

## **The Ottoman Approach to Scientific Classification in Tafsir History: A Study of Taskopruluzade Ahmad Efendi's 'Miftâhu's-Saâde'**

*Pendekatan Ottoman dalam Klasifikasi Ilmiah dalam Sejarah Tafsir: Sebuah Studi mengenai 'Miftâhu's-Saâde' karya Taskopruluzade Ahmad Efendi*

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### **Abstract**

This study presents an analytical investigation of the historical aspect of tafsir within the Ottoman tradition, as found in the literary composition “Miftâhus-Sa’âda,” which was authored by Taskopruluzade (d. 968/1561). This work holds a significant role in the classification of knowledge, serving as the foundational underpinning for the establishment of scientific traditions within the Ottoman Empire. Through the lens of this work, the historical narrative of tafsir is recontextualized to align with the scientific framework inherent in the Ottoman tradition, thus imparting a distinctive character to the realm of Qur’anic interpretation during the Ottoman Empire’s tenure. Employing historical research methodologies encompassing heuristics, verification, interpretation, and historiography, this investigation critically examines the history of scientific classification, a bedrock for shaping the taxonomy of categorized disciplines within their respective contexts. The research delves deeply into the composition of “Miftâhu’s-Saâde,” offering a comprehensive perspective on the evolution of tafsir history. The findings of this research underscore that, in the process of Science Classification congruent with the scientific ethos of the Ottoman Empire, Taskopruluzade, within “Miftâhu’s-Saâde,” undertakes three pivotal tasks. Firstly, he evaluates classical tafsir works through the lens of scientific classification norms entrenched in the Ottoman tradition. Secondly, these appraised tafsir works are juxtaposed with others, facilitating the establishment of benchmarks and taxonomies that wield considerable influence in guiding the trajectory of tafsir history. Thirdly, a comprehensive exploration ensues into the interplay between interpretive works and the activities of interpretation. The implications of this discourse offer a substantive contribution, deepening the comprehension of tafsir history and the classification of knowledge within the scholarly milieu of the Ottoman Empire.

Keywords: History of Tafsir, Science Classification, Ottoman scientific tradition, Taskopruluzade, *Miftâhu's-Saâde*

### **Abstrak:**

Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis sejarah tafsir dalam tradisi Ottoman yang terkandung pada karya “Miftâhus-Sa’âda” karya Taskopruluzade (w.968/1561). Karya ini memiliki peran penting dalam klasifikasi ilmu pengetahuan yang menjadi dasar pembentukan tradisi keilmuan di kesultanan Ottoman. Melalui karya ini, sejarah tafsir direproduksi sesuai dengan kerangka ilmu dalam tradisi kesultanan ottoman. Hal ini menjadikan tradisi penafsiran Al-Qur’an pada masa kesultanan ottoman memiliki karakter yang unik. Penelitian ini menggunakan metode penelitian sejarah, yakni heuristik, verifikasi, interpretasi, dan historiografi dengan mengulas sejarah klasifikasi ilmu pengetahuan yang mendasari terbentuknya ilmu-ilmu yang terklasifikasi sesuai konteksnya. Dalam konteks ini, penelitian ini secara terperinci menggali konstruksi kitab “Miftâhu’s-Saâde”

yang menawarkan pandangan holistik mengenai sejarah tafsir. Temuan penelitian mengindikasikan bahwa dalam melakukan klasifikasi ilmu yang sesuai dengan tradisi keilmuan kesultanan Ottoman, Taskopruluzade dalam kitab “Miftâhu’s-Saâde” melakukan 3 hal. Pertama, memberikan penilaian terhadap karya-karya tafsir klasik sesuai dengan standar klasifikasi ilmu dalam tradisi kesultanan ottoman. Kedua, karya-karya tafsir yang dinilai akan diperbandingkan dengan karya-karya lain sehingga terbentuk standar dan klasifikasi tafsir yang berpengaruh dalam mengarahkan perkembangan sejarah tafsir. Ketiga, melakukan analisa mendalam terkait dengan hubungan antarkarya tafsir dan aktifitas penafsiran. Hasil artikel ini memiliki kontribusi yang penting dalam memperdalam pemahaman tentang sejarah tafsir dan klasifikasi ilmu pengetahuan dalam tradisi keilmuan Ottoman

Kata kunci: Sejarah Tafsir; Klasifikasi Ilmu; Tradisi keilmuan Utsmaniyah; Taskopruluzade; *Miftâhu’s-Saâde*

## Introduction

Islamic science has undergone significant development since the time of Prophet Muhammad. However, each phase of scientific development during this progression exhibited distinct characteristics that were heavily influenced by local traditions and contextual factors. Notably, the Umayyad period marked by its distinct emphasis on military expansion, and the subsequent Abbasid period characterized by extensive scholarly translation projects, played pivotal roles in the initial advancement of Islamic science.<sup>1</sup> Subsequently, in the ensuing era, the locus of Islamic scientific development expanded beyond the confines of the Arab region, as exemplified by the Ottoman Empire. This empire exerted its influence across both the Arab realm and the European continent. Moreover, the diverse influences from various realms of knowledge contributed to the multifaceted nature of Islamic science. A concrete instance can be found in Taskopruluzade’s work “*Miftâhu’s-Saâde*,” wherein he systematically categorized science, tracing the evolution of tafsir based on Ottoman-era criteria. The Ottoman Turkish Empire, guided by an array of rulers characterized by distinct leadership styles, lent a unique hue to this epoch. This distinctive essence resonated not only within the societal, political, educational, and cultural dimensions but also permeated various other facets. Despite the variances in decision-making approaches adopted throughout this period, the Ottoman Turkish Empire flourished into a grand dominion revered by many.

The comprehension of science classification during the Ottoman era represented a deliberate endeavor to reconstruct a Muslim civilization that exhibited an acute awareness of the historical underpinnings of knowledge. Consequently, the pivotal role assumed by scholars during specific epochs holds profound significance as a seamless continuation of Islamic propagation. Within this context, the aspect of scholarship that witnessed rapid advancement during that period was the tradition of

<sup>1</sup> M. Abdul Karim, *Sejarah Pemikiran Dan Peradaban* (Yogyakarta: Pustaka Book Publisher, 2007), p. 310.

