

ISSN 2224-5227

2016 • 2

ҚАЗАҚСТАН РЕСПУБЛИКАСЫ
ҰЛТТЫҚ ҒЫЛЫМ АКАДЕМИЯСЫНЫҢ
БАЯНДАМАЛАРЫ

ДОКЛАДЫ

НАЦИОНАЛЬНОЙ АКАДЕМИИ НАУК
РЕСПУБЛИКИ КАЗАХСТАН

REPORTS

OF THE NATIONAL ACADEMY OF SCIENCES
OF THE REPUBLIC OF KAZAKHSTAN

ЖУРНАЛ 1944 ЖЫЛДАН ШЫҒА БАСТАҒАН
ЖУРНАЛ ИЗДАЕТСЯ С 1944 г.
PUBLISHED SINCE 1944



Бас редактор
ҚР ҰҒА академигі **М.Ж. Жұрынов**

Редакция алқасы:

хим.ғ. докторы, проф., ҚР ҰҒА академигі **Әдекенов С.М.** (бас редактордың орынбасары), эк.ғ. докторы, проф., ҚР ҰҒА академигі **Әділов Ж.М.**, мед. ғ. докторы, проф., ҚР ҰҒА академигі **Арзықұлов Ж.А.**, техн. ғ. докторы, проф., ҚР ҰҒА академигі **Бишімбаев У.К.**, а.-ш.ғ. докторы, проф., ҚР ҰҒА академигі **Есполов Т.И.**, техн. ғ. докторы, проф., ҚР ҰҒА академигі **Мұтанов Г.М.**, физ.-мат.ғ. докторы, проф., ҚР ҰҒА академигі **Өтелбаев М.О.**, пед. ғ. докторы, проф., ҚР ҰҒА академигі **Пралиев С.Ж.**, геогр.ғ. докторы, проф., ҚР ҰҒА академигі **Северский И.В.**; тарих.ғ. докторы, проф., ҚР ҰҒА академигі **Сыдықов Е.Б.**, физ.-мат.ғ. докторы, проф., ҚР ҰҒА академигі **Тәкібаев Н.Ж.**, физ.-мат.ғ. докторы, проф., ҚР ҰҒА академигі **Харин С.Н.**, тарих ғ. докторы, проф., ҚР ҰҒА корр. мүшесі **Әбүсейітова М.Х.**, экон. ғ. докторы, проф., ҰҒА корр. мүшесі **Бейсембетов И.К.**, биол. ғ. докторы, проф., ҚР ҰҒА корр. мүшесі **Жамбакин К.Ж.**, тарих ғ. докторы, проф., ҚР ҰҒА корр. мүшесі **Кәрібаев Б.Б.**, мед. ғ. докторы, проф., ҚР ҰҒА корр. мүшесі **Локшин В.Н.**, геол.-мин. ғ. докторы, проф., ҚР ҰҒА корр. мүшесі **Өмірсеріков М.Ш.**, физ.-мат. ғ. докторы, проф., ҚР ҰҒА корр. мүшесі **Рамазанов Т.С.**, физ.-мат. ғ. докторы, проф., ҚР ҰҒА корр. мүшесі **Садыбеков М.А.**, хим.ғ. докторы, проф., ҚР ҰҒА корр. мүшесі **Сатаев М.И.**; ҚР ҰҒА құрметті мүшесі, а.-ш.ғ. докторы, проф. **Омбаев А.М.**

Редакция кеңесі:

Украинаның ҰҒА академигі **Гончарук В.В.** (Украина), Украинаның ҰҒА академигі **Неклюдов И.М.** (Украина), Беларусь Республикасының ҰҒА академигі **Гордиенко А.И.** (Беларусь), Молдова Республикасының ҰҒА академигі **Дука Г.** (Молдова), Тәжікстан Республикасының ҰҒА академигі **Илолов М.И.** (Тәжікстан), Қырғыз Республикасының ҰҒА академигі **Эркебаев А.Э.** (Қырғызстан), Ресей ҒА корр. мүшесі **Величкин В.И.** (Ресей Федерациясы); хим.ғ. докторы, профессор **Марек Сикорски** (Польша), тех.ғ. докторы, профессор **Потапов В.А.** (Украина), биол.ғ. докторы, профессор **Харун Парлар** (Германия), профессор **Гао Энджун** (КХР), филос. ғ. докторы, профессор **Стефано Перни** (Ұлыбритания), ғ. докторы, профессор **Богуслава Леска** (Польша), философия ғ. докторы, профессор **Полина Прокопович** (Ұлыбритания), профессор **Вуйцик Вольдемар** (Польша), профессор **Нур Изура Уздир** (Малайзия), д.х.н., профессор **Нараев В.Н.** (Ресей Федерациясы)

Главный редактор
академик НАН РК **М.Ж. Журинов**

Редакционная коллегия:

