Adad [Antonyms] and Its Impact on the Exegesis of Al-Samin in His Books (Al-Durr) And (Al-'Umda)

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Abstract

This research tackles the subject of the indication of antonyms and its impact on the exegesis of al-Samin in both his books *"al-Durr al-Masun"* (Preserved Pearls) and *"'Umdat al-Hufaz"* (Reliance of the memorize-rs). In this research, I have combined between the language and tafsir (exegesis) and clarified the efforts exerted by al-Samin in serving the interpretation of the Quran. Moreover, I have introduced his great contribution to linguistic research and compiled the conclusions he has reached in both his books (al-Durr) and (al-'Umda) on antonyms. I have organized his ideas, studied his tangible effects in his exegesis of the holy Quran in addition to methodologically establishing the role of the language being one of the tools in the past and contemporary exegesis of the holy Quran and clarified its multiple indications and various manners. I was also keen in highlighting the importance of the indication of antonyms and the extent of its impact on interpreting the noble Quran. Moreover, I have studied the points of contention among the scholars and exegists on the meaning of the Quranic statement and clarified the importance of the Quranic context in determining the exact meaning of the vocabularies and structures. Furthermore, I have highlighted the close connection between the developed indication of words and the intended meaning in the Quranic verse.

1.   Introduction

All praise is due to God, we praise Him, seek His help, and ask for His forgiveness. We seek refuge in God from the evil of ourselves and actions. Whoever God guides, none can mislead, but he whom He leads astray you will never find for him a protecting guide. I bear witness that none is worthy of worship except God, and I bear witness that Muhammad is His servant and Messenger.

To proceed:

The science of tafsir (exegesis) is the noblest among other sciences, most rewardable and highly mentioned. The noble Quran is the crown of the Arabic language and its highest rhetorical style. And since the noble Quran was revealed in the Arab's language and followed the same manner of discourse, it was prerequisite for those undertaking the task of interpreting its meanings to depend on Arabic, understand its styles and master its stylistic specifications.

Therefore, there is no wonder that sciences of linguistic indication and its tools are highly regarded by the Quran exegetists because through these tools they deduct the secrets, eloquence and the uniqueness of the noble Quran. It's considered the first step and the most significant in understanding and interpreting the meanings of the Quran. Based on this, it has become beneficial for the exegetists to allocate considerable attention to study these sciences for their great impact in understanding the scripture revealed from God the Almighty and the Sunnah of His Messenger (peace and blessings be upon him).

This is because Arabic is the tool to fathom all the meanings correctly and accurately in a manner complies with both the linguistic indications and their rules.

Because of the importance of this topic and the need to further study and research and its great impact in interpretation of the noble Quran, and understating its meanings clearly and accurately, I have chosen to study this topic under the title: "Antonymous and their impact on the exegesis of the Quran by al-Samin al-Halabi in both his books (al-Durr) and (al-'Umda).

The main topic:-

Al-Samin exerted tremendous efforts in both his books (al-Durr al-Masun) and ('Umdat al-Hafiz), which is characterized by correct criticism and enlightened tarjih (legal preference of evidences) that depends on deep knowledge and clear insight in clarifying the linguistic indication which consists of two marginal indications, that are: dilalah wad'iah (positional indication) and dilalah ishtiqaqiah (derivative indication). Al-Samin's approach was an extension to those adopting al-manhaj al-dalali (inductive approach) in interpreting the holy Quran who

were able to extract the semantic relations and dismantle the secrets of its indications. At the same time, al-Samin's efforts is considered an addition to the field of inductive research, because his work is not a repetition to those preceding him or an outcome of their efforts. On the contrary, it was a breakthrough in the field of inductive research in the noble Quran.

A viewer to the books (al-Durr al-Masun) and ('Umdat al-Hafiz) will find that al-Samin possess an encyclopedic personality when he discusses the sciences of linguistic indication as he devotedgreat attention to the language and the Quranic terminology from all its inductive aspects. Moreover, he gave great attention to grammatical structure and focused on the semantic styles of the Quran and their indications in a manner serves the exegesis of the noble Quran. Therefore, his approach represents a verifying exegetist who adopts no other way of interpreting the noble Quran except through understanding the Arabic language precisely.

For this reason, I have chosen to conduct a research on al-Adad (Antonymous) in the linguistic indications adopted by al-Samin al-Halabi, through which the researcher attempts to contribute to this great approach adopted by many of the scholars who dedicated their efforts to highlight this topic. I limited my research to the impact of this indication on the exegesis of al-Samin in his books (al-Durr al-Masun) and ('Umdat al-Hafiz).

The purpose of the study and its importance:

The importance of the study lies in its subject which combines between the language and exegesis, al-Samin al-Halabi is well-known among the linguistics' students although he was skilled in Quranic related sciences and exegesis. Moreover, he demonstrated a unique personality in maintaining balance between his mentor imam Abu Hayan and imam al-Zamakhshari whom he supported in many situations and refuted the opinions of his sheikh Abu Hayan based on the Quranic expression and both its indication and formulation. Therefore, the researcher preferred to devote a special research for the efforts exerted by al-Samin in order to highlight this indication as one of the linguistic miraculous aspects of the noble Quran.

