of having the heritage of positive sciences and philosophical thought as well as the spiritual area. For the sense of self-worthlessness of a civilization that is not aware of its own heritage of knowledge is the greatest injustice against itself.

In this study, which aims to explain this false consciousness as an illusion of historical-political perception, Fuat Sezgin’s view on human history which take it as a whole despite the ontologically reductionist and general attitude of orientalist and occidentalist discourse is evaluated.

Key Words: Fuat Sezgin, Orientalism, Occidentalism, Historiography of Science, History of Islamic Science.

ZHOLALIEVA Zhazgul / Kyrgyzstan

YUSUF BALASAGUNI AND HIS CONTRIBUTION TO EDUCATION

Abstract

Yusuf Balasaguni was one of the most outstanding thinkers and scholars of medieval Central Asia. He was born in 1016 in the city of Balasaghun, the capital of the Kara-Khanid Khanate. Yusuf Balasaguni possessed a multifaceted talent, so he made a great contribution to such sciences as philosophy, mathematics, medicine, astronomy, astrology, art, literature and linguistics. The most prominent work of Yusuf Balasaguni was the poem Kutadgu Bilig ("Wisdom Which Brings Happiness,"). In this paper we intend to reveal Yusuf Balasaguni's contribution to education on the basis of Kutadgu Bilig. In addition, we will try to draw parallels between his ideas about education and current concepts of education.

The paper consists of introduction and three parts. In the first part it will be given information about life and works of Yusuf Balasaguni. In the second part Yusuf Balasaguni's ideas about education will be analyzed on the basis of his prominent work. The last part of the paper is dedicated to disclosure of the actuality of Yusuf Balasaguni's educational ideas in terms of modern education.

Key words: Yusuf Balasaguni, Kutadgu Bilig, Education

ZHOLDOSHOV Altynbek / Kyrgyzstan

THE MODEL OF "A VIRTUOUS CITY" OF FARABI IN TERMS OF POLITICAL PHILOSOPHY

Abstract

As we know, while Political Science is examining "what have place in reality" in politics and trying to find its laws, Political Philosophy deals not with reality, but with what should be in ideal. In other words, Political Philosophy evaluates governments or states that should be in the framework of value judgments, such as good-bad, right-wrong. In this context, as a Central Asian philosopher, El-Farabi's political ideas and especially his model of "a virtuous city" have an important place in Political Philosophy. In this study, the model of the "a virtuous city" of El-Farabi will be examined in terms of similarities and/or differences with the model of the "ideal state" of the ancient Greek philosopher Plato. In addition, the contributions of El-Farabi's model to Political Philosophy will be evaluated. Thus, the purpose of this study is to emphasize the contribution of El-Farabi to the development of Political Philosophy as one of the Central Asian philosophers who acts as a bridge in the development of Political Philosophy in the West.

Keywords: Political Philosophy, Al-Farabi, Virtuous City, Plato, Ideal State.

ZHUMABAEV Maksat / Kyrgyzstan

ANALYSIS OF INDEPENDENCE YEAR IN KYRGYZSTAN BASED ON IBN HALDUN'S "ASABIYA" THEORY

Abstract

In this article investigated, Ibn Khaldun's the "Asabiya" theory is to be construed. Who was as a historian, sociologist, philosopher, politician in Islamic universal. Based on this theory the formation of political institutes, tribal, division of region, nomadic consciousness and the analysis of social change during the Kyrgyzstan's independence day.

This theory offers methodology of dynamic changes in society. This theory reports that the formation and development of civilization caused destruction. The dictionary means of the theory of asabiya reports tribal, identical ideologies in the country and in accordance with an obedient religion. According to the theory of asabiya Ibn Khaldun political events are the foundation of state but the social events are around them. Asabiya divided in to two: The first meaning is denote tribe, relative. Second meaning is factorial asabiya in this moment related to spiritual values, ideologies and doctrine.

