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CONTRIBUTION OF ISFIDZHAB SCHOLARS TO THE DEVELOPMENT OF ISLAMIC CULTURE AND SCIENCE

Scientists living in what is now Kazakhstan have made a significant contribution to the development of the Hanafi school fiqh in Central Asia. In particular, these are world-famous scientists from Taraz, Farab, Isfidzhab, Syganak and other cities. Each of them wrote valuable works in various fields of science. This article tells about the life, scientific achievements, labor, religious and government positions of medieval Islamic scholar of Kazakhstan, Ahmad ibn Mansour Al-Isfidzhabi and about other isfidzhabic scientists and their biographies along with classification. The name and number of works of Ahmad ibn Mansour al-Isfidzhabi are specified considering historical and biographical works. Details are provided about how much of his works still in the form of manuscripts and in which libraries they are stored. Considering the fact that Ahmad ibn Mansour al-Isfidzhabi lived in the era of the Karakhanids, his relations with the Karakhan rulers and about the religious and political situations at that time are also discussed. The importance of works of Ahmad ibn Mansour al-Isfidzhabi, his place in the Hanafi school, is confirmed by comparative and analytical methods. At the same time, the possibility of using scientist's work as basis of the Kazakh school of Islamic cultural studies and introduction into scientific circulation will be discussed.

Key words: Culture, law, rule, biography, manuscript.

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Исфиджаб ғалымдарының ислам мәдениеті мен ғылымының дамуына қосқан үлесі

Орта Азияда ханафи мәзһабының дамуына Қазақ жерінен шыққан ғалымдар зор үлес қосқан. Атап айтар болсақ, Тараз, Фараб, Исфиджаб, Сығанақ және басқа да қалалардан әлемге танымал ғұламалар шыққан. Олардың әрқайсысы ғылымның әр алуан саласында құнды еңбектер жазып қалдырды. Аталған мақалада Қазақстан исламтануының ортағасырлық өкілі Ахмад ибн Мансур әл-Исфиджабидің өмірі, ғылым жолы, еңбектері, діни және мемлекеттік лауазымдардағы қызметі баяндалады. Сондай-ақ Исфиджабтан шыққан басқа да ғалымдардың есімдері мен өмірбаяндары келтіріліп, жалпы испиджабтық ғалымдардың классификациясы жасалады. Ахмад ибн Мансур әл-Исфиджабидің еңбектерінің аты мен саны тарихи және биографиялық еңбектерге жүгіну арқылы нақтыланады. Олардың қаншасы күні бүгінге дейін қолжазба күйінде жеткендігі әрі әлемнің қандай кітапханаларында сақталғандығы жайлы нақты мәліметтер беріледі. Ахмад ибн Мансур әл-Исфиджаби Қараханилер дәуіріндегі өмір сүргендіктен, оның Қарахан басшыларымен байланысы және сол кездегі діни-саяси жағдай талқыланады. Ахмад ибн Мансур әл-Исфиджабидің еңбектерінің маңыздылығы, ханафи мектебіндегі орны салыстырмалы және анализ әдістері арқылы дәлелденеді. Сонымен қатар ғалымның еңбектерін қазақстандық исламтану мәдени мектебіне негіз етіп, ғылыми айналымға енгізу мәселелері қарастырылады.

Түйін сөздер: мәдениет, құқық, заң, ғұмырнама, қолжазба.

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Вклад исфиджабских ученых в развитие исламской культуры и науки

Ученые, жившие на территориях нынешнего Казахстана, внесли значительный вклад в развитие ханафитской школы в Центральной Азии. В частности, это всемирно известные ученые из Тараза, Фараба, Исфиджаба, Сыганак и других городов. Каждый из них написал ценные

