THE DEVELOPMENT OF APPROACHES TO THE CLASSIFICATION OF QUR'ĀNIC SCIENCES (`ULŪM AL-QUR'ĀN): A CASE STUDY OF AL-SUYŪṬĪ AND IBN `AQĪLĀH

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ملخص البحث

يتناول البحث دراسة تحليلية لمنهجية تصنيف علوم القرآن الكريم عند علمين بارزين أولهما: جلال الإمام الدين السيوطي، (ت ٩١١هـ)، في كتابه "الاتقان في علوم القرآن"، والآخر الإمام محمد بن عقيلة المكي (ت ١١٥٠)، في كتابه "الزيادة والإحسان في علوم القرآن"، ويأتي سبب اختيار الموضوع لأهمية علوم القرآن، فهو أول العلوم الإسلامية المدونة لاتصالها بالقرآن الكريم، وإن جاءت مناهجه مختلفة، وكذلك إبراز جهود علميين بارزين ومنهجهما في التأليف وطريقتهما في النقل ممن سبقهما، وما يضيفه اللاحق على السابق، ومنهجيته في تلك الزيادة، وتأثير الأول فيمن بعده ببيان ما اتفق عليه الكتابان من أنواع علوم القرآن، وما اختلفا فيه، وما انفرد به المتأخر ابن عقيلة وما زاده من أنواع علوم القرآن حيث بلغ تنصيف ابن عقيلة قمة النضج في هذا المجال. وسوف أتناول الموضوع في مقدمة عن تطور حركة التصنيف في علوم القرآن، ثم التعريف بالعالمين والكتابين، وأصناف علوم القرآن عند العالمين، ومنهج كل منهما في مؤلفه، وأثر الكتابين في الحركة العلمية، ثم الخاتمة. ومنهجي في البحث هو المنهج المكتبي الوصفي في جمع المادة ودراستها وتحليلها

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واستخلاص النتائج منها، ومن النتائج التي يتوصل إليها البحث أن ابن عقيلة كان أكثر تفريعاً لعلوم القرآن واستقصاءاً لهذه العلوم، وكان لهما الأثر الكبير في تيسير فهم كتاب الله وتدبره، وإثراء المكتبة بالعلوم الإسلامية.

الكلمات المفتاحية: علوم القرآن، السيوطي، ابن عقيلة، الاتقان، الزيادة والإحسان.

Introduction

The Qur'ānic sciences appeared and developed in accordance with the need to comprehend the meanings of the Qur'ān. The early Arabs and the prophet's companions used to understand the Qur'ān because It was revealed in their language and rarely would any meanings of the Qur'ān be obscure to them. During the period of gathering the Qur'ān, a discipline related to Qur'ānic calligraphy began to emerge. It developed along with the development of Arabic calligraphy, in addition to adding diacritics and dots to the Qur'ānic text. With the spread of Islam following the conquests and the spread of knowledge and science, various disciplines of Qur'ānic sciences appeared. Among the early disciplines were the reasons of revelation (Asbāb Al-Nuzūl), the abrogated and abrogating (Al-Nāsikh wa Al-Mansūkh), the science of obscure vocabulary (`Ilm Al-Gharīb), and Qur'ānic metaphors (Majāz Al-Qur'ān)[1] . The earliest usage of the term `Ulūm Al-Qur'ān was during the 4th century hegira, mentioned in the book Al-Ḥāwī li-`Ulūm Al-Qur'ān by Muḥammad bin Khalaf bin Mazirbān (d. 309 H), without bearing its technical meaning. Sheikh `Abdul-Aẓīm Al-Zarqānī attributes the beginning of using the term `Ulūm Al-Qur'ān in its technical sense to `Alī bin Ibrāhīm bin Sa`īd Al-Ḥūfī (d. 430 H) in his book Al-Burhān fi `Ulūm Al-Qur'ān, half of which is still missing. During the 6th, 7th, and 8th centuries of hegira many publication by Ibn Al-Jawzī, Al-Sakhawī, and Abū Shāma appeared, the most famous of which was Al-Burhān fi `Ulūm

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1 Among those are publications written by Abū `Ubaydah bin Al-Muthannā (d. 209 H) on Qur'ānic metaphors, Abū `Ubayd Al-Qāsim bin Salām (d. 224 H) on the abrogated and abrogating and on obscure vocabulary, and `Alī bin Al-Madīnī (d 234 H) on the reasons of revelation.

Al-Qur'ān by Badruddīn Al-Zarkashī (d. 794 H), which contains a comprehensive, tabulated presentation of the Qur'ānic sciences. It is the first book that bears this technical meaning, containing various Qur'ānic sciences, where he introduces them and provides their criteria.

In the 9th century some beneficial publications appeared, from which Jalāluddīn Al-Suyūṭī (d. 911 H)[2] benefitted and subsequently wrote his well-known book Al-Itqān fī `Ulūm al-Qur'ān, which is considered to be one of the most comprehensive books of the Qur'ānic sciences with the best categorisation, as it was reliant upon the Al-Burhān by Imām Al-Zarkashī, as he abridged it and made many additions. It is among the first books to be printed in the 13th century.

During the 12th century Ibn `Aqīlah Al-Makkī (d. 1150 H) wrote his compilation in this field, where he incorporated the benefits of all the previous books, especially Al-Itqān by Al-Suyūṭī, where he added to it. However, this compilation remained a manuscript until it was reviewed among academic works, then it was published in 2006. Afterwards, no outstanding publications followed until the modern times, with the appearance of tens of contemporary publications that abridged the previous ones and made additions to them. Among the elements that led to the revival of writing in this field were the appearance of new issues, the advancement in teaching methods, and the study of issues raised by the orientalists regarding the Qur'ānic sciences and exegesis. Contemporary books appeared and constituted an addition to the publications of Qur'ānic sciences.[3]

This study aims to reveal the advancement of this field and its methodologies through the works of two scholars who wrote the most famous publications in this regard, and they are Al-Suyūṭī's Al-Itqān, and Ibn `Aqīlah Al-Makkī's al-Ziyādah wa al-Iḥsān fī `Ulūm al-Qur'ān. It also aims to reveal the contributions and contents of this field in revealing the Holy Qur'ān in terms of new knowledge

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2 Jalāluddīn Al-Balqīnī (d. 824 H) who wrote Mawāqi` Al-`Ulūm min Mawāqi` Al-Nujūm, and Muḥammad bin Sulaymān Al-Kāfījī (d. 879 H) who wrote Al-Taysīr fī Qawā`id Al-Tafsīr.