доктор хим. наук, проф., академик НАН РК **С.М. Адекенов** (заместитель главного редактора), доктор экон. наук, проф., академик НАН РК **Ж.М. Адилов**, доктор мед. наук, проф., академик НАН РК **Ж.А. Арзыкулов**, доктор техн. наук, проф., академик НАН РК **В.К. Бишимбаев**, доктор сельскохоз. наук, проф., академик НАН РК **Т.И. Есполов**, доктор техн. наук, проф., академик НАН РК **Г.М. Мутанов**, доктор физ.-мат. наук, проф., академик НАН РК **М.О. Отелбаев**, доктор пед. наук, проф., академик НАН РК **С.Ж. Пралиев**, доктор геогр. наук, проф., академик НАН РК **И.В. Северский**, доктор ист. наук, проф., академик НАН РК **Е.Б. Сыдыков**, доктор физ.-мат. наук, проф., академик НАН РК **Н.Ж. Такибаев**, доктор физ.-мат. наук, проф., академик НАН РК **С.Н. Харин**, доктор ист. наук, проф., чл.-корр. НАН РК **М.Х. Абусейтова**, доктор экон. наук, проф., чл.-корр. НАН РК **И.К. Бейсембетов**, доктор биол. наук, проф., чл.-корр. НАН РК **К.Ж. Жамбакин**, доктор ист. наук, проф., чл.-корр. НАН РК **Б.Б. Карибаев**, доктор мед. наук, проф., чл.-корр. НАН РК **В.Н. Локшин**, доктор геол.-мин. наук, проф., чл.-корр. НАН РК **М.Ш. Омирсериков**, доктор физ.-мат. наук, проф., чл.-корр. НАН РК **Т.С. Рамазанов**, доктор физ.-мат. наук, проф., чл.-корр. НАН РК **М.А. Садыбеков**, доктор хим. наук, проф., чл.-корр. НАН РК **М.И. Сатаев**; почетный член НАН РК, доктор сельскохоз. наук, проф., **А.М. Омбаев**

Редакционный совет:

академик НАН Украины **Гончарук В.В.** (Украина), академик НАН Украины **И.М. Неклюдов** (Украина), академик НАН Республики Беларусь **А.И.Гордиенко** (Беларусь), академик НАН Республики Молдова **Г. Дука** (Молдова), академик НАН Республики Таджикистан **М.И. Илолов** (Таджикистан), член-корреспондент РАН **Величкин В.И.** (Россия); академик НАН Кыргызской Республики **А.Э. Эркебаев** (Кыргызстан), д.х.н., профессор **Марек Сикорски** (Польша), д.т.н., профессор **В.А. Потапов** (Украина), д.б.н., профессор **Харун Парлар** (Германия), профессор **Гао Энджун** (КНР), доктор философии, профессор **Стефано Перни** (Великобритания), доктор наук, профессор **Богуслава Леска** (Польша), доктор философии, профессор **Полина Прокопович** (Великобритания), профессор **Вуйцик Вольдемар** (Польша), профессор **Нур Изура Уздир** (Малайзия), д.х.н., профессор **В.Н. Нараев** (Россия)

«Доклады Национальной академии наук Республики Казахстан» ISSN 2224-5227

Собственник: Республиканское общественное объединение «Национальная академия наук Республики Казахстан» (г. Алматы)

Свидетельство о постановке на учет периодического печатного издания в Комитете информации и архивов Министерства культуры и информации Республики Казахстан №5540-Ж, выданное 01.06.2006 г.

Периодичность: 6 раз в год. Тираж: 2000 экземпляров

Адрес редакции: 050010, г. Алматы, ул. Шевченко, 28, ком.218-220, тел. 272-13-19, 272-13-18

<http://nauka-nanrk.kz> reports-science.kz

Адрес типографии: ИП «Аруна», г. Алматы, ул. Муратбаева, 75

©Национальная академия наук Республики Казахстан, 2016 г.

E d i t o r - i n - c h i e f

M.Zh. Zhurinov, academician of NAS RK

Editorial board:

S.M. Adekenov (deputy editor in chief), Doctor of Chemistry, prof., academician of NAS RK; **Zh.M. Adilov**, Doctor of Economics, prof., academician of NAS RK; **Zh.A. Arzykulov**, Doctor of Medicine, prof., academician of NAS RK; **V.K. Bishimbayev**, Doctor of Engineering, prof., academician of NAS RK; **T.I. Yespolov**, Doctor of Agriculture, prof., academician of NAS RK; **G.M. Mutanov**, Doctor of Physics and Mathematics, prof., academician of NAS RK; **M.O. Otelbayev**, Doctor of Physics and Mathematics, prof., academician of NAS RK; **S.Zh. Praliyev**, Doctor of Education, prof., academician of NAS RK; **I.V. Seversky**, Doctor of Geography, prof., academician of NAS RK; **Ye.B. Sydykov**, Doctor of Historical Sciences, prof., academician of NAS RK; **N.Zh. Takibayev**, Doctor of Physics and Mathematics, prof., academician of NAS RK; **S.N. Kharin**, Doctor of Physics and Mathematics, prof., academician of NAS RK; **M.Kh. Abuseitova**, Doctor of Historical Sciences, prof., corr. member of NAS RK; **I.K. Beisembetov**, Doctor of Economics, prof., corr. member of NAS RK; **K.Zh. Zhambakin**, Doctor of Biological Sciences, prof., corr. member of NAS RK; **B.B. Karibayev**, Doctor of Historical Sciences, prof., corr. member of NAS RK; **V.N. Lokshin**, Doctor of Medicine, prof., corr. member of NAS RK; **M.Sh. Omirserikov**, Doctor of Geology and Mineralogy, prof., corr. member of NAS RK; **T.S. Ramazanov**, Doctor of Physics and Mathematics, prof., corr. member of NAS RK; **M.A. Sadybekov**, Doctor of Physics and Mathematics, prof., corr. member of NAS RK; **M.I. Satayev**, Doctor of Chemistry, prof., corr. member of NAS RK; **A.M. Ombayev**, Honorary Member of NAS RK, Doctor of Agriculture, prof.