ZHUSUPOV Mairambek / Kyrgyzstan

IMAM MATURIDI'S LIFE AND HIS WORKS

Abstract

Imam Maturidi who is founder of the maturidi sect known as imam of the sunni Muslims. His full name is Abu Mansur Muhammad Ibn Muhammad Ibn Mahmud al-Maturidi Al-Samarqandi. He named "al-maturidi" because of his birthplace that called "Maturid". Maturid is a village in Samarqand in Uzbekistan. There is no more informations about Imam Maturidi in historical sources. Many scholars say that they cannot find when they research his life, works or any information about him. He wrote works in all sciences of Islam, not only about ilm al-kalam or aqidah. It is mentioned that he had 14 works. But, many of his work has not survived due to all kinds of disasters.

ZUURIDINOV Oskon, KADIROV Mederbek / Kyrgyzstan

CONTRIBUTION OF ABU REHAN AL-BERUNI TO RELIGIOUS SCIENCES AND HIS METHODOLOGY

Abstract

Abu Rayhan Al-Beruni famous scientific which lived between 973-1050 years in the modern borders of Uzbekistan and Afghanistan. He left more than a hundred scientific works in various fields. We will focus on his method of studying other religions. The information he left to us remains unchanged today. Al-Beruni was especially interested in religions in India and was most interested in them. For his finished work in its time, which needs study in modern conditions is considered heroism. However, Al-Beruni used real first sources in his researches.

PARTICIPANTS

№	SURNAME NAME	№	SURNAME NAME
1	ABDIMITALIP Uulu Nursultan - Kyrgyzstan	26	KADIROV Mederbek-Kyrgyzstan
2	ABDUGANIEV Asilbek-Kyrgyzstan	27	KALIEVA Kanykey-Kyrgyzstan
3	ALYMBAYEV Ceenbek-Kyrgyzstan	28	KASIEVA Aida -Kyrgyzstan
4	ALYMBEKOV Akmatali-Kyrgyzstan	29	MAMEDOV Atamoglan - Azerbaijan
5	ALIMOV Ulanbek-Kyrgyzstan	30	MANASHEV Mirlan-Kyrgyzstan
6	BABATAYEV Abdirashit-Kyrgyzstan	31	MUMINOV Ashirbek-Kazakhstan
7	BABAYAR Gaybullah-Uzbekistan	32	MURZAKULOVA Güldana-Turkey
8	BİR Atilla-Turkey	33	NAZARBAYEVA Batma-Kyrgyzstan
9	BOKOSHOV Zhamgyrbek - Kyrgyzstan	34	ÖÇAL Şamil-Turkey
10	ZHOLALIEVA Cazgül-Kyrgyzstan	35	ÖNAL Sema-Turkey
11	ZHOLDOSHOV Altynbek-Kyrgyzstan	36	ORÇAN Mustafa-Kyrgyzstan
12	COŞAR Hakan-Turkey	37	ÖZTÜRK KOCABIYIK Nilüfer -Turkey
13	ZHUMABAEV Maksatbek-Kyrgyzstan	38	SEBETOV Zharkinbai-Kyrgyzstan
14	ZHUSUBALIEV Ali-Kyrgyzstan	39	ŞEN Zekâi-Turkey
15	ZHUSUPOV Mayrambek-Kyrgyzstan	40	TAGAEV Mayrambek-Kyrgyzstan
16	DEMİRCİ Mehmet-Kyrgyzstan	41	TAŞDELEN Vefa-Kyrgyzstan
17	ELİK Süleyman-Kyrgyzstan	42	TECİM Erhan-Kyrgyzstan
18	ESHENKULOVA Kişimcan-Kyrgyzstan	43	TOKTORBEKOVA Nurziynat-Kyrgyzstan
19	GALMAMATOV Atabek-Kyrgyzstan	44	ÜNAL Uğur-Kyrgyzstan
20	GÖKALP Yusuf-Kyrgyzstan	45	URAL Hayri Şafak-Turkey
21	GÜMÜŞ Muhittin-Kyrgyzstan	46	URMANBETOVA Zhyldyz-Kyrgyzstan
22	GÜRBÜZ Yunus Emre-Kyrgyzstan	47	YOĞURTCU Gökçe-Kyrgyzstan
23	ISAKOV Abdrasul -Turkey	48	ZİYOYEV Sherzod-Uzbekistan
24	ISAKOV Baktibek-Kyrgyzstan	49	ZUURİDİNOV Oskonbai-Kyrgyzstan
25	KAÇAR Mustafa-Turkey		