

Biography of Imam Al-Samin Al-Halabi; The Interpreter of Quran and Scholar of Qiraat in Syria

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Abstract

Al-Samin al-Halabi was a notable scholar in Syria and had a long history of teaching and analysing Qiraat (science of Quran reading) and language. He is regarded as one of the most influential individuals in the field of Arabic grammar and the interpretation of the Quran. Many people who follow the readings of the Quran don't know that the great scholar, Al-Samin Al-Halabi, has a significant role in the readings' interpretations and presentation. This study intends to dispel false information about this significant Muslim scholar in the fields of the Quran and Qiraat and present him to the general public. The biography of Al-Samin Halabi and his sheikhs was analysed in the study using an analytical methodology. Additionally, it seeks to draw significant inferences about him. This research found that Al-Samin Al-Halabi relocated to Egypt, and this did not stop him from expanding his knowledge after he had done so. Ibrahim Al-Moradi, a renowned herbalist, erred by putting (son of) in the word "al-Samin", as 'al-Samin' is not his father's name.

Keywords: Al-Samin Al-Halabi, Quran Interpreter, Qiraat, Science of Quran Reading

Introduction

The history of the Islamic nation's scholars is instructive; it is replete with science and knowledge. They are known for their assiduity, tenacity, and distancing themselves from sloth and idleness. Imam al-Samin al-Halabi is one of these scholars. He committed his time, effort, and accuracy to advancing knowledge in general and to understanding the Qur'an and Qiraat in particular. This publication is either in the form of books he penned or speeches he gave. To teach in mosques, and the researcher Abdel-Jalil made reference to this in another study on the efforts of Imam Ibn Qutayba in advancing the Qur'anic readings when he mentioned

some of the hidden meanings and implications of the words of Imam Al-Farra's readings (Abdelgelil et al., 2021; Abdelgelil et al., 2021).

Imam Al-Samin Al-Halabi is among those who emerged in the two sciences together, and this appears from his biography and his writings that will be presented in this research. It is also important to note that many sciences are related to the Holy Qur'an, and this researcher Hefny a can only be skilled in interpreting the Qur'an after he is surrounded by frequent and abnormal readings (Abdelgelil et al., 2021).

Imam Al-Samin Al-Halabi is one of the scholars who supported the readings in response to some grammarians' denials of certain readings. Next, we discover that recently, the interpreters have established criteria for weighting in the interpretation of Quranic verses, and readings are one of these weightings (Abubakar et al., 2022)

Research Objective

This research is aimed for exploring the biography of al-Samin al-Halabi, one of important figure in the filed of Quran and Qiraat. It also pointed out several inaccurate data that said about him.

Research Methodology

This qualitative research was based on document analysis, which contained data about al-Samin al-Halabi. The data was then analysed by topic that related to his biography.

The Background of al-Samin al-Halabi

1. Name and Ancestry

Some historians stated that Al-Samin Al-Halabi is: Ahmed bin Yusef bin Muhammad bin Masoud Al-Halabi, and this is where Ibn Al-Jazari went (Ibn Al-Jazari, 1951). Historians disagreed over Al-Samin Al-Halabi 's name, as will be seen in the following. and others, as well as mentioning him by name: Muhaqqiq, Ahmed Muhammad Al-interpretation Kharrat's The Well-Known: Al-Durr Al-Masun in the Sciences of the Hidden Book, and he also mentioned - I'm talking about Al-Kharrat - that he copied it from the author's handwriting in the manuscript on which he based his investigation of the interpretation of Al-Durr Al-Masun (Al-Samin Al-Halabi, Dr. T.), And some of them mentioned that he: Ahmed bin Yusuf Ibn Muhammad Ibn Abd al-Daa'im al-Halabi, and this is what Ibn Hajar went to (Ibn Hajar, 1972), followed by al-Suyuti (Al-Suyuti, 1964; al-Suyuti, 1967) and al-Dawood Then, after mentioning this disagreement, Ibn Al-Imad Al-Ekri (may God Almighty have compassion on him) added: "Ahmed bin Yusuf bin Muhammad, and it was pronounced Abdul-Daa'im" without making any further remarks (Ibn Al-Imad, 1986).