Qur'anic interpretation. Tafsir, as a profound endeavor, aimed to fathom and impart significance to the Qur'ān, the foundational text upon which Muslim civilization rests. This undertaking aligns harmoniously with the cognitive capacities inherent to humans, arising from the deliberate acts of reading and interpreting the Qur'ān. Remarkably, interpretative activities persist as an enduring heritage, spanning a remarkable 1400 years of human history. This interpretive tradition continues to evolve, morphing into an accumulated reservoir of knowledge transmitted across successive generations. Throughout this evolutionary process, interpretation has cultivated its distinct characteristics, establishing itself as a discipline that accentuates internal coherence, unbroken continuation, and unwavering consistency.<sup>2</sup>

Over the past two centuries, the trajectory of Islamic thought's historical exploration has been directed towards identifying and mitigating the phenomenon termed "historiographic blindness," which is characterized by the imprint of imaginative influences, the repercussions of which continue to reverberate to the present day.<sup>3</sup> Notwithstanding these efforts, the preservation of the Ottoman scholarly tradition and the ethos that melded the practice of historiographic interpretation prompted Taskopruluzade to produce a tafsir work titled "*Miftāḥ al-Sa'āda*."<sup>4</sup> Leveraging his profound erudition and substantial contributions to scholarship and Islamic studies, he ascended to the esteemed position of a prominent scholar during the reign of Sultan Sulayman. "*Miftāḥ al-Sa'āda*," penned by Taskopruluzade Ahmad, delves into the annals of tafsir history while executing a unique comparative assessment of classical tafsir compositions alongside their respective authors. The significance of this opus lies in its revelation of a comprehensive scientific taxonomy, particularly in its depiction of the intellectual milieu spanning the 16th century onwards. This work has undergone meticulous analysis to unveil deeper insights into its substance and implications.

This research employs a library research methodology that aligns with the historical research approach, encompassing heuristic exploration, verification, interpretation, and historiographical analysis. The primary objective of this study is to undertake the translation and comprehensive exposition of the content contained within "*Miftāḥ al-Sa'āda*." This work encompasses an intricate portrayal of tafsir history and a meticulous comparative assessment of classical tafsir compositions

2 Interpretation turned into a tradition that developed its own unique method and history. "Tefsir ve Hadis Konuları Üzerine Bazı Notlar" *Divān Journal of Interdisciplinary Studies* 15, no. 6 (2010), p. 6.

3 For the concept of "histographic blindness" and related determinations. Dücane Cündioğlu, "Çağdaş Tefsir Tarihi Tasavvurunun Kayıp Halkası: 'Osmanlı Tefsir Mirası'-Bir Histoğrafik Eleştiri Denemesi," *İslamiyât* 2, no. 4 (1999), p. 51.

4 Kutluer, "*Miftāḥu's-Sa'āde*," *DİA*, TDV. Yay., İstanbul 2005, c. 30, p. 18.

along with their respective authors. The foundation of this research rests upon two distinct categories of literature, characterized as primary and secondary sources. The primary source material originates from the book “*Miftāḥ al-Sa’āda*.” penned by Takopruluzade and subsequently translated into Turkish. In contrast, secondary data draws from a diverse array of supplementary sources, encompassing supporting books, scholarly journals, research papers, and other pertinent academic contributions.

The researcher’s inquiry is centred around the exploration of the historical evolution of tafsir, which emerged as a distinct classification of knowledge during the Ottoman era. Of particular intrigue in this endeavor is the inherent novelty encapsulated within the process of Science Classification and its subsequent evaluation. The central thrust of this study is anchored in the intricate architecture of “*Miftāḥ al-Sa’āda*.” which offers a comprehensive vantage point on the historical progression of tafsir and its meticulous appraisal. Within this perspective, a specialized comparative analysis of classical tafsir works and their respective authors assumes paramount importance. Taskopruluzade’s accomplishment lies in his ability to navigate the course of tafsir history, thereby engendering a distinct perspective on the subject and cultivating a unique understanding, consequently endowing the realm of tafsir with an unparalleled dimension.

### **Ottoman Tradition and the Biography of Taskopruluzade**

Historical records unveil the establishment of the Ottoman Empire in 1281 AD. The emergence of the empire traces back to the Oghuz tribe, led by Sulayman Shah, who governed the Mongol region and northern China. Over the course of approximately three centuries, their migratory path spanned from Turkestan to Persia and Iraq, accompanied by the embrace of Islam during the 9th or 10th century while settling in Central Asia. The turning point arose in the 13th century AD when a Mongol assault prompted their westward movement, eventually leading them to seek refuge in *Asia Minor*.<sup>5</sup> The tutelage of Ertughrul became instrumental in their trajectory as they aligned with the Seljuk Dynasty during the reign of Sultan Alauddin II. This collaboration culminated in the triumph over the Byzantines, a feat achieved through Sultan Alauddin’s success propelled by Ertughrul’s strategic support. As a tribute to their pivotal role, Ertughrul’s troops earned the esteemed designation of “*Muqaddimah* Sultan,” signifying the vanguard forces of the sultan. Simultaneously, they were granted a parcel of land contiguous to the Byzantine territory within the Asia Minor region. This juncture marked the inception of their efforts to cultivate

<sup>5</sup> Hassan Ibrahim Hassan, *Sejarah Dan Kebudayaan Islam: 632-1968*, 1st ed. terj. Djahdam (Yogyakarta: Kota Kembang, 1986), p. 324-325.

and advance the newly acquired territory, leading to the establishment of Sogut as the nucleus of their administrative hub.<sup>6</sup>

In 1289 AD, following the demise of Ertugrul, his son Usman ascended to leadership. The year 1300 AD witnessed a pivotal event as the Mongols launched an assault on the Seljuk Kingdom, resulting in the demise of Sultan Alauddin II. The aftermath of this defeat precipitated the fragmentation of the Seljuk Kingdom into several smaller entities. In response, Usman declared the factual and legal autonomy of his realm, thereby establishing the Ottoman Empire. Remarkably, the Ottoman Empire maintained its sovereignty for an extended duration, enduring until 1924 AD, an impressive span of 625 years.<sup>7</sup>

The triumphant course charted by the Ottoman Empire's founders owes its accomplishment to a confluence of significant factors that provided steadfast support. Evident in their continual territorial expansion, their achievements underscored attributes such as bravery, adeptness, resilience, and a formidable military prowess. The Ottoman Empire's military might, notably exemplified by the renowned Janissary troops, solidified its status as a dominant force in its era.<sup>8</sup> An additional pivotal facet contributing to the empire's success was its robust scholarly tradition, marked by the presence of eminent scholars and religious authorities, among whom Taskopruluzade held a notable position.

