



Structure Of Mahmud Zamakhari's Work "Nukatu-L-I'rab"

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Abstract: The article discusses Ahmad ibn Mahmud ibn Abu Bakr Nuriddin Sobuniy, a great mutakallim (theologian) and jurist from ancient Bukhara. He was born in the early 6th/12th century and is recognized as one of the prominent figures in the Maturidi school of thought. Sobuniy contributed significantly to the fields of kalam (theology), fiqh (Islamic jurisprudence), and usul al-fiqh (principles of Islamic jurisprudence).

Keywords: Nuriddin Sobuni, Fakhridin Razi, Doctrine Of Moturidism, Hanafi Jurisprudence, Mutakallim, Alias, Scientific Debate, Discussion, Tabaqat.

Introduction

Information about Ahmad ibn Mahmud ibn Abu Bakr Nuriddin Sobuniy is mentioned in several biographical and bibliographical works. He was a prominent scholar of theology, fiqh (Islamic jurisprudence), and usul al-fiqh (the methodology of Islamic jurisprudence) from the ancient city of Bukhara. Some of the notable works that discuss Sobuniy's life and contributions include

Methodology

"**Javahirul Muziya fi Tabaqatil Hanafiya**" by Abdulqadir ibn Muhammad Qurashi (696-775/1297-1273), "**Taj'ut Tarojim**" by Abul Fido Zaynuddin Qosim ibn Qutlubug'on (802-879/1399-1474), "**Tobaqotus Saniya fi Tarojimil Hanafiya**" by Taqiyuddin ibn Abdulqadir G'ozl (d. 1010/1601), "**Asmarul Janiya fi Asmail Hanafiya**" by Mulla Ali Qori (d. 1014/1606), "**Kashfuz Zunun an Asamai Kutub wal Funun**" by Hoji Khalifa (d. 1067/1657), "**Favaidul Bahiya fi Tarojimil Hanafiya**" by Abulhasanot Muhammad Abdulhay Laknavi (d. 1304/1886), "**Hadiyyatl Orifin Asmaul Muallifin va Asarul Musonnifin**" by Ismoil ibn Muhammad Posho Bag'dodi (1255-1339/1839-1920), and others. Sobuniy was known for his scholarly work and his contributions to Islamic jurisprudence,

and his works had a significant impact, not only in Bukhara but across the broader Islamic world during his time.

Nuriddin Sobuniy was a representative of the Maturidi school of thought and holds an unparalleled place in the formation of the sources of this doctrine. Ahmad ibn Mahmud ibn Abu Bakr Nuriddin Sobuniy, widely known by the kunyah Abu Muhammad, was one of the prominent scholars from Bukhara and the Transoxiana region. He made significant contributions to Hanafi jurisprudence and the science of theology (kalam).

It is believed that Nuriddin Sobuniy was born in the early 6th/12th century. The scholar is mentioned under various pseudonyms in biographical and bibliographical works such as "Javahirul Muziya," "Ansob," "Sullamul Vusul," and others. These pseudonyms include "Nuruddin" (meaning the light of religion), "Imam," "Imam Nuruddin Sobuniy," and "Nuruddin Sobuniy" (Abdulqadir Qurashiy, 1993:302). In many books related to the science of kalam, the scholar is referred to as "Nuruddin Sobuniy," "Sahibul Hidoya," and "Sahibul Kifaya" (Sa'duddin Taftazani, year of publication not mentioned:45). As mentioned by Fakhruddin Razi in his work *Munazaratu Jarot fi Biladi Movarounnahr* (Razi, year of publication not mentioned:7), the scholar was famous in Bukhara under the name "Nuruddin Sobuniy."

The reason for the use of the pseudonym "Sobuniy" is explained in Abdulqadir Qurashiy's *Javahirul Muziya*. The term "Sobuniy" originally referred to soap-making and the large soap-making house in the city of Naysabur. Some of Nuriddin Sobuniy's ancestors worked in this soap-making house, which is why they became known by the surname "Sobuniy." Additionally, the scholar took the surname "Bukhari" after his death, referring to his homeland.