3 Among these publications are: Manāhil Al-`Urfān fī `Ulūm Al-Qur'ān by Sheikh Muḥammad `Abdul-`Aẓīm Al-Zarqānī, and Mabāḥith fī `Ulūm Al-Qur'ān by Dr. Ṣubḥī Al-Ṣāliḥ, and Al-Naba' Al-`Aẓīm by Dr. Muḥammad `Abdullāh Darrāz.

and in fulfilling aspects not touched on or not fully addressed by the predecessors.

The problem of the study lies in the extent to which these two scholars benefited from the predecessors' findings in this field, and in their methodologies in transmitting compared with those before them, and whether they relied upon the transmission of titles and forms or upon the transmission of meanings and contents. It also explores the extent of additional contributions they made.

The second problem lies in the additional contribution made by the latter work onto the former one. Did the latter work, namely al-Ziyādah wa al-Iḥsān, serve to encompass the former work (i.e. Al-Itqān) so that it would be called comprehensive? Also, what is the impact of these two books in the development of the writing movement in Qur'ānic sciences?

To address these problems, the study touched on the following after the introduction: brief biography about Al-Suyuti and his book Al-Itqān and about Ibn `Aqīlah Al-Makkī and his book al-Ziyādah wa al-Iḥsān, Al-Suyuti and his method of categorisation in his book Al-Itqān, Ibn `Aqīlah and his method of categorisation in his book al-Ziyādah wa al-Iḥsān, the methodology followed in both Al-Itqān and al-Ziyādah wa al-Iḥsān in dealing with the references, the importance of both books in the development of the writing movement, and the conclusion. All praise is due to Allah, Lord of the world.

A Short Biography of Al-Suyūṭī

Abū al-Faḍl Jalāl al-Dīn al-Suyūṭī was nicknamed Ibn al-Kutub because at that moment when his father requested his mother to bring him a book she went into labour. Al-Suyūṭī was thus born amongst books in Cairo on the lunar month of Rajab 849 H.[4] He lived in Cairo as an orphan.[5] He is a descendant of a family well-known for its learning and his father was a prominent scholar of good standing.

4 Al-`Aidarūs, al-Nūr al-Sāfir `an Akhbār al-Qarn al-`Āshir (The blatant light about reports of the tenth century), p. 29; al-Suyūṭī, Iyyād Khālid al-Ṭibā', p. 29.
5 al-Suyūṭī, Iyyād Khālid al-Ṭibā', p. 29.

Al-Suyūṭī memorized the Holy Qur'ān before he was eight. He also learnt important books at that age such as Al `Umdah, Minhāj al-Fiqh wa al-Usul, and Alfīyat Ibn Mālik which broadened his horizons and maximized his learning. He was much cared for by his father's colleagues and scholars who took charge of guiding him, such as Al-Kamāl bin Al-Humām Al-Ḥanafī who had a great influence on the young boy in staying away from rulers and sultans. His journey for acquiring knowledge was hence much influenced by his age and the elites around him, beginning at 864 H. He had a broad exposure to the Islamic and Arabic sciences that he authored his first book Sharḥ al-Isti'adha wa al-Basmala at the age of seventeen[6]

As an excellent learner he benefitted greatly from his predecessors such as `Alam al-Dīn al-Balqīnī, `Izz al-Dīn al-Ḥanbalī, Amīn al-Dīn al-Ḥanafī, and the most important of them was Muḥyī al-Dīn al-Kāfījī' and his students. At the age of forty, he stayed away from people and focused on composing his books in a broad range of Islamic sciences, so that he contributed with six hundred and books and letters of various lengths in Fiqh, Tafsīr, Ḥadīth, the history of the Qur'ān, history, grammar, language, syntax and even essays where he left 415 texts aside from hundreds of other texts in his books Kashf Al-Ẓunūn and other books[7] until he died in 911 H at his house at the age of 62.

Al-Suyūṭī wrote around 600 books and letters. Some were lengthy and others were abridged in Fiqh, Tafsīr, Ḥadīth, the history of the Qur'ān, grammar, Arabic language, syntax, rhetoric and essays, as counted by Ibn Iyās. Brokelman counted 415 works for him in his book Kashf Al-Ẓunūn, and Ḥajjī Khalīfah counted 576 references for him. In the sciences of the Qur'ān alone, he has 13 works, the most important of them is Al-Durr al-Manthūr fī al-Tafsīr al-Ma'thūr. Most of his works are on Qur'ānic sciences, and Al-Itqān is the most significant one of them. He tried not to repeat some of his chapters in these books. It is a matter of fact that his books complement one another, as his Al-Taḥbīr was brief and dense, while his Al-Itqān fī 'Ulūm Al-Qur'ān was a simplified and extended version of it.

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6 Al-Suyūṭī, Tabaqāt al-Mufassirīn 1/1.
7 Al-Suyūṭī, Al-Tahūadduth bi Ni'mati Allāh, pp 203-204.

Accordingly, it is not possible to do away with one of his books and use another. It is Al-Suyūṭī's mark of scholarship that had him finish off any unfinished topic or argument in his newer book, or extend what he had discussed in brief earlier on[8] .

On Al- Itqān fī `Ulūm al-Qur'ān

As Al-Suyūṭī wrote many books benefiting from his predecessors such as his teachers Sheikh al-Kāfījī's (d. 879 H.) book entitled al-Taysīr fī Qawā`id al-Tafsīr and Jalāl al-Dīn al-Bulqīnī's (d. 824 H.) Mawāqī` al-`Ulūm min Mawqi` al-Nujūm which led him to write al-Taḥrīr fī `Ulūm al-Tafsīr which he completed in (872 H.). As is customary for al-Suyūṭī, after writing a book, he often followed it by writing a much larger work on the topic. This led him to compose a broad yet simplified work on the sciences of the Qur'ān that would serve as an embodiment for all the preceding works on the topic. After having read al-Zarkashī's al-Burhān fī `Ulūm al-Qur'ān, he wrote his Al-Itqān fī `Ulūm al-Qur'ān in 878 H. at the age of 29 years.[9]

Al-Itqān fī `Ulūm al-Qur'ān records 80 types of Qur'ānic sciences. He says in his introduction, "These 80 types are inclusion, and if the sciences were to be diversified according to their slight differences, then the number would have increased to over 300."[10] In contrast, al-Zarkashī's preceding al-Burhān fī `Ulūm al-Qur'ān recorded 47 types of Qur'ānic sciences.