Editorial staff:

V.V. Goncharuk, NAS Ukraine academician (Ukraine); **I.M. Neklyudov**, NAS Ukraine academician (Ukraine); **A.I. Gordienko**, NAS RB academician (Belarus); **G. Duca**, NAS Moldova academician (Moldova); **M.I. Iolov**, NAS Tajikistan academician (Tajikistan); **A.E. Erkebayev**, NAS Kyrgyzstan academician (Kyrgyzstan); **V.I. Velichkin**, RAS corr.member (Russia); **Marek Sikorski**, Doctor of Chemistry, prof. (Poland); **V.A. Potapov**, Doctor of Engineering, prof. (Ukraine); **Harun Parlar**, Doctor of Biological Sciences, prof. (Germany); **Gao Endzhun**, prof. (PRC); **Stefano Perni**, Doctor of Philosophy, prof. (UK); **Boguslava Leska**, dr, prof. (Poland); **Pauline Prokopovich**, Doctor of Philosophy, prof. (UK); **Wójcik Waldemar**, prof. (Poland), **Nur Izura Udzir**, prof. (Malaysia), **V.N. Narayev**, Doctor of Chemistry, prof. (Russia)

Reports of the National Academy of Sciences of the Republic of Kazakhstan.

ISSN 2224-5227

Owner: RPA "National Academy of Sciences of the Republic of Kazakhstan" (Almaty)

The certificate of registration of a periodic printed publication in the Committee of Information and Archives of the Ministry of Culture and Information of the Republic of Kazakhstan N 5540-Ж, issued 01.06.2006

Periodicity: 6 times a year

Circulation: 2000 copies

Editorial address: 28, Shevchenko str., of.219-220, Almaty, 050010, tel. 272-13-19, 272-13-18,

<http://nauka-nanrk.kz/> reports-science.kz

Address of printing house: ST "Aruna", 75, Muratbayev str, Almaty

© National Academy of Sciences of the Republic of Kazakhstan, 2016

**REPORTS OF THE NATIONAL ACADEMY OF SCIENCES
OF THE REPUBLIC OF KAZAKHSTAN**

ISSN 2224-5227

Volume 2, Number 306 (2016), 32 – 37

N. S. Anarbayev, K. S. Yerzhan, M. I. Patteev

Egypt University of Islamic Culture Nur Mubarak
Post Address: 73 al-Farabi Ave., Almaty, Republic of Kazakhstan, 050016

HANAFI SCHOLARS TREATISE ABUL KASIM AL-FARYABI

Abstract. It is known that Religion Islam appeared in Arabian peninsula and reached the Central Asia. It brought many changes to Asian culture. And as a result of it appeared the scientists of Fikh and scholars of hadiths. This made a great contribution to Islam culture and philosophy.

In this article, there was explored the life and creative works of one of the scientists of Central Asia, the person who followed Hanafimazhab Abu al-Kasim Al-Farabi, as well as his treatises about the scientists of Hanafimazhab and their works.

Key words: tract, treatises, philosopher, manuscript.

Introduction. Some of his tracts, like the “Halisatu al-Haqaik Halisat lima fihiasalibimin al-salibi al-daqaik”, a presentation of various scientific observations, have not yet been fully studied. In this work, the author used precious scholarly works that were available only in his era. In this book he touched on the concepts of faith (*iman*), worship, generosity and the products of these basics: piety, simplicity, sympathy, honoring parents, and mercy. All of those qualities are important elements of people who are regarded as having “nice” characters. By writing this work, the author tried to explain and analyze to the smallest detail as a main idea that *iman* and worship are the graceful ethics.

Abul Kasim Mahmud al-Farabi (al-Faryabi). This leading thinker of the Islamic world, Imad al-Din Abul Kasim Mahmud ibn Ahmad ibn Hasan Abul al-Faryabi, was born, according to his name in an unspecified location called Farab in 1130 CE (524 AH).

In some sources, he was known as Abu al-Kasim, but in most other sources, he was specified as al-Faryabi [1, 3/426p]. Similar to the earlier al-Farabi, there are two possible suspected places of origin that were settled locations in the Middle Ages, both of which were equally as likely to be the town from whence he came: either he originated from the Farab (or Otrar) oasis on the Syr Darya river, or the Faryab region in Khorasan province. The latter is within present Afghanistan, near the Turkmenistan border, and encompasses the cities of Balkh, Daulatabad, and Maiman.

In Parsi, the word “Faryab” is translated to “beautiful land,” or “land watered by a river” [5]. In both instances, the land was watered by rivers, and therefore was fertile, while in the Afghan region suggested as his homeland, the named location was situated in the midst of beautiful mountains.

According to research conducted by German orientalist Carl Brockelmann (1868-1959) and his earlier Tatar counterpart Joseph F. Gottwald (1813-1897), all that is really known about al-Abu al-Kasim is the name of the place that he was native to, Farab. Absattar Derbisali, academician of the Kazakhstan Higher Education Academy of Sciences, Senior Doctorate in Philology, Professor, concurs.

Brockelmann wrote in his research only that he came from “Faryab”, which he set aside in parentheses (Faryabi) [2].

As had Brockelmann, 17th century Ottoman scholar Haji Khalifa wrote in his “Kashf al-zunūn ‘an asāmī al-kutubwa-al-funūn”, (“The Removal of Doubt from the Names of Books and the Arts”), that Abu al-Kasim was known as Faryabi, or al-Farabi, from his place of origin [3 399-719-997p]. The “Halisat-ulkayk,” preserved as manuscript number 1766 in the Haji Mahmud Effendi department of the Library of Sulaymaniyah, Turkey, names the writer as “Mahmud ibn Ahmad al-Faryabi.”