In biographical works, Sobuniy is often referred to by his kunyah "Abu Muhammad." Hoji Khalifa also mentions the kunyah "Abu Muhammad" in his work *Sullamul Vusul*, but in *Kashfuz Zunun*, he mistakenly refers to him with the kunyah "Abu Bakr" (Hoji Khalifa, year of publication not mentioned:38). Due to this error, historians like Ismoil Posho Bag'dodi and Brockelmann also recorded Sobuniy's full name with the kunyah "Abu Bakr." This mistake may have arisen because one of Sobuniy's ancestors had the name Abu Bakr.

The scholar also had the kunyah "Abul Mahamid," which may not have been used as a kunyah but rather as a form of praise, meaning "the one with praiseworthy qualities." It could also refer to the fact that the scholar's name was Ahmad, his father's name was Mahmud, and his son's name was Muhammad. Due to the similarity between these three names in his lineage, he might have been called "Abul Mahamid" (Hoji Khalifa, year of publication not mentioned:1499).

The biographical information about the scholar in the *tabaqat* books is generally similar and close in content, which makes it difficult to pinpoint his exact birthplace and birth date. The available information is fragmented, drawn from unreliable sources, and lacks confirmation. However, all sources mention that the scholar is from Bukhara. Therefore, there is little information about Sobuniy's scholarly and intellectual life in the available records.

Among the rare pieces of information about him, it is noted that Nuriddin Sobuniy only traveled for the pilgrimage (Hajj) during his lifetime. During this journey, he visited the regions of Khorasan and Iraq, where he held scholarly gatherings with local scholars.

Additionally, it is mentioned that the scholar came from a wealthy family, and his family supported his education and scholarly activities financially. His family was not only wealthy but also held high social status and respect in the community due to their noble lineage.

According to Fakhruddin Razi in his book *Munazarotu Jarot fi Biladi Movarounnahr*, Sobuniy, in his final years, went on a pilgrimage and during the journey, held scholarly meetings in Iraq and Khorasan. The scientific discussions and debates that took place show that Nuriddin Sobuniy was a prominent Hanafi and Maturidi scholar who had mastered various fields of knowledge in the regions of Movarounnahr and Bukhara. Based on this, it can be inferred that Sobuniy did not pass away prematurely, as he was still active in intellectual discussions in 850/1446, when he had a scholarly debate with Fakhruddin Razi (Abdulqadir Qurashiy, year of publication not mentioned:124).

Researchers such as Kafavi, Ibn Qutlubug'o, and Tamimiy, who have provided biographical information about Nuriddin Sobuniy, present almost identical details regarding the scholar's death. He passed away in Bukhara on the night of Wednesday, the 16th of Safar in 580 AH (19th of May, 1184), after the evening prayer. The scholar was buried in the "Quzotus Sab'a" (Seven Qazis) cemetery, which is said to have been destroyed during the Soviet Union period (Sadridin Salim Bukhari, 2012:88).

Some scholars, however, mention incorrect dates for his death. For instance, in Ismail Pasha Baghdadi's *Iyza'ul Maknun*, it is stated that he died in 508 AH (1114 CE). This could be an error either made by the author or by the publisher of the sources he relied on. Imam Kafavi and Laknavi, however, state in their respective works that the scholar died in 580 AH (1184 CE) on the 6th of Safar (19th May), which aligns with the previously mentioned date and indicates the earlier dates are mistakes (Kafavi, year of publication not specified: 218).

Regarding the death of the scholar, the majority of biographical sources agree that Nuriddin Sobuniy passed away in 580 AH (1184 CE) and was buried in the "Quzotus Sab'a" cemetery in Bukhara.

As for his teachers, the only one explicitly mentioned in Ibn Qutlubug'o's *Tajut Tarojim* and other sources is Shamsul-Aimma Kardariy. It is noted that Sobuniy studied fiqh under his tutelage. It is important to mention that Shamsul-Aimma Muhammad Kardariy, also an important scholar, was Sobuniy's teacher.

