

**RUSUH** Uşak Üniversitesi İslami İlimler Fakültesi Dergisi/**RUSUH** Uşak University the Journal of  
Faculty of Islamic Sciences

ISSN: 2791-7398

December/Aralık 2022, 2 (2): 200-230

[rusuhdergisi@usak.edu.tr](mailto:rusuhdergisi@usak.edu.tr)

**Muhammed Mustafa el-A'zamî'nin Joseph Schacht Eleştirileri ve Türk Akademisindeki Etkileri**  
*Muhammad Mustafa Al-A'Zamî's Joseph Schacht Criticism and Its Effects on Turkish Academy*

**İsmail Yaşar**

Yüksek Lisans Öğrencisi, Uşak Üniversitesi, Lisansüstü Eğitim Enstitüsü, Temel İslam Bilimleri  
Graduate Student, Uşak University Graduate Education Institute, Basic Islamic Sciences

Uşak, Türkiye

[ismlyasar@gmail.com](mailto:ismlyasar@gmail.com)

[orcid.org/0000-0003-0368-7090](https://orcid.org/0000-0003-0368-7090)

**Ayşe Gültekin**

Dr. Öğretim Üyesi, Uşak Üniversitesi, İslami İlimler Fakültesi, Hadis Anabilim Dalı  
Lecturer, PhD, Uşak University, Faculty of Islamic Sciences, Department of Hadith

[ayse.gultekin@usak.edu.tr](mailto:ayse.gultekin@usak.edu.tr)

[orcid.org/0000-0002-0088-880X](https://orcid.org/0000-0002-0088-880X)

**Makale Bilgisi/Article Information**

**Makale Türü/Article Types:** Araştırma Makalesi

**Geliş Tarihi/Received:** 30.10.2022

**Kabul Tarihi/Accepted:** 28.12.2022

**Yayın Tarihi/Published:** 29.12.2022

**Cilt/Volume:** 2

**Sayı/Issue:** 2

**Sayfa/Pages:** 200-230

**Atıf/Cite as:** Yaşar, İsmail - Gültekin, Ayşe. "Muhammed Mustafa el-A'zamî'nin Joseph Schacht Eleştirileri ve Türk Akademisindeki Etkileri [Muhammad Mustafa Al-A'Zamî's Joseph Schacht Criticism and Its Effects on Turkish Academy]". *Rusuh Uşak Üniversitesi İslami İlimler Fakültesi Dergisi - Rusuh Uşak University the Journal of Faculty of Islamic Sciences* 2/2 (Aralık 2022): 200-230

**İntihal/Statement of Publication Ethics:** Bu makale en az iki hakem tarafından incelenmiş, Turnitin kullanılarak benzerlik raporu alınmış ve araştırma/yayın etiğine uygunluğu onaylanmıştır. /This article was reviewed by at least two referees, a similarity report was obtained using Turnitin, and compliance with research/publication ethics was confirmed.

**Copyright:** 2022 by Uşak University, Faculty of Islamic Sciences, Uşak, Türkiye

## MUHAMMED MUSTAFA EL-A'ZAMÎ'NİN JOSEPH SCHACHT ELEŞTİRİLERİ VE TÜRK AKADEMİSİNDEKİ ETKİLERİ

### Öz

Oryantalizm, İslami ilimlerde, özellikle hadis alanında en popüler konulardan biridir. Şarkiyatçıların görüşlerinden son zamanlarda söz edilmeye başlansa da, aslında İslami ilimleri dolaylı veya dolaysız olarak uzun süredir etkiledikleri görülmektedir. Şarkiyatçılığın hadis sahasındaki etkisinin artmasının ana sebeplerinden birisi, Goldziher, Juynboll ve Schacht gibi hadisler hakkında ağır eleştirilerde bulunan oryantalistlerin hem oryantalistler hem de İslam dünyasında popüler hale gelmesidir. Hadis sahasındaki oryantalist çalışmalarını İslam dünyasından ilk takip edenlerden birisi Muhammed Mustafa el-A'zamî'dir. A'zamî hem Goldziher'in hem de Schacht'ın özellikle hadis sahasındaki eserlerini incelemiş, bunları yorumlamaya ve teorilerini çürütmeye çalışmıştır. A'zamî'nin görüşleri, Türk akademisyenler tarafından çoğu kitapta kullanılmış olması bakımından önemlidir. Türk akademisinde hadis alanında oryantalistizm ile ilgili çalışmaların sayısı az gibi görünse de aslında çok kaliteli makaleler ve kitaplar ortaya çıkmıştır. Ancak dil sorunu gibi çeşitli sebeplerden dolayı alanda yeterince çalışma yapılmadığını söyleyebiliriz. Bu çalışmada öncelikle oryantalistizm hakkında kısa bir sunum yapılacaktır. Bu kısımdan sonra A'zamî 'nin alandaki görüşlerine değinilecektir. Başta Schacht olmak üzere şarkiyatçılar hakkındaki görüşleri, eleştirileri ve eserlerinde izlediği yöntemler gösterilmeye çalışılacaktır. Daha sonra Türk akademisinde doğrudan hadis ve oryantalistizm üzerine bulabildiğimiz tüm kitapların kısa özetleri sunulacaktır. Bu kısımda Türk akademisinin şarkiyatçılara bakış açısı ve A'zamî 'nin sahaya etkileri hakkında genel bir fikir edinilebilir.

**Anahtar Kelimeler:** Hadis, Oryantalizm, A'zamî, Schacht.

## MUHAMMAD MUSTAFA AL-A'ZAMÎ'S JOSEPH SCHACHT CRITICISM AND ITS EFFECT ON TURKISH ACADEMY

### Abstract

Orientalism is one of the most popular topics in Islamic sciences, especially in the field of ḥadīth. Although the views of orientalists have started to be mentioned recently, it is seen that they have in fact influenced Islamic sciences indirectly or directly for a long time. The reason for the increase in the influence of orientalism in the field of ḥadīth is mainly the authors such as Goldziher, Juynboll and Schacht who have heavy critics about ḥadīths and become popular among both orientalists and Muslim world. One of the first people to follow orientalism studies in the field of ḥadīth from the Islamic world must have been Muhammad Mustafa al-A'zamî. A'zamî studied the works of both Goldziher and Schacht, especially in the field of ḥadīth, and tried to comment on them and refute their theories. A'zamî's opinions are important that they are used in most books by Turkish academicians. Although the number of studies related to orientalism in the field of ḥadīth in the Turkish academy seems to be low, in fact there have been very high-quality articles and books. However, we can say that there has not been enough work in the field due to various reasons, as the language problem. In this study, firstly, a short presentation about orientalism will be given. A'zamî's views in this field will be mentioned after this part. His opinions on orientalists, especially Schacht, and his criticisms and the methods he followed in his work will be tried to be shown. Then, brief summaries of all books we could find directly on ḥadīth and orientalism in Turkish academy will be presented. On this part a general view can be obtained about the perspective of the Turkish academy on orientalists and A'zamî's effects on the field.

**Keywords:** Ḥadīth, Orientalism, A'zamî, Schacht.

## Introduction

Orientalism has been on our agenda especially recently and has become a prominent concept in many issues. While discussing any subject in the field of Islamic sciences, nowadays, subject comes to the orientalists. A significant increase has been observed in the number of studies on the subject due to the increase in the number of people who are interested in the field of orientalism and the increase in the curiosity of scientists and students about orientalism, especially those dealing with Islamic sciences.

In Turkey, especially recently, works related to orientalism have come to the fore. These works, which are generally published as articles, have been cataloged by a few studies. As for the book type, as far as we can reach, there are sixteen books directly related to orientalism in ḥadīth. We excluded the books that have relation with other fields as Islamic history or law. We also excluded the translated books and that are not directly related to orientalism and ḥadīth but have sections about these fields. We included the books that only focused on ḥadīth and orientalism. In the following sections, these works and their brief content will be mentioned.

Some of the first serious studies in the Islamic world in the field of orientalism and ḥadīth belong to Muhammad Mustafa al-A'zamî (d. 2017). A'zamî criticized the ideas of both Ignaz Goldziher (d. 1921) and Joseph Schacht (d. 1969) and published them as book and article. Thanks to A'zamî's competence both in the field of ḥadīth and in the field of Islamic law, he was successful in handling these criticisms systematically. In the next part, information will be given about A'zamî and Schacht's life and works.

In his criticisms of Schacht, A'zamî used methods such as bringing evidence from the verses, benefiting from the classical ḥadīth literature, benefiting from different orientalists, using quotations and dictionary meanings. Although A'zamî handled Schacht's ideas one by one, it seems possible to summarize all of his criticisms under certain headings. The main issues that A'zamî criticized Schacht will be discussed in third chapter.

### 1. The Concept of Orientalism

Orientalism means oriental science.<sup>1</sup> The concept of oriental comes from the Latin word *oriri*, which means sunrise, into French.<sup>2</sup> It was translated into Turkish as *oriental*.<sup>3</sup> The word "al-mustashriq" is sometimes used instead of the term orientalist. This word is also of Arabic origin and means the same as orientalist. The word *mustashriq* is derived from the Arabic word *شرق* *sharq*, which means east.<sup>4</sup>

<sup>1</sup> "Oryantalizm", *Güncel Türkçe Sözlük* (Access 28 March 2021).

<sup>2</sup> "Oriental", *Oxford Advanced Learner's Dictionary* (Access 06 October 2022).

<sup>3</sup> "Oryantal", *Nişanyan Sözlük* (Access 20 July 2022).

<sup>4</sup> Muhammed b. Mükerrrem İbn Manzûr, *Lisânü'l-'Arab* (Beyrut: Dâru Sadr, ts.), "şark"; "Müsteşrik", *Güncel Türkçe Sözlük* (Access 28 March 2021).

Since the words *mustashriq* and *orientalist* are related to the east, the issue of where this east is important. Because the word east contains relativism. Depending on the direction in which we turn, the equivalent of the east differs. Although this aspect of the word is not discussed much, there are those who discuss this way of the word.<sup>5</sup> When Mesopotamia, which has been one of the most important centers for humanity for a long time, is placed in the center, the east will appear as a different place, and when Europe is placed in the center, the east will appear as a different place.<sup>6</sup> Although concepts such as the East and the Middle East are relativistic, it is thought that the word east is of European,<sup>7</sup> especially England<sup>8</sup> origin and that the word "Middle East" was used for the first time in 1902.<sup>9</sup> Although it is assumed that Europe is not interested in the real east, but in the east, which is introduced to the public and therefore less feared,<sup>10</sup> it is a fact that Europe's perception of the east cannot be considered independently of the historical understanding that centers them and its desire to become a dominant civilization.<sup>11</sup>

It is not seen possible to predict exactly the beginning of orientalism studies. For this reason, orientalism has been divided into various periods or categories, and dates have been made accordingly. According to some, the beginning of orientalism is considered to be 1492, the date when the Muslims were expelled from Andalusia.<sup>12</sup> This date is also the date when the West started to build its own culture. The fact that orientalism became more systematic and turned into an academic dimension is shown as the end of the 18th century.<sup>13</sup> In this study, rather than its emergence, its counterpart in the Turkish academy will be mentioned.

The reason for the emergence of orientalism is still a subject of debate. According to some, it emerged in order for the West to understand the east, eastern society, its culture and politics from its own perspective, and according to others,<sup>14</sup> to facilitate colonialism.<sup>15</sup> Others think that it emerged as a result of the measures taken in the Middle Ages to prevent young people from quickly becoming interested in Islam or other religious reasons.<sup>16</sup> Again, according to some people, it is a field of study that emerged out of necessity. In other words, it is the result of

<sup>5</sup> As far as we can see, little attention has been paid to this aspect of the concept. However, perhaps one of the most prominent views on this issue is discussed in İbrahim Kalın's book titled *İslam ve Batı*. In this work, Kalın tells the reader where the east is or could be in an interesting style.

<sup>6</sup> İbrahim Kalın, *İslam ve Batı* (Ankara: Türkiye Diyanet Vakfı Yayınları, 2021), 26.

<sup>7</sup> Cevher Şulul, "Doğu Kavramı ve Coğrafi Sınırları", *Muhafazakar Düşünce Dergisi* 11/43 (15 March 2015), 153.