работы в различных областях науки. В этой статье говорится о жизни, научных достижениях, трудах, религиозных и государственных позициях средневекового представителя исламоведения Казахстана Ахмада ибн Мансура аль-Исфиджаби. Приводятся имена и других ученых Исфиджаба и их биографии вместе с классификацией. Название и количество работ Ахмада ибн Мансура аль-Исфиджаби уточняются при рассмотрении исторических и биографических работ. Подробно излагается информация о том, сколько их рукописей мы имеем на сегодняшний день и в каких библиотеках они хранятся. Учитывая тот факт, что Ахмад ибн Мансур аль-Исфиджаби жил в эпоху Караханидов, обсуждаются и его отношения с караханидскими правителями и религиозно-политическая ситуация в то время. Важность работы Ахмада ибн Мансура аль-Исфиджаби, его места в школе Ханафи подтверждается сравнительными и аналитическими методами. Одновременно обсуждаются вопросы работы ученого на базе казахской школы исламских, культурологических исследований.

Ключевые слова: культура, право, закон, биография, рукопись.

Introduction

In the Middle Ages, the Islamic world reached the peak of education and science, which is testified by history. After the decease of the Prophet Muhammad in 632, the Khilafah era began, and the Companions (Sahabas) spread all over the world to spread the knowledge and science left by the Prophet. Islam, in turn, soon spread to Maurennahr, including Taraz, Balasagun, Isfidzhab, Otrar, Syganak and other cities in the Turkestan region. Clearly, advent of Islam led to the building of mosques and madrassas in these cities, which then developed into the centers of science, education and unique culture. For example, in the city of Isfidzhab alone a group of acclaimed scholars of the Middle Ages originated, known to the Islamic world in a number of fields, such as fiqh, hadith, Arabic language and literature and philosophy. Among them is a scholar of Middle Ages Abu Nasir Ahmad ibn Mansur al-Isfidzhabi (1087), who was a native of the medieval city of Isfidjab and is considered one of the leading jurists of the Hanafi school. Throughout his scientific career, he left a number of fundamental works on Hanafi Islamic law. Most of his works are still saved in manuscript form nowadays. Therefore, the study of the works of scientists from the Kazakh territory and putting them into scientific circulation is an urgent issue today.

Main part

Isfidzhab is a city that in the Middle Ages became the center of education, science and civilization in Kazakhstan. The name of the city of Isfidzhab on the Aksu River in southern Kazakhstan was first written in 629 in the historical schemes of Xuan-Jiang (Байпаков 2012: p. 212).

Undoubtedly, Isfidzhab was located on

the site of the town of Sairam, which is 12 km from the modern city of Shymkent. This conclusion is revealed in the work of the 11th century's scholar Mahmud Kashgari «Dictionary of Turkic dialects». He wrote in his book: «Sairam is the name of Isfidzhab, known as the White City (Madinat al-Bayda). The city is also called Saryam (Байпаков 2013: p. 25). In the medieval literature there are various variants of the spelling of the name of the city, such as «Sapidjab, Aspidzhab, Ispidzhab». According to V.V. Barthold, Isfidzhab is often used in Persian literature as Sinjab. And we follow the well-known form of Isfidzhab. The etymology of the word Isfidzhab is unclear. Iranians believe that this word (in Sogdian) literally means white water (Байтанаев 2008: p. 44).

Thus, about twenty-five scholars in various science fields, such as history, literature, theology, fiqh, hadith, Arabic language, philosophy, sufism originated from the city of Isfidjab in the Middle Ages. Most of them followed the Hanafi Madhhab, while the rest followed the Shafi'i Madhhab. Among them was Ahmad ibn Mansur al-Isfidzhabi, a prominent representative of the Hanafi school. He was born in Isfidzhab. There is no data on the year of his birth. As for the year of his death, he died in 1087 in Samarkand. Ahmad ibn Mansur received his basic education from Sheikh al-Imam Abu al-Hasan Ali ibn Bakr in Isfidjab (Эл-Исфиджаби 588: p. 146). After mastering the Hanafi school, the scholar was appointed a judge in his hometown. At that time, the Maurennahr region was ruled by the Karakhanid state. During the Karakhanid era, scholars of the Turkestan region moved west. The transfer of the capital to Samarkand by the ruler of the Karakhanid state Tamgach Khan was a great historical event. Since then, the political position of the Karakhanids in relation to local scholars has been established. Its manifestation was the appointment of scientists from the Turkestan region

to official and public positions. For instance, after the death of the judge of Samarkand Abu Shujag al-Khidr ibn Ibrahim in 1080, Ahmad ibn Mansur al-Isfidzhabi was appointed judge of Samarkand (Мухомин 2015: p. 199).