Further evidence of Abu al-Kasim’s origins is to be found in the library of Arles, France, within the preserved second edition of manuscript number 428, in which the name of the scholar is given on the first page as “Faryabi”. Ahmad Abu Shahab, Arab-American University Professor originally from Mysore,

India, also confirms his name as al-Faryabi [4]. He cites having seen this version of the name as an inscription in the Arles-based manuscript. British orientalist Charles Ambrose Storey (1888-1967), who specialized in Persian and Tajik literature, also called Abu al-Kasim “Faryabi”.

From all these sources, it can be said that Abu al-Kasim, the scholar from Central Asia, came from Faryab. And in the month of Jumada I-Ula in 607 AH (which corresponds with November 1210 CE), al-Farabi died on a Thursday, just before the weekly *Jumu'ah*, or the Day of Assembly (Friday). [3, 1 / 618-719-997-1705p]. Abu al-Wafa Kurash in his book “Jawahirul-Mudiya” named the place in which Abu al-Kasim al-Farabi was buried as “Maqbaratus Sudur” [1, 51p]. “*Sudur*” means “judge” or “leader”, while “*maqbara*” means grave. Putting these two root words together provides a reasonable translation of his burial location, “The grave or tomb of the leaders.”

From this, it can be said that Abu al-Kasim was buried near the tomb of the leaders. Because Abu al-Kasim taught the people morality and called on them to do the right things, his deep knowledge conferred honor among the most respected people of his time. The Maqbaratus Sudur is today situated in the southern part of Bukhara, Uzbekistan.

Proceedings of Abu al-Kasim al-Farabi and the treatment of *fiqh* in his treatise "Halisat al-hakayk". Abu al-Kasim has several works, including: “al-Halisatmaqamat”; “al-Asilat’ul-Lamia yaaj-Wibatul-Jamia”; “Salak al-Jawahirya Nashruz-zawahir” and the main subject of this document, the “Halisatal-hakayklima fiqhiasalibmin al-dakayk” [1, 3/426p]. The “Halisat al-hakayk”, Abu al-Kasim’s important work detailing his various scientific observations, was kept safe for the use of modern day scholars in the library of Sulaimaniya, Turkey.

The great value of “Halisatal-hakayk” (which means “clear truth” in Arabic) was recorded in the book by ibn Kutlubuga, entitled “Taj al-Tarajim” (879 AH, 1474 CE). The author remarked after reading the “Halisat al-Hakayk” that he was delighted, “To this day, I have never read a book like this!”

This collection of al-Farabi’s works has been circulated as a singular manuscript, and it was a required work to read, study, and learn for all believers as the book read like an instruction manual. Because of this scholarly nature, Ali ibn Mahmud ibn Muhammad ar-Rabid al-Badakhshany (d. 1503) [6,5/20p] produced a shortened form of his book for the convenience of those practicing the “*hulas*” (“cut”).

“Brothers came to me and asked me to make ‘Halisat al-Hakayk’ shorter and more readable,” Badakhshan wrote [7,2b]. After he did so, the resulting work was only 62 pages long, and called the “al-Khalishulusatu”.

Abu al-Kasim al-Farabi, in the “Halisat al-hakayk”, wrote that he gave it as a present to the private library of “Sadr Sudur”. “This book was specially written for the library of Maulana Sadr al-Alim Sudur Burhanu al-Millahwa al-Din Saif al-Islam wa al-Muslimin Waiz al-Mulukwa al-Salatin Aymmatu Malik al-Alamin Zumrat al-Imam al-Alimini Hudan.”

Nicknames like “Sadr” and “Burhan al-Din” were given to scientists from rich and wealthy families in 12th century Bukhara. In this case, the family name was “al-Burhan”, while the head of the family took on the traditional title of “*sadrat*”. Additionally, “al-Sadr Sudur” was a nickname given to scholars of *fiqh* (law) from the *madzhabhanafi* [8, 25p]. This meant that the age of the recipient was during the reign of the Seljuk, the Karahan, and the Horezimshah (1202-1232 CE). This was back when the sultans ruled Bukhara. While “Halisat al-hakayk” was being written, in 1200-1201 CE, the most important ruler of Bukhara was “sadr” Umar ibn Masgud (b. 609 AH, 1212 CE); this leader’s nickname, though, was Taj al-Islam, and he preferred to be known as the “Sadr al-Alam,” or “Sultan of the World.”

Umar ibn Masgud later passed the Halisat al-Hakayk along to Muhammad ibn Ahmad (b. 616 AH or 1219 CE), who donated the work to the library of the Sultan. Under the guidance of Muhammad ibn Ahmad were 6,000 *fiqh* scientists [4]. This indicates that Abu al-Kasim was in the company of sultans, he wrote books that became the source of knowledge, and he had a great personality.

Abu al-Kasim Al-Farabi in his manuscript “Halisat al-hakayk” spoke of “Shams al-Aimmaal-Kardari” (a scholar whose name was taken from the phrase “*Shams Aamma*” or “Light of the Imaams”). Al-Kardari, who died in 644 AH (1244 CE) was the teacher of Muhammad ibn Abd al-Sattar, among other prominent scholars [9, 3/426p]. Al-Kardari was well known in his time as a prominent scholar of the *Hanafimadzhab*. It was he who was given credit for having restored the *Hanafimadzhab* as a major *fiqh* school [9]. His scholarly work was so great that he was even called the “Abu Hanifa of his time”.

Shams al-Ayammaal-Kardari left several works, among which were:

1. Kitab fi al-Hallimushkilat Kuduri.
2. Tacis al kaugid fi Ismat al-Anbiya.
3. Sharh al-muntahabusuli fi al-madzhab.
4. Muhtasar: Hanafimadzhab Fiqh problems.