The books of al-Samin al-Halabi are among the books that serve the exegesis of the Quran and the exegetist has great contributions in linguistic research that can be found in both his books. For this reason, I wanted to compile his efforts, organize his ideas and study the tangible effects in interpreting the noble Quran; in addition to methodologically establishing the role of the language as one of the tools for Quranic interpretation in the past and the present.

Based on the above, this study comes to achieve the following:

1.   highlighting the linguistic importance of Adad and the impact of this indication on the interpretation of the Quran.

2.   Understanding the reasons of contention among the scholars and exegetists in the meaning of the Quranic term, which is the multiplicity of the linguistic inductive meanings.

3.   Clarifying the importance of the Quranic context in determining the exact meaning of vocabulary and structures.

4.   Highlighting the close connection between the inductive development of the word and intended meaning in the Quranic verse.

5.   Highlighting the academic value for the books of al-Samin (al-Durr al-Masun) and ('Umdat al-Hufaz) and their position between the books in this field with the purpose of sharing knowledge, criticizing the contents of the two books and adding more knowledge to them.

The reasons for conducting this study:-

The reasons for choosing this study are as follows:

1- Participating in studying Quran related sciences especially those connected to Quranic deep indications in the framework of studying two books that are rich with Quran exegsis, which is rich with indications.

2- Seriousness of the topic which has not been researched before in the field of inductive research by al-Samin al-Halabi.

3- Highlighting the role of al-Samin al-Halabi in Quranic interpretation in order to discover his excellent command of the tools of Quranic interpretation through which he demonstrated his creativity.

4- This study helps the researchers to become aware of the linguistic function of Adad in Quranic exegsis, which is an aspect deepens the understanding of God's revealed scripture. And the more skilled and trained they become in this aspect, the more accurate their researches become in reaching the meanings and choosing the correct opinion from different aspects.

Previous studies:

I am not aware of any previous studies on the subject of Adad by al-Samin al-Halabi except that I found studies on the subject of Adad and books on the subject; such as the book of Adad by Qutrub, al-Adad by al-Asma'i and al-Adad by Ibn al-Sikit. These books are linguistic lexicons that compile antonyms and clarified their meanings for the Arabs.

Research Proposal:

This research consists of an introduction, two topics of research and conclusion as follows:

-First topic of research: biography of imam al-Samin and the time he lived in.

-Second topic of research: Adad, its meaning and impact on Quran exegesis, which consists of two topics:

-The first topic: the linguistic and semantic meaning of Adad

-The second topic: Adad and its impact on Quran exegesis by al-Samin

-The conclusion: includes the most prominent results that are reached by the study.

The first topic of research

Biography of imam al-Halabi and his time

Al-Samin al-Halabi is considered one of the pioneers in the field of inductive research in the noble Quran as he is one of the most prominent linguists at his time and specially in the sciences related to linguistic indication.

And since al-Samin al-Halabi was a prominent scholar, the authors of *Tabaqat* and biographies of luminaries included his biography in many resources: in the books of general history[1], books of luminaries[2], books of tabaqat (layers of scholars)[3], books on history of sciences and Arts[4], and some other books[5].

by the author of the book of Ansab (families and kinship)[6].

The first topic al-Samin's personal life

His name: Ahmad Ibn Yusuf Ibn Mohammed ibn Mas'ud and it was said: Abd-ul-Da'im known as al-Samin al-

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[1]   See al-Siouti, Abd ul-Rahman, Husn al-Muhadara Fi Akhbar Misr wa al-Qahira (1/ 536) and Ibn 'Imad, Abd ul-Hai, Shadharat al-Dhahab Fi Akhbar Man Dhahab (6/ 179) and Brookliman Karl, The history of Arabic Literature (2/ 111)

[2]   See Ibn Hajar, Ahmad, al-Durr al-Kamena (1/ 360) and Kahala ,Umar, Mu'jam al-Mualifin (2/ 211), al-Dharkali, Khair al-Din, al-A'lam (1/ 260)

[3]   See al-Isnawi, Abdul-Rahim, Tabaqat al-Sahfi'ia (2/ 513) and al-Siouti, Abd-ul-Rahman, Bugh'yat al-Wu'a Fi Tabaqat al-Lughawin wa al-Nuha (1/ 402)

[4]   See Tash Kubra Dhada, Ahmad, Muftah al-Sa'ada (2/ 380) Kahaji Khalifa, Mustafa, Shaf al-Dhunun (1/ 122)

[5]   See: al-Kharat, Ahmad, preface of al-Durr al-Masun (1/13) and al-Tunji, introduction of 'Umdat al-Hufaz (1/ 23)

[6]   See al-Ansab by Sam'ani (3/ 310)

Halabi.

His nickname: he is nicknamed as "Abu al-'Abbas" as many others who has the name Ahmad.

His Family: al-Halabi, refers to the city of Halab (Aleppo), which is located in Syria.

His title: al-Samin (fat), a title which is given to those who carry more fat than usual on their bodies as mentioned

His birth and death:

I did not find anything mentioned in the books of biographies that I have used as reference about the time of birth, except that he was born in Aleppo as I mentioned above and he was given his title after the city. However, historians agreed on the time of his death (may God be pleased with him) in 756 Hijri, Jumada al-Oula[7] and it was said in Jumada al-Akhar[8]

The second topic

Adad and its impact on the Quranic exegesis by al-Samin al-Halabi

Al-Samin al-Halabi a shaf'i exegetist skilled in Arabic and different modes of reciting the Quran who moved from Halab (Aleppo) to Jerusalem, al-Khalil and al-Hijaz and settled and become famous in Cairo.