Ahmad ibn Mansur was involved in both the civil service and in creative work. During his judicial service in Isfidzhab and Samarkand, he also wrote commentaries on the main and fundamental works of the Hanafi school, leaving seven works. They are: Sharh al-Jamig al-Kabir, Sharh al-Jami' as-Sagir, Sharh al-Kafi fi-l-furu', Sharh Muhtasar al-Karhi, Sharh Adab al-Qadi, Sharh Muhtasar Tahaawi, al-Fatawa. All these books of the scientist are still saved in a manuscript form. For instance, the most famous and well-known work of the scholar is «Sharh Mukhtasar al-Tahawi». It was written as a commentary on the book al-Mukhtasar by the great Hanafi scholar Abu Ja'far al-Tahawi (d. 321). Today, libraries in Istanbul, Cairo, Jeddah, Baghdad, Bombay and Princeton have about thirty copies of Sharh Mukhtasar's work saved.

One of them is kept in the Fazil Ahmed Pasha's Foundation of the Koprulu Library in Istanbul, Turkey under the number 588. It was copied on the 5th of Dhul-Hijjah in 935. However, the name of the person who copied the book is not identified. The book consists of 380 pages, 759 pages and an average of 29, 640 lines. The number of lines on the page of the book is not the same, but varies between 38 and 40 lines. The number of words in a row is between 18 and 20 words. The book also contains 35 chapters.

The current version of the book is clear and understandable. There are almost no missing or dropped places. The dots of the letters in the words are almost completely placed. The interpretation (sharh) of the text in the book is complemented by very few additional written comments (hashiyas). The sentences in the book were written dense. Even the titles of sections and articles were written alongside regular sentences, yet in bold to distinguish them. As for the definition of the text and the commentary, it is preceded by the words, «Abu Ja'far says» and at the end of the text, the commentary is preceded by the words, «Sheikh (ie Ahmad ibn Mansur) says» (Әл-Исфиджаби 588: p. 3).

Ahmad ibn Mansur also begins every narration of his text interpretations with the imperative «Know this or you should!» directed to the word in the singular form. At the end of the interpretation of the text, the scholar always writes «God knows best!». This, in turn, reflects the scientist's religious piety and humility in science. Also, when

commenting on the text, the scholar says, «Our scholars have the following disagreements» and «It is confirmed unanimously by the of scholars (by ijma')». That is why Ahmad ibn Mansur was known as Hafiz among the scholars of his time and his successors. For example, Ahmad ibn Mansur cites verses from the Qur'an in 80 places as evidence, the hadiths of the Prophet Muhammad in 432 places, the unanimous evidence of the Hanafi scholars in 507 places, the rulings based on qiyas (analogy method) in 143 places, the category of istihsan in 121 place. In 77 places the verdicts were approved by the words of the Companions (Sahabas), and in 51 places the verdicts and issues were approved by the category of customs. It can be noticed that Ahmad ibn Mansur supported the rulings and conclusions of Hanafi jurisprudence with evidence, based on the seven sources of Hanafi fiqh, the Qur'an, the Sunnah, the ijma', the qiyas, the istihsan, the words of the Sahabah, and the customs.