Imam Ahmad Efendi, renowned under the appellation Taskopruluzade, bore the full name Isamuiddin Abu al-Hayr Ahmad ar-Rumi al-Hanafi.<sup>9</sup> His birth transpired in Bursa on the 2nd of December, 1495, a period coinciding with the reign of the 10th Ottoman Sultan Sulayman. Muslihuddin Mustafa Efendi,<sup>10</sup> his father and a distinguished scholar, undertook the role of his tutor, overseeing his foundational education.<sup>11</sup> His initial instruction encompassed the mastery of Arabic, lexical acquisition, and the memorization of Qur'anic verses. His academic journey advanced as he assumed the mantle of a professor at Akmedrese in Ankara, where

6 Ahmad Syalabi, *Mausu'ah al-Tarikh al-Islami Wa al-Hadlarah al-Islamiyyah*, 3rd ed. (Kairo: Maktabah Nahdlah al-Misriyyah, 1977), p. 660.

7 Syafiq A. Mughni, *Sejarah Kebudayaan Islam Di Turki*, 2nd ed. (Jakarta: Wacana Ilmu, 1999), p. 54-66.

8 This army is described as very tough and ready to fight anytime and anywhere. Some of the Janissary soldiers were children of non-Muslim origin who were left behind by their parents during the war. Then they were taken, raised in Islamic nuances, and trained in military arts and other sciences, so that a tough and faithful army was born.

9 Hassan Shadily, *Ensiklopedia Indonesia* (Jakarta: Ichtar Baru Van Hoeve, 1983). In this Indonesian Encyclopedia, the name Taskoprizade Ahmad Efendi is written as Thasyikubra Zadah or Taşköprülüzade Ahmet or Taşköprülüzade Usameddin Ahmed bin Mustafa.

10 Muslihiddin Mustafa [1453-1529], İA, C. 12/I (Milli Eğitim Basımevi, İstanbul 1974), h. 42.

11 Taşköprüzade, *Eş-Şakaiku'n-Nu'maniyye Fi `ulemâ'id-Devleti'l-'Usmâniyye* terj. Mecdî Mehmed

he furthered his Qur'anic memorization and pursued instruction under his uncle, Kıvamüddin Kasım Efendi, at the Bursa Molla Hüsrev Madrasah. Taskopruluzade delved into the intricate realm of sorof, acquiring insights from the works of Izz ad-Din ez-Zanjâni and Merahu'l-ervah. Furthermore, he dedicated himself to the study of nahwu, extracting knowledge from authoritative texts such as "Misbâh" and "Kâfiye." Regrettably, his academic journey was accompanied by a tragic event as his sibling passed away while engaged in scholarly pursuits.<sup>12</sup>

Upon his father's appointment as an instructor at the Amasya Hüseyiniye Madrasah, Taskopruluzade embarked on a continuation of his education in Amasya. This phase of his learning journey encompassed diverse sources of instruction, beyond the tutelage of his uncle, incorporating guidance from esteemed scholars like Şeyhzade Muhyiddin Mehmed Kocevi. During this period, he devoted himself to the study of notable works including the *Mevâkîf tafsir* by Mahmud bin Kadızade Rumi, as well as the writings of Muhammad al-Tunisi, culminating in the successful completion of his educational pursuits. His academic pursuits extended to an in-depth exploration of Sahih Bukhari and the broader discipline of hadith studies. Taskopruluzade also ventured into the realm of debate, acquiring permission from scholars to do so and subsequently earning recognition for his proficiency in this domain. Moreover, he seized the opportunity to delve into the study of ethics and moral philosophy, achieving mastery in this field. His scholarly prowess spanned an array of disciplines, cementing his standing as a respected authority. In the realm of Sufism, Taskopruluzade aligned himself with the profound teachings of the *Naqşabandiyyah* order, drawing inspiration from venerable scholars and striving to attain a deeper understanding of *ma'rifatullah*.<sup>13</sup>

In 1525 AD (931 AH), Taskopruluzade embarked on his career in education by assuming the role of a mudarris at the Oruç Pasha Madrasah in the city of Dimetoka.<sup>14</sup> Subsequently, in the ensuing year, he was transferred to the Hacı Hasan Madrasah in Istanbul. Following the passing of his father in Istanbul in 1529 CE (935 CE), he was appointed as a professor initially at the Bishop Alaca İshak Bey Madrasah in 1530 CE (936 CE), and later at the Istanbul Kalenderhâne Madrasah in 1536 CE (942 CE). Progressively, his professional trajectory advanced, leading

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Efendi (İstanbul: Türkiye Yazma Eserler Kurumu Başkanlığı, 1989), p. 524-527.

12 Nizamuddin Mehmed passed away at a young age (1494 M -1508 M).

13 References to the exact time and year of the move to Amasya were not found. Mecdî Mehmed Efendi, p. 527.

14 Dimetoka is a city whose history dates back to the Ottoman and Byzantine periods. The city was known as a center of science during the Ottoman period and as a place where Ottoman sultans came and stayed for several periods.

to his occupancy of significant positions as a Shaykh within several distinguished madrasahs, including the Koca Mustafa Pasha Madrasah, Sahn-ı Semân Madrasah, Edirne Üç Şerefeli Madrasah, and Edirne Sultan Bayezid Madrasah (1544 CE/951 AH). In 1545, he assumed the mantle of chief kadi (judge) in the city of Bursa. After a span of two years, he returned to his role as an instructor at the Sahn-ı Semân Madrasah and simultaneously undertook the role of a judge in the city of Istanbul in 1551 CE (958 AH). Regrettably, his struggle with an ailment that led to the loss of his eyesight compelled him to resign from his positions. Taskopruluzade's life came to an end on the 16th of April in the year 1561 AD (30 Rajab 968 AH) within the city of Istanbul.

