

## Audio issues in the book “Inayat Al-Qadi and Kifayat Al-Radi”

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### ARTICLE INFO

### ABSTRACT

In this thesis, the researcher has dealt with one of the thorny topics in the Arabic language, which is “the phonetic topics in the book (The Care of the Judge and the Sufficiency of the Radi) by Judge Shihab al-Din Ahmad bin Muhammad bin Omar al-Khafaji, who died in 1069 AH.” The importance of the study stemmed from the fact that this book is full of many linguistic issues. And grammatical, morphological, phonetic, rhetorical, and semantic, not to mention the issues of interpretation of meanings and rulings, as they are the pillar of the book and its pinnacle, in addition to the exposure of different readings: frequent and irregular, which he - in most cases - directed according to the parsing required by the verse, or Conjugation, language, or sound. In addition, it is the first book of its kind in which its author tried to investigate the facts in interpreting and denying the impurities of the Israelites, which abound in some previous interpretations. Thus, he was disgraced by those

### Introduction

Praise be to God who preserved the Arabic language and preserved it by revealing the Noble Qur'an in a clear Arabic tongue, and prayers and peace be upon the most eloquent one who uttered the opposite, but he is from the Quraysh of our Prophet Muhammad, and upon his family and companions, the most distinguished, and those who follow their approach and walk on their path to the right of religion. As for after

Since it was necessary for anyone who entered the field of postgraduate students at the master's level to submit a topic for his thesis before the end of the methodological year, I used to turn my face to the libraries and search through their books, trying to find a virgin topic that had not been touched upon by scientific research, so I would seek out the opinions of scholars on it. One of the people of thought and masters of ingenuity, or I find a precious manuscript from our Islamic heritage, so I use it as a beacon by which I gain insight into the path of our righteous predecessors in knowledge and writing. Finally, after much difficulty, God guided me to choose Hashiyat al-Shihab over al-Baydawi's interpretation called (Inayat al-Qadi wa Kifayat al-Radi); This is to be a field from which I derive phonetic phenomena, through the Qur'anic readings emerging from it, as it is one of the books of interpretation that is concerned with the details of linguistic issues. I chose a topic from it, which I named: ((Phonological investigations in: the book “Inayat al-Qadi and Kifayat al-Radi in Hashiyat al-Shihab on Tafsir al-Baydawi.” By Judge Shihab al-Din, who died in 1069 AH).

The importance of the topic and the reasons for choosing it:

The Holy Qur'an is the book that God revealed to His Chosen Prophet (may God's prayers and peace be upon him), and with it he shook the pillars of polytheism and the foundations of slavery to other than God Almighty, and bestowed splendor, charm, and beauty on the language of the Arabs, and was able to extract - with its dazzling methods and the supernatural power of its miracles - admiration. Arabs, and forces them to submit to it and agree on it. It was from God's grace and grace that He made its recitation easy and made it easy for us to receive. He permitted His Messenger (may God's prayers and peace be upon him) to recite it in seven syllables, so the Companions received it from him (may God's prayers and peace be upon him) with a tender heart, and they held on to his fringes and had good manners. Then the first generation of imams and scholars came to The Holy Qur'an, and they devoted great, unparalleled care to it, as they wrote in their pens everything that served the texts of the Holy Qur'an, from interpretation of its verses, and simplification of its provisions. As a result of those tremendous efforts, books of interpretation of different stripes came to us, and some of them turned to interpreting the hadiths, and some to parsing them. The Qur'an and an explanation of its problem. Some of them were concerned with jurisprudential issues, and some of them combined various