In turn, Ahmad ibn Mansur's «Sharh Muhtasar Tahaawi» was the main source of about twenty valuable works in the history of the Hanafi school. Its: 1) al-Hidaya sharh bidayat al-mubtady; 2) Tuhfat al-fuqaha; 3) Bada'ig as-sana'ig fi tartib ash-shara'ig; 4) Al-Muhit al-Burhani; 5) Tabiin al-haqa'iq sharh Kanz ad-Daqa'iq; 6) Fath al-Kadir; 7) Lisan al-Hukkam; 8) Durar al-hukkam sharh durar al-ahkam; 9) Al-Ashbah ua an-naza'ir; 10) Jami garumuz sharh an-nuqaya; 11) Bahru ar-Ra'iq sharh kanz ad-daqa'iq; 12) Taisir at-tahrir; 13) Hashyat ash-shalabi; 14) Majma' al-anhur fi sharh multaqa al-abhur; 15) Durr al-muntaqa fi sharh al-multaqa; 16) Gamru `uyun al-basa'ir fi sharh al-ashbah ua an-naza'ir; 17) Hashyat at-Tahawi `ala Maraq al-falah sharh Nur al-Idah; 18) Radd al-muhtar `ala ad-Durr al-muhtar; 19) Al-Uqud al-durrya fi tanqih al-fatawa al-hamudya; 20) Al-Lubab fi sharh al-Kitab (Әл-Кубаиси 2012: p. 53).

In addition to Ahmad ibn Mansur many scholars have graduated in the city of Isfidzhab and its small town of Usbanikas. Usbanikas is one of the settlements of Isfidzhab. The distance between Usbanikas and Isfidzhab is one marhalat (one-day walk) (Әл-Хамауи 1995: p. 171). Below we are going to explore a group of scientists from these two cities:

Abu-l-Hasan Ali ibn Bakr al-Isfidzhabi

There is no data about the date of birth or death of the scientist. However, it is known that the scientist lived in the XI century because he is considered the teacher of Ahmad ibn Mansur al-Isfidzhabi. Ahmad ibn Mansur died at the end of the 11th century. Ali ibn Bakr wrote a detailed explanation of texts

“Mukhtasar”, the work of **Abu Ja’far al-Tahawi**. In his time Ali ibn Muhammad al-Isfidzhabi praised him as “The Imam of all ages and the pillar of all centuries” (Алауиддин 816: p. 210).

Abu Nasir Ahmad ibn Mansur al-Isfidzhabi

Ahmad ibn Mansur who lived in the XI century was one of the famous imams of Hanafi School of Thought (mazhab). There is no data about the year of birth of the scientist. The scientist died in 1087 in Samarkand. As mentioned above, he was the disciple of Ali ibn Bakr al-Isfidzhabi. After the death of his teacher he collected his oral explanations to «Mukhtasar al-Tahawi» and wrote them in a book. This work of Ahmad ibn Mansur is known as “Sharh Mukhtasar al-Tahawi”. In turn, this work of the scholar has become the main source of many fundamental works in Hanafi jurisprudence.

Abu-l-Azhar Muhammad ibn Ahmad al-Isfidzhabi

There is no data about the date of birth of the scientist. He died in about 500 CE/1106 AH. Abu-l-Azhar Al- Isfidzhabi wrote an explanation to “al-Jamig al-Sagir” written by Muhammad Hassan Shaibani which is considered to be one of the essential works of Hanafi fiqh. Today this work of the scientist preserved in the Fatih Library of Turkey under a number 1695 (201 pages, version written in the VII century), and in the library of Faizullah under a number 760 (243 pages, manuscript of the author from 541 AH) (Сезгин 1991: p. 68). Abu Al-Azhar Al- Isfidzhabi is one of the outstanding representatives of Hanafi School. The scientist later moved to Khujand where he died and his name is sometimes associated with al-Khujandi (Khujand).

Galib ibn Hatim al-Qadi al-Isfidzhabi

The scholar came to Samarkand where he learned through listening to the book “Al-Muktafi” from a scholar named Muhammad ibn Aslam al-Qadi. In turn, he became one of the most distinguished scientists of his time and served as a responsible judge in Samarkand. There is no information about the year of his birth or death. As noted above his teacher was Muhammad ibn Aslam al-Qadeer and his disciple was Halim ibn al-Waddax al Isfidzhabi (Насафи 1999: p. 640).