The al-Burhān and al-Itqān constituted the most exhaustive treatment of the topic during that period, especially since it was the first publication of the Arabic printing press in Calcutta (Kolkata), India, in 1271 H, followed by a publication in the `Uthmān `Abdul Razzāk printing press in Cairo in 1279 H. It underwent 13 editions excluding many reprints. The last edition was published by the King Fahd Printing Complex. The al-Itqān constitutes an important reference

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8 Al- Salībī, Muḥammad `Alī Muṣṭafā, "Thaqāfat Al-Imām Al-Suyūṭī/ The Culture of Al-Imām Al-Suyūṭī", a paper published amongst other selected ones from a seminar entitled "Al-Imām Jalāluddīn Al-Suyūṭī as a Jurist, Linguist, Narrator of Ḥadīth and a man of Diligence", (Beirut: Al-Taqrīb bayna Al-Madhāhib Al-Islāmīyah Publications), p 85-86.
9 See the introduction of the al-Itqān.
10 Al-Suyūṭī, al-Itqān, 1/10.

for Qurʾānic Sciences because al-Suyūṭī managed to collect the views of his predecessors. Moreover, the al-Itqān has been translated into numerous languages including Persian and Urdu.

His general methodology in illustrating different types of Qurʾānic sciences can be highlighted in three steps:

1- Mentioning the type, those who wrote on it and the names of their books.

2- Defining the type and its use, and illustrating relevant and related issues.

3- Illustrating personal opinions, evaluations, and criticism for certain sayings with evidence from the Qurʾān, Ḥadīth and scholars opinions.[11]

A Short Biography of Ibn ʿAqīlāh

Jamāl al-Dīn Muḥammad ibn Aḥmad ibn Saʿīd ibn Masʿūd, popularly known as Ibn ʿAqīlāh, was a notable muḥaddith and ṣūfī of his age[12]. Although there are no records of his birth date, his death is commonly agreed to be on 1150 H and there is evidence that indicates he was born sometime before 1100 H.

Ibn ʿAqīlāh grew up in Makkah during times of political, social, and economic instability whilst Makkah was subjected to Ottoman rule preoccupied with its numerous problems. Nevertheless, being a centre for all Muslims, Makkah was populated by learned scholars and their classes which exposed Ibn ʿAqīlāh to all of these scholars and learned men who either visited Makkah for Ḥajj or ʿUmrah or lived there. Accordingly, Ibn ʿAqīlāh benefitted much from such an upbringing and from these knowledgeable scholars. In spite of his travels, his last station was Makkah where he died and was buried at Al-ʿAqīliyah house.[13]

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11 See Al- Sharbachī, Mohammed Yousif, Al-Imām Al-Suyūṭī wa Manhajuhu fī ʿUlūm al-Qurʾān (On Al-Imām Al-Suyūṭī and His Methodology in the Qurʾān), (Damascus: Al-Maktabī Publications, 2001), p. 524.

12 See Sālik al-Darar 4/10; Fahras al-Fahāris wa al-Athbāt 2/607; al-Mukhtār min Kitāb Nashr al-Nūr wa al-Zuhar, 2/409; al-Ziyādah wa al-Iḥsān, 1/18.

13 Al-Mukhtaṣar, p 88.

As a gifted and well learned scholar, Ibn `Aqīlāh was an interpreter of the Holy Qur'ān, a narrator of the Prophet's Ḥadīth and a historian with great scholarly contributions in all of these fields such as Al-Jawhar Al-Manẓūm fī al-Tafsīr bi al-Marfū' min Kalām Sayyid al-Mursalīn wa al-Maḥkūm aside from al-Ziyādah wa al-Iḥsān.[14] He worked as an instructor in Makkah which boasted his position amongst scholars. As for his travels, he benefitted others in Iraq, Syria and Jordan where he also sought other scholars to learn from.[15]

Ibn `Aqīlāh highlighted the names of his teachers and Sheikhs in his book of his sheikhs in an index he referred to as Al-Mawāhib Al-Jazīlah fī Murūrīyāt al-Faqīr ila Allāh Muḥammad bin Aḥmad bin `Aqīlāh where he related his teachers' biography and other references related to his indexes. In precise, he mentioned 15 of them.

Some of his scholars were Ḥassān bin `Alī al-`Ujamī Al-Makkī Abū al-Asrār, who died in 1113 H. Amongst his students were `Abdullāh Quṭb and `Afīf al-Dīn al-Shāfi'ī al-Makkī (died 1159 H).[16]

On Al-Ziyādah wa al-Iḥsān fī `Ulūm al-Qur'ān

Ibn `Aqīlāh's al-Ziyādah wa al-Iḥsān fī `Ulūm al-Qur'ān constitutes the broadest and most encyclopaedic treatment of the Qur'ānic Sciences. Ibn `Aqīlāh successfully gathered the views of most, if not all, of his predecessors who wrote on this topic including al-Zarkashī's al-Burhān fī `Ulūm al-Qur'ān and al-Suyūṭī's Itqān fī `Ulūm al-Qur'ān and added considerably to their views. Where al-Zarkashī mentioned 48 types of Qur'ānic sciences and al-Suyūṭī 80, Ibn `Aqīlah al-Makkī mentions 154 types.

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14 Check for titles of these books in the Introduction to his book, al-Ziyādah wa al-Iḥsān, p. 20 and pp. 29-34.

15 Al-Nafkha al-Miskīyah fī al-Riḥlah al-Makkīyah by `Abdullāh Al-Suwaydī at the Islamic University of Al-Madīnah Al-Munawwarah, paper 17, as cited in Al-Ziyādah wa al-Iḥsān, p. 21.

