

## ANNOTATION

**to the dissertation of Ilesbekov Bizhan Orazalievich for obtaining the degree of Doctor of Philosophy (PhD) in the specialty «8D02201 - Islamic Studies» on the topic «Ahmad ibn Mansur al-Ispijab (d. 480/1087) and his work «Sharh Mukhtasar at-Tahawi»**

**General characteristics of the research work.** The dissertation researched the life and work of the scholar Ahmad ibn Mansur al-Ispijab, a representative of the Ispijab (Sairam) Fiqh school, who made a significant contribution to the development of the Hanafi madhhab in Central Asia. The research work is based on the main work of Ahmad ibn Mansur al-Ispijabi «Sharh Mukhtasar at-Tahawi».

**Relevance of the research work.** Paying special attention to religious issues, over the years of independence, a large number of scientific events and scientific projects have been implemented in the country to develop traditional Islamic values that our ancestors followed. Several scientific dissertations on Islamic studies of Kazakhstan were also defended. This trend is still ongoing. After all, part of the history of Islam lies on Kazakh soil. This cannot be denied. Scientists in medieval cities on Kazakh soil, such as Balasagun, Taraz, Ispidzhab and Farab, made great contributions to Islamic science, culture and civilization.

Ispijab was one of the most important cities in the Turkestan region in terms of science, education, culture and economy. It was from Ispijab and the adjacent populated areas that about 30 religious scholars came out. Historical and biographical works contain the names of Ispijab scientists, books, and services in religious and government positions. Among them is Ahmad ibn Mansur al-Ispijab. He is one of the famous scholars of the Hanafi madhhab. The scientist has about ten works written in the field of Hanafi fiqh. The scientist's works are still kept in handwritten form in libraries around the world. In turn, their study, processing and translation into the Kazakh language will be the basis for the formation of the fiqh school of Islamic studies in Kazakhstan. After all, the formation of Kazakhstan's own school of Islamic studies during this process of globalization will have a positive impact on the mutual unity and cooperation of Muslims in our country.

In addition, the study of regional centers of schools of Islamic law will never lose its relevance. After all, each of the regional centers of Islamic law has its own characteristics. One of such centers is the Ispijab school of fiqh. And there is reason to believe that there was also a fiqh school in Ispijab, since in the Middle Ages there were fiqh schools in the Mauerennahr region, such as Samarkand, Bukhara, Nasaf, and Ispijab had its own school of fiqh. As evidence, one can note the origin of dozens of Hanafi legal scholars from only one city of Ispijab in the Middle Ages, as well as the great importance of their works in the Hanafi madhhab. Even in the period from the first half of the 11th century to the second half of the 12th century, there was a significant influence of the Ispijab school of fiqh on the development of the Samarkand school of fiqh. However, the Ispijab fiqh school has not been properly studied as a regional center of Islamic law. Therefore, confirming the existence of the Ispijab school of fiqh, identifying its history and stages of development,

representatives and differences from other schools of fiqh, emphasizes the relevance of this research work.

**Level of knowledge of the dissertation topic.** And now, as for the modern level of studying the work of Ahmad ibn Mansur «Sharh Mukhtasar at-Tahavi», the following research was carried out within the framework of this scientist's work:

- In 2009, a doctoral student at the Faculty of Sharia and Law of the Islamic University of Baghdad, Firas Majid Abdullah al-Hiti, defended his doctoral dissertation on the topic «Sharh al-Imam al-Ispijab (480 AH) 'ala Mukhtasar at-Tahawi min bidayati Al-makhtut (Kitab at -taaharat) ila Bab al-Imama fi as-salat: dirasat wa tahqiq». The dissertation author relied on two handwritten versions of Ahmad ibn Mansur's work «Sharh Mukhtasar at-Tahavi» in the tahqiq section of this dissertation. They:

1. In the city of Baghdad, in the library of Diwan Al-Waqf al-Sunni is stored under number 1538. Number of pages - 322. Written in naskhi style. Each page is written in 34-35 lines. The number of words in a row is 13-17 words. Format: 30x20 cm. In 1139 Hijri, in the twentieth star of the month Rabiul-Auual on Friday morning, it was rewritten by Abdurahim Muhammad. The specified handwritten version is designated in the dissertation (ل) i.e. with the letter «Alif»;

2. Stored in the Sheikhul-Islam Arif Hikmat Library, in the city of Medina, under number 3601. The number of pages is 301. Written in naskhi style. Each page has 31 rows. The number of words in a row is 20-25 words. Format - 26x16 cm. According to the Hijra, in 954, on Monday, the fifteenth star of the month of Shawwal was rewritten by Muhammad ibn Ismagil ibn Ali ibn Ahmad al-Anbabi al-Azhari. The said handwritten version is designated in the dissertation (ب), i.e., by the letter «ba».

- In 2011, a doctoral student at the Shariah Faculty of the University of Iraq in Baghdad, Salim Hamid Nassar Al-Hiti, defended his doctoral dissertation on the topic: «Sharh al-Isbijabi Ala Mukhtasar al-Tahawi lil Imam al-Isbijabi (480 h.) min Kitabi al-rakhn ila Kitab al-izhara: dirasat wa tahqiq». The dissertation author relied in this dissertation on two handwritten versions of Ahmad ibn Mansur's work «Sharh Mukhtasar at-Tahavi» in the tahqiq section. They:

1. In the city of Baghdad, in the library of Diwan Al-Waqf al-Sunni is stored under number 1538. The number of pages is 322. Written in naskhi style. Each page is written in 34-35 lines. The number of words in a row is 13-17 words. Format: 30x20 cm. In 1139 Hijri, in the twentieth star of the month Rabiul-Auual on Friday morning, it was rewritten by Abdurahim Muhammad. The specified handwritten version is designated in the dissertation (ل) i.e. with the letter «Alif»;

2. Stored in the Sheikhul-Islam Arif Hikmat Library, in the city of Medina, under number 3601. The number of pages is 301. Written in naskhi style. Each page has 31 rows. The number of words in a row is 20-25 words. Format - 26x16 cm. According to the Hijra, in 954, on Monday, the fifteenth star of the month of Shawwal was rewritten by Muhammad ibn Ismagil ibn Ali ibn Ahmad al-Anbabi al-Azhari. The said handwritten version is designated in the dissertation (ب), i.e., by the letter «ba».

In 2012, a doctoral student at the University of Omdurman, Faculty of Sharia and Law in the Republic of Sudan, Abdullah ibn Mushabbab ibn Musfir al-Qahtani, defended his doctoral dissertation on the topic «Sharh Mukhtasar al-Tahawi Lil Qadi: Abu Nasir Ahmad ibn Mansur al-Isbijabi (480 H.) min Bidayati Kitabi kitali ahli Al-bagi ila nihayati Babi kaifiyati Al-istikhlaf wa ad-dagua». In this dissertation, in the tahqiq section, the dissertation relied on three handwritten versions of the work of Ahmad ibn Mansur «Sharh Mukhtasar at-Tahavi». They:

1. In the city of Damascus, stored in the al-Assad State Library under number 7746. The number of sheets is 282. Each page is written in 34 rows. The number of words in a row is 17-20 words. In 1132 according to the Hijri, on Saturday on the fifth star of the month, Muharram was rewritten and completed by Mustafa ibn Ahmad al-Misri. The said handwritten version is designated in the dissertation (ا), i.e., by the letter «Alif»;

2. Kept under number 562 in the Damat Ibrahim Pasha Foundation in the Sulaymaniyah Library in Istanbul. Number of sheets: 214. Each page is written in 28 rows. The number of words in a row is 14-17 words. In 552 AH, on Tuesday in the last ten days of the month of Shagban, it was rewritten and completed by Ali ibn Abu Bakr ibn Muhammad al-Hanafi. The said handwritten version is designated in the dissertation (ب), i.e., by the letter «ba»;