<sup>8</sup> Mustafa Öztürk, "Orta Doğu (Kavram Jeopolitik ve Sosyo-Ekonomik Durum)", *Orta Doğu Araştırmaları Dergisi* 1/1 (2003), 253.

<sup>9</sup> Sedat Laçiner, "Ortadoğu Diye Bir Yer Var mı?", *Uluslararası Hukuk ve Politika* 10 (2007), 154.

<sup>10</sup> Edward Said, *Şarkiyatçılık Batı'nın Şark Anlayışları*, çev. Berna Ülner (İstanbul: Metis Yayınları, 2013), 69.

<sup>11</sup> Kalın, *İslam ve Batı*, 14.

<sup>12</sup> Mehmet Görmez, "Klasik Oryantalizmi Hadis Araştırmalarına Sevk Eden Temel Faktörler Üzerine", *İslâmiyât* III/1 (2000), 11-31; Hilmi Yavuz, *Modernleşme, Oryantalizm ve İslam* (İstanbul: Boyut Matbaacılık A.Ş., 1998).

<sup>13</sup> Edward Said, *Orientalism* (New York: Vintage, 1979), 3, 118, 201; Megan C. Thomas, "Orientalism (Cultural Field of Study)", *Encyclopedia Britannica* (Access 10 December 2022).

<sup>14</sup> Thomas, "Orientalism (Cultural Field of Study)".

<sup>15</sup> Said, *Orientalism*, 2-386.

<sup>16</sup> Ahmet Yücel, *Oryantalist Hadis Anlayışı ve Eleştirisi* (İstanbul: M.Ü İlahiyat Fakültesi Vakfı Yayınları, 2021), 20-22.

efforts to understand Muslims as new neighbors or new enemies. This new enemy may have arisen as a result of geographical exploration or conquest, or as a result of the new enemy-finding strategy necessary for the construction of a new culture.<sup>17</sup> In our opinion, such big events cannot be expected to have a single starting point. More or less, we cannot predict its degree, but we think that all the titles mentioned above contributed to the beginning of orientalist studies. Whatever it was, we think that orientalist studies may have some benefits and that Islamic geography should benefit from these studies.<sup>18</sup> But here we feel the need to emphasize that our main subject is not causes but results, our focus is the current time frame. The main axis of our study is built on the equivalent of today's orientalist ḥadīth studies in Turkey and the A'zamî effect in these studies.

### 1.1. Orientalism And Ḥadīth

Although the starting point of orientalism studies are controversial, the working areas of orientalism are so wide. Orientalism, which included studies related to language, literature, art and philosophy has produced a lot of work in the field of culture and religion over time.<sup>19</sup>

In the first years of oriental studies, the focus was mostly on language studies.<sup>20</sup> In the Middle Ages, the main source of information about Islam was John of Damascus, who described the Prophet in a negative way, like a liar, self-interested, self-indulgent, violent fanatic.<sup>21</sup> He was brought up in the Umayyad palace, took over the financial affairs after his father, and was a monastic priest. According to him, Islam was a perverted sect that emerged from Christianity, and Muhammad was a false prophet.<sup>22</sup> In the 12th century, which is also accepted as the years of the emergence of orientalism in the West, many scholars in Europe have studied Arabic and many books have been translated into western languages. Again, in these years, translations of the Qur'an, world history, creation, the life of the Prophet were written.<sup>23</sup> Even in these years, it is noteworthy that orientalism concentrated on parts related to religion. Recently, the field of ḥadīth has become the focus of attention of orientalists.<sup>24</sup> It has been observed that orientalist studies are concentrated in this area in recent years.

Goldziher is one of the most important figures in orientalist ḥadīth studies. For this reason, there are authors who divide the history of orientalist ḥadīth studies into two as pre-Goldziher

<sup>17</sup> Görmez, "Klasik Oryantalizmi Hadis Araştırmalarına Sevk Eden Temel Faktörler Üzerine.", 11; Kalın, *İslam ve Batı*, 13, 14.

<sup>18</sup> Görmez, "Klasik Oryantalizmi Hadis Araştırmalarına Sevk Eden Temel Faktörler Üzerine.", 29; Enbiya Yıldırım, *Hadiste Metin Tenkidi -Tarihi Süreç, Yeni Yaklaşımlar-* (İstanbul: Ensar Neşriyat, 2019), 47.

<sup>19</sup> Bernard Lewis, *The question of Orientalism* (New York Review of Books, 1982), 3.

<sup>20</sup> Yücel Bulut, "Oryantalizm", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 2001).

<sup>21</sup> Rahile Yılmaz, "Hz. Peygamber (s.a.v.)'i Dünyaya Nasıl Anlatmalıyız? / 'How to Represent the Prophet Muhammad (pbuh)?' Uluslararası Panel", *Hadis Tetkikleri Dergisi* 8/1 (30 Haziran 2010), 202.

<sup>22</sup> Yücel, *Oryantalist Hadis Anlayışı ve Eleştirisi*, 20.

<sup>23</sup> Bulut, "Oryantalizm".

<sup>24</sup> Görmez, "Klasik Oryantalizmi Hadis Araştırmalarına Sevk Eden Temel Faktörler Üzerine.", 14-17.

and post-Goldziher.<sup>25</sup> However, Goldziher stated that a new era has begun in the treatment of Islam with the works of Alfred von Kremer (d. 1889).<sup>26</sup> At this point, these names come to the fore among orientalists.

Schacht is one of the most important names after Goldziher. It is understood that Schacht wanted to keep Goldziher's tradition alive in a more systematic way by continuing his school.<sup>27</sup> Although he worked in Islamic law field, his views are -as seen in our study- valued by those working in the field of ḥadīth. Schacht, continuing the claims of Goldziher's approach on Islamic law, he stated that it does not have a direct relationship with the Prophet, and that these consisted of the pre-Islamic Arab tradition, the practices of the later cultures and the practice of the Umayyad society.<sup>28</sup> According to Schacht, Shāfi'ī and his opinions about ḥadīths played an important role in the development of Islamic law.<sup>29</sup> Schacht claims that hadiths have been put into circulation towards the middle of the second century.<sup>30</sup> One of the most important hadith critique methods developed by Schacht is *argumentio e silentio*. According to Schacht, if a word that was considered as ḥadīth in the later periods did not take place in the discussions of the previous periods, it is judged that as fabrication. Because, if this word is a ḥadīth, it should be mentioned in the previous discussions.<sup>31</sup> Another of Schacht's most influential theories in the field of ḥadīth is the common link theory. Accordingly, when the narrations with only one narrator from the Prophet and the companions are divided into more ṭarīq after certain points, this narrator, which remains in the center, is called common link. In this method used for dating the hadiths, it is claimed that the key transmitter fabricated this narration.<sup>32</sup>

## 2. Mustafa al-A'zamî And Joseph Schacht

A'zamî worked Schacht and other orientalists on different articles and books. But on Schacht's ideas, A'zamî published a book and prepared answers to his claims. He followed different methods and styles in his books like *On Schacht's Origins of Muhammadan Jurisprudence* and *Studies In Early Hadith Literature*. A'zamî studied and mentioned other orientalists but the maybe among them, the most important orientalist is Schacht for A'zamî.

<sup>25</sup> Hüseyin Akgün, *Goldziher ve Hadis* (Ankara: Araştırma Yayınları, 2019).

<sup>26</sup> Johann Fück, *Die Arabischen Studien in Europa bis in den Anfang des 20. Jahrhunderts* (Leipzig: Harrassowitz, 1955), 226.

<sup>27</sup> Arif Atalay, "Bir Müsteşrik Olarak Joseph Schacht'ın İslam Hukuku Hakkındaki Yanılgıları I", *Universal Journal of Theology* 5/2 (31 December 2020), 192.

<sup>28</sup> Joseph Schacht, *An introduction to Islamic law* (London: Oxford, 1966), 3-4; Murteza Bedir, "Schacht, Joseph", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 2009).

<sup>29</sup> Joseph Schacht, *The Origins of Muhammadan Jurisprudence* (London: Oxford, 1967), 1.

<sup>30</sup> Schacht, *Origins*, 138.

<sup>31</sup> Schacht, *Origins*, 142.

<sup>32</sup> Schacht, *Origins*, 158, 171-173; Fatma Kızıl, *Müşterek Râvi Teorisi ve Tenkidi* (Ankara: Türkiye Diyanet Vakfı Yayınları, 2019); Yücel, *Oryantalist Hadis Anlayışı ve Eleştirisi*, 75; Serkan Çelikan, *Oryantalist Düşüncede "Hayalî Râvî" Anlayışı ve Eleştirisi* (Ankara: Fecr Yayınları, 2022), 26; Ayşe Mutlu Özgür, *Hadise Oryantalist Yaklaşımlar: Tek Ravili Tarikler Özelinde Bir İnceleme* (İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, 2021), 146.

## 2.1. The Life Of Muhammed Mustafa al-A'zamî

Muhammad Mustafa al-A'zamî was born between 1928-1930 in the Mau-Azamgarh region of northern India, a region where many scholars and clergy were born.<sup>33</sup> The fact that the year of birth was not clear must have been for the difficulties at that time.

Mustafa al-A'zamî made his first education life in India. He then completed his master's degree at al-Azhar University in Cairo, Egypt. He received his PhD in Cambridge University with his work; *Studies in Early Hadith Literature*.

After his doctorate, A'zamî returned to his job in Qatar. He later taught 'ulûm al-ḥadīth (ḥadīth methods) for six years in Mecca between 1968-1973. In the following years, he gave lectures and worked as an administrator in Riyadh.

A'zamî passed away in 2017, leaving behind his wife, two sons and a daughter. His body was taken to the Naseem Cemetery in Riyadh, Saudi Arabia.<sup>34</sup>

## 2.2. The Works Of Muhammed Mustafa al-A'zamî

Most of Muhammad Mustafa al-A'zamî's works are related to the field of ḥadīth, but he has works in other fields like Islamic law as well. He also worked in comparison and verification of some old books as Mālik's *Muwatta'*.<sup>35</sup> His works were printed in English and Arabic, and later translated into different languages. According to İbrahim Hatiboğlu, his main works, which have also been translated into Turkish and English, can be listed as follows:

- 1- *Studies in Early Ḥadīth Literature*. This work was translated into Arabic with the name *Dirāsāt fī al-ḥadīth al-Nabawī wa-tārīkh tadwynh*. The work has also been translated into Turkish.
- 2- *Kuttāb al-Nabī*. A'zamî identified more than sixty kuttāb of waḥy (writer of Qur'ān verses) in this work.
- 3- *Manhaj al-naqd 'inda al-muḥaddithīn*. The book which was translated into Turkish by Muhammed Enes Topgül and M. İkbāl Aslan tries to show al-jarḥ and al-ta'dīl methods of muḥaddithūn.
- 4- *On Schacht's the Origins of Muhammadan Jurisprudence*. The book, in which the mistakes in the orientalist Schacht's works are mentioned, has been translated into Turkish with name; *İslam Fıkhı ve Sunnet (Islamic Fiqh and Sunna)*.

<sup>33</sup> "Bir Hadis Aliminin İlim Yolculuğu: Mustafa el-A'zamî", Hz. Muhammed (sav) - Son Peygamber (Access 14 September 2021).

<sup>34</sup> İbrahim Hatiboğlu, "Muhammed Mustafa el-A'zamî (1348-02 Rabî'u'l-Âhir 1439/1930-20 Aralık 2017)", *Hadis Tetkikleri Dergisi* XVI/1 (2018), 179-190.

<sup>35</sup> Rahile Kızılkaya Yılmaz, "Muvatta'ın Telifine Yönelik Oryantalist İddialara Muhammed Mustafa el-Azamî'nin Yaklaşımı", *Muhammed Mustafa el-Azamî: Hayatı - Fikirleri - Katkıları* (İstanbul: İbn Haldun Üniversitesi Yayınları, 2019), 577-591.

