

PalArch's Journal of Archaeology of Egypt / Egyptology

The Komoljanoi Khader Ibn Elias, was alive (868 A.H), his life in brief

Noor Ahmed Abdullah ¹ , Dr.Muthanna Fadhil Dheeb Al-Gburi ²

^{1,2} Aliraqia University, College of Arts, Department of Arabic Language

Email ¹ : noor.ahmed@alrasheedcol.edu.iq , Email ² : Muthanatheeb@yahoo.com

Noor Ahmed Abdullah 1 , Dr.Muthanna Fadhil Dheeb Al_Gburi 2, The Komoljanoi Khader Ibn Elias, was alive (868 AH), his life in brief ,-- Palarch's Journal Of Archaeology Of Egypt/Egyptology 18(10), 3240-3247. ISSN 1567-214x

Keywords: The Komoljanoi Khader Ibn Elias

ABSTRACT

This study included the disclosure of the life of the Comoligno, his name, his upbringing, his old age, and his scientific output. The biography books neglected him and did not mention anything about him and forgot about his writings, so we strived to search and investigate information that reveals the veil about him, and shows him in the scientific arena, and his name has a place among scholars and is referred to as good, and for his writings. Famous as the rest of the Arabic and Turkish literature; To make room for researchers to take it through study and research.

The study necessitated that it be in an introduction, three demands and a conclusion. As for the introduction, in which I mentioned the importance of the topic and the reason for choosing it. The first requirement came about: the Komolgnoe (his name, biography, birth, death and upbringing), and the second about: his scientific biography (his upbringing, culture, old age, students, and scientific output). And the third is a balance between two books of the author, then a conclusion of some of the results we have reached from this study and a list of research sources.

Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon our master Muhammad (may God bless him and grant him peace), the best of all creation, and upon all his family and companions. But later.

The cabinets of manuscripts and those working on them preserved the Arab heritage from loss, and I was keen to take care of it for fear of damage and made it accessible to researchers; To choose from it what meets their cognitive needs, quenches the thirst of their minds, and answers their questions, relying on the art of investigation.

It is no secret to anyone that the investigation is of great importance and benefit to the researcher and the reader. In addition to this and that, it is a revival of the Arab

heritage and removing it from the corners of oblivion and neglect.

As for the importance of this study, it lies in the fact that the Komolgenoi was one of the Arab figures who lived in the late eighth century, so the translators pens forgot about him and neglected his writings. Let us unveil him and show him on the scientific arena to be the focus of the attention of researchers and scholars, as the study informs us about the Komoljan culture, his era, his scientific biography, the sources of his knowledge and some of his sheikhs and students.

And all of this does not pass without some difficulties that we encountered, namely: the poverty and scarcity of information about the author and the book. We did not find anything that satisfies our minds except for the small thing, and had it not been for the fame of Al-Kafiah and the scholars' interest in its explanations and abbreviations, neither Haji Khalifa nor Al-Baghdadi would have mentioned him when they talked about the book Al-Kafiah. ; This prompted us to search and contact the people in charge of manuscript centers and search for him in his homeland (Turkey), publicly finding someone who mentioned it in something or mentioned it in lines. On a magazine in Istanbul that published a paper in 1990 that referred to some of his writings, which assured us and put us in a circle of reassurance about what we wrote about him.

As for the divisions of the research, it came into three demands: we allocated the first of them to the author's name, birth, origin and date of death, and the second requirement included his scientific biography, culture and scientific output, and we came with a third request to be a balance between two books of the author; To reveal the delusion obtained by him and his books, and then we supplemented the study with the most important results that we reached.

The first requirement: the Komolgnoe (his name, biography, birth and upbringing)

His biography:

The sources did not provide us with sufficient information about the life of the Komolgnovi except for a little, and it was possible for us, by the grace of God, to obtain two manuscripts, one in the author's handwriting and the other on it owned by him. The sheikhs from whom he was taken, as well as a research published in one of the Turkish magazines, which indicated information on the author's works, and will be mentioned in detail in the following lines.

First: His name and lineage

The author stated his name at the beginning of this book, and at the end of some of the books he wrote (), and in some of the books he copied (), as mentioned by some sources, he is:

Khidr ibn Elias al-Komolgnovi, then al-Istanbuli al-Rumi, the Ottoman Hanafi, al-Nahawi al-Najhi ()

As for its proportion: the Komolgen, or the Komolgen, and the Komulgin, and its proportion in Turkish is thus: Gümülcineli, relative to Gümülcine, a town in the state of Greece. The majority of its inhabitants are Turks

Komotini: (Greek: Κομοτηνή), (Turkish: Gümülcine), is a Greek city located in the north-east of the country within the administrative region of Eastern Macedonia and Thrace, and is the center of the Rodoby County within this administrative region.