Abu al-Kasim al-Farabi referred in the “Halisat al-hakayk” to 78 literary citations attributed to al-Kardari at the end of his book. Al-Farabi referenced 49 authors from across Central Asia (Mauaranahr and Khorasan) [4]. Among them were scholars of *tafsir*, *hadith*, *fiqh*, and other scholarly fields. It is possible to say that Abu al-Kasim al-Farabi is a scientist who studied the religion of Islam from many different sides.

But our goal when writing this article was to determine how scholars of the *Hanafimadzhab* relied on Abu al-Kasim al-Farabi’s specific work “Halisat al-hakayk,” and how they were enthusiastic adherents of it.

On the references that have been made to the “Halisat al-hakayk” the following scholars from the *Hanafimadzhab* were found:

1. Al-Ihkak Nasir al-Din Abu al-Kasim Muhammad ibn al-Husayn Yusuf al-al-Hanafi Samarqandi (556 AH or 1161 CE). This person followed the *hanafimadzhab* and was actually a descendant of the Prophet (p.b.u.h). His works included: “Muhtalat fi al-Fatawa Abu Hanifa, Mabsut li-aliman” [1, 3/409p].

2. Basatin al-Muzakkirin Rayahinwa al-Mutazakkirin, the Imam Abi Nasr (Ahmad ibn) Muhammad ibn Ahmad al-Haddad al-Samarkandi al-Hanafi (400 AH / 1009 CE). Ibn al-Zhazari among the scholars of the Quran in Samarkand; he was one of the best students of his day. He traveled over his life as far afield as Madina, Basra, and Nisabur.

3. Al-Bustan: a well-known scholar of *hanafifiqh*: Imam al-Huda Abu al-Laisibn Nasr ibn Muammadibn Ahmadibn Ibrahim al-Samarkand. He learned about *hanafifiqh* from Abu Jaffar al-Handwani, who earned renown under the name Abu Lais; he was died in 373 AH/ 983 CE, on Nov. 19 (Jumada t-Tania 5).His writings included: “al-Nauzil”, “FurugFiqhy al-Hanafi”, “Tafseer al-Quran”, “Tanbih al-Gafilin”, “Hazanatu al Fiqhalmazhab Abi Hanifa”, “Bustan al-Arifin” [1, 2/196p]. He studied the *hadith* together with his father, Abu Jagfar Muhammad ibn Abdullah Handwani Balhi, 362 AH, 973 CE) [1, 32p], and from Abu Said Kalil Ahmad Saji, he learned *fiqh*. Late in his life, he served as a *hakim* in Samarkand [2, 363p].

4. Sauakib al-Akhbar, the Imam Rukn al-din Ali ibn Osman ash-Shahidal-Oshi. Occasionally he was called as “Rukn al-Din”, but more frequently, he was referred to as “Sirazh al-Din”. His full name was: Sirazh al-Din Ali ibn Osman al-Ushi (575 AH/1178 CE).He was a scholar of Maturidi who abided by the *hanafimadzhab*. His works included “Kasida”, “Qusul al-Din”, and “Bad al-Aamal”. Today, his name, al-Ushi, is the name of a place in Kyrgyzstan, one of the major medieval cities situated in the Fergana valley.

5. Jumal al-Garaib: Kadi Bayan al-Hak Muhammad ibn Abi al-Hasan al-Nisaburi (553 AH,1158 CE). He was better known by his nickname “Bayan al-Hak”. Bayan al-Hak was born in Nisabur and after growing up, moved to Cazna. He worked as a teacher in Damascus at the al-Muiniya and "al-Halawiya" schools.[4, 87/88p]. Bayan al-Hak followed the *hanafimadzhab*[10, 271-279p].

6. Juma al-Maura: the Imam Shaykh Najm al-Din Umar ibn al-Hanafi Muhammad al-al-Nasafi Samarkandi (537 AH/1142 CE), an adherent of *matrudiakhida* (faith or belief, votary of the *hanafifiqh*).He left his work “al-Akhida al-Nasafia”, and Sad al-Din al-Taftazani made interpretation to this work. He was born in Nasaf, but died in Samarkand. He made the Hajj pilgrimage [11, 394-395p].

7. Al-Zhawahir [3, 618p]: Sheikh ibn Abi Iskhak Ibrahim ibn Muhammad al-Musuly. This scholar gave lessons at Sadiria school in Damascus. This was a *hanafi* school, which is why al-Musuly contributed so much to the *hanafimadzhab*, even though he took lessons from Horasan school teachers. Ibrahim ibn Muhammad al-Musuly died in 577 AH (1181 CE) [12, 3/378p]. He originally came from the city of Mosul in present northern Iraq.

8. Al-Daawat Mustagfirin, Abu Al-Abbas Zhaffar ibn Muhammad ibn Mutazz ibn Muhammad al-Mustagfiri al-Nasafidied in 432 AH/1051 CE. He was a well known scholar of the *hanafimadzhab*. He was renowned under his nickname “Nasaf Wagizshisi”(the propagator of Nasaf). He visited cities in his lifetime like Buhara, Mary, Sarahs, and Nasar in order to seek knowledge. He was buried in Nasaf [13].

9. Al-Asmuttakin [3, 2/946p], Abu Abdullah Muhammad ibn Abi Hafs Ahmad ibn Hafs al-Bukhari al-Hanafi (274 AH/878 CE) was introduced to the books of the *Hanafitabihat* as Abu Hafs al-Bukhari al-Sagir (his father Abu Hafs al-Kabir). He lived in the reign of the Samanids in 271 AH/875 CE [14].