16 Check for the list of Sheikhs (instructors) and students at the Introduction of al-Ziyādah wa al-Iḥsān, 1/24-26.

The book was the fruit of the team work and effort of a group of Masters students at the Faculty of Theology at the Islamic University of Imām Muḥammad bin Suʿūd in Riyadh[17] . Also, a research group consisting of 12 professors in Qur'ānic exegesis and Sunnah undertook a review of the studies and annotations of the graduate students with the aim of publishing the work. This project was overseen by Prof. Dr. Muṣṭafā Muslim. The research group removed the lengthy commentaries of the students concerning controversial issues, shortened lengthy annotation details, clarified ambiguities, removed duplicate biographies of scholars, and removed comparisons with other books. The book was published by the University of Sharjah's Research Centre in 14 volumes.[18]

Al-Suyūṭī's Classification of the Qur'ānic Sciences

Al-Suyūṭī's Itqān records 80 types of Qur'ānic sciences, most of which were identified by earlier scholars such as Ibn Al-Jawzī in Funūn Al-Afnān[19] , and the last one of them was al-Zarkashī in his al-Burhān from which al-Suyūṭī benefitted greatly. This study will thus examine al-Suyūṭī's contribution through a comparison withal-Zarkashī's al-Burhān. Through this method, one may thus categorise al-Suyūṭī's classification of the Qur'ānic sciences into two categories:

First: Al-Suyūṭī's additions to Qur'ānic sciences, which is divided into two parts:

1- His sole invention, and which no one discussed before him, in three types:the Worldly and Heavenly (type 6), What was revealed of the Qur'ān on the lips of some of the companions (type 10), and What was revealed to some of the prophets and that which was

17 Five graduate students at the department of the Qur'ān and its Sciences edited this book which used to be a manuscript at the Istanbul Library. This effort was unified in methodology under the supervision of Dr. Mahmoud Mohammed Shabaka.
18 See the forward to the al-Ziyādah wa al-Iḥsān by Dr. Muṣṭafā Muslim 5-10/1.
19 Al-Suyūṭī mentioned it within his references in the introduction of Al-Itqān 1/18.

revealed only to Muḥammad (PBUH) (type 15)[20].

2-   Additional types within types often denoted by the use of 'fasl' or 'fā'idah.' There are 29 types of Qur'ānic sciences recorded in this form[21] .

Second: That which al-Suyūṭī agreed with al-Zarkashī in title, and the extent of similarity between Al-Itqān and Al-Burhān can be seen in the following:

-       Identical titles given to the sciences. [22]
-       Near identical titles given to the sciences; that is, similarity between titles with slight differences in wording. [23]

The types where al-Suyūṭī agreed with al-Zarkashī on the same titles can be divided in 5 ranks:

1-   A single type in al-Burhān is rendered into one types[24].
2-   A single type in al-Burhān is rendered into two types[25].
3-   A single type in al-Burhān is rendered into seven

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20 Al-Suyūṭī, al-Itqān 1/67, 99, 112
21 For example, al-Suyūṭī's types 2 and 3 are 'knowledge of the [verses revealed while] travelling and when not' and 'knowledge of [verses revealed while] daytime and night' are found in the al-Burhān under the single type of 'Makkan and Madīnan.
22 For example, type (9) in the al-Itqān 'Knowing the cause of revelation' is the same title used in the al-Burhān for type (1). Type (16) in the al-Itqān 'The means of its revelation' is the same as al-Burhān's type (12).
23 For example, Type (62) in the al-Itqān 'on the relation of the verses and the sūrāhs' is similar to al-Burhān's type (2) 'Knowledge of the relation of sūrāhs'. Similarly, type (59) in the al-Itqān entitled 'The breaks in verses' is similar to al-Burhān's type (3), 'Knowing the commas and the heads of the verses', and type (72) in the al-Itqān entitled 'The virtues of the Qur'ān', is similar to al-Burhān's type (26) 'On the knowledge of Its virtues.'
24 The number of types in this rank is 34 one, with similar titles such as the first in Al-Burhān: Knowing the reasons for revelations, similar to type 9 in Al-Itqān, type 8 in Al-Burhān is similar to type 61 in Al-Itqān.
25 For example, al-Burhān's type (10) 'Knowledge of the first and last verse of the Qur'ān' was divided by al-Suyūṭī into type (27) 'Knowing the first to have been revealed' and type (28) 'Knowledge of the last verse to have been revealed'. Also see al-Burhān and al-Itqān where type (13) was rendered in the al-Itqān into types (18) and (20).

types[26].

4-   A single type in al-Burhān is rendered into eight types[27].

5-   Al-Suyūṭī might render two types of al-Zarkashī as one[28] .

When al-Suyūṭī divided a type into several others, it was because he felt it was significant enough to be discussed in separate types.

There are numerous additional differences between the al-Burhān and al-Itqān however, they were mentioned by other scholars who wrote on the sciences of the Qur'ān, such as 'summer and winter,' and 'in the bed sleeping,' as mentioned by al-Bulqīnī in Mawāqi' al-`Ulūm min Mawqi' al-Nujūm.[29]

Ibn `Aqīlah al-Makkī's Classification of the Qur'ānic Sciences

Ibn `Aqīlah's al-Ziyādah wa al-Iḥsān fī `Ulūm al-Qur'ān constitutes the broadest and most encyclopaedic treatment of the Qur'ānic Sciences. Ibn `Aqīlāh successfully gathered the views of most if not all his predecessors who wrote on this topic and added substantially to the number of sciences that fall under the broad rubric of Qur'ānic Sciences. He records some 154 types.

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26 For example, one finds al-Suyūṭī dividing al-Zarkashī's (type 26) 'Of the Qur'ān's eloquence and literary styles' into type (42) 'The important rules an interpreter must know,' type (44) 'Prefixes and suffixes,' type (53) 'Similes and metaphors,' type (55) 'Encompassment and specificity,' type (56) 'Concise and redundancy,' type (58) 'Literary wonders of the Qur'ān,' and type (67) 'The divisions of the Qur'ān.'

27 For example, type (22) in the al-Burhān, 'Knowledge of the difference in words or annotations' was divided into type (23) 'Knowledge of the mashhūr', type (24) 'Knowledge of the Āḥād', type (25) 'Knowledge of the Shādh', type (26) 'Knowledge of the fabricated', type (27) 'Knowledge of the mudraj', type (30) 'Imālah and al-Fatḥ and everything in between', type (32) 'Of al-Madd and al-Qaṣr' and type (33) 'Of relieving the Hamzah'.

28 For example, find al-Suyūṭī merging al-Zarkashī's types (11) and (12), 'knowledge of the number of revealed languages' and 'how they were revealed,' as type (16), 'how they were revealed.' See Ḥāzim Sa`īd  Ḥaydar `Ulūm al-Qur'ān bayna al-Burhān wa al-Itqān, pp. 133-136.

