



# The Journal of Theological Academia

year: 2019 issue:10 a bi-annual international journal of academic research

## QURAN

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## **Publication Principles**

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## Editörden/Editorial

Universities have a particular and privileged place within the educational structure and system. What makes these institutions particular and privileged is their purpose which is sharing the universal information and values, generating information through scientific studies, enabling the society to use this information, and passing down this information to following generations. Development of societies is based on the presence and quality of scientific studies. The presence of such studies and science dates back to the earliest periods in Islam. Having been inspired by many scientific and cultural heritages, Muslim philosophers have managed to generate information in the fields of theology and positive sciences. The Islamic educational system based on this approach has managed to reach the present day despite certain ups and downs. Theological faculties of modern times serve the purpose of examining and understanding the basic doctrines regarding theological sciences. **The vision** of these faculties is to present true information to society, rather than superstitions and myths, by evaluating the religious issues in relation to the concepts of narration, intelligence and science; and their **mission** is to study the religion by questioning essential sources, rather than the method of imitation, and to meet social needs by enlightening people through correct information. These faculties have provided dynamism to scientific movements. Accordingly, The Journal of Theological Academia from the Faculty of Divinity at Gaziantep University has begun to be published through the efforts of Prof. Dr. Şehmus Demir, our esteemed dean whose vision and perspective is broad. Moreover, our journal provided thematic issues through the topics of "Salafism, Alienation and Religiousness, Migration and Religion, Sects, Islamophobia, Sunnah, Ethics", enriched the discipline through the topic of the "Quran", and provided its issues to the use of Theological Academia.

As known to all, the Quran is the latest divine book revealed by Allah Almighty, and Muhammad (p.b.u.h.) is the reporter of the Quran and the latest Prophet. These two sources who are the basic founding element of Islam aimed to generate virtuous societies in every era. Accordingly, the Quran, the divine book appealing to all periods of time, has been examined from different perspectives. Muslim scholars have conducted studies to deliver the Quran's divine message to people and authored works that examined the Quran's wordings and how the Quran was to be passed down to following generations.

The Quran aims to fulfill the same purpose followed by the previous divine books within the revelation tradition, and it has served as a source of guidance and a true path for mankind. The following and similar verses clearly reflect the Quran's mission to form a theological, sociological and ethical structure: "*Alif, Lam, Ra [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darkness into the light by permission of their Lord - to the path of the*

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*Exalted in Might, the Praiseworthy.* "O mankind! There has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers." "Alif, Lam, Meem. This is the Book of which there is no doubt, a guidance for those conscious of Allah."

The Quran should be fully understood to turn its guiding principles and messages into actions and to know how the Quran's practices should be based on its purposes. The verse "And We have certainly made the Quran easy for remembrance, so is there any who will remember?" indicates that the Quran should be read, considered, understood, used as a guide, and actualized. Accordingly, the Quran aims to form a theological ideology for both people and societies. The Quran is an understandable book. Every people can understand its methods and principles based on their information and intelligence. The efforts to understand and practice the Quran started during the days it was revealed. The Prophet displayed his suitable actions not only through his words, but also through his behaviors. Similarly, people from the sahabah made efforts to understand and practice the Quran, and they undertook the responsibility of passing down what they learned from the Prophet to following generations. A significant cumulation of information regarding the understanding and interpretation of the Quran has been formed in time, and tafsir authorities have made significant efforts to bring the Quran's principles and messages to their eras and explain them to people.

The rich content arising from these efforts to understand the Quran is doubtlessly related to the methods of expression, style and literary superiority, which are among the most important elements of practicing the Quran. The words of revelations sent to organize people's religious and social lives are also the literary work of Arabic. As noted by Taha Hüseyin, "The Quran is neither a prose or poem. The Quran is the only book of its kind." This divine book contains both the grammar and syntax qualities of Arabic and rhetoric characteristics. The Quran presents its messages through all artistic and rhetoric approaches which are effective in terms of wordings and meanings, and it provides both information and emotional/intuitional satisfaction.

Authors have provided works which do not only reveal the unique literary and deep meanings in the Quran's meanings and wordings, but also present significant details regarding how the Quran is textualized, read and written. The divine book has been studied epistemologically and artistically in a period from the Prophet's era to modern times of memorizing, reading and making the Quran a divine book, and significant works have been authored in this regard. The disciplines of qiraat and calligraphy have gained an aesthetical quality. While presenting facts regarding the aesthetical reading of the Quran, a branch of art was formed in relation to the Quran's aesthetic writing. Divine books have been the first and most important model of aesthetic approaches and attitudes regarding fine arts. Being the most important religious values for Muslims, divine books have made progress in terms of calligraphy and aesthetics. Rules of writing have been

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altered to read the Quran easily and correctly, and the Quran's most beautiful aspects artistically appealing to people have been presented through the most beautiful motives. The love and respect felt toward the divine books in the Islamic tradition have made calligraphy the greatest field of art and helped reveal many artistic branches such as illumination, bookbinding and woodworking.

This issue aimed to include all topics regarding the Quran without limiting the Quran's history to technical or theoretical topics, or certain disciplines such as tafsir or methodology. Including different studies on the Quran and qiraat history, tafsir-related problematics, and rhetoric qualities of the Quran, this issue also aims to contribute to the literature on the Quran and tafsir discipline in our country.

I extend my gratitude to Prof. Dr. Şehmus DEMİR who enabled this issue reach our readers. In addition, I would like to thank the technical team who made efforts continuously to publish the journal, to the esteemed authors who made contributions to this issue, and to the reviewers for their efforts.

Prof. Dr. Mehmet DAĞ

Faculty of Divinity, Atatürk University

Issue Editor of The Journal of Theological Academia



## A Procedural Approach Towards the Role of Context in Interpreting the Quran\*

İsmetullah SAMİ\*\*

### Abstract

In this article, the intra-textual and non-textual elements, which should be followed for understanding the Quran according to what language and style scholars think, are discussed in the axis of context theory, which is a subject of modern language and semantics. Accordingly, the parameters which are usually reflected in a disorganized way in procedural works are presented with a new perspective view and as a whole. It is necessary to determine what the lexical meanings of wording, which are the building blocks of verses, are in the dictionary first and to determine the rules followed while ordering the wording to understand the Quran correctly. Secondly, all verses should be read as a part of the text, which includes them, and the message to be conveyed should be evaluated accordingly. Thirdly, tafsir and interpretation activities should be carried out pursuant to verbal and factual expressions from the direct addressee of the Quran and from the one who is also in charge of explaining and symbolizing the Quran, the Prophet. In addition, societal facts related to revelation time and place, which are important in identifying the meaning, such as the understanding of the companions, and traditions of the early Arabic society should be taken into consideration.

**Keywords:** The Quran, meaning, interpretation, method, context.

## Kur'an'ın Yorumlanmasında Bağlamın Rolüne Metodik Bir Yaklaşım

### Öz

Bu makalede dil ve usul bilginlerinin Kur'an'ın anlaşılmasında takip edilmesi gerektiğini düşündükleri metin içi ve dışı unsurlar, modern dil ve anlambilimin bir konusu olan bağlam teorisi ekseninde ele alınmaktadır. Bu çerçevede usul eserlerinde genellikle dağınık bir biçimde anlatılan parametreler yeni bir bakışla ve bir bütün halinde sunulmaktadır. Kur'an'ın doğru anlaşılması için ilk olarak âyetin yapı taşları hükmündeki lafızların sözlükteki karşılıkları ve hangi kurallar içerisinde dizildiğinin tespit edilmesi gerekmektedir. İkinci olarak her âyet ait olduğu metnin bir parçası olarak okunmalı ve iletilmek istenen mesaj bu çerçevede değerlendirilmelidir. Üçüncü olarak ise Kur'an'ın

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This paper is the English translation of the study titled "Kur'an'ın Yorumlanmasında Bağlamın Rolüne Metodik Bir Yaklaşım" published in the 10<sup>th</sup> issue of *İlahiyat Akademisi*. (İsmetullah SAMİ, "Kur'an'ın Yorumlanmasında Bağlamın Rolüne Metodik Bir Yaklaşım", *İlahiyat Akademisi*, sayı: 10, Aralık 2019, s. 1-24.) The paper in Turkish should be referred to for citations.

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doğrudan muhatabı, onu açıklamakla ve temsil etmekle görevli olan Hz. Peygamber'in sözlü veya fiili beyanı muvacehesinde tefsir ve yorum faaliyeti yürütülmelidir. Buna ilave olarak sahabenin anlayışı, ilk dönem Arap toplumunun örfü gibi anlamın tayininde etkili olan nüzul ortamı ile alakalı toplumsal unsurlar dikkate alınmalıdır.

**Anahtar Kelimeler:** Kur'an, anlam, yorum, usûl, bağlam

### **Introduction**

Regardless of the language this statement is in, a written or verbal statement gains existence based on a structure formed by a set of certain rules. To understand a text or address, the words that are regarded as the conveyor of meanings and the afore-noted forms should be learned. The language of the social agreement has the characteristics of reaching beyond the lexical and grammar information. These characteristics are the meanings attributed by social life-related approach, global perception, and beliefs to linguistic elements. Material and spiritual culture emerges in the specific world of language. The words appearing in the environment of social culture can be understood correctly only through the codes of this environment.

In addition to the fact that the Quran was revealed in the formal structure of Arabic, it is known that the Quran has expressions suiting the general social customs. Thus, understanding the messages of the Quran requires competency in the grammar and lexicology of Arabic, and traditions of the society addressed by revelations. However, it should be noted that the society addressed by the Quran had a primitive religion and belief and a simple social, financial and political culture. The Quran's divine messages related to the metaphysical world, resurrection and broad social depiction regarding the concepts of existence and life have meanings surpassing the capabilities of the first addressee. Following the revelation of the divine verses, a deep transformation occurred in the religion and culture of the Arabic society. People had no other choices but to follow the statements and exemplary characteristics of the Prophet to gain a concrete direction in this confusing and complicated transformation period formed by the rich meaning world of Islam. Therefore, it is not surprising to see that the Quran constantly orders obedience and following.

After the Quran was revealed, Arabic society and language gained a new quality and identity. Thus, their language and culture changed, and the general customs of Arabs from the days of ignorance were replaced with the particular religious traditions introduced by the Prophet. It is without a doubt that people making efforts to understand and interpret the Quran should pay attention to the textual context of verses and surahs. However, the scholars of methodology setting the methods and rules of interpreting the Quran and reaching the correct provisions stressed the importance of the afore-noted particular traditions, i.e. the external scope. This study aims to reflect the approaches and thoughts of scholars

in linguistics and methodology in regard to interpreting the topics of religious scopes and works.

## 1. Context

The Quran had a style suiting the social and cultural atmosphere of the target society. Thus, the linguistic structure of the Quran should be examined in a parallel manner to the reality of the revelation period. This requirement obligatorily evokes the topic of context as the meaning of the Quran texts is a laconic indicator of the meanings in the Quran's context. The Turkish term *bağlam* is the equivalent of Arabic term *siyaq* and English term *context*.<sup>1</sup> Apart from its lexical meaning, context is used as a semantic term in the present time. Context is a term used to express *all of the psychological, social and cultural states of speakers and audience along with the internal elements covering the linguistic units in a written or verbal text*.<sup>2</sup> The term "context" has a broad conceptual content covering the linguistic dimensions and personal and social environment that ensures these dimensions emerge. The contextual meaning setting the implication of a text is one of the topics reviewed by the modern semantics.<sup>3</sup>

According to the modern contextual theoreticians, considering the context indicates the assessment of texts from five assignments: **Voice, dictionary, vocabulary, grammar and external environment where the word emerges**. Accordingly, the most important assignments in determining the meaning of the sentence are those related to the dictionary, vocabulary and grammar. The external environment covers all of the personal, social and cultural characteristics affecting the spoken language.<sup>4</sup> Thus, the concept of context is used as an equivalent of the contextual theory forming the meaning of words and reflecting all of the aforementioned intra- and extra-linguistic elements.<sup>5</sup> The context of a text is as important as the syntax in correctly understanding and interpreting the message. Every message sent by the sender to the recipient is primarily conveyed in a formal linguistic form. Besides, the linguistic form containing the message emerges in certain historical, social and cultural contexts. Failure in learning the socio-cultural context covering the religious message will make understanding the text challenging for the audience. Thus, the contextual theory that is popular in the modern scientific world

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<sup>1</sup> Jamaluddin Muhammad ibn Muqarram Ibn Manzoor, *Lisanu al-Arab*, ed. Abdallah Ali al-Qabir, Muhammad Ahmad Hasballah, Hashim Muhammad ash-Shazali (Cairo: Daru al-Maarif, nd.) 3/2153-2154.

<sup>2</sup> Abd al-Fattah Abd al-Alim Birkawi, *Dalaletu as-Siyaq Bayna at-Turasi wa 'Ilmi al-Lughati al-Hadis* (Egypt: Daru al-Qutubi al-Misriyya, 1411/1991), 45.

<sup>3</sup> F. R. Palmer, *Semantik -Yeni Bir Anlambilim Projesi-*, trans. Ramazan Ertürk (Ankara: Kitâbiyât, 2001), 62-63.

<sup>4</sup> Birqawi, *Dalaletu as-Siyaq Bayna at-Turasi wa 'Ilmi al-Lughati al-Hadith*, 50-51.

<sup>5</sup> Mukhtar Dakawi, "Min Malamihi al-Fiqri as-Siyaqi 'Inda al-Usuliyin", *Nazariyyatu as-siyaq Bayna at-Tawsif wa at-Ta'sil wa al-Ijra'* Id. Muhammad Ahd al-Aziz Abd ad-Dayim & Arafat Faisal al-Manna', *Nazariyyatu as-siyaq Bayna at-Tawsif wa at-Ta'sil wa al-Ijra'* (Beirut: Daru Maktabati al-Basair, 2015), 56.



stresses the necessity to interpret words in accordance with the approaches formed by the social and cultural conditions covering the sides and particular environment of kalam discipline.

According to the contextual theory, attributing importance to the social environment where the words are present should not be understood as neglecting the intra-textual correlations by the members of religious groups. According to the school reflecting the impact of social life on language, a lexical meaning becomes clear through the use, usage method and function regarding that word. Thus, Firth, the pioneer of contextual theory, makes the following the statement: “*The meaning of a term is set its context. Therefore, such meaning can be understood only through the other words within the same context.*”<sup>6</sup> Similarly, according to him, certain statements gain different meanings in different contexts. Therefore, statements can indicate meanings only based on their contexts.<sup>7</sup> Bernard Russel brings this approach to another level stating the following: “*Words have a secret meaning to a certain degree. Their meanings can be understood only when their context is known.*”<sup>8</sup> It is a fact that the concept of context in Islamic science is not broad enough to cover the social and cultural ground of language, which will be detailed later.<sup>9</sup> However, syntax, lexical meaning, state presumptions reflecting the state of the addressee and usage in social traditions were considered along with the concept of context in determining the meanings. Moreover, the common usage of words in customs was stressed, valued and even prioritized against the lexical meaning when a contradiction arose<sup>10</sup>, which indicates that social approaches were also considered in interpreting religious works. Ibn Daqīqul’id (702/1302), one of the important figures in examining the concept of context, reviewed the cultural environment valued by the modern contextual theory with the following statement: “*The meaning of a word is set through presumptions and external evidence reflecting the concepts of context and intention.*”<sup>11</sup>

The conceptual usage regarding the concept of context among the Islamic scholars was first textual. As known to all, the first scholar using the concept of context is Imam Shafi’i.<sup>12</sup> Shafi’i (204/820) explained certain verses containing metaphoric statements under the title “*work types whose meanings are explained*

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<sup>6</sup> Ahmad Mukhtar Umar, *Ilmu ad-Dalala* (Cairo: Ilmu al-Qutub, Fifth Edition, 1998), 68-69.

<sup>7</sup> Birqawi, *Dalalatu as-Siyāq Bayna at-Turasi wa ‘Ilmi al-Lughati al-Hadith*, 49

<sup>8</sup> Ahmad Mukhtar Umar, *Ilmu ad-Dalala*, 71.

<sup>9</sup> Osman Güman, “Siyāk Kuralının Nassların Yorumuna Etkisi”, *İslam Hukuku Araştırmaları Dergisi* 57 (2013), 32.

<sup>10</sup> Abu Hamid Muhammad ibn Muhammad al-Ghazali, *al-Mustasfa min Ilmi al-Usul*, ed. Muhammad Tamir (Cairo: Daru al-Hadith, 2011), 2/43; See Nawawi, Abu Zakariya Muhyiddin Yahya ibn Sharaf, *al-Majmu’ Sharhu al-Muhazzab* (with Takmilatu as-Subki wa al-Muti’i); Taqi ad-Din Ali ibn Abd al-Qafi Subki & Tajuddin Abd al-Wahhab Ibnu as-Subqi, *al-Ibhaj fi Sharhu al-Minhaj*, ed. Ahmad Jamal az-Zamzami & Nuraddin Abd al-Jabbar Saghiri (UAE: Daru al-Buhus li at-Turasi al-Islamiyya, 2004), 3/934.

<sup>11</sup> Taqi ad-Din Ibn Daqīqul’id, *Ihqam al-Ahqam Sharhu ‘Umdati al-Ahqam*, ed. Ahmad Muhammad Shaqir (Cairo: ‘Alamu al-Qutub, Second Edition, 1987), 1/160, 171, 177; 2/ 136, 185, 191, 216.

<sup>12</sup> Muhammad Abd al-Aziz Abd ad-Dayim & Irfan Faisal al-Manna’, *Nazariyyatu as-Siyāq Bayna at-Tawsif wa at-Ta’sil wa al-Ijra’* (Beirut: Daru Maktabati al-Basair, 2015), 50.

through context" in *ar-Risala*. He gave the following verse as an example in this regard: "وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ" "And how many a city which was unjust have We shattered and produced after it another people."<sup>13</sup> Shafi'i explained that the concept of "city" in this verse reflects "the people of a city". He justified his explanation with the term "unjust" and the statement of producing another society.<sup>14</sup> As understood from this example, the Arabic term "قَرْيَةٍ" in these verses, which mean "home country/place of residence," was explained in accordance with the intra-textual context.<sup>15</sup> Dabusi (d. 430/1038) and Sarahsi (d. 644/1246), two of early period methodology scholars, used the concept of context in a manner that it only reflects the internal context of a text, which was also performed by Shafi'i. The works of these scholars have phrases such as "*siyaqu al-ayat*", "*siyaqu al-hitab*", "*siyaqu an-nazm*", "*siyaqu an-nass*" and "*siyaqu al-kalam*".<sup>16</sup> These phrases indicate that the concept of context was used with a focus on the text in the early periods.

As emphasized above, the early-period linguistics and methodology scholars used the concept of context when they explained that texts require a relationship between their internal concepts. The use of context in this manner does not mean that Islamic scholars neglected extra-linguistic elements in interpreting texts. On the contrary, Islamic scholars considered the purpose of the speaker, state of the addressee, and extra-textual factors such as the place of speaking. The interesting point here is that Islamic scholars reviewed the extra-linguistic concepts outside the topic regarding the concept of context. The following statement by Sarahsi is an example of the process of adding contextual extra-linguistic concepts to the action of interpreting words figuratively:

*"The indicators ensuring the process of abandoning the real meaning have five types: The first is reflected by the traditional use of words while the second is related to the wording, third is related to syntax, fourth is the characteristics of the speaker, and fifth is the meaning reflected by the context of a word."*<sup>17</sup>

This statement by Sarahsi indicates that there are certain conditions for interpreting words differently from their lexical meanings. These conditions

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<sup>13</sup> al-Anbiya 21/11.

<sup>14</sup> Abu Abdallah Muhammad ibn Idrith ash-Shafii, *ar-Risala*, ed. Ahmad Muhammad Shaqir (Beirut: Daru al-Qutubi al-Ilmiyya, 1939), 62; for other examples where the concept *siyaq* is used, see: 580-581.

<sup>15</sup> Abu Abdallah Muhammad ibn Idris ash-Shafii, *al-Umm*, ed. Muhammad Zukhri an-Najjar (Beirut: Daru al-Ma'rifa, 1990), 1/69, 202, 224; 3/88; 5/118, 186; 6/184, 187; 7/ 45, 92; 8/15; Osman Güman, "*Siyâk Kuralının Nassların Yorumuna Etkisi*, 32.

<sup>16</sup> Abu Zaid Abdallah ibn Umar ibn Isa, *Taqwimu al-Adilla fi Usuli al-Fiqhi*, ed. Khalil Muhyiddin al-Mayyis (Beirut: Daru al-Kutubi al-Ilmiyya, 2001), 36, 128, 136; Ahmad ibn Muhammad ibn Abu Sahl Shamsu al-Aimme, *Usulu as-Sarakhsi*, ed. Abu al-Wafa al-Afghani (Beirut: Daru al-Ma'rifa, 1993), 1/164, 190, 193, 254, 255; 2/ 88.

<sup>17</sup> Sarahsi, *Usul*, 1/190. The same articles were found in different wordings in the works of Hanafi methodology scholars. See: Abd al-Aziz al-Bukhari, Abd al-Aziz ibn Ahmad ibn Muhammad Alaaddin, *Kashfu al-Asrar 'an Usuli al-Pazdawi (With Pazdawi's Method)*, fn. Abdallah Mahmood Muhammad Umar (Beirut: Daru al-Qutubi al-Ilmiyya, 1997), 2/95.

include the speaker's state and scope of the words regarding the external context and implication of syntax and wording concerning the intra-linguistic context. However, as understood from the afore-provided citation, the concept of context was related to the structure of a text. As Sarahsi's explanation reflects, methodology scholars consider customs or social concepts as important elements setting the meanings in explaining a text. The first scholar to use the concept of context in a broad manner to hint the state-related presumption, one of extra-textual meaning determinant, is Izzuddin ibn Abd as-Salam.<sup>18</sup> (660/1262) Ibn Daqiq al-Id, his student, had a role in the development of the concept of context.<sup>19</sup> Following these scholars, this concept was used in the discipline of fiqh, the internal context of texts, and in the manner covering the presumptions from an external context.<sup>20</sup> Methodology scholars did not limit the borders of meaning in the concept of wording.

Ibn Taymiyyah (d. 728/1328), known for his anti-metaphoric personality, attributed great importance to contextual<sup>21</sup> presumptions as he believed that meanings in this regard could be understood from texts. Stating, "*Words can only have meanings through the spiritual presumptions understood rationally*"<sup>22</sup>, Ibn Taymiyyah believed that the state-related presumptions are different from the statement-related presumptions.<sup>23</sup> Ibn Taymiyyah provided the concepts, which help determine whether words indicate a lexical, customary or canon facts or reflect a metaphoric approach, without classifying under the title of context. Accordingly, he stated that syntax, presumptions accompanying words which is the case in metaphoric statements, state of the speaker, addressee or place of speaking, and internal context of words occasionally determine the indications and metaphorical meanings of wording. People who do not know these qualities of words cannot succeed in determining the implications.<sup>24</sup> It is clear that Ibn Taymiyyah, who had a specific and a bit "strict" approach, stressed the importance of context in determining the meanings.

Shatibi (d. 790/1388) notes that an inclusive wording that was not clarified before may not always have the commonly-known meaning and that what sets the meaning in this regard is the "*context of usage*". According to Shatibi, commonly-known wordings used in religious texts can reflect lexical or canon meanings. Thus,

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<sup>18</sup> 'Izzuddin ibn Abd as-Salam, Abu al-Qasim ibn al-Hassan as-Sulami ad-Dimashqi, *al-Imam fi Bayani Adillati al-Ahqam*, ed. Ridwan Mukhtar ibn Garbiyya (Beirut: Daru al-Bashair'il-Islamiyya, 1987), 160, 171, 177; See: Ismatullah Sami, *Islam Hukuk Usûlünde Mecaz* (Istanbul: Ifav, 2018), 83-87.

<sup>19</sup> See: Ibnu ad-Da'iq al-'Id, Taqi ad-Din, *Ihqamu al-Ahqam Sharhu 'Umdati al-Ahqam*, ed. Ahmad Muhammad Shaqir (Cairo: 'Alamu al-Qutub, Second Edition, 1987), 1/160, 171, 177; 2/136, 185, 191, 216.

<sup>20</sup> Ismatullah Sami, *Islam Hukuk Usûlünde Mecaz*, 83-87; Saad ibn Muqbil ibn Isa al-'Anzi, *Dalalatu as-Siyaaq Inda al-Usuliyyin* (Mecca: Jami'atu Ummu al-Qura, Master's Thesis, 2007), 78.

<sup>21</sup> See: Ahmad ibn Abd al-Halim Ibn Taymiyyah, *Majmu al-Fatawa*, comp. Abd ar-Rahman ibn Muhammad ibn Qasim (Madinah: Majma'u al-Maliq Fahd, 2004), 20/355-363

<sup>22</sup> Ibn Taymiyyah, *Majmu al-Fatawa*, 20/359.

<sup>23</sup> *al-Istikama*, ed. Muhammad Rashad Salim (Riyadh: Jami'atu al-Imam Muhammad ibn Suud al-Islamiyya, Eighth Edition, 1991), 1/10.

<sup>24</sup> Ahmad ibn Abd al-Halim Ibn Taymiyyah, *at-Tis'imiiyya*, ed. Muhammad ibn Ibrahim al-'Ajlan (Riyadh: Maktabatu al-Ma'arif, 1999), 566.

the place of speaking should be considered to understand which lexical, customary, or canon meaning covers the inclusive wordings in religious works because the use of Arabic terms in religious context resembles the use of language in a specific scientific branch. Thus, commonly-known wordings used in religious context should be understood in accordance with the purposes of guides, which were determined through induction. Purposes of shariah can only be known by religious authorities, while Arabs' intentions can only be known by those around them. The fact that the reflections of *salat* have more particular meanings in religious content compared to the linguistic context is an example in this regard. Methodology scholars explained the use of wording in a religious scope as "*canon fact*". Accordingly, Shatibi provides the following verse reflecting his purpose in a divine manner: "الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ" " *They who believe and do not mix their belief with injustice.*"<sup>25</sup> Sahabah members were concerned that the concept of injustice in this verse covered their actions. Then, the Prophet (p.b.u.h.) relieved their stress, saying that the afore-noted term indicated polytheism. The reason why Sahabah members were concerned was the commonly-known meaning of injustice in Arabs' culture. The statement of the Prophet, including remarks on other relevant verses, established the general meaning of injustice. After explaining the concept of *injustice* through the hadith narrative, Shatibi stated that the context of this verse and the surah covering it indicated the types of polytheism.<sup>26</sup> Thus, Shatibi is clearly aware of the intentions of addressing a person, which is also assessed by the modern contextual theory, state of the addressee, use of wording and place of speaking. However, the claim that Islamic scholars used the concept of context in the broad scope used by the modern linguistic theory is not correct. The section ahead will review the concept of internal context first and parts of context and their related terms later. The context was classified in different forms.<sup>27</sup> However, this article will focus on the most important types of context.

### 1.1. Internal Context

This context is the type "*that is limited with the internal structure of texts and that does not exceed this structure*".<sup>28</sup> Internal context is the composition formed around the linguistic environment formed by the intra-textual elements<sup>29</sup> or the topic and main idea reflected by a text. The message and meaning to be conveyed by a text partially or holistically can be understood clearly only through the

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<sup>25</sup> al-An'am 6/82.

<sup>26</sup> Ibrahim ibn Musa ibn Muhammad al-Lahmi al-Ghirnati, *al-Muwafakat*, ed. Abu 'Ubaidah Mashur ibn Hassan Al Suleiman (Cairo: Daru Ibn 'Affan, 1997), 4/ 23-27, 34.

<sup>27</sup> Mevlüt Erten, *Nass-Yorum İlişkisi* (Ankara: Ankara Okulu Yayınları, 2013), 88.

<sup>28</sup> 'Id Balba', *as-Siyāq wa Tawjīhu Dalalati an-Nass* (Madinah: Balansiyya li an-Nashri wa at-Tawzi', 2008), 141.

<sup>29</sup> Birqawi, *Dalalatu as-Siyāq Bayna at-Turasi wa 'Ilmi al-Lughati al-Hadith*, 30.

determination of the context.<sup>30</sup> Accordingly, the terms used in a text should not be regarded as the independent units reflecting the lexical meanings of terms.

Words have different meanings based on the manner they are imposed. Words do not always indicate their first meanings in the linguistic phrases in which they are used. The measure indicating whether a word or phrase was used in its literal or metaphorical meaning is the linguistic content where this word is spoken or written. The adjective “beautiful” has a commonly-known meaning. However, the sentence “they cook beautifully” reflects that this adjective can be used to indicate messages different than its literal meaning (meaning somebody can cook properly here). The same term in the phrase “the car drives beautifully” indicates the quality of the car. The factor creating the difference in meaning is the change in the context of the term.

Wittgenstein, one of the philosophers attributing importance to the usage value of words, defines the meaning of words as “*their usage in the language*”.<sup>31</sup> Certain words maintain specific meanings after being used in a sentence, but most of the words have their essential meaning as they are used in a sentence because the internal structure and external context of a sentence directly affect the meanings of words. Thus, certain words gain meanings that are different from their lexical explanations when they are used in sentences.

In addition to the discipline of fiqh, each of rhetoric, tafsir, kalam, hadith and Sufism disciplines has their own specific perspectives, but they prioritized the linguistic structure in understanding and interpreting the Quran. However, the discipline of fiqh has a particular place as it sets the methods of understanding.<sup>32</sup> As noted above, it should be noted that the concept of “nazm” reflected in the phrase “*siyaqu an-nazm*” and used by the fiqh methodology scholars does not have the same rich content with the discipline of rhetoric explained by Jurjani.<sup>33</sup> The theory of *nazm* is the process of compilation performed by selecting the most appropriate words to convey the meanings in the minds of speakers in a harmonious manner. In other words, the syntax does not only indicate attributing a sentence structure to words while following the grammar rules. To him, “*nazm is the process of ordering wordings suiting the impact and order in mind. Its meaning is not ordering wordings randomly by adding them to one another. On the contrary, nazm means knitting, combining, molding, constructing and so on, all of which requires a unity. Every piece needs to be positioned on a suitable location while reflecting the ones that are not on appropriate locations as discordant.*”<sup>34</sup> This statement indicates that the main purpose of this great linguist is the precise order of the words while suiting the meanings in mind because fluency can only be achieved through the suitable order of suitable

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<sup>30</sup> Musa Şimşekçakan, *Sözün Bağlamı* (Istanbul: Kıraat Yayınları, 2015), 39.

<sup>31</sup> Wittgenstein, *Felsefi Soruşturmalar*, trans. Deniz Kandı (Istanbul: Totem Yayıncılık, 2006), 37.

<sup>32</sup> Tahsin Görgün, *Anlam ve Yorum* (Istanbul: Kültür Yayınları, 2016), 158, 160.

<sup>33</sup> Shatibi, *al-Muwafakat*, 267.

<sup>34</sup> Abd al-Qahir al-Jurjani, *Dalailu al-I'jaz*, ed. Mahmud Muhammad Şakir (Cairo: Matbaatu al-Madani, Third Edition, 1992), 49.

wordings instead of separate wordings.<sup>35</sup> Jurjani's ideal meaning pattern and his depiction of accordant text that will convey this pattern to the addressee can be one of the most ideal examples of intra-linguistic content. Besides, Tammam Hassan, who produced many works in the discipline of semantics, made the following statement: "*The greatest efforts to explain the contextual meanings in the Arabic cultural history were made by Abd al-Qahir al-Jurjani, the important figure who presented the concept of meaning and introduced the great theory under the title "nazm" in his work entitled Dalailu al-I'jaz.*"<sup>36</sup>

Internal context reflects the assessment of religious works based on the general unity regarding the concepts of *siyaq*, *sibaq* and *ilahi*, in particular regard to verses, when efforts are made to understand the Quran. Fascicles in the Quran occasionally reflect different aspects of a certain topic and complete one another while explaining an unclear issue.<sup>37</sup> Thus, the Quran has a single structure to explain meanings and to convey the purposes. Moreover, Zamahshari expresses that the Quran reflects a unity as it was revealed by a single authority, and thus it cannot possess a contradiction in itself.<sup>38</sup> Meanings reflected through the messages in the Quran have a systematic relationship with one another in an intense structure.<sup>39</sup>

Fiqh scholars attributed great importance to the indirect implications reflecting the direct structure of *nazm* that is prioritized in establishing meaning because the example of the Quran was not considered in regard to the Prophet's actions and statements practiced in daily life. Instead, the Quran was regarded as a source of existence rather than the conveyor of meanings to be discovered. Methodology scholars indicated the role of sunnah that is correctly conveyed and that establishes meanings and purposes while accepting the fact that the Quran was understood and practiced and conveyed accordingly.<sup>40</sup> Customs and ideological unity of Islamic scholars covering divine kalam have a position exceeding the borders of linguistic form in regard to determining the meaning of religious works.

## 1.2. External Context

External context is the total of extra-linguistic elements covering texts and impacting the process of determining the literal meanings. Extra-linguistic elements evoke social and cultural environments determining the social intentions,

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<sup>35</sup> Abd al-Qahir al-Jurjani, *Dalailu al-I'jaz*, 401.

<sup>36</sup> Tammam Hassan, *al-Lughatu al-'Arabiyya Ma'naha wa Mabnaha* (al-Maghrib: Daru as-Saqafa, 1994), 186.

<sup>37</sup> Hâlis Albayrak, *Kur'an'ın Bütünlüğü Üzerine* (Istanbul: Şule Yayınları, Second Edition, 1993), 22, 43.

<sup>38</sup> Abu al-Qasim Jarullah Mahmood ibn Umar ibn Ahmad az-Zamahshari, *al-Kashshaf an Ghawamidi at-Tanzil wa 'Uyuni al-Akawil fi Wujuhi at-Ta'wil*, ed. Adil Ahmad Abd al-Mawjud, Ali Muhammad Mu'awwad, Fathi Abd ar-Rahman Ahmad Hijazi (Riyadh: Maktabatu al-'Ubaikan, 1998), 5/312; Albayrak, 26.

<sup>39</sup> Toshiko İzutsu, *Kur'an'da Tanrı ve İnsan* (Istanbul: Pinar Yayınları, Third Edition, 2014), 54-55.

<sup>40</sup> Görgün, *Anlam ve Yorum*, 164, 165.

psychological state and linguistic skills of speakers. What is regarded as the external scope in modern linguistics are the social conditions, including the words called state-related presumptions by the methodology scholars.<sup>41</sup>

Stating that religious works should be interpreted in regard to the concept of *maqasid*, Shatibi calls the state-related presumptions constituting the external context as *"the essence of a statement"* while explaining the implications of commonly-known wordings. Accordingly, the purpose of the wordings, in a general sense, can be explained only in the manner required by these states.<sup>42</sup> Moreover, there are the contexts of state and scope determining the structure of the conversation between the recipient and the sender, two sides of addressing. Rhetoricians strongly believed that a word should suit the requirements of the state, along with suiting the fluency rules, to be eloquent. A word should suit the conditions related to its scope to be considered as eloquent in rhetoric. Suiting the scope is the most important external process determining whether words should be reflected in emphasized, simple, complicated, persuasive or libelous manner when needed. Moreover, suiting the state and scope was regarded among the processes raising the quality of literary statements in Arabic rhetoric and history of Islamic sciences.<sup>43</sup> In addition, the phrase *"her sözüün bir makamı vardır"*<sup>44</sup> among the linguistic and rhetoric scholars were regarded as one of the most important rhetorical principles.

Shatibi explains the importance of state-related presumptions constituting the external context as follows: *"The disciplines of Ma'ani and Bayan, which are known for dealing with the laconic expression of the Quran nazm instead of Arabs' conversations, focus on the "requirements of the state" . These states can be related to the process of addressing, speaker or writer, addressee or all of them at the same time because the meaning of a statement may differ in accordance with two different states, two different addressee or other concepts. The intentions in a questioning remark covering different meanings such as determining or condemning something despite having a single wording or imperative words reflecting meanings such as permission, threat, harassment etc. can only be understood through the extra-linguistic elements based on the requirements of the state. Every state or presumption explaining the purpose of words is not always present with the words. All or a part of words get lost when some of these presumptions are lost."*<sup>45</sup> This citation reflects that a question sentence is occasionally directed to get an answer or to get permission or give a warning. What determines whether imperative wordings are used for the concepts of secondary purpose such as permission, threat and defamation are the extra-lexical presumptions that can be derived from the state-

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<sup>41</sup> Mukhtar Daqawi, "Min Malamihi al-Fiqri as-Siyaci 'Inda al-Usuliyin", *Nazariyyatu as-Siyac Bayna at-Tawsif wa at-Ta'sil wa al-Ijra'*, 53.

<sup>42</sup> Shatibi, *al-Muwafakat*, 4/21.

<sup>43</sup> Birqawi, *Dalaletu as-Siyac Bayna at-Turasi wa 'Ilmi al-Lughati al-Hadith*, 29-30.

<sup>44</sup> Abu Umar Shihabuddin Ahmad ibn Muhammad ibn Abdi Rabbih ibn Habib ibn Hadir ibn Salim, *al-'Ikdu al-Farid* (Beirut: Daru al-Qutubi al-'Ilmiyya, 1404/1983), 2/125; 3/14.

<sup>45</sup> Shatibi, *al-Muwafakat*, 4/ 146.

related requirements. It is quite difficult to determine the literal meaning of words when these presumptions are not known.

Linguistic forms and literal meanings of the Quran verses and the Prophet's hadiths should be known first to understand their messages correctly. Moreover, solely knowing the literal meanings and ordering rules of wordings is not enough to interpret religious works in the correct manner. The objectives of these works become clear only when their extra-textual contexts are known to a great degree. This context of many elements arising from a combination of them was called "spiritual presumptions" by Zarkashi (d. 794/1392), and the impossibility of limiting these was stressed. The wording of the verse "Divorced women remain in waiting for three periods,"<sup>46</sup> is an informative sentence. However, as women cannot wait in this state by themselves, the meaning of this verse is different from that of the apparent wording. As God's statements do not reflect anything impossible rationally, it is clear that the informative sentence in this verse is actually imperative.<sup>47</sup> Moreover, considering the environment of revelation for verses and conditions of revelation for hadiths, external context gains primary importance in the determination of religious works' implications. Thus, sahabah members, as the witnesses and first addressee of revelation who lived in that era, were more capable of understanding religious works than anybody else. They were the esteemed people who lived their religions in an environment shaped by the verses and guided by the Prophet.<sup>48</sup> Explanation regarding the concept of presumption will be beneficial for determining them, meaning even if this concept was partially mentioned under the title of the external context.

## 2. Context and Presumption

The concept of presumption means the elements or items that are always close or near. Derivatives of this concept are mentioned in 34 different verses in the Quran and in many hadiths. After all derivatives of presumption were assessed, it is fair to state that the concept means tips, signs, traces of states helping one understand a confusing or unclear topic.<sup>49</sup>

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<sup>46</sup> al-Baqarah 2/228.

<sup>47</sup> Abu Abdallah Badruddin Muhammad ibn Abdallah ibn Bahadir Zarqashi, al-Burkhan fi 'Ulumi al-Qur'an, ed. Muhammad Abu al-Fadl Ibrahim (Cairo: Daru lhyai al-Qutubi al-'Arabiyya, 1957), 2/ 216.

<sup>48</sup> Abd ar-Rahman Ibn Khaldun, *Muqaddimatu Ibn Khaldoon*, ed. Yahya Murad, (Cairo: Muassasatu al-Mukhtar, 2006), 547; Suyuti, Abd ar-Rahman ibn al-Kamal Jalaluddin, *al-Itqan fi 'Ulumi al-Qur'an*, ed. Muhammad Abu al-Fadl Ibrahim (Saudi Arabia: Wizaratu ash-Shu'uni al-Islamiyya, nd), 474.

<sup>49</sup> Abu al-Hussein Ahmad ibn Faris ibn Zakariya Ibn Faris, *al-Mujmal fi al-Lugha*, ed. Zuheir Abd al-Muhsin Sultan (Beirut: Muassasatu ar-Risala, Second Edition, 1986), 3/749; Ibn Manzoor, *Lisanu al-Arab*, 3607-3614; Raghīb Isfahani, *Mufradatu Alfazi al-Qur'an*. ed. Safwan Adnan Dawudi (Beirut: Daru ash-Shamiya, 1996), 667; Muhammad Fuad Abd al-Baqi, *al-Mu'jamu al-Mufahras li Alfazi al-Qur'an* (Istanbul: Çağrı Yayınları, 1990), 542; for different definitions of presumption, its conceptual field and impact on fiqh interpretations, see: Fatih Turan, *İslam Hukukunda Karine* (Erzurum: Atatürk University, Institute of Social Sciences, Doctoral Thesis, 2011),14; Shamsaddin Sami, 1068; Ferit Develioğlu, *Osmanlıca – Türkçe Lügat*, prep. Aydın Sami Güneýçal (Ankara: Aydın Kitabevi, Fifteenth Edition, 1998), 491.



As a term, presumption means the additional concept or sign indicating the meaning of a word.<sup>50</sup> Tahanawi defined presumption in direct relation to implication as follows: “the element that indicates a concept although it is not used for that concept”<sup>51</sup>. A presumption can be understood from the wording, meaning or state of a word. Thus, the presumption is divided into two groups as verbal and situational or literal and spiritual.<sup>52</sup> For instance, the presumption indicating that the word “library” in the sentence “I saw a library walking” is actually a metaphor for a knowledgeable person is the wording “walking”. Regarding Arabic, what should be understood from the literal presumption is the grammar-related mode and position of a word in a sentence. In other words, being a subject or complement, or being a subject or object is the literal wordings primarily impacting the meaning of a word. Besides, being positioned after the verb in an actual sentence in active voice is the presumption indicating that a noun is actually an object. The imputation-based relationship between the subject and verb in actual or noun clauses, and the impact between the transitive verb and object are among the most important presumptions concerning the meaning. Meaning-related presumptions determine a case based from their perspectives.<sup>53</sup> Sources indicate that presumption can prevent the literal meaning as seen in metaphors (*mania*), that it can direct the wording to another scope different than its pattern (*sarifa*) which is also the case for imperative statements used as a threat, that it requires selecting one of the common meanings (*murajjiha*), and that it can narrow the scope of meanings (*muhassisa*).<sup>54</sup> Correctly determining the nature of presumption(s) in these cases has a serious impact on establishing the meaning. In fact, no words are independent of the presumptions establishing the meanings. While explaining the implication of inclusive wording, al-Ghazali (505/1111) notes that Arabs did not

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<sup>50</sup> Ali ibn Muhammad Sayyid Sharif al-Jurjani, *Mu'jamu at-Ta'rifat*, ed. Muhammad Siddiq al-Minshawi (Cairo: Daru al-Fadila, 2004), 146.