different issues. Among those who devoted their time and effort - among the most distinguished scholars - to serving the Book of God: the Imam, the linguist, the judge: Shihab al-Din Ahmad bin Muhammad bin Omar al-Khafaji, who spared no effort in preparing this precious book, which is labeled (The Care of the Judge and the Sufficiency of al-Radi in Interpreting the Mighty Book) ), until he spent the flower of his life writing it, until he was steadfast in his market, despite his preoccupation with the burdens of the ministry and matters of the judiciary. The importance of this topic is evident in the fact that the judge did not expend that painstaking effort in writing his book except to serve the book of God Almighty, which is the goal of every Muslim, both predecessor and successor. There is no doubt that serving the Book of Alif specifically for the greatness of the Book of God Almighty is considered one of the best works. Therefore, I approached the doors of this book, and I was prompted to do so by the following reasons: First: It is the first book of its kind in which its author tried to investigate the facts in interpreting and denying the impurities of the Israelites, which abound in some previous interpretations. Thus, he was disgraced by those before him, and his situation did not reach those who came after him. Therefore, the eminent scholars of the nation's predecessors praised him.

Second: The book is full of many linguistic, grammatical, morphological, phonetic, rhetorical, and semantic issues, not to mention the interpretive issues of meanings and rulings, as they are the pillar of the book and its pinnacle, in addition to the exposure of different readings: frequent and irregular, which were - in most cases - He directs it according to what the verse requires in terms of syntax, morphology, language, or sound. Third: The book was a reference for many interpreters and Arabists, as this Shehab follows his path in interpretation and clarification of jurisprudential rulings.

Fourth: Since my days of studying at the university level, I have been eager to take up a study related to the Holy Qur'an and its readings. Therefore, when I got my hands on this precious book, and read it, and the many linguistic and phonetic phenomena it contains through Quranic readings, every time I stopped looking at it, I felt pity for myself. Because I know that I have mixed goods for her treatment; But I resolved to present it; Because I saw that gathering its fragments, reuniting them in one crucible, and then studying them carefully and carefully, in the light of modern linguistics: for the linguistic researcher in particular, and then for the Arabic library in general.

All of this encouraged me to delve into this topic, especially since it was dealt with in this book - to the best of my knowledge - and based on the inquiries I made in various settings and places.

## **Chapter One: Study of the author's life**

### **Introduction**

Shihab Al-Din Ahmed bin Muhammad bin Omar, judge, Al-Khafaji, named after the Khafaja tribe in Egypt. He was born in Egypt in the year 977 AH. He was raised scientifically. In his youth, he learned the Qur'an and Arabic sciences, rhetoric, literature, and logic. He learned the doctrines of Abu Hanifa and Al-Shafi'i, and acquired the sciences of mathematics, nature, and medicine. Logic and more.

Al-Shehab contacted the Ottoman Sultan Murad, and assumed the judgeship of Thessaloniki, then returned to Egypt and assumed the judgeship there, and settled in Egypt until he died in the year 1069 AH.. Among his books are: (Rayhanah Al-Alba), (Shifaa Al-Ail in the Speech of the Arabs from the Intruder), (Explanation of Durrat Al-Ghaws fi Iwham Al-Khawas), (Footnote to Tafsir Al-Baydawi), (Diwan Al-Adab fi Mention of Arab Poets) and (Naseem Al-Riyadh Fi Sharh Shifa'). Judge Ayyad<sup>1</sup>.

One of the most eloquent of his letters is what he wrote to a friend of his: (My lord complains about time, and he is the father of lessons!) And in the proverb: "He who preceded time stumbled." So wait for the end of time to come upon you, and entrust to God whoever has wronged you; for eternity is nations, and God has hosts of which honey is abundant. The beasts spared the shocks of the armies, and the state was called the state only because of the speed of transformation and transition. His days are day by day, and his war is a dispute. For no evening frowns upon the face of his horizon, but after it is morning that the mouth of his east laughs at him..

So light the lamp of your thoughts if the darkness grows dark, and be patient, for patience exudes the hope of hope, and if the Quraysh dry up, then God has supporters, and if a home grows in you, then God has a home, and if waiting for relief is an act of worship, then all times of distress are happiness, and the proximity of evil people is the greatest misfortune for free people.<sup>2</sup>.

