

## THINKERS OF THE CENTRAL ASIA AND THEIR CONTRIBUTION IN DEVELOPMENT OF THE ISLAMIC CIVILIZATION

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The renowned Islamic scholar Abul Qasym al-Farabi lived in VII-VIII centuries. Works written by him are preserved in Egypt, Turkey, Russia, Germany in the form of manuscripts. One of them is "Halisat al-haqaiq lima fihi min asalib al-daqaq" (Pure truth about what is composed in a graceful style) is kept in Egyptian library "Darul Kutub" in manuscripts section. In that work Abul Qasym al-Farabi dwells upon human values such as intellect, knowledge, sincerity, righteousness, honesty, love, purity, kindness, forgiveness, generosity nurturing humaneness in people. For that reason, the author of the article has scrutinized significant matters concerning history of writing the work, concise version, meaning and importance of the manuscript.

**Key words:** Islam, Quran, sunnah, ethics, axiology, identity, heritage, civilization, "Halisatu-l-haqaiq", "ahlasu al-halisa", Fariab, sadr.

### INTRODUCTION

At the present era of globalization every nation has started looking back at what it has contributed to the global civilization. Our ancestors who lived in the Great Steppe gave indelible input to global cultural heritage by their wise thoughts. It is well known that Kazakh land gave prominent scholars to the world who did enormous works in various fields of science.

One of such sons of our land, Islamic thinker whose name and works have been less known to readers, Abul Qasym al-Farabi. Abu al-Qasym al-Farabi is an Islamic thinker who lived in Pre-mongol Yoke period, however his name has been mentioned in biographic works without special studies, there is scarce information regarding his biography. Nowadays his works are being carried in different libraries of the world. There have not been conducted special religious investigations to heritage of the thinker. Nevertheless, Haji Halifa (?-1067) considered his works in his piece of writing called "Kashfu zunun" and so did C. Brokelman (1868-1956) in his "History of Arabic literature". Also, Qasym ibn Qutlubuga having read the work "Halisatu-l-haqaiq" of Abul Qasym al-Farabi, expressed his exclaim in his "Taju al-tarajum" saying "*I have never seen such a work until today*".

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After several centuries passed, a professor of Arabic and Persian languages, librarian of the university, doctor I.F. Gotwald (1813-1897) [1] prepared catalogue [2] in which he gave a description to manuscript compositions in Arabic of that academic institution. Gotwald. I.F., in his work, paid special attention to the personality of medieval scholar 'Imad ad-din Abu-l-Qasym al-Farabi and his composition on ethics "Halisat al-haqa'ik li-ma fih min asalib ad-daqa'iq". Just two years earlier the adapted version (muhtasar) of that work performed by another Central Asian author 'Ali ibn Mahmud ibn Muhammad ar-Ra'id al-Badakhshani (died after 854/1450) had been the object of special investigations by I.F. Gotwald. That compendium popular with the name "Hulasat al-Halisa" was published in Kazan in 1851 [2, 259].

Implementation of that rare publication is especially recognized among merits of I.F. Gotwald in the global science. For example, the turkologist N.F.Katanov (1862-1922) dwelled upon that particular page of the work of the great scholar in the preface of a special compilation issued in 1900 in honour of the third year anniversary of death of I.F.Gotwald: in 1851 Professor of Kazan University Yosif Fedorovich issued the Arabic work called "Kitab hulasat al-halisa" which belonged to 'Ali bin Mahmud bin Muhammed ar-Ra'id Badakhshani who had extracted it from the book "Halisat al-haqa'iq li-ma fih min asalib ad-daqa'iq" of Abu-l-Qasym 'Imad ad-din bin Ahmed al-Farabi (from Otyrar) who died in 1210 [1, 206].

Thus, the world scientific community came to know the name of 'Imad ad-din al-Farabi and his creations.