<sup>51</sup> Muhammad Ali Tahanawi, *Kashshafu Istilahati al-Funun*, ed. Rafik al-'Ajam (Beirut: Maktabatu Lubnan Nashirun, 1996), 2/1315

<sup>52</sup> Fahrudin Abu Abdallah Muhammad ibn 'Umar ibn al-Hassan ibn al-Husein at-Taymi ar-Razi, *al-Mahsul fi 'Ilmi Usuli al-Fiqhi*, ed. Taha Jabir Fayyaz al-'Alwani (Beirut: Muassatu ar-Risala, Third Edition, 1997), 1/332; Tilimsani (d. 771/1370) classified presumptions into three groups:

Literal presumption: It directly arises from the structure of wording. For instance, the term "كُوء" solely means the state of cleanliness when used in plural form.

Context presumption: It is the explanation of a word beforehand or afterward. This topic will be reviewed under the title of the internal context.

External presumption: These are the presumptions indicating the meaning with no relation to the wording. Tilimsani defines presumption as follows: “the evidence that is independent of the text, comparison and practice indicating that the wording reflects one of two possible meanings.” This definition indicates that Tilimsani assesses this presumption as the external evidence supporting the meaning of the wording. See: Abu Abdallah Muhammad ibn Ahmad ibn Ali ash-Sharif Tilimsani, *Miftahu al-Wusul ila Binai al-Furuu'i 'ala al-Usul* (with Kitabu Masarati al-Galat) ed. Muhammad Ali Farqus (Mecca: al-Maktabatu al-Meqqiyah, 1998), 453-454, 456-457.

Sayyid Sharif al-Jurjani divides presumption into three categories as situational, spiritual and literal. Situational presumption indicates the implication of extra-literal elements while the other two reflect the wording-related implications. See: Sayyid Sharif al-Jurjani, *Mu'jamu at-Ta'rifat*, 146.

<sup>53</sup> Nadiya Ramazan an-Najjar, *al-Qarain Bayna al-Lughawiyyinah wa al-Usuliyyin* (Beirut: Daru al-Qutubi al-'Ilmiyya, 2015), 14-15.

<sup>54</sup> Ömer Acar, “Anlamı Tayin Eden Karîne”, *Ekev Akademi Dergisi* 15/49 (Fall 2011), 191.

preach wordings directly for religious trance sessions and that presumptions are needed to prove statements cover everybody. He keeps the borders of presumptions, which establish meanings, quite broad with the following statement: *“the state of trance is understood from a fact that obligatorily arises from presumptions which cannot be combined with certain qualities or categorized through an act or concept such as symbols, signs, one’s movements, gesture and mimics or through the change of works and purposes that became a habit for them.”*<sup>55</sup> To him, religious works occasionally indicate the state of trance through rational implication, as seen in the verse *“Allah is the best of disposers.”* Although there is no particular stress on the social and cultural environments in this approach, stating that these environments are neglected means that the words regarding the position of customs are neglected.

Presumption, as a fiqh concept in Islam is evidence or quality used to determine the intentions of guides or addressing authority. The internal context of a text or the concepts constituting the external context should be used to reveal the meaning of canon provisions because the main purpose of this process is to understand what the addressing authority means with his/her words. This meaning is derived either from the words or will of the speaker or from the extra-lexical factors.<sup>56</sup> For instance, regarding the interpretation of the wordings in the Quran, the most valid presumption is the one helping determine the message of these wordings. The meaning in the wordings can be understood only through the general concept and purpose of the book or work covering these wordings or through the relationship of the wordings with the previous or following statements in these works.<sup>57</sup> The most important function of presumption is to clarify the meaning, or provision of a concept, which is not thoroughly known, through the implication of another known concept.<sup>58</sup>

A presumption reflecting the opposite of the literal meaning is needed to determine whether a wording is metaphoric. Rhetoric scholars state that a concept that can be understood as a fact or metaphor, in the beginning, can only be regarded as a metaphor when there is a presumption preventing the possibility of literal meaning.<sup>59</sup> As noted by Razi, a metaphor cannot reflect a meaning without a presumption. Besides, to him, the most important factor separating metaphoric style from a false statement is the presumptions arising from the speaker’s characteristics or internal context of words.<sup>60</sup> Thus, a presumption is always needed to consider a word as a metaphor or to determine the meaning of a common word.

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<sup>55</sup> Abu Hamid Muhammad ibn Muhammad, al-Ghazali *al-Mustasfa min ‘Ilmi al-Usul* ed. Muhammad Tamir (Cairo: Daru al-Hadith, 2011), 2/149.

<sup>56</sup> Nadiya Ramazan an-Najjar, *al-Qarain Bayna al-Lughawiyinah wa al-Usuliyin*, 14.

<sup>57</sup> Fahd ibn Abd ar-Rahman ibn Suleiman ar-Rumi, *Ittijahatu at-Tafsir fi al-Qarni ar-Rabi’ ‘Ashar* (Beirut: Muassasatu ar-Risala, 1986), 3/876.

<sup>58</sup> Turan, *Islam Hukukunda Karine*, 18.

<sup>59</sup> Mat’ani, Abd al-Azim Ibrahi, *at-Tashbihu al-Baligh Hal Yarka ila Darajati al-Majaz* (Cairo: Maktabatu Wahba, nd.), 120.

<sup>60</sup> Razi, *al-Mahsool*, 1/290, 322-323.

The presumption demonstrating that metaphors do not reflect the facts, can be obtained from the internal context of words or extra-textual concepts such as rational, sentimental, customary and canon. There are many words metaphorically interpreted through the afore-noted presumptions. For instance, the verse

"وَأَسْتَفْزِرُ مَنْ اسْتَطَعَتْ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ"

"And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them!"<sup>61</sup> was accepted as a metaphor through the presumption arising from the will of the addressing authority. According to the reality in this verse, God Almighty gives orders to the devil from the divine perspective. However, it is religiously and rationally impossible to accept that God Almighty orders the devil or someone else to perform a malevolent action or to commit a sin because God has the absolute justice and is free from all deficiencies creatures have. There is a lot of canon evidence in this regard. Thus, the metaphoric explanation of the verse can be understood from a lot of canon evidence and rational presumptions.<sup>62</sup> Methodology scholars attributed importance to customary presumptions along with other presumption forms. As noted in the topic of reality, wordings may have lexical, religious and social realities. What determines the meaning of wording is the custom that is effective in the use of this wording. For example, wording such as prayer and alms, which have religious meanings, should be understood in a religious context.<sup>63</sup> Validity of the specific meaning where wordings are used in the Quran and sunnah is related to preferring customary meaning to lexical meaning.<sup>64</sup> Preference regarding the meaning of religious terms arises from the specific custom of the area covering these terms.

A presumption in law is the sign that helps people obtain the information on an unclear topic based on a known topic. Even though there are presumptions with degrees, there is no obstacle before practicing with presumptions in Islamic law.<sup>65</sup> Presumptions in judgment law are defined as follows: "the evidence that is achieved by performing rational assumption between two different events and that helps clarify an unclear case".<sup>66</sup> However, it should be noted that presumptions impacting the outcome can be derived from the linguistic or extra-linguistic environments. The explanation regarding the use of presumption in determining the concept of

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<sup>61</sup> al-Isra' 17/64.

<sup>62</sup> Muhammad ibn Ali ibn Muhammad ibn Abdallah ash-Shawqani, *Irshadu al-Fuhul ila Tahkiki al-Haqiqi min 'Ilmi al-Usul*, ed. Ahmad 'Azw 'Inaya (Damascus: Daru al-Kitabi al-'Arabi, 1999), 70-71; Siddiq Hasan Khan Bahadir, *Husulu al-Ma'mul min 'Ilmi al-Usul* (Constantine: Matba'atu Jawaibi al-Kainah, 1296/1878-1879), 17.

<sup>63</sup> Abu Hilal al-'Asqari, al-Hasan ibn Abdallah ibn Sahl ibn Said ibn Yahya ibn Mihran, *al-Furuqu al-Lughawiyya*, ed. Muhammad Ibrahim Salim (Cairo: Daru al-'Ilm wa as-Saqafa, 1997), 66.

<sup>64</sup> Shatibi, *al-Muwafaqat*, 4/26.

<sup>65</sup> Yaylali, "İslâm Hukukunda Karine", *İslâmi Araştırmalar* 2/6, (Ankara 1988), 55-56.

<sup>66</sup> Davut Yaylali, "Karine", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Istanbul: TDV Yayınları, 2001), 24/492-493.

metaphor is that presumption prevents understanding the literal meaning of a wording. A linguistic sign is needed to indicate that a word is used in a metaphorical sense. These signs preventing metaphoric words from being understood in their literal meanings are called presumptions. Presumptions should be based on religion, mind, sense or customs. For instance, the presumption regarding the sentence "I won't eat from that tree" is sensorial as senses determine the object that is not to be eaten as the fruit of that tree. The true meaning of the verse "*And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them.*" *But Satan does not promise them except delusion*"<sup>67</sup> is that God Almighty gives orders to the devil to do the afore-noted. However, it would be irrational to think that God Almighty ordered this to the devil because these attitudes do not suit God's purposes and approval. Therefore, the meaning here should be that the devil was granted the ability to do these. What helps us get this meaning is the rational presumption. When a man says, "If you leave this house, I will divorce you!" to her wife, what is understood is that the action of leaving does not indicate any time. Instead, the point is leaving at that moment, and the element allowing people to interpret this statement as metaphoric can be called customary presumption.<sup>68</sup> Although the concept of custom has been mentioned in relation to the external context thus far, it should be specifically examined as it is one of the important extra-textual elements establishing meaning and as it has a relationship with culture.

### 3. Context and Customs

The point stressed here is the value of customs as an extension of context in understanding and interpreting the religious works. There is a strong relationship between language and social culture. Language is both a verbal mirror of society as the conveyor of culture and a determinant factor affecting the emergence and development of ideas and culture. Thus, the impact of words does not solely arise from its linguistic weight. What is equally, if not more, important is the reflection of the position of a word in regard to the general understanding of society. Islamic tradition scholars use the concept of custom, instead of culture, to draw attention to the afore-noted aspect of language. As known to all, a custom is regarded as one of the sources of canon provisions in fiqh-based methodology. Customs reflect stereotyped social behaviors and the linguistic meaning achieved on the social layer. Customs or customary use, which is interesting in regard to understanding words, reflect the afore-noted socio-cultural aspect of the language. The first definition of the concept "custom" was made by Nasafi as follows: "*statements and attitudes that are rationally positioned in conscience and accepted by people whose nature*

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<sup>67</sup> al-Isra 17/64.

<sup>68</sup> Ömer Nasuhi Bilmen, *Hukuk-i İslamiye ve İstilahat-ı Fikhiye Kamusu* (Istanbul: Özensar Yay., nd.), 1/84.

*has not been distorted yet*"<sup>69</sup>. While providing evidence to the afore-noted statement that Sarahsi mentioned about *siyaaq*, it was indicated that one of the five reasons for explaining wording in a meaning other than its literal meaning is customary usage. While explaining this reason, he stressed the linguistic functions of expressing the state and reflecting the demands depicted rationally. Accordingly, the meaning of wording to name an object in social customs reflects a certainty like the lexical meaning. However, in places where there is no customary common and generally-accepted meaning, presumptions are needed to determine the message of wording. Sarahsi mentions about the absolute use of the concept "drachma" as an example. Drachma can indicate the local currency of a place, suiting the customs of the environment where it is mentioned. In fact, considering the fact that customs are divided into two as general and particular based on the prevalence of usage area<sup>70</sup>, religious language is directly related to particular customs. In other words, meanings of religious terms were determined by the particular customs of Islamic people.<sup>71</sup> The term "salaat", literally meaning praying in Arabic, was accepted by the Muslims as the name of prayer whose practices and explanations became clear in the Islamic literature following the practices and explanations of the Prophet. It is clear that the meaning attributed by particular customs went beyond the lexical reality in the language. Evidence indicates that most of the religious terms were similarly clarified in the era of the Prophet or throughout Islamic history and in time. Ibn Rushd explains the concept of ta'wil as follows: "*deriving wording from the true implication and relating it to metaphoric implication without distorting Arabs' habit of naming anything with a similar concept or reasons, associated terms or similar elements in this regard.*"<sup>72</sup> These statements indicate that consideration toward the Arabic culture is obligatory in understanding and interpreting the religious works. Accordingly, it is highly challenging to achieve correct results without regarding the linguistic and lexical rules, the environment of the sahabah generation who were the direct addressee of the revelations, and methods of understanding the religious works. The rule in the Ottoman Code of Civil Law "*literal meaning shall be abandoned through the customary implications*" (a. 40)<sup>73</sup> stresses that the dominant understanding form in society comes before the lexical information. Moreover, stating "*customs were used as express statements in more than a hundred cases*", Ibn Qayyim mentions these, one by one.<sup>74</sup> As noted by Muhammad Hamidallah, Muhammad ibn Habib who passed away in Hijri 245 spared quite a long section in his work to convey the customary practices from the pre-Prophetic era, which were

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<sup>69</sup> İbrahim Kâfi Dönmez, "Örf", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Istanbul: TDV Yayınları, 2007), 34/87, 88:

<sup>70</sup> Subqi & Ibnu as-Subqi, *al-Ibhaj fi Sharhu al-Minhaj*, 3/704.

<sup>71</sup> Sarahsi, *Usul*, 1/190.

<sup>72</sup> Ibn Rushd, Abu al-Walid Muhammad ibn Ahmad ibn Muhammad ibn Ahmad, *Faslu al-Maqal*, trans. Bekir Karlığa (Istanbul: İşaret Yayınları, 1992), 76.

<sup>73</sup> Ahmad Cevdet Pasha, *Majalla-i Ahqam al-Adliyya* (Istanbul: Matbaa-yi Osmaniya, 1300/1883), 28.

<sup>74</sup> Ibn Qayyim al-Jawziyya, Abu Abdallah Muhammad ibn Abu Bakr ibn Ayyub, *I'lamu al-Muwafaqqi'in 'an Rabbi al-'Alamin*, ed. Abu Ubaidah Mashur ibn Hasan Al Suleiman & Abu Umar Ahmad Abdallah Ahmad (Saudi Arabia: Daru Ibnu al Jawzi, 1463h.), 4/316.

performed by the Prophet (p.b.u.h.) himself.<sup>75</sup> Imam Maliq draws attention to the determinant role of sahabah customs in regard to how religious works, which are the most important factors for Madinah people to include their customs and traditions in the methodological system before performing a comparison as canon evidence, are understood and practiced in life.<sup>76</sup> In fact, giving credit to customs is not solely limited to Imam Maliq's sect. The original version of the article in the Ottoman Code of Civil Law, "determination through customs is equal to the determination through religious works" (a. 45)<sup>77</sup>, which stresses the importance of customs in correctly understanding the religion, is mentioned in the topic of establishing the meaning of pilgrimage offering through absolute wordings<sup>78</sup> in al-Mabsoot, the work that has a great role in conveying the early-period Hanafi fiqh accumulations to the present time. Accordingly, determination through customs is important for determining the implication of the works that are not implicitly expressed. However, the validity of customary meaning is not absolute. Instead, it is conditional with the canon principles. Customs or other explanation methods are not used for the religious works, certainty and overall implications of which have already been proved.<sup>79</sup> In other words, customary implications are not valid in topics that are explicitly expressed.<sup>80</sup> However, provisions of works to be assessed can be interpreted or even allocated through rational or customary implications. The main function of customary evidence is present in the statement of religious works. Although customs are regarded as secondary references when there is no canon evidence on a specific topic in Islamic law, their importance becomes apparent in the efforts to determine the implications in the interpretations regarding the wordings. The common social meaning of wordings is preferred to the uncommon literal meaning in the statement of religious works. In case of conflicts; religious, customary and lexical meanings of wordings are preferred, respectively, among their meanings in language, social customs and shariah customs.<sup>81</sup> This evidence indicates that Islamic scholars valued social conceptions more than the lexical meanings of linguistic elements in the process of understanding a text.

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<sup>75</sup> Muhammad ibn Habib, Abu Ja'far ibn Umayya ibn 'Amr al-Hashimi, *Kitabu al-Muhabbar* (Hyderabad: Dairatu al-Ma'arifi al-Osmaniyya, 1942), 309; Muhammad Hamidallah, "İslam Hukuku'nda Örf ve Adet", *Hikmet Yurdu* 2 (2008), 158.

<sup>76</sup> Hamidallah, "İslam Hukuku'nda Örf ve Adet", 163.

<sup>77</sup> Ahmad Cevdet Pasha, *Majalla-i Ahqam al-Adliyya*, 28.

<sup>78</sup> Sarahsi, Shamsu al-Aimma, *al-Mabsut* (Lebanon: (Dar al-Ma'rifah, nd.), 4/152.

<sup>79</sup> Emrullah Dumlu, "Ebu Yusuf'un "Örfe Dayalı Nassın Örf Değiştiğinde Değişebilirliğine" İlişkin Görüşünün Tespit Ve Tetkiki", *İslam Hukuku Araştırmaları Dergisi* 28 (nd.), 88, 89.

<sup>80</sup> Sarahsi, *al-Mabsut*, 4/152.

<sup>81</sup> Abu Hamid Muhammad ibn Muhammad Gazali, *al-Mustasfa min Ilmi al-Usul*, ed. Muhammad Tamir (Cairo: Daru al-Hadith, 2011), 2/43; Abu Zakariya Muhyiddin Yahya ibn Sharaf Nawawi, *al-Majmu' Sharhu al-Muhazzab* (Beirut: Daru al-Fiqr, nd), 12/313; Subki & Ibnu as-Subqi, *al-Ibhaj fi Sharhu al-Minhaj*, 3/934; Shatibi, *al-Muwafaqat*, 4/19.

## Conclusion

Presumptions and dominant customs have a great impact in the determination of meanings, regardless of whether these presumptions are literal, customary or situational. Therefore, to determine whether a wording was used to reflect a meaning other than its literal meaning, the linguistic elements in the syntax and extra-linguistic presumptions and customary usage should all be considered because words and context are integral concepts such as human and environment, sapling and soil, or fish and sea. A word cannot be understood separately from its context just like humans who are shaped by time and environment and who cannot be understood sufficiently with no relation to their socio-cultural environments. To establish a meaning, presence of words should be assessed with their social environments covering them and helping them exist. Therefore, solely the dictionary and grammar knowledge should not be deemed sufficient enough to reveal the meanings of words, phrases and sentences as meaningful linguistic units. These are necessary to understand the linguistic units, but intra- and extra-textual open or implied connections should also be perceived for that purpose. In other words; grammar rules, internal context, speaker's intentions, state of the addressee, place of speaking, and similar concepts should also be known to determine whether a literal or metaphoric meaning is reflected in a sentence or a word in a sentence. Along with the simple meanings of words, certain presumptions clarifying the intentions of the speaker should be specified to determine the meaning of a common wording with plural meanings. In a wider framework, determining the social and cultural medium (customs) that the word, which is part of the language of communication formed as a result of consensus, is used will be of great benefit in terms of understanding the purpose. All these presumptions, helping people understand the essential message in texts and statements, are included in the topic of context. Thus, knowing the context is critical in determining the intentions in the process of addressing. Islamic scholars named the intra-textual context using the concept of *siyaq* and explained religious works accordingly. However, they considered the states of the speaker and addressee, place of speaking, and the social usage manners regarding the wording as the determinant factors. A broad perspective and conception covering the context as a whole in the interpretation of religious works should be employed. The advantage of the modern linguistic contextual theory is that it holistically reviews the intra- and extra-textual elements to understand the message. This method is the most appropriate direction followed to correctly understand the works while maintaining the wordings and spirit when traditional accumulation of Islam is assessed with the modern linguistics and semantics. There are many examples indicating the impact of external context in determining the meaning of verses. The number of examples on provisional verses is limited in this study as these verses where customs and presumptions clearly impact the meaning should be separately reviewed in another study.

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## The Issue of Hadith Qudsi in the Discussion on the Types of Revelation\*

İsa AKALIN\*\*

### Abstract

Hadith Qudsi is defined as the hadith, the meaning of which is related to God Almighty, and the expression of which is related to the Prophet (p.b.u.h.). The issue regarding the type of revelations covering the narratives called Hadith Qudsi and regarding the sorts of different features Hadith Qudsi have compared to other prose hadiths has been controversial. Discussions regarding Hadith Qudsi and its relation to revelation do not have any ground in terms of the hadith method as these discussions continue regardless of whether the term "Hadith Qudsi" has a place in the hadith method.

**Keywords:** Hadith Qudsi, Hadith Methodology, revelation, the Quran.

## Vahiy Çeşitleri Tartışmalarında Kudsî Hadis Meselesi

### Öz

Kudsî hadis, mânası yüce Allah'a, lafzı ise Peygamber'e (s.a.v.) ait olan hadis olarak tanımlanmaktadır. Kudsî hadis olarak adlandırılan rivâyetlerin, vahyin hangi türüne dâhil olduğu, Kur'ân-ı Kerîm'den ve diğer nebevî hadislerden farklı olarak ne gibi özelliklere sahip olduğu tartışlagelmiştir. Kudsî hadis ve onunla bağlantılı düşünülen kudsî hadis-vahiy ilişkisi vb. tartışmalar; kudsî hadis teriminin, hadis usûlünde yerinin olup olmadığına bakılmaksızın sürdürülmesi nedeniyle, hadis usûlü açısından herhangi bir zemine oturmamaktadır.

**Anahtar Kelimeler:** Kudsî hadis, hadis usûlü, vahiy, Kur'ân-ı Kerîm.

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## Introduction

As Hadith Qudsi were associated with God, efforts were made by certain authors in the periods following the hadith classification era to assess Hadith Qudsi in a category different than other prophetic hadiths believing that they were close to the verses in the Quran. Moreover, based on this classification, revelation-Hadith Qudsi relationship, the issue regarding the type of Hadith Qudsi as revelations, and comparison of these hadiths with the Quran and other prophetic hadiths were reviewed, and certain discussions were conducted in this regard.

Evidence indicates that the definition of Hadith Qudsi as *the hadith with a meaning related to God Almighty and wordings related to the Prophet (p.b.u.h.)* has caused a meaning-related and conceptual confusion in the institutions where hadith education program is conducted at undergraduate and graduate levels, and in places where hadith education is conducted informally. Besides, field studies indicate that the afore-noted confusions are even present in the secondary education institutions where hadiths are taught.<sup>1</sup>

Hadith terms and relevant topics of discussion have been assessed in the hadith methodology works since the formation of the literature regarding hadith methodology. Another interesting point is that these discussions have been maintained as if there were a terminology on this topic although there is no such terminology under the name of *hadith qudsi/ilâhî/rabbânî* in hadith methodology works. According to evidence in this regard, discussions based on the revelation-Hadith Qudsi relationships regarded as an integral part of the efforts to present Hadith Qudsi as the hadith terminology and comparisons between Hadith Qudsi and the Quran and other prophetic hadiths have been considered as imaginary issues with no grounds in regard to the hadith sciences and with no relation to the hadith methodology works and hadith history.

### 1. Concept of Hadith Qudsi and Its Emergence

The narratives called *Hadith Qudsi due to* consisting of statements and actions attributed to God Almighty have not been regarded as a hadith type in the early period and more recent hadith methodology works, which indicates that a new terminology (*in other words, innovation was the case*) was added to the hadith methodology concepts in this regard. Therefore, the concept of Hadith Qudsi is a suitable example regarding the phrase *a well-known false word is better than the unused correct word*. Accordingly, this study used the concept of Hadith Qudsi as is.

Unfortunately, the details regarding when and by whom this concept was formed and used are not exact. The information on this topic in the studies of

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<sup>1</sup> See: Recep Ertugay, "İmam Hatip Liseleri Hadis Ders Kitabının Hadis İlmî Açısından Değerlendirilmesi", *Kafkas Üniversitesi İlahiyat Fakültesi Dergisi* 4/ 8 (2017): 167 et al.

Hadith Qudsi and introductory sections of the compilation works containing hadiths is, unfortunately, a repetition of one another.

Sayyid Sharif al-Jurjani (816/1413) defines Hadith Qudsi in *at-Ta'rifat* as follows:<sup>2</sup> "Meaning of Hadith Qudsi is related to God Almighty while its meaning is associated with the Prophet (p.b.u.h.). Hadith Qudsi is conveyed from God to the Prophet through inspiration or dreams and expressed by the Prophet (p.b.u.h.) in his own words. However, the Quran is superior to Hadith Qudsi because the Quran's wording was also revealed."

al-Munawi (1031/1622), *at-Tawqif 'ala Muhimmati at-Ta'arif* as follows:<sup>3</sup> "Hadith Qudsi is conveyed from God to the Prophet through inspiration or dreams and expressed by the Prophet (p.b.u.h.) in his own words. However, the Quran is superior to Hadith Qudsi as it was revealed with its wording."

Abdullah Aydınli explains Hadith Qudsi as follows: "Hadith Qudsi reflects the words and actions, other than the Quran, which are attributed to God Almighty, and its wording is associated with the Prophet (p.b.u.h.). Hadith Qudsi can be true, less true, weak or false based on the document and text. This hadith is called *al-hadis al-ilahi* and *al-hadis ar-rabbani*, or *al-Hadis al-Qudsiyya*, *al-hadis al-ilahi* or *al-hadis ar-rabbani*".<sup>4</sup>

To reflect the concept of Hadith Qudsi/الحديث القدسي in *Taju al-Arus*, Zabidi (1205/1791) used *al-kalimatu al-qudsiyyah/الكلمات القدسية*.<sup>5</sup> Although *Taju al-Arus* is the annotation of *al-Qamusu al-Muhit* by Firuzabadi (817/1415), the concept of *al-kalimatu al-qudsiyyah* used by Zabidi and relevant hadith examples are not present in *al-Qamusu al-Muhit*. The concept of *al-kalimat al-qudsiyyah* can be found in two cases: as an example to the article غمض and the present participle الغامضُ in this article, Hadith Qudsi *إِنْ أَعْبَطَ أَوْلِيَانِي عِنْدِي لَمُؤْمِنٌ خَفِيفَ الْحَاذِ ذُو حِطِّ مِنَ الصَّلَاةِ أَحْسَنَ عِبَادَةَ رَبِّهِ وَأَطَاعَهُ* in this article, Hadith Qudsi *فِي السَّرِّ وَكَانَ غَامِضاً فِي النَّاسِ لَا يُشَارُ إِلَيْهِ بِالْأَصَابِعِ وَكَانَ رِزْقُهُ كَفَافاً فَصَبَرَ عَلَى ذَلِكَ* is mentioned without reflecting the imputations and sources. Moreover, as an example to the *تَع* article and the present participle *تَرْتَع* in this article, the Hadith Qudsi *لَوْلَا الشَّيْخُ الرَّجَّعُ وَالصَّبَّيَانُ الرَّضَّعُ*

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<sup>2</sup> Hadith Qudsi is defined by Abu al-Hasan Ali ibn Muhammad ibn Ali as-Sayyid ash-Sharif al-Jurjani al-Hanafi in *at-Ta'rifat* (Beirut: Daru al-Qutubi al-Ilmiyya, 1403/1983), 8.

<sup>3</sup> Muhammad Abd ar-Rauf al-Munawi, *at-Tawqif 'ala Muhimmati at-Ta'arif*, ed. M. Ridwan ad-Dayah (Beirut: Daru al-Fiqri al-Muasir-Daru al-Fiqr, 1410), 271.

<sup>4</sup> Abdullah Aydınli, *Hadis Istılahları Sözlüğü* (Istanbul: İFAV Yayınları, 2009), 152-251.

<sup>5</sup> An example to the use of *al-kalimatu al-qudsiyyah* to reflect the concept of the Hadith Qudsi in certain sources: Abu al-Fayz Muhammad al-Murtaza ibn Muhammad ibn Muhammad ibn Abd ar-Razzaq al-Bilgrami al-Husseini az-Zabidi, "تَع and غمض", *Taju al-Arus*, ed. Ibrahim Terzi (Beirut: Daru Ihyai at-Turasi al-Arabi, 1975), 18/465, 21/60.



والبهائم الرُّعْ لُصَّبٌ عَلَيْكُمْ الْبَلَاءُ صَبًّا is mentioned without reflecting the imputations and sources.

“Hadith Qudsi is conveyed to the Prophet (p.b.u.h.) by God and narrated by him in his wording.”<sup>6</sup>

The reason why this hadith form is named “*Qudsi*” is that it is attributed to the concept of *al-quds*, meaning clean and related to God Almighty, who is free from any malevolence and deficiencies. Hadith Qudsi were revealed from the divine authority while its wordings are related to the Prophet (p.b.u.h.)”<sup>7</sup>

Perspectives of all hadith scholars, particularly al-Bukhari, toward the narratives called *Hadith Qudsi* in the following terms are reflected in the explanation regarding the hadith narrative wording in the *translation of the fourth part* within the section named *Kitab al-Ilm*. With the narrative wording عن النبي صلى الله عليه وسلم فيما يروي عن ربه، وقال أنس عن النبي صلى الله عليه وسلم، وقال أبو هريرة عن النبي صلى الله عليه وسلم، the purpose must be to reflect that the source of authentic prophetic hadiths and the hadiths called Hadith Qudsi in the upcoming periods is divine.

The name of Shahhami’s work (533/1138), which was considered as the first work on the emergence and initial use of the concept “Hadith Qudsi”, or the definition by Tibi (743/1342), who is believed to be the first to define the concept of the Hadith Qudsi, can be found in the academic works and hadith reviews on the concept of Hadith Qudsi, in the introductory sections of the compilation works containing the Hadith Qudsi, and in the hadith methodology works edited as course books.

Ibn Taymiyyah (728/1328), one of the authors of the Hijri eighth century, reflected *Hadith Qudsi*/الحديث القدسي through the concept of *sahih Hadith Qudsi*/الحديث الصحيح and occasionally without the concept<sup>9</sup> of *sahih*.<sup>10</sup> Besides, Ibn

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<sup>6</sup> Hasan Muhammad Maqbuli al-Ahdal, *Mustalahu al-Hadith wa Rijaluh* (San’a’: Makatabatu al-Jili al-Jadid, 1410/1990), 13.

<sup>7</sup> al-Ahdal, *Mustalahu al-Hadith wa Rijaluh*, 14; Sayyid Abd al-Majid al-Ghawri, *Mu’jamu al-Mustalahi al-Hadith* (Beirut: Daru ibn Qasir, 1428/2007), 307.

<sup>8</sup> Abu Abdallah Muhammad ibn Ismail al-Bukhari, *al-Jami’u’sh-shahih*, (Istanbul: Çağrı Yayınları, 1992/1413), “İlim”, 4.

<sup>9</sup> Abu al-Abbas Taqi ad-Din Ahmad ibn Abdilhalim ibn Majd ad-Din Abdissalam al-Harrani Ibn Taymiyya, *Iqtizau as-Sirati al-Mustaqim li-Muhalafati Ashabi al-Jahim*, ed. Muhammad Hamid al-Faqi (Beirut: Matbaatu as-Sunnati al-Muhammadiyah, 1369/1950) 409. The hadith starting with the sentence (إني حرمت الظلم على نفسي) : Abu al-Hussein Muslim ibn al-Hajjaj Muslim, *al-Jami’ as-Sahih* (Istanbul: Çağrı Yayınları, 1992/1413), “Birr”, 55.

<sup>10</sup> Ibn Taymiyyah, *Majmu’ al-Fatawa*, ed. Anwar Baz Amir Jazzar (Riyadh: Maktabatu al-Ubaikan, 1997/1418), 1/53. The hadith starting with the sentence (قسمت الصلاة بيني وبين عبدي) : Müslim, “Ezân”, 40; Abu Abdallah Ahmad ibn Muhammad ibn Hanbal aš-Şaybani Ahmad ibn Hanbal, *al-Musnad*, ed. Subhi as-

Taymiyyah used *divine concept*/الحديث الإلهي in singular<sup>11</sup> and plural<sup>12</sup> forms to indicate the concept of Hadith Qudsi. However, no definitions by Ibn Taymiyya regarding the concept of Hadith Qudsi were found despite the use of the afore-noted concepts.

Abu al-Bawa al-Qafawi (1094/1683) explained the concept of Hadith Qudsi in three short paragraphs under the title *Quran*, instead of a separate title, in *al-Qulliyat*. Abu al-Baqa explains the difference between the Quran and Hadith Qudsi as follows: “The Quran has clear wording and meanings revealed from the divine authority. Hadith Qudsi, on the other hand, had wording related to the Prophet (p.b.u.h.) and meanings revealed by God through the inspiration of dreams. According to some, the Quran is a laconic work revealed through Gabriel. Hadith Qudsi, on the other hand, is not laconic and has no means, and it is also called *ilahi* and *rabbani*.”

Abu al-Baqa conveys the following from at-Tibi (743/1342) in regard to the difference between the Quran and Hadith Qudsi: “The Quran was revealed to the Prophet (p.b.u.h.) through Gabriel. Hadith Qudsi, on the other hand, was indicated through inspiration and dreams with meaning to the Prophet (p.b.u.h.) who reflected these to his followers. However, the Prophet (p.b.u.h.) did not relate other hadiths to God Almighty and did not narrate these from the divine authority.”<sup>13</sup>

Abu al-Baqa states the following in relation to the concept of Hadith Qudsi in the article *ilham*: “Inspiration in this context is the spiritual concept inviting to practice with no deductions and canon documents, and being revealed particularly through feelings or an angel. Revelations, on the other hand, are conveyed through angels and cannot be named as Hadith Qudsi even if they have divine statements.”

<sup>14</sup>

In his work entitled *Qashshafu Istilahati al-Funun wa al-Ulum*, at-Tahanawi (1158/1745) points out two different classifications of hadiths as prophetic and

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Samarrai (Riyadh: Maktabatu al-Maarif, 1407/1987) 2/241, 285, 460; Id., *Majmu' al-Fatawa*, 2/386. The hadith starting with the sentence (من تقرب الى شبرا تقربت اليه ذراعا) al-Bukhari, “Tawhid” 15, 50; Muslim, “Ziqr”, 2, 21, 22; Abu Abdallah Muhammad ibn Yazid Majah al-Qazwini Ibn Majah, “Adab”, 10, 58; Ahmad ibn Hanbal, *al-Musnad*, 2/251, 480, 509; Id., *al-Musnad*, 3/122, 127, 130, 272, 5/153, 169; Id., *Majmu' al-Fatawa*, 11/358. A part of the Hadith Qudsi starting with the sentence (إني حرمت الظلم على نفسي) (Muslim, “Birr”, 55)

<sup>11</sup> Ibn Taymiyyah, *ar-Radd ala al-Mantiqiyin*, ed. Rafiq al-Ajam (Beirut: Daru al-Fiqri al-Lubnani, 1993) 157; Id., *Majmu' al-Fatawa*, 1/213, 8/443, 510, 17/110, 2023.

<sup>12</sup> Ibn Taymiyyah, *Majmu' al-Fatawa*, 12/78.

<sup>13</sup> Abu al-Baqa al-Kafawi, *al-Qulliyat Mu' jamun fi al-Mustalahat wa al-Furuqi al-Lughawiyya*, ed. Muhammad al-Misri Adnan Darwish, (Beirut: Müessesetü'r-Risâle, 1413/1993) 722. al-Qasimi reflected the afore-noted information in *Qawa'idu at-Tahdis* by directly and exactly narrating from Abu al-Baqa's *al-Qulliyat*. (Muhammad Jamal ad-Din ibn Muhammad Said ibn Qasim ad-Dimashqi, *Qawa'idu at-Tahdis*, ed. Behçet Baytar (Beirut: Daru an-Nafais, 1414/1993), 66.

<sup>14</sup> al-Qafawi, *al-Qulliyat*, 144.

divine, and true, less true and weak under the title *al-Hadis*. Tahanawi shares a long reference from *al-Fathu al-Mubin* by Ibn Hajar al-Haytami (974/1567) while citing a short text from *Hashiyatu at-Talwih* by Katip Chalabi (1067/1657): “Hadiths are either prophetic or divine and also called Hadith Qudsi, which is what the Prophet (p.b.u.h.) narrated from God. However, this is not the case for prophetic hadiths. The statement by Ibn Hajar al-Haytami regarding the explanation of the twenty-fourth hadith in *al-Fathu al-Mubin*<sup>15</sup> also confirms the afore-noted assumption.

Katip Chalabi says in the first part within *Hashiyat at-Talwih*, where he explains the meaning of the Quran, that divine hadiths are the sorts of hadiths revealed by God to the Prophet during Mi’raj and secrets of revelations (asrar ul-wahy).

Ibn Hajar al-Haytami continues: “The difference between revelations, which are basically the Quran, and what Prophet (p.b.u.h.) narrated from God (wahy al-marwi) is the divine hadiths called the Qudsi hadiths. The number of these hadiths is higher than 100, and there are hadith scholars collecting these in a large fascicle.”

Ibn Hajar al-Haytami explains that the books attributed to God Almighty are divided into three as the Quran (with the forms before the alterations), prophetic books and Hadith Qudsi as follows: “The works attributed to God are divided into three. The first and most honorable among them is the Quran, which has existed as a miracle until this day (despite the time) and been protected from major amendments and alterations. It is now lawful to state that the Quran can be held without ablution or while being unclean, that the Quran should be narrated through its meaning, that the narrated meanings should be read during prayers and called as the Quran, and that each letter of the narrated meanings means good deed. Besides, buying or selling the Quran is inappropriate for us but unlawful according to a narrative from Ahmad ibn Hanbal. These are not valid for other divine books and Hadith Qudsi because holding and reading them without ablution and conveying their meanings is lawful. However, reading them during prayers would result in failure with futile religious efforts. They cannot be named as the Quran and each letter of them does not mean good deed. None of the sections in these books can be named as the Quran. The second one is the divine books revealed to the Prophets in their unaltered forms, and the third is the remaining Hadith Qudsi. These hadiths were narrated from the Prophet, who received revelation from the divine authority. Moreover, these hadiths are conveyed with reference to God. The reason why these hadiths are attributed to God is that they are stated by God. The prophet’s (p.b.u.h.) role here is that he conveyed these statements. However, the Quran is different compared to Hadith Qudsi as it is directly related to God. The Quran was directly revealed with the sentence *قال الله* but *Hadith Qudsi were narrated with certain sentences such as* *صلى الله عليه و سلم فيما يروي عن ربه قال رسول*. Scholars have discussed the issue of whether the non-Qudsi sunnah was totally revealed. The third verse of Surah an-Najm and the

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<sup>15</sup> Abu al-Abbas Shihab ad-Din Ahmad ibn Muhammad ibn Muhammad al-Haytami as-Sa’di, *al-Fathu al-Mubin Sharhu al-Arba’ina an-Nawawiyya* (Jiddah: Daru al-Minhaj, 1432/2011), 432-433.

hadith 'I was granted the Quran and similar/many more concepts' <sup>16</sup> confirms that all sunnah other than Hadith Qudsi were revealed."<sup>17</sup>

Muhammad ibn *Ar-Risalat al-Mustatrafah* by Jafar al-Qattani (1345/1927), introducing works in hadith discipline, used the concepts of *qudsi, ilahi, rabbani* under the title *qudsi, ilahi, rabbani hadith books* and provided the concept of Hadith Qudsi : *المسندة إلى الله تعالى بأن جعلت من كلامه سبحانه ولم يقصد إلى الإعجاز بها* (Hadith Qudsi) with no attribution to any sources or authors, which is also the case for other definitions, as follows: "*hadiths narrated with reference to God Almighty and God's divine statement without meaning miracles.*"<sup>18</sup>

Yusuf Özbek, who translated *ar-Risalat al-Mustatrafah* by Qattani to Turkish under the title *Hadis Literatürü* by adding many bibliographic tags and making *ar-Risala* four times larger, presented Qattani's afore-noted the Hadith Qudsi definition as *The narrative is attributed to God Almighty before the Prophet in the hadiths reflected here', thus kalam al-marwa is attributed to God(j.j.)*<sup>19</sup>, but how the translator produced such a translation or where he got the definition of the Qudsi translation has been a mystery.

### 1.1. Perspective of Bukhari and Other Hadith Scholars Toward the Hadith Qudsi

Hadiths authorities from the Hijri first, second and third centuries, including al-Bukhari, conveyed the narratives called the *Hadith Qudsi* from the late periods along with *marfu', mawquf* and *maqtu'* narratives, which reflects their perceptions on the issue of the Qudsi hadiths.

Al-Bukhari (256/870) reflected the basics of hadith methodology reviewed under the titles *tahammu al-ilm, tahammu al-hadis, tahammul wa ada*<sup>20</sup> in *Kitabu al-Ilm*<sup>21</sup> in *Sahih*. His assessment on narrative wording indicate his perspective on the hadiths that were later named the *Hadith Qudsi*. Al-Bukhari presents the following assessment regarding the hadith wordings in the translation of the fourth section in *Kitab al-Ilm*:

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<sup>16</sup> Ahmad ibn Hanbal, *al-Musnad*, 4/130; Abu Dawud Suleiman ibn al-Ash'as ibn Ishaq as-Sijistani al-Azdi, *Sunenu Abi Dawud* (Istanbul: Çağrı Yayınları, 1992/1413) "Sünnet", 6.

<sup>17</sup> Muhammad A'la ibn Ali ibn Muhammad Khamid at-Tahanawi al-Faruqi, *Kashshafu Istilahati al-Funun wa al-'Ulum*, ed. Ali Dahruj (Beirut: Maktabatu Lubnan, 1996), 1/629-631.

<sup>18</sup> Muhammad ibn Jafar al-Qattani, *ar-Risalat al-Mustatrafah* (Istanbul, Dâru Kahraman, 1986) 81; Id., *Hadis Literatürü ar-Risalat al-Mustatrafah*, trs. Yusuf Özbek (Istanbul: İz Yayıncılık, 1994), 120.

<sup>19</sup> al-Qattani, *ar-Risalat al-Mustatrafah*, 120.

<sup>20</sup> For these concepts of the hadith method, see: Babanzadah Ahmad Naim, "Mukaddima", *Sahih al-Bukhari Muhtasari Tajrid al-Sarih Tarjamasi wa Sharhi* (Ankara: TDV Yayınları, 1987), 399-449; Talat Koçyiğit, *Hadis Usûlü* (Ankara: Ankara Üniversitesi İlahiyat Fakültesi Yayınları, 1993), 59-70; İsmail Lütfi Çakan, *Hadis Usûlü* (Istanbul: İFAV Yayınları, 1991), 54-63.

<sup>21</sup> al-Bukhari, "Ilm", 4.