10. Al-Salikin, Abu al-Abbas al-Fadl ibn al-Abbas ibn Yahya ibn al-Husayn al-Saani al-Hanafi. He is from Saanian in Mawaranah. The date of his death is not known. Khatib al-Bagdadi wrote that he taught hadiths in 420 AH/1029 CE in the city of Baghdad. Al-Saany was on his Hajj pilgrimage at the time he met him. Al-Saany had written several works but none of these survived to our time [15].

11. Sirr al-Surur: Shaikh Muin al-Din ibn Muhammad ibn Mahmud al-Nisaburi. His full name was Abu al-Ala Muhammad ibn Mahmoud ibn Abi al-Hasan al-Nisaburi al-Gaznawi (547 AH/1152 CE, this being the time when al-Samani met him in person) Bayan al-Hak al-Nisaburi (his son) was also mentioned in the same account, and he followed the *hanafimadzhab*, as had his son as well [16, 5/p].

12. Al-Gayatu li al-Nihaya”: Sahl ibn Abd al-Allah Tue was a very famous adherent of Sufism. He lived in Basra and died in 279 AH/892 CE. The city Tustar is located in the western part of Iran, a regional capital in Khuzestan [17, 7-42p]. Ibn Kutlubuga narrated that this scholar was also a follower of the *hanafimadzhab*.

13. Al-Garibain, AbiUbayd al-Harawi al-Hanafi. Abu Ubayd ibn Ahmad ibn Muhammad Abd al-Rahman al-Harawi was a scholar of philological science, and he died in 401 AH/1011CE[18].

14. Mafatih al-Ihbar and Hadiat al-Asdikaminimla al-Sheikh Muhammad ibn al-Fargani: Rukn al-Din Muhammad ibn Abi Bakr ibn Yusuf Abu Abdullah al-Fargani. Among the scholars he was best known by his name “al-Adip al-Muhtar”. He adhered to the *hanafimadzhab* [1, 2/36p]. He died in Margina (594 AH/1198 CE) in the Fergana valley during the month of Jumada l-Ula23 (which corresponds with April 9).

The translation of the sentence “hadiat al-asdikaminimla al-Sheikh Muhammad ibn al-Fargani” is as follows: It was written by Sheikh Muhammad ibn al-Fargani, and he presented it to his friends with the Arabic words “*min imla*,” which means “written by me.” It all means that Sheikh Muhammad ibn al-Fargani’s book “Hadiat al-Asdika” was actually written by Abu al-Kasim al-Farabi. More precisely, Abu al-Kasim al-Farabi had taken lessons from this scholar, had written his book as a masterpiece, and was his learner. From this, it can be said that Abu al-Kasim al-Farabi travelled to Marginan to acquire knowledge.

15. Al-Nutaf: Sheikh Zahid Abi Bakr al-Uasiti. Hajj Khalifa titled his book: “Kitab Nutaf al-His hanalamazhab Abi Hanifa al-Nugman” and gave the name to its author, Sheikh al-Zahid Abu Bakr al-Uasiti. Also, this scholar was a teacher of Taj al-Aimma al-Sarahsi (490 AH/1097 CE) [3, 2/1925p]. Therefore Abi Bakr al-Wasiti was a great scholar of the *hanafimadzhab*. As to the place of his birth, it is described as “al-Wasiti” and is situated near a present-day Iraqi city, or according to other sources, to a village in Balkh.

16. Raudatu al-Ulama, Ali ibn Yahyaibn al-Zandawisti Bukhari al-Hanafi. He was a student of Sufi scholar Abd al-Allah Tarasusi (382 AH/992 CE)[4].

Among the references found in the “Halisat al-hakayk” are a number of scholars of the *hanafi* school of *fiqh*. From his citation, it can be determined in what period they lived and the works they are responsible for. Also, among the references made when writing this book were citations for some 16 *hanafimadzhab* scholars, many of whom were from Central Asia. More exactly, four of them are from Iran, and others are from the Silk Road cities of Samarkand and Bukhara.

Abu al-Kasim al-Fariabi divided “Halisat al-hakayk” into 50 chapters, among which were topics related to *fiqh*: purity, prayer, tributes, charity, fasting, pilgrimage, *umrah*.

In the seventh chapter of the “Halisatal-hakayk” was written such an example: “The Prophet said (p.b.u.h.): in the hereafter one man will weigh on the scales all of his righteous deeds, then all of his misdeeds will be preponderanced, in that moment a towel will be brought, because with this towel he dried his face and neck after washing himself. When the towel is weighed upon the scales, the good affairs will outweigh the weight of the bad.”

Abu al-Kasim expressed his views on this *hadith*: “And for this reason as it was written in the example that Abu Hanifa did not consider wiping with a towel after washing as *makruh* (offensive)” [19, 49p]. According to the *hanafimadzhab* as it was written in *hanafi* books that to dry off with a towel is allowed, and it is not considered as *makruh* [20, 1/131p].

He also cited the example of the *hadith* of the Prophet (p.b.u.h.) about *namaz* (prayers in Persian): if the man said “*la illailahaAllah*” make *salah* (prayers in Arabic) to all those who has told (including funeral *namaz*) “*la illailahaAllah*” and it is possible to read *namaz* while standing behind the imam who said “*la ilahəillaAllah*.” Essentially a person who has attained the top of righteousness and the Shariah

mentioned these examples with purpose in his book. In the end of this book, scholarly examples of *namaz* were presented: “*Salah is not accepted without a devout because the sense of prayer is God-fearing.*” As a righteous person, he had never forgotten to follow the rules of *fiqhas* set in the *hanafimadzhab*. By the *madzhab* of Hanbali and Maliki, reading *namaz* behind the unrighteousness is not acceptable [21, 1/53p].