For more detailed information about Sobuniy's academic life, we turn to *tabaqat* books that discuss his scholarly career. In books such as *Tajut Tarojim*, *Tobaqotus Saniyya*, and *Sullamul Vusul*, Shamsul-Aimma Kardariy is mentioned as Sobuniy's teacher, where it is stated that Sobuniy studied fiqh under him. The author of *Sullamul Vusul*, Hoji Khalifa, also adds that Sobuniy narrated hadiths from Sadiyiddin Muhammad Asadiy, further expanding his academic contributions.

In biographical books covering more recent history, there is no mention of "Shamsul-Aimma Kardariy" being the teacher of Nuriddin Sobuniy. For example, the *Javahirul Muziya* book, which is considered an ancient text, states that "Shamsul-Aimma Kardariy" studied fiqh under Nuriddin Sobuniy. This suggests that Nuriddin Sobuniy was actually the teacher of Shamsul-Aimma Kardariy.

Imam Kafavi, in his work, mentions the full name of Shamsul-Aimma, stating "Shamsul-Aimma Muhammad ibn Abdussattor Kardariy." At first glance, the names "Shamsul-Aimma Kardariy," "Shamsul-Aimma Muhammad Kardariy," and "Shamsul-Aimma Muhammad ibn Abdussattor Kardariy" may appear to be contradictory. This confusion may have arisen due to the phrases "studied fiqh" or "became a faqih under his tutelage," which were used in previous sources. Similar information is found in the three biographical books about Sobuniy: *Tajut Tarojim*, *Tobaqotus Saniyya*, and *Sullamul Vusul*.

The "Shamsul-Aimma" referred to in these books is most likely Abdulg'ofur ibn Luqmon ibn Muhammad Shamsul-Aimma Kardariy (d. 562/1167), a Hanafi imam originally from the Kardar region. Kardar is a village near Khwarezm. Shamsul-Aimma served as a qadi in Aleppo, where he passed away. However, there is insufficient information about Nuriddin Sobuniy meeting Shamsul-Aimma or studying fiqh from him. According to research by Abdulqodir Qurashiy in *Javahirul Muziya*, Kafavi in *Kataibu A'lamil Axbar*, and Abdulhay Laknavi in *Favaidul Bahiya*, the scholar referred to as "Shamsul-Aimma Kardariy" is actually Muhammad ibn Abdussattor ibn Muhammad Amadiy Kardariy Abul Wahda, who became widely known by the name "Shamsul-Aimma Kardariy."

Without a doubt, every scholar has numerous disciples who, after the death of their teacher, spread his knowledge to others. It is highly likely that Nuriddin Sobuniy also had students who either studied under him while he was alive or continued to spread his teachings after his death.

Result and Discussion

However, in biographical books, no students are mentioned by name other than Muhammad ibn Abdussattor Kardariy. Muhammad ibn Abdussattor, as a disciple of Nuriddin Sobuniy, mastered the principles of the Hanafi school of thought.

In *Tajut Tarojim* by Ibn Qutlubug'o, *Favaidul Bahiya* by Abdulhay Laknavi, and other biographical sources, it is mentioned that Muhammad ibn Abdussattor also studied fiqh under Burhoniddin Marg'iloniy.

Muhammad ibn Abdussattor Kardariy is the author of works such as *Tasisul Qovaid Fi Ismatil Anbiya*, *Arraddu Wal Intisar Li Abi Hanifa Imam Fuqohail Amsor*, *Qovaidul Muni'a Fiz Zubbi A'n Abi Hanifa*, and *Hallu Mushkilatil Quduri*.

Imam Muhammad ibn Abdussattor Kardariy passed away in 642/1244.

In most of the biographical books about the scholar, Sobuniy's academic activities have not been fully explored. In the biographical works, just like other representatives of the Maturidi school of thought, Sobuniy's personality has not been thoroughly examined. However, this does not diminish the greatness and value of the scholar.

Through in-depth research into the scientific debates between Nuriddin Sobuniy and Fakhr al-Din Razi, as well as the works left behind by Sobuniy, it becomes clear that he made significant contributions to the Maturidi school of thought.