بَابُ قَوْلِ الْمُحَدَّثِ حَدَّثَنَا أَوْ أَخْبَرَنَا وَأُنْبَأْنَا وَقَالَ لَنَا الْحُمَيْدِيُّ كَانَ عِنْدَ ابْنِ عُيَيْنَةَ حَدَّثَنَا وَأَخْبَرَنَا وَأُنْبَأْنَا وَسَمِعْتُ  
وَاحِدًا وَقَالَ ابْنُ مَسْعُودٍ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ وَقَالَ شَقِيقٌ عَنْ عَبْدِ اللَّهِ سَمِعْتُ  
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَةً وَقَالَ خُدَيْفَةُ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَيْنِ وَقَالَ أَبُو الْعَالِيَةِ عَنْ ابْنِ  
عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَتْرَوِي عَنْ رَبِّهِ وَقَالَ أَنَسٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتْرَوِيهِ عَنْ رَبِّهِ عَزَّ  
وَجَلَّ<sup>22</sup> وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتْرَوِيهِ عَنْ رَبِّكُمْ عَزَّ وَجَلَّ

Al-Bukhari provided the following statement of al-Humaydi (219/834) as an example to the use of the wordings حَدَّثَنَا أَخْبَرَنَا and سَمِعْتُ by the hadith scholars: "For Sufyan ibn Uyayna (198/814), (the afore-noted four wordings) are the same". Al-Bukhari presented the use of these wordings in the same meaning by sahabah members and hadith narration by Abdallah ibn Mas'ud (32/652) with the wordings حَدَّثَنَا and سَمِعْتُ, and by Huzaiifa (36/656) with the wording حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَيْنِ as an example.

He also pointed out the narrative wordings in the Hadith Qudsi narrated by Ibn Abbas, Anas ibn Maliq and Abu Huraira as follows:

from Anas ibn Maliq (90/709): وَقَالَ أَنَسٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتْرَوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ:

from Ibn Abbas (68/687): وَقَالَ أَبُو الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَتْرَوِي عَنْ رَبِّهِ:

from Abu Huraira (58/676): وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتْرَوِيهِ عَنْ رَبِّكُمْ عَزَّ وَجَلَّ:

Al-Bukhari narrated a single hadith under the title of this section:

حدثنا قتيبة حدثنا إسماعيل بن جعفر عن عبد الله بن دينار عن ابن عمر قال

قال رسول الله صلى الله عليه وسلم إن من الشجر شجرة لا يسقط ورقها، وأنها مثل المسلم، فحذوني ما هي؟  
فوقع الناس في شجر البوادي. قال عبد الله: ووقع في نفسي أنها النخلة، فاستحيت، ثم قالوا: حدثنا ما هي يا رسول الله؟

<sup>23</sup>قال: هي النخلة

After mentioning the wording فَحَدَّثُونِي in Prophet's (p.b.u.h.) statement regarding the claim that Muslims resemble to trees as "Then tell me which tree it is!", which was narrated by Ibn Omar (73/693), as an example in this regard, al-Bukhari provided the imperative wording حدثنا in the statement directed to the Prophet (p.b.u.h) "O Prophet! We do not know, tell us what it is", which is the last sentence of the same hadith, as another example in this sense.

Following his assessment under this section, al-Bukhari stated that there is no difference between the narratives that were called qudsi/ilahi/rabbani hadith in the

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<sup>22</sup> al-Bukhari, "Ilim", 4.

<sup>23</sup> al-Bukhari, "Ilim", 4.

later periods and prophetic narratives in regard to the narration-based studies and that both sorts of narratives are subject to the same hadith methodology criteria.

It is fair to state that al-Bukhari aimed to point out his thought, indicating that the origins of the prophetic hadiths and the Hadith Qudsi are equally valuable and that the source of the hadiths in both groups is divine.

His assessments on Hadith Qudsi can be found within *Kitabu at-Tawhid* in *Sahih*. Al-Bukhari provided his statements on the topic of Hadith Qudsi under four separate titles in *Kitabu at-Tawhid* section:

باب كلام الرب عز و جل يوم القيامة مع الأنبياء<sup>25</sup> ، باب كلام الرب مع جبريل و نداء الله الملائكة<sup>24</sup> ،

باب ذِكْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِوَايَتِهِ عَنْ رَبِّهِ<sup>27</sup> ، باب كلام الرب مع أهل الجنة<sup>26</sup>

One of the most concrete pieces of evidence to the claim that all hadith scholars (including the ones who published these hadith works) reviewed the topic in the same manner during Hijri sixth century and later when Hadith Qudsi compilations were produced is that the compilers of these works did not include such terminology in their hadith methodology works.

<sup>28</sup>Tibi (743/1342), accepted as the first hadith authority to define the concept of Hadith Qudsi, provided his definition in the hadith explanation work entitled *al-Qashif an Hakaiki as-Sunan Sharhu at-Tibi ala Mishqati al-Masabih* instead of the hadith methodology book entitled *al-Hulasa fi Usuli al-Hadis*,<sup>29</sup> which is an important indicator that hadith scholars did not regard Hadith Qudsi as a separate hadith form.

This is not solely specific to Tibi, meaning other hadith scholars compiled works in the same understanding and attitude. The fact that Jurjani (816/1413) did not provide the definition of Hadith Qudsi in *Muhtasar fi Usuli al-Hadis*<sup>30</sup> while reflecting in the terminological work entitled *at-Ta'rifat*<sup>31</sup>, which is an indication of the afore-noted attitudes by the hadith scholars.

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<sup>24</sup> al-Bukhari, "Tevhid", 33.

<sup>25</sup> al-Bukhari, "Tevhid", 36.

<sup>26</sup> al-Bukhari, "Tevhid", 50.

<sup>27</sup> al-Bukhari, "Tevhid", 38.

<sup>28</sup> Hayati Yilmaz, "Kudsi Hadis", *TDV Islâm Ansiklopedisi* (Istanbul: Türkiye Diyanet Vakfı Yayınları, 2002), 26/318.

<sup>29</sup> Husein ibn Muhammad at-Tibi, *al-Qashif an Haqaiqi as-Sunan Sharhu at-Tibi ala Mishqati al-Masabih*, ed. al-Mufti Abd al-Gaffar et al. (Karachi: Idaratu al-Qur'an wa al-Ulumi al-Islamiyya, 1413/1992), 1/148-149.

<sup>30</sup> Sayyid Sharif al-Jurjani, *Fannu Usuli Mustalahi al-Hadis*, ed. Ahmad Qasim at-Tahtawi (Cairo: Daru al-Fazilat, 2003)

<sup>31</sup> al-Jurjani, *at-Ta'rifat* (Beirut: Daru al-Qutubi al-Ilmiyya, 1403/1983), 8.

No titles and information on the *Hadith Qudsi* were found in hadith methodology works, from the earlier or later periods<sup>32</sup>, and classical compilations<sup>33</sup>. Hadith authorities who compiled hadith methodology works did not define *qudsi/ilahi/rabbani* hadith as a hadith-related term in their works, which is interesting.

Moreover, the fact that these authors reviewed the concept of Hadith Qudsi in explanative works instead of hadith methodology works is a missed detail and significant topic that should be separately reviewed. None of the hadith methodologies from the earlier and later periods had any assessments why the topic of Hadith Qudsi was not examined as a separate hadith form under a separate title.

The hadith methodology works that reviewed Hadith Qudsi as a hadith form from the last century refer to *Qawa'idu at-Tahdis*<sup>34</sup> by Jamal ad-Din al-Qasimi (1332/1914) in their classifications. However, authors of these works did not provide a review on why the concept of the Hadith Qudsi was not regarded as a separate hadith form in the previous hadith methodology works.

The hadith authority, who was referred in regard to the definition of Hadith Qudsi in all studies of Hadith Qudsi, is Tibi (743/1342). However, Tibi's assessments on Hadith Qudsi are not present in the hadith methodology work entitled *el-Hulasa fi Usuli al-Hadis*<sup>35</sup>. Following the search for the traces regarding the concept of Hadith Qudsi in hadith explanation books and in *al-Qashif an Haqqiqi as-Sunan (Sharhu at-Tibi ala Mishqati al-Masabih)*<sup>36</sup> by Tibi, assessments of this hadith form was found in the latter work.<sup>37</sup> Although Tibi provided the outlines of hadith methodology in the *Mishqaat* explanation entitled *al-Qashif*, he did not provide any details or perform any assessments as seen in the work entitled *al-Hulasa fi Usuli al-Hadis*.

This detail regarding Tibi, who is regarded as the primary source in relation to the definition of the Hadith Qudsi, has unfortunately been neglected. Hayati Yılmaz, regarded as a reference in regard to the Turkish hadith literature [writer of

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<sup>32</sup> The main criterion in reviewing hadith methodology works as the religious works from the earlier and later periods is whether the information on hadith methodology was narrated through documents. After al-Hatib al-Baghdati (463/1071), the tradition of narrating this information through documents was abandoned. For more details, see: İsmail Lütfü Çakan, *Hadis Edebiyatı* (Istanbul: İFAV Yayınları, 1989), 175-192; Id., *Hadis Usûlü*, 16-20.

<sup>33</sup> The "classical compilations" in this regard is the hadith methodology works written under the impact of *Mukaddima (Ulum al-Hadith)* by Ibnu as-Salah (643/1245) which regarded all following hadith methodology works in the basis of compilation/classification/sectioning. See: Çakan, *Hadis Edebiyatı*, 184.

<sup>34</sup> Al-Qasimi's *Qawa'id* was formed out of "the selections from the previous works and regarded as a separate methodology work due to its success in selections despite having such a nature". See: Çakan, *Hadis Usûlü*, 19.

<sup>35</sup> at-Tibi, *al-Hulasa fi Usuli al-Hadis*, ed. Subhi Samarrai (Beirut: Alamu al-Qutub, 1985)

<sup>36</sup> at-Tibi, *al-Qashif*, 1/148-149.

<sup>37</sup> at-Tibi, *al-Qashif*, 1/148-149.

the article “*Hadith Qudsi*” in *TDV İslâm Ansiklopedisi (DİA)*], refers to *al-Qulliyat* by Abu al-Baqa for Hadith Qudsi citations from at-Tibi and states the following: “No details regarding Hadith Qudsi can be found in *al-Hulasa fi Usul al-Hadis* by at-Tibi. His statements in this regard were narrated by Abu al-Baqa.”<sup>38</sup>

A similar form of Tibi’s conception on Hadith Qudsi and his compilation style was reflected by Ibn Hajar al-Asqalani (856/1448). Although Ibn Hajar provided no details or performed no evaluations regarding Hadith Qudsi in *Nuhbatu al-Fiqar* or *Nuzhatu an-Nazar*, the explanation of the former, he made explanations at the points of Hadith Qudsi in Bukhari’s explanative work *Fathu al-Bari*.<sup>39</sup>

The fact that Tibi and Ibn Hajar al-Asqalani, authors of hadith methodology works, defined the concept of Hadith Qudsi in hadith explanation works instead of methodological works is interesting. The reason why they did so is that Hadith Qudsi was assessed under the title of prophetic hadith instead of a separate hadith and that they agree upon this assessment.

## 1.2. Presence of Revelations in a Work Other Than the Quran and Revelation-Hadith Qudsi Relationship

As revelations are some sorts of contact between *God and Prophet*<sup>40</sup>, topics such as the form, amount and content of revelations can only be learned from the Prophet (p.b.u.h.), who is the direct addressee of them, which is also valid for the Quran revealed to the Prophet (p.b.u.h.) and other revelations. Whether the Prophet received revelations (p.b.u.h.), the content and amount of the revelations he received, and whether the content he conveyed to people as the Quran was revealed can only be learned through his (p.b.u.h.) notification/declaration to people.

People were able to hear about and grasp the Quran as it was revealed to the Prophet (p.b.u.h.), or his explanations such as *these are from the Quran/directly the Quran/these or those surahs from the Quran or verses of these-those surahs* etc. This perception process is, in fact, related to the belief/acceptance of the person. Nobody can test the competency and imputation of the Prophet (p.b.u.h.), who attributed all the Quran revelations and other revelations to God and reported them to people. If he (p.b.u.h.) says that he received the Quran revelation and other revelations from God, this fact is accepted without doubt. The contrary cannot be accepted because

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<sup>38</sup> Yılmaz, *Hadis İlmünde Kudsî Hadisler*, 17; Id. “Kudsî Hadis”, *TDV İslâm Ansiklopedisi (İstanbul: Türkiye Diyanet Vakfı Yayınlar, 2002)*, 26/ 319.

<sup>39</sup> al-Bukhari, “Riqaq”, 31; Id., “Tawhid”, 50; Abu al-Fazl Shihab ad-Din Ahmad ibn Ali ibn Muhammad al-Asqalani, *Fathu al-Bari*, ed. Abd al-Aziz ibn Abdallah ibn Baz (Cairo: Dar al-Hadis, 2004), 13/120-128

<sup>40</sup> Bekir Topaloğlu, “İslâm’da Peygamber İnanç Sempozyumu”ndaki Tebliğ Müzakeresi (İstanbul: Ensar Neşriyat, 2009), 159.



the condition for truly believing in revelations is based on the true belief in the Prophet (p.b.u.h.). Regardless of how revelations varied/were received<sup>41</sup>, we can know whether these revelations were from God only through the information by the Prophet (p.b.u.h.) as we were not assigned the duty of reporting these revelations to people<sup>42</sup>. *There is no other way but to accept how he received revelations after truly accepting his presence and prophetic role.*<sup>43</sup>

Although people believe that the methods and rules of praying were revealed/taught to the Prophet (p.b.u.h.) by God through revelations other than the Quran, excluding the narratives (Hadith Qudsi, fitan-malahim hadith) that clearly indicate revelations other than the Quran in other topics, regarding them as exceptions or approaching them with suspicion, searching for references in the Quran for the ones with true/proper implications or considering them as false are all contradictory. The claim that certain religious practices were adopted from Ahl al-Kitap based on the similarities between Ahl al-Kitap and Muslims in many fields are reflected by neglecting the messages of the Prophet (p.b.u.h.)<sup>44</sup> who reminded people that these groups were the heir of a common cultural heritage by stressing similar terminology or many common Abrahamic traditions between these groups, and it does not suit the scientific or historical facts.

Al-Bukhari reflected his thought that the six different narrative wordings  
حَدَّثَنَا، أَخْبَرَنَا، أَنْبَأَنَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْوَى عَنْ رَبِّهِ عَزَّ وَجَلَّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرْوَى عَنْ رَبِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْوِيهِ عَنْ رَبِّكُمْ عَزَّ وَجَلَّ<sup>45</sup>

in the fourth part of the section, Ilim has the same narrative-related value, and he hinted that prophetic hadiths and certain hadiths which were later named Hadith Qudsi in the following years have the same value in their roots. In other words, he stressed that both hadith forms might have a divine source.

Hatib al-Baghdadi (463/1071) *stated under the title* كون أصحاب الحديث أمناء الرسول *in his work* Sharafu Ashabi al-Hadis *that hadiths were revealed to the Prophet (p.b.u.h.) by God through Gabriel as follows:* ويقول رسول  
46. الله صلى الله عليه وسلم : حدثني جبرائيل عن الله عز وجل

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<sup>41</sup> ash-Shura, 42/51.

<sup>42</sup> Mustafa Genç, *Sünnet-Vahiy İlişkisi* (Istanbul: Kitâbî Yayınları, 2009), 176.

<sup>43</sup> Abu al-'la Mawdudi, *Sünnetin Anayasal Niteliği*, trans. Ahmet Asrar (Istanbul: Bengisu Yayınları, 1997), 105-106.

<sup>44</sup> Ali Akyüz, *Yaşayan Kur'ân Hz. Peygamber* (Istanbul: Rağbet Yayınları, 2016), 379.

<sup>45</sup> Al-Bukhari, "İlim", 4.

<sup>46</sup> Abu Bakr Ahmad ibn Ali ibn Sabit al-Baghdadi, *Sharafu Ashabi al-Hadis*, ed. M. Said Hatiboğlu (Ankara: Ankara Üniversitesi İlahiyat Fakültesi Yayınları, 1972), 1/96.

The Quran also clearly reflects at a couple of points that the Prophet (p.b.u.h.) was also revealed messages other than the Quran:<sup>47</sup>

1. The verses revealed to the Prophet (p.b.u.h.) in the miracles of Isra and Mi'raj and the content of the dream were not explained.<sup>48</sup>

2. Following the Pact of Hudaibiyyah, the content of the dream that Muslims would enter Mecca was not reflected in the Quran.<sup>49</sup>

3. God Almighty informed the Prophet (p.b.u.h.) that Hafsa, his wife, disclosed the secret told by him to another.<sup>50</sup> However, this information was not explained in the Quran.

4. The verse revealed after Zaid ibn Harisah divorced Zaynab bint Jahsh (20/641)<sup>51</sup> did not reflect the information hidden by the Prophet (p.b.u.h.) from others (stepsons can marry ex-wives).

5. The Quran does not reflect the divine statement that God Almighty would support Muslims in the Battle of Badr with a thousand angels.<sup>52</sup>

6. The Quran does not reflect the content of the dream seen by the Prophet (p.b.u.h.) that the number of disbelievers would be much lower in the battlefield.<sup>53</sup>

7. Based on the hint, the Prophet was revealed that one of two groups consisting of disbelievers from Mecca would be promised to the Muslims before the Battle of Badr, but this divine revelation was *not* explained in the Quran.<sup>54</sup>

8. After the passing of Ruqaiyyah (2/624) who married Uthman ibn Affan (35/656) upon the blessing of the Prophet (p.b.u.h.), the narrative that Uthman married Ummu Gulsum (9/630), another daughter of the Prophet, through the revelation of God by Gabriel<sup>55</sup> indicates that revelations other than the Quran can actually be for any random events:

حدثنا محمد بن يونس القرشي قتنا محمد بن عثمان بن خالد قتنا أبي عثمان بن خالد ، عن عبد الرحمن بن أبي الزناد ، عن أبيه ، عن الأعرج ، عن أبي هريرة ، أن رسول الله صلى الله عليه وسلم لقي عثمان

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<sup>47</sup> Mustafa Ertürk, *Metin Tenkidi (Gayb ve Fiten Hadisleri Örneği)* (Ankara: Fecr Yayınları, 2005), 189-204.

<sup>48</sup> al-Isra 17/1, 60.

<sup>49</sup> al-Fatih 48/27.

<sup>50</sup> at-Tahrim 66/3.

<sup>51</sup> al-Ahzab 33/37.

<sup>52</sup> al-Anfal 8/9.

<sup>53</sup> al-Anfal 8/43.

<sup>54</sup> al-Anfal 8/7.

<sup>55</sup> Ahmad ibn Hanbal, *Fazailu as-Sahaba* (Beirut: Muassasatu ar-Risala, 1403/1983), 1/520 (no: 858).

على باب المسجد فقال يا عثمان ، هذا جبريل يقول لي عن الله عز وجل إني قد زوجتك أم كلثوم على مثل ما زوجتك رقية ، وعلى مثل صحبتها

Whether the information in hadith works (on both Hadith Qudsi and other narratives) that the Prophet (p.b.u.h.) received revelations other than the Quran can only be learned from himself. Based on the narration methods, the fact that the Quran is *mutawatir* and these narratives are *ahad* does not terminate the possibility for both types to be revelations because whether the Quran or information other than the Quran were based on revelations cannot be learned from anyone other than the Prophet (p.b.u.h.) or tested in this regard.

If the hadiths that are among the *adah khabar* texts named Hadith Qudsi and that were mentioned by the Prophet (p.b.u.h.) are true or have true imputations, attributions to God should be assessed as the revelations the Prophet (p.b.u.h.) received from God Almighty.

*Al-Itqan fi 'Ulumi al-Qur'an* by Suyuti (911/1505)<sup>56</sup> reflects the statement of Juwayni (478/1085) that divine words have two forms along with his following approaches: "Divine words have two forms: God orders Gabriel to report to the Prophet (p.b.u.h.) 'God orders you to do this and that' and after receiving such orders from God, Gabriel visits the Prophet (p.b.u.h.) and reports the divine orders. This is actually not the expression reflected by Gabriel to the Prophet (p.b.u.h.). In other words, this is similar to the order of a ruler to a trusted person as 'go and visit this or that person, and say that the ruler wants him/her to maintain his services and prepare the army for war', resulting in a different report to that person as 'ruler said that you should be serious, keep your army intact, and encourage the soldiers to fight', which does not mean that the messenger lied or acted inaccurately.

The second form of the divine words is the revelations brought to the Prophet by God, who ordered Gabriel 'read this book to the Prophet (p.b.u.h.)!', through Gabriel who read the revelations without making any changes. This second form is like the example in which a ruler writes a letter, entrusts this letter to a trustable person, saying 'read this letter to him/her', and witnesses that this messenger performs his duty without making any changes."<sup>57</sup>

Following the narration from Juwayni, Suyuti states that the Quran is the second form of these divine words, that the first form consists of Sunnah, and that Gabriel revealed Sunnah to the Prophet (p.b.u.h.) just as how the Quran was revealed, but as Gabriel reported Sunnah to the Prophet (p.b.u.h.) with meaning, it

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<sup>56</sup> Abu al-Fazl Jalal ad-Din Abd ar-Rahman ibn Abi Bakr ibn Muhammad al-Hudayri as-Suyuti ash-Shafii, *al-Itqan fi 'Ulumi al-Qur'an* (Beirut: Daru al-Qutubi al-Ilmiyya, 1407/1987), 1/97; Id., *Kur'an İlimleri Ansiklopedisi al-Itqan fi 'Ulumi al-Qur'an*, trans. Sâkıp Yıldız - Hüseyin Avni Çelik (Istanbul: Madve Yayınları, nd.), 1/104. These translators who translated *al-Itqan* to Turkish misinterpreted the case or even mistranslated the texts. Thus, we aimed to perform an authentic translation for the text conveyed from as-Suyuti without depending too much on the already-existing translations.

<sup>57</sup> as-Suyuti, *al-Itqan*, 1/97-98.

is accepted that narrating Sunnah with explanations is appropriate while conveying the Quran with meanings is not so.<sup>58</sup> In *al-Fusul fi Sirati ar-Rasul*, Ibn Qasir (774/1373) explains the Sunnah-revelation relationship as what Prophet (p.b.u.h.) heard from God Almighty, and he assesses Hadith Qudsi in this regard.<sup>59</sup>

M. In *Manahilu al-Irfan fi Ulumi aTl-Quran*, Abd al-Azim Zurqani (1367/1948) adds Hadith Qudsi as the third form to the classifications by Juwayni and Suyuti, and he states that Hadith Qudsi was received by the Prophet (p.b.u.h.) from God, that this hadith type should be accepted divine accordingly, and that the features setting the Quran from all Hadith Qudsi.<sup>60</sup> The discussions of whether Sunnah narrated by Zurqani from Juwayni and Suyuti is a revelation are still performed.

In his work entitled *Vahiy-Akil Dengesi Açısından Sünnet*, Mehmet Erdoğan made an effort to collect the ideas of many scientists and researches in regard to the relationship between Sunnah and revelations, but due to the disconnection between the citations and his failure to correctly and clearly explain the results of his study, he failed to reflect how the position of sunnah is before the revelations to the readers. Following the citation from the article *Vahiy*<sup>61</sup> in *Islam Ansiklopedisi* by Arent Jan Wensinsck (1939) under the subheading *Nübüvvetin mahiyeti*, Mehmet Erdoğan did not mention the concept of guardianship before but citing the following sentence from *Hakikat Nurları* by İsmail Fennî Ertuğrul (1365/1946)<sup>62</sup>: “This guardianship of the Prophet indicates the possibility of receiving direct revelations other than the ones brought by Gabriel. Hadith Qudsi are relevant in this regard.”<sup>63</sup> Following the page consisting this sentence, Mehmet Erdoğan states the following under the subheading *Sünnetin okunmayan vahiy oluşu* and from work entitled *Usulu at-tafsir wa kawaiduhu* by Halid Abd ar-Rahman al-Aq: “Based on this idea, revelations are divided into two as *wahy al-matluw* and *wahy al-gayri matluw*. A similar division is present between *wahy al-jali* (Quran) and *wahy al-harfi* (qudsî and prophetic hadiths).

Although the title of Mehmet Erdoğan’s work is *Vahiy-Akil Dengesi Açısından Sünnet*, it is clear that he could not achieve ideological or rational clarity in regard to the definition of a revelation and Hadith Qudsi considering the reference which he made by briefly explaining the source he indicated in the footnote regarding the term Qudsi in the afore-noted sentence and which was not assessed scientifically.

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<sup>58</sup> as-Suyuti, *al-Itqan*, 1/97-98.

<sup>59</sup> Abu al-Fida’ Imad ad-Din Ismail ibn Shihab ad-Din Umar ibn Qasir ibn Daw’ ibn Qasir al-Qaysi al-Qurayshi al-Busrawi ad-Dimashqi ash-Shafii, *al-Fusul fi Sirati ar-Rasul (p.b.u.h.)*, ed. Muhyiddin Mistu, M. al-Id al-Hatrawi (Beirut: Daru’bni Qasir, 1413/1992), 271-275.

<sup>60</sup> M. Abd al-Azim az-Zurqani, *Manahilu al-Irfan fi Ulumi al-Qur’an* (Cairo: Daru Ihyai al-Qutubi al-Arabiyya, 1362/1943), 1/43-44.

<sup>61</sup> Arent Jan Wensinsck, “Vahiy”, *İslam Ansiklopedisi* (Istanbul: MEB Devlet Kitapları, 1986), 13/145.

<sup>62</sup> İsmail Fennî Ertuğrul, *Hakikat Nurlar* (Istanbul: Jamiyat al-Tadrisiya al-Islamiya, 1949), 294

<sup>63</sup> Mehmet Erdoğan, *Vahiy-Akil Dengesi Açısından Sünnet* (Istanbul: İFAV Yayınları, 1996), 70.

In *Kur'ân-ı Kerîm Tarihi*<sup>64</sup> and under the title *Kur'ân ve Hadis (yahut sünnet)* within the explanative work translated to Tuskish as *Aziz Kur'ân*<sup>65</sup>, Muhammad Hamidallah (1423/2002) states that Prophet's (p.b.u.h.) sunnah "is an eternal legal source and fact for the Islamic society."

Hamidallah explains two forms of revelations as follows: "Revelations were divided into two classes by the Prophet (p.b.u.h) himself. In certain cases, he reported certain revelations as, 'This is from the divine authority. Note it down, memorize it, and read during certain parts of prayers.', which is actually within the context of the Quran. Besides, in other cases, the Prophet (p.b.u.h.) said, 'Do it this/that way', displayed certain attitudes without mentioning anything, and ordered others to write these down.

Hamidallah explains the division of matluw and gayri matluw revelations as follows: "In this case, we can see a difference between wahy al-matluw (a revelation that is read in prayers) and wahy al-gayri matluw, the latter of which is related to the actions and attitudes (or even the private behaviors) of the Prophet (p.b.u.h.) and named *hadith* or *sunnah* which does not have a different meaning in this regard.

Following this explanation on the forms of revelations, Hamidallah provides the meanings of the concepts of hadith and sunnah and makes a brief explanation of the concept of Hadith Qudsi (without making any reference to any books or authors): "There is a particular form of hadiths. In some cases, the Prophet (p.b.u.h.) said, 'God orders us to...' but did not want this statement to be added to the Quran text. This hadith form is called *hadis al-qudsi*, meaning *divine hadiths coming from God*."<sup>66</sup>

### 1.3. Comparison of Hadith Qudsi with the Quran and Triple Classification of Divine Statement

#### 1.3.1. Comparison of Hadith Qudsi with the Quran

Why and by whom the first comparisons between Hadith Qudsi and the Quran were performed were not found. However, it is fair to state that these comparisons (based on the information obtained from works of hadith annotation) started in the later periods when hadith annotation literature was present.

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<sup>64</sup> Muhammad Hamidallah, *Kur'ân-ı Kerîm Tarihi*, trans. Salih Tuğ (Istanbul: İFAV Yayınları, 1993) The citations from Hamidallah in regard to the topics of revelation and Hadith Qudsi were performed by Salih Tuğ's afore-noted translation instead of the translation of *Aziz Kuran*.

<sup>65</sup> Muhammad Hamidallah, *Aziz Kur'ân -Çeviri ve Açıklama-*, trans. Abdülaziz Hatip - Mahmut Kanık (Istanbul: Beyan Yayınları, 2000)

<sup>66</sup> Muhammad Hamidallah, *Kur'ân-ı Kerîm Tarihi*, trans. Salih Tuğ (Istanbul: İFAV Yayınları, 1993), 15-16: The last sentence above was reflected as the "Hadith Qudsi", or "Sacred statement," in the translation of *Aziz Kuran*. (Id., *Aziz Kur'ân*, 20)

Have the comparisons between Hadith Qudsi and the Quran arisen from a need or ideological/rational/abstract assessment? Why and how are the Quran, a mutawatir and divine text, and Hadith Qudsi, a type of ahad khabar, compared to one another? While performing such a comparison, what is the purpose of stating that reading the Quran is prayer while noting that such a case cannot be valid for Hadith Qudsi? Have the scholars discussing this topic or reviewed this topic due to particular cases or misconceptions they have faced? Complete and satisfactory answers for these questions were not found.

After the comparisons between Hadith Qudsi and the Quran were included in annotation works, they were reviewed as a significant dimension regarding the topic of Hadith Qudsi in recent hadith methodology books and compilations, and in almost all compilation/translations works in the topic of hadith methodology.

Tibi (743/1343), Qirmani (786/1384) and Ayni (855/1451) compared the Quran and Hadith Qudsi within the explanation of Hadith Qudsi

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ الصَّيَّامُ حِنَّةٌ ، فَلَا يَتُوفُّ وَلَا يَجْهَلُ ، وَإِنْ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلْيُقْتَلْ إِيَّيَ صَائِمٌ . وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ تَعَالَى مِنْ رِيحِ الْمِسْكِ ، يَنْتَرِكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِ ، الصَّيَّامِ لِي ، وَأَنَا أُجْرِي بِهِ ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَلِهَا

in the second part of the section *Sawm* in al-Bukhari's work.

While assessing the issue of whether the Quran was *created* under the title *Qalima al-Tawhid*, the Torah, the Bible and divine hadiths cannot be regarded as a creation following the statement of Hanbal (241/855) *Faith cannot be regarded or mentioned as a creation and Qalima al-Tawhid is from the Quran*. He also mentions that divine statements can be occasionally revealed within or outside the Quran after presenting Hadith Qudsi, which starts with the sentence *إني حرمت الظلم على نفسي* as an example. Ibn Taymiyyah also states that prayers can only be true and complete when performed by reading the Quran, and that none of the divine statements can be a creation: In addition, he adds that anything other than the Quran cannot be read during prayers.<sup>69</sup> Although Ibn Taymiyyah did not clearly mention whether he meant the Torah, the Bible or anything else (Hadith Qudsi), it is fair to state from the reflection of the sentence that he meant the Torah and the Bible.

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<sup>67</sup> For the discussions of whether the Quran was created and for a brief review, see: Yusuf Şevki Yavuz, "Halku'l-Kur'ân", *TDV İslâm Ansiklopedisi* (Ankara: Türkiye Diyanet Vakfı Yayınları, 1997), 5/371-375.

<sup>68</sup> Ibn Taymiyyah assesses the discussions of whether the Quran "was created" in the entire twelfth volume of *Majmu' al-Fatawa*.

<sup>69</sup> Ibn Taymiyyah, *Majmu' al-Fatawa*, 12/78.

Ibn Taymiyyah can be regarded as (at least) one of the sources regarding the idea that the following authors reviewing the topic under the title of *Kur'ân-ı Kerîm ile kudsî hadis arasındaki farklar* believe prayers can be true and complete through reading the Quran and that Hadith Qudsi cannot be read during prayers.

As-Suyuti (911/1505) states that revealed divine statements are laconic in relation to the differences between the Quran, Hadith Qudsi and prophetic hadiths, adding that other forms of hadiths can be narrated with their meanings to relieve the burden of the ummah and regarded as *gayr al-mujiz* as they can be touched, read and carried by unclean people. In addition to the differences between the Quran and the Qudsi and prophetic hadith, he noted that Islamic scholars agree upon the belief that the Quran was revealed from God's wording.<sup>70</sup> Zurqani (1367/1948) states that wordings of the Hadith Qudsi and prophetic hadith (except the topics indicated by the Prophet) were revealed by God Almighty, that there is a common belief that their wordings are associated with the Prophet and that certain Islamic rules such as reading the Quran in the religious tone is prayer while protecting the wording is necessary are not valid or present for the Qudsi and prophetic hadiths.<sup>71</sup>

While explaining the differences between the Hadith Qudsi and the Quran, Ibn Hajar al-Haytami (974/1567) reviewed the topic without indicating the reason for making such an explanation in the annotation of the hadith<sup>72</sup> *يا عبادي إني حرمت الظلم على نفسي*, the twenty-fourth hadith narrated by Abu Zar (32/653), within the work entitled *ak-Fathu al-Mubin*, which is the annotation of the well-known compilation *Kirk Hadis* by Nawawi (676/1277).<sup>73</sup>

The differences briefly mentioned by Haytami were provided with more details in Nuh ibn Mustafa al-Qonawi's (1070/1660) *ar-Risala fi al-farq baina al-Hadisi al-Qudsi wa al-Qur'an wa al-Hadisi an-Nabawi*<sup>74</sup>.

Hayati Yılmaz, who published the afore-noted work by Qonawi, ordered the difference between the Quran and the Hadith Qudsi and the points he explained as *qualities that are not possessed by the Hadith Qudsi* as 24 items considering the data in other sources:<sup>75</sup>

### 1. The Quran is laconic and challenges people.

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<sup>70</sup> as-Suyuti, *al-Itqan*, 1/97-98; Id., *Kur'ân İlimleri Ansiklopedisi al-Itqan fi 'Ulumi al-Qur'an*, 1/105-106.

<sup>71</sup> az-Zurqani, *Manahilu al-Irfan*, 1/43-44.

<sup>72</sup> Ma'mar ibn Rashid, *al-Jami'*, ed. Habib ar-Rahman al-A'zami (Beirut: al-Majlisu al-Ilmi, al-Majlisu al-Ilmi), 11/182-183 (no: 20272); al-Bukhari, *al-Adabu al-Mufrad*, ed. M. Fuad Abd al-Baqi (Beirut: Daru al-Bashairi al-Islamiyya, 1409/1989) (no: 490); Muslim, "Birr", 55; Ahmad ibn Hanbal, *al-Musnad*, 5/172.

<sup>73</sup> Ibn Hajar al-Haytami, *al-Fathu al-Mubin*, 432-433.

<sup>74</sup> Nuh ibn Mustafa al-Konawi, "er-Risâle fi'l-fark beyne'l-Hadisi'l-Kudsî ve'l-Kur'ân ve'l-Hadisi'n-Nebevî Adhî Risâlesi", ed. and trans. Hayati Yılmaz, *Hadis Tetkikleri Dergisi* 1/1 (2003), 167-178.

<sup>75</sup> Yılmaz, *Hadis İlminde Kudsi Hadisler*, 37-38.

2. It is a miracle that will exist until the day of judgment.
3. It was narrated verbally.
4. Narrating the meaning of the Quran is unlawful.
5. The Quran is protected from changes, alteration and manipulations.
6. Unclean people cannot touch the Quran.
7. (Religiously) Unclean people cannot read the Quran.
8. Only the Quran can be read in prayers.
9. The name the Quran is specific to itself.
10. Each letter of the Quran means good deed.
11. The Quran cannot be sold.
12. Both the wording and meaning of the Quran are related to God.
13. The Quran was revealed to the Prophet (p.b.u.h.) when he was awake.
14. The Quran was revealed only through Gabriel from the beginning to the end.
15. The Quran was written down by clerks.
16. The Quran's sections are called surah, while the sentences are named verse.
17. Reading the Quran is prayer.
18. The Quran is only attributed to God.
19. Those who reject even a single verse becomes a disbeliever.
20. The Quran has a different style.

The fact that these differences mentioned by Haytami, Qonawi and Yılmaz could not be found in the works of the authors from the first centuries (at least until now) when hadith history or even tafsir and fiqh history began to grow indicates that what has been written on this topic is a product of an abstract approach.

In addition, Ali Yardım (2006) is the only author reflecting the insufficiency and falsehood of the comparison between the Quran and the Hadith Qudsi (as much as we could see). Ali Yardım mentions this detail as follows: "Some of the existing resources focused on another aspect of the issue more. These are probably the theoretical answers to possible questions. Do the Hadith Qudsi replace the Quran? If no, are the provisions from these hadiths the same as the provisions from the Quran? These questions are problematic in their essence and have been directed



without considering the nuances. It is clear that two concepts with different aspects cannot be the same."<sup>76</sup>

### 1.3.2. Triple Classification of the Divine Statements

Ibn Hajar al-Haytami presents Kalamatallah in three classes as *the Quran, divine books revealed to the other religious people without any changes or alterations, and the Hadith Qudsi* under the<sup>77</sup> title فائدة في الفرق بين القرآن والأحاديث القدسية و أقسام كلام الله تعالى at the end of the explanation regarding the twenty-fourth hadith within the work *al-Fathu al-Mubin*.<sup>78</sup>

It was not clear from where and from whom Haytami obtained this triple classification, and there were no other scholars who assessed the divine statements in such a classification.

Muhammad Awwama, one of the contemporary authors, considers this classification of Haytami as insufficient and adds *al-hadis an-nabawi* as the fourth.<sup>79</sup>

Zurqani (1367/1948), one of the late-period authors, states that Suyuti (911/1505) divided divine statements in two as the Quran revealed by God for the Prophet (p.b.u.h) through Gabriel and sunnah revealed like the Quran<sup>80</sup>, and that he added the Hadith Qudsi as the third type to this division, noting that the Hadith Qudsi was revealed as the divine statement by God and narrated by the Prophet (p.b.u.h.) and that the qualities separating the Quran from other statements and books are not possessed by the Hadith Qudsi.<sup>81</sup>

Although Haytami did not mention from whom he cited the triple classification regarding the divine statement attributed to God Almighty, it is fair to state that he obtained such a classification (at least its ideological basics) from Suyuti, who might have narrated from Juwayni (478/1085).

M. Tayyip Okiç included his well-known assessments<sup>82</sup> that constitute a couple of articles of his detailed work entitled *Hadis İlmîne Giriş*, which is getting prepared for publication according to him, with a page of explanation starting with the sentence *bilindiği vechile, Allah kelâmının çeşidleri üçtür (as known to all, divine*

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<sup>76</sup> Ali Yardım, *Hadis I* (Izmir: Dokuz Eylül Üniversitesi Yayınları, 1992), 42-46

<sup>77</sup> Twenty fourth hadith: يا عبادي إني حرمت الظلم على نفسي : al-Ma'mar, *al-Jami'*, 11/182-183 (no: 20272); Muslim, "Birr", 55; al-Bukhari, *al-Adabu al-Mufrad* (no: 490)

<sup>78</sup> Ibn Hajar, *el-Fethu'l-Mubin*, 432-433.

<sup>79</sup> Muhammad Awwama, *Min Sikhahi al-Ahadisi al-Qudsiyya*, (Madinah: Daru al-Yusr, 1432/2011), 21.

<sup>80</sup> as-Suyuti, *al-Itqan*, 1/97-98; Id., *Kur'ân İlimleri Ansiklopedisi al-Itqan fi 'Ulumi al-Qur'an*, 1/105-106.

<sup>81</sup> az-Zurqani, *Manahilu al-Irfan*, 1/43-44.

<sup>82</sup> M. Tayyip Okiç, "Önsöz", *Bazı Hadis Meseleleri Üzerinde Tetkikler* (İstanbul: Ankara Üniversitesi İlahiyat Fakültesi Yayınları, 1959), 6

statements have three types)... under the title *İlahi Hadisler*.<sup>83</sup> Okiç conveyed this information from Qasimi (1332/1914), who narrated from Haytami.

Okiç's sentence, indicating that the divine statements attributed to God Almighty are divided into three classes and starting with the phrase *according to what is known on this topic, divine statements have three forms...*, was also reflected by Haytami as follows: اعلم أن الكلام المضاف إليه تعالى ثلاثة أقسام

While investigating whether there were any other scholars who reviewed the afore-noted divine statement in a triple classification before Haytami, it was realized that Haytami's statements and Ibn Khaldoon's (808/1406) remarks on the revelation characteristics regarding the Quran and previous divine books were found to be similar. Although it is hard to claim that Haytami narrated from Ibn Khaldoon, it is fair to state that he inspired Haytami. Ibn Khaldoon compares the revelation of the Quran and previous divine books under the title *Vahiy ve Rüya* in his work entitled *Mukaddime* as follows: "Compared to other divine books, the Quran was read and narrated by the Prophet (p.b.u.h.) (in a matluw manner) word by word and sentence by sentence. However, this is not the case for other divine books such as the Torah or the Bible. Prophets read these books as meanings in the form of verses, and they reflect these in their own wordings during their social interactions. Thus, there is no laconic or miracle (in regard to wording and syntax) expression in these divine books. Such quality is specific to the Quran. The fact that other Prophets read the books assigned to them is similar to certain meanings attributed by the Prophet (p.b.u.h.) to God Almighty. Besides, the following relevant statement can be found in many hadiths: "The Prophet (p.b.u.h.) narrated from God and said... 'Al-Qiyamah 75/16, 17 and at-Taha 20/114 is evidence to the fact that the Prophet (p.b.u.h.) read the Quran as wahy al-matluw."<sup>84</sup>

Nuh ibn Mustafa al-Qonawi (11th century/17th century), who wrote a separate booklet on comparing the Quran with Hadith Qudsi, states in his work entitled *ar-Risala fi al-Farq bayna al-Hadisi al-Qudsi wa al-Quran wa al-Hadisi an-Nabawi*<sup>85</sup> that the reason for compiling this work is the following question directed to him: "What are the differences between the Hadith Qudsi, the Quran and prophetic hadiths?"

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<sup>83</sup> Okiç, *Bazı Hadis Meseleleri Üzerinde Tetkikler*, 13.

<sup>84</sup> Abu Zaid Wali ad-Din Abd ar-Rahman ibn Muhammad ibn Muhammad ibn Muhammad ibn Hasan al-Hadrami al-Maghribi at-Tunisi ibn Khaldoon, *al-Muqaddima*, ed. Abd as-Salam Shaddadi (Dar al-Bayza: Baytu al-Funun, 2005), 1/151; Id., *Mukaddima*, trans. Süleyman Uludağ (Istanbul: Dergâh Yayınları, 2011), 1/282.

ed. Abd as-Salam Shaddadi, Dar al-Bayza

<sup>85</sup> Yılmaz, "er-Risâle fi'l-fark beyne'l-Hadisi'l-Kudsi ve'l-Kur'ân ve'l-Hadisi'n-Nebevî Adlı Risâlesi", *Hadis Tetkikleri Dergisi* 1/1 (2003), 67-178.

*Qawa'idu at-Tahdis* by al-Qasimi<sup>86</sup>, *al-Hadith wa al-Muhaddisun* by Muhammad Abu Zahw<sup>87</sup>, *Bazı Hadis Meseleleri Üzerinde Tetkikler* by M. Tayyib Okıç<sup>88</sup>, *Ulumu al-Hadith wa Mustalahuh* by Subhi as-Salih<sup>89</sup>, *Hadis Usûlü ile Hadise Dair İlimler ve Hadis Usûlü* by Hayreddin Karaman<sup>90</sup>, *Hadis Istilahları* by Talat Koçyiğit<sup>91</sup>, and *Hadis I* by Ali Yardım<sup>92</sup>, all of which review the differences between the Hadith Qudsi and the Quran, do not provide any details on the reason for examining the topic.