Taskopruluzade Ahmed Efendi is renowned for his prolific literary output, having authored nearly thirty treatises and a multitude of books spanning a wide spectrum of disciplines. These include theology, fiqh, tafsir, ethics, logic, biography, Arabic language and literature, history of science, and medicine. His compositions were meticulously composed in Arabic, and he notably perpetuated the tradition of tafseer and commentary to a significant extent. In the realm of religious sciences, he actively engaged in discourse that encompassed the perspectives of Assyrian scholars, such as Fakhruddin ar-Razi, Shaifuddin al-Amidi, and Sayyid Sharif al-Jurjani, while steadfastly adhering to the Maturidiyyah school of thought. Within the context of kalam, his discussions on the science and history thereof underscored Maturidi's pivotal role as the progenitor of the Sunni theological school.<sup>15</sup>

Beyond his religious scholarship, Taskopruluzade gained eminence for his contributions to the history of science and biographical studies. Notable among his works is "*Miftāh al-Sa'āda*," a seminal text that delves into the annals of Islamic sciences. Additionally, his "*Shaḡā' iḡu al-nu'māniyyah*" serves as an encyclopedic compendium introducing scholars and ulama during the Ottoman Caliphate. Taskopruluzade's interests extended to the realm of Sufism, leading him to become affiliated with the Halvetiyya order. This distinctive disposition rendered him a polymathic scholar, amalgamating the domains of philosophy, theology, and Sufism. His talents were further evident in his prowess as a calligrapher proficient in sulus, nesih, and talik writing techniques. He judiciously employed the income derived from this skill to support his students.<sup>16</sup>

Taskopruluzade Ahmed Efendi has significantly contributed to a broad spectrum of academic disciplines, manifesting in the creation of various works,

15 Taskopruluzade Ahmad ibn Mustofa, *Miftāh Al-Sa'ādah Wa Miṣbāh al-Siyādah Fī Mauḍu'āt al-Ulūm* (Beirut: Dār al-Kurub al-'Ilmiyah, 1985) p. 151-152.

16 Hisim Ali Çelebi, *Al-İḡdül-Manzûm Fî Zikri Efâḡdili'r-Rûm* (Kairo: İbn Hallikân, 1310 H), P. 101.

including:

1. “Miftāḥ al-sa’āda wa miṣbāḥ al-siyāda fi mawzū’āti al-’ulūm”: A biobibliographical and encyclopedic opus delving into the historical contours of taf-sir and the systematic classification of sciences. This comprehensive work, published across three volumes, was later translated into Turkish under the title “Mawzūṭ al-Ulūm.”<sup>17</sup>
2. “al-Shaḳā’iḳu al-nu’ māniyyah fi ‘ulamā’idevleti al-‘Oṣmāniyyah”: This publication was supplemented with additional footnotes by Ahmet Suphi Furat and Mecdī Mehmed, contributing to its scholarly enrichment.
3. “Nawādir al-aḥbār fi menākıbi al-aḥyār”: An extensive compilation encapsulating narratives concerning the Prophet, Companions, Tabiın, as well as scholars in fields spanning religion, law, theology, medicine, astronomy, and philosophy.
4. “al-Me’ālim fi ‘ilmi al-kalām”: This treatise follows the systematic framework of Qādī Bayāwī’s “Ṭawālī’ al-anwār,” contributing to the elaboration and dissemination of theological knowledge.
5. “Ḥāshiyah ‘alā Ḥāshiyat al-Sayyid al-Sharīf ‘alā Syarḥi’t-Tajrīd”: A comprehensive study that engages with Sayyid Sharīf al-Jurjānī’s commentary on Nasīr al-Dīn al-Ṭūsī’s Tajrīd al-Kalām, providing critical insights.
6. “Ḥāshiya ‘alā Ḥāshiyat al-Kashshāf li al-Sayyid al-Sharīf al-Jurjānī»: A commentary focused on al-Kashshāf’s initial commentary on the outset of Surah al-Fatihah and Surah al-Baqarah, contributing to elucidating complex concepts.
7. “Letā’if al-nabi”: A compilation elucidating forty traditions, skillfully presented and annotated, with publication supervised by Sadiq Cihan.<sup>18</sup>
8. “Sharḥ al-Farā’iz”: A critique of “al-Farā’iz al-Sirājiyyah” authored by Muhammad b. Muhammad al-Sajāwandī, offering analytical insights into legal perspectives.
9. “Syarḥu Muḳaddimat alṣalāt”: A discerning critique of Molla Fanārī’s work, providing an incisive exploration of its themes.

17 Taṣḳöprizāde İsamüddin Ahmed Efendi, *Mawzūātü Al-’ulūm* (Istanbul, 1313).

18 Sadiq Cihan, “Taṣḳöpri-Zāde Ahmed Efendi’nin ‘Letāifu’n-Nebi’ İsimli Kırk Hadisi,” *İİFD* 4 (1980), p. 41-48.



10. “Risālat al-istikṣā fī mabāḥiṣi al-istiṣnā’”: An exploration of exceptions within Arabic grammar, showcasing Taskopruluzade’s scholarly grasp of linguistic intricacies.<sup>19</sup>

### **Tradition of Science Classification: An Islamic Science Tradition**

During the time of Prophet Muhammad, science already had its presence, albeit not in its fully developed form as witnessed during Islam’s golden age or in contemporary times. This initial phase lacked the structured classification and specialization that would later become prominent. However, the period spanning from the 8th to the 12th century marked Islam’s golden age, characterized by fervent Muslim engagement with scientific pursuits. These centuries were defined by vibrant discussions, rigorous debates, scholarly journeys in pursuit of knowledge, the issuance of teaching licenses, meticulous text transcription, exchange of information, scholarly legacies, historical transmissions, and the dissemination of individual intellectual breakthroughs.

Within this timeframe, Islamic civilization attained its zenith, with Muslims emerging as trailblazers in both philosophical discourse and scientific exploration. The inception of the golden age can be traced back to Prophet Muhammad, who encouraged his companions, especially those with literary abilities, to document the divine revelations imparted by God through the Angel Gabriel. This emphasis on written documentation was reinforced by the first revelation’s directive to read, fostering the establishment of a written-reading tradition as an alternative to the prevalent oral tradition of that era. The culture of reading and writing, thus introduced, laid the groundwork for the thriving scholarly and intellectual currents that permeated Islamic education.

Following the passing of the Prophet, Caliph Umar ibn al-Khattab placed significant emphasis on the preservation and study of the Qur’an. This dedication ultimately culminated in the compilation and recording of the Qur’an into a unified Mushaf during the tenure of Caliph Uthman ibn Affan. By this juncture, the realm of Islam had expanded far beyond the confines of Arabia, encompassing regions such as Syria, Bashrah, Kufa, Egypt, and North Africa. This rapid geographic expansion necessitated an increased demand for copies of the Qur’an, prompting Caliph Uthman to undertake the significant initiative of replicating and disseminating Qur’anic manuscripts throughout the diverse Islamic territories.

In the course of this endeavour, an innovation emerged in the form of

<sup>19</sup> Yusuf Şevki Yavuz, *Taşköprizâde Ahmed Efendi* (Istanbul: TDV, 2011).

punctuation marks, known as harakat, introduced to enhance readability. This innovation became particularly valuable due to the fact that a considerable number of new converts to Islam were non-Arabic speakers. The introduction of harakat marked a pivotal development in facilitating the understanding and accurate recitation of the Qur'an, aiding those who did not have a native command of the Arabic language.