3. Stored at number 16 in the Hafiz Ahmet Pasha Foundation in the Sulaymaniyah Library, in the city of Istanbul. Number of sheets: 323. Each page is written in 34 rows. The number of words in a row is 14-17 words. In 963 AH, on the third star of the month Zulhijah was rewritten and completed by Ahmad ibn Muhammad ibn Ahmad ibn az-Zarif Al-Mukri. The said handwritten version is designated in the dissertation (ج) by the letter «jim».

- In 2013, a doctoral student at the Shariah and Law Faculty of Omdurman University, Al-Muhaymid Abdulaziz, defended his doctoral dissertation on the topic: «Tahqiq Sharh Mukhtasar at-Tahavi or Abi Nasir Ahmad ibn Mansur al-Isbijabi 480 h.» min awual kitab al-buyug hatta akhir kitab al-mudayanat». The dissertation author in this dissertation in the tahqiq section relied on one handwritten version of the work of Ahmad ibn Mansur «Sharh Mukhtasar at-Tahavi». He:

1. Copy kept under number 6/1128 in the manuscript collection of King Suguda University, Riyadh. This copy is taken from the original of al-Zahiriya's library in Damascus. The number of sheets is 282. Each page is written in 35 rows. Shape - 25x33 cm. In 1132 AH, on the fifth star of the month Muharram on Wednesday, it was rewritten and completed by Mustafa ibn Ahmad al-Misri. This handwritten version is the main source of the dissertation.

- In 2009, a doctoral student at the Islamic University of Baghdad, Faculty of Sharia and Law, Ayman Abdulkadir Abdulhalim Al-qiti, defended his doctoral dissertation on the topic: «Sharh al-Imam al-Isbijabi 480 h. Ala Mukhtasar at-Tahavi min Bab al-imamat ila kitab al-buyug».

- In 2019, a master's student at the Faculty of Islamic Studies at Al-Anbar University in Ramadi in Iraq, Muhammad Jasim al-Badrani, defended his master's thesis on the topic «Sharh al-Isbijabi 'ala Mukhtasar al-Tahavi or Ahmad ibn Mansur

al-Isbijabi 480 h. min kitab al-qisas wa ad-diat ila nihayati kitab al-sabak: dirasat wa tahqiq».

In addition to Ahmad ibn Mansur, whom we study, a number of other scholars known to the Islamic world also come from Ispijab. There are also domestic researchers who have conducted research on them. They:

- In 2017, doctoral student of the Egyptian University of Islamic Culture Nur-Mubarak Manabaev Bagdat Makhanovich defended his doctoral dissertation for a PhD degree on the topic «The place and significance of Ali ibn Muhammad al-Isbijabi (535/1141) in the history of Islamic law in Central Asia».

- In 2017, doctoral student of the Egyptian University of Islamic Culture Nur-Mubarak Kairbekov Nurlan Evfratovich defended his doctoral dissertation on the topic: «The place and significance of Muhammad ibn Ahmad al-Isbijabi in the history of Islamic law in Central Asia (based on data from his works «Zad al-fuqaha»)».

During the study, among the listed researchers, it was possible to find and study electronic versions of dissertations of four researchers: Firas Majid Abdullah al-Hiti, Salim Hamid Nassar Al-Hiti, Abdullah ibn Mushabbab ibn Musfir al-Qahtani, Al-Muhaymid Abdulaziz. The study found that four researchers did not have access to specific manuscript versions of Ahmad ibn Mansur's Sharh Mukhtasar al-Tahawi during their doctoral research. And in their own research, it was proven that the handwritten versions they relied on do not belong to Ahmad ibn Mansur Al-Ispijab, but rather to another Ispijab scholar, Ali ibn Muhammad al-Ispijab, who wrote the sharkh for the same text, Mukhtasar at- Tahavi». This, in turn, indicates that the main tahqiq section of the works of the above researchers is completely off topic. Because they took this topic based on the work of «Sharkh Mukhtasar al-Tahawi» by Ahmad ibn Mansur al-Ispijabi, but they made a mistake in the main part of the work, making tahqiq on the handwritten versions of the work «Sharkh Mukhtasar al-Tahawi» by the next Ispijani scholar Ali ibn Muhammad al -Ispijabi, who wrote the sharkh of the work «Al-Mukhtasar» by the same at-Tahawi. Also, the named researchers in their dissertations provided erroneous data regarding the teachers and students of Ahmad ibn Mansur. These findings, in turn, were supported by compelling evidence in our research work.

