

Herbert Berg,
The Development of Exegesis in Early Islam: The Authenticity of Muslim
Literature from the Formative Period, Richmond 2000.

indeed significantly undermined many of Schacht's conclusions. Certainly many of the examples adduced by Schacht were done so incorrectly or inappropriately. Yet, the dismissal of a few examples does not necessarily weaken the overarching patterns suggested by Schacht, especially since many of Azami's conclusions, like those of Abbott and Sezgin, rest on complete faith in the historicity of the source material.

This faith, of course, is the problem for sceptics. The arguments of Abbott, Sezgin, and Azami rely on biographical materials that were produced symbiotically with the *isnāds* they seek to defend. These sources are not independent. And so their arguments seem no less contrived, circular, and contrary to reason as those of the sceptics seem to their opponents. As a result, we are left with two seemingly diametrically opposed theories for the origin and development of *ḥadīths* and, hence, of early Islam itself.

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THE SEARCH FOR MIDDLE GROUND

Many scholars have found merit in the arguments and theories of Goldziher and Schacht, and in those of Abbott, Sezgin, and Azami. While the scepticism of the former two seems largely justified, these other scholars are loath to accept the full implications of the doubts raised. They are not willing to resign themselves to such uncertainty. Nor are they willing to accept what appears at times to be the seemingly naïve position of the latter three. The use of simple ascription is historically untenable to them. And so these other scholars have tried to find an intermediate position between belief and unbelief in the historicity and authenticity of the *ḥadīth* literature.

Toh

G. H. A. Juynboll and the Refinement of Schacht's Methods

Gautier H. A. Juynboll, like Azami, has delved deeply into the issues of origin and authenticity of the *ḥadīth* material as raised by Schacht. But unlike Azami, Juynboll embraces Schacht's work and is in many respects his successor, even though he differs from him on several significant points. That is, Juynboll defends and considerably refines Schacht's theories, but he also retreats from his complete scepticism about the authenticity of *ḥadīths*.⁹⁰ On the whole, he is just as distrustful of the historical value of *isnāds*, but pushes the date for their appearance to not earlier than the end of the first century, which is several very significant decades earlier than Schacht places it.

Juynboll sees himself in the line of Goldziher and Schacht, not Abbott, Sezgin, and Azami. The former two are referred to as his predecessors and, while he castigates Schacht's tone and style, he openly acknowledges his debt to his theories.⁹¹ The latter three do not fare as well. Juynboll says:

Something which always struck me in the work of Sezgin, Azmi and also in that of Abbott ... is that they do not seem to realize that, even if a manuscript or a papyrus is unearthed with an allegedly ancient text, this text could easily have been forged by an authority who lived at a time later than the supposedly oldest authority given in its *isnād*. *Isnād* fabrication occurred ... on just as vast a scale as *matn* fabrication.⁹²

From the above it may seem that Juynboll is hardly seeking "middle ground." However, he believes that the early reports regarding the origins of *ḥadīth* material, while obviously not all true, do, when taken as a whole, converge on a fairly reliable and historically accurate description. He adds, "I think that a generous lacing of open-mindedness, which our sceptics might describe as naïveté, is an asset in the historian of early Islamic society rather than a shortcoming to be overcome and suppressed at all costs."⁹³ In addition to this qualified credulity of his, Juynboll finds middle ground in many of his conclusions about the origins and authenticity of the *ḥadīth* material and sciences, which he largely bases on the *awā'il* literature – anecdotes about who was the first to do something or when and where certain institutions were first established.⁹⁴

According to the *awā'il* sources, after Muḥammad's death the first to spread stories about him (in a deliberate manner) were the storytellers (*quṣṣās*), who told stories of an edifying nature. *Isnāds* proper were not attached to these "prophetic" utterances. It is reported that Sha'bi (d. 103–10/721–8) was the first person to question someone about an authority and that Shu'ba ibn al-Ḥajjāj (d. 160/777) was the first to examine every *isnād*. And so, systematic *rijāl* criticism began about 130/747. Hence, *isnāds* did not appear as early as many Muslim scholars believe. For Juynboll, the *fitna* to which Ibn Sīrīn alluded was the war between the Umayyads and Zubayrids.⁹⁵ This scenario, which places the origin of the *isnād* around the year 70/690 (as opposed to 35/656), makes the *awā'il* account of the first *isnād* critics much more plausible.