## **METHOD**

The research methods of social-humanitarian sciences like systematic analysis, theoretical-logical and concrete historical, comparative and historical retrospective analysis, systematic functional approach form the methodological basis of this article. There have been applied methods of comparative analysis to investigations of the thinker in respect to religious studies and Islamic studies in the framework of his entire scientific heritage. Moreover, in the course of studying the scholar's manuscript we have applied general scientific methods like analysis, synthesis, compilation, analogy, induction and deduction, extrapolation, historical-genetic methods.

## **RESULTS**

### **Achieved results**

Comparing data in biographic works there have been scrutinized full name and date of birth of Abul Qasym al-Farabi, his environment, historical, social-economic, political situations which impacted his world view.

When identifying name of Abul Qasym, information regarding the birth place of the scholar has been probed on the basis of concrete data. Having analyzed the

matter if the scholar was from Fariab in Afghanistan or Farab (modern Otyrar) in Kazakhstan, the priority was given to the opinion that his origin is Farab.

When identifying the place of burial of Abul Qasym al-Farabi and to whom he presented his work there have been revealed his creative activities.

In the course of analyzing manuscripts of Abul Qasym al-Farabi it has been identified that exact name of his work was “Halisatu-l haqaiq ua nisabu gayatul daqaiq” (“Pure truth and basis of various sciences”).

With a comprehensive description given to several copies of the work of Muhammad ar-Raid al-Badakhshani “Hulasatu-l halisa” there has been comparative analysis conducted.

The pivotal idea in works of Abul Qasym al-Farabi is demonstration that Islam is religion of good and peace. It’s been clarified that this work was dedicated to Islamic ethics.

Abul Qasym al-Farabi used 78 valuable works well-known to Islamic world written before him in spheres of hadith, tasauuf, fiqh, tafsir when writing his work “Halisatul haqaiq”. It has been identified that 49 of the mentioned authors were of Central Asian origin which makes up 61 works as a result [6, 40-43]. Natives of that region left academic heritage renowned throughout Islamic world and science. Since, in that region there were scientific and religious works famous in Islamic world available at that time, scholars of the region were able to conduct important investigations without leaving it. It enables to draw an important conclusion that the eastern part of Muslim world had its own repertoire of scientific and academic literature. Hence, that region wielded such features like self-value and self-sufficiency while expressing its religious self-identity. It implies that al-Farabi could have familiarized himself with them in his homeland without need to leave Bukhara.

#### **‘IMAD AD-DIN AL-FARABI**

Name of scholar-thinker ‘Imad ad-din Abu-l-Qasym al-Farabi (died in 20 jumada al-ula 607/9 November 1210) who lived before Mongol era is known to a narrow group of researchers. The reason of such oblivion is that his works are still inaccessible to a large group of researchers. What generates interest for the first glance is the existence of opinion that his origin is related to Otyrar.

Carl Brockelmann following I.F. Gotwald, G. Flugel and N.F. Katanov mentioned full name of that author as “‘Imad ad-din Abu-l-Qasym Mahmud ibn Ahmad Abi-l-Hasan al-Farabi” in his “Appendix” (Supplementband) to “History of Arabic literature” (Geschichte der arabischen Litteratur) [3, 632]. Following the word “al-Farabi”, relative name (nisba) which implies place of birth or origin, in brackets is given another form of nisba of ‘Imad ad-din - “Fariabi”.

As the basis for emergence of two various forms of nisba of the author of composition, apparently, served a statement of the English scholar C. A. Story

(1888-1967) [4, 515] who had composed “History of Persian literature”. In his well-known research he mentioned nisba of ‘Imad ad-din Mahmud ibn Ahmad in the form of “al-Fariabi”. It is obvious that for the composer of history of Persian literature, the place of birth of ‘Imad ad-din, by the way, author of other several works in Persian would be Fariab (historically Fariab was a part of Juzjan region located in central Horasan, currently Dawlatabad in Afghanistan) by logical and geographical assumptions [5]. In that book it is also stated that ‘Imad ad-din composed his creation in 597/1200-1201.