- 5- *Studies in Ḥadīth methodology and literature.*
- 6- *The Isnad System: Its Origins and Authenticity.* About isnād system.
- 7- *The History of the Quranic Text from Revelation to Compilation: A Comparative Study with the Old and New Testaments.* Is written as a response to Toby Lester's article, which deals with the history of the Qur'ān in comparison with the Bible.<sup>36</sup>

### 2.3. Life Of Joseph Schacht

Joseph Schacht was born in 1902 in Upper Silesia, Germany. Between 1911-1920, while attending the Humanistisches Gymnasium, he was allowed to attend Hebrew classes because he finished his homework early.<sup>37</sup> He started his undergraduate studies in theology at the University of Breslau in 1920 and received his doctorate in 1923. He started working at the University of Freiburg im Breisgau in 1925, becoming an associate professor in 1927 and a professor in 1929. In 1930 he gave lectures in Egypt as a visiting professor, and in 1932 he started to work at Königsberg University in Germany again. After the Nazis came to power, he left Germany in 1934 and taught in Egypt until 1939. In 1939, he was in England when World War II began. He tried to return to Egypt, but was unsuccessful, so he stayed in England and worked for the British Ministry of Information for five years. Meanwhile, he married an English lady named Dorothy Coleman, whom he met at the British Consulate. He moved to Oxford in 1944 and became a British citizen in 1947. He worked at Oxford University between 1946-1954. He died of a cerebral hemorrhage at his home in Englewood, New Jersey on August 1, 1969, and his wife passed away shortly after his death.<sup>38</sup>

### 2.4. Books Of Joseph Schacht

Joseph Schacht has many articles, but his books are less than articles. The number of books translated into Turkish is only a few. Some of Schacht's articles have been published both separately and as book chapter.

- 1- *Grundzüge des islamischen Rechts.* Schacht was editor of this book.
- 2- *An Introduction to Islamic Law.* This book was translated into Turkish by Mehmet Dağ and Abdülkadir Şener with the name of *İslam Hukukuna Giriş.*
- 3- *The Origins of Muhammadan Jurisprudence.* Schacht's popular book is not translated into Turkish yet. The book was criticized by A'zamî.

### 3. Muhammad Mustafa al-A'zamî And Ḥadīth In Orientalism

The recent interest of orientalists to the field of ḥadīth has also been instrumental in many scholars working in this field. And one of them is Muhammad Mustafa al-A'zamî. Even when the

---

<sup>36</sup> Hatiboğlu, "Muhammed Mustafa el-A'zamî (1348-02 Rabî'u'l-Âhir 1439/1930-20 December 2017)", 184-186.

<sup>37</sup> Bedir, "Schacht, Joseph", 2009.

<sup>38</sup> Murteza Bedir, "Schacht, Joseph", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 2009); "Joseph Schacht", *Wikipedia*, 21 Mayıs 2022.



ideas of Goldziher and Schacht did not find such a response, A'zamî tried to write answers in those areas. It should be noted that this is not only due to personal effort, but also to seeing a deficiency in that area.

In this section, the methods and views of Muhammad Mustafa al-A'zamî in his criticism of orientalism in the context of his books will be examined.

### 3.1. Muhammad Mustafa al-A'zamî's Critics of Orientalists

Muhammad Mustafa al-A'zamî's *On Schacht's the Origins of Muhammadan Jurisprudence* includes criticisms of Schacht and the orientalist from beginning to end. These criticisms will be tried to be mentioned briefly here from the beginning.

#### 3.1.1. Selective Quoting

The purpose of scientific studies is to benefit humanity, contribute to the field and create content that can be applied by future generations. Selective citation, on the other hand, may cause people who try to highlight their own opinion rather than benefit humanity, to use science as a tool. Likewise, selective citation, which would cast a shadow on the impartiality of scientific data, may be regarded as contrary to academic ethics. Since using data by falsifying can also be considered as forgery,<sup>39</sup> it is very important to avoid all kinds of actions that do not comply with scientific ethics.

Mostly mentioned issue that A'zamî raises in his criticisms of Schacht is selective citation. According to A'zamî, while Schacht takes statements that support his view on some issues, he sometimes ignores different views of the same person, sometimes different works, and sometimes does not refer to different views on the same subject. A'zamî also criticizes Schacht's failure to use the different views of the people he quoted on other issues. For example, he finds it strange that Schacht only refers to people who support his view on the subject of Medina:

"But here, as in other parts of his book, Schacht seems determined to use only anti-Medinese sources - so long-as they support his theories - and to discount evidence that does not advance his case, even though this may be a far more direct source."<sup>40</sup>

Here, A'zamî criticizes not only quoting the person who agrees with his opinion, but also ignoring those who are against his opinion. In the following part, he criticized Schacht's selection of only one paragraph from the whole text.<sup>41</sup>

---

<sup>39</sup> "YÖK Bilimsel Araştırma ve Etik Yönetmeliği" (Access 07 March 2022).

<sup>40</sup> Muhammad Mustafa al-Azami, *On Schacht's Origins of Muhammadan Jurisprudence* (Lahore: Suhail Academy, 2004), 57.

<sup>41</sup> Azami, *On Schacht's Origins*, 58.

### 3.1.2. Living Tradition

A'zamî's other critic is for the word "living", which Schacht used for the circumcision of the Prophets sunna. According to A'zamî, Schacht argues that words were made up retrospectively as if they had come out of the mouth of the Prophet, and as a result, he expresses the invalidity of the isnâd system.<sup>42</sup> However, the point that A'zamî criticizes here is that Schacht may have brought evidence to support his own view. For this reason, A'zamî dealt with and examined the evidence he brought for Schacht's view in the third chapter of his work.<sup>43</sup>

### 3.1.3. Old Fiqh Schools

A'zamî criticizes Schacht's term ancient schools of law. Stating that these namings of Schacht are misleading, A'zamî stated that there were many schools of fiqh in the early periods of Islam. Another criticism of A'zamî here is that Schacht both states that it would be wrong to generalize the unity of doctrine and that he generalizes the statement of a scholar in Kufa and applies those views to Iraq in general with simply naming a school of law.<sup>44</sup> Schacht, on the other hand, criticized the same thing and stated that it would be a mistake to generalize the uniformity of doctrine.<sup>45</sup> Although it is sometimes stated that A'zamî acts with a defensive reflex,<sup>46</sup> as can be seen in this example, most of A'zamî's inferences are logical and significant.

### 3.1.4. Medinese Practice

A'zamî, who also touched upon the subject Medinese practice, listed the places where he thought differently from Schacht. According to A'zamî, the position of Medinese practice among Islamic scholars is very different. After the Prophet migrated to Medina, the foundation of the first Islamic state was laid. In addition, it was Medina that used the first constitution prepared according to Islamic law. The place where the Prophet's sunna and the legal rules in the Qur'ân were put into practice for the first time was in Medina. Therefore, it is inevitable that the practices in Madina should be evaluated in a different position than in other cities. According to A'zamî, due to these reasons, the practice of Medina was evaluated in a different position. If the narration of only one narrator was inconsistent with the common practice in Medina, Medinese practice were preferred. Likewise, according to A'zamî, when Abū Yūsuf learned that some of his views were contrary to the practices of Medina, he gave up those views. However, some of Medinese practices did not remain as it was in the time of the Prophet or khulafâ' rashīdīn (the period of the first four Caliphs) but transformed into different forms. For the Medina practices that came out later, the concept of al-'amal al-muta'akhhir (the late practice) is used. The

---

<sup>42</sup> Azami, *On Schacht's Origins*, 27.

<sup>43</sup> Azami, *On Schacht's Origins*, 29-54.

<sup>44</sup> Azami, *On Schacht's Origins*, 55.

<sup>45</sup> Schacht, *Origins*, 242.

<sup>46</sup> Fatma Kızıl, "Mustafa el-Azamî'nin Oryantalistlerin Hadislerle İlgili Temel İddialarına Yöneltilmiş Tenkitlerin Değerlendirmesi ve Batı'daki İzdüşümü", *Muhammed Mustafa el-Azamî: Hayatı - Fikirleri - Katkıları* (İstanbul: İbn Haldun Üniversitesi Yayınları, 2019), 457, 458.

practices in this section are controversial, not accepted by other fiqh sects, and even according to some Maliki scholars, they are not binding.<sup>47</sup>

### 3.1.5. Priori Assumption

One of the most heard criticisms about orientalists is prejudice. As previously described, it is generally stated that orientalists act with prejudices against Islam and this results with some false ideas about Prophet and Islamic scholars.<sup>48</sup>

“Because he has made the a priori assumption that “practice” has nothing to do with traditions from the Prophet, Schacht necessarily fails to analyze correctly the meaning of the text.”<sup>49</sup>

Schacht quoted Ibn Qasim in the part where he explained which deed and sunna came first, but this quote was criticized by A'zamî. Because, according to A'zamî, Schacht's conclusion cannot be reached if viewed holistically. Muhammad Mustafa al-A'zamî also argued here that Schacht could not analyze the meaning of the text correctly because he was prejudiced.<sup>50</sup>

### 3.1.6. Internal Contradiction

A'zamî has commented on Schacht's internal contradictions in several places. One of them is about practice that contradict the sunna. Here, A'zamî uses the following statements about Schacht;

“One way of refuting this would be simply to use Schacht's methodological reasoning to work against him. The statement is found in a fourth-century work and is not quoted in second-century literature. According to Schacht, the fourth-century work must, therefore, be spurious.”<sup>51</sup>

According to A'zamî, Schacht refers here to the Muḥammad b. D̲jar̲ir al-Ṭabarīs (d. 310/923) *History* to strengthen his position. The example here is as follows; whenever Muhammad b. Abu Bakr made a judgment against the sunna, his brother would object to this decision, but in response, Muhammad would ask what is the practice on this issue.<sup>52</sup> Based on an example here, Schacht deduces that practice is an agreed-upon practice and is considered more authoritative than sunna by the Medinans. The above example, which led Schacht to this opinion, is the work of Ṭabarī's well-known work, *Tarīkh al-rusul wa-l-mulūk* or *Tarīkh al-Ṭabarī*. It is

---

<sup>47</sup> Azami, *On Schacht's Origins*, 56-58.

<sup>48</sup> Muhammad Mustafa al-Azami, “Müslümanlar İslami Çalışmalar Üzerindeki Müsteşrik Otoritesini Niçin Reddetmelidirler?”, çev. Kevser Kıvanç Karataş, *Uluslararası Oryantalizm Sempozyumu*, (2007), 234, 237.

<sup>49</sup> Azami, *On Schacht's Origins*, 58.

<sup>50</sup> Azami, *On Schacht's Origins*, 58.

<sup>51</sup> Azami, *On Schacht's Origins*, 59.

<sup>52</sup> Azami, *On Schacht's Origins*, 59.

known that this work of Ṭabarī was completed in A.H. 303, that is in fourth century.<sup>53</sup> However, according to Schacht, later works are open to discussion. Therefore, according to A'zamî, here Schacht is in a situation that contradicts his own opinion.

### 3.2. The Method Used By Muhammad Mustafa al-A'zamî In His Criticism Of Orientalists

Against orientalist as Joseph Schacht, Muhammad Mustafa al-A'zamî used some methods in his books and works as *On Schacht's Origins Of Muhammadan Jurisprudence* and *Studies in Early Hadith Literature*. In this section, these methods will be discussed.

#### 3.2.1. Investigation With Verse

Muhammad Mustafa al-A'zamî brings evidence from verses in his criticisms of orientalism. He sometimes lists these verses and sometimes mentions them one by one. Some of it will be cited here.

Regarding the place of law in Islam;

“Then We have put you on a certain way of the Matter (i.e. the religion); so follow it, and do not follow the desires of those who do not know.”<sup>54</sup>

In this section, five verses related to Islamic law are listed and evidence is brought to the subject.

It is related to the acceptance of those who do not obey the divine law and act according to it as infidels;

“Those who do not judge according to what Allah has sent down are the disbelievers.”<sup>55</sup>

In the continuation of the same subject, the method of inference with verse was used again. By bringing verses one after the other, A'zamî may want to both clarify the subject and show different aspects of the subject, or may have mentioned it in order to strengthen the evidence.

#### 3.2.2. Using The Ḥadīth Literature

Muhammad Mustafa al-A'zamî also makes use of ḥadīth literature in most parts of his work. It classifies the ḥadīths related to the subjects and refers to the appropriate narrations.