Second: His birth and death:

The translation books that were translated to the author did not mention anything about his birth, but we can determine the time in which the author lived, as he was a contemporary of three of the sultans of the Ottoman Empire, Nicknamed (Chalabi) d.

(824 AH) (), this means that the author wrote the book before the death of the Sultan. It is possible to assume his birth much earlier than this date.

And then, after him, his son Murad II () who ruled from the year (824 AH) to the year (855 AH), took over the rule after him, then his son Muhammad II, nicknamed Al-Fatih, took over (886 AH) () The author indicated in his second book (Risala fi Grammar). He wrote it in compliance with the order of Sultan Ibn Sultan Muhammad, and thus the author has lived with the three sultans.

As for the date of his death, it is the same as the date of his birth. The books of translations have forgotten it, and we have nothing but the author's statement at the end of his book (Explanation of the poem Banat Su'ad by Ka'b bin Zuhair) on the date of the transcription. Elias in the year eight hundred and sixty-eight, and thus it is clear that he was alive in the year (868 AH).

The second requirement: his scientific biography

First: His upbringing and culture:

We mentioned earlier that the author lived during the period in which the three sultans ruled, as that era was characterized by a lot of wars, seditions, conquests and succession of sultans to rule, until Murad II ascended the rule, so life flourished in his time and his kingdom expanded, and justice was spread among the people, and scholars and sheikhs brought him closer to him and raised their status And the scholar in his time became the judges, and a school was entrusted to him to teach in, as well as the scholars to accompany the Sultan in most of his trips and councils (), and his son did not differ from him, as we mentioned earlier that he was a lover of science and scholars, and the author received the attention of ministers and entrusted him

Teaching, and the evidence for this is that he composed both of his books based on the Sultan's desire and in compliance with his order, and this indicates that he was close to the sultans and enjoyed a high position with them.

What proves that he was studying in one of the schools of the sultans is that he declared in his book the polar questions: that it is a dictation, in addition to the phrases he mentioned during the explanation what proves that he was dictating this book to students, and the sources did not provide us with any information about the author's culture, except that the references he left on The covers of some of the books he wrote, or copied them, made us learn about his culture and the resources of his knowledge. Salama bin Jaafar al-Quda'i al-Shafi'i (d. 454 AH), which was copied by our author, and he transmitted supplications and hadiths from the Book of Divine Wills by Sheikh Zain al-Din Abi Bakr Muhammad bin Muhammad al-Khawafi (838 AH) (), and it was also transferred from the book, Sharh al-Masabih, for your work (875 AH) (), In addition to transmitting phrases from Abd al-Razzaq al-Kashi (730 AH) (), Ibrahim al-Hamawi (732 AH) (), Alaa al-Din al-Samani (736 AH) (), and Al-Hamadhani (795 AH) (), as well as more than one book explaining the Sharia of Islam by the preacher Imam, the pillar of Islam Muhammad bin Abu Bakr, known as Imam Zadeh al-Hanafi (573 AH).

As for his knowledge of language sciences and literature, this is clear from his book, which is the polar questions. In addition, we find the author classified another book and called it (Risala with Grammar), which was achieved by Dr. Hind Fawzi Hassan Issa, Assistant Professor of Grammar, Morphology and Presentations at Qassim University, and published in the eighth part of

The eighteenth issue of the Yearbook of the Faculty of Arabic Language for Boys -

Al-Azhar University Branch in Gerga, issued in the year (1435 AH / 2014 AD), from page (6671-6792), certified copy of the Hagia Sophia Library attached to Sulaymaniyah in Istanbul, Issue: (4468/1) Attributing it to Mawla Khidr bin Jalal al-Din bin Ahmad al-Roumi al-Hanafî (d. 863 AH), the name of the alleged author was not mentioned on the cover page of the unique manuscript, nor in the introduction to the letter, nor in its conclusion, nor was it attributed to him by anyone who translated it, and the sister did not speak Looking for documenting the ratio of the message to its author!