Amid his endeavors, 'Ali ibn Abi Talib not only advocated for the punctuated recitation of Qur'anic verses to ensure accurate comprehension but also directed Abu al-Aswad al-Duali to undertake the compilation of the science of nahwu (Arabic grammar).<sup>20</sup> This dual initiative underscores the Qur'an's pivotal role in catalyzing the emergence of traditional Islamic disciplines, encompassing tafsir, hadith, kalam, fiqh, and more. The evolution of these disciplines transpired in conjunction with the dynamic shifts in the socio-economic and political landscapes within the Muslim community. One illustrative instance pertains to the fabrication of numerous traditions for political motives, a circumstance that necessitated the systematic collection and organization of these traditions. This gave rise to the establishment of the science of hadith and its attendant methodologies (ilm al-jarh wa al-ta'dil), concurrently fostering the development of historical and biographical studies (sīrah).<sup>21</sup> This evolution was intrinsically interwoven with the multifaceted changes experienced by the Muslim society, signifying the organic synergy between intellectual and societal progress.

The influence of the Hellenistic tradition wielded a substantial impact on the evolution of scientific thought within Islam, fostering the amalgamation of philosophy and natural sciences with Islamic principles. This transformative journey culminated in the Abbasid era, particularly during the tenures of Harun al-Rashid and al-Ma'mun, when the scholarly underpinnings were enriched and expanded. The Eastern regions, encompassing Persia and the Indian subcontinent, also made significant contributions to the advancement of diverse fields, including administration, medicine, mathematics, and chemistry. Delving into historical perspectives, early Islamic intellectuals, notably Al-Kindi and al-Farabi, echoed Aristotelian viewpoints, thereby formulating the concept of categorizing knowledge into three distinct facets: theoretical, practical, and productive knowledge. This insightful approach underscores the early contemplation of knowledge's structural organization and the delineation of disciplines, manifesting since the inception of intellectual progression within the Islamic tradition. This attests to the innate predisposition of Islamic thinkers to

20 Rihāb Khudhar Akkāwī, *Marṣū'ah Abāqirat al-Islām*, 1st ed. (Dār al-Fikr al-Arabī: Beirūt, 1993), p. 9.

21 Hidayah Hariani, "Implikasi Penyandingan Kata Salat Dan Zakat Perspektif Semiotika," *Jurnal Studi Ilmu-Ilmu al-Qur'an Dan Hadis*. 21, no. 1 (2020), p. 157.

engage with the inherent structure and classification of knowledge from the earliest stages of intellectual evolution.

### **Classification of Knowledge in the Book *Miftāḥ al-Sa'āda***

Within this discourse, our focus centres on a pivotal literary creation, namely the book titled “Miftāḥu’s-Sa’ādah wa Misbāhu’s-Siyādah fī Mawdū’āti’l-’Ulūm,” authored by none other than Taskopruluzade. This distinctive work deviates from its antecedents, particularly due to its remarkable and distinctive approach to ontological categorization. A central exploration entails the examination of the established scientific tradition up to the period of its composition, imbued with an idiosyncrasy that sets it apart from its counterparts. “Miftāḥu’s-Sa’ādah” stands acknowledged as a pivotal cornerstone in the Ottoman Empire’s scientific legacy, bearing profound historical significance. This literary oeuvre’s existence serves as a poignant reflection of significant historical attributes. The epoch in question witnessed the zenith of Islamic civilization, propelled by the Ottoman Turkish State’s role. This chapter in history marked the successful culmination of constructing the framework for Islamic civilization’s paradigm, concurrently yielding the acme of a comprehensive worldview across terminological, methodological, and theoretical dimensions.<sup>22</sup>

In his work entitled “Miftāḥ al-Sa’āda wa Misbāḥ al-Siyāda fī Mawdū’āti al-’Ulūm,” Taskopruluzade engages in the classification of knowledge, providing valuable insights into the history and methodology of tafsir (Qur’anic interpretation). A pivotal section of his work delves into the “The Science of Qur’anic Interpretation from the Perspective of the Sharia Sciences”.<sup>23</sup> The book “Miftāḥ al-Sa’āda” has garnered substantial attention from scholars since its inception. Owing to its profound impact, the book was initially written in Arabic and later translated into Ottoman Turkish by Kemāluddīn Mehmed (w. 1032/1622), the author’s son. Swiftly, this work reached a broad audience and was even featured in the *İkdām* newspaper during the reign of Abdul Hamid II (w. 1918).<sup>24</sup> In a context laden with controversy, it is believed that this book has exerted an influence on scholarly perceptions within the Ottoman realm, at least to a certain extent since its composition. Numerous academics have also undertaken extensive analysis and published their findings on this book in the form of doctoral theses.

22 Nuri Çevikel, “Taşköprizâde (İsâmeddin) Ahmed Bin Mustafa’nın Mevzû’âtü’l-’Ulûm’unda İlim Kavramı,” *Gazi Akademik Bakış* 3, no. 6 (2010), p. 179.

23 ‘Isâm al-Dīn Abu’l-Hayr Ahmad b. Mustafâ Taşköprizâde, *Al-Shaqā’iq al-Nu’māniyyah Fī Ulemāi al-Dawlat al-Usmāniyyah* (Istanbul: I.Ü. Fakultas Sastra. Yay, 1985) p. 552-560.

24 Taşköprizâde İsâmüddin Ahmed Efendi, *Mawzû’âtü Al-’ulûm*. p. 16-17.

In “*Miftāḥ al-Sa’āda*.” an elaborate exploration of the history of tafsir unfolds within the chapter labeled “*Ilm al-Tafsīr al-Qur’ān*,” constituting the third subtopic under the overarching chapter dedicated to the shari’ah sciences. In this particular segment, Taskopruluzade deftly introduces the systematic categorization of the interpretive science and conducts an in-depth assessment of its historical evolution and methodological foundations. The elucidations contained within this subheading predominantly revolve around the comprehensive comprehension of the Qur’an’s broader tenets, denoted as “*Fī Furū’i’t-Tafsīr*.”

As Taskopruluzade ventures into the textual realm, he initiates by delineating a comprehensive definition of the science of tafsir. Notably, the explicit inclusion of “human capacity” and adherence to “Arabic linguistic norms” in the definition can be interpreted as a subtle indicator of the mufassir’s perspective—envisaging tafsir as a human endeavour encompassing the assimilation of concepts within the confines of linguistic regulations. According to his exposition, tafsir emerges as a concerted endeavor to unearth the essence of Qur’anic verses,<sup>25</sup> congruent with the stipulations of the Arabic language and within the bounds of human cognitive capabilities.<sup>26</sup> Building upon this succinct definition, the fundamental references, objectives, benefits, and thematic focus of tafsir are succinctly elucidated. Pertinently, it’s worth noting that the traditional dialectical interplay between tafsir and ta’wil, often emblematic of classical literature, is attenuated within this framework. The exploration of these related themes materializes within the designated section labeled “*Fī furū’i al-Tafsīr*,” which specifically concentrates on presenting varying perspectives in a taxonomy-esque format prevalent within the scholarly literature.