For example, A'zamî tried to show from Imām Mālik b. Anas's (d. 179/795) *al-Muwatta'* and Aḥmad b. Ḥanbal's (d. 241/855) *al-Musnad* the use of the word sunna in different meanings

---

<sup>53</sup> Mustafa Fayda, “Tārīhu'l-Ümem ve'l-Mülük”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 2011).

<sup>54</sup> *The Noble Quran* (Access 04 September 2022), Sūrat al-Jāthiya 45/18.

<sup>55</sup> Sūrat al-Mā'ida 5/44.

with the examples he brought from these sources. According to A'zamî, here, the word sunna is not limited to the practices of the Prophet.<sup>56</sup>

### 3.2.3. Examples From Different Orientalists

While conveying Schacht's views, Muhammad Mustafa al-A'zamî sometimes refers to writers from different orientalist who advocate the same ideas. In addition to Schacht's view that the prophet had no role as legislator, A'zamî mentions the views of James Norman Dalrymple Anderson (d. 1994), Christiaan Snouck Hurgronje (d. 1936) and Émile Tyan (d. 1977) in the same part, expressing that they also agree Schacht.<sup>57</sup> In the same part, some passages are quoted that Fazlur Rahman (d. 1988) is of the same opinion.

On the part Muhammad Mustafa al-A'zamî tells that Schacht virtually ignored the evidence of Qur'ân, he provides examples from some other orientalist. He quotes different views of orientalist such as Edward Fitzgerald (d. 1883), Noel James Coulson (d. 1986), Shelomo Dov Goitein (d. 1985) on the same subject. He states that these orientalist who applied to the Qur'ân reached different conclusions than Schacht. According to these orientalist, the main source and sole legislator of Islamic law is Allah.<sup>58</sup>

A'zamî tells that, according to orientalist Leone Caetani (d. 1935), the oldest hadith collector 'Urwah did not use isnâds. In return, A'zamî shows the views of different orientalist on the same issue. On the same issue, he reported that Josef Horowitz (d. 1931) said that those who denied the isnads of 'Urwah could not see all of his isnâds. Similarly, he cites James Robson's (d. 1981) statement that it is quite natural for a system like the isnâd system to develop gradually.<sup>59</sup> A'zamî conveys the views of different orientalist on the same subject and evaluates them systematically.

### 3.2.4. Use Of History Knowledge

Muhammad Mustafa al-A'zamî also benefits from the science of history while answering some claims. For example, in order to prove the existence of Islamic law in the period of khulafâ' rashîdîn, A'zamî shows 'Umar's letters to appointed governors, in which 'Umar mentions Prophets sunna as a basic element.<sup>60</sup>

In the same section, the works of fiqh belonging to the first century are also mentioned. For example, reading Mu'adh b. Jabal's legal decisions in Yemen, 'Umar's official letters on legal

---

<sup>56</sup> Azami, *On Schacht's Origins*, 32, 33.

<sup>57</sup> Azami, *On Schacht's Origins*, 16.

<sup>58</sup> Azami, *On Schacht's Origins*, 17.

<sup>59</sup> Muhammad Mustafa A'zamî, *Studies In Early Hadith Literature: With A Critical Edition Of Some Early Texts* (Indianapolis: American Trust Publication, 1978), 214, 215.

<sup>60</sup> Azami, *On Schacht's Origins*, 21, 22.

matters, pages belonging to 'Alī b. Abī Ṭālib' in the hands of some famous companions are mentioned in the same section with reference to the works of the previous period.<sup>61</sup>

A'zamî considered Schacht's claims in an article about Mūsā b. 'Uqbah's (d. 141/758) *Maghāzī* as an arbitrary interpretation. While evaluating Mūsā b. 'Uqbah and his work called *Maghāzī*, Schacht stated that it is unlikely that Mūsā b. 'Uqbah transmitted hadiths from people other than Ibn Ṣhīhāb al-Zuhrī (d. 124/742), and ascribed the remaining material, which was not taken from him, to Zuhri. In other words, Mūsā b. 'Uqbah took some of the narrations from Zuhri in his work and made a fraud by attributing the remaining isnād parts to Zuhri.

"It seems that all the difficulties about the relevant cument come from Schacht's adherence to only one statement of Ibn Ma'in with his arbitrary comments, while he ignores or overlooks all the other statements."<sup>62</sup>

While evaluating this claim, A'zamî tried to present historical data by saying that there is no necessity to discuss the authenticity and trustworthiness of Mūsā b. 'Uqbah. A'zamî, who said that the death of Mūsā was approximately 140, stated that it was an extraordinarily normal situation for Mūsā to see Sālim b. 'Abd Allāh b.'Umar (d. 106/725) and Nāfi (d. 117/735). In addition, A'zamî, who stated that they were all from Medina, said that Mūsā could obtain information directly from these sources. Therefore, it will turn out that it would not be appropriate to think that he could only get narration from Zuhri.

### 3.2.5. Direct Citation

Muhammad Mustafa al-A'zamî makes direct quotations from the work in some parts and examines that part. He states his views on this place in the sections that follow after quoting. Sometimes, after a citation is made, a section deals with ideas about the quoted view.

After A'zamî directly mentioned Goldziher's ideas about narration: "One should travel only for visiting three Masjid (Mosques)"<sup>63</sup> examined many historical sources and data on the subject. After quoting Goldziher's opinion directly, A'zamî discussed the issue in six pages and tried to prove from different aspects that Goldziher made a mistake about this narration.

### 3.2.6. Whole Look

One of A'zamî's criticism about Schacht is the conclusions Schacht reached without examining the front and back of the issue. A'zamî puts it this way:

"This can only be done by ignoring the context in which Malik made his remarks."<sup>64</sup>

<sup>61</sup> Azami, *On Schacht's Origins*, 24.

<sup>62</sup> A'zami, *Studies in Early Hadith Literature*, 208.

<sup>63</sup> Muhammed Mustafa el-A'zamî, *Muhaddislerin Hadis Tenkit Yöntemi*, ed. Faik Akcaoğlu, çev. Muhammed Enes Topgül - M. İkbāl Aslan (İstanbul: Beka Yayıncılık, 2017), 181-186.

<sup>64</sup> Azami, *On Schacht's Origins*, 45.

Schacht gives a narration about shuf'a recorded by Imām Mālik and states that according to Imām Mālik, the sunna is different from the narration from the Prophet.

“This is borne out by many passages in the ancient Medinese texts, for instance, where Mālik quotes a mursal tradition on pre-emption, on the authority of the Successors Ibn al-Musayyib and Abū Salama b. ‘AbdalRaḥmān from the Prophet, and adds: ‘To the same effect is the sunna on which there is no disagreement amongst us.’ In order to show this, he mentions that he heard that Ibn al-Musayyib and Sulaimān b. Yasār were asked whether there was a sunna [that is, a fixed rule] with regard to pre-emption, and both said yes, and gave the legal rule in question.”<sup>65</sup>

Here, Schacht cites the part about Imām Mālik and presents five examples. However, Muhammad Mustafa al-A'zamî stated that Imām Mālik went into details to explain an issue and presented some examples, and argued that the issue should be examined here with before and after.

A'zamî likewise criticized Goldziher's citing a few examples regarding the early Arabs. For A'zamî, it was a strange situation for the narrations to be transmitted, such that the early Arabs had to be trained so that they would not think of the Qur'ān when any poetry was read on the podium of mosque, and such a subject requires much more detailed reading.

Moreover there are many important issues based on the book al-'Uyūn wa al-Ḥadā'iq by an unknown author, as well as on some other Shi'ite sources, which he should have read critically for anti-Umayyad sentiments, to appreciate their true value.<sup>66</sup>

In contrast to Goldziher's evaluation of the first period of Islam based on these narrations, A'zamî gave examples based on a few news reports. As an example, A'zamî states that we cannot say that churches in Europe have become used for non-religious acts, based on the distribution of cannabis at a youth meeting held in a church. In other words, he stated that it is wrong to generalize the whole continent with a few very bad events in today's Europe. Therefore, when the events are looked at holistically, it will be understood that such mistakes will not be made.

### 3.2.7. Translation Errors

Another method that Muhammad Mustafa al-A'zamî uses in his criticism is to try to prove the opposite of the issue by mentioning the translation errors made by Schacht. Although this problem, which is faced by researchers in western languages, is actually a very normal situation, it is frequently on the agenda due to the importance of the subject and the issue. It even comes to mind that sometimes these translation errors can be made on purpose.

---

<sup>65</sup> Schacht, *Origins*, 61.

<sup>66</sup> A'zami, *Studies in Early Hadith Literature*, 11.

Schacht cites several narrations to argue that the word sunna is used in the sense of “established religious practice”. Schacht quotes sentences from Iraqians. However, according to Muhammad Mustafa al-A'zamî, there is a translation error in the part quoted here.

Schacht has mistranslated the passage. The Iraqians did not say: “This is a sunna which is not in the Koran.” No one claims that the Qur'ân is the repository of the sunna. What Schacht has done is to join two sentences with “which” thus changing the sense.<sup>67</sup>

### 3.2.8. Use Of Dictionary Meaning

By mentioning the meanings of words on some issues, Muhammad Mustafa al-A'zamî both explains in detail and sometimes supports his own view.

In the discussion about the word sunna, A'zamî applied to its dictionary meaning and stated that it means way, rule, lifestyle.<sup>68</sup>

### 3.2.9. Istishād With Poetry

Examining the usages in ancient Arabic poetry is a method that has been used for a long time.

After stating that the dictionary meaning of the word sunna is the way, rule or lifestyle, Muhammad Mustafa al-A'zamî stated that it is used in the same meanings in the poems of the al-jāhiliyya and in the Qur'ân.<sup>69</sup> In this way, A'zamî benefited from the poems of the jāhiliyya period for the meaning of the word sunna.

### 3.2.10. Al-Jarḥ And Al-Ta'dīl

The word al-jarḥ in the dictionary means to wound or injure. In the term of ḥadīth, it is the rejection of the narrator's narration due to certain reasons.<sup>70</sup> Al-ta'dīl, on the other hand, means to arrange, and it is judged that the narration has the qualities of al-'adāla and al-ḍabt (uprightness and verification) and is reliable.<sup>71</sup>

Schacht stated that, Ibn al-Muqaffa' (d. 142/759), unlike Shāfi'ī, did not refer to the ḥadīths from the Prophet, and that the understanding of sunna in his own time was based on the regulations of the Umayyads.<sup>72</sup> Muhammad Mustafa al-A'zamî criticized Schacht's quoting of Ibn Muqaffa' in this way. Here, he used the expressions for Ibn al-Muqaffa'; “Ibn al-Muqaffa' was

<sup>67</sup> Azami, *On Schacht's Origins*, 54.

<sup>68</sup> Azami, *On Schacht's Origins*, 36.

<sup>69</sup> Azami, *On Schacht's Origins*, 36.

<sup>70</sup> Emin Aşıkutlu, “Cerh ve Ta'dīl”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 1993).

<sup>71</sup> Muḥammad 'Abd al-Ḥayy Laknawī, *al-Raf' wa-al-Takmil fi al-Jarḥ wa-al-Ta'dīl*, thk. 'Abdulfettāḥ Ebû Ğudde (Halep: y.y., 1407); Abdullah Aydınli, *Hadis İstılahları Sözlüğü* (İstanbul: M.Ü İlahiyat Fakültesi Vakfı Yayınları, 2015), 299.

<sup>72</sup> Schacht, *Origins*, 58-59.



neither a lawyer nor a theologian but an anti-Umayyad, indeed, charged with heresy.”<sup>73</sup> Although A'zamî uses these expressions for Ibn al-Muqaffa' here, he left this aside and tried to prove that he did not actually comply with Schacht's views by quoting from his work. As mentioned before; when viewed Ibn al-Muqaffa's *Risalāh fî as-Sahābah* as a whole, that the caliph had to act according to the Qur'ān and the sunna, and the opinion that something that did not exist in the time of the Prophet and al-Khulafā' al-Rashīdīn could not be called sunna came to the fore.<sup>74</sup>

### 3.3. Books On Orientalism In The Field Of Ḥadīth In Turkish Academy

As mentioned before, ḥadīth has recently become the focused field of orientalists, and there have been different evaluations against these orientalist studies. As a result of these evaluations, many articles and books have emerged. In this section, brief information about the works will be given as far as we can reach.