### **The first topic: The era of Sheikh Shihab al-Din al-Khafaji (may God have mercy on him), and it contains four demands.**

Sheikh Shihab al-Din al-Khafaji (may God have mercy on him) lived in the period between the years (977 AH - 1069 AH), This means that he understood the period between approximately the seventies of the tenth century and the seventies of the eleventh century This period of time suffered from political, social and

<sup>1</sup> Al-Hamawi, Muhammad Amin bin Fadlallah (1987): Summary of the Impact on Notables of the Eleventh Century, Dar Sader - Beirut, 2nd edition, vol. 1, p. 331.

<sup>2</sup> Al-Maqri Al-Tilmisani, Shihab Al-Din Ahmad bin Muhammad (1997): The scent of goodness from the moist branch of Andalusia, ed. Ihsan Abbas, Dar Sader - Beirut - Lebanon, p. 174.

economic instability, and was considered one of the influential periods in the arena in terms of social, economic, political and intellectual aspects. It has witnessed major and widespread unrest at all levels.

### **The first requirement: political life**

Long live Sheikh Ahmed bin Muhammad bin Omar Shihab al-Din al-Khafaji (may God have mercy on him) His life during the rule of the Ottoman Empire. Shihab al-Din al-Khafaji (may God have mercy on him) lived with approximately eight of the Sultans of the Ottoman Empire:

- 1- Sultan Salim bin Suleiman (974 AH - 982 AH)
- 2- Sultan Murad bin Salim (982 AH - 1003 AH).
- 3- Sultan Muhammad bin Murad (1003 AH - 1012 AH).
- 4- Sultan Ahmed bin Muhammad (1012 AH - 1026 AH).
- 5- Sultan Mustafa bin Muhammad (1026 AH - 1032 AH).
- 6- Sultan Murad bin Ahmed (1032 AH - 1049 AH).
- 7- Sultan Ibrahim bin Muhammad (1049 AH - 1058 AH).
- 8- Sultan Muhammad bin Ibrahim (1058 AH - 1099 AH).

Sheikh Shihab al-Din al-Khafaji (may God have mercy on him) lived in this era that witnessed the beginning of the decline of the Ottoman Empire. Historians have agreed on the greatness of the Ottoman Empire before this period, but it began to weaken after he died. Sultan Suleiman the Magnificent in the year (972 AH), and the Islamic state had reached its maximum extent during his reign. Sultan Selim II succeeded him and his rule continued for eight years, filled with victories at times and defeats at other times.<sup>(1)</sup> However, the caliphate during his time was still at the height of its power until he died in the year (980 AH), and he was followed in power by Murad III, who despite his victory over Portugal and the Persians, weakness in the caliphate began to be noticed until (d. 996 AH), so Muhammad III assumed the caliphate. During his reign, women began to interfere in governance affairs, which led to many problems and continued in the caliphate until he died in the year (1004 AH)<sup>(2)</sup>.

External wars and internal revolutions continued throughout the eleventh century, and weakness was creeping into the joints of the Ottoman Empire. It was preoccupied with external dangers, its struggle, and internal revolutions, and was concerned about external wars, so it did not care about the former as much as it did the latter.

Its power will perish, the feudal lords will enslave it, and the soldiers and governors will tyrannize over it. Nothing of what is called reform has occurred. Because the statesmen did not think about it and did not improve its methods, and they were accustomed to taking and not accustomed to giving to improve the situation, so that the taking and giving increased together.<sup>(3)</sup>

A number of sultans assumed the caliphate during this period of time. After the death of Sultan Suleiman II, in the year 1102 AH, and his brother Sultan Ahmed II took over, Venice was occupied<sup>(4)</sup> and some Aegean islands. The days of the Sultan, who died in the year 1106 AH, did not last long, as the fighting consisted of skirmishes<sup>(5)</sup> Sultan Mustafa II bin Muhammad IV, who assumed power after the death of his nephew, came (1106 AH), and during his reign the Islamic tide began to retreat from the lands of Eastern Europe, where the (Car Loftus) Treaty was signed with Russia, and according to the terms of this treaty, the Ottomans withdrew from Hungary. This concession was the beginning of the Ottoman withdrawal from Europe.<sup>(6)</sup>

These wars and conflicts continued throughout his life Shihab Al-Din Al-Khafaji (may God have mercy on him).