The author declared his name at the end of this letter; Where he said: “And let us conclude the book with the help of God Almighty and His good success, and the void for its elaboration occurred on Sunday at the time of the great dawn of the month of Dhul-Qa’dah in the year sixty-three [in the abrogated researcher: fifty-five] and eight hundred, at the hands of [in the abrogated researcher: hand] whose author is weaker The servants and the people, Khidr bin Elias, were pardoned, and praise be to God alone, and blessings be upon Muhammad, his family and companions.” It was also possible for us, thanks to God Almighty and the experienced Dr. Salih Mahdi Abbas Al-Shamri, a retired professor of Arabic language and Quranic sciences from the Center for the Revival of Arab Scientific Heritage at the University of Baghdad, to obtain an article published in (Bati Trakyanin Sesi) magazine, Istanbul, January 1990 No. 14 of 28-29, The research dealt with the writings of Khader bin Elias and attributed to him the book explaining the poem “Bant Suad” by Ka’ab bin Zuhair. The translation books did not mention them.

The author was fluent in three languages: Arabic, Turkish, and Persian, as evidenced by his writing some phrases in those languages on the covers of some of his books, and some of the books he copied. His love for poetry and his ability to compose it often became clear, as he often concludes his book with short verses that may be in Arabic or Persian. In the book of news, verses in praise of the Prophet Muhammad (may God bless him and grant him peace) came in Arabic, including:

Our happiness is to preserve the glorified book It is the preserved house in Ahmed's heart

Most of the faithful spirit brought him to us Milestones of the Hashimi religion Muhammad

And verses in the Persian language at the end of his book, Risala fi al-Nahw, translated by Dr. Hind Fawzi, kindly and masterfully ():

May your king be firm, O king May good luck always be in your refuge
Every direction in which I saw you Conquest was on the right, victory on the left

Second: His sheikhs:

The sources did not inform us about the sheikhs and scholars for whom the author studied, except that we can give preference to some of them based on what was mentioned in the quotes that the author mentioned on the covers of his books. In the polar questions, either he was contemporary with them, or he was influenced by them and transmitted from them.

- Sheikh Nizam al-Din Masoud bin Omar bin Abdullah, Sheikh Saad al-Din al-Taftazani (791 AH) () was mentioned by one of the author's students in the footnote and said this question and the answer to Nizam al-Din and in another place he said to al-Taftazani.
- Sheikh Zain al-Din Abu Bakr Muhammad bin Muhammad al-Khawafi (838 AH) (), the author most quoted from his book *The Holy Wills*.
- Sheikh Shams al-Din Muhammad ibn al-Sharif al-Hasani (838 AH) (), one of his students indicated that the question and the answer is about Sayyid al-Sharif.
- Sheikh Siraj al-Din Muhammad bin Omar al-Halabi (d. 850 AH) (), as most of the transmission from him quoted phrases from his book *Kashf al-Wafidah*, and the details will come about it in the book's sources, as one of the author's students indicated that this question and the answer to al-Halabi.
- Sheikh Muhammad ibn Izz al-Din al-Rumi al-Kirman al-Hanafi, known as Ibn al-Malik (854 AH), when he was quoted on the cover of the book *Shehab al-Akhbar*, and he declared that it is from his book *Sharh al-Masbah*, which is a book of the noble Prophetic hadith.
- Ahmed bin Mahmoud, Shihab al-Din al-Siyawasi (860 AH) (), quoted from him while he was asking questions and answers in the text, and one of his students referred to this in copy (C) and said: This question and answer is for Shihab al-Din, except that the author did not authorize this transfer in the text.

In this way, the author has been educated and apprenticed to the best scholars of various sciences, whether he is associated with them or their books, quoting from them authorized and unauthorized.

Third: His students:

Just as the books of translations did not mention the sheikhs of the author, they also did not provide us with his requests and those who were provided with his knowledge, except that the signs that the author left us prove that he was a teacher in one of the schools and a group of students and students of knowledge were in his presence, and among those signs:

- He wrote the book of *Qutbiyyah Questions* using the method of dictation to his students, where he stated in the introduction to this, as he said: "The time has come to delve into the dictation of this purpose with the help of God and His All-Knowing Providence" ().
- His use of some words that indicate that he used to dictate this book to his students such as: (Understand, then memorize, then understand, for I will not repeat, so understand. It will benefit you in many places, and memorize so that you may know this research with ease).
- The reference of one of his students or one of the scribes in the copy (C) confirms that he was a sheikh and teacher, so he wrote in the footnote the following statement: "This answer I answered to this question at the time when my pen was written about the scientific rules, so whoever listened to my answer thought that I was familiar with this answer and what was with it, although The sign of the unseen is witness that in that case I did not hear from a person." The meaning of his words is that he answered the question posed by the Sheikh - the author - an answer similar to the answer of the author, so others thought that he was familiar with the answer of the Sheikh.