25 In terms of reflecting the conscious preference of our classical scholarly tradition, the evaluation is that the expression “verse”, which can be determined to be preferable in definition to the expression “word”, is more appropriate for use in the context of the Qur’an. Ömer Başkan, “Süregelen İki Tanımlama ve Tasnif Problemi Üzerine: El-İhfâ Mı? El-İhfâu’l-Lisân’i Mi? El-İzhâr Mı? L-İzhâru’l-Lisânî Mi?,” *Hitit Üniversitesi İlahiyat Fakültesi Dergisi* 6, no. 11 (2007): 103–4.

26 As a result of our research, in the context of the determinism of the rules of the Arabic language among the elements present in the content of the relevant definitions, Abu Hayyn al-Andalus (d. 745 H) In terms of the definitions and analysis he made in his famous muqaddimah and the definitions and information presented by Imam al-Zarqash in the context of the concept of tafsir, in terms of referring to the binding of the rules of the Arabic language and the limits of human ability, he may have benefited from the Ayn al-’Ayn of Mull Fanr (d. 745 AH/1344 CE) and Muhyid al-Dn al-Kfiyah (d. 879 AH/1474 CE). 879 AH/1474 CE), this definition of tafsir does not belong to shkubrzd, based on the fact that the unity of “human ability and the rules of the Arabic language”, as in this definition, cannot be found in previous literature on the history and methodology of tafsir, but the same definition is found in the works of Mehmed Shah Fanr (d. 839/1436?), Enmzaj al-Ulm, which is still a manuscript. However, this issue should be noted as one that needs to be addressed on a larger scale. For referenced definitions and evaluations. Muhammad bin Yūsuf Abu Hayān al-Andalūsī, *Tafsīr Babri Al-Mubīt, Dirāsah Dan Tabkik: Adil Ahmad Abdi’l-Mawjūd Dkk.* (Beirut: Dār al-Kutūbi al-’Ilmiyyah, 1993), p. 97.

## Framework of Writing the Tafsir History Based on the Science Classification in the Ottoman Tradition

In the establishment of the science of tafsir, much like in the broader context of the Muslim scientific tradition, the pivotal role of Prophet Muhammad as the harbinger of the initial generation, coupled with the erudite scholarship of the tabi'in who inherited knowledge from this founding generation, stands as an undeniable verity. This scholarly lineage commenced in the epoch of the companions and tabi'in, who served as both the torchbearers of accumulated knowledge from the prior generation and the architects determining the trajectory of tafsir's evolution, alongside the broader corpus of knowledge dissemination across the Muslim world. This legacy perpetually endures across successive generations, each seamlessly inheriting wisdom from its predecessor. Nonetheless, when confronted with the necessity of conceiving innovative ideas, the outcomes of discourse and diverse viewpoints must extend beyond the confines of conventional wisdom.

Taskopruluzade Ahmad adeptly curated a collection of tafsir texts pertinent to his era. The intrinsic attributes inherent in classical tafsir works, which inherently have molded the trajectory of tafsir's historical progression since their earliest compositions, laid the cornerstone for the evolution of the tafsir tradition within the Ottoman Empire's Science Classification framework. He embarked on his exposition of tafsir utilizing the salaf approach, embedded within a methodological construct that resonated with the populace, consequently carrying immense relevance for the succeeding generation. This method engenders the necessity of contextualizing history within a framework that is both meaningful and intelligible, necessitating emphasis on passages characterized by continuity, authenticity, significance, and universality.<sup>27</sup>

The trajectory of the scholarly tradition can be viewed as a form of historiography, specifically centered on interpretation, traversing successive periods. As the process of accumulation within this scholarly tradition attains a certain level of maturation, the authored works find themselves amenable to classification, thus culminating in the fundamental structure that will indelibly influence the succeeding generations' perception of interpretation. Put succinctly, this implies that the key participants in the annals of tafsir's history, particularly the literary works that compose this narrative—augmented by the biographies of the mufasssirs—will endure as integral components of a dynamic historiographical account. Illustratively, this notion finds embodiment in the exegesis undertaken by Imām al-Suyūṭī (d. 911/1505), where the concept is labeled “tabakāt al-mufasssīrīn,” epitomizing the endeavor to cultivate an

<sup>27</sup> Ahmet Davutoğlu, “Tarih İdraki Oluşumunda Metodolojinin Rolü,” *Divan* 4, no. 7 (1999), p. 15.

understanding of knowledge and transcribe it into the written word.<sup>28</sup>

Furthermore, in the interpretation of tafsir works, the prevailing methodological approach tends to be confined to a descriptive outlook. The application of a monographic approach is notably absent from the composition of these tafsir works, thus leading to inherent limitations in the accessible data. This deficiency primarily stems from the dearth of information regarding identifiable authors, the dynamics of teacher-student relationships, and specific works mentioned by name.<sup>29</sup> Given the constrained nature of the data presented in these works, endeavors aimed at identifying distinctive facets within the continuum of transmitting tafsir activities from one generation to the next encounter substantial constraints. Consequently, the establishment of a coherent lineage between generations becomes an intricate endeavor.<sup>30</sup>

In conjunction with the tafsir genre, a selection of works encompassing broader Islamic sciences, such as “al-Fihrist,” “Ihsā’ al-’Ulūm,” “Mefātih al-’Ulūm,” and others, holds a significant position within the scholarly tradition, characterized by a monographic approach. It is noteworthy that these works, set against the backdrop of their individual frameworks, do not centralize the aspect of tafsir, as can be observed in Khaldun’s “Muqaddimah.”<sup>31</sup> While these works may adopt concise perspectives, their influence remains palpable as pivotal components within the literary discourse.

When composing his treatise on the historical trajectory of tafsir, Taskopruluzade drew upon two pivotal tafsir works that held significant prominence during his era. These works are Imam Zarqāshī’s “al-Burhān fī U’lūm al-Qur’ān” (d.