There is no doubt that these ongoing events and wars will leave their impact on the Sheikh's career Shihab Al-Din Al-Khafaji (may God have mercy on him) Scientific and other things, and it seems that Sheikh Shihab al-Din al-Khafaji (may God have mercy on him)

(1) Brockelmann, thea The Ottomans and their civilization, Karl Brockelmann, Lisan Al-Arab Library, House of knowledge for millions, Beirut, 1st edition, 1949 AD, translationa Lee Arabic: Nabih Min Fares, p. 105.

(2) Ibid., s: 106-107.

(3) Bin Kurd, Muhammad bin Abdul Razzaq bin Muhammad, Kurd Ali (d. 1372 AH) Levant plans, Al-Nouri Library, (Damascus, 3rd edition, 1403 AH - 1983 AD), 2/267.

(4) Venice, One of the cities in Italy was under the control of the Ottoman Empire, Muhammad Mahmoud Muhammadin, Taha Othman Al-Farra, Introduction to geography and environment, Mars House, 4th edition, 9960 AD), P. 478.

(5) Bin Kurd, Muhammad bin Abdul Razzaq, Levant plans, Previous reference, 2/270, The Ottoman Empire in History Hello talk, Ismaela Hamad Yaghi, (Obikan Library, 1st edition, 1416 AH-1996), s: 115.

(6) Farid Pasha, Muhammad Farid (Bek) Ibn Ahmad Farid (d. 1338 AH), edited by Ihsan Haqqi, History of the Ottoman Empire, House of precious things, Beirut, Lebanon, 1st edition, 1401 AH - 1981 AD, pp. 308-309, Al-Salabi, Ali Muhammad Muhammad, Ottoman Empire, Factors of Rise and Causes of Fall, 1st edition, Islamic Distribution and Publishing House, 1421 AH-2001 AD., s: 310.

He was in line with the political situation, and had a relationship with the sultans and ministers. This is evident from his assuming the judiciary in Rome Eli.<sup>(1)</sup> When he arrived in Byzantium on his first trip, and reached its highest positions, such as Skop and others, then during the time of Sultan Murad, Shihab al-Din al-Khafaji was famous for his brilliant virtue, so he appointed him as the Sultan, the judge of Thessaloniki.<sup>(2)</sup> He earned a lot of money with it<sup>(3)</sup>.

What confirms his involvement in political life and his relationship with princes and ministers is his dismissal from the Egyptian army's judiciary, where he mentioned the reason for his dismissal and said: I traveled to Constantinople<sup>(4)</sup>

I was honored by the virtuous and authoritative people in it, and I benefited from them and graduated from them, and at that time it was full of virtuous and intelligent people, and the most distinguished of them at that time was my teacher Saad Al-Millah Wal-Din Ibn Hasan, and when his teacher died, he took his place, "God made."<sup>(5)</sup> Then he had two children, then they died out in a short period of time. Then I returned to it a second time after I took over the military judiciary in Egypt. I saw the matter getting worse, so I mentioned it to the minister, and that was the reason for my dismissal and his order to leave that city.<sup>(6)</sup>

### **The second requirement: economic life.**

The economic situation is closely linked to security and stability. The more the country stabilizes, the more security prevails in it and the wars and revolutions stop, and the economic situation is prosperous and developed, and vice versa. The more turbulent conditions become and the more insecurity and wars weigh on society, the worse the economic situation becomes. This is what actually happened in Egypt.<sup>(7)</sup> Outside, markets were closed, farms were destroyed, and money and goods were looted.