Like Imam Maturidi, Nuriddin Sobuniy, by transmitting the views of the early scholars, based his scholarly work on their perspectives. The influence of his teachings can also be seen in the lives of his students and followers.

Another achievement of this great figure, who played a crucial role in the Maturidi school of thought, is his involvement in the second phase of the school's development, which was focused on the classification of books. This second phase took place between 500–700/1107–1301, marking the foundation period of the Maturidi school.

Through the study of Sobuniy's surviving works, it becomes evident that he was an unparalleled scholar in the science of theology (Kalam), a follower of Imam Maturidi, and, in his own right, a defender of the Maturidi school.

Nuriddin Sobuniy, in his debates with Fakhr al-Din Razi, defended the Hanafi-Maturidi creed. These debates covered topics such as "Seeing Allah," "Creation and Being," and "The Quality of Eternality." These three debates are mentioned in Razi's book *Munazarat al-Jarot fi Bilad-i Mawarannahr*. Another debate Sobuniy participated in, on the subject "Is it possible to see nothing?" was held with Shaykh Rashiduddin, and it was translated from Persian into Arabic and recorded in Abul Barakat Nasafiy's book *Itimad fil I'tiqad*.

When examining Sobuniy's academic work, one can see that his writings are composed in a clear and understandable language. In his works, Sobuniy promoted the views of Abu Mansur Maturidi and Abul Muin Nasafiy, contributing to the structured formation of the Maturidi school as a distinct school of thought.

It is important to emphasize that Nuriddin Sobuniy's scholarly legacy, especially his written works, serves as the most significant source for understanding his academic and educational activities. Additionally, his scientific debates with Fakhr al-Din Razi and Shaykh Rashiduddin also provide valuable insights into his scholarly contributions. Those who conduct research in this area will have the opportunity to explore and illuminate Sobuniy's academic prowess in greater detail.

During the study of the scholar's personality, it becomes evident that he was an exceptionally skilled theologian within the Maturidi tradition. The recognition of his expertise in Kalam further indicates his high scholarly potential. Nevertheless, Sobuniy presented complex theological issues and debates in his works in simple terms, making them accessible and easy to understand. This is one of the distinctive characteristics of Sobuniy that set him apart from other scholars.

Nuriddin Sobuniy carried out his work relying on the teachings of Imam Maturidi and his student Abul Muin Nasafiy. As a result, he became known for his significant contributions to elucidating the foundations of Maturidi theology and spreading its teachings. His works played an important role in establishing and propagating the Maturidi school, and he is remembered in history as one of the scholars who helped shape its legacy.

Anyone who reads Sobuniy's works can testify to his mastery in his field of study. In addition, his ability to explain difficult theological issues and complex concepts in an understandable manner demonstrates his exceptional scholarly skill.

Every scholar may have some shortcomings in their field. In this regard, pointing out such details is not meant to undermine the scholar or diminish his worth, but rather to present all aspects of his work impartially.

Due to Nuriddin Sobuniy not being of Arab origin, his use of Arabic words in certain contexts might sometimes present minor shortcomings, particularly in terms of syntax. These shortcomings are limited to the grammatical and syntactic expressions of words.

Upon reviewing the scholar's books, it becomes evident that his word choice and use of terminology resemble those of Turkic expressions. From this, it can be inferred that Nuriddin Sobuniy was from Bukhara, and additionally, his ethnic origin was likely Turkic

Conclusion

In the course of studying Nuriddin Sobuniy's scientific debates, it is apparent that he engaged in discussions in both Arabic and Turkic. Furthermore, his debate with Shaykh Rashiduddin in Persian also shows his deep command of the Persian language.

Ahmad ibn Mahmud Nuriddin Sobuniy was a prominent representative of the scientific traditions of Mawarannahr and played a significant role in the development of Islamic sciences. He reached a high level of scholarly achievement in both fiqh and Kalam, and was recognized as one of the most important scholars of his time. Sobuniy contributed greatly to the spread of Hanafi and Maturidi teachings in the cultural centers of Mawarannahr during his era.

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