Fourth: His scientific output:

1- The *Qutbiyyah Questions* on the Book of Ibn al-Hajib, the Companion of the Qudsi Nafs, written by him in compliance with the order of Sultan Chalabi.

2- A treatise on grammar, presented to Sultan Muhammad Al-Fatih, he finished authoring it in the year (863 AH).

3- Explanation of the poem “Bant Suad” by (Ka’ab Bin Zuhair), which was completed in the year (868 AH).

4- Copies of the book Shehab Al-Akhbar fi Judgment, Proverbs and Etiquette by Abu Abdullah Muhammad bin Salama bin Jaafar Al-Quda’i Al-Shafi’i (d. 454 AH).

The requirement for the third: a balance between the book of polar questions and the book of a message in grammar.

We responded to writing this request; In order to put the reader in the position of research and conclusion, and for the facts to be revealed to the researchers, and to find an opportunity to prove or deny the conclusions we reached, as we mentioned above, the author did not enjoy the importance of the authors of translations and history, and perhaps the reason is his personality and his lack of interest in the world, so fame and desire to get close to the stakeholders were another His interests, so he stuck to his school and chose to draw closer to God Almighty and asceticism from the world, and he often transmitted hadiths about that, and about poverty and the virtue of charity in the books he copied or composed.

In light of the similarities and differences between both books that we will present, we openly remove the mask from the confusion surrounding the author and his writings, and show him on the scientific arena.

1- In terms of the time of composition, we can assume that he composed the Qutb questions before the grammar treatise; With reference to what we mentioned above, Sultan Chalabi referred to him to author the book of Qutbiyya Questions, while he wrote the second book (Risala fi Grammar) during the time of Sultan Muhammad Al-Fateh, as mentioned previously.

2- In terms of scientific material, both books are devoted to grammar, except that the book of Qutbiyya Questions is specialized in the philosophy of grammar, when its explanation is mixed with the expressions of logicians and philosophers. .

3- We can say that the Qutbiyya Questions is a detailed book for some issues of al-Kafia, as for the other book, it is a summary of all the chapters on grammar.

4- The abundance of evidence of various kinds in the polar questions compared to the other book, and this indicates that the other book is brief.

5- The lack of controversial issues in (Risala fi Grammar) and their abundance in the polar questions; The reason is that the first book is an abbreviation.

6- The lack of quoting from the flags or referring to them in “Risala fi Grammar” compared to our book, as it included many scholars’ sayings and opinions; This is because it is a collection as stated by its owner.

7- The author’s statement of his name in both books, except that his name was mentioned in the introduction to the Qutbiyya Questions, while his name was mentioned at the end of the book “Risala on Grammar”.

8- The author did not indicate in the polar questions about his free time from writing the book, while he did so in a letter on grammar.

9- The author mentioned in both books the reason for authoring them, so he declared in the Qutbiyya questions that he was in compliance with the order of the servant Chalabi Makram, and in the second book he said: Although he referred to me who is in his dominion seal and compliance with his command is inevitable, and his blessings on me and on the sufficient, Sultan bin Sultan Muhammad This indicates that our friend was not inclined to write, rather his main concern was to teach and teach his

students, and for this reason he was less likely to write.

10- The clear similarity in some of the phrases that the author came up with in both books, including his saying in the introduction: “And prayer is the most eloquent kind of man.” The phrase was repeated in the two books, and the introduction came with the same letter in both books.

11- In the book of Qutbiyya Questions, the author confined himself to the subjects of the word and the pronouns only, while in the other book he mentioned all the chapters of grammar in a very brief way. Perhaps the reason for this is the approach required by the work in the first book, for it is from its title that it came to solve the sufficient intricacies and its dilemmas, and it came as a group of its explanations. It was short and concise, and for this reason the Sultan asked him to list rules in the strangest order, and the best explanation, and to detail its summaries with the most accurate and clear explanation (), and from this phrase, we can likely that this composition and this short way is alien to him and the methods of his contemporaries in composition, which were characterized by detail, explanation, explanation and interpretations And the other reason may be that the book of Qutbiyyah Questions is nothing but a dictation to its request, so it was full of explanations and evidence, some of which may have been requested by him, while the other book was not.

Results

At the end of this research, we can conclude some of our findings, including:

1- The author lived in an era in which there were many scholars and their books, so the authors of translations and classes forgot about him, and perhaps the reason was the lack of his works, his asceticism about the world, and his departure to worship and mysticism.

2- In the light of tracing the opinions of the scholars from whom it was taken, or quoting their words, we found it to be the Hanafi school.

3- He supplied the author from various cultures and sciences such as hadith, logic, jurisprudence and all linguistic sciences, so he excelled and excelled in them and employed them in his books.

