



SOURCE ANALYSIS OF NURUDDIN SOBUNI'S BOOK 'AL-MUNTAQA MIN ISMAT AL-ANBIYA'

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Abstract

Nuruddin Sabuni, one of the important representatives of the Moturidiyyah doctrine, opposed the erroneous categories of belief that were active in his time and defended the belief of pure Ahli Sunnah. He explained the difficult-to-understand issues in kalam in an understandable language. In this regard, it is appropriate to note that mutakallim has a thorough knowledge of Arabic and Persian languages.

Keywords: kalam, aqaid, 'al-Muntaka' work, Nuriddin Sabuni, prophets.

Introduction

Learning to restore and further develop the advanced cultural and spiritual heritage of the Uzbek people in new conditions, to apply the legacy of thinkers to the present day, will help us young people to deeply understand the history of the Motherland, to love it and to form feelings of pride in it.

The priceless heritage of Imam Bukhari, Abu Ali Ibn Sina, Ahmad Farghani, Abu Mansur Moturudi, Burkhaniddin Marginani, Abdulkhalik Gijduvani, Najmuddin Kubro, Bahauddin Naqshband, Nuruddin Sabuni and hundreds of other scholars who made a great contribution to the development of world science and culture is being paid due respect to¹. Muslim scholars have attached special importance to this science and have published works of a high level that include various topics. A lot of work is being done in this regard even today. It is possible to divide the works written about akaid and kalam into two.

Nuruddin Sabuni's book "al-Muntaka" studied in the framework of the research is also among such important works. Today, this book of Sobuni is gaining importance as a relevant and important source in the study of aqeedah and the sciences of kalam.

In the sources of information about the life of Nuruddin Sabuni, nothing is said about the writing of this book. However, Nuruddin Sabuni himself referred to the book "al-Muntaka min ismat al-anbiyya" in the prophetic matters of the work "al-Kifaya fil hidaya". So, the book "al-Muntaka min ismat al-anbiyya" was written before the book "al-Kifaya fil hidaya". From the introduction of this book, it is known that the book "al-Muntaka" is not the book of Nuruddin Sabuni. It was

¹ Bekir, Topaloğlu, Mâtürîdiyye Akaidi, M.Ü. İFAV. Yayınları, İstanbul, 2017. –B. 20.



written by Abul Husayn Muhammad ibn Yahya Bashogiri (died in the 10th century of Hijri) under the title “Kashf al-ghawamiz li ahval al-anbiyya”, and Nuruddin Sabuni summarized this book². As for the reason for the writing of the book “Kashf al-ghawamiz li ahval al-anbiyya”, a person wrote a book during the time of Abu Mansur Moturidi and named it “Ma’osi al-anbiyyah”. Imam Moturidi says about this author: “If the author wrote a book for this purpose, he is a disbeliever. Because whoever sets out to write a book will find most of the things related to that goal, and may not find a few. Whoever asks a believer for his intentions, he fears that the seeker will become a disbeliever. What will be the situation of the person who wants to search for the Prophet’s will and publish it!?” After hearing this from Abul Hasan Rustafghani, Abul Husayn Bashogiri began to write the book “Kashf al-ghawamiz li ahval al-anbiyya”. His goal was to prove that the prophets lived a pure life, avoiding immorality during their lives. This information means that the book ‘al-Muntaka min ismat al-anabiyya’ is a summary of the book ‘Kashf al-gawamiz li ahval al-anbiyya’. Four manuscript copies of this book have survived. Three of them are kept in Turkey and one in Cairo. They are as follows: Suleymaniye Library, LOLALI 2426; Suleymaniye Library, LOLALI 2425; Manisa city library, 2/6584; ‘Dar al-kutub al-Misriya’ in Cairo (date, AD 134). This book was researched by the Turkish researcher Muhammad Bulut after studying the existing manuscripts in Turkey and published it as a book in 2000-2001 in Izmir. It was later published in Beirut by ‘Dar Ibn Hazm’ publishing house.

There are three books of Nuruddin Sabuni:

1. ‘Al-Muntaka’
2. ‘Al-Bidaya’
3. ‘Al-Kifaya’

In addition, some books are attributed to him in the sources. One of them is ‘al-Mughni’.

There are two copies of al-Muntakah. The first one is registered in Loleli library with number 2425 (190x150, 150x110 mm). The date of the copy is 653 AH. This copy is said to have been written with skill by a calligrapher. The name of the copyist has been erased and has not been preserved. In the lower right corner of the 6th sheet, the word ‘كاتبه التكي اللولوى البخاري’ is written with a pencil³. Although copy 2425 of the Loleli library is listed in the index and sources as Sabuni’s ‘al-Muntaqah’, this has not yet been fully identified. The text of ‘Al-Muntakah’ is available up to the end of the 17th folio. Starting from page 18a, the calligrapher continued to write ‘al-Kifaya’ belonging to Sabuni with the same paper and pen. According to the Loleli copy of ‘Al-Kifaya’ (copy 2271), this section begins on page 13b and continues to the end. Thus, this copy has only 17 pages from the beginning of ‘al-Muntakah’. This is one-sixth of the work.