Halim ibn al-Waddah al-Isfidzhabi

This scientist’s birth of place was also Isfijab. In his speech it was said that: “I learned by listening to the book of Abu Abdullah Muhammad ibn Aslamni – “al-Maktafi” from the narration of Galib ibn Khatim al-Qadiy al-Isfidzhabi. He narrated us this book from Muhammad ibn Aslam”. At the same time on the way to Samarkand with Halim ibn al-Waddah was Zafar ibn al-Lays al-Sugri and they

studied this book together from Galib ibn Hatim. Date of birth and death of a scientist is not identified in biographical works (Насафи 1999: p. 640).

Muhammad ibn Ahmad ibn Yusuf Baha ad-Din Abu-l-Magali al- Isfidzhabi

The scientist died at the end of the VIIth century. He was the teacher of Jamaluddin Ubaydullah al-Mahbubi. Scientists had several works in Hanafi fiqh such as “al-Hawie fi Muhtasar Tahawi” (today preserved in the Kubruli library), “Zad al-fuqaha Sharh Muhtasar al-Quduri”, “Nisab al-fuqaha” (Әл-Бағдади 1951: p.106).

Abu-l-Hasan Ali ibn Muhammad ibn Ismail ibn Ali ibn Ahmad ibn Muhammad ibn Ishaq al-Samarqandi al-Isfidzhabi

The scholar was born on Monday, on the 7th of Jumada Awwal in 454 CE. He was educated by sheikh, qadi and a chief -imam – Abu Ali Hussein ibn Ali ibn Ahmad ibn Rabi as -Sankabasi. The scholar had a well-known work in Islamic world called “Sharh Mukhtasar al-Tahawi”. He died on Monday, on the 23rd of Dhul Kaada in 535 CE in Samarkand (Насафи 1999: p. 570). In data it is said that nobody knew by heart Hanafi mazhab like him in the area of the Mawarannahr. So he was privileged among scientists of mazhab as “Sheikh-l-Islam”. Among his disciples were the authors of the book “Hidaya” – Burhanuddin al-Marginani and Najmuddin an-Nasafi, Abdulkarim al-Samgani (Кыналы Зада 2005: p. 142). Besides, Abu Bakr ibn Ahmad ibn Ali ibn Abdulaziz Al-Balhi al-Samarkandi a person who is known by nickname “Zahir” learned Fiqh from Abu-l-Hasan al-Isfidzhabi (Мухитдин әл-Ханафи 1995: p. 271).

As we can notice nearly every Ispidjabi scientists were born in Isfidzhab, received first knowledge and lived there for some time but passed away in other cities of Islamic world. The reason was the developed process of inter-religious and inter-regional exchange of knowledge and experience in Islamic world in those centuries. As a result, any researcher was not limited to get knowledge in their own country but also traveled to other cities of Mawarannahr region like Khorasan, Sham and Hijaz traveling for searching knowledge. Some of them died in pursuit of science in one of these cities while others settled for science or education.

Abd al-Maujud ibn Nasser al-Adib al-Isfidzhabi

This scientist was also a native of Isfidzhab but there is no information about his birth or death. However, there is evidence that he was one of the muhaddithin scholars in the region. The scholar had two sons: Abdul Jalil and Abdulhamid. They were

among the eminent scholars who learned from their father and other scholars and narrated hadiths (Насафи 1999: p. 420).

Abu Muhammad Abdullah ibn Muhammad ibn Mahmud ibn Ubaid as-Samarkandi Al-Isfidzhabi

The scholar also lived in Isfidzhab and died there on Friday in the month of Ramadan in 343 CE. He narrated a hadith from Sheikh Abu Hafs Omar ibn Ahmad al-Shabibi. As for his disciples, al-Samgani stated in his work "al-Ansab" that the scholar was the teacher of Sa'id ibn Hatim al-Samarkandi (Насафи 1999: p. 320).

