



جامعة الموصل
كلية التربية الأساسية
قسم التاريخ

المنافرات بين الإمام جلال الدين السيوطي وأقرانه (دراسة تحليلية)

أطروحة تقدم بها
مروان سمير كاظم الجنابي

الى مجلس كلية التربية الأساسية/ جامعة الموصل وهي جزء من
متطلبات نيل شهادة الدكتوراة فلسفة التاريخ الإسلامي

إشراف
الأستاذ الدكتور
فتحي سالم حميدي الالهيبي

المستخلص بلغة الرسالة

يُعدّ الإمام جلال الدين السيوطي (ت ١٥٠٥هـ/١٥٠٥م) واحداً من أبرز علماء أواخر القرن التاسع وبداية العاشر للهجرة،/الخامس عشر وبداية السادس عشر للميلاد، وقد خلف تراثاً علمياً واسعاً شمل التفسير والحديث والفقه واللغة والتاريخ والأدب، مما أكسبه مكانة مرموقة في تاريخ العلوم الإسلامية، إلا أنّ هذه المكانة لم تخلُ من الجدل، إذ دخل في منازعات علمية مع عدد من علماء عصره، بسبب آرائه الاجتهادية الجريئة وطبيعته الدفاعية، فضلاً عن اختلافات منهجية ومذهبية، وقد تجلّت هذه الخلافات في ردود ونقود متبادلة ورسائل ومؤلفات هدفت إلى إثبات الآراء أو دحضها، وهو ما يعكس حيوية الساحة العلمية وثرأ الحوار الفكري آنذاك، ولا سيما بين الأقران، حيث تمثل هذه المنازعات مدخلاً مهماً لفهم طبيعة الخطاب العلمي وحدود الاختلاف في تلك المرحلة، وأثره في تشكيل الفكر الإسلامي في أواخر العصر المملوكي.

ولم تكن المنازعات بين العلماء ظاهرة خاصة بالعصر المملوكي، بل تمتد جذورها إلى العصور الإسلامية المبكرة، إذ تُعدّ المنافسة العلمية مظهراً طبيعياً لطلب إثبات الذات بين المتعاصرين، وأسهمت في تحفيز الإنتاج والإبداع، غير أنها بلغت ذروتها في العصر المملوكي، حيث اشتدت المنافسة بين العلماء، وأحياناً تجاوزت ضوابطها الشرعية، ويُعدّ موضوع علاقة السيوطي بأقرانه مثلاً بارزاً على ذلك، ومنهم إبراهيم البقاعي(ت ٨٨٥هـ/١٤٨٠م) وبرهان الدين بن علي(ت ٨٩١هـ/١٤٨٦م)، فضلاً عن شمس الدين السخاوي(ت ٩٠٢هـ / ١٤٩٦م) الذي كانت منازعته مع السيوطي من أشد صور التنافس العلمي وأبرزها، فضلاً عن غيرهم الكثير.

وقسمت الدراسة الى مقدمة وتمهيد وثلاثة فصول تناول التمهيد السمات العامة لعصر الامام جلال الدين السيوطي، فتطرقنا فيه الى الحالة السياسية التي شهدها العصر، وكذلك الحالة الاجتماعية وكيف كانت طبقات المجتمع، فضلاً عن الحالة الاقتصادية وما شهدتها، ومن ثم اسهينا في الحالة العلمية والثقافية التي شهدت ازدهاراً كبيراً، ومن ثم أصبح العصر مليء بالعلماء وتألفت الكثير من الموسوعات، فأصبح هناك تنافس علمي كبير بين هذه النخلة من العلماء، فحدث الكثير من هذه المنازعات بين علماء اجلاء كان لهم دور كبير في المجتمع، اما الفصل الاول ففصلت الحديث فيه عن حياة الامام جلال الدين السيوطي من حيث اسمه ونسبه ونشأته وشيوخه وتلاميذه ومن ثم وفاته، في حين تناول الفصل الثاني التعريف بظاهرتي المنازعات والاقران واهم اسبابها، إذ كان هناك العديد من المسائل التي ظهرت في ذلك العصر منها ما هي اسباب شخصية وعلمية وشخصية، فكان فيها اختلاف كبير بين هؤلاء العلماء، مما ادى الى منازعات بينهم بسبب هذه المسائل، أما الفصل الثالث فتطرق الى تلك المنازعات التي حدثت بين الإمام السيوطي وأقرانه، فضلاً عن وجود ملاحق تتعلق بفحوى الأطروحة، ومن ثم الخاتمة التي توصلنا فيها الى اهم النتائج التي توصلنا اليها خلال الدراسة.

واعتمدت الدراسة على العديد من المصادر المتنوعة منها مصادر أو كتب الإمام السيوطي نفسه، وكذلك عدداً من المصادر الأولية التي تخص الدراسة، فضلاً عن عدد من المراجع الثانوية العربية والمعرّبة التي افادت الدراسة بشكل جيد، وكذلك عدد من الدراسات الاكاديمية (الاطاريح والرسائل) التي اغنت الدراسة وسدت بعض الثغرات، وكذلك عدداً من البحوث المنشورة في المجلات باللغة العربية، والتي اغنت الدراسة في جميع فصولها بالعديد من المعلومات المهمة حول طبيعة تلك المنازعات والعلاقات التي سادت بين الاقران في ذلك العصر.