#### 1.4. The Issue of Whether the Hadith Qudsi are the Quran Verses Interpreted and Explained by the Prophet (p.b.u.h.)

Verses of the Quran are used to confirm the text of the Hadith Qudsi within the narratives of the Hadith Qudsi. These narrative texts indicate that confirmation and statements regarding these verses were made by the Prophet (p.b.u.h.) himself. The Hadith Qudsi containing confirmations based on verses and other the Hadith Qudsi containing the statements that are similar to those in the Quran verses might indicate that the Quran verses might be reflected by the Prophet (p.b.u.h.) in a narrative manner by interpreting, explaining or narrating.

M. Hayri Kırbasıođlu states the following: *"It is fair to state that the Hadith Qudsi generally review ethical topics. One can believe that the topics in these hadiths are principally present in the Quran and that the Hadith Qudsi are the explanations of the meanings in the Quran. As you can see, the fact that there is a semantic similarity between certain the Hadith Qudsi and verses might indicate (or at least there is such a possibility) that the Prophet might have presented these verses in his own expressions upon inspiration from the Quran. Considering the similarities between the Hadith Qudsi starting with the sentence وَأَنَا مَعَهُ إِذَا ذَكَرَنِي ، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي I am in the thoughts and quite close to my servants. When they mention me, I am there..., and the sentences in al-Baqarah 2/15 فَادْكُرُوا اللَّهَ 2/200 and al-A'râf 7/205 وَأَدْكُرْ رَبَّكَ فِي نَفْسِكَ*, he stresses that the Prophet (p.b.u.h.) might have interpreted these verses in his own wordings.<sup>93</sup>

M. Zeki Duman states that these narratives are the expressions of the Quran verses in a new style by the Prophet (p.b.u.h.). The hadiths he referred to as *These*

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<sup>86</sup> al-Qasimi, *Qawa'idu at-Tahdis*, 64-66.

<sup>87</sup> Muhammad Abu Zahw, *al-Hadis wa al-Muhaddisun* (Cairo: Matbaatu Misr, 1358/1958), 11-19; Id., *Hadis ve Hadisçiler*, trans. Selman Başaran - M. Ali Sönmez (Istanbul: Ensar Neşriyat, 2007), 31-40.

<sup>88</sup> Okıç, *Bazı Hadis Meseleleri Üzerinde Tetkikler*, 13.

<sup>89</sup> Subhi as-Salih, *Ulumu al-Hadith wa Mustalahuh* (Dimashk: Matbaatu Jamiati Dimashk, 1379/1959), 11-13; Id., *Hadis İlimleri ve Hadis Istilahları*, trans. M. Yaşar Kandemir (Ankara: DİB Yayınları, 1971), 9-11.

<sup>90</sup> Hayreddin Karaman, *Hadis Usûlü* (Istanbul: Ahmed Said Matbaası, 1965), 8-12; Id., *Hadise Dair İlimler ve Hadis Usûlü* (Istanbul: Ensar Neşriyat, 2010), 23-29.

<sup>91</sup> Koçyiğit, *Hadis Istilahları*, 123-125.

<sup>92</sup> Yardım, *Hadis I*, 42-45.

<sup>93</sup> M. Hayri Kırbasıođlu, *İslam Düşüncesinde Sünnet -Yeni Bir Yaklaşım-* (Ankara: Fecr Yayınevi, 1993), 288.

are from God (Hadith Qudsi) must be the words stated by considering the explanation of verses instead of complete verses from the Quran just like we do as we cannot fully read and understand verses and thus make efforts to grasp the main message by reading the explanations...".<sup>94</sup>

These statements by Kırbaşođlu, Duman and many more seem to be supported by the practices of the Prophet while saying something or reading verses in this regard in certain narratives, but these remarks cause the emergence of insufficient outcomes or misconceptions as such assessments are not reviewed along with the complete forms of the relevant verses. When the issue is assessed from a comparative aspect in many hadith sources, it becomes clear that these interpretations are reflected without considering hadith methodology topics and employing a holistic perspective.

#### 1.4.1. The Failure in Assessing the Hadith Qudsi Narratives from the Perspectives of Idraj and Mudraj Hadith

All Hadith Qudsi narratives with confirmations through verses indicate that this possibility is actually directly related to the topic of *idraj/mudraj in hadith*. The Hadith Qudsi examples below indicate that attributing the verse-based confirmative parts in the relevant narratives to the Prophet (p.b.u.h.) is an addition to hadith texts. The issue can be pictured more clearly through the following two Hadith Qudsi examples:

##### 1. Hadith Qudsi: أعددت لعبادي الصالحين ما لا عين رأت ، ولا أذن سمعت ، ولا خطر على قلب بشر

حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا أَبُو الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ اللَّهُ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ ، وَلَا أُذُنٌ سَمِعَتْ ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ ، فَأَقْرَأُوا إِنِ شِئْتُمْ فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ<sup>95</sup>

• The divine addressing in as-Sajda 32/17 *أعين* that is mentioned in many narratives of this Hadith Qudsi and that is believed to have been read by the Prophet (p.b.u.h.) as a confirmation from the Quran is not present in the narratives of Hammam ibn Munabbih, Ma'mar ibn Rashid and Abdallah ibn al-Mubaraq:

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<sup>94</sup> M. Zeki Duman, *Vahiy Gerçeđi*, (Ankara: Fecr Yayınevi, 1997), 117.

<sup>95</sup> al-Bukhari, "Bad'u al-halq", 8.

وقال رسول الله صلى الله عليه وسلم إن الله عز وجل قال أعددت لعبادي الصالحين ما لا عين رأت ، ولا أذن سمعت ، ولا  
96خطر على قلب بشر

أخبرنا عبد الرزاق عن معمر عن همام عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم إن الله يقول أعددت  
97لعبادي الصالحين ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر

حدثنا جدي نا حبان أنا عبد الله عن معمر عن همام بن منبه عن أبي هريرة عن النبي صلى الله عليه وسلم قال قال الله عز  
98و جل أعددت لعبادي الصالحين ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر

قرأها الشيخ أبو محمد ظاهر النيسابوري على الشيخ الثقة أبي محمد الحسن بن علي بن محمد بن الحسن الجوهري  
المقنعي في شعبان من سنة اثنتين وخمسين وأربعمائة وأنا أسمع وأقر به ، قال له أخبركم أبو عمر محمد بن العباس بن زكريا  
بن حيويه الخزاز ، قراءة عليه وأنت حاضر تسمع ، حدثنا أبو محمد يحيى بن محمد بن صاعد ، حدثنا الحسين أخبرنا عبد  
الرحمن بن مهدي ، حدثنا حماد بن سلمة ، عن ثابت ، عن أبي رافع ، عن أبي هريرة ، عن النبي صلى الله عليه وسلم قال  
من يدخل الجنة ينعم لا يبؤس ، ولا يبلى ثيابه ولا يفنى شبابه ،

في الجنة ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر<sup>99</sup>

أنا معمر ، عن همام بن منبه ، عن أبي هريرة ، عن النبي صلى الله عليه وسلم قال قال الله تبارك وتعالى أعددت  
100لعبادي الصالحين ما لا عين رأت ، ولا أذن سمعت ، ولا خطر على قلب بشر

• Some of the narratives of this Hadith Qudsi indicate that the verse was read by narrator sahabah/follower/follower from later periods instead of the Prophet (p.b.u.h.).

• Al-Bukhari narrated this hadith in three sections with four separate imputations in *Sahih*. The afore-noted verse is not present in the narratives of al-Bukhari, Hammam ibn Munabbih and Ma'mar ibn Rashid with imputations,<sup>101</sup> but it is present in the narratives from other three passages:

حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ -  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ قَالَ اللَّهُ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ ، وَلَا أُذُنٌ سَمِعَتْ ، وَلَا خَطَرَ عَلَى قَلْبٍ

102.بَشَرٍ

<sup>96</sup> Abu Uqba Hammam ibn Munabbah ibn Qamil as-San'ani, *as-Sahifatu as-Sahaha*, ed. Rifat Fawzi Abd al-Muttalib (Cairo: Maktabatu al-Hanji, 1406/1985) (no: 30).

<sup>97</sup> Ma'mar, *al-Jami'*, 11/416 (no: 20874).

<sup>98</sup> Abu Abd ar-Rahman Abdallah ibn Mubaraq ibn Wazih al-Hanzali al-Marwazi, *al-Musnad*, ed. Subhi as-Samarrai (Riyadh: Maktabatu al-Maarif, 1407/1987 ), 73 (no: 121).

<sup>99</sup> Abdallah ibn al-Mubarak, *az-Zuhd*, ed. Habib ar-Rahman al-A'zami (Beirut: Daru al-Qutubi al-Ilmiyya, nd.) (no: 1435).

<sup>100</sup> Abdallah ibn al-Mubarak, *az-Zuhd*, ed. 1885).

<sup>101</sup> al-Bukhari, "Tawhid", 35.

<sup>102</sup> al-Bukhari, "Tawhid", 35.

• In Bukhari, the person reading the verse in two of three narratives<sup>103</sup> containing the verse is not mentioned but the reader is believed to be the Prophet (p.b.u.h.) as the verse is adjacent to the hadith text:

حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا أَبُو الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ ، وَلَا أُذُنٌ سَمِعَتْ ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ ، فَأَقْرَأُوا إِنْ شِئْتُمْ فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ<sup>104</sup>

حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرِ حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْأَعْمَشِ حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ تَعَالَى أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ<sup>105</sup> دُخِرَا بَلَهَ مَا أُطْلِعْتُمْ عَلَيْهِ ثُمَّ قَرَأَ فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

• The person reading the verse is stated to be Abu Hurayra in the other narrative.<sup>106</sup> Following this narrative, Bukhari conveys the other narrative where the reader is not mentioned:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ ، وَلَا أُذُنٌ سَمِعَتْ ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ . قَالَ أَبُو هُرَيْرَةَ أَقْرَأُوا إِنْ شِئْتُمْ ( فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ ) . وَحَدَّثَنَا سُفْيَانُ حَدَّثَنَا الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ اللَّهُ مِثْلَهُ . قِيلَ لِسُفْيَانَ رِوَايَةٌ . قَالَ فَأَيُّ شَيْءٍ قَالَ أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي هُرَيْرَةَ قُرَأَتْ<sup>107</sup> أَبِي صَالِحٍ قَرَأَ أَبُو هُرَيْرَةَ قُرَأَتْ

• Tirmidhi narrates this Hadith Qudsi twice. The phrase وتصديق ذلك في كتاب الله عز و جل is present between the Hadith Qudsi and this verse in one of the narratives, indicating the verse and meaning that Abu Hurayra was the reader. Regarding the other narrative, the reader is not mentioned, but the Prophet (p.b.u.h.) is believed to be the person reading the verse

حدثنا ابن أبي عمر حدثنا سفيان عن أبي الزناد عن الأعرج عن أبي هريرة يبلغ به النبي صلى الله عليه و سلم قال قال الله تعالى أعددت لعبادي الصالحين ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر وتصديق ذلك في كتاب الله عز و جل فلا تعلم نفس ما أخفي لهم من قرة أعين جزاء بما كانوا يعملون

قال هذا حديث حسن صحيح<sup>108</sup>

<sup>103</sup> al-Bukhari, "Bad'u al-halq," 8; Id., "Tafsir", 32/1.

<sup>104</sup> al-Bukhari, "Bad'u al-halq", 8.

<sup>105</sup> al-Bukhari, "Tafsir", 32/1.

<sup>106</sup> al-Bukhari, "Tafsir", 32/1.

<sup>107</sup> al-Bukhari, "Tafsir", 32/1.

<sup>108</sup> Abu Isa Muhammad ibn Isa ibn Sawra al-Tirmidhi, "Tafsir" (Istanbul: Çağrı Yayınları, 1992/1413), 33.

بسم الله الرحمن الرحيم حدثنا أبو كريب حدثنا عبدة بن سليمان و عبد الرحيم بن سليمان عن محمد بن عمرو حدثنا أبو سلمة عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم يقول الله أعددت لعبادي الصالحين ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر واقربوا إن شئتم فلا تعلم نفس ما أخفي لهم من قرة أعين جزاء بما كانوا يعملون وفي الجنة شجرة يسير الراكب في ظلها مائة عام لا يقطعها واقربوا إن شئتم وظل ممدود وموضع سوط في الجنة خير من الدنيا وما فيها واقربوا إن شئتم فمن زحزح عن النار وأدخل الجنة فقد فاز وما الحياة الدنيا إلا متاع الغرور قال أبو عيسى هذا حديث حسن صحيح<sup>109</sup>

• Ibn Majah states that the verse was read by Abu Hurayra: <sup>110</sup>

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - « يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ ». قَالَ أَبُو هُرَيْرَةَ وَمِنْ بَلَّةَ مَا قَدْ أَطَّلَعَكُمْ اللَّهُ عَلَيْهِ اقْرءُوا إِنْ شِئْتُمْ فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ قَالَ وَكَانَ أَبُو هُرَيْرَةَ يَقْرؤها مِنْ قُرَاتِ أَعْيُنٍ<sup>111</sup>

• Ahmad ibn Hanbal's *Musnad* has a narrative where the person who read the verse at the end of the hadith was not mentioned and where a belief that this person who read the verse in relation to the Hadith Qudsi was the Prophet (p.b.u.h.) is hinted:

حدثنا عبد الله حدثني أبي ثنا يحيى يعني بن سعيد عن محمد بن عمرو قال ثنا أبو سلمة عن أبي هريرة عن النبي صلى الله عليه وسلم قال الله تعالى أعددت لعبادي الصالحين ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر<sup>112</sup> فاقروا إن شئتم فلا تعلم نفس ما أخفي لهم من قرة أعين

• Darimi indicates that the Prophet (p.b.u.h.) seems to be the person who read the verse as the reader of the verse was not reflected:<sup>113</sup>

أخبرنا يزيد بن هارون أنا محمد بن عمرو عن أبي سلمة عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم يقول الله عز وجل أعددت لعبادي الصالحين ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر واقربوا إن شئتم فلا تعلم نفس ما أخفي لهم من قرة أعين جزاء بما كانوا يعملون<sup>114</sup>

## 2. Qudsi Hadith: **أَمَّا تَرْضِينَ أَنْ أُصِلَ مِنْ وَصْلِكَ وَأَقْطَعَ مِنْ قَطْعِكَ**

حَدَّثَنِي بِشْرُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مُعَاوِيَةُ بْنُ أَبِي مُرَزَّدٍ قَالَ سَمِعْتُ عَمِّي سَعِيدَ بْنَ يَسَارٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ « إِنَّ اللَّهَ خَلَقَ الْخَلْقَ حَتَّى إِذَا فَرَعَ مِنْ خَلْقِهِ ، قَالَتْ الرَّحْمُ هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ . قَالَ نَعَمْ أَمَّا تَرْضِينَ أَنْ أُصِلَ مِنْ وَصْلِكَ . وَأَقْطَعَ مِنْ قَطْعِكَ . قَالَتْ بَلَى يَا رَبِّ . قَالَ فَهَوَ لَكَ . »

<sup>109</sup> al-Tirmidhi, "Tafsir", 56.

<sup>110</sup> Ibn Majah, "Zuhd", 39.

<sup>111</sup> Ibn Majah, "Zuhd", 39.

<sup>112</sup> Ahmad ibn Hanbal, *al-Musnad*, 2/438 (no: 9647).

<sup>113</sup> ad-Darimi, "Riqaq", 105.

<sup>114</sup> ad-Darimi, "Riqaq", 105.

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - « فَاقْرَءُوا إِن شِئْتُمْ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ »

The divine addressing in Muhammad 47/22:

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ

that is mentioned in the narratives of this Hadith Qudsi and that is believed to have been read by the Prophet (p.b.u.h.) as a confirmation from the Quran at the end of the hadith seems to have been read by Abu Hurayra, a sahabah member and narrator, in certain narratives.

• Abdallah ibn Wahb narrates the afore-noted Hadith Qudsi in *al-Jami* mentioning that the verse at the end of the hadith was read by Abu Hurayra:

قال : وأخبرني سليمان بن بلال ، عن معاوية بن أبي مزرد ، عن أبي الحباب سعيد بن يسار ، عن أبي هريرة ، أن رسول الله عليه السلام قال : « خلق الله الخلق فلما فرغ منه قامت الرحم ، فقال : مه ، قالت : هذا مقام العائذ بك من القطيعة ، فقال : نعم ، ألا ترضين أن أصل من وصلك ، وأقطع من قطعك ؟ قالت : بلى . قال : فذلك لك ثم قال أبو هريرة فاقروا إن شئتم فهل عسيتم إن توليتم أن تفسدوا في الأرض وتقطعوا أرحامكم<sup>115</sup>

• Bukhari narrates the afore-noted Hadith Qudsi give times with four different imputations in three different sections as *tefsîr*, *edeb* and *tevhîd* in *Sahih*, and he narrates the same hadith once with the same imputation and text and with a narrative in *Sahih* in *al-Adabu al-Mufrad*. The person who read the verse is Abu Hurayra in all of these narratives while the Prophet (p.b.u.h.) was the person in the other three (along with the one in *al-Adabu al-Mufrad*). However, Bukhari indicates the Prophet (p.b.u.h.) as the person who read the verse at the end by performing sectioning in two parts of *Sahih* without providing the hadith text.

The narratives indicating that the verse was read by the Prophet (p.b.u.h.) are as follows:

حَدَّثَنِي بِشْرُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مُعَاوِيَةُ بْنُ أَبِي مُزَرَّدٍ قَالَ سَمِعْتُ عَمَى سَعِيدَ بْنَ يَسَارٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ « إِنَّ اللَّهَ خَلَقَ الْخَلْقَ حَتَّى إِذَا فَرَغَ مِنْ خَلْقِهِ ، قَالَتِ الرَّحِمُ هَذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ . قَالَ نَعَمْ أَمَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ . وَأَقْطَعَ مَنْ قَطَعَكِ . قَالَتْ بَلَى يَا رَبِّ . قَالَ فَهَوَ لَكَ . » قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - « فَاقْرَءُوا إِن شِئْتُمْ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ »

<sup>115</sup> Abu Muhammad Abdallah ibn Wahb ibn Muslim al-Fikhri al-Misri, *al-Jami' fi al-Hadith*, ed. Mustafa H. Hussein M. Abu al-Hair (Dammam: Daru Ibni al-Jawzi, 1416/1996) (no: 147).



حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ حَدَّثَنَا خَاتِمٌ عَنْ مُعَاوِيَةَ قَالَ حَدَّثَنِي عَمِّي أَبُو الْحُبَابِ سَعِيدُ بْنُ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ بِهَذَا ، ثُمَّ قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - اقرءوا إن شئتم فهل عسيتم

واقروا حدثنا بشر بن محمد أخبرنا عبد الله أخبرنا معاوية بن أبي المزرد بهذا قال رسول الله صلى الله عليه وسلم  
116 { فهل عسيتم }

The narratives that the verse was read by Abu Hurayra are as follows:

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنَا سُلَيْمَانُ قَالَ حَدَّثَنِي مُعَاوِيَةُ بْنُ أَبِي مُرَزْدٍ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ - رضى الله عنه - عَنِ النَّبِيِّ - صلى الله عليه وسلم - قَالَ « خَلَقَ اللَّهُ الْخَلْقَ ، فَلَمَّا فَرَعَ مِنْهُ قَامَتِ الرَّحْمُ فَأَخَذَتْ بِحُمُو الرِّمَنِ فَقَالَتْ لَهَا مَهْ . قَالَتْ هَذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ . قَالَ أَلَا تَرْضَيْنَ أَنْ أَصِلَ مِنْ وَصْلِكَ وَأَقْطَعُ مِنْ قَطْعِكَ . قَالَتْ بَلَى يَا رَبِّ . قَالَ فَذَاكَ لَكَ » . قَالَ أَبُو هُرَيْرَةَ أَقْرَأُوا إِنْ شِئْتُمْ ( فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ

حدثنا إسماعيل بن عبد الله حدثني سليمان بن بلال عن معاوية بن أبي مزرد عن سعيد بن يسار عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال ( خلق الله الخلق فلما فرغ منه قامت الرحم فقال مه قالت هذا: مقام العائذ بك من القطيعة فقال ألا ترضين أن أصل من وصلك وأقطع من قطعك؟ قالت بلى يا رب قال فذلك لك )

ثم قال أبو هريرة { فهل عسيتم إن توليتم أن تفسدوا في الأرض وتقطعوا أرحامكم } 117

حدثنا إسماعيل بن أبي أويس قال حدثني سليمان بن بلال عن معاوية بن أبي مزرد عن سعيد بن يسار عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال خلق الله عز وجل الخلق فلما فرغ منه قامت الرحم فقال مه قالت هذا مقام العائذ بك من القطيعة قال ألا ترضين أن أصل من وصلك واقطع من

قطعك قالت بلى يا رب قال فذلك لك ثم قال أبو هريرة اقرأوا إن شئتم فهل عسيتم إن توليتم أن تفسدوا في 118  
الأرض وتقطعوا أرحامكم

• The narratives by Muslim and Ahmad ibn Hanbal indicate that the reader is Prophet (p.b.u.h.):

قَالَ حَدَّثَنَا خَاتِمٌ - وَهُوَ ابْنُ أَبِي مُرَزْدٍ مَوْلَى بَنِي هَاشِمٍ - حَدَّثَنِي عَمِّي أَبُو الْحُبَابِ سَعِيدُ بْنُ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - « إِنَّ اللَّهَ خَلَقَ الْخَلْقَ حَتَّى إِذَا فَرَعَ مِنْهُمْ قَامَتِ الرَّحْمُ فَقَالَتْ هَذَا مَقَامُ الْعَائِذِ مِنَ الْقَطِيعَةِ . قَالَ نَعَمْ أَمَا تَرْضَيْنَ أَنْ أَصِلَ مِنْ وَصْلِكَ وَأَقْطَعُ مِنْ قَطْعِكَ قَالَتِ بَلَى . قَالَ فَذَاكَ لَكَ » . ثُمَّ قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - « اقرءوا إن شئتم ( فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ أَمْ عَلَى قُلُوبٍ أَفْقَالُهَا ) » 119

116 al-Bukhari, "Tafsir", 47/1.

117 al-Bukhari, "Tawhid", 35.

118 al-Bukhari, *al-Adabu al-Mufrad*, (no: 50).

119 Muslim, "Birr", 16.

حدثنا عبد الله حدثني أبي ثنا أبو بكر الخنفي حدثني معاوية بن أبي مزرد قال حدثني عمى سعيد أبو الحباب قال ان الله عز و جل لما خلق الخلق قامت الرحم فأخذت بحقو: سمعت أبا هريرة قال قال رسول الله صلى الله عليه و سلم الرحمن قالت هذا مقام العائذ من القطيعة قال أما ترضى أن أصل من وصلك وأقطع من قطعك اقرووا ان شئتم فهل عسيتم إن توليتم أن تفسدوا في الأرض وتقطعوا أرحامكم أولئك الذين لعنهم الله فأصمهم وأعمى أبصارهم أفلا يتدبرون القرآن أم على قلوب أقفالها<sup>120</sup>

#### 1.4.2. The Failure in Assessing the Hadith Qudsi Narratives within the Relationship of Narrative-Wisdom

The comment that Hadith Qudsi narratives containing verse-based confirmations could be a form of explanation regarding the Quran verses or reinterpretation of verses by the Prophet (p.b.u.h) indicates the failure in assessing the topic within the relationship of narrative-wisdom. In other words, verse-based confirmations are present in only a few of Hadith Qudsi, rather than all of them.

Such a comment is clearly not consistent/correct due to the fact that only a limited number of Hadith Qudsi s have such verse-based confirmations.

Moreover, although hadith texts in many hadiths that have the same or similar words in verses and that are reflected through various terms (based on the afore-noted interpretation) should be attributed by the Prophet (p.b.u.h.) to God Almighty as Hadith Qudsis and have verse-based confirmations resembling to Hadith Qudsi texts, such hadith texts do not have such expressions, indicating that the afore-noted interpretation is just false and narratives do not suit the ideological reality.

The topic can be clearly understood in the following three Hadith Qudsi examples:

1. حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا الْحَكَمُ بْنُ مُصْعَبٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ أَنَّهُ حَدَّثَهُ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ حَدَّثَهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَزِمَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ<sup>121</sup> مِنْ كُلِّ ضَيْقٍ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ فَرْجًا وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

This hadith, narrated by Abu Dawud and Ibn Majah with the same documents and texts, was also narrated by Tabarani using the same documents and texts.<sup>122</sup>

<sup>120</sup> Ahmad ibn Hanbal, *al-Musnad*, 2/330 (no: 8349)

<sup>121</sup> Ebû Dâvûd, "Vitr", 26; İbn Mâce, "Edeb ", 57.

<sup>122</sup> Abu al-Qasim Musnidu ad-dunya Suleiman ibn Ahmad ibn Ayyub at-Tabarani, *al-Mu'jamu al-Awsat*, ed. Mahmud at-Tahhan (Riyadh: Maktabatu al-Maarif, 1407/1987), 6/240. (no: 6291); Id., *al-Mu'jamu al-Qabir*, ed. Abu Muhammad al-Asyuti (Beirut: Daru al-Qutubi al-Ilmiyya, 2007/1428), 9/150 (no: 10517)

The verses evoking the text of this hadith are the following divine expressions in the second and third verses of at-Talaq:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

If the interpretation reflected in the earlier section of the study was correct, this hadith evoking the verses in Surah at-Talaq would be attributed to God Almighty by the Prophet (p.b.u.h.) and confirmation would be performed using the verse that resembles Hadith Qudsi text. However, it is clear that there is no attribution (of Hadith Qudsi) to God Almighty (despite the similarity to the texts of verse), and there is no confirmation using the verses.

### 2. يا عبادي إني حرمت الظلم على نفسي

أخبرنا معمر عن أيوب عن أبي قلابة عن أبي ذر قال قال الله يا عبادي إني حرمت الظلم على نفسي وجعلته عليكم محرماً فلا تظلموا العباد يا عبادي إنكم تخطئون بالليل والنهار فاستغفروني فأني أغفر لكم الذنوب جميعاً ولا أباي يا عبادي لو أن أولكم وآخركم وجنكم وإنسكم وصرغيركم وكبيركم كانوا على قلب أفجركم لم ينقص من ملكي شيئاً ولو أن أولكم وآخركم وجنكم وإنسكم وصرغيركم وكبيركم سألوني فأعطيت لكل رجل منهم مسألته لم ينقص ذلك مما عندي شيئاً<sup>123</sup> كراس المخيط يغمس في البحر

This Hadith Qudsi narrated in many hadith sources evoke the following verses:

An-Nisa 4/40: إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يَضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

تِلْكَ: Ali 'Imran 3/108: إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسُهُمْ يَظْلِمُونَ Yunus 10/44: آيَاتُ اللَّهِ تَنزَلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ

وَأَنَّ اللَّهَ لَيْسَ بِظَالِمٍ لِّلْعَبِيدِ: Ali 'Imran 3/182; وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ: Al-Mu'minun 40/31; وَأَنَّ اللَّهَ لَيْسَ بِظَالِمٍ لِّلْعَبِيدِ: Al-Anfal 8/51, Al-Haj 22/10

مَا يُبَدِّلُ الْقَوْلَ لَدَيَّ وَمَا أَنَا بِظَالِمٍ لِّلْعَبِيدِ: Qaf 50/29; وَمَا رَبُّكَ بِظَالِمٍ لِّلْعَبِيدِ: Fussilat 41/46

### 3. إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي

Although the Hadith Qudsi meaning "My mercy is higher than my wrath" resembles the sentence in al-A'raf 7/156 the Prophet (p.b.u.h.) did not reflect this verse at the end of the hadith, which indicates that the afore-noted interpretation is not correct. The following are the narratives of this Hadith Qudsi by Bukhari:

-حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا مُعْبِرَةُ بِنْتُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ

<sup>123</sup> Ma'mar, al-Jami', 11/182-183 (no: 20272)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا مُعِينُ بْنُ عَبْدِ الرَّحْمَنِ الْفَرَسِيُّ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ  
لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي - قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ <sup>124</sup>  
عَلَبَتْ غَضَبَ

حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حُمَزَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَمَّا  
وَ هُوَ يَكْتُبُ عَلَى نَفْسِهِ ، وَهُوَ وَضَعُ عِنْدَهُ عَلَى الْعَرْشِ - إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي <sup>125</sup>خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ -

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ حَدَّثَنَا أَبُو الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -  
إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي قَالَ إِنَّ اللَّهَ لَمَّا قَضَى الْخَلْقَ كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ <sup>126</sup>

حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ  
كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ ، إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي عَلَيْهِ وَسَلَّمَ - قَالَ لَمَّا قَضَى اللَّهُ الْخَلْقَ <sup>127</sup>

حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَالِبٍ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا مُعْتَمِرٌ سَمِعْتُ أَبِي يَقُولُ حَدَّثَنَا قَتَادَةُ أَنَّ أَبَا زَائِدٍ حَدَّثَهُ  
أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ إِنَّ  
رَحْمَتِي سَبَقَتْ غَضَبِي . فَهُوَ مَكْتُوبٌ عِنْدَهُ فَوْقَ الْعَرْشِ <sup>128</sup>

## Conclusion

Hadith Qudsi is defined as the form of hadith whose meaning is attributed to God and wording is attributed to the Prophet (p.b.u.h.), but whether Hadith Qudsi is included in the terminology of hadith terminology has not been clearly explained. It is fair to state that discussions on which verse type narratives called Hadith Qudsi are, what different qualities these hadiths have compared to the Quran and other prophetic hadiths, and the relationship between Hadith Qudsi-Quran-Israiliyyah have been still maintained.

The concepts of *qudsi/ilahi/rabbani hadith* الحديث القدسي - الحديث الإلهي - الحديث الرباني were not found either in *riwayat al-hadis* or *dirayat al-hadis* works in the first four centuries of hadith history. Hadith Qudsi, which are called so due to containing words and actions attributed to God Almighty, were not assessed as a hadith form in the works from the earlier and later periods. Therefore, the concept of Hadith Qudsi is a suitable example regarding the phrase *a well-known false word is better than the unused correct word*.

As the discussions on the relationship between Hadith Qudsi and revelations, and differences of Hadith Qudsi from the Quran and other prophetic

<sup>124</sup> el-Bukhari, "Bed' u'l-halq", 1.

<sup>125</sup> el-Bukhari, "Tawhid", 15.

<sup>126</sup> el-Bukhari, "Tawhid", 28.

<sup>127</sup> el-Bukhari, "Tawhid", 28.

<sup>128</sup> el-Bukhari, "Tawhid", 55.

hadiths have been conducted without considering whether Hadith Qudsi can have a place in the literature of hadith methodology or thinking that they are the products of abstract ideological approaches, these hadiths have no grounds in regard to the hadith discipline. The efforts to establish a revelation-Hadith Qudsi relationship based on the definitions from the late periods and works other than those on the topic of hadith methodology, and to present and assess a topic that was not in the minds of hadith scholars as a controversial hadith issue indicate that the discussions benefiting or going against the concept of Hadith Qudsi are not suitable in terms of hadith methodology. Bukhari's (256/870) particularly mentioned Hadith Qudsi narrative wordings among the narrative wordings which have no difference, according to him, under the title of 4. *Bâb* in the section *kitab al-ilm*, where he analyzed narrative wordings, indicating that there is no difference between the narratives called Hadith Qudsi and prophetic hadiths. Such an assessment reflects the perspectives of all hadith authorities, particularly al-Bukhari, toward the narratives called *qudsi/ilahi/rabbani hadith* in the upcoming periods. With the narrative wordings *أَتَيْنَا - أَحْبَبْنَا - حَدَّثَنَا*

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرْوِي عَنْ رَبِّهِ

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْوِيهِ عَنْ رَبِّكُمْ عَزَّ وَجَلَّ, al-Bukhari must have hinted that the source of prophetic hadiths and other hadiths that were later called *qudsi/ilahi/rabbani hadiths* is divine.

The afore-noted assessment by al-Bukhari was the main factor for the hadith authorities in considering the narratives, which were called *Qudsi/ilahi/Rabbani hadith* in the Hijri third century and later periods, as a separate hadith form. Al-Bukhari's perspective of these hadiths, which were called Hadith Qudsi much later, was also adopted by other hadith authorities. Thus, these hadiths were not regarded as a separate hadith form, and they were narrated with the prophetic hadiths in *riwayatu al-hadith* and *dirayatu al-hadith* works of the hadith literature.

The first use of the concept of Qudsi/ilahi/Rabbani hadith dates to Hijri fifth and sixth century, despite having been used not as a particular term. Inclusion of the concept of Qudsi/ilahi/rabbani hadith in hadith methodology works occurred in the early 20<sup>th</sup> century. After Jamal ad-Din al-Qasimi (1332/1914) included his findings in *Qawa'idu at-Tahdis min Fununi Mustalahi al-Hadis*, the concept of Hadith Qudsi began to be included as a specific term in the hadith methodology works. Hadith scholars who compiled hadith methodology works included the definition of this concept in hadith explanation works although they did not review the concept of Qudsi/ilahi/Rabbani hadith as a form of hadith in hadith methodology works, which is interesting.

It was not found by whom, when and why the first comparison between the afore-noted narratives and the Quran was performed, but it is fair to state (based on the information obtained from hadith explanation works) that the process of

comparison started in the period of hadith explanation literature from the later eras. It is clear that such a comparison emerged as an ideological/rational/abstract assessment, not because of a requirement.

Tibi (743/1342), regarded as the first author defining the concept of *Qudsi/ilahi/Rabbani hadith*, did not include his definition in the hadith methodology work entitled *al-Hulasa fi Usuli al-Hadis* following the tradition of hadith methodology scholars. Instead, he reflected these in the hadith explanation work entitled *al-Qashif an Haqaiqi as-Sunan Sharhu at-Tibi ala Mishqati al-Masabih*. The text written by Tibi in regard to Hadith Qudsi in *al-Qashif* consists of a paragraph and includes a brief definition of Hadith Qudsi, two differences compared to the Quran, Hadith Qudsi second grade as a divine statement. Considering the claim that the works supporting or criticizing the concept of Hadith Qudsi, which has not been reviewed as a hadith methodology term in the history of hadiths, arose from the afore-noted brief paragraph written by Tibi, it is fair to state that these discussions are not based on sound and true grounds, and that (as noted before) they are not based on any grounds in regard to the discipline of hadith.

All hadith methodology works that have been compiled in the last century and reviewed in the present study refer to *Qawa'idu at-Tahdis min Fununi Mustalahi al-Hadis* by al-Qasimi (1332/1914) who successfully prepared his work using the hadith methodology works in regard to the definition of Hadith Qudsi as a hadith form, to *al-Qulliyat* by Abu al-Baqa (1094/1683) and to *Qashshafu Istilahati al-Funun* by at-Tahanawi (1158/1745). Regarding the concept of Hadith Qudsi, the common reference point for all three authors is Ibn Hajar al-Haytami. According to the results of this study, the author ensuring that Hadith Qudsi has been regarded as a hadith term and included in hadith methodology works is Jamal ad-Din al-Qasimi.

Along with the possibility regarding the statement that reading the Quran during salah acts is prayer but this is not the case for Hadith Qudsi, which might have emerged as an ideological/rational/abstract assessment while comparing the Quran, a mutawatir and divine text, with Hadith Qudsi, a form of ahad khabar; the possibility for the relevant scholars to be obliged to review this topic due to certain cases or wrong questions/conceptions could be observed, which still resulted in no concrete results for confirming such result. Comparison of Hadith Qudsi with the Quran was first included as a significant dimension of Hadith Qudsi concept in the explanative works, and in recent hadith methodology compilation works and almost all compilation/translation-based hadith methodology works.

Juwayni (478/1085) divides the divine statement into two as the Quran, revealed by Gabriel to the Prophet (p.b.u.h.) as verses and wordings without making any changes), and as the hadiths in the form of meanings brought by Gabriel from God Almighty and read and delivered by the Prophet (p.b.u.h.). Juwayni compares the forms of divine statement to the letter of a ruler and

wordings of the messenger who conveyed the verbal orders of the ruler. Juwayni provides no names for this second type of divine statement. Mentioning Juwayni's afore-noted classification in *al-Itqan*, as-Suyuti (911/1505) states that the form of divine statement disregarded by Juwayni is "*Sunnah*".

M. Abd al-Azim az-Zurqani (1367/1948), a modern author who reflected the text narrated by as-Suyuti from Juwayni in the tafsir methodology work entitled *Manahilu al-Irfan*, adds Hadith Qudsi as the third type to the dual classification regarding the divine statement, indicating that Hadith Qudsi are a sort of divine statement revealed by God Almighty to the Prophet (p.b.u.h.), and that all qualities separating the Quran from other words are not possessed by Hadith Qudsi.

The claim that Hadith Qudsi are some sorts of the Quran explanations made by the Prophet (p.b.u.h.) is not accurate, as the narratives provided as examples were approached without considering all narratives of the hadiths.

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## Technological Facilities for Teaching the Quran and Their Usage\*

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### Abstract

The contribution of technology to teaching and its impact on student motivation is still a controversial topic. The use of technological opportunities in the teaching of the Quran increases the effectiveness of active sensory organs, thus facilitates and accelerates learning, encourages students, and ensures the achievement of educational objectives at the highest level. Therefore, this study aims to identify the technological instruments that can widely be used in teaching the Quran and explained the positive and negative effects of the effective use of these instruments. It will help those, who teach and learn the Holy Quran, learn education technologies and know how to make use of them, as well as develop Quran teaching materials and prepare a theoretical basis for researchers working in this field.

**Keywords:** Quran teaching, educational technologies, innovative methods, motivation, visual tools.

## Kur'an-ı Kerîm Öğretiminde Teknolojik İmkânlar ve Kullanımı

### Öz

Teknolojinin öğretime yönelik katkıları ve öğrenci motivasyonu üzerindeki etkileri hâlâ bir tartışma konusudur. Kur'an-ı Kerîm öğretiminde teknolojik imkânların kullanılması, aktif duyu organlarının etkinliğini artırmakta dolayısı ile öğrenimi kolaylaştırmakta, hızlandırmakta, öğrencileri isteklendirmekte, eğitim hedeflerinin üst düzeyde gerçekleşmesini sağlamaktadır. Bu nedenle araştırma, Kur'an-ı Kerîm öğretiminde yaygın kullanılabilecek teknolojik araçları saptamayı amaçlamış, bu araçların etkin bir şekilde kullanımının sağlayacağı olumlu ve olumsuz etkileri açıklamıştır. Makalenin, Kur'an-ı Kerîm'i öğreten ve öğrenenlerin Kur'an-ı Kerîm eğitim teknolojilerinin neler olduğunu bilmelerine ve nasıl faydalanmaları gerektiğine yardımcı olacağı gibi Kur'an-ı Kerîm öğretim materyali geliştirme ve bu alanda çalışan araştırmacılara kuramsal bir zemin hazırlayacağı da düşünülmektedir.

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**Anahtar Kelimeler:** Kur'an-ı Kerim Öğretimi, Eğitim Teknolojileri, Yenilikçi Yöntemler, Motivasyon, Görsel Araçlar.

### Introduction

Providing the skill and knowledge in reading the Quran correctly while following the rules, memorizing certain surahs and verses and getting to learn the meanings of certain verses are among the main objectives of Quran education.<sup>1</sup> From a broader sense, it is fair to state that religious education is based on Quran education.<sup>2</sup> Thus, religious education has been deemed almost equal to the education of the Quran. Regardless of the topic, the constant topic of all religious education activities has been primarily the Quran. The subject of Islamic education is eventually learning and understanding Quran verses, and demonstrating the targets and practices in this regard. Accordingly, teaching the Quran is associated with the discipline of qiraat while the variety in the Quran's meanings concerns the discipline of tafsir, and the Quran's impact on life is related to practical sciences.

The objective of the discipline of qiraat is to pass down methods of the Prophet, the direct addressee of revelations, in regard to reading the Quran to the following generations, and to protect the original pronunciation of the divine words in the Quran. The possibility of using voice records has been used solely by modern people. All other languages and texts have lost their meanings and styles in time but the Quran remains as the only text with original phonetic quality and is still protected, which happened with the efforts from the disciplines of qiraat and imputation. As known to all, early authors received certifications that were delivered to the Prophet through their instructors.<sup>3</sup>

The methods of teaching the Quran have been instructor-based thus far. Students are generally secondary in this system. The educational process, initiated by the teacher using the book *Alifbeh*, is maintained without considering the factors of the student, educational differences and realities regarding life. The need for personalized and easily-accessible educational opportunities for teaching the Quran has increased in the modern era, which is also the case for many topics. Students should be stimulated, new educational methods should be considered, and modern approaches should be adopted to increase the quality regarding the activities of teaching the Quran and to encourage students. Therefore, the development and use of the technological instruments which will be used for teaching the Quran are

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<sup>1</sup> Ibnu al-Jazari Shams ad-Din Abu al-Hayr Muhammad ibn Muhammad, *an-Nashr fi al-Qiraati al-'Ashr*, (Egypt: s.n., nd.), 1/205; Abu Bakr Muhammad ibn Hussein ibn Abdillah Ajourri, *Ahlak-u Hamalati al-Qur'an*, Ed. Fayyaz Ahmad (Beirut: s.n., 1987), 50; Qattani Muhammad Abd al-Hay, *at-Taratibu al-Idariyyah* (Beirut: s.n., nd.), 279.

<sup>2</sup> Ömer Demir, "Kur'an Öğretiminde Temel Boyutlar", *Ekev Akademi Dergisi* 72 (s.1, s.n., 2017), 266.

<sup>3</sup> Necati Tetik, *Başlangıçtan IX. Hicri Asra Kadar Kıraat İlminin Talimi* (Istanbul: İşaret Yayınları, 1990), 3-4.

believed to stimulate students' visual senses and ensure a better and more effective education.

Educational methods should be developed and enriched first to develop, implement and improve various educational programs used to teach the Quran, a book that will be important until the end of time. Then, studies examining the effectiveness of these methods for practice are needed. Along with the types of technical fields that have developed and become various in modern times, the use of educational technology increased in the Turkish educational system. The traditional educational environments have many spatial and timely problems.

Technology helps both students and teachers thanks to its various qualities while making educational activities more joyful. Students are more active in the technologically-supported educational environments compared the traditional classrooms, and they can benefit from personalized educational opportunities. Besides, they can consolidate the topics they learned owing to the technologically-supported Quran teaching/learning activities. They can also accelerate the way they can read the Quran. The present study, which examines the possibility of using various technologies that are employed in teaching various disciplines for the Quran and review the advantages and limitations in this regard, is a firm step taken toward maintaining Quran education activities more efficiently.