Books of biographies did not mention al-Samin al-Halabi's academic upbringing in Halab and all what is mentioned is that he lived in Halab and was given the title al-Samin and after that moved to Cairo where he spent his entire life. In Cairo, he was well known among the scholars and was in charge of teaching recitations of the Quran and *Nahw* (Arabic Grammar) in Ibn Tulun's mosque. The author of *Tabaqat al-Tafsir* mentions that al-Samin was appointed as Waqf administrator in Cairo and deputed some of its judges [9]

He was a skillful jurist in Arabic Grammar, Tafsir, sciences of Quranic recitations as he contributed to Usul (principles of Islamic *law*)[10]. He also wrote classifying books in Tafsir, Arabic Grammar, Quran recitations and linguistics. Al-Samin classified the exegesis of the Quran and expatiated in twenty volumes and classified I'rab (analyze) of the Quran. In addition, he explained *al-Tashil* and *al-Shatibia*. Moreover, he issued fatwas and used to teach Quranic recitations and accompanied his sheikh Abu Hayan to the extent that he surpassed all of his colleagues.

An observant to the opinions of al-Samin al-Halabi would find that he was from *al-Basria al-Nahawia* school, he used to favor al-Basririn (attributed to the city of Basra in Iraq) and support their opinions and followed their methodology. His opinions were always overwhelmed by tendency to pick and choose (*Ikhtiar and tarjih*) from among different opinions. Therefore, sometimes, we find his opinions contradicting the rules of al-Basrien and following the school of al-Kufis (attributed to the city of Kufa in Iraq) and in some other time he would mention the opinions of both schools without preferring one over the other.

Introducing the book "al-Durr al-Masun Fi 'Ulum al-Kitab al-Maknun"

Al-Samin al-Halabi wrote the book during the lifetime of his sheikh Abu Hayan which was printed by *Dar al-qalam* in eleven volumes and was verified by Dr. al-Kharat. Al-Samin al-Halabi finished writing this book in the mid of Rajab 734 Hijri.[11]

Al-Durr al-Masun is a linguistic book includes five branches of knowledge: language, I'rab [Analysis], *Tasrif* [Morphology], *Ma'any* [Meanings] and *Bayan* [style]. Al-Samin adhered to these sciences in his book (*al-Durr*) and he never discussed *Tafsir* except with an amount related to meanings and I'rab.

Introducing 'Umdat al-Hufaz in interpreting Ashraf al-Alfadh

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7 See Al-Suiuti, Husn al-Muhadara (1/ 536)
8 See Al-Isnawi, Tabaqat al-Shaf'ia (2/ 513)
9 See Mohammed, al-Dawudi, Tabaqat al-Mufasirin (page 73)
10 See al-Isnawi, Tabaqat al-Shaf'ia (2/ 513)
11   See al-Dawudi, tabaqat al-Mufsirin (1/100) and Haji Khalifa, Kashf al-Dhunun (1/122) and al-Kharat, introduction Tahqiq al_Durr al-Masun (1/116)

Al-Samin al-Halabi wrote this book on odd expressions in the noble Quran and he organized the book according to the letters of the lexicon. He wrote this book after *al-Durr al-Masun* because he did not mention it on the book[12]. Therefore, al-Samin used to refer to his book a*l-Durr al-Masun* in his book *'Umdat al-Hufaz* and the book was issued by 'Alam al-Kutub in four volumes.

This book proves the vast knowledge of al-Samin and his excellent command of linguistics with all its kinds. Al-Samin wrote this book on the odd expressions of the noble Quran and put it in an alphabetical order, the first, the second and then the third. In this book, al-Samin is characterized by accuracy in which researchers can find a great benefit in clarifying the impact of the linguistic indication on interpreting the Quranic expression. This book is considered a reference in the science of the Gharib (strange, unusual) expressions in the noble Quran.

The second topic

Definition of Adad, scholars' opinions and its impact on exegesis of al-Samin

Inductive research and its relation to words is among the noblest fields of research that were discussed by scholars in their books and which led them to results that we depend on to understand sacred texts and deduct legal rulings. The science of Dalalah [indication], which explores the meanings, is the science of the meaning of the meaning as described by the linguist Abd-ul-Qahir al-Jirjani[13] in his book *Dalail al-I'jadh* (Evidences on the Miraculous Language of the Quran) [14] as a matter of linguistic expression, which involves studying all that related to the nature of the meaning and other derivative intentions and definitions and linguistic complexities, that may occur in the system of the circulated language.

And since the science of *Dalalah* has proved to be beneficial by means of modern linguistic studies, its origins are Arabic and it turned out to be a cornerstone in the linguistic studies which is characterized by being slow in development within the linguistic battle among the modern languages.

Dilalah Wad'iah (positional indication) depends on the word and its impact on the meaning and the positional meaning of the indication is to take the term off the inductive development. It is known that since the early usage of the word, it has not been lexically limited to a single image. Linguists have discovered that words are actually more expressive than their original meanings and that a single meaning can be expressed with more than word. Furthermore, they discovered a kind of development in Arabic words begins with real tangible usage, which afterwards develops to intangible and to metaphoric in the same word.