Abstract

Imam Jalal al-Din al-Suyuti (d. 911 AH / 1505 CE) is widely regarded as one of the most prominent Muslim scholars of the late ninth and early tenth centuries AH (fifteenth and early sixteenth centuries CE). He produced an extensive and diverse body of scholarly works encompassing numerous fields of Islamic learning, including Qur'anic exegesis, Hadith studies, jurisprudence, linguistics, and Arabic literature. This remarkable intellectual output secured for him a distinguished place in the history of Islamic scholarship. However, his scholarly prominence was not without controversy, as it was accompanied by numerous intellectual disputes and rivalries with several scholars of his time. These conflicts arose from a variety of factors, including his bold juristic opinions, his vigorous defense of his scholarly authority and reputation, as well as methodological and doctrinal differences among scholars. Such rivalries often manifested in the form of critical exchanges, rebuttals, and polemical writings between al-Suyuti and his contemporaries. A number of treatises and epistles were composed either to defend particular viewpoints or to refute opposing arguments. These intellectual engagements reflect the vibrancy of the scholarly environment of that period and demonstrate the richness of juristic and intellectual dialogue among scholars. In particular, the phenomenon of rivalry among scholarly peers played a notable role in shaping the dynamics of academic discourse during that era.

Examining these disputes therefore provides valuable insight into the nature of scholarly debate, the limits of intellectual disagreement, and the broader impact such debates had on the development of Islamic thought in the late Mamluk period. It is important to note that scholarly rivalry among contemporaries was not unique to the Mamluk era. Rather, it had been a recurring phenomenon since the earliest periods of Islamic intellectual history, rarely subsiding except under exceptional circumstances. The tendency of scholars to assert their intellectual identity and defend their scholarly positions is a natural human inclination, particularly when contemporaries share the same field of specialization. Indeed, participation in the same intellectual discipline often generates a form of competition among scholars. Such competition, however, has historically played an important role in stimulating intellectual productivity and fostering scientific and scholarly advancement in various periods of Islamic history. In this sense, rivalry may be viewed as a natural human impulse toward self-assertion and recognition, transcending differences in scholarly, social, or cultural standing, and frequently serving as a catalyst for

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creativity and intellectual output. Although rivalry and competition have existed to varying degrees among scholars, individuals, and even tribes across different times and places, this phenomenon occasionally exceeded the ethical and scholarly norms governing academic discourse. In the later periods of Islamic history—particularly during the Mamluk era (648–923 AH / 1250–1517 CE)—such rivalries appear to have intensified. Historical accounts from this period suggest that scholarly competition reached its peak among prominent scholars who held significant intellectual authority within society. A clear illustration of this phenomenon can be found in the scholarly relationships between Imam Jalal al-Din al-Suyuti and several leading scholars of his time. Among the most notable figures involved in these disputes were Burhan al-Din al-Biqai (d. 885 AH / 1480 CE), Burhan al-Din ibn Ali al-Maliki (d. 891 AH / 1486 CE), who served as the judge of Mecca, and Shams al-Din al-Sakhawi (d. 902 AH / 1496 CE). The rivalry between al-Suyuti and al-Sakhawi was particularly intense, as the latter emerged as one of his most vocal critics and among the scholars most openly opposed to him. These figures, along with several others, played a significant role in the intellectual debates that will be examined in detail in the present study.

Few Muslim scholars have been the subject of controversy to the extent experienced by Imam Jalal al-Din al-Suyuti. His contemporaries became divided between supporters who praised his scholarship, defended his intellectual achievements, and acknowledged his scholarly authority, and opponents who leveled various accusations against him and expressed strong criticism of his work. Over time, this debate expanded beyond the circle of his contemporaries and continued to attract scholarly attention up to the present day. The controversy surrounding al-Suyuti was not limited to questions regarding his scholarly competence, his methodological expertise, or the legal opinions he advanced, nor was it confined to the issue of his claim to the rank of independent juristic reasoning (*ijtihād*) and renewal (*tajdīd*). Rather, the debate extended further to include doubts concerning his scholarly integrity, particularly in light of the extraordinary number of works attributed to him. As a result, he became the subject of criticism and accusations by a number of scholars of his own time, especially among his contemporaries. In conclusion, the term “rivalries” in the present study refers to the disputes, polemics, and intellectual disagreements that occurred among scholars for a variety of reasons. Some of these disputes were rooted in personal factors such as envy, competition, the pursuit of scholarly recognition, or rivalry within a particular

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field of expertise. Others arose from differences concerning legal opinions, scholarly interpretations, or linguistic issues that occupied the intellectual landscape of that period. These dynamics are particularly evident in the rivalries that emerged between Imam Jalal al-Din al-Suyuti and several of his contemporaries after he distinguished himself in numerous disciplines. Consequently, significant tensions, disagreements, and intellectual divisions developed among this distinguished group of eminent scholars.

University of Mosul
College of Basic Education
Department of History



The Disputes between Imam Jalal al-Din al-Suyuti and His Peers

(An Analytical Study of Their Causes and Methods in Islamic Heritage)

Marwan Sameer Kazim Al-Janabi

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Under the supervision of Professor Dr

Fathi Salem Hamidi Lahibi

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