



ḤALABI, ABU'L-ŞĀLEḤ

ḤALABI, ABU'L-ŞĀLEḤ Taqi-al-Din b. Najm-al-Din b. 'Obayd-Allāh b. 'Abd-Allāh b. Moḥammad (b. Aleppo, 374/984-85, d. Moḥarram 447/April 1055), Imami jurist and theologian. He traveled three times to Iraq and studied with 'Alam-al-Hodā Šarīf Mortazā (q.v.) and Abu Ja'far Moḥammad Ṭusi. He is referred to as Mortazā's successor (*kalifa*) in scholarship (Šahid I, p. 198) and as his deputy (*kalifa*) in Aleppo (Šahid-e Tāni, p. 158). While adopting many of Mortazā's theological positions, he disagreed with him on some legal issues (cf. *al-Darī'a* XVI, p. 9, no. 36, referring to the lost *Ketāb gāyat al-enşāf fi; mas'el al-keḷāf* of Abu'l-Faḥ Karā-jaki, d. 449/1057). Ḥalabi led a life of asceticism, and refused to accept gifts and payments from his students (Ebn Abi Ṭayye', in Ḍahabi, p. 144; cf. Ḥalabi, p. 283), the best known of whom was the judge 'Abd-al-'Aziz b. Barrāj (d. 481/1088-89; 'Abd-Allāh, V, p. 464). He died either in his hometown (Ebn Ḥajar, II, p. 88), or (according to the Shi'i judge Ebn Abi Ruḥ Ṭarābolosi, d. before 520/1126) in Ramla, while returning from the Hajj (Ḍahabi, p. 143).

The titles of some fifteen works by Ḥalabi have been transmitted (most are cited in *A'yān al-ši'a* XIV, pp. 283-84). They include [*Daf*] *šobah al-malāḥeda* (presumably an anti-Isma'ili polemic), a commentary on Mortazā's *Daḳira*, and *Tadbir al-şeḥḥa*, a medical text written for the Merdasid ruler of Aleppo Naşr b. Şāleḥ (r. 420-29/ 1029-38). Only the following three works are known to have survived.

(a) *Ketāb al-kāfi fi;l-feqh*, one of the oldest systematic codifications of Twelver Shi'ite law (for editions and manuscripts, see Modarressi, p. 63.) Like the



earlier *Kāfi* of Moḥammad Kolayni, Ḥalabi's work, though largely devoted to *foru'*, also deals with issues of theology and legal methodology (*oşul al-feqh*; Ḥalabi, pp. 34-106, 456-512); in contrast to Kolayni, however, Ḥalabi did not base his work on Hadith. The *Kāfi* was transmitted by Montajab-al-Din 'Abd-al-Raḥmān b. Aḥmad Naysāburi and was widely used by later Imami authors, including Ebn Edris, Moḥaqqueq Ḥelli, and, in particular, Ebn Moṭahhar Ḥelli, who cites from it mostly with approval, only occasionally expressing a difference of opinion (e.g., Ebn Moṭahhar, 1991-, I, p. 366; II, p. 194; III, pp. 23, 60-61, 391; IV, p. 145; VI, p. 294).

(b) *Ketāb taqrib al-ma'āref*; a (complete?) manuscript is said to be preserved in the Ḥosayniya library in Najaf (*A'yān al-şī'a* XIV, p. 284). Another manuscript (Mar'aşi, ms. 2263) is incomplete, comprising the sections on (i) God's unity, Moḥammad's prophecy and the imamate, (ii) the defects of the first three caliphs, and (iii) the Twelfth Imam; it breaks off at the beginning of the section on religious obligations (*al-taklif al-şar'i*). Section (ii) takes up roughly one half of the manuscript and includes details not found in other extant sources; it was used by Majlesi for the *Ketāb al-fetan* of his *Beḥār al-anwār*. There are two printed editions, both based on the Mar'aşi manuscript. The first (ed. Reżā Ostādi, Qom, 1404/1984) omits the section on the caliphs; the second (ed. Fāres Tabriziān Ḥassun, Qom, 1417/1996-97) reproduces the manuscript in its entirety.

(c) *Ketāb al-borhān 'alā tobut al-imān*, preserved in the *A'lām al-din fi şefāt al-mo'menin* of Abu Moḥammad Deylami (q.v.; ed. Beirut, 1409/1988, pp. 44-58). The theological views expressed here (on such issues as the proofs of God's existence, Moḥammad and the imams, belief and unbelief) closely follow those of Mortazā.

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