And we were unable to gain access to the dissertations of the remaining two researchers, Ayman Abdulkadir Abdulhalim Al-Hiti and Muhammad Jasim al-Badrani. Therefore, we do not know whether these two researchers were able to access the original manuscript version of Ahmad ibn Mansur's Sharh Mukhtasar al-Tahawi, or which manuscript versions they relied on for their research.

**Object and subject of research work.** The object of the study is the life and work of Ahmad ibn Mansur al-Ispijabi, as well as his work «Sharh Mukhtasar at-Tahawi». The subject of the study is the content of the work «Sharh Mukhtasar at-Tahawi», its place in the Islamic legal system and contribution to the development of the Hanafi madhhab.

**The purpose and objectives of the research work.** The main goal of the study is to show the historical foundations of the Kazakh school of Islamic studies. To achieve this goal, the following tasks are set:

- Determine the names of religious scholars from the city of Ispijab in the Middle Ages and determine the religious and political place of the city in the Mauerennahr region;

- Show fresh and accurate data about the path of Ahmad ibn Mansur in science and scientific genealogy;

- Analyze data on the number and titles of works by Ahmad ibn Mansur and prove whether they belong to the author or not;

- Determine the stages of development of the work of «Sharh Mukhtasar at-Tahawi» in the Central Asian region and show its contribution to the development of Hanafi fiqh;

- By conducting a textual and source study of handwritten versions of the work «Sharh Mukhtasar al-Tahawi» in libraries around the world, determine whether they belong to the author or not, and give them a scientific description;

- Analysis of several fatwas given by Ahmad ibn Mansur during his judicial activities;

- Determination of the content values and methodological features of the work «Sharh Mukhtasar al-Tahawi» by Ahmad ibn Mansur al-Ispijab;

- When making an attribution, show the differences from each other in the works of «Sharh Mukhtasar at-Tahawi» by Ahmad ibn Mansur and Ali ibn Muhammad al-Ispijab;

- Methodologically compare the works of Ahmad ibn Mansur and Abu Bakr al-Jassas «Sharh Mukhtasar at-Tahawi» and identify their mutual features.

Scientific methods and research method. During the research work, such scientific methods as historical, hermeneutic method, comparative method, textual analysis, methods of induction and deduction, Islamic studies and source analysis, differentiation, classification, description, generalization were mainly used.

#### **Novelty of the research work:**

1. It was proven that two Iraqi doctors named Firas Majid Abdullah and Salim Hamid Nassar Al-Hiti, who defended their doctoral dissertation in the framework of the life of Ahmad ibn Mansur and his work «Sharh Mukhtasar at-Tahawi», as well as two Sudanese doctors named Abdullah ibn Mushabbab ibn Musfir Al-Qahtani and Al-Muhaymid Abdulaziz, in their dissertations, without having access to the original handwritten version of the work «Sharh Mukhtasar at-Tahawi» by Ahmad ibn Mansur, made tahqiq on the handwritten versions of «Sharh Mukhtasar al-Tahawi» by the next Ispijab scholar Ali ibn Muhammad al-Ispijab;