### **1. Quran Education**

Educational activities regarding the Quran are maintained with the efforts of Quran courses within the Presidency of Religious Affairs, summer schools, mosques, religious secondary and high schools, faculties of theological and Islamic sciences, non-governmental organizations, and personal activities. The objective of these institutions, organizations, and civil and personal efforts is to teach students how to read the Quran suiting the makhraj and following the tajweed rules; this objective is to read particular verses suiting specific days and nights in particular occasions.

Quran education in the faculties of theology and Islamic sciences is conducted in four main stages as superficially reading the Quran, tajweed education, memorizing the determined surah and verses, and learning the meanings of memorized verses.



The main characteristics, which are to be acquired as a result of Quran education, are as follows:

- a. Reading the Quran fluently following the styles of letters and tajweed rules.
- b. Reading the Quran in the Asim Qiraat style narrated by Imam Hafsa.
- c. Explaining and following the tajweed rules help to read the Quran correctly.
- d. Reading the Quran in *Tahqiq*, *Tadwir* and *Hadr* methods.
- e. Reading specific surahs and verses by heart.
- f. Explaining the meanings of the memorized sections.
- g. Knowing the history and reading methods regarding the Quran.
- h. Reading the Quran aloud or silently, suiting the meaning, which is figurative<sup>4</sup> reading.
- i. They know the methods of teaching the Quran and lecture in this regard.<sup>5</sup>

These objectives are maintained with four main elements which are students, instructors, program and place in a coordinated manner. Deficiency or insufficiency of one of them adversely impacts the achievements in this regard. Therefore, improving the educational quality by performing detailed studies and assessments on each of these topics should be the objective of every people in the educational industry.<sup>6</sup>

Certain problems arising from a lexical structure, students, instructors, program and environment emerge in the process of learning the Quran. The basic issues in this regard are as follows:

### **a. Differences Between Arabic and Turkish Phonetics**

Educational activities for the Quran start with the practices for Arabic letters, which is essentially the first and challenging stage in this regard. Therefore, it is critical to know the letters, makhrajs, adjectives and positions that occur when

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<sup>4</sup> İsmail Karaçam, *Kur'an-ı Kerim'in Faziletleri ve Okunma Kaideleri* (Istanbul: İFAV, 1984), 519-555.

<sup>5</sup> Abdullah Benli, "İlahiyat Fakültelerinde Yürütülen Kur'an Okuma ve Tecvid Dersleri İçin Bir Program Önerisi", *Bilimname Dergisi* 28 (2015), 128.

<sup>6</sup> Benli, "İlahiyat Fakültelerinde Yürütülen Kur'an Okuma ve Tecvid Dersleri İçin Bir Program Önerisi", 126.

being combined with other letters.<sup>7</sup> The Quran is learned from the instructor called *Fam al-Muhsin*.<sup>8</sup>

### **b. Insufficiencies Related to Instructors and Students**

Instructors might have materialistic, professional, pedagogical and skill-based insufficiencies. Failure of instructors and students in sparing time for Quran education voluntarily during times other than business and course hours, performing their works with no devotion, and acting with the thoughts that what they teach or learn is the statement of God indicates deeper issues.<sup>9</sup> The fact that the Quran consists of God's statements indicates that learning and teaching the Quran is a form of praying. This process has a religious aspect and is obligatory. The rules and principles for teaching and learning the Quran have been shaped by canon provisions before the modern educational norms.<sup>10</sup>

### **c. Reading the Quran with Maqam**

The basics of reading the Quran were determined in detail in the disciplines of *qiraat* and *tajweed*. However, whether maqam should be added to qiraat has been controversial. Approaches approving the process of reading the Quran melodiously/in maqam have created suspicion for students and the public. There are people violating the rules of tajweed to read the Quran qiraat in a well-established maqam, and presenting unpleasant qiraat examples with no maqam.

### **d. Student Motivation**

Interrupting and warning students who frequently make mistakes may cause them to panic, become too excited, lose themselves and act in an unreasonable manner, and thus make more errors. In addition, associating the Quran education with a grading system for passing the class might be demotivating for students.

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<sup>7</sup> Komisyon, *Kur'an Okuma Teknikleri Dersi* (Ankara: Milli Eğitim Bakanlığı 2014), 7; Benli, "İlahiyat Fakültelerinde Yürütülen Kur'an Okuma ve Tecvid Dersleri İçin Bir Program Önerisi", 134.

<sup>8</sup> Sachaklizadah Muhammad ibn Abi Bakr al-Mar'ashi, *Juhdu al-muqill* (Konya: Vilayet Matbaası, 1872), 5; Abdullah Emin Çimen, *Hafızlık Tarihi ve Türkiye'de Hafızlık Kurumunun İşlevselliği* (İstanbul: Digital Edition, 2010), 18.

<sup>9</sup> Benli, "İlahiyat Fakültelerinde Yürütülen Kur'an Okuma ve Tecvid Dersleri İçin Bir Program Önerisi", 126.

<sup>10</sup> Ömer Halil Hasan, "Kur'an-ı Kerim Öğretimi", trans. Yusuf Alemdar, *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi* 8/1 (2004), 261-291.

### e. Focusing on the Quran Qiraat Solely

While reading the verses on recent events or developments or theological, moral, familial, financial or social issues, instructors can establish a relationship between the verses and life, reflecting the idea that life should be approached and developed from the perspective of the Quran. By doing so, it becomes clear that the Quran was revealed to be experienced, learned and used as a guide, not solely to be read. However, in this period, the course of reading the Quran may transform into tafsir classes, resulting in deviating from the initial purpose.<sup>11</sup>

### f. Methods and Techniques of the Quran

Qiraat is defined as the discipline that reflects different reading styles for the wordings of revelations and expressing the Quran words with or without shadda.<sup>12</sup> The methods of *Sama*, *Arz* and *Ada* are used to teach qiraat.<sup>13</sup> *Sama*<sup>14</sup> is the method where instructor reads while students listen to their instructor. The Quran instructors teach the theoretical details as the performer and practice these details by voicing the words in the most correct and pleasant style. They read or repeat the letters, words and sentences which form the verses, maintaining the classes from a theoretical and practical perspective. Therefore, the instructor to be selected for learning the Quran should both instruct well and read the Quran properly. The success in teaching and learning the Quran should be based on the capabilities of the Quran instructor rather than the regulations or curriculum.<sup>15</sup>

*Arz*<sup>16</sup> is the educational form where students read and instructors listen to them. *Ada*<sup>17</sup> is regarded as the combination of sama and arz, the latter of which is still dominant. Regarding the topics such as *rawm*, *ishmam*, *ihfa*, *gunna*, *tashil*, *imala*, *ihtilas*, for which instructors' guidance and practice is needed to read the Quran, instructors first reflect theoretically how these are read, and then they indicate how to perform the practice. This is called *ada*, and the way students read the Quran like

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<sup>11</sup> Benli, "İlahiyat Fakültelerinde Yürütülen Kur'an Okuma ve Tecvid Dersleri İçin Bir Program Önerisi", 137.

<sup>12</sup> Ibn Shurayh Abu Abdillah Muhammad ibn Shurayh ar-Ruayni al-Ishbili, *al-Qafi fi al-QQiraati as-sab'*, Ed. Ahmad Mahmood Abd as-Sami' ash-Shafi'i (Beirut: s.n., 2000), 9; Ibn Muhaysin Muhammad Salim, *al-Mughni fi tawjibi al-qira'ati al-'ashri al-mutawatirah* (Beirut: s.n., 1993), 1/45.

<sup>13</sup> Qiraat indicates the differences in expressions with or without shadda in the process of reading revelation wordings. In other words, it is the forms specified as sounds and words regarding the wording state of the Quran. Zaraqashi Muhammad ibn Bahadir ibn Abdillah, *al-Burhan fi 'Ulumi al-Quran*, Ed. M. Abdulkadir Ata (Beirut: s.n., 2006), 180; For detailed explanations on these methods, see: Tetik, *Başlangıçtan IX. Hicri Asra Kadar Kıraat İlminin Talimi*, 92-98; Nazif Yılmaz, *Kur'an Öğretiminde Temel İlkeler* (İstanbul: s.n., 2012), 5-7.

<sup>14</sup> See: Tetik, *Başlangıçtan IX. Hicri Asra Kadar Kıraat İlminin Talimi*, 92-95.

<sup>15</sup> Fatih Çollak, *Kur'an-ı Kerim Dersi Müfredatı ve Öğretim Teknikleri, İmam Hatip Liselerinde Eğitim ve Öğretimi* (İstanbul: Dem Yayınları, 2005), 133-134.

<sup>16</sup> See: Tetik, *Başlangıçtan IX. Hicri Asra Kadar Kıraat İlminin Talimi*, 95-97.

<sup>17</sup> See: Tetik, *Başlangıçtan IX. Hicri Asra Kadar Kıraat İlminin Talimi*, 97-98.

how their instructors do is also called *ada*. These three methods are regarded as integral units in teaching the Quran. However, another frequent issue in teaching the Quran is the insufficient number of sessions in which instructors read the Quran (which is called *sama*). Insufficiencies in the Quran reading sessions conducted by instructors cause presentation problems for students.<sup>18</sup>

#### **g. Program Insufficiencies**

Due to the insufficient number of class hours spared for teaching the Quran in public institutions, superficial reading activities generally possess limited content. Therefore, certain academic members have regarded the programs conducted in religious schools and theological faculties as insufficient for the Quran qiraat and understanding the book. Thus, they offered alternative course content, operational style and relevant programs.<sup>19</sup>

#### **h. Learning How to Read the Quran from Incompetent People and Latin Letters**

Due to its specific phonetics, Arabic has its own structure, forms and patterns. There are certain similarities and differences between the phonetics of Arabic and Turkish. Regarding the number of letters, Arabic and Turkish resemble one another. Both have 29 letters. There are eight vowels in Turkish, while Arabic has six. These six vowels, three short and three long are different compared to Turkish. Short vowels are the vowel points called *asra*, *ustun* and *otra*. Other three long vowels are *mad* letters ( ا, و, ي ). Fatha is the small and inclined line on letters and equivalent of the letters -a, -e in Turkish. Qasra is the small and inclined line under letters and equivalent of the letters -ı, -i in Turkish. Damma is a symbol, resembling letter *waw*, put over the letter and equivalent of the letter -u in Turkish.<sup>20</sup> However, letters -o, -ö, -ü in Turkish have no equivalent in Arabic.<sup>21</sup>

There are vowels in Arabic that have equivalents in Turkish. For instance, the letter 'ج' in Arabic is used in place of the letters v, u, o, ü in Turkish. Moreover, the letter h in Turkish can be expressed using the letters ح, ه, خ in Arabic. The letter ج can be reflected with the letters c, j in Turkish while the letter ب can be indicated using the letters b, p.<sup>22</sup> The main difference is seen in *makhraj*. The numbers and

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<sup>18</sup> For a detailed program, see: Komisyon, *Kur'an Okuma Teknikleri Dersi*, 2-14.

<sup>19</sup> Demir, "Kur'an Öğretiminde Temel Boyutlar", 263-289; Benli, "İlahiyat Fakültelerinde Yürütülen Kur'an Okuma ve Tecvid Dersleri İçin Bir Program Önerisi", 125-165.

<sup>20</sup> Şükran Fazlıoğlu, "Arap Harfleriyle Yazım Zorluğu İddiası ve Bunlara Verilen Cevaplar", *Şarkiyat Araştırmaları Dergisi*, 17, (2005), 54.

<sup>21</sup> Ahmet Diyâb, *Türklere Arapça Öğretiminde Karşılaşılan Sorunlar* (Ankara: s.n., 2012), 24.

<sup>22</sup> Diyâb, *Türklere Arapça Öğretiminde Karşılaşılan Sorunlar*, 24.

places of makhrajs in Arabic<sup>23</sup> and Turkish are different. Thus, ulama does not approve reading the Quran in any alphabet other than Arabic, such as Latin. As noted above, the basic problem in this regard is the difference between the vowels arising from the phonetic differences between the languages. Different vowels cause changes in meanings.

### 2. Materials of Teaching the Quran

The number of educational materials used for the Quran qiraat in public institutions is increasing daily. The most common educational materials used in public fields consist of the following:

#### a. Course Books

Course books, one of the most commonly-used instruments in educational activities, contain the information regarding the topics in the curriculum in a planned, regular and gradual manner. Thus, they have been the irreplaceable course instrument for instructors and students despite the changes in other modern educational instruments.<sup>24</sup> The work *Alifbeh*, *Amma* booklets and *Mushaflar* are used as a supplementary to course books used to teach or learn the Quran in the schools of the Ministry of National Education. Eba<sup>25</sup> and certain commercial businesses have interactive practices and programs supporting these books. Different printed and visual materials are used along with the afore-noted works in the faculties of theology and Islamic sciences. However, it is almost impossible to be successful in such an educational process conducted without using a proper curriculum and coursebook.

#### b. SmartBoard Practices

Auxiliary course practices provided in the data processing network of the Ministry of National Education<sup>26</sup> are the software-based materials formed to help

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<sup>23</sup> Ibnu al-Jazari reflects the number of makhrajs as seventeen. See: Ibnu al-Jazari Shams ad-Din Abu al-Hayr Muhammad ibn Muhammad, *Manzumat al-Muqaddima fima Yajibu 'ala al-qarii an-Ya'lamah*, Ed. Eymen Rüşdi Süveyd (s.l.: Daru Nuri al-Maktabat, nd.), 1; for more details on the number of makhrajs, see: Abdullah Emin Çimen, *Kur'an-ı Kerim Okuma ve Tecvid I* (Istanbul: s.n., nd.), 49.

<sup>24</sup> For more details on the place of course books in education, see: Zeki Kaya, *Öğretim Teknolojileri ve Materyal Geliştirme* (Ankara: Pegem A Yayıncılık, 2006), 75-117; Emine Kolaç, "İlköğretim Dördüncü Sınıf Türkçe Ders Kitaplarının Öğretmen Görüşlerine Dayalı Olarak Değerlendirilmesi", *Uludağ Üniversitesi Eğitim Fakültesi Dergisi* 1/106, (2003), 106.

<sup>25</sup> Eğitim Bilişim Ağı (EBA), "e-Kitap Kur'an-ı Kerim", (Accessed: 01 June 2019)

<sup>26</sup> For more details on the developed practices for the Quran course materials, see: EBA, "e-Kitap Kur'an-ı Kerim".

better understand the content of course books.<sup>27</sup> Smartboard practices and their usage are explained below.

### c. Pictures, Tables and Posters

The Quran is a book without any pictures. It is the only divine book addressing time, place and people regardless of the place and environment. However, pictures should definitely be used as a material in teaching the Quran. Courses conducted without visual materials become unbearable or unpleasant for students with visual intelligence. Students show more interest in Quran courses conducted with more well-prepared visual materials and prefer visuals to learn through words or lexical elements. They participate in the activities performed with visuals more than those conducted with texts.<sup>28</sup> Alifbeh, verse and surah tables and makhraj posters with visuals are among the best examples in this regard.<sup>29</sup>

The educational materials used for learning the Quran in daily life consists of the following:

1. Book (*Alifbeh*, *Amma booklet* and *Mushaf*)
2. Television and Radio Programs
3. Audio Materials such as CD or DVD
4. Smartphone Applications
5. Pictures, Cards, Tables and Posters
6. Smartboards
7. Smartphone Applications
8. Pen with Vocal Quran Records
9. Portable Flash Disks (MP3, MP4, MP5)

The Quran education instruments used in daily life are also used in the public fields, and civil educational materials are more abundant and various than those in the public institutions.

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<sup>27</sup> Komisyon, *Kur'an Okuma Teknikleri Dersi*, 2-14.

<sup>28</sup> Ömer Demircan, *Yabancı Dil Öğretim Yöntemleri* (Istanbul: Der Yayınları, 2005), 199.

<sup>29</sup> Cami Donanımı (CD), "Mahreç Tablosu" (Accessed: 01 June 2019.)

### 3. Technologic Instruments to be Used in Quran Education and Usage in this Regard<sup>30</sup>

As people's intelligence levels differ significantly, materials to be used in Quran education should be prepared and used considering different types of intelligence<sup>31</sup>. Considering the daily use of technology and students with visual and musical-auditory intelligence, who are fond of technology, the importance of technological instruments and visual, musical-auditory instruments in Quran education becomes clear.

Certain technologic instruments are also visual and auditory. Quran education activities performed with these instruments, which stimulate both visual and auditory senses, will result in permanent knowledge. Besides, according to a study performed in Texas University, remembering rates under a fixed time table were found to be as follows: People remember 10% of what they read, 20% of what they heard, 30% of what they saw, 50% of what they saw and heard, 70% of what they said, and 90% of what they did and said. Accordingly, as the number of active sensory organs in educational activities increases, the permanency of learning increases at the same rate.<sup>32</sup> Therefore, the most effective method used in the educational activity is to show active participation or to learn by practicing and living the concept. Relevant activities should be performed to increase students' motivation in Quran education and ensure the expected achievements.

The institutions and people preparing Quran education materials have studies or works in this regard. These studies or works review the use of technological instruments<sup>33</sup> and visual instruments for Quran education. Particularly, the current point of smartphone applications makes the excuses for

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<sup>30</sup>According to the results of a study on technologic instruments and their usage, under a fixed amount of time, people remember 10% of what they read, 20% of what they heard, 30% of what they saw, 50% of what they saw and heard, 70% of what they said, and 90% of what they did and said.

The results of this study indicate that educational technology and materials are to be used to achieve goals in any sort of educational practice at any level. For more details on this issue, see: Kaya, *Öğretim Teknolojileri ve Materyal Geliştirme*, 28.

<sup>31</sup> Many intelligence types were found as a result of scientific assessments. Some of them are as follows: Due to different intelligence types such as visual intelligence, musical-auditory intelligence, mathematical intelligence, verbal intelligence, bodily intelligence etc., people have personal differences. Such variations in personal differences made it obligatory to use pluralist and personalized methods in the educational system because every person has a particular combination of their active minds and practices. See: Ali Günay Balım et al., "Asitler ve Bazlar Konusunda Çoklu Zekâ Kuramına Dayalı Uygulamaların Öğrenci Başarısına Etkisi", *Ege Eğitim Dergisi* 2 (2004), 14.

<sup>32</sup> Mustafa Arslan & Adem Ergin, "Yabancılara Türkçe Öğretiminde Görsel ve İşitsel Araçların Etkin Kullanımı", *Dil Dergisi* 147 (January-February-March 2010), 65.

<sup>33</sup> See: Çimen, *Haflızlık Tarihi*, 82; Ramazan Buyrukçu, *Kur'an Kurslarında Din Eğitimi ve Öğretiminin Verimliliği Üzerine Bir Araştırma (Göller Bölgesi Örneği)* (Isparta: Fakülte Kitabevi, 2001), 140; Nazif Yılmaz et al. (ed.), *İmam Hatip Liselerinde Kur'an-ı Kerim Öğretimi İçin Öneriler: İmam Hatip Liselerinde Meslek Dersleri Öğretimi Nasıl Olmalı?* (İstanbul: Dem Yayınları, 2006), 22.

staying illiterate almost unconvincing. Thus, the success of Quran education should be related to sufficient use of technological instruments.

Technological instruments that can be effectively used in Quran education are reflected under the following title:

#### a. Television Programs

Television is one of the visual instruments that have a significant place in daily life. It is a communication instrument that can yield extensive results in regard to Quran education. Television increases permanence in learning activities and ensures continuity by constantly stimulating visual and auditory sensory organs.<sup>34</sup> Actively using television, which has become a part of human life, in Quran education is a significant factor in ensuring students' motivation. Educational television programs among the ones which are defined with the phrase "horns of a dilemma" are essentially beneficial. The programs contributing to Quran education are as follows:

1. The programs "I learn Quran" and educational activities in various television channels, particularly Diyanet TV, are the educational programs regarded as beneficial for people with time and conducted by expert people.<sup>35</sup> Although following these programs seems to be difficult for students or employed people, they can be recommended for older people. Program content and presentations have been prepared by experts. Thus, field-based deficiencies arising from instructors in the classical educational system and pedagogical deficiencies can be overcome with these programs. The presence of course content on various internet channels and having the chance to access these at any time enable students or employees to benefit from these.

2. Quran reading or reciting programs are generally broadcasted at late night hours or early morning hours. The written, visual or auditory content is quite impactful in regard to adjusting qiraat activities. Moreover, underlining the words being read (or to be read) in different colors while reading the Quran helps the audience follow the activity. Instructors are selected from the well-known ones among *Fam al-Muhsin* people. It is an effective learning method for people with time.<sup>36</sup>

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<sup>34</sup> Özcan Başkan, *Yabancı Dil Öğretimi İlkeler ve Çözümler* (Istanbul: Multilingual Yayınları, 2006), 86.

<sup>35</sup> See: Diyanet İşleri Başkanlığı (DİB), "Diyanet Tv-Kur'an Öğreniyorum 1.Bölüm" (Accessed: 01 June 2019).

<sup>36</sup> See: Diyanet İşleri Başkanlığı (DİB), "Diyanet Tv-Mukabele" (Accessed: 01 June 2019).



3. Quran reading competitions, melodious reading competitions or *Maidat al-Quran* activities encourage people to learn the Quran. Moreover, activities of reading the Quran in maqam by *Fam al-Muhsin* people are interesting, joyful and incentive, and unique examples in this regard.<sup>37</sup> These programs can be watched for a short period of time to increase students' motivation, capture their attention, and form a relevant sample. It is without a doubt that the Quran was not revealed to be read by people with a pleasant voice and cause people to lose themselves. However, such reading activities that fascinate people upon hearing do not object to the purpose of revelation. In addition, providing the meanings of verses on the screen while the Quran is being read is a helpful activity. Attitudes that are displayed in the Quran reading competitions held by TRT 1 in Ramadan and beneficial for the students of the Quran education include meaning-based explanations made by juries consisting of experts, assessment toward readers' skills based on makhraj and tajweed rules, and maqam revisions and directions.

### **b. Video**

Supporting courses with videos to demonstrate the practical figures of theoretical information taught in Quran courses such as points of makhraj and tajweed can be beneficial. It should be noted that what is meant by video is the audio-visual material. Videos are both informational sources and well-made visual instruments. They represent real life in the best way.<sup>38</sup> Educational videos can be watched using smartboards in classes or smartphones personally. There are many educational videos on the internet in the present time.<sup>39</sup> By watching videos, students can learn how makhraj or tajweed rules learned in Quran courses are applied, which is helpful in understanding the courses better. They learn how to perform the lip and tongue movements or mimics which should be reflected in the topics learned through videos. Quran courses become more attractive, practical, constant and permanent through videos. Students' attention can be directed to Quran courses using videos as supportive instruments.

### **c. CD and DVD**

CDs and DVDs containing the entire Quran or certain long or short surahs were once one of the most preferred technological instruments used for listening to the Quran or following the educational Quran reading activities. These instruments were the most commonly-used content tools before smartphones took over. However, CDs and DVDs are now almost outdated due to the use of smartphones, but they can still be used while driving to listen to the Quran.

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<sup>37</sup> Trt 1 (TRT), "Kur'an-ı Kerim'i Güzel Okuma Yarışması" (Accessed: 01 June 2019).

<sup>38</sup> Özcan Demirel, *Yabancı Dil Öğretimi İlkeler Yöntemler Teknikler* (Ankara: Usem Yayınları, 1993), 97.

<sup>39</sup> Sıradan Biri "Hafız Davut Kaya DERS-1 (HARFLER)" *YouTube* (8 April 2016), 00:00:00-00:06:46.

#### d. Computer Programs

Computers are irreplaceable for educational activities, which is also the case for any field.<sup>40</sup> These technological instruments that have a particular place in daily life and are used in many fields can be effectively employed in teaching the Quran. Regarding the activity of teaching the Quran, computers can be used in the following fields. Computers can be used by the instructors to prepare presentations (via PowerPoint) for teaching the Quran or to let students watch videos and listen to the Quran. The use of materials prepared on computers in classrooms by teachers impacts students' motivation positively.

Programs prepared through computers for Quran education will increase students' attention and motivation in this regard. Certain computer-based programs<sup>41</sup> can be easily used by instructors and students.<sup>42</sup> The Quran application prepared by the Presidency of Religious Affairs for Windows and IOS-based computers is a significant example.<sup>43</sup>

#### e. Smartboards

Smartboards developed through educational technology have been used in schools. This system, indicating the use of digital programs on a touch screen as large as a blackboard, can be a significant course instrument if the necessary infrastructure can be set.<sup>44</sup> *I am learning the Quran, Tajweed courses, Quran listening* and similar programs, presentations and works that are prepared by the Presidency of Religious Affairs, commercial businesses and legal entities are becoming more various day by day.

Smartboard practices have positive and negative impacts on Quran education.

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<sup>40</sup> Computers have been present in all commercial, industrial and educational activities, increased efficiency, and gained a significant place in people's life. See: Berrin Arslan, "Bilgisayar Destekli Eğitime Tabi Tutulan Ortaöğretim Öğrencileriyle Bu Süreçte Eğitici Olarak Rol Alan Öğretmenlerin BDE'e İlişkin Görüşleri", *The Turkish Online Journal of Educational Technology* 4/10, (2003), 67; Within *Fatih* project conducted by the Ministry of National Education, it is now almost impossible to find schools without computers. Smartboards are just Windows-based computers with large screens.

<sup>41</sup> See: Hasenat (H), "Programlar" (Accessed: 01 June 2019); Kur'an-ı Kerim (KK), "Kur'an-ı Kerim" (Accessed: 01 June 2019).

<sup>42</sup> For the Quran application and other applications prepared by the Presidency of Religious Affairs, see: Diyanet İşleri Başkanlığı (DİB), "Kur'an-ı Kerim" (Accessed: 01 June 2019).

<sup>43</sup> See: Diyanet İşleri Başkanlığı (DİB), "Mushaf" (Accessed: 01 June 2019).

<sup>44</sup> Arslan & Ergin, "Yabancılarla Türkçe Öğretiminde Görsel ve İşitsel Araçların Etkin Kullanımı", 82.

Positive impacts:

1. They capture attention as they have a visual and auditory value.
2. They compensate students' deficiencies in makhraj and tajweed.
3. It provides the student with the opportunity to learn individually.
4. They teach practical course content through the experts.

Negative impacts:

1. They may make instructors less active.
2. They may hinder instructors' spiritual attitudes.
3. They assign the role of program user to the instructors.
4. As it is possible to access the content outside the course hours, students' interest may be lost.

Despite the afore-noted positive and negative aspects, smartboards provide a rich environment for the visuals. They also intensely stimulate students' visual senses, prevent motivation loss and increase the permanence of learned information. Instructor-related problems are possible in collective education. However, technological instruments are controllable means for a competent instructor. Thus, instructors with weak abilities are controlled by technology, while competent ones control the technology.

#### **f. Smartphone Applications**

Smartphones are mobile phones that have superior processing capability and connectivity compared to ordinary mobile phones. In addition to enabling users to perform phone calls, they provide features provided by many computers (sending or receiving e-mail, organizing office documents etc.) Moreover, regardless of the type, they can be used to follow or form all sorts of content (visuals, audio or text)

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Mobility, instant access to information, visualization, audio recording, ability to capture photograph and video, and data storage and processing form the basis for using smartphones in educational activities. Smartphones have become the most effective educational material in educational activities owing to their specific characteristics, which is also valid for other fields. Content can be shared with many people at the same time. Moreover, feedbacks can be rapidly reviewed,

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<sup>45</sup> What is a smartphone, and what does it do? For the rate of smartphones used in Turkey and other countries, see: ANDROİD TÜRKİYE (AT), "Akıllı Telefon Nedir, Ne İşe Yarar?" (Accessed: 01 June 2019).

actions can be taken immediately, and content can be upgraded in a short period of time.<sup>46</sup>

Certain researchers found different results regarding the positive-negative aspects of smart phones and smartphones' educational use.<sup>47</sup>

Regarding Quran education, smartphones essentially may be a solution for many problems, along with many facilities, while attracting students' attention. These facilities include the following:

1. Instant access to the Quran.
2. No obligation to reach the Quran without ablution as there is no physical contact with the book.
3. Easy access to the meanings of verses.
4. Ability to perform makhraj practices. Ability to record audio and provide remote access to tajweed and maqam practices.
5. What is shown on blackboards or smartboards in classrooms can be photographed, helping to save time.
6. Practices following courses can be performed more easily and faithfully (to courses). Personal learning continues, regardless of the place, following the courses.

Along with these positive aspects, they negatively impact students' ability to follow courses and pay attention in classrooms. Smartphones' visual functions may cause students to deviate from printed texts.

### **g. Pen with Vocal Quran Records**

*Pen with Vocal Quran Records* technology has been among the Turkish educational materials since 2010.<sup>48</sup> These pens consist of a sensor, printed/auditory codes and software. They are among the most significant examples in regard to Quran education. Pens can be used anytime and anywhere under the control of students. All these pens, marketed by different firms, contain *Alifbeh*, tajweed work, *Amma* booklet and *Mushaf*. This pen contains everything one needs to learn the Quran. Letters, how these letters are read, makhraj, and reading rules are taught

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<sup>46</sup> Kamil Yıldırım et al., "Öğretmen ve Öğrenci Görüşleri Temelinde Akıllı Telefonların Eğitim Öğretim Ortamlarında Kullanılmasının ve Etkilerinin İncelenmesi", *Uluslararası Eğitim, Bilim ve Teknoloji Dergisi International Journal of Education, Science and Technology* 2/2 (2016), 73.

<sup>47</sup> Yıldırım et al., "Öğretmen ve Öğrenci Görüşleri Temelinde Akıllı Telefonların Eğitim Öğretim Ortamlarında Kullanılmasının ve Etkilerinin İncelenmesi", 80-81.

<sup>48</sup> Afore-noted pens were first developed and introduced for use as a beneficial model by me.

through *Alifbeh*. Moreover, practices are performed through tajweed, and the Quran is listened to from more than one muezzin through *Mushaf*. These pens can play the Quran verse by verse, page by page, surah by surah, and fascicle by fascicle. Even certain sets play verses word by word, and they reflect the meaning of each word.<sup>49</sup>

These pens that are used in Quran courses or by those who prefer personal Quran learning can be used by kindergarten and primary school students who cannot use smartphones, and by people who do not have the opportunity to learn the Quran from an instructor. However, it should be noted that the selected pen should have records with proper reading styles. Moreover, not only should the pens play records with good maqam skills, but they should also provide records from people with true qiraat abilities.

### Conclusion

The methods of teaching the Quran have been instructor-based thus far. Students are generally secondary in this system. As a result, individualized learning, which has recently turned into one of the most important conditions for effective learning, becomes insufficient. However, conducting education anytime and anywhere results in generalizing educational activities and raising quality.

The methods and activities about how the visual instruments provided as titles above are to be used in foreign education were explained in detail. All educational methods have positive and negative sides. The use of technology in Quran education may have certain requirements or relevant aspects.

Quran education through educational technologies may be more interesting, practical, constant and permanent. Thus, field-based deficiencies arising from instructors in the classical educational system and pedagogical deficiencies can be reduced with these programs.

Quran education performed with limited course instruments may not always provide the desired achievements at desired times. To achieve the desired success in explaining the Quran in detail through Quran education, supporting the courses in public education or personal efforts to learn the Quran with motivating and extensively stimulating assistive educational instruments can be beneficial. Considering the personal differences arising from different intelligence types and making efforts to appropriately use educational technology, which was explained throughout this study, may contribute to the process of fulfilling educational targets.

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<sup>49</sup> Akser Yayınları (AY), "Kur'an Okuyan Kalem Seti" (Accessed: 01 June 2019).

Effective use of videos and television, which provides visuality and auditory content to Quran education, will help achieve more efficient results. These materials were found to provide various contents for Quran education.

Commercial businesses and personal initiatives, particularly the Turkish Presidency of Religious Affairs, have a rich source of Quran education applications for computers, smartboards and smartphones. Applications that can be used in all sorts of devices and operational systems and devices such as the pen with vocal Quran records are recommended to be used by instructors first. Students can be encouraged in this regard. Changing the monotonous and 'introverted' structure (against new educational methods) of Quran courses to a level where modern educational technologies can be used is considered beneficial. Moreover, computer programs created to be used for Quran education in accordance with the curriculum of public education are plenty enough to meet the needs in this regard. Many programs and electronic devices for teaching the most commonly-learned-taught book of the world can be found in electronic device shops.

One of the most important initiatives in this regard is prepared the Presidency of Religious Affairs to teach the Quran in every portal. Another one consists of the practical programs aiming to support the Quran coursebook by the National Ministry of Education. However, despite these programs, the number of practices regarding the use of these technological programs by instructors is, unfortunately, quite limited.

There is no particular digital program to be used for teaching the Quran in the faculties of Theology and Islamic Sciences. There are Quran programs containing Quran curriculum taught in these faculties, but they may not be adequate as they are not formed based on the faculty curricula. The preparation of a systematic and extensive digital program by expert people or institutions may provide serious contributions in this regard.

The most important visual course material that will be used by instructors to keep themselves up-to-date should be blackboards. Although educational methods, books or course materials change, smart boards have been the most fundamental supplementary course material for instructors since the day they were invented. A Quran instructor has more skills than the instructors of other courses. Establishing a spiritual relationship with students and using lips, mimics or voices to help them understand the topic better is an obligation for them. Quran programs and pens with vocal Quran records are among the most beneficial educational instruments that are used through computers, smart boards or smartphones by Quran instructors. Moreover, supplementary visual and auditory materials have a significant place in easily teaching topics and capturing students' attention.

The educational materials that are not supported by these materials would face problems meeting the needs. Institutions, bodies and people that are interested

in teaching the Quran should combine their experiences and strength, and use and develop digital programs and educational technologies which have more alternatives and employ newer educational methods actively.

However, as there are no scientific studies regarding whether the intense use of these technologic facilities yields more efficient results compared to the classical methods used in Quran education, it might be a hypothesis to claim that technology enhances education from all aspects. Appropriate use of technological facilities, along with the classical methods, may be a modern method for more efficient education.

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## Approach to the Methods of Theodor Nöldeke in Dating Verses and the Surahs-I\*

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### Abstract

The present order of the mushaf of the Quran in the view of Orientalists is considered to be the dominant element causing the deficiency regarding the unity of the composition and resulting in the failure in understanding the book, which is also considered as the greatest obstacle in understanding the text of the Quran. In the nineteenth century, when orientalism was formed in the West in a positivist, secular and scientific format within certain universities, the sacred books of Jews, Christians and Muslims were re-examined, respectively, in the light of some new methods such as historical criticism, hermeneutics and semantics. The fundamental aim in this attempt is to determine the addressee, time and conditions of the first encounter with the divine word and to obtain its first meaning. In this respect, the orientalist have published significant studies to determine the period and the historical conditions of revelations regarding the verses of the Quran. Based on *Geschichte des Qorans* by Theodor Nöldeke, who is considered to be one of the most significant figures in Orientalist literature regarding the subjects of the Quran history and chronology within the orientalist tradition, this study aims to identify and analyze the methods used by him to date the Quran revelation.

**Keywords:** Orientalism, T. Nöldeke, Chronology of the Quran, Dating Verses and Surahs

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## Theodor Nöldeke'nin Âyet ve Sûreleri Tarihlendirmede Başvurduğu Yöntemlere Eleştirel Bir Yaklaşım-I

### Öz

Oryantalistlerin nazarında Kur'an-ı Kerim'in mevcut mushaf tertibi, O'nun kompozisyon bütünlüğünden yoksun olmasına ve anlaşılmasına neden olan başat unsurdur. Bu durum aynı zamanda Kur'an metninin anlaşılmasının önündeki en büyük engel olarak da değerlendirilmiştir. Oryantalizmin Batı'da üniversitelerin çatısı altında pozitivist, seküler bir yaklaşımla ve bilimsel bir formatla inşa edildiği On Dokuzuncu yüzyılda, önce Yahudi ve Hristiyanların akabinde de Müslümanların kutsal kitapları tarihsel kritik, hermönötik ve semantik gibi bazı yeni yöntemler ışığında yeniden incelenmeye başlanmıştır. Bu girişimde temel gaye, ilahi kelamın muhatap aldığı insanla ilk karşılaştığı zamanı ve şartları tespit ederek hitabın ilk anlamına nüfuz edebilmektir. Bu çerçevede oryantalistler, Müslümanların kutsal kitabı Kur'an'ı Kerim'in âyetlerinin hangi zaman dilimi ve tarihsel şartlarda nazil olduğunu tespit etmek amacıyla önemli araştırmalar kaleme almışlardır. Bu çalışma, Kur'an tarihi ve kronolojisinin tespiti konuları hakkında oryantalist gelenek tarafından ittifakla en yetkin isimlerden biri olarak kabul edilen Theodor Nöldeke'nin Kur'an vahyini tarihlendirmede başvurduğu yöntemleri *Geschichte des Qorans* adlı eserini referans alarak bazı örnekler üzerinden tanıtmayı ve tahlil etmeyi amaçlamaktadır.

**Anahtar Kelimeler:** Oryantalizm, T. Nöldeke, Kur'an Kronolojisi, Âyet ve Sûre Tarihlendirmesi

### Introduction

Gustav Weil (1808-1889), a German orientalist with Jewish roots, is the person to mention first when the Quran chronology or activities of dating the Quran revelation are reviewed in the west.<sup>1</sup> Following Weil; Theodor Nöldeke (1836-1930), one of the pioneers of German orientalism, was accepted as the first and most competent orientalist who reviewed this topic in detail from different aspects.<sup>2</sup> Nöldeke enhanced the ideas and thesis of Weil with his work entitled "Geschichte des Qorans / Kur'an Tarihi", which is the improved version of his doctoral thesis on collecting and dating verses and surahs with the contributions of his students. In his work, regarded as the most comprehensive western work

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<sup>1</sup> Theodor Nöldeke, *Geschichte des Qorans* (Offset edition from 1909 edition) (Hildesheim: Georg Olms Yay. 1961), I, 72; Gerhard Böwering, "Chronology of the Quran", Jane Dammen McAuliffe (Ed.), *Encyclopedia of the Quran* (Leiden: Brill 2001-2005), 322; Emmanuelle Stefandis, *The Quran Made Linear: A Study of the Geschichte des Qorans chronological Reordering*, *Journal of Quranic Studies*. 10/2. (October 2008), 1.

<sup>2</sup> Johann Fück, *Die Arabischen Studien in Europa Bis in den Anfang des 20 Jahrhunderts* (Leipzig: Otto Harrassowitz Yay., 1955), 43-44; Rudi Paret, *Arabistik und Islamkunde an der Deutschen Universitäten, Deutsche Orientalisten seit Theodor Nöldeke*, (Wiesbaden: Franz Steiner Yay, 1966), 14; Robert Irwin, *Oryantalistler ve Düşmanları*, Trans. Bahar Tırnakçı (Istanbul: YKY Yay., 2008), 199.

representing the orientalist tradition in the topic of Quran history, he provided authentic ideas and approaches toward dating the Quran surahs along with many verse groups.<sup>3</sup>

This study aims to analyze and criticize the approaches and methods Nöldeke used to date verses and surahs through introduction with certain examples. By doing so, it will introduce the orientalist approaches and relevant theses and ideas regarding the determination of the Quran chronology and revelation arrangement, and it will compare the references and methods serving as the basis for the afore-noted theses and ideas with the Islamic references and knowledge and discuss how successful these references and methods are.

The first and only academic study examining the thoughts and approaches of Nöldeke in terms of dating the Quran revelation was written by Tarek Anwar Abdelgayed Elkot in 2014, according to the findings. In the doctoral thesis entitled *“Die Methode Nöldeke’s zur chronologischen Anordnung der Sûren und Verse des Korans in seinem Buch ‘Geschichte des Qorans - Eine analytisch kritische Studie / Kur’an tarihi adlı kitabında Nöldeke’nin Kur’an Âyet ve Sûrelerini Nüzûl Tertibine İlişkin Metodu - Analitik Eleştirel bir Araştırma”*, Elkot primarily analyzed the historical criticism method used by Nöldeke in dating the Quran revelation and introduced and assessed certain examples by following the traces of this method in dating practices regarding Mecca and Madinah. This study aims to examine Nöldeke’s dating practices from a more holistic and detailed perspective rather than the perspective covering the reflections of historical criticism approaches, by studying all methods and approaches he used in this regard.<sup>4</sup>

### **1. Approach to the Methods of Theodor Nöldeke in Dating Verses and Surahs**

Nöldeke’s ideas and approaches for dating verses and surahs in *“Kur’an Tarihi”* indicate that he used seven different methods to date the Quran revelation. These methods are as follows:

1. The method of dating by relating to Islamic references and narratives
2. The method of dating by relating with concepts, content and context

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<sup>3</sup> İbrahim Sarıçam, et al., *İngiliz ve Alman Oryantalistlerin Hz. Muhammed Tasavvuru* (Ankara: Nobel Yay., 2011), 114-118; Hüseyin Yaşar, *Batının Kur’an Algısı* (İzmir: Işık Akademi Yay., 2010), 274-277.

<sup>4</sup> Tarek Anwar Abdelgayed Elkot, *Die Methode Nöldeke’s zur chronologischen Anordnung der Sûren und Verse des Korans in seinem Buch ‘Geschichte des Qorans’, eine analytisch kritische Studie* (Göttingen: Georg August University, Faculty of Philosophy, Doctoral Thesis, 2014)

3. The method of dating by relating with language and stylistic characteristics
4. The method of dating by relating with addressee
5. The method of dating by relating to historical events, prophetic biography, and political and social conditions
6. The method of dating by relating to the psychological state of the Prophet
7. The method of subjective dating without following a specific method

The first three methods of Nöldeke were reviewed in this study to maintain the scope of this study. Accordingly, a couple of relevant examples regarding each of these three methods were provided to see how these methods were practiced to date revelations, and efforts were made to analyze and criticize each method used by Nöldeke later.

### 1.1. Method of Dating by Relating to Islamic References and Narratives

The below-noted assessments of Nöldeke can be an example of the method of dating surahs and verse groups based on Islamic references and narratives.<sup>5</sup>

#### *Surah al-'Alaq*

Having attributed particular importance to Surah al-'Alaq, Nöldeke presented certain new orientalist ideas based on the content of the surah and revelation period. He reviewed certain Islamic narratives regarding the first revelation, and to him, the Islamic belief that the first revelation was al-'Alaq 1-5 was rational. However, based on the story of revelation for the first five verses, he preferred explaining the Islamic concept of revelation through the concept of vision.<sup>6</sup>

The method the prophecy of Muhammad started with the dreams and visions he saw, Nöldeke referred to the narratives and noted that the first revelation occurred as follows: *“Following these dreams, the Prophet preferred a life full of prayers and secluded himself in a cave on Mount Hira. During that time, Gabriel appeared before the Prophet<sup>7</sup> and demanded him to read with the order ‘Read!’. After the answer ‘I do not*

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<sup>5</sup> For more relevant passages and information, see: Hüseyin Polat, *Oryantalistlerin Kur'an Vahyini Tarihlendirme Çalışmaları- Alman Öncüler: Gustav Weil ve Theodor Nöldeke Örneği-* (Erzurum: Atatürk University, Institute of Social Sciences, Doctoral Thesis, 2019), 140-181.