The second copy is indexed by the Loleli library, number 2426, and is known in the records as ‘Kashf-ul-ghawamid’ (190x146, 130x100 mm. 16 lines, 126 leaves, inscription in Arabic). This copy copied by Mahmud ibn Sulaiman ibn Abu Bakr in 652 AH is also valid and valuable. Symbols such as (صح), small additions, and some additional underlined words or letters on some

2 Sâbûnî, fi’l-Hidâye el-Kifâye, Süleymaniye kütüphanesi, Karaçelebizade kitaplığı, nr:347, vr. 10b.

3 Nuruddin Sabuni. Al-Muntaqa min Ismail-Anbiyya (manuscript). Istanbul: Suleymaniye Library, Laleli. N:2271.



pages indicate that the copy has been checked. From the above information, it is understood that the copies No. 2425 and 2426 of the book ‘al-Muntaka; in the Loleli library are separate copies. If the brief description of the structure of ‘Al-Muntakah’ is given, the preface states that sending a prophet is a necessity of divine wisdom and that the prophet must be a human being.

After the introduction, the following chapters begin after receiving:

- Some of the prophets are better than others - sheet 3a⁴;
- Number of prophets - 4b;
- Name of Prophets - 5a;
- Adam a.s. - 7b;
- Nuh a.s. - 15a;
- Ibrahim a.s. - 16a;
- Ya’qub a.s. - 23a;
- Yusuf a.s. - 26a;
- Moses a.s. - 36a;
- David a.s. - 62a;
- Suleiman a.s. - 68a;
- Ayyub a.s. - 78b;
- Yunus a.s. - 81 a;
- Zakariya a.s. - 85a;
- Maryam and Jesus a.s. - 89b;
- The last prophet Muhammad a.s. - 90a;

This last chapter begins with the realization of the value of Prophet Muhammad (pbuh). It mentions verses and hadiths that praise him (Ahzab. 33/45-48,56.; Anbiyya. 21/107.; Nun. 68/4). Then, the previous verses of Surah Zuha, Abasa (106b), Tahreem (108a), the incident of Ifk (110a), Surah Fath verse 2 (113a), Zuhruf verse 52 (115a), the matter of Zayd and Zainab (116a), Isra It describes the issues in verse 73 (122a) of the sura. Then, emphasizing that our Prophet (pbuh) was ‘Sayyid-ul-Mursalin’ and ‘Khotamun-Nabiyyin’ (123), he explains the necessity and essence of salutations to him and concludes.

Each of the chapters dedicated to the above-mentioned prophets begins with a mention of the virtues and dignity of that prophet. Their explanations are based on the verses. As mentioned in the introduction of ‘Al-Muntakah’ (7b), some prophets are mentioned in the Qur’an. This work is interpreted by Hashvi as a result of ignorance and confusion in religion, explaining and commenting on verses that are not in accordance with prophethood. In the comments, the verses are interconnected, using a clear method of comparison and interpretation. There is a devotion to moturidism. The book also deals with other issues in the science of the word. For example, the ‘ru’atullah’ of Moses (a.s.), the forms of revelation, the issue of Hizir, etc⁵.

Soap shows loyalty to the original author. He often uses the phrase ‘قال الشيخ’. Anul-Mu’in Nasafi (v.e. 508/1115) quotes from ‘Tabsira’. Although ‘al-Muntaka min-ismat-il-Anbiyya’ is not a work

⁴ Sheet numbers refer to the 2426 numbered copy of the work in the Loleli library.

⁵ Kurt, İ. ve Tüz, -B. A. , İslâmî İlimlerde Metodoloji/Usûl Meselesi-1, Kahraman Ofset, İstanbul, 2005. -B. 251.



originally created by Nuruddin Sabuni, as an old source, it provides valuable information on many important issues.

Although Sabuni's contemporary Fakhridin Razi (606/1210 AD) is similar in terms of method and content to 'al-Muntaka', it is more concise. Razi also writes in his introduction that he wanted to reject the accusation and slander against Hashvi. A manuscript copy of 'Ismat-ul-Anbiyo' written in Cairo in 1355 A.H. is available in the library of Istanbul University. (A.Y. 3623. 210 x 150, 150 x 80 mm. 56 var. 19 lines.)

In conclusion, in the book, the phrase 'Ismatul-Anbiya' from Nuruddin Sabuni's book 'al-Muntakah' is succinctly translated from 'Kashful-Gawamid'. The book in which the issues related to prophecy are discussed in the following pages is a rather long and voluminous work. In addition, compared to his works called 'al-Kifoya wal-Bidaya', the number of verses is more and the writing is a little more complicated. The book, which consists of 19 verses, begins with a basmala and continues with the wisdom of sending a prophet. The book consists of 117 pages. Book pages are numbered by the author. The covers of the book are worn, the first and last pages are stamped. There are handwritten notes on the left and right sides of the manuscript pages in the book. The notes are a little less than the notes in the book 'Kifoya'.

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