2. In the course of conducting a comparative textual study of about 25 handwritten versions of the work «Sharh Mukhtasar at-Tahawi» by Ahmad ibn Mansur in handwritten catalogs of libraries around the world, it was established how many of them clearly belonged to Ahmad ibn Mansur. It is noteworthy that of the mentioned variants of the manuscript, only three variants are preserved under number 588 in the Fazil Ahmet Pasha Foundation of the Koprulu Library in Istanbul in Turkey, under number 628 in the Princeton University Library in Princeton in the USA, and preserved under number 208 in the Yusuf Agha Library Sulaymaniyah in Istanbul, turned out to be the real works of Ahmad ibn Mansur;

3. As part of the study of the work «Mukhtasar at-Tahawi» and other Hanafi works, as a result of comprehensive research work by Ispijab scientists, the existence of Ispijab's own school of fiqh was proven;

4. Historical, humanistic, classical legal literature does not reflect the academic degree of Ahmad ibn Mansur among the scholars of the Hanafi madhhab. As a result of the study, it was established that in the course of meaningful, qualitative and quantitative studies of the work of the scientist «Sharh Mukhtasar at-Tahawi», Ahmad ibn Mansur has the title «Sahib at-tarjih (a scientist who can choose one correct one from controversial issues)»;

5. In the course of a comparative study between the works of Ahmad ibn Mansur al-Ispijabi «Sharh Mukhtasar at-Tahawi» and the works of Ali ibn Muhammad al-Ispijabi «Sharh Mukhtasar at-Tahawi» it was found that these two works are not one, and neither are they completely separate from each other, but on the contrary, the work «Sharh Mukhtasar at-Tahawi» by Ali ibn Muhammad, in turn, is a historical continuation of the work of Ahmad ibn Mansur «Sharh Mukhtasar at-Tahawi».

**The main scientific conclusions proposed for defense:**

1. Information about the scientific genealogy of Ahmad ibn Mansur is not found in any religious, legal, classical, historical or biographical literature. Research has shown that Ahmad ibn Mansur's teacher was Abu al-Hasan Ali ibn Bakr al-Ispijabi;

2. In the course of historical and source research, the number and titles of the works of Ahmad ibn Mansur were analyzed, it was clarified which of them have not survived to this day, and the names of new works by the author were determined;

3. In historical and chronicle literature, catalogs, there is a lot of confusion regarding the handwritten versions of the work of Ahmad ibn Mansur «Sharh Mukhtasar at-Tahawi». Therefore, during the study, the scientist's works and their handwritten versions were analyzed, those that clearly belonged and did not belong to the author were identified;

4. A religious and political analysis of several fatwas given by Ahmad ibn Mansur during his judicial activities was carried out, the political position of the authorities and the religious state of the people in that era were determined;

5. Having analyzed the data from the work «Kata'ib al-Aglam» by Mahmud ibn Suleiman al-Kafawi, it was suggested that Ahmad ibn Mansur, before being called to judicial service in Samarkand by the leadership of the Karakhan state, the scientist held a judicial position in his native the city of Ispijab;

6. Having analyzed the research of scientists who wrote about the teachers and students of Ahmad ibn Mansur, the errors identified in them were demonstrated by evidence;

7. In the course of writing the work of Ahmad ibn Mansur «Sharh Mukhtasar at-Tahawi», in order to determine how widely the seven sources of Sharia were used: the Koran, Sunnah, Izhmag, Qiyas, Istikhsan, the words of the Sahabah, customs, a quantitative study was carried out based on the emerging quantitative indicators determined the qualitative value of labor;

8. In a comparative study of the works of Abu Bakr al-Jassas «Sharh Mukhtasar at-Tahawi» and «Sharh Mukhtasar at-Tahawi» by Ahmad ibn Mansur, it was shown that there are great differences and features between them in terms of purpose and methodology of writing.