<sup>6</sup> Nöldeke, *Geschichte des Qorans*, I, 78.

<sup>7</sup> Nöldeke, *Geschichte des Qorans*, I, 79. Referring to the relevant ideas of De Goeje, what is certain for Nöldeke, who stated that it is controversial whether the afore-mentioned incident was a hallucination or not, is that Muhammad believed in an angel mentioned in Bible stories. See: Footnote, 2.

*know how to read,' Gabriel held the Prophet and shook him rapidly.<sup>8</sup> After repeating the act three times, Gabriel read the first five verses of surah Al-'Alaq. Having felt severe fears from this incident, Muhammad quickly came and sat beside Khadijah, his wife, and tried to feel relief beside her."<sup>9</sup>*

This experience for Nöldeke, who claimed that Islamic sources have a similar narrative, was reflected as a dream with open wordings in a hadith narrated by Ubaid ibn Umar ibn Qatada, as also noted by Ibn Hisham and Tabari. Nöldeke also stressed that the information indicating that Gabriel brought a silk handkerchief with the words to be read by the Prophet was presented in "Itqan" by Suyuti. Accordingly, although references do not provide details about the afore-noted information, the divine words "رَق" and "قرطاس" in the Quran and certain statements that revelations were recorded through sacred work indicate that information.<sup>10</sup>

### ***Surah al-Muddaththir***

Nöldeke established a relationship between dating Surah al-Muddaththir and period of revelation absence and stated that one of the well-known narratives ending the feared case here was narrated by Abu Salamah from Jabir ibn Abdallah. Accordingly, after revelations were interrupted for a period of time, the Prophet suddenly saw the angel of revelation in white light in the sky from Mount of Hira. Accordingly, he had great concerns and fear, telling his wife "Cover me with something! زملوني/دثروني." The method the Prophet was contacted by Gabriel reading the revelation passage in the first part of Surah al-Muddaththir to him in this psychological state, and revelations constantly continued and gradually later."<sup>11</sup>

Nöldeke indicated that certain tafsir authorities made comments reflecting that the afore-noted surah, based on the absence of hadiths indicating the period of absence in other passages, might be the first verse to be revealed.<sup>12</sup> Accordingly, well-known Islamic sources agreed upon the claim that the first section of Surah al-'Alaq was the first revelation. Thus, the ideas of these tafsir authorities do not seem reliable. Nöldeke stated that surah Muddaththir was accepted by the tafsir authorities as the first surah ordering the open call.<sup>13</sup>

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<sup>8</sup> Nöldeke, *Geschichte des Qorans*, I, 79.

<sup>9</sup> Nöldeke, *Geschichte des Qorans*, I, 78-79.

<sup>10</sup> Nöldeke, *Geschichte des Qorans*, I, 79. According to Nöldeke, the verses 20/113, 25/134, 53/5-10, 75/18 and 81/19 in the Quran indicated that Muhammad cannot read this book on his own and that he could learn it only by repeating or being taught by an angel to read.

<sup>11</sup> Nöldeke, *Geschichte des Qorans*, I, 86.

<sup>12</sup> Nöldeke, *Geschichte des Qorans*, I, 86.

<sup>13</sup> Nöldeke, *Geschichte des Qorans*, I, 86.



### *Surah al-Masad/Tabbat*

According to Nöldeke, who stated that tafsir sources agreed upon the claim that al-Masad was among the surahs that were revealed first, these sources also agreed upon certain actions narrated in relation to the reason for revealing this surah. The Prophet called his tribe for a meeting where he introduced Islam to them, but his uncle Abd al-Uzza ibn Abd al-Muttalip, who was mentioned in the Quran with the title Abu Lahab, condemned his nephew with the following: "Shame on you, is this why you gathered us here?" Nöldeke referred to the narrations indicating that the group dispersed after Abd al-Uzza as one of the most significant figures in the tribe stressed the irrationality of Muhammad's intention and speech. According to Nöldeke, Prophet Muhammad showed a strict reaction to his uncle's approach, deliberately twisted the so-called severe criticism toward him, declared Abu Lahab and his wife as his greatest enemies, and cursed them in the worst possible manner.<sup>14</sup>

Believing that the relevant details in relevant sources that were agreed by the scholars should not be trusted, Nöldeke claimed that the ideas associating with both hands of Abu Lahab with stoning against the Prophet were first mentioned by the tafsir authorities of the era such as Baydawi and Nasafi. Accordingly, narratives indicating that Abu Lahab and his family threw dirt at the Prophet are actually not related to the topic of the surah. Similarly, Nöldeke mentioned that the fourth and fifth verses, which were about the punishment of Abu Lahab and his wife were not related to this issue, and that these verses were mentioned with certain narratives about other incidents in Islamic sources. Besides, narratives indicating that Abu Lahab and his wife threw stones or scum at the Prophet are not truer or more credible than the narratives mentioning of Muhammad's previous meetings, according to Nöldeke, who reflected his approach in this regard by claiming that the narrative content regarding Surah al-Masad does not belong to the early period and is formed as a result of the efforts from tafsir scholars.<sup>15</sup>

### *Surah at-Tahrim*

Nöldeke claimed that Islamic sources such as Weil who presented thoughts on the Quran chronology within German orientalism tradition before him dated Surah at-Tahrim based on "a scandalous incident" that took place in Prophet's house.<sup>16</sup> According to Nöldeke, this incident occurred as follows: The method

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<sup>14</sup> Nöldeke, *Geschichte des Qorans*, I, 89-90. Nöldeke attempted to prove his claim that Abu Lahab's words did not deserve curses. See: Footnote, 2.

<sup>15</sup> Nöldeke, *Geschichte des Qorans*, I, 90-91.

<sup>16</sup> Gustav Weil, *Historisch-kritische Einleitung in den Koran* (Bielefeld: Velhagen und Klasing Yay., 1844), 88; Nöldeke, *Geschichte des Qorans*, I, 217. Nöldeke noted that this scandalous incident was included in

Muhammad had sexual actions with one of the handmaidens when Hafsa, one of his wives, was not present in her room. When Hafsa came back to her room, she caught them in that state and directed severe reprehension of the Prophet. Hafsa took this incident opposing the customs of the era and private law of females as an advantage and alarmed other wives of the Prophet with the support of Aisha.<sup>17</sup> Nöldeke claimed that the Prophet felt the need for organizing the relevant verses proving himself right in Surah at-Tahrim upon the concern that the afore-noted incident could have been regarded as a corruption of leadership by the Islamic society and that it could create chaos among the people.<sup>18</sup>

According to Nöldeke, who regarded this narrative as sufficient evidence for dating the afore-noted incident, Muslims accepted this narrative depicting Muhammad in an inconvenient state as a fake statement or nonsense from disbelievers.<sup>19</sup> He claimed that Muslims made efforts to explain this incident using another relevant narrative. Accordingly, the Prophet was accused of drinking warm milk with honey, one of his favorite beverages, served to him when he visited Hafsa, whom he loved more than his other wives, and was accused of neglecting his other wives as he spent more time with her.<sup>20</sup>

### *Evaluation*

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*Kitab Ishrat an-Nisa* by Imam Nasai and tafsir works of Tabari and Zamahshari without any details of identity records. However, he shared detailed records for the orientalist's references, which he cited.

<sup>17</sup> Nöldeke, *Geschichte des Qorans*, I, 217.

<sup>18</sup> Nöldeke, *Geschichte des Qorans*, I, 217.

<sup>19</sup> Nöldeke, *Geschichte des Qorans*, I, 217. Although there are many narratives regarding Surah at-Tahrim, Nöldeke particularly used this narrative, which is meaningful. It is fair to state that the intention of reflecting the Prophet as a pervert and a weak person is effective in Nölde's selection. Moreover, Nöldeke performed critical assessments by accepting many weak or fake narratives and news, which could indicate negative perceptions and implications about the Prophet, as reliable.

<sup>20</sup> Nöldeke, *Geschichte des Qorans*, I, 217. According to our sources, Zaynab bint Jahsh is regarded to be the person who stayed in the Prophet's room longer as she served oxymel to him. Nöldeke must have confused the narratives about the Prophets' wives who had a verbal agreement on the claim that the Prophet smelled like essence or flowers of the Maghafir tree that is known to have a strong smell as they were probably jealous of Zaynab bint Jahsh and disturbed by the Prophet's relationship with her. As noted in hadiths, the Prophet told Hafsa, who claimed that the Prophet smelled like the afore-noted tree, that he would not drink oxymel anymore on the condition that she would keep this as a secret, which is regarded as the reason for the revelation of the first section of Surah at-Tahrim. For more details in this regard, see: Abu Abdillah Muhammad ibn Ismail al-Bukhari, *al-Jami' ush-Shahih*, Ed. Muhammad Tamir (Cairo: Daru al-Hadith, 1432/2011), "Talak", 8 (No. 5267), "Ayman", 25 (No. 6691); Abu al Husein Muslim ibn Hajjaj ibn Muslim, *Shahih al-Muslim*, Ed., Abd al-Maliq Mujahid (Riyadh, Daru as-Salam, 1421/2000), "Talaq", 20 (No. 1474/3678); Abu Dawud Suleiman ibn al-Ash'as as-Sijistani, *Sunan al-Abi Dawud*, Abu Zahir Zuhair Ali Zii (Riyadh, Daru as-Salam, 1430/2009), "Ashriba", 11 (No. 3714); Abu Abd ar-Rahman Ahmad ibn Shu'aib ibn Ali ibn Sinan an-Nasai, Ed.: Abu Zahir Zuhayr Ali Zii, *Sunan an-Nasai* (Riyadh, Daru as-Salam, 1430/2009), "Ayman", 20 (No.3826);

Sources and references such as Makki-Madani, ashab al-nuzul, nasikh and Mansukh, tarikh, siyar and maghadhi, which are used by the Islamic tradition to date verses, were also and generally considered by the pioneering western scholars. As one of the pioneers of orientalism who were interested in dating the Quran revelation, Nöldeke did not ignore Islamic sources and narration culture in his studies, but he felt the need to refer to Islamic traditions to prove his thoughts and theses.<sup>21</sup> However, he was always under the influence of prejudices and subjectivity in using and interpreting Islamic sources and narratives. Instead, he did not hesitate to present certain negative ideas and perceptions that are totally arbitrary and have no grounds in regard to the truth and sources of hadiths. Nöldeke directed orientalist criticisms toward the dating approaches of Islamic sources without presenting a suitable and rational argument.<sup>22</sup>

Considering the orientalist assessments made by Nöldeke to determine the date of revelation, it is clear that Nöldeke intensely referred to the narration culture, although this culture was associated with distrust and was said to have been formed by tafsir authorities and scholars from following periods.<sup>23</sup> This case did not prevent Nöldeke from using Islamic sources and narration culture within his own dating efforts of the revelations from Mecca and Madinah periods,<sup>24</sup> and it naturally caused some of his dating-related suggestions to suit Islamic thoughts.<sup>25</sup>

Nöldeke, who was regarded to have accepted or rejected Islamic narratives, which serve as the grounds for the Quran chronology, arbitrarily without providing any reasons, did not follow any methods in this regard. While selecting from the narratives indicating different dates about the same passage, Nöldeke occasionally raised an objection by mentioning the historical, political and social conditions of the era, and he presented different or opposing ideas based on the linguistic and stylistic characteristics or content of the relevant verse passage.<sup>26</sup> Moreover, it is fair to state that Nöldeke acted under the influence of religious and ideological attitudes or totally subjective toward certain narratives shedding light on revelation history and toward certain Quran passages. However, he claimed that Prophet

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<sup>21</sup> Neal Robinson, *Kur'an'ı Keşfetmek Örtülü Metne Çağdaş Bir Yaklaşım*, Trans. Süleyman Kalkan (Istanbul: Kuramer Yay., 2018), 113; Nöldeke, *Geschichte des Qorans*, I, 58.

<sup>22</sup> For instance, Nöldeke criticized the statement of Ibn Ishaq, who confirmed this case, to direct negative thoughts toward the narratives indicating the Prophet's efforts to persuade Utba ibn Rabia to be a Muslim. Accordingly, the belief that the Islamic invitation to Utbah shortly occurred after Hamza adopted Islam is not credible, and Ibn Ishaq's ideas in this regard should not be trusted. However, Nöldeke did not feel the necessity to refer to any sources indicating the contrary in this regard. See: Nöldeke, *Geschichte des Qorans*, I, 152-153.

<sup>23</sup> Nöldeke, *Geschichte des Qorans*, I, 62-63. As noted above, Nöldeke considered certain narratives regarding Surah al-Masad as fake statements produced by the tafsir authorities from upcoming centuries without providing any evidence.

<sup>24</sup> Nöldeke, *Geschichte des Qorans*, I, 182-187.

<sup>25</sup> The narratives he used to date Surah al-'Alaq and Muddaththir (Makki) and al-Baqarah, at-Tawbah and al-Mai'dah (Madani) can be an example in this regard.

<sup>26</sup> Nöldeke, *Geschichte des Qorans*, I, 162-164.

Muhammad inappropriately obtained certain passages from Ahl al-Kitap or formed these passages in accordance with this work, and he made efforts to date revelation passages by attempting to interpret Prophet's mood and experiences.<sup>27</sup>

Orientalists, particularly Nöldeke, are oriented to accept certain narration content that indicates negative or inappropriate cases regarding the Prophet or Muslims without any suspicion or hesitation. Considering the afore-noted examples, it is clear that Nöldeke did not regard the authenticity of Islamic narratives as reliable, although these examples seem to be based on Islamic sources and references. Besides, Nöldeke believed beforehand that the narratives conveying negative approaches regarding Muslims and the Prophet had historical reality, and claimed that many narratives were actually false and generated in the later periods with the reflex of presenting ideas opposing the Islamic dating efforts.

## 1.2. Method of Dating by Relating with Concepts, Content and Context

Certain dating efforts by Nöldeke, which are mentioned later, are an example of the method of dating surahs and verse groups based on concepts, content and context.<sup>28</sup>

### *Surah al-'Alaq*

Nöldeke believes that the first section of Surah al-'Alaq, which consists of verses 1-5, does not belong to the same time zone of the second section of the surah which was revealed later. Accordingly, the second section of these verses reviewed the state of a slave Muslim who had the same rights as any member of Islamic society. The issue of saving the beliefs of a person in this state from disbelievers must not have been addressed by the Prophet who had just been revealed for the first time then. Therefore, Nöldeke claimed that the second section of the surah could most probably be dated to the period that is a couple of years later than the revelation of the Prophet's duty.<sup>29</sup>

### *Surah Quraysh*

Considering the revelation time of the surah, commercial journeys performed twice annually, and the common statement "Prayers are to be toward the God of Kaaba/رَبِّ هَذَا النَّبِيِّ" as one of the rituals of the era, Nöldeke makes efforts to date Surah Quraysh. Accordingly, Kaaba is not often mentioned in Makki surahs, but

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<sup>27</sup> Nöldeke, *Geschichte des Qorans*, I, 89-90.

<sup>28</sup> For more relevant passages and information, see: Hüseyin Polat, *Oryantalistlerin Kur'an Vahyini Tarihlendirme Çalışmaları- Alman Öncüler: Gustav Weil ve Theodor Nöldeke Örneği-*, 181-219.

<sup>29</sup> Nöldeke, *Geschichte des Qorans*, I, 83.

the sustainability of the tribe was mentioned in this surah, and this tradition was confirmed in some way. Considering the afore-noted case, Nöldeke claimed that Surah Qurayhs dates to an earlier period when Muhammad did not have a conflict with his people.<sup>30</sup>

### *Surah at-Tin and al-'Asr*

According to Nöldeke, who referred to the presence of certain Islamic approaches reflecting the remarks, which are related to surah al-A'la, also for Surah at-Tin and al-'Asr that mention the city of Mecca, certain changes were made on the original forms of both surahs. He claimed that the sixth verse of Surah at-Tin was later added to the surah, and he made efforts to provide grounds to his claim by presenting certain arguments that the sixth verse is longer compared to other verses and that the surah is not related to its content and scope as the statement "who believe and do righteous deeds" in the surah was mostly used in the late Mecca periods. Nöldeke stated that the reasons he mentioned the Surah at-Tin were also valid for the similar verse in surah al-'Asr.<sup>31</sup>

### *Surah as-Saffat*

Indicating that the verse 70 in Surah as-Saffat is based on the topics of resurrection and judgment that were denied by the disbelievers from Mecca, Nöldeke noted that verse 71 serves as a bridge between the previous verses and following verses (particularly the ones between 71-148). Accordingly, the implication in the story of seven Jewish prophets in this section was that the addressee of messengers largely consisted of deniers. Nöldeke stated that he could regard the verse group between 167 and 182 as a proper conclusion section, but he noted that the verse group between 149 and 167 constituted a weaker topic pattern along with the polytheist theme of people from Mecca. Accordingly, the section formed by the afore-noted verse groups are more concordant to one another compared to the similar previous passages or a couple of verses because the styles, rhymes and rhythms of the verses in these groups are so close to one another that there is almost no doubt that they represent a unity.<sup>32</sup>

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<sup>30</sup> Nöldeke, *Geschichte des Qorans*, I, 91.

<sup>31</sup> Nöldeke, *Geschichte des Qorans*, I, 97.

<sup>32</sup> Nöldeke, *Geschichte des Qorans*, I, 123.

### *Evaluation*

Roots of the terms and concepts in the Quran, their relationship with the ignorance and Ahl al-Kitap culture, topics and subjects reviewed in surah and verse groups, the connection of the topics in revelation passages with the previous or following verses, and the pattern of content between the revelation groups were all considered in the activities of dating through this method.

Orientalists, particularly Nöldeke, attempted to perform chronological dating based on certain concepts such as the content and meaning of the Quran revelation, analysis of the terms and concepts in texts, the relationship between the contexts of verses, unity of topics and semantically closeness.<sup>33</sup> Nöldeke made efforts to establish a relationship between the unity of topics and content, and between the terms and concepts to determine the chronology of verse passages or surahs. Orientalists have questioned whether there is a context-related relationship between the revelation passages.<sup>34</sup> Accordingly, the attempts to determine the revelation chronology were inspired by the orientalist ideology to reflect the Quran revelation as a text with classical composition structure.<sup>35</sup> Although orientalist stressed that the Quran does not have a topic or content-based structure, they did not hesitate to date verse groups and surahs by randomly relating them to any revelation periods based on their content.<sup>36</sup>

Considering the fact that the revelation period was also the date when groups of believers and society were formed, gradual and developmental topic variety in the Quran revelation should be regarded natural considering the conditions of different times.<sup>37</sup> Accordingly, topics reviewed in the Mecca period, issues that emerged then, political and social conditions of the era and positions of Islam and Muslims were different compared to the Madinah era. Thus, differences between the contents of revelations from both eras were inevitable.<sup>38</sup> However, there are certain unchangeable common aspects and topics regarding the basic religious messages from both the Mecca and Madinah periods. Muslim tafsir authorities and scholars considered the afore-noted points and performed assessments based on the conceptual structures and contents of the relevant passage groups in the chronological classification regarding the revelation passages.<sup>39</sup> Moreover, pioneering German orientalist such as Nöldeke neglected

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<sup>33</sup> Nöldeke, *Geschichte des Qorans*, I, 91-92.

<sup>34</sup> Nöldeke, *Geschichte des Qorans*, I, 105, 181, 194; Weil, *Einleitung*, 79, 80, 82, 83.

<sup>35</sup> Nöldeke, *Geschichte des Qorans*, I, 64; Weil, *Einleitung*, 7, 9, 41; Gustav Weil, *Mohammed der Prophet. Sein Leben und seine Lehre. Aus handschriftlichen Quellen und dem Koran geschöpft und dargestellt* (Stuttgart: Metzler Yay., 1843), 362, 363.

<sup>36</sup> Nöldeke, *Geschichte des Qorans*, I, 97.

<sup>37</sup> Subhi Salih, *Mabahis fi Ulumi al-Quran* (Beirut: Daru al-Ilmi li al-Malayin, 2014), 183-184.

<sup>38</sup> Muhammad Kutup, *Kur'an Araştırmaları*, Trans. Bekir Karlığa, Beşir Eryarsoy (Istanbul: Seriyeye Kitapları Yay. 1997), I, 23; Salih, *Mabahis fi Ulumi al-Qur'an*, 184, 185.

<sup>39</sup> İzzet Derveze, *Kur'an-ı Anlamada Usul*, Trans. Vahdettin İnce (Istanbul: Ekin Yay. 2008), 37.

the universal and common elements of revelation from time to time and thus presented false approaches in dating certain revelation passages.<sup>40</sup>

Orientalists who limited the content of the Mecca period with dogmas, ethical concepts, prophetic arguments, concepts regarding the Judgment Day and eternal life preferred dating certain Madani passages reviewing these points as Makki.<sup>41</sup> However, the Quran's call and claim in this regard has a universality covering the Madinah period. The Quran's theological and ethical doctrines concerned the disbelievers and Jews in Mecca and Madinah. Thus, certain common topics that were reviewed in Makki surahs more intensely were also assessed in Madani surahs.<sup>42</sup> However, searching certain topics and subjects, which were assessed as the output of political, social and cultural development and that became an agenda item in the Madinah period, in the Mecca period is a futile attempt.<sup>43</sup> Nevertheless, orientalist did not see any problems in randomly dating certain verses and surahs based on their terms, concepts or topics to different periods of revelations regarding the Mecca or Madinah periods.<sup>44</sup>

Nöldeke's claim that certain verses in short surahs such as Surah at-Tin and al-'Asr, which were revealed at once, were arbitrarily placed in their locations or changed by the Prophet does not have a scientific and rational explanation. These ideas basically arose from neglecting the nature of variety regarding the topics and concepts in surahs and verse groups and universality of theological and ethical principles, and from accepting the false beliefs and prejudices of orientalist ideology regarding the source of the Quran. The orientalist movement that assesses the statement "*Let them worship the Lord of this House,*" in Surah al-Quraysh as approving the traditions of ignorance period preferred relating the ignorance culture or Ahl al-Kitap traditions with false links based on the prejudice that there is no freedom in the conceptual words of the Prophet and the Quran.

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<sup>40</sup> Weil, *Einleitung*, 70-72; Nöldeke, *Geschichte des Qorans*, I, 146. Particularly, Nöldeke's thoughts on swearing-related statements in the Quran and his claims regarding the use of Basmala, Fatihah and God's title *Rahman* are among the examples in this regard. Nöldeke also claimed that these afore-noted statements and rhymes at the end of verses were obtained from the oracles from the ignorance culture, and they were called lunatic or crazy by their companions. See: Nöldeke, *Geschichte des Qorans*, I, 75-76. According to Nöldeke, who claimed that the Prophet borrowed the idolatrous terminology in the second phase of the Mecca period, the term *Rahman* that was often used synonymously with God in the ignorance period was abandoned following the third phase. See: Nöldeke, *Geschichte des Qorans*, I, 121.

<sup>41</sup> Derveze, *Kur'an-ı Anlamada Usul*, 38.

<sup>42</sup> Muhammad Abd al-Azim Zarqani, *Manahilu al-Irfan fi Ulumi al-Qur'an* (Beirut: Daru al-Qutubi al-Ilmiyya, 2003), I, 220.

<sup>43</sup> Nöldeke, *Geschichte des Qorans*, I, 81, 98, 155, 157, 178.

<sup>44</sup> Nöldeke, *Geschichte des Qorans*, I, 81.

### 1.3. The method of dating by relating with language and stylistic characteristics

The following dating attempts by Nöldeke can be an example of the method of dating surahs and verse groups based on language and stylistic characteristics.<sup>45</sup>

#### *Surah al-'Alaq*

Nöldeke states that the first five verses of Surah al-'Alaq reflect the characteristics of early-period Mecca revelations as they have short sentence structures and melodic rhythm.<sup>46</sup>

#### *Surah al-Buruj*

Nöldeke believes that the surah aims to introduce the characteristics of the early believers (religious/saints) and remind us that the migrants of the early periods were tested with the threats of torment or death. Verses between the eighth and eleventh were added to the surah by Muhammad at a later period because these verses differ from the others due to their length, tense expressions and rhyme structures, according to Nöldeke.<sup>47</sup>

#### *Surah al-Qari'ah*

Having claimed that Surah al-Qari'ah has a literary style and calmer linguistic form compared to previous surahs, Nöldeke indicated that certain revelation passages in the surah consisted of verse groups from a later period. According to Nöldeke, following Surah al-Muzzammil, the statement "leidenschaftliche Unruhe/passionate uneasiness" is prominent in Surah al-Qari'ah.<sup>48</sup> Moreover, according to him, Muir's statement, that the verse 10 and 11 in the surah should be assessed with no relation to the passage, has no concrete grounds. However, there is a possible gap between the verse 7 and 10 even though Muir does not mention this, according to Nöldeke.<sup>49</sup>

#### *Surah al-Falaq and an-Nas*

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<sup>45</sup> For more information and example passages, see: Hüseyin Polat, *Oryantalistlerin Kur'an Vahyini Tarihlendirme Çalışmaları- Alman Öncüler: Gustav Weil ve Theodor Nöldeke Örneği-*, 219-234.

<sup>46</sup> Nöldeke, *Geschichte des Qorans*, I, 83.

<sup>47</sup> Nöldeke, *Geschichte des Qorans*, I, 97-98.

<sup>48</sup> Nöldeke, *Geschichte des Qorans*, I, 99.

<sup>49</sup> Nöldeke, *Geschichte des Qorans*, I, 99.



Nöldeke claimed that the Prophet did not determine the expressions and styles in Surah al-Falaq and an-Nas by himself. Instead, the possibility that he Islamized certain stereotypes statements from previous times without being noticed is quite high, according to him. Nöldeke states that the last three verses, meaning more than half of Muawwizatayn surahs, clearly reflect the ignorance/polytheism impact. He notes that the Islamic belief, which is that nobody but God can be asked for help, and the Paganist or idolatrous approach that evil spirits may negatively impact human spirit is clearly incoherent. Accordingly, such a case required a new structure for the expressions in surahs. Nöldeke indicated that certain magical words are recommended to neutralize evil impacts in certain verses from the second and third stages of the Mecca period (al-Mu'minun 97, an-Nahl 98, Fussilat 36, al-Anfal 200). For Nöldeke, Muawwizatayn surahs should be dated to an earlier period.<sup>50</sup>

### *Surah ash-Shuraa*

Nöldeke reflected that the broader or weaker stylistic characteristics of verse 214 or verses between 214 and 224 are totally in harmony with the following verses. For Nöldeke, it is not possible to assess the passage in the same time zone covering Surah al-Masad and al-Qiyamah due to the afore-noted qualities.<sup>51</sup>

According to Nöldeke, who claimed that the last five sections in the surah had a totally similar text format with the first verses, this style was not maintained in the verses between 192 and 227, the last section of the surah. Therefore, Nöldeke claimed that verse 191 was referred with the statement “وَاللَّهُ لَ” and that this section, which was combined with the surah at a later period, should be assessed as a separate revelation passage.<sup>52</sup>

### *Surah al-Isra*

According to Nöldeke, it is clear that the first verse of Surah al-Isra cannot be related to the following verses without any need for external evidence. In addition, in a surah where verses end with the rhyme “إ”, only this verse ends with the rhyme “ير.” Nöldeke claimed that either certain verses combining the first and second verses were later removed or the first verse was removed from its context at another point and deliberately positioned at this point.<sup>53</sup>

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<sup>50</sup> Nöldeke, *Geschichte des Qorans*, I, 109.

<sup>51</sup> Nöldeke, *Geschichte des Qorans*, I, 126-127.

<sup>52</sup> Nöldeke, *Geschichte des Qorans*, I, 129.

<sup>53</sup> Nöldeke, *Geschichte des Qorans*, I, 136.

Although Nöldeke provided many narratives indicating that certain verses of the surah were Madani, he noted that there was no concrete evidence about the Madani quality of the surah. Accordingly, even if there is a rhyme harmony following the second verse, there is no concrete topic-based relationship between the verses, which justifies the suspicions that the surah does not totally belong to the same period. Nöldeke stated that it is not possible to have a reliable result regarding the time of the surah as there is no concrete criteria.<sup>54</sup>

### Evaluation

Orientalists, particularly Nöldeke, who were interested in the Quran chronology, often referred to language, style and form-based characteristics of verses in their attempts to date verses and surahs and preferred dating enthusiastic Quran verses with shorter forms to earlier periods while dating the calmer and longer ones to later periods.<sup>55</sup> Considering the linguistic and stylistic features of revelation passages is among the methods Nöldeke often used to date verses. He took into consideration the linguistic and stylistic features of the revelations from Mecca and Madinah periods and dated these verses to different stages and time zones.

Certain remarks of Nöldeke in regard to the language and stylistic characteristics of the Mecca period match with certain thoughts from Muslim scholars. Nöldeke claimed that almost all verses from the Mecca period, which he divided into three stages, had a poetic structure from a linguistic and stylistic perspective although their number gradually decreased until Hegira.<sup>56</sup> Accordingly, revelations with a poetic structure reflected an enthusiastic expression style with short verses and a rhymed form. In addition to the effective style characteristics, poetic expressions, swearing-related statements and addressing forms are often used in the Quran. Anecdotes and expressions along with stories with messages are included and an impressive and literary language is used with the depictions regarding the eternal life, Judgment Day, paradise and hell.<sup>57</sup> However, many orientalists, including Nöldeke, believe that third-phase revelations from the Mecca period clearly differ from the previous phases in regard to language and style.<sup>58</sup>

Nöldeke claimed that revelations from the Madinah period differed from the ones from the Mecca period in regard to language and style as the addressee and atmosphere of both periods differed politically, socially and religiously. Accordingly, revelations from the Madinah period do not provide observable

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<sup>54</sup> Nöldeke, *Geschichte des Qorans*, I, 139.

<sup>55</sup> Nöldeke, *Geschichte des Qorans*, I, 63.

<sup>56</sup> Nöldeke, *Geschichte des Qorans*, I, 91, 92, 118.

<sup>57</sup> Nöldeke, *Geschichte des Qorans*, I, 75, 98-99

<sup>58</sup> Nöldeke, *Geschichte des Qorans*, I, 143; Weil, *Einleitung*, 72.

concrete data for linguistic developments. Therefore, linguistic and stylistic qualities cannot be used adequately to date the revelations from this period.<sup>59</sup> However, having stated that the new conditions and environment in Madinah resulted in the use of new statements, concepts and phrases, Nöldeke noted that the presence of Jews, disbelievers and apostates in Madinah obligated the use of certain new concepts and terms in texts.<sup>60</sup> Nöldeke believed that a distinct change regarding the language and style could easily be seen in the verses about legal issues, and he accepted that there were certain passages in the revelations from the Madinah period which evoked the ones from the Mecca period.<sup>61</sup>

Some of Nöldeke's remarks noted above, particularly the assessments on the linguistic, stylistic and form-related qualities of Makki verses, were generally accepted and mentioned in the Islamic tafsir tradition.<sup>62</sup> However, it is fair to state that orientalist's claim, which is that the third revelation phase of the Mecca period clearly differed from the previous revelations, is not correct because they stated that there were certain stylistic differences solely between that period and early period, but they did not explain what kind of differences were present between the verses and surahs from this period and Makki revelations from the second period.<sup>63</sup> However, a review of the linguistic qualities of the second and third period surahs from the Makki period would indicate that there are no clear differences between them and that linguistic, stylistic and formal quality of these surahs conform to one another easily.<sup>64</sup>

Nöldeke's claim that the Prophet arbitrarily changed the locations of verses while indicating the differences regarding the length of verses or rhymes at the end of verses, for which he gave certain verses from Surah al-Qari'ah, al-Buruj and al-Isra as examples in this regard, is based on the orientalist perception where the Quran is regarded as a product of Muhammad. As Muhammad's knowledge is not a revelation in Nöldeke's ideas, he must have used the accessible informational sources of the era. As seen in the examples of Surah al-Falaq and an-Nas, an assessment of the language, style, terms and concepts of revelation passages would indicate the possibility that the Prophet formed these upon inspiration from the ignorance tradition as the only obligatory explanation.

Orientalists, who directed certain claims that the linguistic and stylistic form of the revelations from the Mecca period were derived from the oracles, fortunetellers and poets of the era,<sup>65</sup> that the Prophet added ignorance and Ahl al-Kitap terminology to revelations, and that the Prophet got the idea for the

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<sup>59</sup> Nöldeke, *Geschichte des Qorans*, I, 172.

<sup>60</sup> Nöldeke, *Geschichte des Qorans*, I, 171-172.

<sup>61</sup> Nöldeke, *Geschichte des Qorans*, I, 171.

<sup>62</sup> Salih, *Mabahis fi Ulumi al-Qur'an*, 181-184.

<sup>63</sup> Nöldeke, *Geschichte des Qorans*, I, 143; Weil, *Einleitung*, 72.

<sup>64</sup> Salih, *Mabahis fi Ulumi al-Qur'an*, 209, 230.

<sup>65</sup> Nöldeke, *Geschichte des Qorans*, I, 75, 109.

anecdotes in the Quran from his instructors who did not speak Arabic well, all of which totally contradict the Islamic approach,<sup>66</sup> questioned the authenticity of Quran revelations before anything else. Similarly, orientalists claimed that the Prophet Muhammad used the information regarding Ahl al-Kitap in the revelations from both the Mecca and Madinah periods, that he improved his knowledge on Ahl al-Kitap particularly after he migrated to Madinah, and that he did not hesitate to display this knowledge in the Quran.<sup>67</sup>

According to our belief, these orientalist thoughts are based on groundless prejudices and fake relationships formed by orientalists because interpreting the natural process of using the language and concepts of the addressee society as citing or stealing Quran revelations is not just and right-minded. The swearing concept and addressing form used in the Quran is related to the linguistic quality of Arabic. Linguistic usages regarded as ignorance terminology do not mean a citation or inspiration. Instead, they should be regarded as the special ways toward the rational and spiritual worlds of polytheists who are also the addressee. Accordingly, it is fair to state that Islamic revelation is authentic and that the Prophet's information source was divine. Similarly, it is wrong to conduct authenticity-based discussions between Ahl al-Kitap and Muhammad, as there are certain common aspects or the same tradition, are believed to continue. Accordingly, Islamic revelation did not totally neglect the previous sources but indicated that they were falsely changed. Therefore, the presence of common or similar approaches and ideas in many issues and practices does not require claiming that one is supported by or based on another approach.

### Conclusion

A respective and careful examination of the methods used by Nöldeke to date the Quran revelation indicates that he did not totally neglect the content of Islamic narration to set the revelation dates of verses and surahs. Besides, it is fair to state that Nöldeke used this content loutishly with no grounds on objective criteria. Nöldeke's assessment of the narratives that are suitable for creating negative perceptions and images about the Prophet and Muslims as the concepts that reflect pure reality are against the scientific criteria, good deeds and full of prejudices.

A review of the attempts of Nöldeke, one of the pioneers of orientalist academia in the field of Quran history and chronology, to date Quran verses

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<sup>66</sup> Nöldeke, *Geschichte des Qorans*, I, 121; Weil, *Einleitung*, 71.

<sup>67</sup> Nöldeke, *Geschichte des Qorans*, I, 183. According to Nöldeke, the provisions regarding women on their period were obtained from the Jews. Nöldeke, *Geschichte des Qorans*, I, 192; Ali 'Imran: 3/25 verse passage was obtained from Jews as a thanksgiving prayer. See: Nöldeke, *Geschichte des Qorans*, I, 115. Besides, according to him, the term "masani" in al-Hijr 15/87 and az-Zumar 39/24 is related to the Hebrew concept "mishna" or Aramaic concept "maanisu."

through the terms of concept, content and context indicated that he could not overcome the idea of reflecting the Quran revelation as a text with a classical composition structure, which is also the case for his predecessors in the orientalist tradition. The interesting point here is that Nöldeke neglected the afore-noted criticism, which is a deficit of the Quran, according to orientalists, in the issue of dating revelations. Having classified the revelations from the Mecca and Madinah periods based on their content, Nöldeke neglected certain basic religious principles, messages and concepts (along with natural content differences) such as belief and ethics that are valid and universal in all periods of time.

Nöldeke's ideas on the source of the Quran's language and linguistic style were effective in his preferences to date verse passages. Accordingly, Nöldeke claimed that the style in the Quran verse was inspired by the oracles and poets of the ignorance period, and he established a relationship between the changes of vowels/rhymes at the end of verses and revelation dates regarding the verse groups. Similarly, considering the belief that the language of the Quran was impacted by Ahl al-Kitap and ignorance culture, he made efforts to date certain revelation passages. Nöldeke's idea that the Prophet had an impact on the differences between the linguistic and stylistic differences of verse groups or surahs is totally based on his subjective approach and perceptions and principles as a Christian orientalist. Instead of regarding the perfect and effective use of Arabic in the Quran as natural beauty and divine authenticity and superiority, the action of considering this quality as Muhammad's inspiration, emulation or even theft is based on the initial belief or prejudice that the Quran is not a product of revelation.

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Verses and the Surahs-I

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# The Fact of Muhkam and Mutashabih in Sunni-Shia Tradition

## -The Case of Ibn Ashur and Tabatabai-\*

Mansur YAYLA\*\*

### Abstract

The differences seen in the definitions regarding the concepts of muhkam (decisive) and mutashabih (similar) are some of the problems in the discipline of tafsir. It is important to determine whether mufassirs (commentators) from Sunni and Shiite traditions, who have different approaches toward some of the tafsir problems, have a disagreement about their ideas for muhkam and mutashabih. This study primarily analyzed the historical development of the terms “muhkam” and “mutashabih” in both traditions. Accordingly, by addressing the opinions of Ibn Ashur and Tabatabai, who are some of the recent mufassirs advocating Sunni and Shiite ideas, the final point reached in this context was comparatively evaluated. A review of the historical course of muhkam and mutashabih would indicate that the approaches of Sunni and Shiite scholars largely correspond to each other. According to the Salafi scholars among Sunnis and Akhbari scholars among Shiite people, the meanings of mutashabih expressions can only be known by God. However, a partial difference can be seen between the muhkam-mutashabih perceptions of Salaf and Akhbari scholars. In the approach of Salafi scholars, the terms used as the names for unknown states in verses are called mutashabih. However, according to the Akhbari scholars, as the Quran can only be understood truly by the innocent imams, all of the verses are mutashabih. On the other hand, there are no verses in the Quran whose meaning is not known, according to Khalaf scholars among Sunnis and Usulis in Shiites, in general.

Ibn Ashur and Tabatabai, who made great contributions to the world of scholarships, had unique ideas about the subject of muhkam-mutashabih. However, these ideas of theirs can pave the way for new discussions. For instance, one of the unknown causes for the Quran to include mutashabih is its laconic scholarly aspect. According to Tabatabai, it results from the fact that there are verses in the Quran which need gloss.

**Keywords:** Sunni, Shi'a, Ibn Ashur, Tabatabai, Muhkam, Mutashabih.

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# Sünnî-Şîî Geleneğinde Muhkem ve Müteşâbih Olgusu

## -İbn Âşûr ve Tabâtabâî Örneği-

### Öz

Muhkem ve müteşâbih terimlerini tanımlamada görülen farklılıklar Tefsir problemleri arasında yer almaktadır. Bazı Tefsir problemlerine yaklaşımları arasında farklılıklar bulunan Sünnî ve Şîî geleneğine mensup müfessirlerin muhkem ve müteşâbih ile ilgili düşüncelerinde bir ihtilafın var olup olmadığının tespiti önem arz etmektedir. Bu çalışmada, öncelikle muhkem ve müteşâbih terimlerinin her iki gelenekteki tarihi gelişimi incelenmektedir. Buna bağlı olarak Sünnî ve Şîî düşünceleri savunan son dönem müfessirlerden İbn Âşûr ile Tabâtabâî'nin konu ile ilgili görüşleri ele alınarak bu kapsamda ulaşılan nokta mukayeseli olarak değerlendirilmektedir. Muhkem-müteşâbihin tarihi seyrine bakıldığında, Sünnî ve Şîî ulemasının yaklaşımlarının büyük oranda örtüştüğü görülmektedir. Sünnilerde selef, Şîîlerde ise Ahbârî ulemasına göre müteşâbih ifadelerin anlamı sadece Allah tarafından bilinebilir. Ancak selef ile Ahbârî ulemasının muhkem-müteşâbih algısı arasında kısmi bir farklılık da görülmektedir. Selef ulemasının yaklaşımında ayetlerdeki gaybî durumların ismi olarak kullanılan kelimeler müteşâbih olarak adlandırılmaktadır. Ahbârî ulemaya göre ise Kur'an, yalnız masum imamlar tarafından doğru anlaşılabilirdiğinden bütün ayetler müteşâbihtir. Buna karşılık, Usûlî ulemaya göre Kur'an'da manası bilinmeyen ayetler bulunmamaktadır.

İlim dünyasına büyük katkılar sunan İbn Âşûr ile Tabâtabâî muhkem-müteşâbih konusunda özgün düşüncelere sahiptirler. Ancak, bu düşünceleri yeni tartışmaların önünü açacak kabildendir. Söz gelimi İbn Âşûr'a göre müteşâbihin Kur'an'da bulunmasının hikmetlerinden bir tanesi Kur'an'ın ilmî i'câzıdır. Tabâtabâî'ye göre ise te'vîle ihtiyaç duyan ayetlerin Kur'an'da bulunmasından kaynaklanmaktadır.

**Anahtar kelimeler:** Sünnî, Şîî, İbn Âşûr, Tabâtabâî, Muhkem, Müteşâbih

### Introduction

The term muhkam was derived from the base **إحكام**. It has many lexical meanings but generally indicates "strengthening, using something fully and perfectly, and preventing from malevolence."<sup>1</sup>

Mutashabih, on the other hand, was derived from the base **تشابه**, meaning "similarity between two or more concepts."<sup>2</sup> Abu Bakr Sijistani, (d. 330/912), an

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<sup>1</sup> Halil ibn Ahmad Abu Abd ar-Rahman ibn Amr ibn Tamim al-Farahidi, *Kitabu al-'ayn murattaban ala hurufi al-mu'jam*, Ed. Abd al-Hamid al-Hindawi (Beirut: Daru al-Qutubi al-'Ilmiyya, 1424/2003), 1/343.

