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HANAFI SCHOLARS TREATISE ABUL KASIM AL-FARYABI

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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.

1. 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.

2. 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-ulhakayk,” 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 l-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.

3. 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 fiqhasalibmin 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-MusliminWaiz al-Mulukwa al-Salatin Aymmatu Malik al-AlaminZumrat 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 Aimma*” 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. Taxis al kaugid fi Ismat al-Anbiya.
3. Sharh al-muntahabusuli fi al-madzhah.
4. Muhtasar: Hanafimadzhah 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 *Hanafimadzhah* 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 *Hanafimadzhah* 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 *hanafimadzhah* 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”, “Haza-natu al Fiqhalamazhab 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 *hanafimadzhah*. 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 *hanafimadzhah* [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 *hanafimadzhah*, 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 *hanafimadzhah*. 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 *Hanafitabakat* 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 Mahmud ibn Abi al-Hasan al-Nisaburi al-Gaznaui (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 *hanafimadzhah*, 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 *hanafimadzhah*.

13. Al-Garibain, AbiUbayd al-Harawi al-Hanafi. Abu Ubayd ibn Ahmad ibn Muhammad Abd al-Rahman al-Harawi was ascholar 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 *hanafimadzhah* [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, Sheykh 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 *hanafimadzhah*. 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 *hanafimadzhah* 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 *hanafimadzhah* 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*.

4. 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.

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ХАНАФИ ҒАЛЫМДАРЫНЫҢ ЕҢБЕКТЕРІНДЕ АБУЛ ҚАСЫМ ӘЛ-ФАРИАБИ

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Түйін сөздер: жол, трактат, философ, қолжазба.

Аннотация. Араб түбегінде пайда болған ислам дінінің біртіндеп қанат жаюымен Орта Азияға еніп, өмір мәдениетіне де үлкен өзгерістер алып келгені белгілі. Соның нәтижесінде, Орта Азия топырағынан көптеген хадистанушылар мен фиқһ 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.

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