4- He was distinguished by his rational and dialectical character, which was evident in his book The Polar Questions.

5- His frequent use of verbal terms, such as gender, separation, presentation, essence, real and legal entities... and other things that were mentioned in the introductions to his books.

6- He was influenced by Qutb al-Din al-Razi’s book “The Readings of Lights” and his quotation from it in some places of his book The Qutbiyya Questions, which is a book on wisdom and logic.

7- The large number of his logical explanations and his preferences that he brought in his presentation of the issues of the book Al-Qutbiyya Questions, which sometimes makes it difficult for the reader to understand what he wanted from them.

8- To sum up, the author was a teacher to the students, and was close to the sultans, complying with their command in authorship. From a wealth of scientific material that highlights his knowledge, his ability and his culture, and we ask God for success to show him as it should.

References

1. Al-Alam, Lakhair Al-Din bin Mahmoud bin Ali Al-Zarkali (d. (1396 AH), Dar Al-Ilm for Millions, i: 15, 2002 AD).

2. The news of immersion in the sons of a lifetime, Abu al-Fadl Ahmed bin Ali bin Muhammad bin Ahmed bin Hajar al-Asqalani (d. (852 AH), edited by: Dr. Hassan Habashi, the Supreme Council for Islamic Affairs - Committee for the Revival of Islamic Heritage, Egypt: 1389 AH, 1969 AD).
3. Al-Badr Al-Bamhasin after the seventh century, Muhammad bin Ali bin Muhammad bin Abdullah Al-Shawkani Al-Yamani (1250 AH), Dar Al-Maarifa - Beirut.
4. History of the Ottoman Attic, Muhammad Farid (Bey), Ibn Ahmad Farid (Pasha), Lawyer T. (1338 AH), edited by: Ihsan Haqqi, Dar Al-Nafaes, Beirut - Lebanon, i: 1, Dar Al-Nafaes - Beirut, 1981 AD.
5. The Ottoman Attic State, Muhammad Farid (Bey), Ibn Ahmad Farid (Pasha), the lawyer (d. 1338 AH), edited by: Ihsan Haqqi, Dar Al-Nafaes, Beirut - Lebanon, i: 1 1981.
6. Kindergartens of Paradise in the Status of Scholars and Sadat, Muhammad Baqir Al-Khawsari, edited by: Asadullah Ismailian, Ismaili Library - Iran 1393 AH.
7. The Ladder of Access to Stallion Layers, Constantine Haji Khalifa, supervised and presented by Ekmeleddin Ihsanoglu, edited by: Muhammad Abdul Qadir Arnaout, Istanbul 2010.
8. The Nu'mani Sisters in the Scholars of the Ottoman Empire, Ahmed bin Mustafa bin Khalil, Abu al-Khair, Issam al-Din Tashkari Zada (968 AH), Dar al-Kitab al-Arabi, Beirut-Lebanon.
9. Shehab Al-Akhbar in the hadiths narrated on the authority of the Chosen Prophet in Judgment, Proverbs and Etiquette, Abu Abdullah Al-Quda'i, T. (454 A.H.), manuscript preservation number 30981.
10. Brilliant Light for the People of the Ninth Century, Shams Al-Din Abu Al-Khair Muhammad bin Abdul Rahman bin Muhammad bin Abi Bakr bin Othman bin Muhammad Al-Sakhawi (d. (902 AH): Publications of the Library of Life - Beirut).
11. Uncovering suspicions about the names of books and arts: Mustafa bin Abdullah, the writer of Chalabi Constantinople, known as Haji Khalifa or Hajj Khalifa d. (1067 AH) Muthanna Library - Baghdad: 1941 AD.
12. Authors' Dictionary, Omar Reda Kahala, Al-Muthanna Library, Beirut - Lebanon, Arab Heritage House, Beirut.
13. The gift of those who know the names of the authors and the effects of the compilers, Ismail bin Muhammad Amin bin Mir Salim Al-Babani Al-Baghdadi (1399 AH), House of Revival of Arab Heritage, Beirut - Lebanon.
14. Proven research, journals and websites
15. A message in grammar, T: Dr. Hind Fawzi Hassan Issa, Assistant Professor of Grammar, Morphology and Presentation at Qassim University, published research in the eighth part of the eighteenth issue of the Yearbook of the College of Arabic Language for Boys - Al-Azhar University Branch in Gerga, issued in the year (1435 AH / 2014 AD), from page (6671-6792).
16. Bati Trakyanin Sesi) magazine, Istanbul, January 1990, issue 14, 28-29.