Islamic literature authority, defined the concept of mutashabih as “similarity between two concepts in regard to beauty and quality”<sup>3</sup> while Firuzabadi (d. 817/1415) defines it as “inability to distinguish a concept from the other due to extensive similarity.”<sup>4</sup>

The concept of muhkam also has many technical meanings, which include the following: “Verses that are understood without needing presumptions or external evidence.”<sup>5</sup>

The concept of mutashabih can also be defined as follows: “Verses whose interpretation requires presumptions or external evidence.”<sup>6</sup>

The concepts of muhkam and mutashabih are used in both specific and general sense. Accordingly, the concept of muhkam in the verse “*Alif, Lam, Ra. [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted.*”<sup>7</sup> has a lexical meaning indicating that all verses have concrete messages, complete structure for separating truth from falsehood, and clarity regarding the orders and prohibitions.<sup>8</sup>

The concept of mutashabih means that all verses have similarities in regard to beauty, accuracy and perfection in the verse “*Allah has sent down the best statement: a consistent Book wherein is reiteration*”<sup>9,10</sup>

Islamic scholars agree upon the fact that the Quran is entirely muhkam, that Quran verses are perfect in terms of being laconic and poetic, that the Quran is mutashabih and free from falsehood, and that Quran verses are similar in terms of rhetoric, fluency and being laconic.<sup>11</sup> However, they have had a disagreement on the following verse, which indicates that certain Quran verses are muhkam while some are mutashabih:

*“It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an*

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<sup>2</sup> Abu al-Husein Ahmad ibn Zakriya' Ibn Faris, *Mu'jamu maqayisi al-lugha*, Ed. Abd as-Salam Muhammad Harun (s.l.: Daru al-Fiqr, 1399/1979), 3/243.

<sup>3</sup> Abu Bakr al-'Uzayri Muhammad ibn 'Uzayr Sijistani, *Garibu al-Qur'an al-musamma bi nuzhati al-qulub*, Ed. Muhammad Adib Abd al-Wahid Jamran (Syria: Daru Qutayba, 1416/1995), 432.

<sup>4</sup> Majd ad-Din Abu Tahir Muhammad ibn Yaquub Firuzabadi, *al-Qamusu al-muhit* (Beirut: Muassatu ar-Risala, 1426/2005), 1247.

<sup>5</sup> Jalal ad-Din Abd ar-Rahman Suyuti, *al-Itqan fi 'ulumi al-Qur'an*, Ed. Fawwaz Ahmad Zumarli (Beirut: Daru al-Qutubi al-'Arabi, 1431/2010), 475.

<sup>6</sup> Abu Abdillah Muhammad ibn Ahmad ibn Abi Bakr ibn Farh Qurtubi, *at-Tizqar fi afdali al-azqar*, Ed. Bashir Muhammad 'Uyun (Damascus: Maktabatu Dari al-Bayan, 1407/1987), 230.

<sup>7</sup> Hud 11/1.

<sup>8</sup> Abu Ja'far Muhammad ibn Jarir at-Tabari, *Jamiu al-bayan 'an ta'wili ayi al-Qur'an*, Ed. Islam Mansoor Abd al-Hamid (Cairo: Daru al-Hadith, 1431/2010), 3/311-312.

<sup>9</sup> az-Zumar 39/23.

<sup>10</sup> Tabari, *Jamiu al-bayan*, 9/674-675.

<sup>11</sup> Tabari, *Jamiu al-bayan*, 6/311; Qurtubi, *at-Tizqar*, 230.

*interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding."*<sup>12</sup>

Contrary to the other two verses, the afore-noted verse indicates that Quran verses are either muhkam or mutashabih. Therefore, tafsir authorities have had disagreements on the meaning of muhkam and mutashabih in this regard.

Moreover, another disagreement is that mutashabih cannot be known by anybody, but God. This disagreement has arisen from the phrase in the previous verse *وَالرَّاسِخُونَ فِي الْعِلْمِ* "But those firm in knowledge." Those who might have thought that mutashabih can be known by those firm in knowledge regard the afore-noted phrase as a sentence of reference and interpret it as follows: "And no one knows its [true] interpretation except Allah."<sup>13</sup> Those who think that mutashabih cannot be known by anybody but God, consider the afore-noted statement as a sentence of appeal or reflection and interpret the verse as follows: *And no one knows its [true] interpretation except Allah But those firm in knowledge say, "We believe in it. All [of it] is from our Lord."*

On the other hand, the reason for revelation is a significant factor for understanding the true meaning of verses. There are two different narratives in this regard. According to one of them, this verse was revealed to clarify Najran Christians, who had discussions regarding the superiority of Muhammad and Jesus.<sup>14</sup> According to the other, this verse was revealed to reflect the wrong attitudes of Jews who attempted to determine the life of Islam and ummah through the muqatta'at letters.<sup>15</sup>

## 1. Muhkam and Mutashabih for Sunnis

While reviewing the ideas of Sunni scholars in terms of muhkam and mutashabih, assessment on two groups as the ideas of Salafi scholars and ideas of Halafi scholars would be more proper. The Salafi movement that consists of Sahabah, Tabiun, Atbau at-Tabiin and imam of four sects representing them has a conception of mutashabih, which is different from that of the Halafi group. Salafi scholars internally have different thoughts on muhkam and mutashabih but according to them (in a general sense), the concept of mutashabih indicates the verses with metaphysical topics such as God's titles and actions, time of Judgment, lawh al-mahfuz, bayt al-ma'mur, spirit, trumpet, people of the afterlife, and angels' characteristics, all of which can only be known by God. Muhkam, on the other

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<sup>12</sup> Ali 'Imran 3/7.

<sup>13</sup> Muhammad Hadi Marifat, *at-Ta'wil fi muhtalifi al-mazahib wa al-ara'* (Tahran: al-Jam'u al-'Alamiyya, 1427/2006), 26-28.

<sup>14</sup> Tabari, *Jamiu al-Bayan*, 3/100.

<sup>15</sup> Muqatil ibn Suleiman ibn Bashir, *Tafsiru Muqatil ibn Suleiman*, Ed. Abdallah Mahmood Shahhata (Beirut: Daru lhyai at-Turas, 1423), 364; Tabari, *Jamiu al-Bayan*, 3/97.

hand, reflects the verses with mortal topics. The following narratives regarding muhkam and mutashabih verses are conveyed from Ibn Mas'ud (d. 32/652-53), Ubayy ibn Qa'b (d. 33/654), Ibn Abbas (d. 68/687-88), and Jabir ibn Abdillah (d. 78/697), who are important names among Sahabah members:

“Verses that can be interpreted through many meanings. These are the cases, such as the Day of Judgment, which can only be known by God.” Muhkam reflects the verses which require both believing and practicing. Mutashabih, on the other hand, has meanings that are only known by God and require only believing.”<sup>16</sup>

Tabiun and Atbau at-Tabiin scholars have the same ideas with Sahabah scholars in regard to the concepts of muhkam and mutashabih. According to scholars such as Mujahid (d. 103/721), Sha'bi (d. 104/722),<sup>17</sup> Iqrimah (d. 105/723), Dahhak (d. 105/723), Hasan al-Basri (d. 110/728),<sup>18</sup> Qatadah (d. 117/735), Suddi (d. 127/745), Rabi ibn Anas (d. 139/757), Muqatil ibn Hayyan (d. 150/767) and Sufyan as-Sawri (d. 161/778) muhkam verses require practicing while mutashabih verses do not.<sup>19</sup> Accordingly, mutashabih only requires believing as it is related to eternal life.

Scholars such as Abu Hanifa (d. 150/767), Imam Maliq (d. 179/795), Imam Shafii (d. 204/820) and Ahmad ibn Hanbal (d. 241/855), who are regarded as the latest members of Salafi movement, have approaches similar to those of Sahabah and Tabiun scholars in regard to the concepts of muhkam and mutashabih.<sup>20</sup> Moreover, Imam Shafii and Ahmad ibn Hanbal explained mutashabih as the verses that have different options for interpretation.<sup>21</sup>

The Salafi approach regarding the concepts of muhkam and mutashabih had a different structure following the impacts of Halafi movement in the first three Hijri centuries. According to our belief, the rationalist approach of Mu'tazilah has an impact on the adoption of different ideas between muhkam and mutashabih by Salafi scholars and Ahl al-Sunnah. One of the first people to severely criticize the idea that the Quran has verses with unknown meanings is Ibn Qutaybah (d. 276/889). As is known, Ibn Qutaybah was a long-term student of a Mu'tazilah scholar named Jakhiz (d. 255/869).<sup>22</sup> The Mu'tazilah movement, which emerged in the Hijri second century, impacted Ahl al-Sunnah scholars through rationalist

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<sup>16</sup> Tabari, *Jamiu al-bayan*, 3/94.

<sup>17</sup> Abu al-Muzaffar Mansur ibn Muhammad Sam'ani, *Tafsiru as-Sam'ani*, Ed. Mustafa Abd al-Qadir Ata (Beirut: Daru al-Qutubi al-'Ilmiyya, 2010), 1/216.

<sup>18</sup> Abu Muhammad ibn Mas'ud Bagawi, *Tafsiru al-Bagawi (Ma'alimu at-tanzil)*, Ed. Muhammad Abdallah an-Namr (Riyadh: Daru Tiba, 1427/2006), 1/324.

<sup>19</sup> Ibn Qasir, *Tafsiru al-Qur'ani al-'azim*, 2/7.

<sup>20</sup> Qadi Muhammad Sana'ullah al-Osmani al-Mazhari, *Tafsiru al-mazhari*, Ed. Ahmad Izz Inaya (Beirut: Daru Ihya at-Turasi al-'Arabi, 1425/2004), 1/279.

<sup>21</sup> Abu al-Hasan Ali ibn Muhammad ibn Habib al-Mawardi, *an-Nuqat wa al-'uyun*, Ed. Abd al-Maqsood ibn Abd ar-Rahim (Beirut: Daru al-Qutubi al-'Ilmiyya, 1433/2012), 1/369.

<sup>22</sup> Abu Muhammad Abdallah ibn Muslim ibn Qutayba ad-Dinawari, *'Uyunu al-ahbar* (Beirut: Daru al-Qutubi al-'Ilmiyya, 1418), 1/10.

approaches in many topics. As a result of such an interaction, Ibn Qutaybah claimed that the presence of verses with unknown meanings could not be related to certain Quran qualities such as *Nur*, *Mubin* or *Hidayah*, stating that people with extensive Islamic knowledge are aware of the concept of mutashabih.

We are not among the people who say, as a result of wrong interpretations toward certain words and meanings (in Surah Ali 'Imran verse 7) that mutashabih verses in the Quran are not also known or learned by the people with extensive Islamic knowledge. God does not reveal anything that will not benefit creatures or will prevent them from reaching the true path. Besides, the statement that mutashabihs are not known by anybody but God would strengthen the hands of people opposing or assaulting the Quran. Who can say that the Prophet (p.b.u.h.) did not know mutashabih verses? As he knew these verses, there is no abnormality in thinking that scholars from Sahabah also knew mutashabih verses."<sup>23</sup>

It is fair to state that following Ibn Qutaybah; Tabari (d. 310/923) and Imam Ash'ari (d. 324/935-36) and Imam Maturidi (d. 333/944), founders of Ahl al-Sunnah, had a great impact in establishing a new approach regarding the concepts of muhkam and mutashabih claiming that the Quran does not have verses with unknown meanings. The fact that Imam Ash'ari<sup>24</sup> and Imam Maturidi stated that mutashabih verses<sup>25</sup> can be known by the people with extensive Islamic knowledge will affect the ideas of following kalam scholars. The scholars affected include Baqillani (403/1013),<sup>26</sup> Abd al-Qahir al-Baghdadi (d. 429/1037),<sup>27</sup> Imam Juwayni (d. 478/1085),<sup>28</sup> Abu al-Muin an-Nasafi (d. 508/1115),<sup>29</sup> Qadi Baydawi (d. 685/1286)<sup>30</sup> and Abu al-Bareqat an-Nasafi (d. 710/1310)<sup>31</sup>. The approach of Tabari in terms of the concepts of muhkam and mutashabih will affect many tafsir scholars from later periods. However, it is not correct to claim that Tabari thought the mutashabih could have been known entirely. Although he did not make a direct explanation, he believed that mutashabih is divided into two sections. Accordingly, the information regarding the mutashabih verses such as huruf al-muqattaa or the day of judgment

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<sup>23</sup> Abu Muhammad Abdallah ibn Muslim ibn Qutayba ad-Dinawari, *Ta'wilu mushqili al-Quran* (Beirut: Daru al-Qutubi al-'Ilmiyya, nd.), 66.

<sup>24</sup> Abu Bakr Muhammad ibn Hasan ibn Furaq al-Isfahani an-Nisaburi, *Mujarradu maqalati ash-sheikh Abu al-Hasan al-Ash'ari*, Ed. Daniel Gimaret (Beirut: Daru al-Mashriq, 1987), 190-191.

<sup>25</sup> Abu Mansoor Muhammad b. Muhammad ibn Mahmood al-Maturidi as-Samarqandi, *Kitabu at-tawhid*, Ed. Bekir Topaloğlu & Muhammad Aruçi (Beirut: Daru as-Sadir, 1422/2001), 301-302.

<sup>26</sup> See: Abu Bakr Muhammad ibn Tayyib ibn Muhammad Baqillani al-Basri, *Kitabu at-tamhid*, Ed. Richard Yûsuf McCarthy (Beirut: al-Maktabatu ash-Sharqiyya, 1957), 22-32.

<sup>27</sup> See: Abu Mansoor Abd al-Qahir ibn Tahir ibn Muhammad at-Tamimi Baghdadi, *Usulu ad-din*, Ed. Ahmad Shams ad-Din (Beirut: Daru Qutubi al-'Ilmiyya, 1423/2002), 97-98, 245-246.

<sup>28</sup> Imamu al-Haramayn Abu al-Ma'ali Ruq'n ad-Din Abd al-Malik ibn Abdilllah al-Juwayni, *al-'Aqidatu an-nizamiyya fi al-arqani al-Islamiyya*, Ed. Muhammad Zahid al-Qawsari (Cairo: al-Maktabatu al-Azhariyya, 1412/1992), 32.

<sup>29</sup> See: Abu al-Muin Maymoon ibn Muhammad an-Nasafi, *Bakhrû al-kalam*, Ed. Wali ad-Din Muhammad Salih al-Farfoor (Damascus: Maktabatu Dari al-Farfoor, 1421/2000), 90-110.

<sup>30</sup> Baydawi, *Anwar*, 1/149.

<sup>31</sup> Nasafi, *Madariq*, 1/237-238

can only be known by God. Certain other mutashabih concepts can be interpreted by the Prophet or people who are experts in Arabic.<sup>32</sup> Considering Tabari's attitude in regard to muhkam and mutashabih verses, it is fair to state that he served as a bridge between the Salafi and Halafi scholars.

There is not much difference between the following Ahl al-Sunnah scholars in terms of the concepts of muhkam and mutashabih, but approaches of Ghazali (d. 505/1111) and Fahr ad-Din ar-Razi (d. 606/1210) to this topic are interesting. As understood from the above-noted information, Ahl al-Sunnah scholars have had disagreements on the concept of mutashabih, and the concept of muhkam has been less important than the former. However, Ghazali stressed the concept of muhkam as much as mutashabih. Moreover, while many authors divided mutashabih verses into many parts, they grouped the concept of muhkam as two sections. Accordingly, the first muhkam type includes the wordings that are easy to understand and that have clear meanings. In addition, the second type consists of the wordings that have clear revealed meanings and unclear implications. Considering such a remark by Ghazali, tawil can be valid for both mutashabih and muhkam verses. Regarding the concept of mutashabih, Ghazali stated that meanings of all verses including those about the titles of God can be known.<sup>33</sup>

Having reviewed the concepts of muhkam and mutashabih extensively, Fahr ad-Din ar-Razi aimed to determine the conditions for considering verses as muhkam or mutashabih, which is different compared to other scholars. As a result of the conditions presented by Razi, verses are either muhkam or mutashabih based on being nass,<sup>34</sup> zakhir,<sup>35</sup> mushtarak<sup>36</sup> and mujmal<sup>37, 38</sup>

There were Halafi scholars who had the same thoughts with Salafi scholars in regard to the concepts of muhkam and mutashabih, one of whom was Sharif al-Jurjani (d. 816/1413). Like Salafi scholars, Sharif al-Jurjani called the verses with the knowledge regarding the eternal life as mutashabih. Accordingly, mutashabih quality of verses arises from the unclear structure of the wording. Thus, it is not possible for anybody but God to know their meanings.<sup>39</sup>

The practical classification regarding the concept of mutashabih was first made by Ragib al-Isfahani (d. 425/1033), a Mu'tazilah scholar.<sup>40</sup> Following his

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<sup>32</sup> Tabari, *Jamiu al-bayan*, 3/93-98.

<sup>33</sup> Abu Hamid Muhammad ibn Muhammad al-Gazzali at-Tusi, *al-Mustasfa*, Ed. Muhammad Abd as-Salam Abu ash-Shafi (Beirut: Daru al-Qutubi al-'Ilmiyya, 1413/1993), 85-86.

<sup>34</sup> Nass reflects that the wording only indicates the intended meaning.

<sup>35</sup> Zakhir is the higher possibility of implication for one of two meanings indicated by the wording.

<sup>36</sup> Mushtarak is the equal possibility of implication for both meanings of a wording.

<sup>37</sup> Mujmal is the unclear meaning reflected by the wording.

<sup>38</sup> Razi, *Mafatih al-gayb*, 154-170.

<sup>39</sup> Abu al-Hasan Ali ibn Muhammad ibn Ali as-Sayyid ash-Sharif Jurjani, *Mu'jamu at-ta'rifat*, Ed. Muhammad Siddiq al-Minshawi (Cairo: Daru al-Fazila, 2004), 167.

<sup>40</sup> For the thoughts of Raghib al-Isfahani, see: Abu al-Qasim Husein ibn Muhammad Ragib al-Isfahani, *Mufradatu alfazi al-Qur'an*, Ed. Safwan Adnan Dawudi (Damascus: Daru al-Kalam, 1435/2014), 443-444.

classification, many Sunni scholars made efforts to classify and explain the concept of mutashabih. Tibi (d. 743/1343), an Iranian Sunni scholar, indicated that muhkam and mutashabih are divided into four.<sup>41</sup> Shatibi (790/1388) found authentic names for the parts of mutashabih. He called the mutashabih verses that are only known by God as authentic, and he named the mutashabih verses which can also be known by the people with extensive Islamic knowledge as relative mutashabih.<sup>42</sup> Scholars such as Ibn Taymiyyah (d. 728/1328),<sup>43</sup> Muhammad Abduh (d. 1905),<sup>44</sup> Zurqani (d. 1367/1948),<sup>45</sup> and Sayyid Qutub (d. 1966)<sup>46</sup> stated that the Quran has authentic mutashabih verses.

## 2. Muhkam and Mutashabih for Shia

Approach of Shiite scholars toward the concepts of muhkam and mutashabih are directly related to their apparent and internal understandings. However, it should be noted that there are differences between the Akhbariyya and Usuliyya movements<sup>47</sup> in regard to this issue. The Akhbariyya movement that emerged in the first four Hijri centuries indicates that the Quran's meaning could only be known by imams. According to Shiite belief, there is a spiritual relationship between the imams and God. The sources which are doubtlessly accepted by the Imamiyya scholars indicate that the imams received revelations.<sup>48</sup> Accordingly, the imams' knowledge was not gained. Instead, imams learned through inspiration or revelations. Moreover, according to Shia, Ali and other imams are the heirs of all prophets, and the information of anything is provided to them.<sup>49</sup> Imams know all of the information and messages in the Quran. Moreover, the Quran was revealed in a manner that could be understood by them. Therefore, the only source for understanding the Quran is the imams and messages from them.<sup>50</sup>

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<sup>41</sup> These four types include a. muhkam in terms of wording and meaning b. mutashabih in regard to wording and meaning c. mutashabih in terms of wording and muhkam in regard to meaning, and d. muhkam in terms of wording and mutashabih in regard to meaning. See: Abu Muhammad Sharaf ad-Din Husein ibn Abdillah ibn Muhammad at-Tibi, *Futuhu al-gayb fi al-qashf 'an qana'i ar-raib*, Ed. Hasan ibn Ahmad al-Umari (Dubai: Ja'izati Dubai, 1434/2013), 4/19-21.

<sup>42</sup> Shatibi, *al-Muwafaqat*, 3/68.

<sup>43</sup> Abu al-Abbas Taqi ad-din Ahmad ibn Abdilhalim ibn Taymiyya al-Harrani, *Majmu al-fatawa*, Ed. Amir al-Jazar & Anwar al-Baz (Cairo: Daru al-Wafa, 1426/2005), 3/36-49.

<sup>44</sup> Muhammad Ali ibn Muhammad Rashid Riza, *Tafsiru al-Qur'ani al-haqim-Tafsiru al-manar* (s.l.: al-Hay'atu al-Misriyyati al-Amma li al-Kitab, 1990), 3/138.

<sup>45</sup> Zurqani, Muhammad Abd al-Azim, *Manahilu al-irfan fi 'ulumi al-Qur'an*, Ed. Ahmad Shams ad-Din (Beirut: Daru al-Qutubi al-'Ilmiyya, 1424/2003), 2/299.

<sup>46</sup> Sayyid Qutub ibn Ibrahim ibn Husein al-Shazili, *Fi zilali al-Qur'an* (Cairo: Daru ash-Shuruq, 1423/2003), 1/370.

<sup>47</sup> Akhbariyya accepts the narratives from imams as the single source while Usuliyya suggests using the intelligence and inferences along with the narratives.

<sup>48</sup> Qulayni, *Usulu al-Qafi*, 1/163; Majlisi, *Bihar al-Anwar*, 6/250, 28/267.

<sup>49</sup> Qulayni, *Usulu al-Qafi*, 1/112-127, 1/151; Majlisi, *Bikharu al-anwar*, 26/93; Hanifi Şahin, *İlk Dönem Şii Kaynaklarda Sünnî Algısı* (Ankara: Berikan Yay., 2015), 68-69.

<sup>50</sup> Qulayni, *Usulu al-qafi*, 1/128.

Akhbaris claims, based on their belief, that meanings of any verse can be understood only through the information from imams regardless of whether these verses are muhkam or mutashabih.<sup>51</sup>

The most important names of Akhbariyya in the first four Hijri centuries are Jabir al-Jufi (d. 127/745), Furat al-Qufi (d. 310/922) and Abu Jafar al-Qummi (d. 307/919), who are regarded as the first tafsir authorities by Imamiyya, and Qulayni (d. 329/941) and Sheikh Saduq (d. 381/991), who are regarded to be among the first four esteemed hadith authorities. The narrative by Jabir al-Jufi indicates that imams know the concepts of muhkam and mutashabih as they also know secret messages of the Quran<sup>52</sup>, while Furat al-Qufi stated by presenting an assertive claim about the extensive knowledge of imams that Ahl al-Bayt knew the Torah more than the followers of the book, understood and knew Bible more than Bible followers, and knew the Quran more than any Muslims.<sup>53</sup> Abu Jafar al-Qummi defined muhkam as the verses that do not require tawil while explaining the concept of mutashabih as the verses indicating many meanings, but he stated that the Quran's tawil could only be known by the Prophet and his close followers.<sup>54</sup> Qulayni and Sheikh Saduq believed that mutashabih verses could only be known by imams.<sup>55</sup>

After the Akhbariyya weakened and the Usuliyya movement emerged in the Hijri fifth century, the era of interpretation through r'ay started in Shia, which meant that new ideas regarding the concepts of muhkam and mutashabih emerged. However, it should be noted that Sheikh Mufid (d. 413/1022), one of the founders of the Usuliyya movement that leads Imamiyya, also pioneered people in terms of the concepts of muhkam and mutashabih. In other words, considering the severe attitude of Akhbari movement that verses cannot be explained, Sheikh Mufid considered the process of tawil for verses as appropriate and he occasionally conducted such actions by himself.<sup>56</sup> Thus, the Imamiyya conception that the meanings of mutashabih verses could only be known by imams ended with Sheikh Mufid.<sup>57</sup>

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<sup>51</sup> Abu an-Nasr Muhammad ibn Masud ibn Ayyash, *Tafsiru Ayyashi*, Ed. as-Sayyid Hashim ar-Rasuli (Beirut: Muassasatu al-A'lami li al-Matbu'at, 1411/1991), 1/22-23.

<sup>52</sup> Majlisi, Muhammad Bakr ibn Muhammad Taqi, *Biharu al-anwar* (Beirut: Muassasatu al-Wafa, 1984/1404), 23/172; 26/252.

<sup>53</sup> Abu al-Qasim Furat ibn Ibrahim ibn Furat Furat al-Qufi, *Tafsiru furat al-Qufi*, Ed. Muhammad Qazim (Tehran: Muassasati at-Tab' wa an-Nashr fi Wazarati al-Irshadi al-Islami, 1410), 68.

<sup>54</sup> Abu al-Hasan Ali ibn Ibrahim ibn Hashim al-Qummi, *Tafsiru al-Qummi* (Beirut: Muassasatu Dari al-Kitab, 1404), 1/7, 96; 2/152.

<sup>55</sup> Qulayni, *Usulu al-qafi*, 1/126-127; Sheikh Saduq Ibn Babawayh Abu Jafar ibn Ali ibn al-Husein ibn Musa al-Qummi, *Kitabu al-i'tiqadat* (Qom: Muassasatu al-Imami al-Hadi, 1435), 379-387.

<sup>56</sup> See: Sheikh Mufid Abu Abdillah Muhammad al-Uqbari, *al-Fusulu al-muhtaratu mina al-'uyun wa al-mahasin* (Qom: al-Mu'tamiru al-Alamiyya li Alfiyati ash-Shikh al-Mufid, 1413), 130.

<sup>57</sup> Sharif ar-Razi (d. 406/1015) and his brother Sharif al-Murtaza (d. 436/1044), two of Sheikh Mufid's peers, believed that people with extensive Islamic knowledge could know the meanings of mutashabih verses but they stated that the Quran's internal meanings could only be known by imams. Therefore, these afore-noted scholars and the following people did not have much impact on Usuliyya scholars in regard to the concepts of muhkam and mutashabih. See: Abu al-Hasan Sharif ar-Razi Muhammad ibn al-Husein ibn Musa ibn Muhammad al-Musawi al-Alawi, *Haqa'iqu at-tawil fi mutashabih at-tanzil*, Ed.



Sheikh Mufid's student Abu Jafar at-Tusi (d. 460/1067) and Tusi's student Tabarsi (d. 548/1153) had a key role in the weakening of the Akhbari movement, and the idea that mutashabih verses could be known started to become common in this period. It is a fact that Tusi and Tabarsi are two most well-known Shiite tafsir authorities. Tusi explained the Quran through the method of wisdom for the first time, which was the milestone for Shiite tafsir tradition. Having affected the thoughts of many Shiite tafsir authorities in terms of the concepts of muhkam and mutashabih, Tusi claimed that the Quran's meanings are divided into four, one of which cannot be known by anybody but God like the verses with information regarding the eternal life, and he presented an approach opposing Shiite tafsir conception. As known to all, imams know all apparent and internal meanings of the Quran according to Shiite tafsir conception. Tusi claimed that mutashabih verses can be known through external evidence and that scholars' values can be understood through their knowledge regarding these verses.<sup>58</sup> Having made great contributions to the development of Shiite wisdom-based tafsir method, Tabarsi severely criticized the idea that the Quran has verses with unknown meanings. He claimed that any such narratives that the Quran cannot be totally explained as there are verses with unknown meanings were not conveyed from Sahabah and Tabiun scholars. He also noted that mutashabih verses can be normally known by the people with extensive Islamic knowledge.<sup>59</sup>

The conception of Usuliyya movement, which emerged in the Hijri fifth-century continued until the Hijri eleventh century. Important Imamiyya scholars such as Ibn Shahrashub (d. 588/1192) and Ibn Idris al-Hilli (d. 598/1201) from that era supported Tusi's ideas in regard to the concepts of muhkam and mutashabih verses.<sup>60</sup> Ibnu al-Mutahhar al-Hilli (d. 726/1325) supported the ideas of Akhbari scholars in this regard despite being an Usuli scholar.<sup>61</sup>

Muhammad Amin al-Astarabadi (d. 1033/1624) systematized the Akhbariyya method as a result of great efforts in the eleventh century.<sup>62</sup> After his time, the belief that mutashabih verses could only be known by imams gained popularity once again.<sup>63</sup> Pioneering Akhbariyya scholars such as Fayz al-Qashani (d. 1091/1680),<sup>64</sup>

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Muhammad ar-Riza Ali Qashifi (Beirut: Daru al-Adwa, 1406/1986), 9-10; Ilmu al-Huda Sharif al-Murtaza Abu al-Qasim Ali ibn al-Husein ibn Musa ibn Muhammad al-Alawi, *ash-Shafi fi al-imama*, Ed. Abd az-Zahra al-Huseini al-Hatib (Tehran: Muassasatu as-Sadiq, 1424/2004), 1/302-304.

<sup>58</sup> Tusi, *at-Tibyan*, 1/5, 10, 2/396.

<sup>59</sup> Tabarsi, *Majma'*, 2/196.

<sup>60</sup> Abu Jafar Ibn Shahrashoob Rashid ad-Din Muhammad ibn Ali, *Mutashabihu al-Qur'an wa muhtalifuh*, Ed. Hamid Jabir Habib al-Mumin (Beirut: Muassasatu al-Arif, 1429/2008), 1/48-49; Abu Abdillah Muhammad ibn Ahmad ibn Idris al-Hilli, *al-Muntahab min tafsihi al-Qur'an wa an-nuqa*, Ed. as-Sayyid Mahdi ar-Rajai (Qom: Maktabatu Ayatillah al-'Uzma, 1409), 1/114.

<sup>61</sup> Hilli, Jamal ad-Din al-Hasan ibn Yusuf ibn al-Mutahhar, *al-Alfayn* (Qom: Daru al-Hijra, 1409), 98.

<sup>62</sup> Metin Yürdagür, "Ahbâriyye", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Istanbul: TDV Yayınları, 1988), 1/490-491.

<sup>63</sup> See: Muhammad Amin Astarabadi, *al-Fawa'idu al-madaniyya*, Ed. Rahmatallah ar-Rahmati al-Araqi (Qom: Muassasatu an-Nashri al-Islami, 1426), 49-50.

<sup>64</sup> Qashani, Muhsin Muhammad ibn Shah Murtaza, *Tafsiru as-safi* (Tehran: Maktabatu as-Sadr, nd.), 1/318.

al-Hur al-Amili (d. 1104/1693),<sup>65</sup> Bahrani (d. 1107/1695),<sup>66</sup> AbduAli al-Huwayzi (d. 1112/1700),<sup>67</sup> Majlisi (d. 1110/1698), and Ni'matallah al-Jazairi (1112/1700)<sup>68</sup> claimed that mutashabih could only be understood by imams.

The latest Akhbari conception continued until the modern era, but it weakened following that period. The Usuli movement in the modern period gained popularity in Imamiyya movement, changing the approaches toward the concepts of muhkam and mutashabih. Mutashabih verses were classified in this period and scholars started to focus on the reasons why mutashabih verses were present in the Quran and why verses were considered mutashabih. Besides, Ali Abd ar-Razzaq Majid Mirza (d. 1421/2000) focused on the reasons why verses were considered as mutashabih, rather the concept itself. Accordingly, reasons such as lexical meanings, narrative-related differences, qiraat differences, disagreements in technical meanings were among the significant factors in considering verses as mutashabih,<sup>69</sup> but Makarem Shirazi explains the presence of mutashabih verses in the Quran through their correct and educative qualities.<sup>70</sup>

Many Imamiyya scholars reflected their ideas regarding the concepts of muhkam and mutashabih in this period, including the important Imamiyya scholars such as Jawat Mughniyya (d. 1979) and M. Hadi Ma'rifat who presented significant approaches. Having reflected many Islamic thoughts that were similar to those of Sunni scholars, Jawat Mughniyya also displayed a similar approach in this regard. He divided mutashabih verses as the verses whose meanings can only be known by God and verses who can be explained by the scholars with extensive Islamic knowledge, supporting the ideology of Shatibi who divided mutashabih verses as authentic and relative. Jawat Mughniyya stated that mutashabih verses can be known by both imams and scholars, opposing the Shiite tradition in regard to the concepts of muhkam and mutashabih.<sup>71</sup> M. Hadi Marifat regarded the claims that the Quran has verses with unknown meanings as carelessness while aiming to authentically interpret the concept of mutashabih. Besides, he assessed the types of mutashabih under two authentic names as original/essential and secondary. Accordingly, original mutashabih verses are the ones that were revealed in mutashabih verse form. For instance, understanding God's titles exceed people's ability, thus the verses mentioning these titles are mutashabih. If the secondary

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<sup>65</sup> Muhammad ibn al-Hasan Hurr al-Amuli, *Wasa'ilu ash-Shia ila tahsili masa'ili ash-Sharia* (Qom: Muassasatu Ali al-Bayt li Ihya' at-Turas, 1409), 27/201.

<sup>66</sup> Hashim ibn Suleiman ibn Ismail Bakhrani, *al-Burkhan fi tafsiri al-Qur'an* (Beirut: Muassasatu al-A'lami, 1427/2006), 2/10-11.

<sup>67</sup> Abduali ibn Juma al-Arusi Huwayzi, *Kitabu tafsiri nuri as-saqalayn*, Ed. Sayyid Hashim ar-Rasuli al-Mahallati (s.l.: s.n., 1383), 1/315-317.

<sup>68</sup> Majlisi, *al-Burkhan*, 66/91-92; Ni'matallah Sayyid ibn Abdillahi ibn Muhammad al-Musawi al-Huseini Jazairi, *'Uqudu al-marjan fi tafsiri al-Qur'an* (Qom: Ihya al-Qutubi al-Islamiyya, 1425), 1/285-286.

<sup>69</sup> Ali Abd ar-Razzaq Majid Mirza, *at-Tajdid fi tafsiri al-Qur'ani al-majid* (Qom: al-Muassasatu al-Islamiyya li al-Buhus wa al-Ma'lumat, 1428), 4/397-400.

<sup>70</sup> Ayatallah Nasir Maqarim Shirazi, *al-Amsal fi tafsiri qitabillahi al-munazzal* (Beirut: Muassasatu al-A'lami li al-Matbu'at, 1434/2013), 3/173-175.

<sup>71</sup> Jawat Mughniyya ibn Mahmood ibn Muhammad ibn Mahdi, *at-Tafsiru al-qashif* (Beirut: Daru al-Anwar, nd.), 2/9-15.

verse type is mutashabih, the verses that were revealed as muhkam and caused difficulty in understanding later are regarded as mutashabih.<sup>72</sup>

There were Usuli authors who lived in that era and had thoughts that were partially similar to those of Akhbari ulama in regard to the concepts of muhkam and mutashabih. In other words, Muhammad ibn Abd ar-Rahim an-Nikhawandi (d. 1371/1951), a tafsir authority, stated based on a narrative that meanings of certain verses could only be known by the Prophet and imams.<sup>73</sup> Janabizi (d. 1327/1909) took a step further in attributing value to Ali, stating that he reached the status of having a divine judgment (mashiyat)<sup>74</sup> and being superior to prophets spiritually. Accordingly, mutashabih can only be known by such a person. Moreover, he claims that what God meant by saying “those with firm knowledge” in Surah Ali ‘Imran verse 7 is nobody but the Prophet and twelve imams.<sup>75</sup>

In addition to the afore-noted points regarding the concepts of muhkam and mutashabih, many Shiite scholars praised Sahabah members. Unfortunately, authors such as Ayyashi, Qashani, Majlisi and particularly Kulayni stated that who was meant through the concept of muhkam was Ali while mutashabih indicated Abu Bakr, Umar and Aisha according to the afore-mentioned authors. Moreover, the concept of muhkam matched Ali’s characteristics as he was a trustworthy and straightforward person. As his opponents possessed the opposing characteristics, their characteristics can be reflected in the concept of mutashabih.<sup>76</sup>

### 3. Ibn Ashur’s Conception of Muhkam and Mutashabih

While reviewing the concepts of muhkam and mutashabih, Ibn Ashur (d. 1970) made efforts to indicate that first verse of Hud which reflects that the entire Quran is muhkam and twenty-third verse of az-Zumar which states that the Quran is actually totally mutashabih do not contradict with the seventh verse of Ali ‘Imran indicating that the Quran is partially muhkam and mutashabih. Accordingly, what is meant by stating that the Quran is totally muhkam is the perfection of the rhetoric and laconic structure in the Quran. However, the meaning in the statement that the Quran is totally mutashabih is the similarity between the verses in regard

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<sup>72</sup> Muhammad Khadi al-Ma’rifat, *at-Tamhid fi ulumi al-Qur’an* (Beirut: Daru at-Ta’aruf li al-Matbu’at, 1432/2011), 3/15-30.

<sup>73</sup> Muhammad ibn Abd ar-Rahim Nihawandi, *Nafahatu ar-Rahman fi tafsiri al-Qur’an* (Qom: Marqazu at-Tiba’e wa an-Nashr fi Muassasati al-Bi’sa, nd.), 1/578-580.

<sup>74</sup> According to Shia, the status of mashiyat is present at where the secrets of the Quran are present. Anybody without such a position cannot know the messages of the Quran. No prophets other than Muhammad and imams can reach such a position. Thus, the Quran’s secrets and messages can only be known by the Prophet and imams. See: Janabizi, *Bayanu as-sa’ada*, 1/16.

<sup>75</sup> al-Haj Sultan Muhammad Ali Shah Janabizi, *Tafsiru bayani as-sa’ada fi makamati al-’ibada* (Beirut: Muassasatu al-A’lami li al-Matbu’at, 1408/1988), 1/20, 248-249.

<sup>76</sup> Qulayni, *Usulu al-qafi*, 1/261; Ayyashi, *Tafsiru Ayyashi*, 1/185; Qashani, *Tafsiru as-Safi*, 1/318; Majlisi, *Bikharu al-anwar*, 23/208; Huwayzi, *Tafsiru nuru as-saqalayn*, 1/315-317; Nikhawandi, *Nafahatu ar-Rahman*, 1/579.

to beauty, rhetoric and accuracy. The verse "If it had been from [any] other than Allah, they would have found within it much contradiction."<sup>77</sup> stresses the afore-noted points.<sup>78</sup>

Ibn Ashur states that there are two public opinions regarding the concepts of muhkam and mutashabih in the seventh verse of Ali 'Imran. According to the first opinion, muhkam verses have clear implications, while the meanings of mutashabih verses can only be known by God. Moreover, according to the second idea, muhkam have clear meanings, while mutashabih have unclear explanations. According to the opinion that was also followed by Razi, wordings that have internal and apparent meanings are muhkam as their implications are clear based on their meanings. Wordings that are accepted to be mujmal and muawwal are mutashabih as their meanings are unclear based on their implications.<sup>79</sup>

Ibn Ashur supports the latter of these opinions. Accordingly, the concept of muhkam reflects the verses with clear meanings, while mutashabih reflects the ones with unclear meanings. Evidence in this regard include the phrases of *أُمُّ الْكِتَابِ* *Ummu al-Kitab* and *تَأْوِيلٌ* *Ta'wil* because the phrase *أُمُّ الْكِتَابِ* indicates the essence of the Quran and was stated to indicate that muhkam verses have clear meanings and form the essence of the Quran while the phrase *تَأْوِيلٌ* means *Interpreting a term out of its lexical content* and was used to indicate that mutashabih verses have unclear meanings. Therefore, the verse group that is related to the concepts of *aqaid*, *tashri*, *adab*, *ahlaq* and *irshad* have clear meanings based on their implications and are regarded as muhkam verses. Verse groups, including metaphysical concepts such as God's titles, Judgment day, trumpet, or spirit, have unclear meanings based on their implications and are regarded as mutashabih verses.<sup>80</sup>

Although Ibn Ashur indicated that the meaning of muhkam in the seventh verse of Ali 'Imran is the wordings with clear implications and that mutashabih verses meant wordings with unclear implications, he metaphorically reflects the limitless meanings of these two concepts for the relevant verses. Accordingly, if muhkam indicates the verses implying a single meaning, the verses indicating more than one meaning should not be called muhkam in this case. However, verses implying more than one meaning are also called muhkam. Similarly, if mutashabih verses have unclear implications, the verses called mutashabih should always have unclear meanings based on their implications in this case. Implications for mutashabih verses become clear when they are explained through presumptions and evidence.<sup>81</sup>

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<sup>77</sup> an-Nisa 4/82.

<sup>78</sup> Ibn Ashur, *Tahrir wa at-tanwir*, 2/154.

<sup>79</sup> Ibn Ashur, *at-Tahrir wa at-tanwir*, 2/156; Ibn Ashur, *al-Muhqam wa al-mutashabih*, 2/756-757.

<sup>80</sup> Ibn Ashur, *at-Tahrir wa at-tanwir*, 2/154-155; Ibn Ashur, *al-Muhqam wa al-mutashabih*, 2/754-755, 2/766.

<sup>81</sup> Ibn Ashur, *at-Tahrir wa at-tanwir*, 2/154; Ibn Ashur, *al-Muhqam wa al-mutashabih*, 2/755.

While mentioning the disagreement on whether mutashabih verses can be known, Ibn Ashur made efforts to explain who was meant within the phrase *والرَّاسِخُونَ فِي الْعِلْمِ*<sup>82</sup> meaning “those firm in knowledge.” Accordingly, *Rasihun* indicated the people who have competence regarding the specific points of Islamic science and can determine the evidence that can reveal God’s purpose in the verses.<sup>83</sup>

Ibn Ashur stated that there are two opposing approaches to whether *Rasihun* knew the meaning of mutashabih verses. The tafsir authorities including Ibn Abbas, Mujahid, Rabi ibn Suleiman, Imam Shafii, Ibn Furaq, Qurtubi and Ibn Atiyya associated the phrase *والرَّاسِخُونَ فِي الْعِلْمِ* with the wording *إِلَّا اللَّهُ* and stated that tawil of mutashabih verses could only be known by God and people with extensive Islamic knowledge. Scholars such as Abdallah ibn Umar, Aisha, Ubayy, Urwa ibn Zubayr, Scholars such as Zubayr, Abu Hanifa, Imam Maliq, Fahr ad-Din ar-Razi stated that the tawil of mutashabih verses can only be known by God by stopping at the phrase *إِلَّا اللَّهُ* and continuing with the following sentence.<sup>84</sup>

Ibn Ashur considers the former idea as more reasonable. Accordingly, if people with extensive Islamic knowledge did not know the tawil of mutashabih verses, there would be no point in mentioning them in the verse. As they knew the tawil of mutashabih, they are regarded to deserve the title *Rasihun*.<sup>85</sup>

There is also a disagreement about who was meant with the phrase *الَّذِينَ فِي قُلُوبِهِم مَّرَدٌّ* stated to substitute for *Rasihun* and meaning “As for those in whose hearts is deviation [from truth]”<sup>86</sup>, but according to Ibn Ashur, who are meant are disbelievers, polytheists and atheists. The number of examples about how people whose hearts deviated from the truth interpret mutashabih verses is quite limited, Ibn Ashur presents the following narrative as an example for how polytheists interpreted the mutashabih verses to create disorder:

“Habbab ibn Arat, a Sahabah member, asked his due from As ibn Wail. As ibn Wail ridiculed him, saying ‘We will be resurrected – based on your religion – after we die, and I will have my children and goods at that time. I will pay then!’”