Abu Ahmad Muhammad ibn Ahmad ibn Ali ibn al-Hasan al-Hazzam al-Marwazi al-Isfidzhabi

The scientist is considered to be a resident of Maru. He traveled to the Mawarannahr region and stayed in Samarkand for some time. Then he moved to Isfidzhab where he died. He was educated by such scholars as Abdullah ibn Mahmud as -Sagdi, Hammad ibn Ahmad ibn Hammad al-Qadi, al-Husayn ibn Muhammad ibn Musghab as -Sanji, Ali ibn Muhammad ibn Yahya ibn Khalid, and Muhammad ibn Ayyub al-Marwazi. In turn, he taught many scholars like Hasan ibn Mansur al-Muqri al-Isfidzhabi and Husayn ibn Muhammad ibn Zahir al-Usbanikasi and others. The scientist died in the city of Isfidzhab after the year 350 (Әс-Самғани 1962: p. 146).

Abu Ali al-Hasan ibn Mansur ibn Abdullah ibn Ahmad al-Muaddib al-Muqri al-Isfidzhabi

He received knowledge from two Samarkandi scientists like Hasan ibn Ali al-Maydani and Muhammad ibn Yusuf al-Faqih al-Şafiqi. Abu Saad al-Idrisi said about him: "Hasan ibn Mansur was very interested in studying hadith and wrote many hadiths. He also narrated hadiths from Zafar ibn al-Lays al-Isfidzhabi, Mujahid ibn Aghyun al-Fargani, and many other Iraqi and Khorasan scholars. I think the scientist died after 380 CE" (Әс-Самғани 1962: p. 230).

Zafar ibn al-Lays ibn Qall Abu Ali al-Sugri al-Usbanikasi al-Isfidzhabi

The scholar came to Samarkand, had knowledge from Muhammad ibn Aslam al-Qadi and other scholars and narrated hadith. He died after the year 320 AH. There is also evidence that the scholar served as a judge in Nasaf for some time and was one of the most pious and virtuous of the rulers (Насафи 1999: p. 294).

Al-Qadi Jamaluddin al-Isfidzhabi

He was a native of Isfidzhab, a Hanafi scholar and served as well as a judge. There is no information

about the date of birth or death of the scientist and about his teachers and students. However, there is evidence that shows his place and status in science. For example, Mukhtar ibn Mahmud az-Zahidi (891 CE), mentioned about qadi Jamaluddin al-Isfidzhabi in his book "al-Quniya" (Мухитдин эл-Ханафи 1995: p. 281). During the research it was confirmed that in the book of az-Zahidi "al-Quniya" there was a name of Jalaluddin from Isfidzhab who was a judge and made fatwas during his service. (Әз-Заһиди 2006: p. 318).

Ahmad ibn Umar ibn ad-Dahab al- Isfidzhabi

There is almost no information about the date of birth or life of the scientist, his life and career. However, there is evidence that the scholar was engaged in narrating hadith. For example, the mufassir of the Quran Abu Ishaq Ahmad ibn Ibrahim al-Saglabi (427 CE) mentioned that during the interpretation of the 214th verse of Surah "Baqarah", he used the hadith of the Prophet (peace and blessings of Allah be upon him) from Ahmad ibn Umar ibn ad-Dahab al-Isfidzhabi who narrated from Ahmad ibn Ubayy ibn Ahmad al-Jurjani (Әс-Сағлаби 2015: p. 385).

Abu Nasir Ahmad ibn Imran al- Isfidzhabi

Abu Sa'id Ahmad ibn Muhammad al-Malini (412 CE) in his "Kitab al-arbagin fi shuyukh al-Sufi work" narrated great Sufi scholars' words from Abu Nasr Ahmad ibn Imran al-Isfidzhabi (Әл-Малини 1997: p. 127).

Daud ibn Sa'id ibn Ahmad Abu Tahir al-Tamimi al-Balghami al- Usbanikasi

He was a sheikh, judge, imam, and muhaddith. There is no data about the date of birth and death of the scholar. However, Abu Nasir Ahmad ibn Mansur ibn Ahmad ibn Ismail al-Ghazqi who learned from him and narrated a hadith died in 465 and was buried in Chakar-Diza cemetery (Насафи 1999: p. 154).