### **Clarification of biography details of ‘Imad-din**

Identification of biographical data was done by the teacher of American University in Cairo Shahab Ahmed who had studied sources of the composition under investigation and cultural outlook of the author [6, 24-43]. However, literature in Russian (N.F.Katanov, book of al-Badahshani “Kitab hulusat al-halisa” published by Gotwald) and C.Brokelman’s viewpoint about two forms of nisba – al-Farabi/Fariabi were ignored by him. The Egyptian researcher relied on other three types of sources of information: historical-biographical literature of Hanafites in genre “tabaqat”, catalogues of eastern manuscripts and list of compositions of ‘Imad ad-din and al-Badakhshani.

Two previous authors of works on “tabaqat al-hanafiya” ‘Abd al-Qadir ibn Abi-l-Uafa al-Kurashi (died in 775/1373) [7, 426-428] and Qasym ibn Kutlubuga (died in 879/1474 ā.) [8, 68] gave a brief information about ‘Imad ad-din. What caused it to be included in prominent biographic compilations of Hanafites was the fact that ‘Imad ad-din was one of followers of Shams al-A’imma Muhammad ibn ‘Abd as-Sattar al-Kardari al-Baratakini (died in 642/1244), the only transmitter of a highly authoritative reference book of Hanafites “Kitab al-hidaya” of Burhan ad-din al-Marginani (died in 593/1197). As it can be seen, the author of the composition under consideration did not sparkle with other features in the eye of his fellow men. Along with that the date of his death was intimated (in the night of Thursday 20 jumada I 607/9 November 1210), so was place of his burial (tomb of Sadres in Bukhara). It is to be noted that these sources of XIV-XV centuries inform his full name in the following form: “Mahmud ibn Ahmad ibn Abi-l-Hasan al-Fariabi, Abu-l-Mahamid, mulaqqab bin ‘Imad ad-din”. In other words, as compared to the data given by above-mentioned research literature of Russian scientists there are discrepancies in two points: in kunya (instead of “Abu-l-Qasym” is given “Abu-l-Mahamid”) and nisba (instead of “al-Farabi” is given “al-Fariabi”). However, there was no other mentioning about other details of ‘Imad ad-din’s biography in it. Further twists and turns of his biography are (conveyed in the composition of ‘Imad ad-din “Halisat al-haqa’iq”: in its preface (hutba) the author states that piece of writing itself was created for placing it in the library of an unnamed person – “Sadr Sudur al-‘Alam” and “Burhan al-Milla ua-d-din”. At the end of the work

informative poems devoted to “Sultan of Samarqand” name Ibrahim are given [9, 428].

Hence, therein it is spoken about Sadr Dynasty who reigned Buhara at the time of Seljukids, Kara-Kitays and Horezmshakh (1102-1232) [10, 515]. In 597/1200-1201 when “Halisat al-haqa’iq” was written, the main sadr was ‘Umar II ibn Mas‘ud (started governing in 593/1196, died in 609/1212 or 615/1218). However, he held the title (laqab) “Taj al-Islam”. As for the title “Sadr-I Jahan” (Iranized form of “Sadr al-‘Alam”, Sadr of the World) mentioned in Arabic sources, it belonged to his successor Muhammad II Ibn Ahmad (died in 616/1219). Probably, that piece of writing was dedicated particularly to the second Sadr. It is evident that ‘Imad ad-din was amongst scholars who were under the tutelage of Sadr’s which can be seen by the fact that he was buried in the cemetery of Sadrs (Makbarat as-Sudur). That cemetery (hazira, mazar) is located to the south from Buhara city [11, 55].