In this section, we will try to show the studies carried out in the field of orientalism and ḥadīth. We limited our study to the republican era of Turkey in terms of time and ḥadīth in terms of Islamic sciences. As might be expected, the biggest item among the limitations of the study is accessibility. We have included the works that we could access from the catalogs we scanned. We didn't include the parts we missed. We tried to convey the prominent works in this field in a little more detail.

Books related to orientalism in the field of ḥadīth will be summarized here. Many works and authors have been identified in previous studies on this subject, but our study, unlike others, directly focuses on studies directly and only about orientalism and ḥadīth. Works that are indirectly related to orientalism and ḥadīth or translation books or which mention orientalism only in some chapters have not been included. We also did not include books that have relation with other Islamic sciences, we included books that only focused on ḥadīth and orientalism.

In our study, alphabetical order was followed according to the names of the authors. First, the name of the owner of the work is stated, then the name and summary of the work is presented. We included English translation of the title of the book for readers to understand the contents of the book.

#### 3.3.1. Ahmet Yücel: Oryantalistler ve Hadis (Orientalists And Ḥadīth)

Ahmet Yücel's *Oryantalistler ve Hadis*<sup>75</sup> book was published in 2013 but then the author divided this book into two separate books and published them as follows;

- 1- *Orientalist Ḥadīth Literature*
- 2- *Orientalist Understanding And Criticism Of Ḥadīth.*

---

<sup>73</sup> Azami, *On Schacht's Origins*, 41.

<sup>74</sup> Azami, *On Schacht's Origins*, 42, 43.

<sup>75</sup> Ahmet Yücel, *Oryantalistler ve Hadis* (İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, 2013).

### 3.3.2. Ahmet Yücel: Oryantalist Hadis Literatürü (Orientalist Ḥadīth Literature)

Ahmet Yücel's book, *Oryantalist Hadis Literatürü*<sup>76</sup> lists the studies carried out by orientalists in the field of ḥadīth. In the book, Ahmet Yücel tried to present all the articles, theses and books published by orientalist researchers until 2016, when the book was published.

609 authors were recorded in the work, and their work is listed. Authors of eleven studies could not be identified. It has been determined that there are 620 authors in total, and 34 orientalists have done 10 or more studies. Gautier Harald A. Juynboll (d. 2010), on the other hand, is stated as the orientalist who has the most works in the field. The author thinks Ignaz Goldziher, Joseph Schacht and Gautier Harald A. Juynboll are the names that most influenced orientalist ḥadīth studies.<sup>77</sup>

Since the book consists only of the works of orientalists, only two studies about A'zamî are mentioned. A'zamî is mentioned because of a chapter in Herbert Berg's book; *The Development of Exegesis in Early Islam* and an article by Christopher Melchert.<sup>78</sup>

### 3.3.3. Ahmet Yücel: Oryantalist Hadis Anlayışı ve Eleştirisi (Orientalist Understanding Of Ḥadīth And Its Criticism)

Perhaps the most detailed book written in Turkish about orientalism in ḥadīth is Ahmet Yücel's *Oryantalist Hadis Anlayışı ve Eleştirisi*.<sup>79</sup> The work consists of six chapters and approximately three hundred pages. This study is one of the most basic works that can be applied in the field of ḥadīth and orientalism. In the work, almost all the views of the orientalists on the field of ḥadīth were discussed, and the ideas that were put forward in response to them were processed.

The first part of the work started with the definition and history of the concept of orientalism. Afterwards, the lives of Goldziher, Schacht and Juynboll, who are described as the founders of the orientalist understanding of ḥadīth, are briefly described. In fact, these names generally accepted as the founder of orientalism studies in ḥadīth field by the most Turkish academics.

In the second part, the ideas of orientalists about the basic concepts in the field of ḥadīth were examined. The word tradition, which is used instead of ḥadīth by orientalists, the claims about the concept of sunna, and opinions about isnād are discussed. Famous claims such as the theory of common link, family isnād and the development of isnāds, which were put forward by orientalists in relation to Isnād, and their criticisms were presented.

In the third part, the views of orientalists regarding the rāwī - rijāl (narrators) sources were examined. In the next sections, the reliability of ḥadīth sources, the claims of orientalists on

<sup>76</sup> Ahmet Yücel, *Oryantalist Hadis Literatürü* (İstanbul: M.Ü İlahiyat Fakültesi Vakfı Yayınları, 2016).

<sup>77</sup> Yücel, *Oryantalist Hadis Literatürü*, 279.

<sup>78</sup> Yücel, *Oryantalist Hadis Literatürü*, 33, 175.

<sup>79</sup> Yücel, *Oryantalist Hadis Anlayışı ve Eleştirisi*.

this subject and the ideas against them are evaluated. Then, the methods used by orientalists in dealing with ḥadīths are discussed.

In the last part of the work, evaluations of Muslims about orientalists and their studies are mentioned. In this section, studies such as books, articles and translations written on orientalist ḥadīth studies are mentioned. In this ranking, which started with A'zamî, 449 studies belonging to 234 Muslim researchers were identified and brief introductions of these studies were made.

Ahmet Yücel refers to A'zamî in various parts of his work. As far as we could determine, in the book, A'zamî was cited twelve times in total. In some parts of the book, it is recommended to look at the works of A'zamî for detailed information about the subject.<sup>80</sup>

### **3.3.4. Ali Dere: Oryantalistlerin Hadise Yaklaşımları Eleştirel Bir İnceleme (A Critical Examination Of Orientalists' Approaches To Ḥadīth)**

Ali Dere's book *Oryantalistlerin Hadise Yaklaşımları Eleştirel Bir İnceleme*<sup>81</sup> deals with orientalists' views on ḥadīths. The work is actually an expanded version of one of his articles. In the work, in which the orientalists' perspective on ḥadīth is based on, information about these methods is given because they use the methods used in the criticism of the holy book or the methods of historical criticism for the critique of ḥadīths.

On introduction section, information about the background of orientalist ḥadīth studies is given. Considering that people cannot go beyond their own culture even when researching another culture, the approaches of the orientalists in the interpretations of the sacred texts are mentioned. Here, textual criticism, literary criticism, history of narration, history of redaction, history of form, history of tradition, determination of historical places are discussed.

In the second part, historical criticism and philological method are discussed. In this section, the works of Sprenger, Goldziher, Schacht and Harald Motzki (d. 2019) were discussed, and their views were tried to be presented in a whole.

In the third chapter, the literary criticism method is discussed and information about the history of form and the application of literary analysis methods to the ḥadīth is presented. Based on Eckart Stetter's doctoral study in 1965, Stetter's views are conveyed.

In the fourth part of the work, the methods related to the dating of the ḥadīths are mentioned. Juynboll's ideas about the history and origin of the ḥadīths were examined, his views and the evidences and arguments he put forward for these views were explained in general terms. In the last part, the text analysis method is mentioned in terms of the history of narration and it is explained with examples.

---

<sup>80</sup> Yücel, *Oryantalist Hadis Anlayışı ve Eleştirisi*, 36-212.

<sup>81</sup> Ali Dere, *Oryantalistlerin Hadis'e Yaklaşımları Eleştirel Bir İnceleme* (Ankara: İlahiyât, 2006).

In the book, there are not many quotes about Muhammad Mustafa al-A'zamî. While examining Schacht's views, reference was made to look at A'zamî's book.<sup>82</sup>

### 3.3.5. Ayşe Mutlu Özgür: Hadise Oryantalist Yaklaşımlar: Tek Ravili Tarikler Özelinde Bir İnceleme (The evaluation of orientalist scholars' ideas regarding single-stranded isnads)

The evaluation of orientalist scholars' ideas regarding single-stranded isnads book, *Hadise Oryantalist Yaklaşımlar: Tek Ravili Tarikler Özelinde Bir İnceleme*<sup>83</sup> was published in 2021 and is one of the last works of the field. The work is the book version of author's doctoral thesis.

In the first part of the work, the views of orientalists about isnād are discussed. Opinions were evaluated by grouping them as those who did not attribute value to isnād in dating the hadiths, those who attributed partial value to isnād, and those who considered the isnād.

In the second part, the subject of the beginning of the isnād according to the orientalists is discussed. In the third and fourth chapters, the common link theory is mentioned. The concepts developed about the common link, the claims about the part of the isnād before the common link are discussed.

In the last part of the work, a transmission about the subject is examined. By examining this narration, it has been tried to show how accurate the thoughts of orientalists are regarding the narrations with one narrator. The author stated that the narration of the "killed text" that she tested in this section had mostly reliable narrators. Likewise, it has been concluded that Juynboll's assumptions regarding this narration are based on preconceptions, incomplete or ignored information, and non-scientific analyses.

It was stated that A'zamî was mentioned in the references section of the introduction part of the work and his ideas was used in the study.<sup>84</sup> In the discussions about the beginning of the isnād in the second part, evaluations about A'zamî are also included.<sup>85</sup> In the next parts of the work, A'zamî's ideas are also included and referred to, while the views of Schacht, Motzki and other orientalists are discussed.

### 3.3.6. Bekir Kuzudişli: Aile İsnadları (Family Isnāds)

The isnād system is accepted as one of the most important topics of the science of ḥadīth. However, recently, with the orientalists starting to work in the field of ḥadīth, questions about isnād have started. One of the concepts most often expressed by orientalists about isnād is

---

<sup>82</sup> Dere, *Oryantalistlerin Hadis'e Yaklaşımları Eleştirel Bir İnceleme*, 48, 99.

<sup>83</sup> Özgür, *Hadise Oryantalist Yaklaşımlar*.

<sup>84</sup> Özgür, *Hadise Oryantalist Yaklaşımlar*, 26.

<sup>85</sup> Özgür, *Hadise Oryantalist Yaklaşımlar*, 87, 88.

family isnāds. Bekir Kuzudişli studied on this field in his doctorate and published his thesis into a book.<sup>86</sup> He discussed this topic in many ways.

In the introduction part of the work, information is given about the definition and scope of the concept of family isnād. Although the concept of family isnād is not directly included in the method books, it has been stated that it is mentioned in some ways such as “riwāyat al-abā ‘ani’l abnā’ (رواية الأبناء عن الأبناء)”.<sup>87</sup> It has been stated that among the orientalist, Schacht used this expression for the first time, and then it was also used by some other orientalist.

In the first part, the concept of a family is examined, the definition of family and its elements are stated. Afterwards, some issues that can form the basis of family isnād are mentioned. In the second part, family isnāds were evaluated. The evaluation was made in terms of both classical Islamic sources’ methods and orientalist’s methods.

In the third chapter, as an example of family isnād, ‘Umar b. al-Khaṭṭāb family has been studied in three periods: the period of the companions, the period of the tābi‘ūn and the period of tābi‘ū al-tābi‘īn. In particular, the situation of Ibn ‘Umar and the people gathered around him for ‘ilm (religious sciences) has been conveyed. It is stated that; contrary to the fact that orientalist see the most used isnād as the closest to fabrication, in the Islamic geography, some isnāds like the chain of Mālik > Nāfi’ > Ibn ‘Umar is referred to the term; al-asanīd al-dhahabiyah<sup>88</sup> which means golden chain, and more value is given.

There are references to A’zamî in various parts of the work. Especially in the parts about Schacht, references were made to the works of A’zamî. In addition, some parts of A’zamî’s works are also cited. In the parts where the ideas of Schacht and some orientalist on family isnāds are conveyed, references were made to A’zamî’s views. Already at the beginning of the study, it was stated that A’zamî’s views regarding family isnāds were applied in the book.<sup>89</sup>

### 3.3.7. Fatma Betül Altıntaş: Tarihsel Eleştiri Yöntemlerinin Tenkidi ve İslami Rivayetlere Uygulanması Sorunu (The Problem Of The Critical Methods Of Historical Criticism And Their Apply To Islamic Narrations)

The book of Altıntaş is about Biblical criticism methods and discusses if they can be applied to Islamic riwāyah (narrations).<sup>90</sup> The book is one of the most detailed studies of the subject in our opinion. The work, which is quite voluminous, consists of three chapters and 522 pages. The book received “Notable Work” award at the International Academy Awards of the

<sup>86</sup> Bekir Kuzudişli, *Aile İsnadları* (İstanbul: M.Ü İlahiyat Fakültesi Vakfı Yayınları, 2021).