Chaos prevailed among the people, but if we look at Islamic society in general in the Ottoman Empire, we find that the class of caliphs, princes, and governors are the richest classes, and they are the owners of the first class. After him comes the class of merchants and the wealthy, and this is one of the biggest reasons for the corruption of the country, then the class of farmers, and the class of the poor and needy, and these They are one of the most widespread classes and represent the vast majority, and injustice often falls on this class, as people lived in those difficult economic conditions with the large taxes imposed on them at that time<sup>(8)</sup>.

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(1) rum EllieOne of the Roman cities in the Balkans.Bin Kurd,Muhammad bin Abdul Razzaq bin Muhammad,Plans ShamPrevious reference, 3/127,slave The Qadir son Ahmed son Mustafa son slave The Merciful son Mohammed Badran(T: 1346e), investigation: Zuhair The sergeantRegretting ruins and engaging in imagination,the desk Islamic,Beirut,i2,1985M, pp. 380-381.

(2) Thessaloniki:town WideA day's walk fromIn Byzantium He built it Seleucus Sunday Princes The four Whose They rose after AlexanderThere are many Jews,a trip Benjamin The extension, Rabbi Benjamin son Rabbi Softness The extension Al-Nabari Spanish The Jew(T: 569e), The complex Cultural, Abu Antelope, 1st edition,2002M, p. 215.

(3)Al-Hamwi,Muhammad Amin bin Fadlallah bin Muhib al-Din bin Muhammad al-Muhabi al-Hamawi, originally,Al-Dimashqi (d. 1111 AH)Summary of the effectDar Sader, Beirut,1/333.

(4) Constantinople In ancient times, its name was Roma, the home of the Roman kingdom, to which twenty-nine kings descended,Then Constantine reigned thereThe eldest then moved to Byzantium and built a wall over it and called it Constantinople,Its name was Tuana, then it was attributed to Constantine, and between it and Amoria there are sixty miles of villages and buildings., Al-Hamwi, Shihab Al-Din,Dictionary of countries,Dar Sader, Beirut,1995 AD,4/347, Al-Himyari,Abu Abdullah Muhammad bin Abdullah bin Abdul MoneimAl-Himyari (d. 900 AH), edited by Ihsan Abbas, Al-Rawd Al-Ma'tar fi Khabar Al-Aqtar, Nasser Foundation for Culture, Beirut (printed by Dar Al-Sarraj Press, 2nd edition, 1980 AD), p. 481.

(5) Sanallah bin Jaafar, the Sheikh of Islam, and the Mufti of the Ottoman Takht during the reign of Sultan Muhammad and his son, Sultan Ahmed, the great imam and jurist, the good argument. He was in his time the ultimate in jurisprudence and knowledge of its issues, principles, and fatwas. He was a famous blogger, especially in the countries ofThe Romans depend on it and review its history in the facts, and they all agree on his religion, documenting it, and respecting him. He studied in the upper schools until he became the judge of Constantinople (d. 1097 AH), Al-Hamwi, Muhammad Amin bin Fadlallah bin Muhib al-Din bin Muhammad al-Muhabi al-Hamawi, Al-Dimashqi (d. 1111 AH). ) Khulasat al-Athar, Dar Sader - Beirut, 2/256-258.

(6)Previous reference, 1/332.

(7) Egypt: It was named after Egypt, the son of Mizraim, the son of Ham, the son of Noah.Peace be upon him, and it is one of the conquests of Amr ibn al-Aas in the days of Omar ibn al-Khattab, may God be pleased with him. It is a famous area, its width is forty nights like it, its length is from Al-Arish to Aswan and its width is from Burqa to Aila, and it is the land with the best dirt and the most desolate, and there is still a pond in it. As long as there is a human being on the face of the earth, Al-Hamawi, Shihab al-Din Abu Abdullah Yaqut bin Abdullah al-Rumi al-Hamawi (d. 626 AH), Dictionarythe countries,(Dar Sader, Beirut,2nd edition, 1995 AD), 5/137,Al-QazwiniZakaria bin Muhammad bin Mahmoud (d. 682 AH),Al-Qazwini, Zakaria bin Muhammad, Athar Al-Bilad and News of the People(Dar Sader, Beirut), p. 263.