29 See Ḥāzim Sa`īd Ḥaydar `Ulūm al-Qur'ān bayna al-Burhān wa al-Itqān, p. 143.

Ibn `Aqīlah benefited from works in Qur'ānic exegesis, Ḥadīth, history, and the broad range of Qur'ānic sciences. He himself notes his debt to the al-Itqān, as he mentions in his introduction, "Numerous scholars have written on this subject, the best of them being the al-Itqān of the famous and lead among the latecomers, Sheikh 'Abd al-Raḥmān al-Suyūṭī…"[30] Ibn `Aqīlah then mentions the factors that encouraged conducting such an undertaking. He states that he followed in the footsteps of al-Suyūṭī in the al-Itqān, "He inspired me to follow his footsteps and compose a book similar to his, so I began this undertaking with the aim to include the best of the al-Itqān and added close to half of its contents. I have introduced numerous types [of sciences] and noble benefits fair on the basis of integration, and if I was to diversify [the sciences] it would have exceeded 400 types.[31]"

Upon a review of the al-Ziyādah wa al-Iḥsān, it is observed that Ibn `Aqīlah reiterated the complete contents of al-Suyūṭī's al-Itqān. Some specialists have considered the al-Ziyādah wa al-Iḥsān a refinement of the al-Itqān. If the al-Itqān is considered the best book on this topic, then its refinement must certainly be of equal or greater value, not to mention that it recorded numerous additional types of Qur'ānic sciences not mentioned by the author of the al-Itqān.

Ibn `Aqīlah's additions are either commentaries and explanations of the al-Itqān, or information conveyed from scholars other than al-Suyūṭī, or additions garnered from his readings in the sciences of Qur'ānic exegesis, ḥadīth, and the biography of the life of the Prophet Muḥammad (PBUH), among others.

Ibn `Aqīlah added the first type 'science of the truth of the Qur'ān' which was not recorded by al-Suyūṭī.[32]   However, he did mention that he referred to the book Jam' al-Jawāmi' by `Abd al-Raḥmān al-Subkī in Islamic jurisprudence.

Ibn `Aqīlah also mentions a second type that al-Suyūṭī did not mention, namely the type 'science of the revelation of the Qur'ān and the truth of revelation.' However, upon review, al-Suyūṭī mentions

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30 Ibn `Aqīlah, al-Ziyādah wa al-Iḥsān fī `Ulūm al-Qur'ān. (Al-Nashr al-`Ilmī bi Jāmi`ah al-Shāriqah, 2006), 1/83.
31 Ibid, 1/90.
32 Ibid, 1/102.

it in type 16 'Of how the Qur'ān was revealed' only that he did not render it a specific type of science. [33]

Among the other types of Qur'ānic sciences related to revelation (waḥy) mentioned by Ibn `Aqīlah as separate sciences but considered by al-Suyūṭī under 'of how the Qur'ān was revealed' are:

3-   Type 3: 'The types of revelation.'
4-   Type 4: 'The science commencement of the revelation as started with the Messenger of Allah (PBUH).'
5-   Type 5: 'Science of the state of the Prophet (PBUH) when receiving revelation.'
6-   Type 6: Science of how the Prophet (PBUH) rushed in memorising the revelation before Gabriel had completed revealing it to him.'
7-   Type 7: 'Science of revelation of the Qur'ān from the preserved tables to heaven.'
8-   Type 8: 'The various meanings of revelation.''

These seven types of sciences are Ibn `Aqīlah's additions from a single type according to al-Suyūṭī, i.e. 'Methods of revelation' in addition to referring to multiple other references.

In addition, among the additional types introduced by Ibn `Aqīlah is type 11 'Science of the first revelation of the Qur'ān' which was mentioned in al-Suyūṭī's type 16, 'Methods of revelation' only that he did not regard it as an independent science.

Examples of additional types Ibn `Aqīlāh singled out which is mentioned within one of the types in Al-Itqān is type 31 'Science of the names of the chapters of the Qur'ān' mentioned by al-Suyūṭī together with 'Science of the names of the Qur'ān', type 34 'Science of knowing the separate alphabets at the beginnings of chapters, mentioned within 'Similar things' in al-Suyūṭī's book. There is also type 36 'Knowledge of the outward and the inward for every verse on the Qur'ān' which is mentioned as part of a chapter al- Suyūṭī in his 'Interpretation of Sofiya'.

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33 Ibid, 1/110.

As for the additional types of sciences which upon review differ only in name is Ibn `Aqīlah's type 24, 'Science of revelation revealed in agreement with someone's saying', it is the equivalent of al-Suyūṭī's, 'Qur'ānic revelation on the lips of some of the companions.'[34]

As for Ibn `Aqīlah's original additions there is type 29, 'Science of what was revealed of the Qur'ān and the Prophet's Sunnah at the time,' which is type 15 in Al-Itqān. One of the types Ibn `Aqīlah added was type 12 'Science of the day the Qur'ān was revealed as decided by the Prophet (PBUH)' however, upon review, the editor found it to be derived from the book al-Sīrah al-Shāmīyah.

The Methodology of al-Itqān and al-Ziyādah wa al-Iḥsān and their Influence on the Islamic Intellectual Resurgence

Al-Suyūṭī's sources:

Al-Suyūṭī referred to some 550 sources in his al-Itqān from his educators and sheikhs, and from the books he had. As for the sources he himself mentions in the al-Itqān, they number 157 with an additional 29 mentioned in the margins of the book. Furthermore, researchers have identified a further 393 sources to which al-Suyūṭī referred in the al-Itqān.

These sources cover 11 difference sciences including: Qur'ānic exegesis, ḥadīth, Islamic creed, Islamic law and jurisprudence, the Prophet's biography, asceticism and conduct, linguistic sciences, general and specific biographies translations, and the general sciences.

Some researchers classified those resources to ten types: copied books , Ḥadīth books, Recitations of the Qur'ān books[35], language books, Judgement books, Rhetoric and miracles books, and many other types of books for sketching and collective ones, exegeses by those who did not specialize in narrating the Prophet's reports.[36]

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34 Al-Itqān, 1/99.