<sup>87</sup> This title is from al-Suyūṭī’s book; Tadrīb al-rāwī. He discussed this topic on chapter 44. In this chapter sons narrations from their fathers are discussed. Original title of this chapter is: رواية الأبناء عن الأباء

<sup>88</sup> The term al-asanīd al-dhahabiyah is used for Arabic term: السلسلة الذهبية

<sup>89</sup> Kuzudişli, *Aile İsnadları*.

<sup>90</sup> Fatma Betül Altıntaş, *Tarihsel Eleştiri Yöntemlerinin Tenkidi ve İslami Rivayetlere Uygulanması Sorunu* (Ankara: Türkiye Diyanet Vakfı Yayınları, 2020).

Turkish Academy of Sciences in 2020.<sup>91</sup> Although the work is criticized for some minor deficiencies,<sup>92</sup> it is a very important work in the field.

In the first chapter, historical criticism methods are discussed in detail. First of all, it was stated that the criticism methods used for ancient texts in the western tradition are divided into two as basic criticism and advanced criticism. Then, the use of historical criticism methods for Bible criticism is discussed. Also, source criticism, form criticism, editorial criticism, tradition/rumour criticism, which are among the types of historical criticism methods, are discussed. Examples of how these methods are used in Bible criticism are shown.

In the second part, the historical criticism methods, which were detailed before by presenting a wide range of examples, are criticized. In the third chapter, the application of these historical criticism methods in the title of the book to Islamic narrations is discussed. The views of those who defend the applicability of historical criticism methods to Islamic narrations have been conveyed. The views of those who do not consider it possible to apply historical criticism methods to Islamic narrations are also included. It was stated that names from the Islamic world such as Muhammad Mustafa al-A'zamî, Muhammed Hamidullah (d. 2002), Mustafa Sıbai (d. 1964) and some orientalists as Albrecht Noth (d. 1999) were of this opinion.<sup>93</sup> And the reasons for not seeing these methods as possible were listed in articles. Later, orientalists who tried to apply historical criticism methods to Islamic narrations and names from the Islamic world are listed. Afterwards, the criticisms related to the application of these methods to Islamic narrations are summarized.

A'zamî is mentioned in various parts of the work. Evaluating A'zamî's criticisms of Schacht, the author thinks that his arguments are convincing. However, the views of some writers such as Motzki, who criticized A'zamî, were also evaluated. In the work, A'zamî's views are also conveyed in some parts about Schacht, on some topics such as "e silentio", and on some issues such as the attitudes of Muslim scholars about orientalists.

### 3.3.8. Fatma Kızıl: Müşterek Ravi Teorisi ve Tenkidi (Common Link Theory And Its Criticism)

Fatma Kızıl's *Müşterek Ravi Teorisi ve Tenkidi*<sup>94</sup> is one of the most important works in the field of orientalism in hadith in Turkey. Due to her many valuable works in the field, Fatma Kızıl is considered one of the most important academics in Turkey in the field of orientalism in hadith. In the book, the theory of common link is discussed in details both theoretically and practically.

In the first chapter, titled Classical Islamic paradigm and orientalist paradigm, the basic similarities and differences between orientalists and Muslim scientists are examined. Although

<sup>91</sup> "Erciyes Üniversitesine TÜBA'dan 2 Ödül", *Karaman Habercisi* (Access 30 July 2022).

<sup>92</sup> Fatma Betül Altıntaş, "Bir Kitap Değerlendirmesinin Tenkidi", *Marmara Üniversitesi İlahiyat Fakültesi Dergisi* 60/60 (21 Haziran 2021), 277-281.

<sup>93</sup> Altıntaş, *Tarihsel Eleştiri Yöntemlerinin Tenkidi ve İslami Rivayetlere Uygulanması Sorunu*, 278.

<sup>94</sup> Kızıl, *Müşterek Râvi Teorisi ve Tenkidi*.

revisionists, skeptics, and hypocrites are classified as triples, attention is drawn to the difficulty of classifying orientalist among themselves.

In the second part of the work, the theory of common link is discussed. As the common link theory was developed by different researchers as Schacht, Juynboll and Motzki over time, it was examined by separating a title for each of them.

In the third chapter, which may be the most important part, the application of the common link theory on a narration is practically shown. A narration known as the ḥadīth of the 'Urainans was first examined, and then, based on its common narrator, a isnād-text analysis was made. The falsehood of the claims of orientalist has been shown by resorting to rijāl knowledge. In fact, it has also been demonstrated that reasonable explanations of many claims can be made with the methods used by the classical Islamic paradigm. At the end of the work, there is the isnād scheme of the ḥadīth of the 'Urainans. In this way, the narrators of the isnād can be seen not only in written form but also in visual form.

In various parts of the work, there are quotations about A'zamî. In some parts of the work, discussions about Schacht and A'zamî's ideas are included. The author sometimes emphasizes that the orientalist paradigm is unfair in his criticism of A'zamî. For example, after citing Melchert's description of A'zami as dogmatic, she made some assessments that Schacht was at least as dogmatic as A'zamî<sup>95</sup> and that it would be more accurate for Cook to try to look for scientific evidences instead of refute A'zamî's arguments.<sup>96</sup> In addition, the author stated that A'zamî's most accurate criticisms of Schacht were about e silentio.<sup>97</sup>

### 3.3.9. Hüseyin Akgün: Goldziher ve Hadis (Goldziher And Ḥadīth)

Goldziher is one of the most important names of orientalist ḥadīth studies. For this reason, some researchers have classified orientalist ḥadīth studies as before and after Goldziher. Goldziher's life and ideas are important for revealing the orientalist understanding of ḥadīth. The book *Goldziher ve Hadis*<sup>98</sup> is one of the main sources on this subject. It is a must-read book for anyone who wants to work in this field. In the work, scientific data and Goldziher's views are discussed with quotations from his own works, without being biased. In fact, due to some errors in the articles or works that were later translated into other languages, the author gave importance to translating the texts he quoted from the original language.

*Goldziher ve Hadis* consists of two parts. In the first part of the work, Goldziher's life is explained. After explaining his family, childhood and education life, information about his academic activities was given, and this part was concluded with his working life. Afterwards,

---

<sup>95</sup> Kızıl, *Müşterek Râvi Teorisi ve Tenkidi*, 62.

<sup>96</sup> Kızıl, *Müşterek Râvi Teorisi ve Tenkidi*, 147.

<sup>97</sup> Kızıl, *Müşterek Râvi Teorisi ve Tenkidi*, 118.

<sup>98</sup> Akgün, *Goldziher ve Hadis*.

Goldziher's scientific activities were conveyed, his thoughts on politics were included, and numerous examples of his staying away from politics were presented.

In the second part of the book, Goldziher's views on the hadith are given. Unlike the traditional method of Muslims, Goldziher's trying to apply historical criticism methods on ḥadīth, which are used for Bible studies in the West, and which have a very important place in this field, is explained.

In the last part of the book, Goldziher's views are evaluated. In this section, Goldziher's methodology, and resource use are discussed and Goldziher's influence on Islamic studies, contemporary Islamic thought and methodology is examined. In the conclusion part, there is a section that can be considered as a general summary of the book, in four pages, here; the topics of the book are explained in general as well as the conclusions reached by the author and some recommendations.

A'zamî's works, especially *Early Ḥadīth Literature*, is referred to in a small part of Goldziher and ḥadīth book. While conveying Goldziher's views in various sections, A'zamî's statements are also included both in the footnote and in the text. For example, while evaluating some of Goldziher's views on the Umayyads,<sup>99</sup> A'zamî's sentence quoted; "It is the duty of a historian to be more cautious when he writes on the Umayyads, as the entire literature available for the subject is the product of the anti-Umayyad period"<sup>100</sup> In some other parts, A'zamî's views on the subject are given.<sup>101</sup>

### 3.3.10. Mehmet Emin Özafşar: Oryantalist Yaklaşım İtirazlar (Objections To The Orientalist Approach)

Mehmet Emin Özafşar's book *Oryantalist Yaklaşım İtirazlar*<sup>102</sup> consists of articles discussing the relation of orientalism to ḥadīth. The book generally consists of four parts. The first part is written by the author. In the following sections, there are Turkish translations of one article by A'zamî and two articles by Ahmad Hasan, respectively.

The first article, Mehmet Emin Özafşar's article titled *Western subconscious and orientalist work* started from the history of orientalism. After mentioning the history of Europe and colonial activities, the works of Goldziher and Schacht are mentioned.

In the second part, the translation of an article by A'zamî is given. The translation was done by the author himself. The article, whose name is *al-Mustashriq Schacht and al-Sunna an-Nabawiyya*, includes criticisms of Schacht's views on ḥadīth and Islamic jurisprudence. Since these issues will be mentioned later in the thesis, we do not give much detail here.

---

<sup>99</sup> Akgün, *Goldziher ve Hadis*, 216.

<sup>100</sup> A'zami, *Studies in Early Hadith Literature*, 15.

<sup>101</sup> Akgün, *Goldziher ve Hadis*, 290-294.

<sup>102</sup> Mehmet Emin Özafşar, *Oryantalist Yaklaşım İtirazlar* (Ankara: Otto yayınları, 2015).



The third article is Ahmad Hasan's *The Sunnah: Its Early Concept and Development*. Likewise, this article was translated into Turkish by M. Emin Özafşar. The last article on book also belongs to Ahmad Hasan. This article examines the first models of ijtihād. After emphasizing that in the early periods one could not talk about the obvious groups, one of whom was advocating the ḥadīth and the other that only defended al-ra'y, various examples about subject were listed and the article came to an end.

Although there is an article by A'zamî in the book, he is also referred to in other parts too. The author is of the opinion that Schacht's most comprehensive criticism was made by Muhammad Mustafa al-A'zamî.<sup>103</sup>

### 3.3.11. Nimetullah Akın: Alman Oryantalizmi ve Hadis (German Orientalism And Ḥadīth)

Nimetullah Akın's *Alman Oryantalizmi ve Hadis*<sup>104</sup> was published by Emin Publishing in 2011. Although the work has been cited many times, it does not seem to be accessible now. We could not reach the printed or digital format. For this reason, no information is given about the book in this section.

### 3.3.12. Rahile Kızılkaya Yılmaz: Çağdaş Hadis Tartışmaları ve Muvatta' (Contemporary Ḥadīth Discussions And Muwaṭṭa')

Rahile Kızılkaya Yılmaz's *Çağdaş Hadis Tartışmaları ve Muvatta'*<sup>105</sup> book tries to examine the modern period discussions on *Muwaṭṭa'*. The work is a book version of the author's doctoral thesis.

In the first part of the book, the position of *Muwaṭṭa'* in the history of hadith is mentioned. In the first chapter, information about *Muwaṭṭa'* in classical Islamic sources and the reasons for the differences between the copies are given.<sup>106</sup> The author is of the opinion that the differences between the copies originate from Imām Mālik himself, that he made changes on the work while he was alive, and that these copy differences ended with his death.<sup>107</sup> In the following, the views of modern Muslim authors about the formation process of *Muwaṭṭa'* are given. Afterwards, the claims of the orientalist regarding the dating of the *Muwaṭṭa'* were conveyed. It is also important that the author uses the word "formation" for the previous title, and the word "dating" for the title in the part where the orientalist's claims are quoted. The author ultimately concluded that there was no evidence to support the claims of the orientalist regarding the dating of the *Muwaṭṭa'* to A.H. third century.<sup>108</sup>

<sup>103</sup> Özafşar, *Oryantalist Yaklaşımına İtirazlar*, 15.

<sup>104</sup> Nimetullah Akın, *Alman Oryantalizmi ve Hadis* (Bursa: Emin Yayınları, 2011).