The name of Karahanid Ibrahim ibn al-Husain mentioned at the end of “Halisat al-haqa’iq” confirms establishment of political governance and sovereignty of his dynasty over Buhara at that era which is verified by coins minted in that city on his behalf [12, 182]. There is some contradiction in conveying the name of ‘Imad ad-din’s work: the author himself named it “Halisat al-haqa’iq li-ma fihi min asalib ad-daqa’iq (fi anwa‘ al-‘ulum)” (Pure truth about what is composed in a graceful style (on various fields of science) in the preface (hutba). Further in the second brief preface (hutba) is given more complete and correct name of the work: “Kitab halisat al-haqa’iq ua nisab ga’isat ad-daqa’iq”

### **“Halisat al-haqa’iq”**

The piece of writing of ‘Imad ad-din is dedicated to unfolding fundamental concepts of Islam in terms of essential belief issues, religious zeal, ethics, moral norms and spiritual exercises. It is divided into 50 chapters (bab) each of which is subdivided into sections (fasl). Each section, in its turn, consists of three parts: 1) identification of topic (hudud); 2) stories from the Prophet Muhammad and his companions (ahbar, asar); 3) illustrative tales on morality (mawa‘iz, nukat, isharat, hikayat).

The work “Halisat al-haqa’iq” became a popular guidebook of its time and for that reason it was preserved in numerous copies. For instance, C. Brokelman was even able to register the existence of 20 copies of it. Shahab Ahmed used six copies of it for his investigation [6, 27]. The oldest of them is Cairo manuscript (from “Dar al-kutub” library) where it is kept under the code “Tasauuf 229” which was re-written in 597/1200 in Buhara city. Judging by its contents and structure it is evident that it was meant for public preachers (wa‘iz, muzakkir, hatib) as a complex and sophisticated guidebook used by them when they prepared their speech before people during Friday prayers or academic lectures and preaches at academic circles (halqa).

For composing his work the author used 78 sources. They were so prominent that all of them had been included by Haji Halifa in his renowned bibliography [13, 1/699]. That part of work provides us with valuable information about what the intellectual world of highest layers of Bukhara (governors and theologians) [14, 153] and population was like at that period. Spiritual life of that important Eastern part of Muslim world – Horasan and Mawarannahr were clearly depicted for us the way it had been exactly two decades before Mongol invasions after which many parameters of cultural life drastically changed.

Two books cited in “Hulasat al-halisa” can shed light to biography of the author – ‘Imad-din al-Farabi/Fariabi: 1) “Kitab hadiyat al-asdiqa” of Muhammad ibn Abi Bakr al-Fargani (died in 594/1198 in Marginan); 2) “Kitab mafatih al-iqbal” of the same author. They are cited directly on behalf of the writer which enables to state that Muhammad ibn Abi Bakr al-Fargani was a teacher of al-Farabi. It means that al-Farabi made a trip to Fergana valley in search of knowledge and stayed there for some time.

Also, the author cites two of his own works: 1) “Kitab hulasat al-maqamat”; 2) “Kitab silk al-jawahir ua nasr az-zawahir” which shows wide range of his academic interests and fruitfulness of his efforts. Among his sources there should be highlighted a work of a particular author who was directly related to Kazakhstan: “Kitab as-sihah fi-l-luga” of Isma‘il ibn Hammad al-Jauhari (died in 397/1007). Summing up his investigation Shahab Ahmed points out that 78 works were created by 64 authors. Out of them, 61 can be related to certain historical-cultural regions of Muslim world by their nisbas. It is notable that 49 authors are related to Central Asia (Mawarannahr or Horasan) which accounts for 61 works as a result [6, 40-43]. It enables to draw an important conclusion that the eastern part of Muslim world had its own repertoire of scientific and academic literature. Hence, that region wielded such features like self-value and self-sufficiency while expressing its religious self-identity. It implies that al-Farabi could have familiarized himself with them in his homeland without need to leave Bukhara.

On the basis of above considered we can state that al-Farabi had strongly manifested regional identity. That identity is founded on the geographical map he drew as purely regional.