However, the Arabic language is extremely rich in words because of the usages of these words and recording them in lexicons. Dr. Subhi al-Salih says; "The reason that our language enjoys such an exorbitant fortune of words is that the words that were abandoned still exist. In addition to the used words, authors of lexicons used to register abandoned words and these words were used in previous times or was the dialect of some certain tribe, which has become extinct or overwhelmed by a stronger dialect. To stop using a word is not enough to recused it because it can be revived once more by reusing it[15].

From the above, the advanced studies by linguists have emerged for studying these different phenomena such as "Mutaradif, Mushtarak, Mu'rab and Adad" -synonymous, homonym, syntactical and antonyms- taking into consideration that these kinds as phenomena that can be realized through their movement, Arab's usage and their interaction with the same language and other languages. Linguists have decided that every word has as much meanings as it is used.

Determining the indications of the words accurately and highlighting the linguistic differences is considered the first and foremost step in understanding the meanings and their explanation. Al-Samin al-Halabi conducted a variety of researches on the indications of words on a manner that the research tries to highlight through focusing on the indications of antonyms. Al-Samin al-Halabi tried to deeply establish the indication of antonyms

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12   See Haji Khalifa, Kashf al-Dhunun (2/122) and al-Dharkali, al-A'lam (1/260)

13 Abd-ul-Qahir Abu Bakr al-Jirjani, the founder of the science of Balagha [eloquence], imam of the scholars of Arabic grammar and linguists, who was born in Jirjan and lived there until his death in 471 Hijri. See Yaqut, Mu'jam al-Udaba' (16/14)

14 See: al-Jirjani, Abd-ul-Qahir, Dalail al-'Ijadh (page: 203)

15 See: al-Salih, Subhi, Stduies in Fiqh of the language (page: 293)

through studying the Quranic text thoroughly especially that he found a rich material in this topic to which he has added his experience and knowledge.

The first topic

 The meaning of Adad linguistically and technically

First Adad linguistically:

Adad is a plural word and its singular is *did* and its linguistic meaning involves both the opposite of something and "*did*" which means to fill something as said; "A bottle is filed with water"[16]. The meaning we want is the first one which is the opposite of everything in order to overwhelm, black is the opposite of white and life is the opposite of death[17]. It is the combination of two parallel meanings

that were expressed by two words their real meanings do not contradict[18]. Ibn Faris[19] Said; "Two opposites cannot be available at the same time such as day and night"[20]

However, appositeness is not every two different things because inconsistency is more general than an opposite; therefore, Ibn Al-Anbari[21] says in his definition; "Adad the plural of "did" and the opposite of everything is its nonavailability such as, whiteness and blackness, generosity and stinginess, courage and cowardliness. Not every nonconformity is an opposite, don't you see that power and ignorance are different but not opposites; however, the opposite of power is weakness, and the opposite of ignorance is knowledge. Difference is more general than opposite as if every two opposite words are different but not every different words are opposites.[22]"

Second: technical definition of Adad

Antonyms for linguists is the availability of the meaning and its opposite, that are words with two opposite meanings. Ibn Faris said; "Arabs were accustomed to give one name for two opposites such as black Jawn[23] and white Jawn…[24]".

Such words are few in Arabic; therefore, Abu Bakr Ibn al-Anbari says; "This kind of words is few in the Arabic language"[25]

Dr. Subhi al-Salih[26]says; "Expansion of the Arabic language through antonymous is a matter we cannot exaggerate and over use because after reviewing our linguistic heritage of antonymous- we will find a little amount of antonymous-and we will find that little amount of antonymous is shrinking more and more until it completely runs out[27]."

In fact, it is possible to interpret many antonymous as other figures of speech. Arabs were used to use some antonymous in contradiction to the meaning that they were used only for the purpose of optimism, such as using the word "Salim" (fine) for the person being bitten, and the adjective (al-Nahil) "drinking large amounts of water" for the person who is thirsty, or as irony when calling an insane person "al-'Aqil" (rational).

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16 See Abu Fares, Ahmad, al-Mu'jam Maqais al-Lugha (page 574)

17 See al-Azhari, Mohammed, Tahdhib al-Lugha (11/315)

18 See al-Tahanawi, Mohammad, Kashaf Isdlahat al-Funon (3/98)

19 Ahmad Ibn Faris Ibn Zakaria, Abu al-Hussien, a linguist and hadith scholar, he was an author following madh-hab of imam Malik. He followed the madh-hab of Kufis in Arabic grammar, he died in 395 Hijri. See: al-Dhahabi, Sair A'am al-Nubala' (17/ 104)

20 See: Ibn Faris, Mu'jam Maqais al-Lugha (page 574)

21 Mohammad Ibn al-Qasim Abu Bakr al-Anbari, A linguist, author died in 328 Hijri. See: al-Dhahabi Tazkarat al-Hufaz

22 See: Ibn al-Anbari, al-Adad Fi Kalam al-Aarb (page: 33)

23 White Jawn and black Jawn are two opposites

24 See: al-Sahbi Fi Fiqh al-Lugha by Ibn Faris

25 See: al-Adad by Ibn al-Anbari (page: 6)

26 A diligent Islamic scholar and linguist and is considered one of the prominent Islamic figures in Lebanon who was born in 1926 and assassinated in Beirut in October 1986. See Boko, Jamal, the introduction of the book Tarjihat Subhi Salih Fi 'Ulum al-Quran (page: 19).