<sup>105</sup> Rahile Kızılkaya Yılmaz, *Çağdaş Hadis Tartışmaları ve Muvatta'* (İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, 2020).

<sup>106</sup> Yılmaz, *Çağdaş Hadis Tartışmaları ve Muvatta'*, 32-40.

<sup>107</sup> Yılmaz, *Çağdaş Hadis Tartışmaları ve Muvatta'*, 419.

<sup>108</sup> Yılmaz, *Çağdaş Hadis Tartışmaları ve Muvatta'*, 419.

In the second part of the work, the method of isnād is mentioned. The claims of the orientalists regarding the isnād method have been conveyed. After the views in classical Islamic works about the beginning of isnād are conveyed, the views of contemporary scholars such as A'zamî and Fuat Sezgin (d. 2018) are included.<sup>109</sup> In the following parts of the subject, the issues of irsāl and waşl were evaluated. The ideas of the orientalists on the backward growth of the isnāds and the improvement of the isnāds were conveyed. The third part of the book is to put the subject into practice. In this section, the author has examined eleven narrations that are included in *Muwatta'* as mursal ḥadīth, but as muttaşil in other sources, especially in the six famous ḥadīth books (*al-Kutub al-sitta*). In order the reader to understand the subject in detail, diagrams were used in the book.

In the book, references were made to A'zamî's ideas in various parts. Even while conveying Norman Calder's (d. 1998) ideas about the dating of *Muwatta'*, views on Calder's ideas were also evaluated, a title and a section were allocated to A'zamî here.<sup>110</sup> Again, A'zamî's ideas are conveyed to the reader in different parts of the book such as discussing the beginning of the isnād.

### 3.3.13. Sabri Çap: Goldziher Öncesi Oryantalizm ve Hadis (Pre-Goldziher Orientalism and Ḥadīth)

Sabri Çap's book titled *Goldziher Öncesi Oryantalizm ve Hadis*<sup>111</sup> tries to list the orientalists in the field of hadith. In the work, orientalists are listed chronologically according to centuries.

In the introduction part of the book, after the definition, nature, beginning and important turning points of orientalism are explained, the studies in the field are mentioned. Books, theses and some articles in the field of hadith and orientalism are explained.

The first part of the work is started with 12th century, which is accepted as the beginning of orientalism according to some. The second part is about the 13th century, when the Qur'ān was translated into Latin for the second time and some Muslims wrote rejections to Christianity. In the third chapter, the 14th century, when the hadiths were mentioned for the first time with their sources, was studied. In the fourth part, the 15th century when the ḥadīth and sunna were evaluated for the first time, was explained. And in the fifth part of the book, the 16th century, which the author described as a period of partial pause in terms of hadith/Sunna, was studied.

In the other parts of the work, orientalism and hadith studies in each century were examined, respectively. In the eighth chapter, which is the last part of the book, the 19th century, the period of orientalists such as Reinhart Pieter Anne Dozy (d. 1883), Aloys Sprenger (d. 1893), Goldziher was studied.

<sup>109</sup> Yılmaz, *Çağdaş Hadis Tartışmaları ve Muvatta'*, 176.

<sup>110</sup> Yılmaz, *Çağdaş Hadis Tartışmaları ve Muvatta'*, 69.

<sup>111</sup> Sabri Çap, *Goldziher Öncesi Oryantalizm ve Hadis* (İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, 2021).

Since the work examines the orientalists chronologically, there are very few parts about A'zamî. While conveying various views on the important turning points of orientalism, it is mentioned that A'zamî divides orientalism into three periods.<sup>112</sup> In addition, while it is reported that Goldziher's claims can only be answered after half a century, A'zamî is mentioned among those who tried to answer his claims about ḥadīth.<sup>113</sup>

### 3.3.14. Serkan Çelikan: Oryantalist Düşüncede "Hayalî Râvî" Anlayışı ve Eleştirisi (The Conception and Criticism of "Fictitious transmitter" in Orientalist Thought)

The term of fictitious transmitter was used by Juynboll. Regarding this concept, Serkan Çelikan examined the term common link and the narrators whom Juynboll described as fictitious person.<sup>114</sup>

In the first part of the book, information is given about the common link theory. Then, in terms of hadith sciences, the generations of tābi'ūn, tābi'ū al-tābi'īn, muḥadramūn, and important personalities in these generations are mentioned.

In the second part, the narrators, which Juynboll claimed or implied as fictitious, were examined one by one. The author stated that thirteen people were implied or claimed by Juynboll to be fictitious, and he examined them by making use of the books of tabaqāt and rijāl. He also evaluated the common link who were alleged to have fabricated these narrators.

In the third chapter, some riwāya of the narrators, which Juynboll claims to be fictitious, are discussed. Since the number of narrations is high, only three riwāya from each narrator were examined. After the riwāya were given as text, they were analyzed, and lastly, they were supported by the isnad scheme for a better understanding of the subject.

There are several mentions of A'zamî in the book. As far as we can determine, reference is made to A'zamî in a part about the purposes of orientalists,<sup>115</sup> in a part about the justice of the rāwī,<sup>116</sup> and in a part where the theory of the common link is discussed.<sup>117</sup>

### 3.3.15. Süleyman Doğanay: Oryantalistlerin Hadisleri Tarihlendirme Yaklaşımları (Orientalists' Approaches To Dating Ḥadīths)

The term "dating the ḥadīths" means the dates of occurrence of the narrations. It is thought in the Islamic geography that an authentic narration is originated in the time of the Prophet. However, according to some orientalists, the release date of these narrations should be determined since they were produced later. From this point of view, some opinions have

<sup>112</sup> Çap, *Goldziher Öncesi Oryantalizm ve Hadis*, 47,48.

<sup>113</sup> Çap, *Goldziher Öncesi Oryantalizm ve Hadis*, 53.

<sup>114</sup> Çelikan, *Oryantalist Düşüncede "Hayalî Râvî" Anlayışı ve Eleştirisi*.

<sup>115</sup> Çelikan, *Oryantalist Düşüncede "Hayalî Râvî" Anlayışı ve Eleştirisi*, 16.

<sup>116</sup> Çelikan, *Oryantalist Düşüncede "Hayalî Râvî" Anlayışı ve Eleştirisi*, 23.

<sup>117</sup> Çelikan, *Oryantalist Düşüncede "Hayalî Râvî" Anlayışı ve Eleştirisi*, 30.

emerged for dating the isnād. *Oryantalistlerin Hadisleri Tarihlendirme Yaklaşımları*<sup>118</sup> examines these views scientifically.

In the introduction part of the work, the definition of orientalism was emphasized, the concept of isnād was explained, and the opinions about when the isnād system started were examined. Opinions have been given about when the fitna, which is shown as the source of the isnād, happened.

In the first part, the dating of ḥadīths based on text and source is discussed. According to the author, in orientalist, both text-based dating and source-based dating are mostly done with text. Therefore, both of them are studied in the same section.

In the second part, the dating of the ḥadīths in the context of isnād-oriented and isnād-text together is discussed. According to the author, Goldziher's statements that Muslims do not attach importance to the text and value only the isnād resulted in the orientalist's cold attitude towards isnād-based dating. But later, Schacht started to use the isnād analysis related to the source of the narrations, and this system was taken a little further by Juynboll.

There are references to A'zamî in various parts of the book. In the parts where Schacht's ideas are examined, A'zamî's criticisms of Schacht are also mentioned.<sup>119</sup> In some parts, such as Schacht's ideas on *e silentio*, A'zamî's views are given widely by referring to his works.<sup>120</sup>

### **3.3.16. Yavuz Köktaş: Hadis ve Sünnette Oryantalist Yaklaşımlar (Orientalist Approaches In Ḥadīth And Sunna)**

Yavuz Köktaş's book titled *Hadis ve Sünnette Oryantalist Yaklaşımlar*<sup>121</sup> deals with the concepts of ḥadīth and sunna in detail. While the meanings attributed to these concepts by the orientalist paradigm are discussed, the missing aspects are also explained.

Although the title of the book gives the impression that the views of orientalist on the whole field of ḥadīth will be discussed, the work mostly deals with the words of ḥadīth and sunna. However, since these two words, which are the most basic concepts of the field of ḥadīth, form the basis of the field, these two words reflect the perspective of the whole field.

The work consists of five chapters. In the first part, discussions about the use of the words ḥadīth and sunna are discussed. In the second part, the use of these concepts by the famous representatives of the Medina school is explained. Then, the recent discussions about these concepts are mentioned. The ideas of the orientalist as Goldziher, Schacht, Juynboll and Bravmann on the subject and the view of scholars from Islamic world on the word sunna are presented. Afterwards, M. M. Bravmann's criticisms of orientalist views are explained. In the last

<sup>118</sup> Süleyman Doğanay, *Oryantalistlerin Hadisleri Tarihlendirme Yaklaşımları* (İstanbul: M.Ü İlahiyat Fakültesi Vakfı Yayınları, 2013).

<sup>119</sup> Doğanay, *Oryantalistlerin Hadisleri Tarihlendirme Yaklaşımları*, 42, 107.

<sup>120</sup> Doğanay, *Oryantalistlerin Hadisleri Tarihlendirme Yaklaşımları*, 72.

<sup>121</sup> Yavuz Köktaş, *Hadis ve Sünnette Oryantalist Yaklaşımlar İddialar ve Gerçekler* (İstanbul: İz Yayıncılık, 2015).

part, Zafer Ishaq Ensari's (d. 2016) *Islamic Juristic Terminology Before Shafi: A semantic Analysis with Special Reference to Kufa* article's parts about ḥadīth and sunna is included.

Some references have been made to A'zamî in the *Orientalist approaches in ḥadīth and sunna*. In the sections where Zuhrî's understanding of sunna<sup>122</sup> and Schacht's ideas are evaluated,<sup>123</sup> A'zamî's views are also included. In addition, in the third part of the book, in definitions of sunna in the Islamic world section, a title was given for A'zamî and his views were conveyed there.<sup>124</sup>

### Conclusion

Western scientists have recently started to be interested in Islamic sciences with various motives. The most remarkable among these branches of science is ḥadīth. There are many discussions about the field of ḥadīth, both in the Islamic world and in the West. There were many reasons and consequences for the orientalist's inclination to the field of ḥadīth in this way, and its effects gradually emerged.

Recently, many researchers in Turkey have started to study the orientalist interest in the field of ḥadīth. Some works have been published in the Turkish academy in areas such as family isnāds, common link theory, sunna and ḥadīth, which are among the most common interest of orientalists. Since most of them are not translated into English and most of the researchers in the west do not know Turkish, the number of those who are unaware of these works is not small. In our study, we have tried to make summaries of these valuable works, albeit short.

Muhammad Mustafa al-A'zamî is one of the first Muslim scholars to study orientalism in ḥadīth. He studied the ideas of Schacht and Goldziher and tried to reveal his thoughts about them with articles and books.

Nearly all books about ḥadīth and orientalism in Turkish academy, includes some parts or quotes about A'zamî. Some books have titles or sections about A'zamî and his opinions about orientalism and ḥadīth. Generally, Turkish scholars mention A'zamî when discussing Schacht's ideas and theories like e silentio or common link. This shows the impact of A'zamî on the subject. However, it is difficult to say that he influenced the Turkish academy. But, we can say that he is a writer that academics in Turkey who work on ḥadīth and orientalism generally refer to A'zamî and his books.

A'zamî's views are described by some in academia as the classical rejection method. It is even said that he sometimes reacts with a defensive psychology rather than a scientific one. Although these views are only expressed and not proved in academic studies, they are accepted by a certain group. However, it would not be an exaggeration to say that with A'zamî's extraordinary effort, most of the orientalists started not to make obvious mistakes as before.

---

<sup>122</sup> Köktaş, *Hadis ve Sünnette Oryantalist Yaklaşımlar*, 92.

<sup>123</sup> Köktaş, *Hadis ve Sünnette Oryantalist Yaklaşımlar*, 181.

<sup>124</sup> Köktaş, *Hadis ve Sünnette Oryantalist Yaklaşımlar*, 222.