28 Imām al-Suyūṭī, in the introduction to his book *Tabakāt al-Mufasssīrīn*, after the hamdala and salwala, states that he wrote this book because he did not find anyone who paid special attention to the levels of mufasssirs and examined them individually, just as he paid special attention to the individual analysis of muhaddiths, jurists, and grammarians. Mehmet Suat Mertoğlu, “Süyūṭī,” *DİA* 38 (2010), p. 199.

29 What this means is that the author does not provide any information about the author’s life, date of death, etc. in the preface.

30 For example, one of the oldest extant works on the classification of knowledge, *Mefātih al-’Ulūm* by Abū ‘Abdillāh Muḥammad ibn Yusuf al-Khwarizmī (d. 387/997), does not mention anything about tafsir. The commentator, surprised by this state of affairs, gave the following explanation in his introduction: “Theology has a very important place in *Mefātih al-’Ulūm*. The science of interpretation, on the other hand, is not mentioned among the religious sciences. At the beginning of his book, al-Khārizmī explains this state of affairs with the excuse that the well-known and famous sciences will not be mentioned. However, we are puzzled by the fact that the science of fiqh was considered a lesser-known science than tafsīr in his day.

31 Ibn Khaldun’s (d. 808/1406) work, *al-Muqaddimah*, which he wrote as an introduction to his famous historical work, *al-Ibar*, and is one of the main sources for many mutakallim regarding our classical understanding of science, consists of only four pages (For the relevant passage, see Ibn Khaldun, *al-Muqaddimah*, t.t., pp. 487- 491). For an independent study of this issue, Gıyasettin Aslan, “İlmu-İlmu al-Qur’an Dan Tafsir Usulū Dalam Muqaddimah Ibn Khaldun,” *Usūl İslam Araştırmaları* 8 (2007), p. 71.

794/1391) and Imam al-Suyūṭī's "al-Itkān fi U'lūm al-Qur'ān." In his examination, Taskopruluzade discerned that both "al-Burhān" and "al-Ītkān" encompass a particular structure of knowledge categorization, centered on 'Ulūm al-Qur'ān. On initial inspection, one might expect "al-Itkān" to exhibit a broader scope and deviate significantly from "al-Burhān," considering that "al-Itkān" encompasses forty-seven *nawā'i*, derived from the eighty headings enumerated by al-Suyūṭī.

Through a comparative analysis, it becomes evident that al-Suyūṭī engages with akin subjects that have also been scrutinized by al-Zarqāshī, albeit employing a distinct approach within a different thematic context. Notwithstanding, it can be deduced that al-Suyūṭī adeptly assimilated the invaluable insights proffered within al-Zarqāshī's "al-Burhān." While al-Burhān boasts a more methodically structured and organized scholarly framework, it is not devoid of limitations in specific chapters. For instance, the elucidation of "Tabakāt al-Mufassirin" remains unaddressed in al-Zarqāshī's exposition.

The tafsir offered by al-Suyūṭī appears to be circumscribed in its scope. Consequently, it is reasonable to assert that al-Burhān holds a position of priority and superiority owing to its chronological, comprehensive, and invaluable elucidations, alongside a more exhaustive assessment of antecedent works.<sup>32</sup> Thus, considering the appraisal of the limited comprehensive approach in some of the aforementioned works, it is advisable to contemplate further evaluations of these two works within the category of analyses that may not be entirely sufficient, particularly in delineating the continuum of tafsir activities across history.

### **Foundations of Science Classification for *Mufassir* in 'Miftāḥ al-Sa'āda**

The interpretation methodologies and works within the genre of exegesis from the generation of the Sahabah will be examined in a dedicated chapter titled within the book "Miftāḥ al-Sa'āda". In this context, the discussion commences from the life stages of the companions of the Prophet Muhammad, encompassing the four caliphs who succeeded him, and involving prominent Tabi'in figures such as Ibn Mas'ūd (d. 32 AH/652), Ubay bin Ka'ab (d. 19 AH/640), Zayd bin Sābit (d. 45 AH/665), and Abū Musā al-Asy'arī (d. 44 AH/664). Only these names are mentioned as foundational elements in the history of the Science of Exegesis, for the reason that a comprehensive analysis of their contributions has been deliberated

<sup>32</sup> Muhsin Demirci, "Tefsir Usulünün Temel Kaynakları," *Kur'ân Mesajı İlmî Araştırmalar Dergisi* 2, no. 22 (2000 1999), p. 173.

extensively in the chapter titled “*Tabaqāt al-Kurrā*”.<sup>33</sup>

The name of Abdullah bin Zubayr bin al-’Awwām (d. 73/692) has hitherto remained undisclosed within the annals of previous exegesis literature. Nonetheless, in the work of Taskopruluzade, Abdullah bin Zubayr is introduced and examined based on biographical information meticulously compiled by the author. Furthermore, Ibn Mas’ud is also briefly referenced, with an account highlighting the breadth of his knowledge concerning the Qur’an. Notably, it is recorded that the number of narrations transmitted by Ibn Mas’ud surpasses those transmitted by Ali, R.A

Taskopruluzade extensively addresses Abdullah bin Abbas (d. 68 AH/687 CE) in his work. He contends that the closest example to a framework representing an approach to exegesis continuity in history is Abdullah bin Abbas. Within this chapter, Taskopruluzade engages in discussions about the authenticity levels of various narrations, ranging from the most reliable and credible to the weakest.<sup>34</sup> Subsequently, he presents classical narratives concerning the authority of ‘Abdullah bin ‘Abbas in exegesis, as well as the lineages that have transmitted the interpretations of Ibn ‘Abbas to the subsequent generations.

In the composition of his work, Taskopruluzade adheres to a holistic framework that encompasses the chain of isnad (narrators) of exegesis traditions as the foundational basis for the subsequent generations’ exegetical activities. The scholars of the Tabi’in received direct transmissions of these exegesis narrations from Ibn Abbas, may Allah be pleased with him, and continued to disseminate this information to the successive generations. Furthermore, through the channels of these exegesis narrations, this information is propagated to the mufasssirin (exegetes) in periods of classification that seemingly possess qualities suitable to serve as a model for presentation within the narrative of the history of exegesis.

Taskopruluzade continues the chain of narrators derived from Ibn Abbas by including the figures Muqātil bin Sulaiman (d. 150 AH/767 CE) and Dahhāq bin Muzāhim (d. 105 AH/723 CE). Within his book, Taskopruluzade also provides commentary on the comparison between the viewpoints of Muqātil and Dahhāq, wherein an apparent chronological error in the narration dates surfaces, indicating that Dahhāq passed away four years before Muqātil.<sup>35</sup> While it is plausible that this

33 It was not originally included in the text. However, the concepts that the author included in the introductory sentences at the beginning of the chapters, such as companions, tabi’in, and mūthāhīn, have been redefined to reflect the general perspective of the text and converted into title format with these new definitions.