27 See: al-Salih, Subhi, Studies in Fiqh of the Language (page: 309)

A group of linguists denied the existence of Adad lead by Durstuiah[28]who denied "taraduf" (synonyms) and "ishtrak lafzi" (linguistic homonyms) and al-Siouti transmitted his opinions[29]when he says; "al-Nu' (overloading): moving upward while being overloaded…A group of linguists claimed that that al-Nu' also means falling down but it is an antonym and I have refuted their claim in my book "*Ibtal al-Adad*" (Thwarting usage of Adad)"[30].

On the other hand, many scholars maintained the existence of Adad and the claim that it does not exist is a severe injustice. Dr. Subhi al-Salih said; "We will not follow the opinion of *Ibn Durstuiah* in denying the complete existence of Adad; at least a small amount of it must be acknowledged…"[31].

After that, Dr. Subhi al-Salih clarified the importance of antonymous when he says; "Although the scarcity of Adad, it has become one of the means of diversity in expressions and styles and using Adad has increased the extent of expression in Arabic. Using Adad adds to the flexibility characteristic of the Arabic language moving in between the negative and positive, using antonymous, a matter which has no resemblance in other living languages".[32]

The Arabic language is not a stagnant dead language;however, it is a flexible malleable language that God has decreed to live and survive immortally. This amount of flexibility enables Arabic to contain the outsider, analyze and control it. According the Arabic linguistic styles, nothing harms the language rather it contributes to its development and interaction with other languages and cultures. Furthermore, it affects the language's response to the prerequisites of the modern life and norms of development.

A group of hadith scholars have seconded this opinion, such as Dr. Ali Abdul-wahid Wafi[33], Dr. Ribhi Kamal[34]and Dr. Ramadan Abdul-Tawab[35]. Dr. Ibrahim Anis adopted the opinion of Ibn Drustuiah as he believes that antonyms in Arabic do not exceed twenty words[36]and such small amount of words does not require much more attention.

A number of well-known linguists have authored books on Adad, the most famous among them are:

1.   Adad (antonymous) by Qutrub, Mohammed Ibn al-Mustanir (died 206 Hijri)[37]

2.   Adad (antonymous) by al-Asma'i, Abu Sa'id Abdul-Malik Ibn Qarib (died 216 Hijri)[38]

3.   Adad by Ibn Sikit, Abu Yusuf Ya'qub Ibn Ishaq (died in 244 Hijri)[39]

4.   Adad by al-Sajistani, Abu Hatim Sahl ibn Mohammed (died 255 Hijri)[40]

5.   Adad by al-Anbari, Abu Bakr Mohammed Ibn al-Qasim (died 328 Hijri)[41]

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28 Abdullah Ibn Ja'far Ibn Duristiah Ibn al-Mirzban, Abu Mohammed al-Farsi who was a scholar of Arabic grammar and a hadith narrator belongs to al-Basria school in Nahw and and language and used to defend the school. He dies in 347 Hijri, See: al-Siouti, Bughyat al-Wu'a (2/36).

29 Abdul-Rahman ibn al-Kamal Abu Bakr Ibn Mohammed, al-Asuti, who is known as Jalal al-Din al-Suti, a prominent Islamic scholar who wrote many books on different branches of knowledge, such as Tafsir, hadith, Fiqh, history, biographies of scholars, Arabic grammar, linguistics, literature and others. He was born in Cairo in 849 Hijri and died in 911 Hijri. See: al-Siuti, Husn al-Muhadara (1/335)

30 See: al-Siuti, al-Muzhir Fi 'Ulum al-Lugha (1/396)

31 See: al-Salih, Subhi, Studies in the Fiqh of the Language (page: 313).

32 See: al-Salih, Subhi, Studies in the Fiqh of the language (page: 313).

33 See: Fiqh of the language by Dr. Ali Wafi (page: 194)

34 See: al-Tadad Fi al-Lughat al-Samia by Ribhi Kamal (page: 9)

35 See: Fusul Fi Fiqh al-'Arabia by Ramadan (page: 339-342)

36 See: Arabic Dialects by Dr. Anis (page: 215).

37 Published by the orientalist Hanz Kuvllar in Islamica magazine, the fifth volume, third edition in 1931 (page: 385-461).

38 This book was published after being verified by the orientalist Augus Hafnar in 1913 in Beirut within a collection of three books for al-Asma'i, Abu Hatim al-Sihstani and Ibn al-Sakit.

39 This book was published among a group of contains three other books on Adad which I have mentioned in the previous footnote.

40 This book was published among a group of contains three other books on Adad which I have mentioned in the previous footnote.