Only about one claim of Schacht, on the subject of Mūsā b. 'Uqbah's fabrication of Zuhri attributions, A'zamî narrated in four pages, about twenty names and many works. We think that it is not appropriate to accuse someone who makes such an effort for only one subject with a defensive reflex. But this point should not be overlooked. Finding and criticizing the very interesting views of some orientalists on issues that can be considered the simplest issue according to Islamic society, in a very humane way rather than a scientific response, can be considered as a reaction to protect the value of science rather than defensiveness. A'zamî's knowledge both in the field of ḥadīth and in the field of Islamic Law resulted in his ability to deal with the issues from different aspects and evaluate them in detail. Therefore, we think that it would not be appropriate to consider A'zamî's views as a reaction or a classical refusal. Instead of classical rejection, A'zamî used very different methods in his works to criticize orientalist ideas. Those methods are also mentioned here in summary form.

In his work, A'zamî used methods such as bringing evidence from the verses of Qur'ān, benefiting from the science of ḥadīth and history. In addition, A'zamî benefited from the ideas of different orientalists and used their ideas from time to time to support his own views. A'zamî, who also revealed the translation errors in Schacht's work, tried to consolidate his own ideas by sometimes making use of the dictionary meaning and sometimes showing the usages of words in the poems.

Muhammad Mustafa al-A'zamî's criticisms of Schacht were collected under the headings such as selective citation, prejudice, and examples were presented on these issues. Some issues were raised by A'zamî, such as Schacht's preference for those who are close to his own view in the quotes he made to defend his own ideas. In our study, these issues were tried to be evaluated under titles.

### **Bibliography**

- Akgün, Hüseyin. *Goldziher ve Hadis*. Ankara: Araştırma Yayınları, 2. Edition, 2019.
- Akın, Nimetullah. *Alman Oryantalizmi ve Hadis*. Bursa: Emin Yayınları, 1. Edition, 2011.
- Altıntaş, Fatma Betül. "Bir Kitap Değerlendirmesinin Tenkidi". *Marmara Üniversitesi İlahiyat Fakültesi Dergisi* 60/60 (21 June 2021), 277-281.
- Altıntaş, Fatma Betül. *Tarihsel Eleştiri Yöntemlerinin Tenkidi ve İslami Rivayetlere Uygulanması Sorunu*. Ankara: Türkiye Diyanet Vakfı Yayınları, 1. Edition, 2020.
- Âşıkkutlu, Emin. "Cerh ve Ta'dîl". *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 7/394-401. İstanbul: TDV Yayınları, 1993.
- Atalay, Arif. "Bir Müsteşrik Olarak Joseph Schacht'ın İslam Hukuku Hakkındaki Yanılgıları I". *Universal Journal of Theology* 5/2 (31 December 2020), 173-196.
- Aydınlı, Abdullah. *Hadis İstılahları Sözlüğü*. İstanbul: M.Ü İlahiyat Fakültesi Vakfı Yayınları, 8. Edition, 2015.
- A'zami, Muhammad Mustafa. *Studies In Early Hadith Literature : With A Critical Edition Of Some Early Texts*. Indianapolis: American Trust Publication, 1978.
- Azami, Muhammad Mustafa al-. "Müslümanlar İslami Çalışmalar Üzerindeki Müsteşrik Otoritesini Niçin Reddetmelidirler?" trans. Kevser Kıvanç Karataş. *Uluslararası Oryantalizm Sempozyumu*.
- Azami, Muhammad Mustafa al-. *On Schacht's Origins of Muhammadan Jurisprudence*. Lahore: Suhail Academy, 2004.

- A'zamî, Muhammed Mustafa el-. *Muhaddislerin Hadis Tenkit Yöntemi*. ed. Faik Akcaoğlu. trans. Muhammed Enes Topgül - M. İkbâl Aslan. İstanbul: Beka Yayıncılık, 2017.
- Bedir, Murteza. "Schacht, Joseph". *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 36/223-226. İstanbul: TDV Yayınları, 2009.
- Bulut, Yücel. "Oryantalizm". *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 33/325-328. İstanbul: TDV Yayınları, 2001. <https://islamansiklopedisi.org.tr/oryantalizm>
- Çap, Sabri. *Goldziher Öncesi Oryantalizm ve Hadis*. İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, 2. Edition, 2021.
- Çelikan, Serkan. *Oryantalist Düşüncede "Hayalî Râvî" Anlayışı ve Eleştirisi*. Ankara: Fecr Yayınları, 1. Edition, 2022.
- Dere, Ali. *Oryantalistlerin Hadis'e Yaklaşımları Eleştirel Bir İnceleme*. Ankara: İlâhiyât, 1. Edition, 2006.
- Doğanay, Süleyman. *Oryantalistlerin Hadisleri Tarihlendirme Yaklaşımları*. İstanbul: M.Ü İlahiyat Fakültesi Vakfı Yayınları, 1. Edition, 2013.
- Fayda, Mustafa. "Târîhu'l-Ümem ve'l-Mülûk". *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 40/92-94. İstanbul: TDV Yayınları, 2011.
- Fück, Johann. *Die Arabischen Studien in Europa bis in den Anfang des 20. Jahrhunderts*. Leipzig: Harrassowitz, 1955. <https://opendata.uni-halle.de//handle/1981185920/33223>
- Görmez, Mehmet. "Klasik Oryantalizmi Hadis Araştırmalarına Sevk Eden Temel Faktörler Üzerine." *İslâmiyât* III/1 (2000), 11-31.
- Hatiboğlu, İbrahim. "Muhammed Mustafa el-A'zamî (1348-02 Rabî'u'l-Âhir 1439/1930-20 Aralık 2017)". *Hadis Tetkikleri Dergisi* XVI/1 (2018), 179-190.
- İbn Manzûr, Muhammed b. Mükerrrem. *Lisânü'l-'Arab*. 15 Cilt. Beyrut: Dâru Sadr, ts.
- Kalın, İbrahim. *İslam ve Batı*. Ankara: Türkiye Diyanet Vakfı Yayınları, 18. Edition, 2021.
- Kızıl, Fatma. "Mustafa el-Azamî'nin Oryantalistlerin Hadislerle İlgili Temel İddialarına Yönelttiği Tenkitlerin Değerlendirmesi ve Batı'daki İzdüşümü". *Muhammed Mustafa el-Azamî: Hayatı - Fikirleri - Katkıları*. İstanbul: İbn Haldun Üniversitesi Yayınları, 2019.
- Kızıl, Fatma. *Müşterek Râvî Teorisi ve Tenkidi*. Ankara: Türkiye Diyanet Vakfı Yayınları, 2. Edition, 2019.
- Köktaş, Yavuz. *Hadis ve Sünnette Oryantalist Yaklaşımlar İddialar ve Gerçekler*. İstanbul: İz Yayıncılık, 2. Edition, 2015.
- Kuzudişli, Bekir. *Aile İsnadları*. İstanbul: M.Ü İlahiyat Fakültesi Vakfı Yayınları, 1. Edition, 2021.
- Laçiner, Sedat. "Ortadoğu Diye Bir Yer Var mı?" *Uluslararası Hukuk ve Politika* 10 (2007), 153-155.
- Laknawî, Muḥammad 'Abd al-Ḥayy. *al-Raf' wa-al-Takmîl fî al-Jarḥ wa-al-Ta'dîl*. thk. 'Abdulfettâh Ebû Ğudde. Halep: y.y., 3. Edition, 1407.
- Lewis, Bernard. *The question of Orientalism*. New York Review of Books, 1982.
- Özaşar, Mehmet Emin. *Oryantalist Yaklaşım İtirazları*. Ankara: Otto yayınları, 2. Edition, 2015.
- Özgür, Ayşe Mutlu. *Hadise Oryantalist Yaklaşımlar: Tek Ravili Tarikler Özelinde Bir İnceleme*. İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, 2021.
- Öztürk, Mustafa. "Orta Doğu (Kavram Jeopolitik ve Sosyo-Ekonomik Durum)". *Orta Doğu Araştırmaları Dergisi* 1/1 (2003).

- Said, Edward. *Orientalism*. New York: Vintage, 1979.
- Said, Edward. *Şarkiyatçılık Batı'nın Şark Anlayışları*. trans. Berna Ülner. İstanbul: Metis Yayınları, 7. Edition, 2013.
- Schacht, Joseph. *An introduction to Islamic law*. London: Oxford, 1966.
- Schacht, Joseph. *The Origins of Muhammadan Jurisprudence*. London: Oxford, 1967.
- Şulul, Cevher. "Doğu Kavramı ve Coğrafi Sınırları". *Muhafazakar Düşünce Dergisi* 11/43 (15 March 2015), 153-163.
- Thomas, Megan C. "Orientalism (Cultural Field of Study)". *Encyclopedia Britannica*. Access 10 December 2022. <https://www.britannica.com/science/Orientalism-cultural-field-of-study>
- Yavuz, Hilmi. *Modernleşme, Oryantalizm ve İslam*. İstanbul: Boyut Matbaacılık A.Ş., 1. Edition, 1998.
- Yıldırım, Enbiya. *Hadiste Metin Tenkidi -Tarihi Süreç, Yeni Yaklaşımlar-*. İstanbul: Ensar Neşriyat, 4. Edition, 2019.
- Yılmaz, Rahile. "Hz. Peygamber (s.a.v.)'i Dünyaya Nasıl Anlatmalıyız? / 'How to Represent the Prophet Muhammad (pbuh)?' Uluslararası Panel". *Hadis Tetkikleri Dergisi* 8/1 (30 June 2010), 201-204.
- Yılmaz, Rahile Kızılkaya. *Çağdaş Hadis Tartışmaları ve Muvatta'*. İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, 2020.
- Yılmaz, Rahile Kızılkaya. "Muvatta'ın Telifine Yönelik Oryantalist İddialara Muhammed Mustafa el-Azamî'nin Yaklaşımı". *Muhammed Mustafa el-Azamî: Hayatı - Fikirleri - Katkıları*. İstanbul: İbn Haldun Üniversitesi Yayınları, 2019.
- Yücel, Ahmet. *Oryantalist Hadis Anlayışı ve Eleştirisi*. İstanbul: M.Ü İlahiyat Fakültesi Vakfı Yayınları, 3. Edition, 2021.
- Yücel, Ahmet. *Oryantalist Hadis Literatürü*. İstanbul: M.Ü İlahiyat Fakültesi Vakfı Yayınları, 1. Edition, 2016.
- Yücel, Ahmet. *Oryantalistler ve Hadis*. İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, 2013.
- Son Peygamber. "Bir Hadis Aliminin İlim Yolculuğu: Mustafa el-A'zamî". Access 14 September 2021. <http://www.sonpeygamber.info/bir-hadis-aliminin-ilim-yolculugu-mustafa-el-azami>
- Karaman Habercisi. "Erciyes Üniversitesine TÜBA'dan 2 Ödül". Access 30 July 2022. <https://www.karamanhabercisi.com/erciyes-universitesine-tubadan-2-odul-23950h.htm>
- "Joseph Schacht". *Wikipedia*, 21 May 2022. [https://en.wikipedia.org/w/index.php?title=Joseph\\_Schacht&oldid=1089069632](https://en.wikipedia.org/w/index.php?title=Joseph_Schacht&oldid=1089069632)
- Güncel Türkçe Sözlük. "Müsteşrik". Access 28 March 2021. <https://sozluk.gov.tr/>
- Oxford Advanced Learner's Dictionary. "Oriental". Access 06 October 2022. [https://www.oxfordlearnersdictionaries.com/definition/english/oriental\\_1](https://www.oxfordlearnersdictionaries.com/definition/english/oriental_1)
- Nişanyan Sözlük. "Oryantal". Access 20 July 2022. <https://www.nisanyansozluk.com/kelime/oriyantal>
- Güncel Türkçe Sözlük. "Oryantalizm". Access 28 March 2021. <https://sozluk.gov.tr/?kelime=oryantalizm>
- The Noble Quran*. Access 04 September 2022. <https://quran.com>
- "YÖK Bilimsel Araştırma ve Etik Yönetmeliği". Access 07 March 2022. <https://www.yok.gov.tr/Sayfalar/Kurumsal/mevzuat/bilimsel-arastirma-ve-etik-yonetmeligi.aspx>