**Theoretical and practical significance of the research work.** Theoretical conclusions, Islamic studies and source studies obtained as a result of this research work will help determine the place of Ahmad ibn Mansur al-Ispijabi and his work «Sharh Mukhtasar at-Tahawi» in the Hanafi madhhab. The main findings and conclusions of the study will serve as the basis for improving scientific research in Kazakhstan, as well as the formation of a school of Islamic studies in Kazakhstan, as a result of which the basis for a unique Kazakh traditional school of fiqh is formed.

Currently, in Central Asia, special attention is paid to the study of regional centers of Islamic law. After all, each of the regional centers of Islamic law has its own characteristics. One of such centers is the Ispijab school of fiqh. However, the Ispijab school of fiqh has not been properly studied as a regional center of Islamic law. In this sense, this dissertation will be of great importance.

Also, this research work, in turn, forms a certain part of the history of Islam on Kazakh soil. In addition, he makes a significant contribution to the revival of the country's traditional religious worldview, which has developed over the centuries. It will also become a source of scientific research aimed at studying Islamic sciences and culture, civilization, and religion that have developed on Kazakh soil over the centuries.

**Approbation and publication of research results.**

- Report at the international scientific and practical conference «Connections of the countries of Central Asia with the Arab world in the field of language, history and culture», organized by Al-Farabi Kazakh National University on November 19, 2019. Topic: «The contribution of Abu Nasir Ahmad ibn Mansur al-Ispijabi (480\1087) to Central Asian Muslim law»;

- Report at the international scientific and practical conference «The importance of religious education in the development of national spiritual integrity», organized by the Egyptian University of Islamic Culture Nur-Mubarak on May 27, 2021. Topic: «The essence and significance of the work «Sharh Mukhtasar at-Tahawi» by Ahmad ibn Mansur al-Ispijabi».

The main results and results of the dissertation work were published in the form of 9 scientific articles in domestic and foreign scientific publications. Of these, 1 article was published in the Scopus database, 2 articles - at international conferences, 4 articles - in journals included in the list approved by the Committee for Control in the Field of Education and Science of the Ministry of Education and Science of the Republic of Kazakhstan.

I. Article based on Scopus:

1. «ISBIJAB – A NEW CENTER FOR THE DEVELOPMENT OF ISLAMIC LAW (XI-XII)» // Pharos Journal of Theology ISSN 2414-3324 Volume 105 Themed Issue 3 - (2024).

II. List of articles published in scientific and educational journals recommended by the Supreme Attestation Committee (HAC) of the Ministry of Science and Higher Education of the Republic of Kazakhstan:

1. Ilesbekov B. Contribution of Isfidzhab scholars to the development of islamic culture and science // journal-bulletin of KazNU named after. al-Farabi, series philosophy, cultural studies, political science. – Almaty: «Kazakh University», 2020. No. 3 (73). – pp. 42-49.

2. Ilesbekov B. Ahmad al-Ispidjabi - representative of the Hanafi madhhab of the Turkestan region // journal-bulletin of the Shakarim State University of Semey, series of historical sciences. Semey: printing house of Shakarim State University», 2020. No. 3 (91). – pp. 373-378.

3. Ilesbekov B. Ispijab-center of fiqh of the Turkestan region (XI-XII centuries) / / Journal-bulletin of Yasawi University, series philosophy, religious studies. Turkestan: printing house «Turan» of the International Kazakh-Turkish University named after Yasawi», 2020. No. 4 (118). – P. 42-53.

4. Ilesbekov B. contribution of Ahmad ibn Mansur al-Ispidjabi to Islamic studies of Kazakhstan // journal-bulletin of KazNU named after. al-Farabi, Religious Studies series. – Almaty: «Kazakh University», 2022. No. 3 (31). – P. 53-60.

**Structure of the dissertation work.** The structure of the dissertation work, in accordance with the goals and objectives of the research work, consists of an introduction, three main chapters (the first chapter of 3 sections, the second chapter of 3 sections, the third chapter of 3 sections), a total of 9 sections, a conclusion, a list of references and applications. The total volume is 135 pages (excluding supplements). The number of literature used is 149.