35 Such as Al-Qur'ān, and the Prophet's reports.

36 See Al- Sharbachī, Mohammed Yousif, Al-Imām Al-Suyūṭī wa Manhajuhu fī `Ulūm Al-Qur'ān (On Al-Imām Al-Suyūṭī and His Methodology in the Qur'ān), (Damascus: Al-Maktabī Publications, 2001), pp. 555-570.

Sometimes al-Suyūṭī will mention the book without mention of the author, while at other times, he mentions the author without mentioning the book, and at times, he omits the mention of both. [37]

Among the types of sources referred to by al-Suyūṭī are manuscripts hand-written by their authors. These number three and include: Kamāl al-Iqrār by al-Sakhāwī, Tahdhīb al-Asmā' wa al-Lughāt by Imām al-Nawawī, and Kitāb al-Tadhkirah by `Abd al-Wahhāb al-Subkī.[38]

As for the ways in which al-Suyūṭī deals with his sources, most times he would mention his sources, and provide descriptions of his sources, especially in his books other than al-Itqān. He says in al-Mazhar, "Of the blessing of a science and appreciation of its knowledge is to refer opinions to their source…as such, you will not find me in any of my works except that I attribute every letter to its source."[39]

However, the researcher does not observe al-Suyūṭī following the same standards of objectivity in his al-Itqān. He is inconsistent in his referencing. One finds him taking from al-Zarkashī's al-Burhān on at least 61 occasions yet not once did he refer to his work. He mentions through intermediaries the works of others on at least 129 occasions from at least 16 different books whereby he will either maintain the content verbatim or make slight changes.

His Method of Summarising:

Al-Suyūṭī summarised and abbreviated the works of numerous other scholars. Among the notable works he often drew from were the al-Burhān of al-Zarkashī, the Ādāb al-Tilāwah, al-Tibyān, and Sharḥ al-Muhadhab.[40]

One finds al-Suyūṭī abbreviating the evidences of the various

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37 Ḥāzim Sa`īd Ḥaydar, `Ulūm al-Qur'ān bayna al-Burhān wa al-Itqān, (Dār al-Zamān li al-Nashr wa al-Tawzī`, Saudi AQrabia, 2006), pp. 648-652.
38 Al-Suyūṭī, al-Itqān, 1/156, 285, 4/62, 3/337.
39 Al-Suyūṭī, al-Mazhar fī `Ulūm al-Lughah wa Anwā'uhu, Annotated by Muḥammad al-Mawlā Bek, (Manshūrāt al-Maktabah al-`Aṣriyyah, 1986), 2/319.
40 For examples see, Ḥāzim Sa`īd Ḥaydar, `Ulūm al-Qur'ān bayna al-Burhān wa al-Itqān, pp. 676-681.

names of the Qur'ān as found in the ḥadīth, saying, "Were it is not for fear of prolongation, I would have provided them [evidences]." Similarly, he abbreviated the discussion of the verses pertaining to Allah's attributes[41].

He has limited selections highlighted in his Itqān and others mentioned in his other related books to the sciences of the Qur'ān. .

Indiscriminate Narrations without due Criticism:

One finds al-Suyūṭī indiscriminately narrating under the 'Miracles of the Qur'ān' 17 sayings, and concerning the miraculous birth of Prophet Jesus (PBUH) he narrated seven contradictory opinions. Such was also the case concerning the names of the Surāh al-Fātiḥah which reached 25 names. [42]

He repeated some information in his different works, many chapters of Al-Itqān in Mu'tarak al-Aqrān. He highlighted some of the advantages of knowing the reasons of verse revelations in Muqaddimāt Bāb al-Nuqūl under the type 'Knowing the reasons of revelation'. There are also instances, however, showing he was careful and wise in judging controversial issues.

One finds al-Suyūṭī quoting al-Zarkashī's al-Burhān for some five pages, yet one also finds him differing with al-Zarkashī concerning the source of the material.

Sometimes it is noticed that al-Suyūṭī is critical of his sources. For example, under the heading 'Verses revealed on the days of their occurrence' as a means to explain a particular event, one finds him critical of al-Wāḥidī's interpretation that the reason for the revelation of Sūrah al-Fīl is the story of the Abyssinian's attempt to demolish the Ka`bah, whereas al-Suyūṭī argued that this was a matter of telling the facts of the past[43].

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41 Al-Suyūṭī, al-Itqān, 1/150, 3-12-14.

42 Al-Suyūṭī, al-Itqān, 4/67, 1/155, 2/119.

43 Ibid, 1/90. Abū Ḥasan Al-Wāḥidī, Asbāb al-Nuzūl, Annotated by `Iṣām ibn `Abd al-Muḥsin al-Ḥamīdān. (Dār al-Iṣlāh, Ed. 2, 1412 H.), p. 538.

Referencing Previously Discussed Issues or Those that are Yet to be Discussed:

He may divide his research, such as when he discusses the beginning of Sūrās or chapters, he highlighted the type of separate letters in 'Al-Muḥkam wa al- Mutashābih'[44] . He also refers to the discussions of scholars with their proofs[45] . With regard to obligations, he cites opinions from other schools of jurisprudence such as the Shāfi`īs, the Ḥanafīs, the Mālikīs, and the Ḥanbalīs [46].

He may also cite from his other books in which he had discussed in depth the arising matter, and the most prominent of these books are Al-Nuqūl fī Asbāb al-Nuzūl, Al-Muhadhab, Mu`tarak Al-Aqrān, Majāz al-Fursān, and others. [47]

Citing the Chain of Hadīths and Other Reports:

Al-Suyūṭī is often found recording the chain of narrators of a report, although at certain times, he did not.[48] He critically appraises 179 ḥadīths and reports and draws a conclusion as to their strength and authenticity.

Ibn `Aqīlāh's Methodology in his al-Ziyādah wa al-Iḥsān:

Before highlighting his methodology, it is important to point out his means of discussing different subjects in his works, as follows:

A-   He starts by mentioning the type and its subject, which is the method of Al-Itqān.

B-   He elaborates on every type he missed in Al-Itqān, which was not mentioned by Al-Suyūṭī, but he does not adhere to this all the time.

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44 Al- Suyūṭī, Al-Itqān fī`Ulām Al- Qur'ān, 3/21-30, and see topics on arrangement of chapters, verses in type "collection and arrangement", 1/164.
45 Ibid, 1/61, 110, 252, 4/132.
46 From the Ḥanafīs for example: 1/ 296, 4/165, and the Mālikīs: 1/ 314, and the Ḥanbalīs: 4/ 164.
47 Al- Sharbachī, pp. 534-536.
48 Al-Suyūṭī, al-Itqān, 1/295.