34 Nuri Çevikel, “Taşköprüzâde (İsâmeddîn) Ahmed Bin Mustafa’nın Mevzû’âtü’l-’Ulûm’unda İlim Kavramı.”, p. 56.

35 Muhammed İbn Ebî Bekr İbn Hallikân, *Vefâyatü-l A’yân, Thk.: İhsân Abbas* (Beyrut ts: Dâru’s-Sâdir, n.d.), p. 256.



could be a typographical error, which should be regarded as minor, Taskopruluzade is advised to provide the accurate date of Dahhāq's demise before concluding the chapter.

Subsequently, within the same framework of logical classification, Taskopruluzade underscores the significant role of another companion, namely Ubay bin Ka'ab. Ubay bin Ka'ab stands as a primary source for the accumulation of exegesis from the first generation, and Taskopruluzade draws attention to a pivotal narration from Ubay bin Ka'ab along with the chain of authentic narrators transmitting this narration. Furthermore, he references two classical authors, namely Ibn Jarīr and Ibn Abī Ḥātim, acknowledged as principal guides in the history of exegesis subsequent to the composition of their works. This expansion of substance is also duly noted in memory as knowledge, promising abundant utility across various contexts. With a style almost asserting that the text is crafted as instructional material for practitioners of this knowledge, Taskopruluzade even goes on to fashion a sentence foray into the era of the Tabi'in, which can be unmistakably interpreted as significant data: «After comprehending the position of the exegetes among the companions, our attention can shift to the Tabi'in.»

Taskopruluzade initiates his analysis of the later generations by fully citing al-Suyūṭī's statement and adapting the understanding of exegesis towards the elements that shape the exegetical activities of this generation. He employs categories derived from al-Suyūṭī, quote by quote. Within this context, the author distinguishes al-Nahwī, al-Aḥbārī, al-Faqīh, Sharh al-'Ulūm al-Aqliyyah, al-Mubtadi', and al-Mulhid, evaluating the exegesis perspectives of each group, albeit at a superficial level. The author finds that al-Suyūṭī's classification explanation is sufficiently adequate, supplemented by explanatory sentences and citations from relevant works.

Taskopruluzade also adds that prospective exegetes have numerous sources and foundations to comprehend the field of exegesis. He includes a chapter discussing the Sufi understanding of exegesis, which al-Suyūṭī categorizes differently, particularly in Chapter 78, addressing Conditions Found in Mufassirs and Knowledge of Their Ethics. Through analysis of relevant chapters in the works of both al-Suyūṭī and Taskopruluzade, it becomes evident that Taskopruluzade classifies pertinent information differently from al-Suyūṭī, despite accurately quoting him. Examples such as these, among others, acknowledge that the classification employed by Taskopruluzade diverges from al-Suyūṭī's main reference. Furthermore, the author's particular effort to highlight positive aspects from negative evaluations in the introductory sentences, linking them to certain conditions supported by relevant chapter content—primarily drawn from al-Suyūṭī—coupled with citations from

Imam al-Ghazālī (d. 505/1111), Qāḍī Baydāwī, and others, also warrants attention.

Taskopruluzade incorporates these issues within a chapter addressing the trajectory of exegesis activities throughout history, abstaining from involving evaluations of the later generation's interpretive perceptions that might be deemed as "deviations" from the understanding of the early generations. This should, at the very least, be acknowledged as one distinctive feature of classification differing from similar works. After thoroughly expounding the fundamental boundaries a mufassir must adhere to and the fifteen sciences they must master, evaluated by the author within the framework of previously established limitations, he employs, for the first time, the phrase "for you have learned all this, then know that activities beyond these boundaries constitute the essence of opinions and interpretations that are prohibited." This can also be discerned as a clear indication of classification disparity in terms of information utilization and presentation, even though the source is cited from Imām al-Suyūṭī.<sup>36</sup>

## Conclusion

In the context of the Ottoman scholarly world, "*Miftāḥ al-Saāda*" has emerged as a highly valuable work, capturing the attention of scholars from its inception. This work has evolved into a significant point of reference within the realm of knowledge perception during the Ottoman era. Its didactic classification and writing style have rendered it a classic work, making a substantial contribution to the Ottoman scientific understanding of the science of exegesis. Although much of the compiled information is drawn from earlier works, especially Imam al-Suyūṭī's "al-Itkān," "*Miftāḥ al-Saāda*" offers added value in terms of its logical framework and classification structure. Regrettably, the scarcity of research conducted on this work points to a lack of attention towards classical works in the modern era.

The significance of this work is notably reflected in the adopted classification approach, which emphasizes the continuity of exegetical activities and establishes connections between the distinctions and continuities within various facets of these activities. While controversies in the historiography of exegesis often arise due to classification issues in modern exegesis historical works, "*Miftāḥ al-Saāda*" provides an alternative by acknowledging the importance of this relationship and sidestepping the fragmentation caused by socio-historical differences that might be deemed subjective. Consequently, this work holds the potential as alternative lecture material in courses on the history of exegesis, presenting a classification approach that recognizes the continuity of exegetical activities and the interrelations between diverse layers of

<sup>36</sup> al-Suyūṭī, *al-Itkān*, jilid II, hal. 183; Taşköprüzāda, *Miftāḥ al-Saāda*, jilid II, hal. 85.

these activities. This could offer fresh perspectives in the study of exegesis history and stimulate further contemplation on the significance of acknowledging continuity in the evolution of understanding and interpretation of the science of exegesis within a historical context.

Further research can also explore the repercussions of the lack of attention towards classical works like "*Miftāḥ al-Saāda*" within the context of modern education. Why do works of this nature often go unnoticed, and what are the implications of this oversight on the understanding and teaching of the history of exegesis? Are there strategies to foster increased focus on these classical works within the current educational landscape? Hence, there exists a substantial opportunity to delve deeper into the potential contribution of "*Miftāḥ al-Saāda*" within the context of Islamic scholarship and the study of exegesis history. Further research can enhance our understanding of intellectual development in Islamic history and its relevance to the modern era, while considering a variety of perspectives and facets within exegetical activities.

### **Supplementary Materials**

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references ).

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### **Authors' contributions**

I did this research by myself, from preparing the materials, writing the paper, reviewing, and revising.

### **Data availability statement**

Data sharing is not applicable to this article as no new data were created or analysed in this study.

### **Conflicts of Interest**

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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