#### **“Hulasat al-halisa”**

In his abstract Ali ibn Mahmud ibn ar-Ra’id al-Badakhshani to a great extent reduced size of “Halisat al-haqa’iq”: it takes 62 pages of the publication. Moreover, I.F.Gotwald wrote “Indicator of names” as scholarly apparatus which consists of four pages [15, 63-66]. At average, chapters (bab) in “Ahlasu al-halisa” take one or two pages. Based on this we can assert that al-Badakhshani extracted only substantial fragments from the treatise for easy use.

I.F. Gotwald relied on the manuscript which at the present is preserved at Oriental Unit of the library of Leningrad University under the code 204 when he was preparing his publication. That manuscript was acquired by the orientalist from Kazan V.F. Dittel (1816-1848) during his travel across the East (Egypt, Minor Asia, Iran) after graduating from the Oriental Faculty of Kazan University in 1840.

The manuscript was copied on 20 safar 1057/27 March 1647, judging by paleographic data, in Middle East, apparently in Egypt. Its cover has not been preserved. Later, evidently in Kazan there was made a European hardcover, leather covered with some letterings. The paper is oriental, rolled, page size -19.5 ÷ 13 cm, text size on the page – 14 ÷ 7,5 cm, number of lines on the page is 19. The text is written with blank drawing ink, sections and names of governors as a rule are given separately in margins and highlighted with cinabbar. The handwriting is naskh. The manuscript comprises five various pieces of writing: 1) “Hulasat al-halisa” (Quintessence of the precious) of ‘Ali ibn Mahmud ibn Muhammad ar-Ra’id al-Badakhshani (1b-41b); 2) “Risalat an-nasr fi-l-kasr” («Treatise of help in shortening prayers») of Mufty ‘Umar Aga (42b-50b); 3) “Kitab tuhfat al-asatin fi ahbar ba’d al-hulafa’ ua-s-salatin” (Book-gift to scholars in regard to certain information about some Halifs and Sultans) of Yusuf ibn Abdallah al-Armayuni/Urmayuni (died in 958/1551), 54a-73b; 4) “al-Jawahir al-mudi’a fi tabaqat al-hanafiya” (“Shining jewels about layers of Hanafites”) of Abd al-Qadir ibn Abi-l-Wafa’ al-Kurashi al-Misri, 74b-87a; 5) “Muqaddima fi ‘ilm at-tauhid” (“Introduction into field of monotheism”) of Abi Iskhaq at-Tunisi, 88b-92b. On the last pages (94a-119b) there are records of prayers and extracts from different works [2,259].

There is another manuscript (Institute of oriental manuscripts of the Russian Academy of sciences Â2966) in which there is included the work that is of interest to us. It was written in the middle of XIX century in Volga region (water sign on paper 1843, paper of Russian production). The text was copied with brown ink, on the margins names were highlighted with red ink. The handwriting – fine naskh, manuscript in hardcover, covered with leather, with lettering and gilding (it has been worn off), on the page there are 15 lines, text is 14 ÷ 7 cm. The manuscript contains the same works as in the manuscript of Saint Petersburg University under the code 204, namely: 1) “Hulasat al-halisa” (1a-36a); 2) “Tufhat al-asatin” (68a-89b); 3) “al-jawahir al-mudi’a” (90a-111a); 4) “Muqaddima fi ‘ilm at-tauhid” (111b-115a); 5) “Risalat an-nasr fi-l-kasr” (120a-149a). On 37b-67a, 116b-120a there are contained various prayers and extracts from different compositions [16, 103-104].

Collation of both lists shows that they are identical. On the basis of that we can presume that manuscript B2966 was re-written from manuscript #204.