Abu Nasir Ahmad ibn Zahir ibn Hatim ibn Rustam al-Adib al-Usbanikasi

He was a very honest, reliable and kind scholar. The scholar was educated by al-Ustaz Abdullah ibn Muhammad ibn Yaqub al-Bukhari. Abu Saghd al-Idrisi, who was his disciple mentioned that his teacher came to Samarkand and settled there where he died after 360 CE. (Әс-Самғани 1962: p. 194).

Abu Ali al-Husayn ibn Muhammad ibn Zahir ibn al-Khatim al-Faqih al-Usbanikasi

He was a nephew of Abu Nasir al-Usbanikasi. He studied jurisprudence in Samarkand. Then he returned to Usbanikas. The scientist was a jurist. He used to travel to Samarkand for trade. Abu Sa'd al-

Idrisi said about the scholar, that: “He was a scholar who kept up with us and was well versed in the teachings of accounting and inheritance. He returned from Samarkand to Usbanikas where he died after 390 CE. He was educated by Farab Sadi ibn Sagid al-Sunahiden, Isfidzhab Abu Ahmad al-Hazzam al-Marwazi and other scholars. In Samarkand, we learned from him together with Abu-l-Hasan Saqid ibn Hatim ibn Adi al-Faqih al-Usbanikasi (Әс-Самғани 1962: p. 194).

Sa'id ibn Hatim ibn Adi al-Faqih Abu al-Hasan Usbanikasi

The scientist moved to Samarkand and settled there. He was a sheikh and very pious man. He settled in Samarkand for a long time and learned fiqh from faqih Abu-l-Hasan ar-Rahbi ash-Shafi'i. His son al-Hasan was born while the scientist was in Samarkand. After a journey to Turkic lands in 380th he returned to Usbanikas where he died shortly afterward. The scholar was educated by Sheikh Abdullah ibn Muhammad ibn Mahmud as -Samarkandi, a resident of Isfidzhab. Also he was a teacher of Hafiz Abu Sagd Abdurahman ibn Muhammad al-Idrisi and Zafar ibn al-Lays ibn Qall al-Sugri al-Usbanikasi from Isfidzhab region (Әс-Самғани 1962: p. 195).

Abu Bakr Muhammad ibn Sufyan al-Usbanikasi al-Faqih al-Shafi'i

For some time the scientist served as a judge in Nasaf. He was a pious and an obedient governor. Abu al-Abbas al-Mustaghfiri mentioned this in his book “History of Nasaf”. He learned fiqh from Abu Bakr Ahmad ibn al-Hasan al-Farisi, one of the great scholars of the Shafi'i school. The scientist died in the land of Sogdia in 375/6 (Әс-Самғани 1962: p. 195).

Al-Hakim Abu Muhammad Abdullah ibn Abu Shujagh al-Usbanikasi

The scientist was a local person of Usbanikas, one of the settlements of Isfidzhab. Information about the year of his birth or death does not appear in biographical works. However, there is evidence that the scholar was an expert in the fields of jurisprudence and hadith. Also he was a representative of the Shafi'i school. He was educated by the faqih Abu al-Hasan Ali ibn Zakariya the mufti of Shash (Әс-Самғани 1962: p. 195).

Ali ibn al-Hasan al-Usbanikasi

This scientist was also a local person of Usbanikas. There is no data about the date of birth or death of the scientist. However, there is a lot of evidence that he studied science from great scholars. So, in 341 after Hijra he studied by listening to the book of Abu Isa “Jamig” together with scholars like

Ali ibn Hatim al-Shaugari and Ali ibn Muhammad al-Shaugari from narration of Muhammad ibn Mahmud ibn Anbar (Насафи 1999: p. 532).

Ahmad ibn Muhammad Abu Al-Abbas Al-Khayiat al-Isfidzhabi

A scholar settled in the fortress Sham. Later he educated in Tinat city by Abu Al-Khair al-Tinat. He was one of the first disciples of Zun-Nun al-Misri. Abu Abdur -Rahman as-Salami said: “Ahmad ibn Muhammad Abu al-Abbas al-Khayiat lives in Egypt but before he lived in the fortress of Sham. He had knowledge from Abu al -Khair al-Aktag and other scholars. The scientist ate only what he earned with his own hands. I heard from Omar ibn Anbar that Abu Al-Abbas came from Isfidzhab”. After the death of his teacher Abu Uthman al-Maghribi in 99 AH, Abu al-Abbas also left this world (Ибн әл-Адим, 1995: p. 423).