41 This book was published by the Government of Kuwait after being verified Mr. Abu al-Fadl Ibrahim in 1960.

6.   Adad Fi Kalam al-Arab by Abu al-Tayib, Abdul-Wahid Ibn Ali al-Halabi (dies 351 Hijri)[42]

The second topic

Adad and its impact on the Quranic exegesis by al-Samin al-Halabi

Al-Samin al-Halabi maintained the existence of verbal homonym in the Arabic language. Therefore, he admits its existence, a matter which clearly impacts the exegesis of the noble Quran. The approach of al-Samin approves all the meanings of the homonym in the the exegesis of the noble Quran as he wants to increase the extent of the meanings and turn them into one of the aspects of literary miracle in the Quran.

And since Adad is a kind of homonyms, we find al-Samin adopting it in his exegesis of the noble Quran and he has discussed this issue in many positions in his books (*al-Durr*) and (*al-'Umda*).

An example of that is the word "al-Deen" (religion), which al-Samin said it is an antonym. The word "Dan" means both obey and disobey, to honor and humiliate, it is an antonym. Al-Deen (religion) is also an antonym means to obey, such as in; "**And who is better in religion than**" [4: 125] as it is also used as a metaphor refers to the religion and the belief, God the Almighty says; "S**o is it other than the religion of God they desire**" [3: 83]

"al-Deen" here means Islam by evidence of God's words: (**And whoever desires other than Islam as religion - never will it be accepted from him**) [3: 85][43] and in the hadith of the Prophet (peace and blessings be upon him): "A wise man is the one who calls himself to account"[44] which means to humiliate and calls it to account."[45]

- Another example is the word "Hubut" (coming down), which is antonym as it means both to enter and exit. Al-Samin said in interpreting the Quranic verse: "**And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time.**" [2: 36]: "Hubut" with diacritic comma means going down and it was said : moving in general. al-Mufadal[46] said: "Hubut" means leaving the country and also means to enter the country as it is also an antonym[47].

- Another example is the word "Wara'" (behind), which is an antonym because it means both behind and in front of. Al-Samin says in the interpretation of the verse: "**And they disbelieve in what came after it.**" [2: 91] and "Wara'" is a locative adverb[48], which is known with the meaning "behind" and may means in front of as it is an antonym"[49]. Al-Samin believes that the word (Wara') came with the meaning (in front of) in the Quranic verse: "**There was after them a king**." [18: 79], which means in front of them and the Quranic verse: "**While God encompasses them from every direction**." [85: 20] and: "**Before him is Hell**." [14: 16] which means both in front of and behind[50]

-Another example is the word "al-Qar'" which is also an antonym because it means both purification and menstruation and it was the linguists who adopt verbal homonym maintaining it among the antonyms.

Al-Samin says in the interpretation of the Quranic verse: "Divorced women remain in waiting for three periods." [2: 228] "al-Quru' is the plural of Qar' which refers to the woman's time of menstruation or purification. Abu

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42 This book was published by the Academy for the Arabic Language in Damascus after being verified by Dr. Azza Hassan and the first edition was issued in 1963, and the second was in 1996.

43 See: al-Durr al-Masun by al-Samin (1/54)

44 See: al-Tirmidhi, al-Jami', hadith (2459)

45 See: al-Samin, 'Umdat al-Hufaz (2/34)

46 Al-Mufadal Ibn Mohammed al-Dabi ...he is the author of al-Ikhtiar al-Sh'ri which is known as al-Mufadaliat (died in 168 Hijri). See his biography in Tabaqat al-Qura' by Ibn al-Jizri (2/ 307) and al-Siuti, Bighyat al-Wu'a (2/ 297)

47 See: al-Samin, al-Durr al-Masun (1/54)

48 Adverbs in the Arabic language are divided into "Mabni" ("Indeclinable"nouns or verbs with fixed ending) and "Mu'arafah" (definite noun). Indclinable adverbs comes in one condition, such as "here" and "after". Definite adverbs are which the diacritic marks change according to their position in the sentence. This means that adverbs can be used to refer to both times and places, they come as fa'il (actor), maf'oul (object) and majrour (genitive); therefore, they are called definite adverbs, for example, Thursday is near, I like early morning. Other nouns that are used as either adverbs or genitive adverbs with min(from) which is called ...adverb, such as (the, before, after, never). See: Ibn Ya'ish, Sharh al-Mufasal (1/324-344)

49 See: al-Samin, al-Durr al-Masun (1/514)

50 See: al-Samin, 'Umdat al-Hufaz (4/350)

Haifa said; "Aqrat al-Mara'a" [experiencing her menstruation] and al-Shafi'i said; "A woman in a state of purification"[51]

And al-Qara' which refers to women's purification as al-'Asha says[52] in his poetry. And al-A'sha also refers to the onset of menstruation[53] in his poetry when he says:

"O Lord, the unjust is oppressing me…his advent is like a women's menstruation"

He means that his blood is split as a woman experiencing menstruation[54].

Also the word (Asar) is an antonym because it comes with both meanings "conceal" and "show". Al-Samin says in interpeating the Quranic verse; "And they will manifest regret when they see the punishment." [10: 54] The word Asar is an antynom which is used as to manifest and show as al-Farazdaq says:

When he saw al-Hagag drawing his sword…he concealed what he has intended[55]

It is used in the meaning of (concealed) which is well-known in the Arabic language such as in the Quranic verse: "And God knows what you conceal and what you declare." [16: 19] and in the verse it can be interpreted as both meanings[56]. This means they expressed regret and concealed because they could not express all that lies in their hearts and; therefore, both meanings are applicable in this case[57].