Al-Badakhshani, when narrating “Ahlasi al-halisa”, aimed at brevity and simplicity so that the text became comprehensible for a reader or listener as well as

easy to sound. That aspiration of his was accomplished with success. The sentences are concise and free of lengthiness. The abstract starts with thoughtful instructions, supplemented by edifications easy to memorize and learn by heart. The author formed the edifications based on aphorisms, genius thoughts of people who had lived before him in countries of the East. In the mentioned place al-Badakhshani puts forward hadiths of educational, exemplary nature which start with typical expression “as the Prophet said”. There were usually used concrete examples from lives of prophets or ancient wise men. Thus, brief, but substantial materials on psychology, morality and religion were given for a pious Muslim in “Ahlasu al-halisa”. The creation starts with such words of ar-Ra’id al-Badakhshani: “Some brothers of mine have requested me to summarize (ulahhis) the book “al-Halisa” briefly expounding it, thus making it easier to learn and comprehend. I have responded to their plead and accepted their proposal (the composed new work). I have called it “Ahlasu al-halisa” (Quintessence of the precious). This book is made up of fifty chapters (bab)”.

#### **‘Imad ad-din and cultural life of the Central Asia**

‘Imad ad-din al-Farabi was a fellow man of Hoja Ahmad Yassawi (died in 562/1166-1167 or later). Therefore, they were witnesses of that moral-spiritual environment just as people of Taraz, Isfidjab, Shash, Turkestan, Sauran, Sygnaq. We assume that those religious, historical, philosophical works which were used in “Hulasat al-halisa” were familiar to residents of those regions. The author, in his work, calls on people to love Allah, worship him, show mercy to ordinary people. There are reasons for that. In the era Imad ad-din lived in the Kazakh steppe was subjected to violent invasion of infidel rulers of Qaraqitays from the East. The foreigners won in the battle near Hodjent in 1137 and in Katwan battle in the vicinity of Samarqand in 1141. Gradually they started restraining Islam religion, consequently, Islam started descending. For that reason there occurred a need for writing a work like “Hulasat al-halisa”. It called on people for religious, general humane values like not murdering, showing mercy, respecting rights of people, keeping peace in social life.

‘Imad ad-din was a son of his era and, apparently, his aim was the idea of recovering the bygone influence and preserving stance of Islam. Nevertheless, whatever topic is touched upon in “Pure Truth” of ‘Imad ad-din, its principles urge a person to appeal to the Creator of soul and body for reserving mind purity. That is what makes his call valuable. For example, in the third chapter “About belief and Islam” those matters were enunciated in a substantive way.

Followers of theological science (ahl al-kalam) say: “Iman” (Belief): is acknowledging Islam by tongue (bi-l-lisan) and confirming it (tasdiq) by heart (bi-l-qalb). It is when a slave (‘abd) acknowledges oneness of the Greatest Allah with all his due attributes as well as everything that was sent by Allah from among



writings (kutub) and prophets (mursulun). He must believe in everything mentioned by heart.

It is transmitted from one companion of the Prophet – Huzaifa ibn al-Yamani [17, 232], may Allah be pleased with him, who said: “once when one man from people of the Prophet Musa (peace be upon him) Allah (the greatest and praised) said to angels: “Look! Does this slave of mine have a good deed through which he can find salvation today?” then the angels answered him: Oh, our Lord! We cannot find anything owing to which he can find salvation apart from the fact that he passed away testifying that there is no God but Allah”. Then Allah the Almighty said: “Let him in Paradise, since I have already forgiven him”.

In respect to Islam one of experts of religion (‘ashj al-islam) said: “Islam is following sharia” as Ali ibn Talib (may Allah be pleased with him) who conveyed words of the Prophet (peace be upon him) said: “the one who has a healthy body while he is a Muslim combined worldly and after-world blessings in him”. It is conveyed that by the best blessing in worldly life we imply being content with small and by best blessing in after-death world we imply Islam.