Juynboll outlines his tentative chronology of the growth of *ḥadīths* in the following manner. He does not dispute that Muslims began to record things about their prophet during his lifetime, but there is nothing to suggest that this was practised on a significant scale. His examination of the *awā'il* evidence on the introduction of *ḥadīths* to various parts of the Islamic world and on the collection of such material indicates a relatively late growth. He suggests that "the earliest origins of standardized *ḥadīth*[s] cannot be traced back earlier than, at most, to the seventies or eighties of the first century. What had preceded this was ... still unstructured and still unstandardized material of edifying contents ... or with a political slant..."⁹⁶ Juynboll further supports this conclusion through an examination of the limited use of *ḥadīths* in the initial years after Muḥammad's

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Sonuç

Suyûtî, yukarıda görüldüğü gibi, Allah'ın fiilleri ve sıfatları konusunda 'orta yol' diyebileceğimiz bir anlayışa sahiptir. Mutezile'nin sıfatları nefye kadar varan aşırı yorumlarına karşı olduğu kadar, Müşebbihe ve Mücessime'nin Allah'ı maddeleştiren antropomorfist anlayışına da karşıdır. O, bu iki aşırı uç arasında bir orta yol bulmaya çalışmakta, ayet ve hadislerde varid olan antropomorfist ifadeleri bu anlayış çerçevesinde tevil ve tefsir ederek 'aşkın Allah' anlayışına ulaşmaya gayret etmektedir.

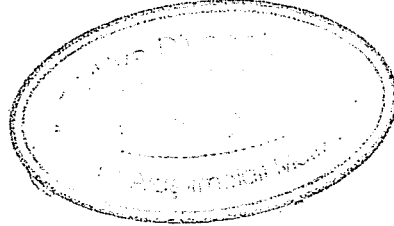
Suyûtî, Allah'a zaman ve mekan izafe edilemeyeceği görüşündedir. Çünkü, O'nun zaman ve mekanla sınırlandırılması, aşkın Allah tasavvurunu yok etmektedir.

Suyûtî'ye göre Allah'a şekil de izafe edilemez. Allah'ın yaratıklara benzetilmesi hem Kur'an'ın açık ayetlerine hem de akla aykırı düşmektedir.

Suyûtî, Allah'a el ve ayak gibi yaratıklarda bulunan bir takım uzuvların isnad edilmesi doğru değildir. Teşbihe yol açan böyle bir algılamının önüne geçmek için bu gibi ifadeleri tevil etmekte ve kendi deymiyle 'tenzih' akidesine bağlı kalmaya çalışmaktadır.

Suyûtî, yukarıda görüldüğü gibi, Ahmed b. Hanbel'in (ö.h. 241) başını çektiği selefi anlayışa mensup bir hadisçi değildir. Selefi anlayışın, Allah'ın fiilleri ve sıfatları konusundaki ayet ve hadisleri tevil ve tefsire başvurmadan zahiri anlamları ile anlaması ve bunların mahiyetleri hakkında da konuşmamayı tercih etmesine karşılık, Suyûtî, bu naslardaki ifadeleri elden geldiğince yorumlamakta ve asıl anlamları dışında anlamlara kavuşturmaktadır. Bu bakımdan, o, selefi ekolden ayrılmaktadır.

Suyûtî'nin sıfatlar ve fiiller konusundaki temel görüşlerinin Maturîdî (ö.h. 333) çizgisindeki halefi yaklaşım olduğunu söylemek mümkündür.



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G.H.A. Juynboll'un İsnadda Muammerûn'un Rolüne Dair İddialarına A'meş - Ma'rûr bin Süveyd Özelinde Eleştirel Bir Yaklaşım

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ABSTRACT

As G.H.A. Juynboll claimed that isnad started in the 70's of the first century of Hijra and there was an obscurity between the death date of Prophet Muhammad and this period which a number of common links simply invented many of their alleged authorities in order to complete this obscurity.

Juynboll's theory as follows: "Another probably fictitious mu'ammâr, about whom even less is recorded in the historical sources, is al-Ma'rûr b. Suwayd, who is said to have died aged 120 years, again in 82\701. And A'mash is again the cl (common link) who most probably invented him."

But we'll put forward the theory that A'mash didn't invent al-Ma'rûr b. Suwayd.

Keywords: *Mu'ammârûn (long lived ones), A'mash, al-Ma'rûr b. Suwayd, Isnad, Common link.*

Bilimsel anlamda Batıda hadisi müstakil bir ilim dalı olarak ilk defa ele alıp mesaisini buna sarf edenin, Avusturyalı Alois Sprenger (1813-1893)

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