(8)Bin Kurd, Muhammad Abd al-Razzaq,Levant plans,Previous reference,2/233-234.



The difficult economic life must cast a shadow on people's lives. Sheikh Shihab Al-Din Al-Khafaji (may God have mercy on him), It affects his intellectual output and his scientific career in general.

### **The third requirement: social life**

I did not find in the biographies and biographies available to me any details of the social life of Sheikh Shihab al-Din al-Khafaji (may God have mercy on him), except that he grew up in a noble family known for knowledge, literature, piety, and worship. His father led him through the doors of scholars and took over the judiciary in more than one city. All of this indicates His strong relationship with the community.<sup>1)</sup> There is no doubt that Sheikh Shihab al-Din al-Khafaji (may God have mercy on him) had a good relationship with his community, as was his relationship with his family. As for the social reality, it can be understood from the political reality, as the political turmoil must have had a clear impact on the social situation in the period in which the Sheikh lived. Shihab Al-Din Al-Khafaji (may God have mercy on him).

**Where disputes, wars, and political conflicts make society a fragmented, incoherent society, the relationship between its members is characterized by fragility and imbalance. Classism must prevail in societies where wars prevail, and Sheikh Shihab al-Din al-Khafaji (may God have mercy on him) must have been affected by what his society was affected Fourth requirement Scientific and intellectual life**

by, and it was reflected. He has the effects of these wars, conflicts and conflicts prevalent during his life.

It is clear from what happened in the political situation that an era. Sheikh Shihab al-Din al-Khafaji (may God have mercy on him), It was an era of decline for the Ottoman Empire. The decline did not stop at the political situation, but rather went beyond it to the scientific and intellectual situation as well.

In the tenth century AH, the scientific movement in Egypt began to decline, and the state of the sultans was on its way to collapse. The conditions of society were disturbed, schools stagnated, and Al-Azhar was afflicted with the withering that befell other institutes. Al-Azhar withdrew into itself in the Ottoman era and its scientific influences faded, but Al-Azhar was able to It has a scientific status that it must maintain, and its door remained open to students of knowledge for three centuries, and the subjects taught at Al-Azhar were jurisprudence of the four schools of thought, interpretation, hadith, principles, grammar, and others.<sup>2)</sup>

Despite the political turmoil and internal differences that distracted people from science and literature, a group of scholars, poets, and writers appeared in this period.<sup>3)</sup>, who are they. Sheikh Shihab al-Din al-Khafaji (may God have mercy on him), Who may have benefited from the religious orientation of the sultans of the Ottoman Empire in the service of his scientific career.

If we look at the cultural situation in... Sheikh's life. Sheikh Shihab al-Din al-Khafaji (may God have mercy on him), We can say that science was going through a period of decline in level and lack of prosperity and progress, as a result of the political situation, and the jurisprudence of the Hanafi school of thought in particular spread during this period. Because the Ottoman Empire was interested in it, and since academic positions were given by inheritance, and intellectuals were transferred to Constantinople and books as well, until Arabic weakened, due to the fact that the language of writing in the Ottoman era was the Turkish language, but the educated people were keen on what appeared, and they wrote down knowledge. All of it and nothing was lost<sup>4)</sup>.

(1) Al-Hamwi, Muhammad Amin, Summary of the effect, Previous reference, 1/331.

(2) Al-Khafaji, Muhammad Abdel Moneim, and Ali Ali Sobh, Al-Azhar in a Thousand Years, (Library Al-Azhariya Heritage, 3rd edition, 2011 AD), 1/111-112 0

(3) Zidane, by Jurji Zidane, edited by Muhammad Harb, Ottoman Egypt (Dar Al Hilal), 279.

(4) Bin Kurd, Muhammad Abd al-Razzaq, Levant plans, Previous reference, 4/52-57, Farid Pasha, Muhammad Farid, Ottoman Empire, Previous reference, 527.