Maulana Tajuddin al Isfidzhabi

Sheikh al-Fadil al-Kabir Tajuddin al-Hanafi al-Isfidzhabi was one of the great scientists. He was the son-in-law of Sheikh Alawiddin Omar ibn Asgad al-Lahuri al-Bandawi. However, despite such kinship the scholar strictly forbade people from listening to songs, dancing and associating with women (Әт-Талиби, 1999: p. 241).

Minhaj ad-Din Abu Al-Abbas Ahmad ibn Muhammad ibn Muhammad al- Isfidzhabi al-faqih

The scientist was one of the writers of his time. I found and read the following verse written by him in 657 where he said: “One of the Sufi's said: “I saw al-Shibli standing in a mosque of city and a large crowd gathered around him. And he was saying “May Allah has mercy on the slave who prays to one who has lost something and asks Allah to return it to him”. When a boy came to him and asked “What did you lose?” He said, “Patience, I have lost it.” The people around him wept (Әл-Фуати 1993: p. 551).

In the Middle Ages all the scientists from Kazakh lands wrote their scientific works in Arabic. The reason of that is that time Arabic was the common language of science. Unfortunately, there is no proof that these scientists were Arabs, Persians or Turks. We cannot declare that they were Arabs because their names were similar to Arabic names or because their works were written in Arabic. Besides we cannot argue that Isfidzhab was built by Sogdians and they all were Persians. All of these scholars lived in Karakhanid era. Historical records confirm that population of Karakhanid state consisted of Karluk Turks, as well as other Turkic tribes are Sogdians and hodjas.

Ahmad ibn Mansur belongs to the previous generation of Hanafi scholars from Isfidzhab.

Although he held public and religious positions. The scholar wrote commentaries on the main theological and legal works of Hanafi school and left about a dozen valuable handwritten works for future generations. Besides the vast majority of 24 Ispidzhabi scientists listed above considered being representatives of Hanafi School. We can see both in the history of Karakhanids and in the way of life of scientists that Hanafi school provided by great support during Karakhanid period. However, this does not mean that Karakhanid leaders did not support other madhabs beside Hanafi and forbade their spread within the country. In Mawarannah region Shafi'i school was developed as the main opponent of Hanafi School. In this research, it was defined that about 10 of 25 scientists from Ispidzhab were jurists of Shafi'i school. There were also several Hanafi and Shafi'i scholars who were Sufis. These are just twenty-five scientists whose names and biographies have appeared in books. Besides there are many scientists whose names were not included in historical and biographical works. All this shows that the city Isfidzhab was a great center of learning, education and culture.

Research methodology

Hermeneutic, historical-comparative, induction

and deduction methods were used in the research. Through this set of methods, the research has achieved a clear and valuable result.

Concluding part

It can be seen from the above that Ahmad ibn Mansur al-Isfidjabi made a significant contribution to the development of the Hanafi school of fiqh in Central Asia. It is observed that later the works of Ahmad ibn Mansur were used by scholars from all over the Islamic world. This, in turn, is confirmed by the fact that the works of the scholar, although preserved in manuscript form to this day, have been used in scientific circles for ten centuries.

– During the reign of the Karakhanid state (940-1211) significant support was given to scientists from the Turkestan region;

– Ahmad ibn Mansur al-Isfidjabi contributed to the development of the Hanafi school of fiqh in Central Asia;

– Sheikh Imam Abu-l-Hasan Ali ibn Bakr al-Isfidjabi was a teacher of Ahmad ibn Mansur;

– Apart from fiqh, Ahmad ibn Mansur was well versed in the Qur'an, hadith, aqidah, Arabic language and history;

– Before moving to Samarkand, Ahmad ibn

Mansur was a judge of Isfidjab.

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