Thus it can be said that Abu al-Kasim al-Farabi specifically presented these *hadiths* of the Prophet (p.b.u.h.) to show that one can read *namaz* behind those ones who said the *kalimatash-shahadah* (“word of testimony”) through the *hanifamadzhab*.

Conclusion. In conclusion, the mentor of Abu al-Qasym al-Hanafi Farabi was a scholar of the *hanafimadzhab* named Rukn al-Din Muhammad ibn Abi Bakr ibn Yusuf abu Abdullah al-Fargani (594 AH/1198 CE). Also he had his own follower, the scholar of the *hanafimadzhab*, Shams al-Aimma al-Kardari.

The book “Halisat al-hakayk” was granted to the library of “Sadr al-Sudr” by a prominent scholar of the *hanafimadzhab*, Muhammad ibn of Ahmad (616 AH/1219 CE). He was buried beside the tombs of “*Sadrs*” (leading scholars of the *hanafimadzhab*). While writing the book “Halisat al-hakayk” the scholars of the *hanafimadzhab* provided the bases and verdicts (“*hukums*”) that were included in this book. Therefore, it can be concluded that he was a prominent scientist of the *hanafimadzhab* from Central Asia.

REFERENCES

- [1] Muhammad ibn Nasrullah ibn Salimibn Abu-l Uafa al-Kerashy al-Hanafi. (1991). Zhauahiru al-Mudia fi tabakhaty hanafia. (3-ed.).Ar-Riad
- [2] Brockelmann C. Ceschihte der arabischenLitterature. Erster Band. S.379. N 28
- [3] Haji Halifa. (2008). Qashfu Zunun an asamiuafunun. Beirut
- [4] Shahab Ahmed, Mapping the World of a Scholar in Sixth/twelfth Century Bukhara: Source: Journal of the American Oriental Society, Vol. 120, No. 1 (Jan. - Mar., 2000), pp. 24-43 Published by: American Oriental Society
- [5] Balland Danial. Encyclopedia of Iran, proofread: Ihsan Ershatyr, Online Edition. USA university Columbia, 2008, 27 may.
- [6] Hairud-din ibn Mahmud ibn Muhammad ibn Ali ibn Faris al-Zarkaly al-Damascus, «al-Agdam» Beirut, 2002y 8 v. 4th edition.
- [7] Saud Arabia, University Malik Saud, department of manuscript, number: 7527, Badahshani «ahlasu-alhalisa»
- [8] Zuhridin Husniddinov.(2004). Islom insiklopediyasi, proofread: akademik Ne'matulla Ibrohimov «O'zbekiston milli yentsiklopediyasi» Davlatilmiynashriyoti
- [9] Ahmat Uzel.(2013). Hanefifiqhulemalari. Ankara. Diyanetvakfve Islam yayınlari
- [10] Bayan al-hakhanafimadzhab «indana» in our madzhab «indaashabina» hanafimadzhab teachers» «madzhabuna» «our madzhab» terminologies «zhumal al-garaib»271,279,281 pp, «izhazu al-bayan»133 p, «bairu al-burhan» 184,185 these pages were used.
- [11] Ibn Hazhar al-Askalani (1971). lisatu al-mizan, manshurat al-aalamililmalmaat. Beirut
- [12] Al-Baghdadi, «idah al-maknun fi al-zailalakashfaz-zunun» «ihiaturos al-arabi.Beirut
- [13] Abdul Karim al-Samani. (1962). al-ansab «mazhlisudairatu al-maarifusmani» Hyderabad. 5
- [14] Abu Bakr Muhammad b. Jafar al-Narshakhi (d. 348/ 959), Ta'rikh Bukhara, proofread by: Amin Abda l-MajidBadawi and Nasr Allah Mubashshir al-Tarrazi(Cairo: Dar al-Maarif, 1965).
- [15] Salah al-din al-Safadi. (2000). al-uafibiluafaiatal-uafibiluafaiat, edited: Turkey Mustafa, «darihiaturos». Beirut
- [16] See the study by Gerhard Bowering. The Mystical Vision in Classical Islam: The Quranic Hermeneutics of Sahl al-Tustari (Berlin and New York: Walter de Gruyter, 1971), 7-42.
- [17] Hyderabad: Da'irat al-Maarif al-Uthmaniyyah.(1984). Fort he author, see al-Shafiiyyah, 4:84-85; Yaquta l-Hamawi, Mu'jam al-udaba', ed. Ihsan Abbas (Beirut: Dar al-Gharb al- Islami, 1993); 2: 491; Kah., 1: 292; and GALS, 1: 200.
- [18] Istanbul, Suleymaniya library, file: Amzhazade, registered number: 276. Nafis Pasha registered number; 382.
- [19] IbnAbidin,Raddu al-Muhtarala al-Darru al-Muhtar, daru al-fikrp Beirut, 1992y , volume 6.
- [20] Hattab al-Ruaini al-Maliki, Mauahibu al-zhalil fi sharhimjutasaralil, Darualfikir, Cairo1992, volume 6; Ibn al-Uidama, al-Magni, 1/448. Hanbali, Masail al-Imam Ahmad biriuayatiAbiDaud Al-insaf 2/252.
- [21] Abu Zakia al-Nauai (676h), al-Mazhmugsharh al-muhazzab, Daru al-fikr, Cairo. 4
- [22] Ala ad-Din al-Kasani al-Hanafi.(1986). «Badaiguasanaig fi tartib al-Sharaig» «daru al-kutub al-ilmia».Cairo. 7 V

Н. С. Анарбаев, Қ. С. Ержан, М. И. Паттеев

«Нұр-Мұбарак» ислам мәдениетінің Египет университеті, Алматы, Қазақстан

ХАНАФИ ҒАЛЫМДАРЫНЫҢ ЕҢБЕКТЕРІНДЕ АБУЛ ҚАСЫМ ӘЛ-ФАРИАБИ

Аннотация. Араб түбегінде пайда болған ислам дінінің біртіндеп қанат жаюымен Орта Азияға еніп, өңір мәдениетіне де үлкен өзгерістер алып келгені белгілі. Соның нәтижесінде, Орта Азия топырағынан көптеген хадистанушылар мен фикһ ғалымдары жетіліп, ислам мәдениеті мен философиясына үлкен үлестер қосты.