Now that we have access to Al-Samin Al-Halabi's library, We can state that he is Shihab Al-Din Abu Al-Abbas Ahmad bin Yusuf bin Muhammad bin Abd Al-Daem Al-Halabi (Ibn Hajar, 1972; Al-Dawoody, Dr. T) and Al-Masry Al-Shafi'i, the grammarian, the reciter, and the great imam who lived in Cairo, He read to Abu Hayyan and learned a lot from him. He also read Ahmed bin Muhammad bin Ibrahim Al-Letters Ashab's in Alexandria and wrote an excellent interpretation and syntax (Ibn Al-Jazari, 1951). He also read to Ibn Al-Sayegh and Abu Hayyan, and he read grammar to them both. Then he heard the hadith from Yunus al-Dabousi, the guardian of the Tuluni mosque's grammar and reading instruction, al-recitation, Shafi'i's the representative of the Cairo government, and the guardian of the endowments.

He published some excellent books, including (The Parsing of the Qur'an), which he termed (Al-Durr al-Masun) in four sections, and (Tafsir al-Qur'an), which is lengthy and only has a few papers left of it in twenty books. Hasanah, Ahkam al-Qur'an, a brief explanation of (Al-Tashil) from Abu Hayyan's commentary, and (Al-Shatibiyyah) are all mentioned in Al-Dawoodi, Dr. T. It precedes anything similar, Ibn Al-Jazari, may God Almighty have pity on him, stated concerning him. (1/152) (Ibn Al-Jazari, 1951).

The imam's academic biography sheds light on the degree of connection between grammar and readings. In actuality, grammar cannot be used to bias readings. Grammar must instead adhere to the readings. In his studies, researcher Abdel Jalil frequently made reference to this, saying:

It is no doubt that Qiraat are a Sunnah-based tradition, and hence they are untouchable, i.e. they must be accepted whether or not they correspond with Arabic spontaneous pronunciation and Arabic syntactic rule (Abdelgelil et al., 2021).

2. Famous Moniker

The notoriety of al-Samin al-Halabi also sparked debate among historians. Al-Asnawi stated that he was "Al-Shihab Al-Halabi, known as the grammarian," while Ibn Al-Jazari stated that he was "known as Al-Samin Al-Nahawi," Al-Dawudi stated that he was "known as Al-Samin," and the author of Kashf Al-Dunun stated that he was "Al-Samin Al-Halabi Except that he is referred to as "Ibn al-Samin" in various sections of His book, Kashf al-Zunun (Hajji Khalifa, n.d.).

However, the illusion leaked to Abi Al-Mahasin Al-Dhaheeri, may God Almighty have mercy on him, when he mentioned that his fame was "Ibn Al-Samin" (Abu Al-Mahasin Al-Dhaheeri, n.d.), and Haji Khalifa followed him in this by revealing suspicions (Hajji Khalifa, n.d.), and then he mentioned it to Ibn Al-Samin Al-Halabi, Ibn Al-Imad Al-Ekri, may God have mercy on him (Ibn Al-Imad, 1986).

The discrepancy between al-Samin, our friend, and Ibn al-Samin Ahmad bin Ali al-Baghdadi al-Halabi, according to Ahmed bin Muhammad al-Kharrat, is what led to this misunderstanding from Ibn al-Imad and others. He said: "The owner of the pieces inserted the term "son" and said: "Son of al-Samin." However, none of the historians who translated him included this addition. The confusion may have resulted from the similarity between his name and surname and those of another person, Ibn Al-Samin, Ahmed bin Ali Al-Baghdadi Al-Halabi, who wrote Mufradat Al-Qur'an and died in the year 596 AH. (1/13–14), and his source in that deduction was mentioned in the book Kashf al-Zunun. The book Umdat al-Hafiz fi Tafsir Ashraf al-Alfaz by al-Samin al-Halabi was also investigated by Muhammad Basil Uyun al-Sood after it. (Al-Samin al-Halabi, 1996)

But after looking up the name of this science, I realised that I disagreed with what the two honourable professors, Al-Kharrat and Uyun Al-Sood, had to say. The owner of Mufradat al-Qur'an is identified as Ahmad bin Ali al-Baghdadi al-Halabi since there is a clear distinction between his name and nickname and those of the owner of al-Durr al-Masun, and his nickname is Abu al-Ma'ali (Hajji Khalifa, n.d.).