Al-Samin says in interpreting the Quranic verse: "You confide to them affection." [60: 1] "It is said I told someone a secret and the meaning is to tell them the love you have in your hearts for them as it was interpreted as to show what you conceal."[58]

In fact, al-Samin does not approve the existence of antonyms in all cases; however, he adopted the approach of the verifying scholars. If it is possible to interpret the some of antonyms in some other manner, we will find al-Samin applying that approach:

This is as in the case of the word "'Afu" (pardon), which was mentioned by a group of scholars as an antonym because it comes with the meaning to abolish and increase. Al-Samin says in interpreting the words of God the Almighty: "Then We forgave you." [2: 52] :"

'Afu: means to erase their sins as the wind erase the footsteps and it is said 'Afa means to increase as in the case of (And spare the beard)[59] and therefore it is an antonym"[60]

Al-Samin says in interpreting the words of God the Almighty: "Until they increased [and prospered]." [7: 95] which means they have increased in number and their wealth multiplied and the Quranic verse: "May God pardon you, [O Muhammad]." [9: 43] means that God has removed your sin[61].

However, al-Samin thinks that this word is not an antonym according to what he has transmitted from al-Raghib al-Asfahani[62]who interprets the meaning of 'Afw as: the intention to treat something. The meaning of the wind 'Afat the earth: the wind has removed the traces and the meaning of 'Afa (let grow) the beard and the hair and the meaning of 'Afawt 'Ank (I forgive you): as if he means to remove his sin and 'Afait something means I something grow and increase as (U'fou al-Liha) "let the beard grow". Al-Samin commented on this by saying;

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51 See: al-Samin, 'Umdat a-Hufaz (3/339)

52 See: Diwan al-'Asha al-Kabir (page 91) verified by Dr. Mohammed Mohammed Hussien, al-Matba'a al-Namouzajia in Egypt.

53 This verse is for Mohammed Ibn Ziyad who is known as Ibn al-A'rabi, al-Tabri quoted this verse as evidence in his exegesis (2/190) and Ibn 'Atiya in al-Muharir al-Wajiz (1/ 313) and Abu Hayan in al-Bahr al-Muhit (1/ 248)

54 See: al-Samin al-Durr al-Masun (2/ 439-440)

55 I did not find this verse in al-Farazdaq poetic book and it is found in al-Bahr Muhit (5/ 169)

56 See: al-Samin, al-Durr al-Masun (5/ 221).

57 See: al-Samin, 'Umdat al-Hufaz (2/217)

58 See al-Samin, 'Umdat al-Hufaz (2/ 217-218)

59 Bukhari, al-Sahih, hadith no. (5982) and Muslim, al-Sahih, hadith no (159)

60 See: Al-Samin, al-Durr al-Masun (1/ 356)

61 See: Al-Samin, 'Umdat al-Hufaz (3/ 120) the root of 'Afw.

62 See: al-Raghib, al-Mufradat (page 574) the root ('Afa).

"He has maintained the intention as homonym in al-'Afw, a matter which contradicts regarding it an antonym, which is a good opinion.[63]"

Another example is the word (Raja'), which was maintained by a group of linguists as an antonym as it means (Tama' and Khawf) "greed and fear". Al-Samin disapproved this opinion and refuses to consider it as antonym; therefore, he says in the interpretation of the Quranic verse: "Those who do not expect the meeting with Us." [10: 7] means they fear to meet God and whether is it real or metaphor? A group of linguists claimed it is real and is considered a verbal homonym, while some other scholars claimed that it is an antonym which is also a homonym"[64]

Al-Samin refuses this opinion because hope and fear are not antonyms and can be combined together[65]. Therefore, al-Raghib said: "Hope and fear can go hand in hand"[66]. Ibn 'Attia said: "Hope never combines with fear and fear may involve hope"[67]

As for the interpretation of the Quranic verse: "Those who do not expect the meeting with Us." means they do not hope to receive the reward of meeting God the Almighty Who is the supplier of hope. Those who maintains that when hope associates with a negative letter, it means fear, such as in the above verse. Al-Samin says: "This opinion needs to be reconsiderd because negation does not change the indications of words"[68]

Another example is the word (al-Bayn) in the Quranic verse: "It has [all] been severed between you, and lost from you is what you used to claim." [6: 94], which a group of linguists maintained as antonym because it means both severance and to unite. Al-Samin believes that the meaning of (wasl) is a metaphor and not an antonym.