C-   As he mentions a type, he highlights well known authors who discussed the type in a separate work, and sometimes he would point out that he too contributed to the type in his works.

Ibn `Aqīlah's Sources and Objectivity:

The most important source for Ibn `Aqīlah is al-Itqān by Al-Suyūṭī following his methodology. As for his other sources, he cited them following his own methodology. He drew from works of Qur'ānic exegesis, ḥadīth and its sciences, Islamic creed, ethics and conduct, jurisprudence, history and biography, Arabic linguistic sciences and the various sciences of the Qur'ān. In his interaction with these works, he observes honest and objective recognition of his debt to these works. He gathered all these information in his Encyclopaedia for the Sciences of the Qur'ān.

Ibn `Aqīlah's Methodology in Discussing Common Types:

This is in direct reference to those types he discussed in Al-Itqān, where he cited mostly from, and in doing so he either :

9-   Quotes verbatim from other sources with interfering or any amendment, as in his relating from the al-Itqān in type 115, 'Science of encompassment and specificity,' which he cited as it is.

10-   Modifies the type, as he objects to Al- Suyūṭī's merging of two different types, such as slightly, such as his objection to Al- Suyūṭī's merging of Al-Mushkil 'the Problematic' and 'Muhim Al-Tanaquth.' He uses evidence to reduce the evidences in support of a point, or to add a commentary of his own.[49]

11-   Quoting Al- Suyūṭī's type with additional commentaries, further discussion and organizing other sources. Ibn

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49 For examples, see al-Ziyādah wa al-Iḥsān, pp. 61-62.

`Aqīlāh had different, sometimes opposite opinions in the course of his discussions, at rare instances though. An example for this is type 97 'Science of the specific and general', where he cited that the general is in three parts, the first was taken as it is. He quotes Al-Balqīnī, which is also general and cannot be specified. He then follows that Al-Zarkashī's examples of the general are numerous in the Qur'ān such as that of Chapter Al-Nisā', verse 23. Ibn `Aqīlāh also disagrees with Al-Suyūṭī's discussion of the general and specific in some examples such as that of the first in Sūrāt Al-Ḥajj.

Ibn `Aqīlah's Original Contribution:

Just as Ibn `Aqīlah quoted and cited previous established scholars, especially Al-Suyūṭī' and his Itqān, whose methodology he followed closely without much change. An example for this is type 93 'the science of the Prophet's (PBUH) Recitation of the Qur'ān'

He also made his own original contributions to the field, in which he used his own good methodology in organizing his work and, chapters' divisions and citing definitions, reports, proofs and others. Such originality is manifest in type 98, 'Science of the mushtarik and mu'awwal' of which he said, "This type was not mentioned by al-Ḥāfiz al-Suyūṭī in the al-Itqān." He then proceeds to define the meaning of mushtarik, "al-Mushtarik is a single word with multiple meaning," and provided the example of the term 'ḥamīm' and its numerous meanings. He then defined al-Mu'awwal as, "That in which certain aspects of the term are emphasised in view of the context by which its essential or literal meaning is changed to some other meaning." He then proceeded to give the example from Sūrah al-Fatḥ verse 10, "Allah's hand over their hands" He explained that the use of the word 'hand' is ambiguous and requires interpretation.

His Method of Reasoning with Ḥadīth and Isrā'īlīyāt Myths:

Despite referring to ḥadīths in his reasoning process, Ibn `Aqīlah chose not to conclude on their strength and authenticity, nor did he critically analyse their chains. This meant that he could have included ḥadīths that did not properly serve their function to support his arguments. For example, he claimed that the Qur'ān consists of the gist of all previously revealed books and supports his claim with a ḥadīth narrated by al-Ṭabarānī which contained a weak chain. [50]

As for Isrā'īlīyāt myths, Ibn `Aqīl refers to them without seeking to determine their authenticity and without explaining their authority. This is particularly manifest when presenting the stories of the prophets mentioned in the Qur'ān such as that of a woman called Orya purposely fabricated about Prophet David (PBUH).

Ibn `Aqīlah's Method in Citing and Referring to Previous Discussions:

Ibn `Aqīlah focused more on issues he had cited and discussed earlier, without much on later subjects. An example for this would be type 'Science of Qur'ānic truths', which he referred it as type 36, and in referring to later discussions is his statement "his ancestry will be highlighted in the stories of the Prophets" which is type 136 and 132.

The Importance of the Two Books and their Impact on the Islamic Intellectual Movement

Al-Suyūṭī's al-Itqān:

The al-Itqān draws on a vast collection of sources such as manuscripts and other sources which have been lost to providence. This

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50   Abu QāsimAl-Ṭabrānī, al-Mu`jam al-Kabīr, Annotated by Ḥamdī `Abd al-Majīd al-Salafī. (Manshūrāt Wazārah al-Awqāf al-`Irāqiyyah), 22/76; Nūr al-Dīn al-Haythamī, Majma` al-Zawā'id wa Manba` al-Fawā'id. (Dār al-Kutub al-`Arabī, Beirut Ed. 3, 1402 H.), 7/158.

has meant that excerpts and knowledge of those books' identities are preserved[51]. At times, the researcher finds places where the excerpts from other works have been omitted or lost in other manuscripts; thereby al-Itqān contributes to the completion of those works. It is a well-organised book that serves as a comprehensive window into the developments of the sciences of the Qurʾān. In terms of content, Al-Suyūṭī contributed with his own scholarship by mentioning new types which were not mentioned by others, three in specific as mentioned earlier. It has also served as an important reference for future generations as it consists of some of those lost interpretations such as that of Al-Farābī, and draws on lost books such as that of Al-Akhfash fī Al-Mufrad wa al-Jam' fī al-Qurʾān al-Karīm. It uses a simple linguistic style which renders it accessible to a wide readership.

Moreover, Al-Itqān is distinguished for including six specific selections in different issues, such as Al-Suyūṭī's highlight for the vocabulary 'Al-Qurʾān,' that it is as Al-Shāfi`ī stated as 'improvised'. As for the arrangement of the Sūrāhs or chapters of the Qurʾān, it is revealed by Al-Waḥy, except for Sūrat Barāʾah and Al-Anfāl. Al-Suyūṭī' does not dwell on other details of the Qurʾān of no significance or relevance.