The owner of al-Durr al-Masun is Ahmed bin Youssef, and his nickname is Abu Al-Abbas. Thus, he who added (son) to the fat person made a mistake, and there was no confusion to mention, and God knows best (Hajji Khalifa, n.d)

3. Living and Dying

Al-Samin Al-birth Halabi's year was not mentioned in the historical literature, nor did they provide information about his age at death. If they had, we could have used this information to estimate the time of his birth based on the year of his death, as he passed away in the year 755 and most of the sources agree on this. Yet, according to Al-Asnawi (1981), he passed away in the month of Jumada al-Akhira.

The owner of al-Durr al-Masun is Ahmed bin Youssef, and his nickname is Abu Al-Abbas. Thus, he who added "son" to the fat person made a mistake, and there was no confusion to mention, and God knows best (Hajji Khalifa, n.d.)

i) Prominent Stand: Scientific Live In Aleppo And Cairo

The sources strayed from mentioning his life and his teachers in Aleppo, and they didn't even mention when he moved to Cairo. However, historians generally agreed that his scientific upbringing, his request for knowledge, his reception of it, and his mastery of it were all in Aleppo. It was even there that he gained his notoriety as the fat one. The explanation for this, however, was limited to the fact that he relocated from Aleppo to Cairo, where he remained until his passing, may God Almighty have compassion on him, and as a result of this, he adopted the name Al-Masry (Ibn Al-Imad, 1986).

He adopted the name Al-Masry after relocating to Cairo (Ibn Al-Imad, 1986, 8/307), and his renown spread among scientists. Al-Jazari, may God Almighty have compassion on him, attests to his distinctiveness and differentiation by explaining how Matn Harz al-Amani, which the people of temptation refer to as Matn al-Shatibiyah, preceding the like of it, appears in the seven Qiraat. In the Tuluni Mosque, also known as the Ibn Tulun Mosque, he even gave lessons on the seven recitations (Ibn Al-Jazari, 1951).

But after arriving in Cairo, he also started studying under some of the greatest thinkers; may God have mercy on them. As a result, he spent a lot of time learning grammar and language from Muhammad ibn Yusuf al-Andalusi, a grammarian and fundamentalist interpreter best known as the father of al-Bahr al-Muheet, Abu Hayyan al-Andalusi. The qiraat on the authority of Muhammad ibn Ahmad ibn Abd al-Khaliq, who is famous for al-Taqi al-Sayegh, and he also read on the authority of Ahmad ibn Muhammad ibn Ibrahim al-Muradi, famous for the herbalists, and he also studied the hadith on Abi al-Nun Yunis ibn Ibrahim ibn Abd al-Kinani al-Asqalani, famous for Yunus al-Dabousi (Ibn al-Jazari, 1951; Ibn al-Imad, 1986).

He had trouble with grammar, but he worked hard to master it and followed Abu Hayyan until he outperformed his contemporaries, according to Ibn Hajar. May God Almighty have pity on him. He learned from Al-Taqi Al-Sayegh and was proficient in his Qiraat. He was named the guardian of the export of Qiraat at the Ibn Tulun Mosque, and he also served as Al-deputy Shafi'i's judge and the guardian of endowments. He also published a twenty-year hardcover edition of his interpretation of the Qur'an, which I was able to see thanks to his handwriting and syntax. After three trips and using his own handwriting, he gave it the name Al-Durr Al-Masun. He put it together when his sheikh was still alive and had many fruitful conversations with him about it.