Al-Samin says in the interpretation of (al-Bayn) from the Quranic verse: "It has [all] been severed between you, and lost from you is what you used to claim." [6: 94]: "It means "al-Wasl" (connection) your connection has been severed. After that we have two phrases show that (Bayn) the root of (Yabin) "to drift apart" which is an antonym and a hyonounm used for both to untie and to drift apart, such as in the black and white Jawn. This is attributed to Abu 'Amr[69], Ibn Jini[70]and al-Mahdawi[71]

And al-Zahrawi[72]"[73], and the meaning of the verse either: severed between you or: to severe love and kindness between you[74]

Al-Samin believes that the meaning of Iftraq "separation" is the original meaning for the word "Bayn" and the meaning of "Wasl" is a metaphor and the reason for being a metaphor as al-Farsi said: "When (Bayn) was used with two conflicted things, such as in "We have something in common" and "We share ties of kinship or friendship) it means to connect and unite. In contradiction to "Furqa" (separation); therefore, it is said "The connection between you has been severed"[75]. If this was the case, it is more appropriate to maintain it as a

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63 See: al-Samin, al-Durr al-Masun (1/ 356-357)
64 See: al-Samin: al-Durr al-Masun (1/ 402)
65 See: al-Samin, al-Durr al-Masunn (1/ 402)
66 See: al-Raghib, al-Mufradat (page 356) the root (Raja)
67 See: Ibn 'Attia, al-Muharir al-Wajiz (2/ 165).
68 See: al-Samin, al-Durr al-Masun (1/ 402)
69 Abu Amr Ibn al-Ala', one of the seven readers of the noble Quran, died in 154 Hijri. See: Ibn al-Jarzi, Ghayat al-Nihayah Fi Tabaqat al-Qura' (1/288).
70 Uthman Ibn Jini, Abu al-Fath, a prominent scholar of Arabic grammar who was born in Mosul in 302 Hijri. He reached a unique status in Arabic related sciences and became a perfect example in Nahw and Balagha "Arabic rhetoric". He died in 392 Hijri. See: Yaqut, Mu'jam al-Udaba' (12/ 83).
71 Ahmad Ibn 'Ammar a reader of the Quran, he was a prominent linguist and reader of the Quran, he also authored an exegesis of the Quran, died in 440 Hijri. See: Inba' al-Rua (1/ 91) and Bughyat al-Wu'a (1/ 351).
72 'Umar Ibn 'Ubaid-ullah al-Dhahli al-Qurtubi, hadith scholar of al-Andalus, died in 454 Hijri. See: al-Dha-habi, al-'Ibar (3/ 233).
73 See: al-Samin, al-Durr al-Masun (5/ 54).
74 See: al-Samin, 'Umdat al-Hufaz (1/ 286) root (Bayn).
75 I did not come across in al-Farisi's in al-Hujja Fi al-Sab' Qira'ay [Seven modes of reading the Quran]

metaphor more than a homonym because whenever a homonym and a metaphor contradicts, the metaphor is more preferred by the majority of scholars"[76].
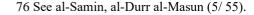
The conclusion

After skimming through the two remarkable books of imam al-Samin al-Halabi (al-Durr al-Masun) and ('Umdat al-Hufaz) from which I have shed light on dilalat al-Adad (the indication of antonyms) that has great impact on exegesis of the Quran. An observant to the books (al-Durr) and (al-'Umda) finds that al-Samin has transmitted a plenty of opinions, ahadith and Arabic poetic verses and grammar

Arabic rhetoric, different modes of reading the noble Quran which al-Samin has researched, studied and clarified the preponderant among them.

Moreover, Islamic scholars have devoted considerable attention to the science of indication because of its great importance in the exegesis of the noble Quran and understanding the Sunnah of the Messenger of God (peace and blessings be upon him). This is in addition to the importance of dilalah in deducting legal rulings and the science of the principles of Islamic Fiqh. Furthermore, the research sheds light on the importance of (indication of antonyms) in respect of the noble Quran and al-Samin al-Halabi was accurate in tackling this issue and benefiting from it in clarifying the meanings of Quranic verses.

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Topic
Introduction
Subject of the study

الملخص

تناول هذا البحث موضوع دلالة الأضداد وأثرها في التفسير عند السمين في كتابيه (الدر المصون) و(عمدة الحفّاظ).

وقد جَمَعْتُ في هذه الدراسة بين اللغة والتفسير، وبينتُ جهدَ السمين في خدمة تفسير القرآن الكريم، وعرضت إلى جهوده الكبيرة في البحث اللغوي، وجمعت شتات جهده في كتابيه (الدر) و(العمدة) في موضوع الأضداد، ورتبت أفكاره، ودرست آثاره الملموسة في تفسيره للقرآن الكريم، مع تأصيل دور اللغة باعتبارها أداة من أدوات التفسير في القديم والحديث، وبيان أوجه دلالاته التي تعددت، وطرقها التي تنوعت.

وحرصت كذلك على إبراز وإظهار أهمية دلالة الأضداد، ومدى تأثير هذه الدلالة على تفسير القرآن الكريم، ووقفت على سبب اختلاف العلماء والمفسّرين في معنى الكلمة القرآنية، وبينت أهمية السياق القرآني في تحديد المعنى الدقيق للمفردات والتراكيب، مع إبراز الصلة الوثيقة بين التطور الدلالي للفظة اللغوية، والمعنى المراد للكلمة في الآية القرآنية.

وقد عرّفت وتعرفت إلى عدد كبير من تراجم العلماء من مفسّرين ولغويين وفقهاء ومصنّفين، وخرجت عدداً من الأحاديث النبوية، إضافة إلى توثيق الأقوال التفسيرية واللغوية الواردة في هذه الدراسة، وغير ذلك مما هو مبثوث في تضاعيف هذا البحث وهو ظاهر لكل قارئ، كما عنيت هذه الدراسة بترجمة حياةِ الإمام السمين الحلبي الذاتيّة والعلمية.