As for its criticisms, al-Itqān is distinguished for criticising certain opinions, such as its highlight of Zarkashī's opinion, and pointing out his faults at 7 places.

As a significant contribution, al-Itqān is often cited by scholars for its comprehensive coverage and vast references summarized briefly in simple statements, making the book an extensive work of scholarship. In other words, in spite of some inconsistencies in the work, it remains an essential reference in the field. Moreover, the researcher has noted his inconsistency in referencing his sources and his indiscriminate inclusion of material that may contradict one another. However, despite these shortcomings, the work remains an essential reference to anyone interested in the sciences of the Qurʾān.

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51 Al-Suyūṭī, al-Itqān, 2/302.

Ibn `Aqīlah's al-Ziyādah wa al-Iḥsān:

The intellectual value of the al-Ziyādah wa al-Iḥsān manifests largely in its broad treatment of the sciences of the Qur'ān by a prolific author such as Ibn `Aqīlah. Seldom will one find a type of Qur'ānic science not mentioned by Ibn `Aqīlah. Many regard the al-Ziyādah wa al-Iḥsān to be a refinement of the al-Itqān in that it contains nearly the complete contents of the al-Itqān whilst adding commentary and an additional 95 types of sciences. It is distinguished for Ibn `Aqīlāh's trustworthiness in referencing, for his proper citation and reporting from other writers and sources, which he always indicates with the word 'end'. In addition, it is well organized in its chapter and section divisions, which adds to its merit in comparison to Al-Suyūṭī's book. The al-Ziyādah wa al-Iḥsān is an encyclopaedia of knowledge on this topic and an essential reference. Al-Ziyādah wa al-Iḥsān cared much for Prophet Muḥammad's biography, manifest in type 12 and 13 'Science of the day the Qur'ān was revealed and the Prophet's age then'. However, Ibn `Aqīlah's lack of criticism concerning the strength and authenticity of ḥadīth and his indiscriminate use of Isrā'īlīyāt myths are notable shortcomings to this exceptional work.

The Impact of the Two Books on Scholarship:

Al-Itqān is considered as one of the major, most influential books in Qur'ānic studies, as Al-Suyūṭī had facilitated the means of research in the field by gathering a large amount of material which no researcher in the sciences of the Qur'ān could do away with. In other words, a researcher may do away with many other books, but not with Al-Suyūṭī's.

Al-Itqān had a great impact on all other classifications of the sciences of the Qur'ān that followed, due to the vastness of its sections and numerous types of the sciences of the Qur'ān in it, the reputation of its author and the fact that Al-Burhān was published much later than Al-Itqān. After 106 years of the publication and widespread of Al-Itqān in the Muslim world and its translations to other languages, Al-Burhān came to be known after Al-Itqān as an extension of it.

Some of the books which were influenced by Al-Itqān are:

1- Al-Ziyādah wa al-Iḥsān fī `Ulūm al-Qur'ān by Ibn `Aqīlāh (Death 1150 H), who depended for most of his material on Al-Itqān.
2- Miftāḥ al-Sa`ādah wa Miṣbāḥ al-Siyādāh by Aḥmad bin Muṣṭafā known as (Tash Kibri Zada) (Death 968H), as one of the books which cared to introduce the sciences of the Qur'ān which too was basically a summary of all the types highlighted by Al-Suyūṭī.
3- Al-Tibyān li-Ba'ḍ al-Mabāḥith al-Muta'alliqah bil-Qur'ān `ala Ṭarīq Al-Itqān by Sheikh Ṭāhir al-Jazā'rī (died 1338H), which is another summary of Al-Itqān.

The merit and influence of Al-Itqān is best known through other scholars' praise and appreciation of the book, such as Ibn `Aqīlāh who stated: "It is a rare and honourable book, a nice though concentrated, rare to find in style and example, which gathers what has never been gathered before."[52]

Scholars interest in the book was manifest in their inclusion of its material and adding to it as in al-Ziyādah wa al-Iḥsān by Ibn `Aqīlāh, in summarizing and abbreviating it, as is the case in 13 books entitled "A Summary of Al-Itqān". Moreover, scholars like the late Fāḍil Ḥassān `Abbās used the title of Al-Itqān to begin his own book's title with in Itqān Al-Burhān fī `Ulūm Al-Qur'ān.

Conclusion
The research found the following results:

1- The Qur'ānic sciences were founded to help understand the Holy Qur'ān and implement it, and hence have been much cared for by Muslim scholars throughout time.
2- The earliest sciences of the Qur'ān were single authored such as Funūn Al-Afnān by Ibn Al-Jawzī, which

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52   Ibn `Aqīlāh al-Makkī, al-Ziyādah wa al-Iḥsān, 1/83, from the author's introduction.

included different sciences and continued to flourish and increased to a much larger number in Al-Burhān, Al-Itqān, and Al-Ziyādah wa al-Iḥsān. The newer work always added more to the older ones and hence the last one is the most comprehensive of all.

3- Scholars and experts in the Qur'ānic sciences had advanced approaches to studies and research based on survey and induction in gathering data, conducting analysis and getting to deductions, conclusions and evaluations in studies. Ibn `Aqīlah and al-Sayūṭī are two pioneers for establishing full-fledged curriculums.

4- Al-Itqān is key book which could be considered as the golden ring in the chain of classifications and works on the sciences of the Qur'ān. The book has preserved texts from other works of which only their titles are known. Al-Itqān also included from al-Sayūṭī's other books of which only those citations are known.

5- Al-Ziyādah wa al-Iḥsān is considered of prominence to the maturation and integration of the Qur'ānic sciences. Accordingly and due to their impact, Al-Ziyādah wa al-Iḥsān and al-Itqān are cited in all recent studies.

6- The number of books of Qur'ānic sciences increased and varied as it is not a completed kind of science. It is possible to add newer types as long as it helps and serves the purpose of interpreting the Holy Qur'ān, such as translating the Qur'ān and its meanings, scientific exegeses, judicious, and cultural ones of relevance.

7- The Qur'ānic sciences contributed to the growth of the Muslim scholarly and cultural movement in specific and to humanity in general for the scholarly curriculum Muslims achieved before others.

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