He was a skilled jurist in grammar, interpretation, and the science of Qiraat, according to Al-Asnawi, who said the following: "May God have pity on them. He discussed religion, morality, and principles. In addition to classifying syntax in the Holy Qur'an, Tasheel Ibn Malik provided a brief explanation based on Abu Hayyan's explanation. His information was also derived from the sheikh's interpretation. He did, however, add to it, explain it well, and put together a sound interpretation. Al-Asnawi (1981) states that he took over the transmission of the Seven

Qiraat in the Tuluni Mosque and repeated it with Al-Shafi'i. He also took care of the endowments until his death.

Whoever examines his works finds apparent mastery in him, and he may even acknowledge in some places that this topic was difficult to achieve, yet he was directed to it. The Almighty states in the verse of Surat Al-Ma'idah:

"But if it is found that those two were guilty of perjury, let two others stand in their place [who are] foremost [in claim] from those who have a lawful right. And let them swear by Allah, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, we would then be of the wrongdoers."

(Surat Al-Ma'idah verse 107)

When Abu Ishaq al-Zajjaj got to this topic, he commented, "This is one of the most difficult areas in the Qur'an to parse," according to Al-Samin Al-Halabi. By my life, Hatham uttered the proverb, I declared. In conclusion, as the syntax is a servant of the verse's meanings, it is required to briefly discuss them in order to elucidate them (Al-Samin Al-Halabi, D.T).

ii) Stand In Society

By being acquainted with what historians mentioned about the life of Al-Samin Al-Halabi in Cairo, it appears that he held a prominent position in society.

4. Influential Writings

Several writings by Al-Samin Al-Halabi detailed his scientific knowledge, including the following:

- i. Idah al-Sabil Ila Sharh al-Tashil
- ii. Al-Bahr al-Zahir
- iii. Tafsir al-Quran
- iv. Al-Dur al-Masun Fi `Ulum al-Kitab al-Maknun
- v. Al-Durr al-Nazim
- vi. Sharh al-Tashil
- vii. Al-`Aqd al-Nadid Fi Sharh al-Qasid
- viii. Sharh Qasidah Ka`ab bin Zuhayr
- ix. Sharh Mu`allaqah al-Nabighah
- x. `Umdat al-Huffaz Fi Tafsir Ashraf al-Alfaz
- xi. Al-Qawl al-Wajiz Fi Ahkam al-Kitab al-`Aziz
- xii. Al-Mu`rab

The books that relate to Qiraat are Tafsir al-Quran, al-Dur al-Masun Fi `Ulum al-Kitab al-Maknun `Umdat al-Huffaz Fi Tafsir Ashraf al-Alfaz, and al-Qawl al-Wajiz Fi Ahkam al-Kitab al-Azizi. In these books, Al-Samin al-Halabi takes great interest in the Qiraat and makes them the first standard for interpretation. Then he testifies to his interpretation of the Qiraat, whether these Qiraat are mutawatir or shazat. He recited the Qiraat to his companions, and he remembered the Qiraat from those who did not remember the reader who read it. And on the other hand, the book Al-Dur al-Masun is considered one of the sources of inspiration to which he refers to access the Qiraat and interpretations and to know the secrets of rhetoric and its linguistic meanings and grammar. And those who browse the book of Al-Dur al-Masun find the repeated and odd readings on every page, and thus this interpretation has become a basic reference for Qiraat among the people of knowledge.

Conclusion

In brief, the most significant parts of Imam Al-Samin Al-Halabi's biography are:

1. Al-Samin Al-Halabi relocated to Egypt after earning his academic credentials.
2. After relocating to Egypt, his breadth of knowledge did not stop him from expanding it. He read in Egypt from Muhammad bin Ahmed bin Abd al-Khaliq, known for the pious jeweller, and Ahmed bin Muhammad bin Ibrahim al-Muradi, known for the herbalist, as well as from a number of other scholars in various fields.
3. The research revealed a mistake when (son) was included among the obese.

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