It is transmitted from Yahia ibn Mu‘az ar-Razi that it is written on gates of Paradise: “Islam is based on four pillars: modesty of (the one who is governing) the state; lenience of the one who wields power, councils when hostility arises, shows mercy without demonstrating it as a favour. Allah is the one who renders assistance!”

It is easy to notice by chapter names of the work of ‘Imad ad-din that it is closely related to Sufism school of thought (‘ilm at-tasauuf). For instance, (“on instruction and sincere advice (nasihah) which will help to preserve ways and methods of reaching the truth”, “on piety and a righteous”, “On the words faith, achievement, rejoice and “tahmid (pronouncing the expression “al-hamd li-l-lah” appealing to Allah with the view of praising Allah)”, “On Sufism, clouded clothes, being in a state of immersion and vigor”, “On will, the one who devoted himself to Allah (murid) and insinuation”, “On freedom, truth, focus and widening of the heart by joy”) are interlinked with each other in terms of their connection to science and knowledge in the field of Sufism. For comprehension and deep conception of the work of Imad ad-din it is required to know basics of Sufism which made an impact on science and education, art in XII-XIII centuries when the author the work lived. Only under such conditions it is possible to perceive ideas, conclusions and philosophical viewpoints of the author adequately.

The above considered allows us to identify that “Hulasat al-halisa” is a didactic writing revealing norms of morality and ethics. It calls the society on spiritual purity. That work comprises purity in thoughts, deeds, actions ensuring integrity of the world, society and personality. It calls on people for honesty and decency. In this regard ideas of the work under consideration can be aligned with ideas of

“Qutadgu Bilik”, the work of the great thinker, senior fellow man of the author – Jusip Balasaguni (XI century) [18, 299].

### **Topical issues of studying ‘Imad ad-din’s works**

K. Brokelman registered another Persian composition of Imad ad-din “Maksud al-auliya’ fi mahasin al-anbiya’” (“Objectives of Saints about merits of Prophets”). Therewith he relies on data given by C.A. Story who, however, specified the first element in the work name not in singular form – “maqsud (objective)”, but in plural – “maqasid” (objectives) [4, 515]. ‘Imad ad-din briefly dwelled upon biographies of the first four faithful Caliphs alongside with narrating life of Prophets. The author dedicated his work to the Governor Abu-l-Muzaffar Ibrahim ibn Jalal ad-din Mas’ud. The English oriental expert K.E. Boswort identified dates of governing of lands of Mawarannahr (interstream area between Amudarya and Syrdarya), in the western part of Karahanids’ state by that Ruler as 574-600/1178-1204 [19, 157]. Based on these data the date of birth of Imad ad-din can be assumed as the year of 1130. Most probably our author was a successful, renowned man at the time of Abu-l-Muzaffar. Lists of that work are kept in funds of the Institute of Oriental Studies in Tashkent [20].

Another work of Imad ad-din “‘Unwan al-mawa’iz” (“Beginning of instructions”), which has reached our days is known. It is stored in the fund of Oriental Studies Institute of Academy of Science of the Republic of Uzbekistan (Tashkent city).

### **CONCLUSION**

Summing up our brief review of works of ‘Imad ad-din al-Farabi it can be noticed that his interests were focused on Islamic ethics field. His creations demonstrate a huge peace potential of traditional Islam. They are oriented to what enriches a human’s world, fills his life with spirituality and values. Moral-ethical norms of Islam in his conveyance become the domain which was buried in oblivion during the years of atheism and period of false values orientation.

The important feature of works of ‘Imad ad-din al-Farabi lies in high degree of their reliability. All ideas were extracted from the holy book of Islam – Qur’an, hadiths of the Prophet Muhammad, edifications of ancient wise men, companions of the prophet (ashab), successors (tabi’un) and other salient people (‘ulama) who had lived mainly in the Central Asia. Depiction and introduction of compositions of ‘Imad ad-din al-Farabi into science, in our view, is an important step in science which will help us perceive heritage of traditional Islam in the correct manner, explicate further investigations.

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