Бұл зерттеу мақаласында, Орта Азия мұсылман ғалымдарын бірі, ханафи мазһабын ұстанған Әбу ал-Қасым ал-Фариабидің өмірі мен шығармашылығы, сонымен бірге оның трактаттарында кездесетін ханафилік ғалымдар және олардың еңбектері жөнінде қысқаша зерттеу жасалынды.

Түйін сөздер: жол, трактат, философ, қолжазба.

Information about authors:

Anarbayev Nurlan – Ph.D Student, Faculty of Islamic Studies, Egypt University of Islamic Culture Nur Mubarak, Kazakhstan, Egypt University of Islamic Culture Nur Mubarak

Yerzhan Kalmakhan – Ph.D. Teacher of Egypt University of Islamic Culture Nur Mubarak, Kazakhstan, Egypt University of Islamic Culture Nur Mubarak

Patteev Mukhitdin – Ph.D. Teacher of Egypt University of Islamic Culture Nur Mubarak, Kazakhstan, Egypt University of Islamic Culture Nur Mubarak

CONTENTS

<i>Suragan D.</i> On an inequality for Schatten p -norms.....	5
<i>Zhunussova L., Zhunussov K.</i> Iterative methods for solving difference equations.....	10
<i>Omarov B.T., Moldabekov Sh.M., Zhantasov K.T., Oralbai E.N., Altybayev Zh.M., Shapalov Sh., Kadirbayeva A.A., Serikbaev S.M.</i> Influence of coal humic fertilizers on development of agriculture.....	15
<i>Adizbayeva D.Zh., Shoybekova A.Zh.</i> To the question of culturological model of communication of M.M. Bakhtin.....	19
<i>Akshalova B., Zhanadilova Z., Almabayeva G.</i> Nonverbal method of teaching English.....	23
<i>Aliyarova L. M., Makhazhanova L.M.</i> Categories of plurality and quantity.....	27
<i>Anarbayev N.S., Yerzhan K.S., Patteev M.I.</i> Hanafi Scholars Treatise Abul Kasim Al-Faryabi.....	32

**PUBLICATION ETHICS AND PUBLICATION MALPRACTICE
IN THE JOURNALS OF THE NATIONAL ACADEMY OF SCIENCES
OF THE REPUBLIC OF KAZAKHSTAN**

For information on Ethics in publishing and Ethical guidelines for journal publication see <http://www.elsevier.com/publishingethics> and <http://www.elsevier.com/journal-authors/ethics>.

Submission of an article to the National Academy of Sciences of the Republic of Kazakhstan implies that the work described has not been published previously (except in the form of an abstract or as part of a published lecture or academic thesis or as an electronic preprint, see <http://www.elsevier.com/postingpolicy>), that it is not under consideration for publication elsewhere, that its publication is approved by all authors and tacitly or explicitly by the responsible authorities where the work was carried out, and that, if accepted, it will not be published elsewhere in the same form, in English or in any other language, including electronically without the written consent of the copyright-holder. In particular, translations into English of papers already published in another language are not accepted.

No other forms of scientific misconduct are allowed, such as plagiarism, falsification, fraudulent data, incorrect interpretation of other works, incorrect citations, etc. The National Academy of Sciences of the Republic of Kazakhstan follows the Code of Conduct of the Committee on Publication Ethics (COPE), and follows the COPE Flowcharts for Resolving Cases of Suspected Misconduct (http://publicationethics.org/files/u2/New_Code.pdf). To verify originality, your article may be checked by the originality detection service Cross Check <http://www.elsevier.com/editors/plagdetect>.

The authors are obliged to participate in peer review process and be ready to provide corrections, clarifications, retractions and apologies when needed. All authors of a paper should have significantly contributed to the research.

The reviewers should provide objective judgments and should point out relevant published works which are not yet cited. Reviewed articles should be treated confidentially. The reviewers will be chosen in such a way that there is no conflict of interests with respect to the research, the authors and/or the research funders.

The editors have complete responsibility and authority to reject or accept a paper, and they will only accept a paper when reasonably certain. They will preserve anonymity of reviewers and promote publication of corrections, clarifications, retractions and apologies when needed. The acceptance of a paper automatically implies the copyright transfer to the National Academy of sciences of the Republic of Kazakhstan.

The Editorial Board of the National Academy of sciences of the Republic of Kazakhstan will monitor and safeguard publishing ethics.

Правила оформления статьи для публикации в журнале смотреть на сайте:

[www:nauka-nanrk.kz](http://www.nauka-nanrk.kz)

<http://www.reports-science.kz/index.php/ru/>

Редакторы *М. С. Ахметова, Д. С. Аленов, Т.А. Апендиев*
Верстка на компьютере *С.К. Досаевой*

Подписано в печать 05.04.2016.

Формат 60x881/8. Бумага офсетная. Печать – ризограф.
2,55 п.л. Тираж 2000. Заказ 2.