He presents the following narrative for atheists’ tawil:

“Muhammad ibn Razim at-Tai stated the following: ‘I saw Jannabi, one of Qarmatis’ leaders, when I was in Mecca. They killed Hajjaj back then. They

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<sup>82</sup> Ali ‘Imran 3/7.

<sup>83</sup> Ibn Ashur, *at-Tahrir wa at-tanwir*, 2/164-165; Ibn Ashur, *al-Muhqam wa al-mutashabih*, 2/770-771.

<sup>84</sup> Ibn Ashur, *at-Tahrir wa at-tanwir*, 2/164-165; Ibn Ashur, *al-Muhqam wa al-mutashabih*, 2/770-771.

<sup>85</sup> Ibn Ashur, *at-Tahrir wa at-tanwir*, 2/164-165; Ibn Ashur, *al-Muhqam wa al-mutashabih*, 2/770-771.

<sup>86</sup> People who are meant with the phrase “whose hearts deviated from the truth” are believed to be the Jews. However, there are also narratives indicating that these people are Haruriyya, Sabaiyye and Harijis. See: San’ani, *Tafsiru Abd ar-Razzaq*, 1/382; Tabari, Jami, 12/99-102.

said: 'Did not Muhammad (p.b.u.h.) from Mecca say, whoever went to Mecca would be safe?' I said to him: 'This phrase is actually a directive even if it is informative. It actually meant 'Whoever goes to Mecca should be made to feel safe.'"<sup>87</sup>

Although *mutashabih* is regarded to indicate the verses with unclear meanings, it was divided into many sections by many authors based on the meanings it implies. Ibn Ashur did not state anything new in this regard but he gives explanations to support Shatibi's thoughts. Like Shatibi, he thought that *mutashabih* verses are divided into two as authentic and relative. However, the number of *mutashabih* verses called authentic is quite low, according to him.<sup>88</sup>

There are many different ideas about the reasons why *mutashabih* verses are present in the Quran, and Ibn Ashur presented a different approach in this regard, stating that the presence of *mutashabih* verses in the Quran is related to the Quran's scientific, laconic and universal quality. Accordingly, certain verses including existential wisdom and secrets were not understood correctly by their first addressees and were regarded as *mutashabih*. However, the secrets in these verses will be understood as science and technology improves, and scientific and laconic structures of the Quran will be revealed. Therefore, certain verses that were once regarded as *mutashabih* will be considered *muhkam* later.<sup>89</sup>

Ibn Ashur considered the presence of *mutashabih* in the Quran as a requirement of being inviting, hortatory, educative, permanent and miraculous. He believed that the cultural and social qualities of addressees were related to the presence of *mutashabih* verses. According to him, Arabs did not have the scientific teaching and traditional calligraphic methods when the Quran was revealed. Therefore, the language of the era was not sufficient in meeting the purposes stated in the Quran, and most of the addressees did not have the necessary skills to understand these messages. In other words; the natural sciences, sociology, philosophy and law in the Quran, all of which are provided for the use of people, exceeded the understanding of the first addressees, which made it obligatory to include *mutashabih* in the Quran.<sup>90</sup>

According to Ibn Ashur, another reason for the presence of *mutashabih* verses in the Quran is to direct the addressees to perform scientific researchers. If all verses had clear meanings and been understood in the same manner by everybody, different perspectives would not have emerged.<sup>91</sup>

According to Ibn Ashur, the reasons why *mutashabih* verses are present in the Quran are as follows: a. to present the Quran's universal quality, b. to reflect the Quran's scientific and laconic quality, c. as a result of style as the Quran is a source

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<sup>87</sup> Ibn Ashur, *at-Tahrir wa at-tanwir*, 2/162; Ibn Ashur, *al-Muhqam wa al-mutashabih*, 2/766-767.

<sup>88</sup> Ibn Ashur, *at-Tahrir wa at-tanwir*, 2/156; Ibn Ashur, *al-Muhqam wa al-mutashabih*, 2/766.

<sup>89</sup> Ibn Ashur, *at-Tahrir wa at-tanwir*, 2/157-158; Ibn Ashur, *al-Muhqam wa al-mutashabih*, 2/758-760.

<sup>90</sup> Ibn Ashur, *at-Tahrir wa at-tanwir*, 2/157-158; Ibn Ashur, *al-Muhqam wa al-mutashabih*, 2/758-760.

<sup>91</sup> Ibn Ashur, *at-Tahrir wa at-tanwir*, 2/157-158; Ibn Ashur, *al-Muhqam wa al-mutashabih*, 2/758-760.

of true path, d. to consider addressee's cultural and social structures, and e. to direct Islamic scholars to question and research.

Many reasons are mentioned to determine whether certain verses are mutashabih, and Ibn Ashur stated that he performed a research in this regard and determined ten reasons as follows:

1. Meanings exceeding people's understanding. These meanings are regarded to be unclear as they exceed human intelligence. For instance, certain points regarding rububiyah and ru'yat and verses reviewing the topics such as the conditions of Judgment Day that cannot be easily understood by people.

2. Meanings that should be provided as mujmal based on the messages in verses. These meanings can only be understood through tawil, which is also the case for Huruf al-muqattaa and meaning of the verses "*The Most Merciful [who is] above the Throne established*"<sup>92</sup>, "*Then He directed Himself to the heaven.*"<sup>93</sup>

3. The meanings that cannot be thoroughly expressed linguistically. The meanings that cannot be thoroughly expressed linguistically are presented in a specific manner to ensure that people understand. The verse "*Allah is the Light of the heavens and the earth.*"<sup>94</sup> and other verses mentioning God's titles such as Rauf or Mutaqabbir can be among the examples in this regard.

4. The meanings that can be understood only when technology develops. These meanings were not fully understood by the first addressees but they will be perceived more correctly by the following scholars as a result of the Quran's laconic structure. The following verses can be an example in this regard:

*"And the sun runs [on course] toward its stopping point."*<sup>95</sup>

*"And We send the winds impregnating."*<sup>96</sup>

*"He wraps the night over the day and wraps the day over the night..."*<sup>97</sup>

*"You now see the mountains and consider them firmly fixed, but then they shall pass away even as clouds pass away."*<sup>98</sup>

5. Certain metaphors and allegories in Arabic. As it is not appropriate to interpret these concepts through their apparent meanings, scholars did not continue interpreting them. For instance, the verses "*And the heaven We constructed with strength, and indeed, We are [its] expander*"<sup>99</sup>, "*for indeed, you are in Our eyes*"<sup>100</sup>, "*And there will remain the Face of your Lord, Owner of Majesty and Honor*"<sup>101</sup>, "*Indeed, the*

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<sup>92</sup> at-Taha 20/5.

<sup>93</sup> al-Baqarah 2/29.

<sup>94</sup> an-Nur 24/35.

<sup>95</sup> Ya-sin 36/38.

<sup>96</sup> al-Hijr 15/22.

<sup>97</sup> az-Zumar 39/5.

<sup>98</sup> an-Naml 27/88.

<sup>99</sup> adh-Dhariyat 51/47.

<sup>100</sup> at-Tur 52/48.

<sup>101</sup> ar-Rahman 55/27.

*hypocrites [think to] deceive Allah, but He is deceiving them*"<sup>102</sup> and the concepts *أَعْرَبِينَ*, *وَجْه* and *خَادِع* in these verses are examples in this regard.

6. Certain Arabic wordings were not known among Arabs when the Quran was revealed. The following verses are examples in this regard:

*“Or that He would not seize them gradually [in a state of dread]?”*<sup>104</sup> *“And fruit and grass”*<sup>103</sup> *“Indeed, Abraham was forbearing, grieving and [frequently] returning [to Allah].”*<sup>105</sup> *“Nor any food except from the discharge of wounds.”*<sup>107</sup>

7. Arabs do not know certain religious concepts. Meanings of some of these religious concepts became common among Muslims when the Quran was revealed, while some remained mujmal as they did not gain popularity. Moreover, Abu Hurayra who Umar’s statement: *“Verses on riba (usury) were the latest ones. However, the Prophet (p.b.u.h.) passed away before explaining them”*<sup>108</sup>, *riba* was not known canonically among the Arabs.

8. Certain Arabic styles during the period of revelation for the Quran. These styles were considered to be mutashabih as they were not understood properly by the people of the following periods. For instance, the letter Qaf in the verse

<sup>102</sup> an-Nisa 4/142.

<sup>103</sup> Abasa 80/31. No prophets other than Muhammad Bakr and Umar stated that they did not know the meaning of the term *بُكَا*, which indicates that such a word was not common among the Arabs when the Quran was revealed. Umar, who read the verse *وَفَاكِهَةً وَأَبًّا* when preaching, said they knew the meaning of the term *فَاكِهَةٌ* and asked: “What does *أَبًّا* mean?” See: Abu Uthman Said ibn Mansoor ibn Shuba al-Khorasani, *at-Tafsir min Sunani Said ibn Mansoor*, Ed. Saad ibn Abdillahi ibn Abd al-Aziz Ali Hamid (Riyadh: Daru as-Sami’i, 1417/1997), 1/181.

<sup>104</sup> an-Nahl 16/47. According to a narrative from Said ibn Musayyab, Umar did not know the meaning of *تَخَوَّف*. Moreover, according to the afore-noted narrative, Umar read the verse *أَوْ يَأْخُذَهُمْ عَلَى تَخَوَّف* at minbar and asked the meaning of the term *تَخَوَّف* to the congregation. A person from Huzayl tribe stood and said that the word belonged to their dialect and meant reduction. See: Sheikhzada Muhy ad-Din Muslih ad-Din Mustafa al-Kujawi, *Hashiyatu Muhy ad-Din Sheikhzada ala tafsiri al-qadi al-Baydawi*, Ed. Muhammad Abd al-Qadir Shahin (Beirut: Daru al-Qutubi al-Ilmiyya, 1419), 5/277.

<sup>105</sup> Yusuf 12/31. The term *بِسْكَين* in the verse was not a common word among Arabs when the Quran was revealed. Moreover, Abu Hurayra who heard the phrase *بِسْكَين* for the first time in Prophet’s speech said the following: “I swear I heard the term *بِسْكَين* for the first time in Prophet’s speech because we call knife as *الْمَدْبِيَّة*.” See: Abu al-Fazl Ahmad ibn Ali ibn Muhammad ibn Ahmad Ibn Hajar al-Asqalani, *Fathu al-bari sharhu Sahihi al-Bukhari*, Ed. Abd al-Aziz ibn Abdillahi ibn Baz (s.l.: Daru al-Qutubi as-Salafiyya, nd.), 6/458.

<sup>106</sup> at-Tawbah 9/114.

<sup>107</sup> al-Haqqa 69/36. The following words by Ibn Abbas are evidence to the fact that the terms *الْأَوَاه* and *غَسْلِينَ* were not common among Arabs when the Quran was revealed: “I do not know the meanings of *الْأَوَاه* and *غَسْلِينَ*.” See: Qurtubi, *at-Tizqar*, 313.

<sup>108</sup> Ibn Majah, *Kitabu at-tijarat*, (1276).



لَيْسَ كَمِثْلِهِ شَيْءٌ “here is nothing like unto Him.”<sup>109</sup> reflects the same meaning with the prefix *مِثْل* Misl. Such methods were used in the periods when the Quran was revealed. However, following generations regarded these verses as mutashabih as they did not know much about such uses.

9. Verses reflecting certain Arabic traditions. These verses were correctly understood by their first addressees but they were regarded as mutashabih by the following generations as they were not perceived in the same way. The following verses can be examples in this regard:

*“It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you.”*<sup>110</sup>

*“There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allah and believe and do righteous deeds, and then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good.”*<sup>111</sup>

The latest verse mentioned the habit of drinking before being banned.

10. Shallow conceptions. These conceptions include those with deviations in their hearts and those that do not accept tawil and interpret the Quran superficially. Those with deviations in their hearts consider the majority of the Quran as mutashabih and performed the action of tawil arbitrarily. Those who did not accept tawil opposed the Salafi and Halafi scholars and interpreted the Quran superficially. Based on the verse “The decision is only for Allah”<sup>112</sup>, they claimed that nobody had the authority to perform the action of tawil on the Quran. The following verse is another example: “The Day the shin will be uncovered.”<sup>113</sup>

Having explained the reasons for mutashabih verses, Ibn Ashur stated that there are verse groups that should not be regarded as mutashabih and listed them as follows:

1. Verses that cannot be detailed further. For instance, the soul in the verse “Say, The soul is of the affair of my Lord.”<sup>114</sup> is known thoroughly only by God.

2. Verses whose actualization time is not known. The verse “It will not come upon you except unexpectedly.”<sup>115</sup> indicates that the date of Judgment Day is uncertain.

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<sup>109</sup> ash-Shura 42/11.

<sup>110</sup> al-Baqarah 2/187.

<sup>111</sup> al-Maidah 5/93.

<sup>112</sup> al-An'am 6/57.

<sup>113</sup> al-Kalam 68/42. Ibn Ashur, *at-Tahrir wa at-tanwir*, 2/158-160; Ibn Ashur, *al-Muhkam wa al-mutashabih*, 2/761-765; Enver Arpa, “‘Müteşâbih Ayetler’ Kavramı Hakkında Tarihi ve Semantik Bir İnceleme”, *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 43/2 (2002), 151-168.

<sup>114</sup> Al-Isra 17/85.

<sup>115</sup> al-A'raf 7/187.

3. Verses that should not be interpreted superficially due to external evidence. The fact that the verse “*And incite [to senselessness] whoever you can among them with your voice.*”<sup>116</sup> actually refers to different meanings (compared to its literal meaning) (as God does not order creatures to commit sacrilege) can be understood from the following verses as external evidence: “*indeed, Allah is Free from need of you. And He does not approve for His servants disbelief.*”<sup>117</sup> “*And Allah does not like corruption.*”<sup>118, 119</sup>

#### 4. Tabatabai’s Conception of Muhkam and Mutashabih

Muhammad Husein Tabatabai (d. 1981) made efforts to explain that there is no contradiction between the verses indicating that the Quran totally consists of muhkam or mutashabih verses, or the Quran partially includes mutashabih or muhkam verses, which was also reflected by Ibn Ashur. Accordingly, the meaning in the first verse of Surah Hud, indicating that the Quran totally consists of muhkam verses is that verses have clear meanings, and they are free from uncertainty and safe against misinterpretation. However, the intention in the twenty-third verse of az-Zumar indicating that the Quran entirely includes mutashabih verses is that all verses have the same laconic structure, beauty, style and regularity regardless of whether they are mutashabih or muhkam verses.<sup>120</sup>

According to Tabatabai, the intention in the seventh verse of Ali ‘Imran indicating that the Quran partially has muhkam verses is an implication toward a certain meaning, reflecting verses with specific meanings. Moreover, the intention indicating that the Quran partially has mutashabih verses actually reflects the verses whose meanings cannot be understood superficially.<sup>121</sup>

Tabatabai used the following definitions for the concepts of muhkam and mutashabih in the verse to support the general approaches toward explaining the afore-noted concepts: “Muhkam reflects the verses indicating the Quran’s main principles. However, mutashabih covers the verses whose meanings are clear based on these main principles.”<sup>122</sup>

Moreover, Tabatabai presents the following practical example to separate mutashabih verses from muhkam ones: “People do not understand the message when they hear mutashabih verses for the first time. They may have a couple of

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<sup>116</sup> Isra 17/64.

<sup>117</sup> az-Zumar 39/7.

<sup>118</sup> al-Baqarah 2/205.

<sup>119</sup> Ibn Ashur *at-Tahrir wa at-tanwir*, 2/160; Ibn Ashur, *al-Muhqam wa al-mutashabih*, 2/765.

<sup>120</sup> Tabatabai, *al-Mizan*, 3-4/16; Tabatabai, *al-Qur’an fi al-Islam*, 46.

<sup>121</sup> Tabatabai, *al-Mizan*, 3-4/16; Tabatabai, *al-Qur’an fi al-Islam*, 47; Tabatabai, *al-I’jaz wa at-tahaddi*, 79.

<sup>122</sup> Tabatabai, *al-Mizan*, 3-4/17; Muhammad Husein Tabatabai, *al-I’jaz wa at-tahaddi fi al-Qur’ani al-Qarim*, Ed. Qasim al-Hashami (Beirut: Muassasatu al-A’lami li al-Matbu’at, 1423/2002), 69.

thoughts about their meanings until they refer to muhkam verses. These verses are called mutashabih."<sup>123</sup>

Tabatabai explained the concepts of muhkam and mutashabih in the manner noted above and stressed that all verses except the ones with muqatta'at letters are clear from a certain perspective and thus regarded as muhkam as follows:

"The Quran does not have a single verse with an unclear meaning. Therefore, the controversial verses are muhkam directly through the muhkam verses or indirectly through mutashabih verses. Regarding the muqatta'at letters in front of the surahs, these letters are neither words with normal meanings nor have a meaning that can be understood by people. Therefore, they have no apparent wording-related meanings, and they are excluded from muhkam and mutashabih classification."<sup>124</sup>

Based on Tabatabai's remark, the Quran has three verse groups as direct muhkam, indirect muhkam or neither muhkam nor mutashabih.

Mutashabih verses require external evidence to determine meanings, which is a fact. However, there are different ideas about the methods to be used in determining external evidence. Tabatabai claimed that the meanings implied by mutashabih verses could only be understood through muhkam verses. Accordingly, there are verses which can be a source to the meanings to be implied by every mutashabih verse in the Quran. In other words, the verse "*The Most Merciful [who is] above the Throne established.*"<sup>125</sup> is mutashabih and has unclear meaning based on its implication because how God sets the divine throne over the sky cannot be known. However, considering the muhkam verse "*There is nothing like unto Him.*"<sup>126</sup>, the meaning of the term *istiwa* is "owning a property" or "covering everything."<sup>127</sup>

Moreover, many authors explained mutashabih as the verses requiring tawil, but Tabatabai stated that verses cannot be mutashabih as they required tawil. Accordingly, every verse has a tawil regardless of whether they are muhkam or mutashabih. Thus, the concept of tawil cannot be a criterion in determining whether verses are muhkam or mutashabih. We believe that the Imamiyya conception "*Every verse has a tawil which is known by the imams the best.*"<sup>128</sup> had an impact on Tabatabai's afore-noted ideas.<sup>129</sup>

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<sup>123</sup> Tabatabai, *al-Mizan*, 3-4/16.

<sup>124</sup> Tabatabai, *Islâm'da Kur'an*, 38-39.

<sup>125</sup> at-Taha 20/5.

<sup>126</sup> Ash-Shura 42/11.

<sup>127</sup> Tabatabai, *al-Mizan*, 3-4/16, 32; Tabatabai, *al-Qur'an fi al-Islam*, 51-52; Tabatabai, *al-I'jaz wa at-tahaddi*, 83.

<sup>128</sup> Ayyashi, *Tafsiru Ayyashi*, 1/22-23; Abu al-Hasan Muhammad ibn al-Husein ibn Musa ibn Muhammad Sharif ar-Razi al-Musawi al-Alawi, *al-Majazatu an-nabawiyya*, Ed. Taha Muhammad az-Zayni (Qom: Maqtabatu Basirati, nd.), 251; Majlisi, *Biharu al-anwar*, 22/197; Hurr al-Amuli, *Wasa'ilu ash-Shia*, 27/196.

<sup>129</sup> Tabatabai, *al-Mizan*, 3-4/19, 34; Tabatabai, *al-Qur'an fi al-Islam*, 50; Tabatabai, *al-I'jaz wa at-tahaddi*, 83.

Regarding the issue of whether the meaning of mutashabih can be known, Tabatabai had thoughts similar to those of Shiite scholars. Accordingly, there is no uncertain or incomprehensible verse in the Quran. The presence of such verses does not suit the fluency in the Quran. Besides, the Quran explains that the verses have clear meanings: <sup>130</sup> “A Book whose verses have been detailed, an Arabic Quran for a people who know.”<sup>131</sup>

According to Tabatabai, the issue of whether the Quran has unclear verses arises from the fact that the letter *Waw* before the phrase <sup>132</sup> وَالرَّاسِخُونَ فِي الْعِلْمِ is at the end in this case. Certain authors accepted the letter *Waw* as an attribution preposition and associated the following phrase to the wording *وَمَا* in the phrase *وَمَا اللَّهُ* in the phrase *وَمَا اللَّهُ*, understanding the following meaning from the entire verse: “Both God and people with extensive Islamic knowledge know the meaning of mutashabih.” Some scholars accepted the *Waw* preposition as an appeal-related preposition and understood the following meaning: “tawil of mutashabih is only known by God.”<sup>133</sup>

Tabatabai strongly supported that meanings of mutashabih verses can be known but he believed that the letter *Waw* is an attribution preposition. According to the results, there are no authors thinking that the tawil of mutashabih can be known and that the letter *Waw* is not an attribution preposition. It is clear from the afore-noted points that accepting the letter *Waw* as an attribution preposition is significant evidence to the possibility that the tawil of mutashabih can be known. Thus, avoiding accepting the letter *Waw* as an attribution preposition does not sound reasonable. However, Tabatabai believed the contrary in this regard and explained the reasons for his belief as follows:

“If the letter ‘Waw’ is accepted as an attribution preposition and if the attribution is considered to reflect that people with extensive Islamic knowledge know the meaning of mutashabih tawil, the entire concept will cover the Prophet as other people are the general public and he is among the public members, resulting in the understanding that the Prophet did not know the tawil of mutashabih. Considering the fact that the Quran was directly revealed to the Prophet’s heart, how can it be possible for the Prophet to fail in knowing the meaning of mutashabih verses? Besides, the style of the Quran is definitive when the Prophet is mentioned along with the ummah or a certain group. He is mentioned first as a sign of honor, and then the names of others are mentioned. There are many examples in this regard, some of which include the following:

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<sup>130</sup> Tabatabai, *al-Mizan*, 3-4/19, 27; Tabatabai, *al-Qur’an fi al-Islam*, 51; Tabatabai, *al-I’jaz wa at-tahaddi*, 84-85.

<sup>131</sup> *al-Fussilat* 41/3.

<sup>132</sup> *Ali ‘Imran*, 3/7.

<sup>133</sup> Tabatabai, *al-Mizan*, 3-4/19, 38; Tabatabai, *al-I’jaz wa at-tahaddi*, 90.

فَمَّا أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ *'The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers'*,<sup>134</sup> ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ *'Then Allah sent down His tranquility upon His Messenger and upon the believers'*<sup>135</sup> لَكِنَّ الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ *'But the Messenger and those who believed with him',* وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا <sup>136</sup> *'this prophet, and those who believe [in his message]'*,<sup>137</sup> لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ *'Allah will not disgrace the Prophet and those who believed with him'*.<sup>138</sup> If the phrase وَالرَّاسِخُونَ فِي الْعِلْمِ covered the Prophet, the verse would be as follows: *'Nobody knows the divine gloss other than the Prophet and scholars.'*<sup>139</sup>

Tabatabai did not accept the letter of *Waw* as an attribution preposition and understood the following from the verse: "Nobody but God can know the tawil of mutashabih." Nonetheless, he expressed that mutashabih can also be known by others as follows:

"The verse clearly indicates that tawil can only be known by God. However, this does not mean that there is no exception in this regard. Moreover, the information related to the unseen in the verse عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا *[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone Except whom He has approved of messengers, and indeed, He sends before each messenger and behind him observers.*<sup>140</sup> can only be known by God, but the verse إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ *Except whom He has approved of messengers, and indeed.*<sup>141</sup> is an exception indicating that the unseen can also be known by others."<sup>142</sup>

We believe that Tabatabai's opinion about the process where the Prophet was not mentioned separately from the people with extensive Islamic knowledge is not reasonable because mentioning the Prophet separately in the afore-noted verses does not mean that his name should be mentioned separately in the other verses.<sup>143</sup> Moreover, the Prophet's name was mentioned with others in certain verses where social praises are present. The following verse is an example: شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ *'Allah witnesses that there is no deity except Him. And [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.'*<sup>144</sup>

Tabatabai's thoughts on the issue of exception do not seem reasonable because whether the tawil of mutashabih is known is related to whether *Waw*

<sup>134</sup> al-Baqarah 2/285.

<sup>135</sup> at-Tawbah 9/26.

<sup>136</sup> at-Tawbah 9/80.

<sup>137</sup> Ali 'Imran 3/68.

<sup>138</sup> at-Tahrim 66/8.

<sup>139</sup> Tabatabai, *al-Mizan*, 3-4/22.

<sup>140</sup> Al-Jinn 72/26.

<sup>141</sup> Al-Jinn 72/27.

<sup>142</sup> Tabatabai, *al-Mizan*, 3-4/22; Tabatabai, *al-Qur'an fi al-Islam*, 62-64.

<sup>143</sup> Ma'rifat, *Kur'an ilimlerine giriş*, 229.

<sup>144</sup> Ali 'Imran 3/18.

preposition is an attribution or appeal-related preposition as noted above. Moreover, there is no evidence indicating that there are exceptional verses to the generalization in the verse وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ. Besides, Tabatabai pointed out the exceptions in other verses, although he noted that the verse has an exception.

Having mentioned the reasons for the presence of mutashabih verses in the Quran, Tabatabai indicated that there is an objection to the Muslims in this regard:

“The Quran has provisions which are related to people’s responsibilities and valid until Judgement Day. It has absolute statements that separate the facts from falsehood. However, certain followers of sects generate false evidence from the Quran to justify their own ideas. The main reason for these is the presence of muhkam and mutashabih verses in the Quran. If the Quran was free from all mutashabih expressions and clear in its all verses, would not it suit the purposes better? Would not it be possible for us to prevent many controversies then?”<sup>145</sup>

In such a case of objection, Tabatabai conveyed Muhammad Abduh’s three opinions regarding the reasons for the presence of mutashabih verses in the Quran and made efforts to explain that these opinions could not be an answer to the aforementioned objection. Abduh’s three opinions are as follows:

1. One of the reasons for the presence of mutashabih verses in the Quran is to make people avoid objecting God’s orders and follow Prophet’s directives because if the statements in the Quran had been clearly understood by everybody, certain problems in following the orders of God and Prophet might have occurred.<sup>146</sup>

Tabatabai believed that such an approach could not be the answer to the objection noted above. Accordingly, the process of obeying occurs as a result of certain emotions felt by weak people before the powerful. In other words, as people are affected by God’s limitless power or greatness, they obey God as a result. However, such a case is not valid for mutashabih verses. For instance, one who misinterpreted the meaning of mutashabih would think that one actually understood it properly. What will the meaning of obeying be for a person in such a case?<sup>147</sup>

2. One of the reasons for the presence of mutashabih verses in the Quran is to ensure rational functionality. As known to all, mutashabih verses are unclear based on their implications. The human mind requires many researches to reveal these unclear meanings. Thus, intelligence, which is the most valuable element for people, will gain an active role and maintain its function in this regard.<sup>148</sup>

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<sup>145</sup> Tabatabai, *al-Mizan*, 3-4/43; Tabatabai, *al-I’jaz wa at-tahaddi*, 99.

<sup>146</sup> Rashid Riza, *al-Manar*, 3/141; Tabatabai, *al-Mizan*, 3-4/44; Tabatabai, *al-I’jaz wa at-tahaddi*, 100.

<sup>147</sup> Tabatabai, *al-Mizan*, 3-4/44; Tabatabai, *al-I’jaz wa at-tahaddi*, 100.

<sup>148</sup> Rashid Riza, *al-Manar*, 3/141; Tabatabai, *al-Mizan*, 3-4/44; Tabatabai, *al-I’jaz wa at-tahaddi*, 100.

Tabatabai rejects this approach, too. Accordingly, God created many verses regarding the internal and external aspects of people to ensure they use their minds. The Quran often recommends people to think over *afaqi* and *anfusi* verses in an unclear and detailed style. Moreover, the Quran orders people to think about the creation of the sky, earth, mountains, trees, animals and humans, or the differences of languages and colors. In addition, the Quran encourages people to walk over the earth and take lessons from the destinies of the previous people while thinking about divine creation examples. However, it would make no sense to state that the concepts (mutashabih verses) that cause ideological conflicts and disagreements maintain rational functionality.<sup>149</sup>

3. One of the reasons why the mutashabih verses are present in the Quran is related to the cultural level of the societies guided by the Prophets. Addressees of revelations included intelligent, idiotic, scholar or uneducated people. Thus, it may not always be possible to express a meaning in a manner to reveal its all internal dimensions and to ensure that it is understood in the same way by everybody.<sup>150</sup>

Tabatabai rejected such an opinion of Muhammad Abduh with the principle, "Meaning of mutashabih verses could only be understood through muhkam verses." For Tabatabai, the general people would never understand the meaning of mutashabih verses. However, it is known that a certain part of the Quran verses explained another part. Therefore, people (including the uneducated and educated) will understand the meanings of mutashabih verses if they relate them to the muhkam verses.<sup>151</sup>

Having rejected Abduh's ideas, Tabatabai considered the presence of mutashabih verses in the Quran as an obligation. Accordingly, as the Quran is a divine statement, it should have verses that can go through the tawil process, which will naturally obligate the presence of mutashabih verses in the Quran. Such an obligation arises from the presence of the tawil concept that requires interpreting a certain part of the Quran through another Quran section.<sup>152</sup>

## 5. Evaluation

The disagreement on the concepts of muhkam and mutashabih arises from the challenging structure of the topic. However, certain criticisms in this regard arise from the failure in presenting ideas properly. In relation to the concept of mutashabih, these ideas include the opinion that the Quran has verses with unclear meanings. Moreover, the group of scholars, including Ibn Ashur and Tabatabai,

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<sup>149</sup> Tabatabai, *al-Mizan*, 3-4/44; Tabatabai, *al-I'jaz wa at-tahaddi*, 100.

<sup>150</sup> Rashid Riza, *al-Manar*, 3/141; Tabatabai, *al-Mizan*, 3-4/44; Tabatabai, *al-I'jaz wa at-tahaddi*, 100.

<sup>151</sup> Tabatabai, *al-Mizan*, 3-4/44; Tabatabai, *al-I'jaz wa at-tahaddi*, 101.

<sup>152</sup> Tabatabai, *al-Mizan*, 3-4/45; Tabatabai, *al-I'jaz wa at-tahaddi*, 101.

criticized the idea that the Quran has verses with unknown meanings while indicating that such an idea arose from the Salafi scholars.<sup>153</sup>

Are there verses with unknown meanings in the Quran according to Salafi scholars? Moreover, according to the relevant narratives from the Salafi scholars, it is difficult to state that the Quran has verses with unclear meanings. No prophets other than Muhammad Sahabah figures such as Ali, Ibn Masud, Ibn Abbas and Ubay ibn Qab indicated that meanings of all Quran verses could be known. Moreover, Abu Hurayra who Ali stated the following, indicating that he knew the meanings of all verses: "Ask me about God's book. I swear to God that there is not a single verse whose reason and place of revelation and addressee are not known by me."<sup>154</sup>

Abdallah Ibn Masud stated the following in this regard: "I swear to God that I know the reason and place of revelation and addressee of Quran verses the best."<sup>155</sup>

Besides, there are narratives from Ibn Masud that Ali knew the meanings of all verses.<sup>156</sup>

Ibn Abbas said he knew all verses in the Quran.<sup>157</sup> Moreover, the narrative from Ibn Abbas "I am one of the people with extensive Islamic knowledge. I know the tawil of mutashabih verses"<sup>158</sup> indicates that he knew the meanings of all verses because there is no discussion on understanding the meanings of verses other than mutashabih verses. One who knows the meanings of mutashabih verses also knows the muhkam verses. As Ibn Abbas knew the meanings of mutashabih verses, he also knew the meanings of muhkam verses because The Quran consists of muhkam and mutashabih verses as a whole.

Narratives from important Tabiun scholars such as Mujahid, Dahhak, Qatadah or Ikrimah indicate that the Quran does not have unclear verses. Mujahid stated that he knew the tawil of mutashabih, and Dahhak noted that people with extensive Islamic knowledge would know the meaning of mutashabih.<sup>159</sup> Ikrimah said he interpreted the entire Quran, and Qatadah said that even the meanings of muqatta'at letters could be known.<sup>160</sup>

Four sectarian imams from Salafi scholars believed that the Quran did not have verses with unclear meanings.<sup>161</sup>

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<sup>153</sup> See: Shirazi, *al-Luma'*, 159; Zaraqashi, *al-Burkhan*, 295; Subhi Salih, *Mabahis*, 282.

<sup>154</sup> Maturidi, *Ta'wil*, 1/219; Ibn Hajar, *Fathu al-Bari*, 3/599; Ayni, *'Umdat al-Qari*, 19/190.

<sup>155</sup> Muqatil ibn Suleiman, *Tafsiru Muqatil*, 5/11; Ibn Atiyya, *al-Mukharrar*, 1/13.

<sup>156</sup> Abu Zayd Abd ar-Rahman ibn Muhammad as-Sa'alibi, *al-Jawahiru al-Hisan fi Tafsiri al-Qur'an*, Ed. Muhammad Ali Mu'awwid (Beirut: Daru Ihyai at-Turasi al-Arabi, 1418), 1/53.

<sup>157</sup> Ibn Qutaybah, *Ta'wil*, 67; Abu Bakr Muhammad ibn al-Qasim ibn Anbari, *az-Zahir fi Ma'aniyi Kalimati an-Nas*, Ed. Hatam Salih ad-Damin (Beirut: Muassasatu ar-Risala, 1412/1992), 1/103; Sa'labi, *al-Qashf*, 3/14.

<sup>158</sup> Tabari, *Jami'*, 3/107.

<sup>159</sup> Tabari, *Jami'*, 3/107; Sa'labi, *al-Qashf*, 3/14; Ibnu al-Jawzi, *Zadu al-Masir*, 1/258.

<sup>161</sup> See: Mazhari, *Tafsiru al-Mazhari*, 1/279; Qadi Iyaz, *ash-Shifa*, 2/541; Ayni, *'Umda*, 7/281.



Ibn Qutaybah, who lived in the century after the Salafi era, stated that the claim “The Quran has verses with unclear meanings” was not presented by anybody from Salafi scholars and that no verse can be indicated as an example in this regard. He also added the following:

“You can see no tafsir authority who stops and says, ‘This is a mutashabih verse. Nobody other than God can know its meaning.’ On the contrary, they interpreted all verses, including the muqatta’at letters, while being aware of the fact that they were responsible for explaining all verses.”<sup>162</sup>

A similar idea was reflected by Tabarsi and Zaraqashi. Both authors stated that Sahabah and Tabiun members did not indicate any verses to have unclear meanings or to be uninterpretable.<sup>163</sup>

In this case, while Salafi scholars thought that the Quran had verses with unclear meanings, why did they regard mutashabih verses as the divine statements whose meanings can only be known by God? Is not this a contradiction? This is not a contradiction because Salafi scholars did not indicate the verses forming the surahs when they mentioned mutashabih verses. The issue of whether the Quran has verses with unclear meanings arises from the failure in understanding Salafi scholars’ approach in this regard. What they meant when they mentioned mutashabih verses included metaphysical concepts such as the descending of Jesus, sunrise in the west, Judgment Day, soul, trumpet, Dabbat al-Ard, the ninth stage of heaven, God’s powers, angels, the devil or the jinn, and God’s titles, all of which exceed one’s intelligence. These metaphysical concepts were directly the topic of verses, and they were called verse accordingly. The fascicle/section of a verse was called verse based on the principle of metonym or “ذكر الكل وإرادة الجزء” meaning a part while mentioning the entirety.” Moreover, Abu Hurayra who Ibn Masud, Ibn Abbas, Ubay ibn Qab, Jabir ibn Abdallah, and Mujahid indicated that the verses that can only be known by God thoroughly included the day of Judgment, sunrise in the west or the descending of Jesus.<sup>164</sup>

The well-known statement by Imam Maliq “*Istiwa* is a fact but its conditions are not certain; believing in *istiwa* is necessary but asking questions about it means unnecessary innovation.”<sup>165</sup> briefly reflects the approach of Salafi scholars in this regard because Imam Maliq indicated that *istiwa* is directly related to the metaphysical concepts and thus cannot be known thoroughly, rather than reflecting the meaning of the verse where *istiwa* is present.

After understanding the Salafi approach regarding the concept of mutashabih, the issue of whether the phrase <sup>166</sup>وَالرَّاسِخُونَ فِي الْعِلْمِ is appeal-related or an attribution sentence will be clarified. In other words, it will be possible to make

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<sup>162</sup> Ibn Qutaybah, *Ta’wil*, 67.

<sup>163</sup> Tabarsi, *Majma’*, 2/196; Zaraqashi, *al-Burkhan*, 295.

<sup>164</sup> Ibn Hajar, *Fathu al-bari*, 1/224.

<sup>165</sup> Mazhari, *Tafsiru al-Mazhari*, 9/104.

<sup>166</sup> Ali ‘Imran 3/7.

clear statements about whether the tawil of mutashabih can be known. Ghazali stated the following to propose a solution to the disagreement in this regard:

“Is the tawil of mutashabih only known by God or both God and people with extensive Islamic knowledge? Actually, either is possible. If the intention is to indicate Judgment Day or concepts such as the soul or trumpet, it would be more convenient to state that their tawil can only be known by God. If the verses forming the surahs are indicated, it would be better to state the following: ‘God and those with extensive Islamic knowledge know the tawil.’”<sup>167</sup>

The second point to be assessed here consists of certain ideas by Ibn Ashur and Tabatabai regarding the reasons for the presence of mutashabih verses in the Quran.

As noted above, according to Ibn Ashur, the presence of mutashabih verses in the Quran was related to the universality and laconic structure of the Quran. Another reason was to ensure the functionality of intelligence. According to Tabatabai, it arose from the presence of tawil in the Quran.

The laconic structure indicates the reflection of certain facts, which could not be understood through human instruments in the period of revelation and which can be accessed through experimental methods, by the Quran.<sup>168</sup> It is known that there are positive and negative opinions on this structure. According to those with positive ideas, the Quran has more than 750 verses about positive sciences. There is a concordance between the facts in these verses and existential facts arising from God because both are received from the same source. What Muslims should do is to determine the harmony between the experimental data and these facts and to demonstrate to deniers that the Quran is a product of revelation.<sup>169</sup> According to those with negative opinions, if the Quran had had such a laconic structure, it would have been certainly mentioned during the Salafi period.<sup>170</sup> Every phrase in the Quran was used to have a certain lexical meaning. Interpreting the Quran verses through scientific data may result in explaining the Quran through the inconvenient approaches and meanings.<sup>171</sup> Moreover, a laconic scientific approach requires reinterpreting the Quran through scientific data, which is not correct for the Quran’s rhetoric.<sup>172</sup> In addition, the Quran’s laconic structure should last until

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<sup>167</sup> Abu Hamid Muhammad al-Ghazali, *Mustasfa*, Trans. Yunus Apaydın (Istanbul: Klasik Yay., 2017), 236.

<sup>168</sup> Yusuf Qaradawi, *Qayfa nata’amal maal-Qur’ani al-Azim* (Cairo: Daru ash-Shuruq, 1421/2000), 12.

<sup>169</sup> Muhammad Ratib an-Nablusi, *Masu’atu al-i’jazi al-ilmi fi al-Qur’an wa as-Sunna* (Damascus: Daru al-Maqtabi, 1426/2005), 1/1-3.

<sup>170</sup> Shatibi, *Muwafaqat*, 2/79-80; Aisha Abd ar-Rahman, *al-I’jazu al-bayani*, 96.

<sup>171</sup> Şehmus Demir, “Kur’an’ın Bilimsel Veriler Işığında Yeniden Yorumlanmasına Eleştirel Bir Yaklaşım”, *Tarihten Günümüze Kur’an’a Yaklaşımlar* (Istanbul: s.n., 2010), 401-424.

<sup>172</sup> Muhammad Sayyid Husein az-Zahabi, *at-Tafsir wa al-Mufasssirin* (Cairo: Daru al-Hadis, 1433/2012), 2/430

Judgment Day. If certain facts indicated in the Quran are determined through the scientific data, the Quran's scientific and laconic structures will end.<sup>173</sup>

As understood from the ideas above, the Quran's scientific and laconic structure is controversial. Questioning the reasons for the presence of mutashabih verses in the Quran will result in new discussions. The presence of such verses in the Quran can be related to the Quran's scientific and laconic structure. However, the following should be observed:

a. The Quran states that it is laconic through its verses and surahs, giving messages to its addressees.<sup>174</sup> If the concept of scientific and laconic structure is only valid for mutashabih verses, certain the Quran verses should be excluded from the laconic structure, which contradicts the Quran's messages given through all verses and surahs.<sup>175</sup>

b. As the Quran is the book of the correct path, its main purpose is to guide people. Searching for medical, mathematical or geometrical details in its verses, called mutashabih, may be irrelevant to the purpose of revelation.<sup>176</sup>

c. Distorting certain scientific data from the past with the new scientific data from the modern era indicates that scientific data are fixed and cannot be changed. Thus, explaining mutashabih verses with the data causing suspicion may result in approaching the Quran verses with suspicion.<sup>177</sup>

d. It is fair to state that the presence of mutashabih verses in the Quran is a requirement arising from the Quran's scientific and laconic structure. However, the scientific and laconic structures can be present in mutashabih and muhkam verses. Moreover, there is no rule indicating that the scientific and laconic structures cannot be searched in muhkam verses. Similarly, the Quran's universal structure is not limited to mutashabih verses. The Quran is universal through its mutashabih and muhkam verses.

Regarding the idea that the reason for the presence of mutashabih in the Quran arose from an obligation related to the concept of tawil, the following can be stated: Tawil is not a reason for the presence of mutashabih verses in the Quran. Instead, it is a concept arising from the presence of mutashabih verses in the Quran. Besides, tafsir authorities make efforts to apply the tawil process on mutashabih verses as they find these verses unclear based on their meanings. As noted above, Tabatabai thinks that both mutashabih and muhkam verses can go through such a tawil process.

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<sup>173</sup> Muhammad Ghazali, *Qayfa nata'amal maal-Qur'an* (Cairo: Nahdatu Misir, 2005), 138-139.

<sup>174</sup> Mustafa Muslim, *Mabahis fi i'jazi al-Qur'an* (Damascus: Daru al-Kalam, 1426/2005), 54.

<sup>175</sup> Zahir ibn Muhammad, *al-I'jazu al-'ilmi*, 106.

<sup>176</sup> Zahabi, *at-Tafsir wa al-mufasssirun*, 2/431-432; Zurqani, *Manahilu al-'irfan*, 1/379.

<sup>177</sup> Zahabi, *at-Tafsir wa al-mufasssirun*, 2/431; Veysel Güllüce, *Bilimsel Tefsirde Usûl* (Ankara: Aktif Yayınevi, 2007), 56-58.

There are many reasons for the presence of mutashabih verses in the Quran. We believe that the presence of mutashabih verses in the Quran is related to the Quran's rhetoric, fluency and poetic and laconic structures. It is clear that the Quran is the most developed book in regard to rhetoric and fluency, and the Quran's poetic structure cannot be matched. In other words, the Quran has the highest degree based on its words and sentences with clear and beautiful qualities.<sup>178</sup> Thus, the terms, syntax and expressions in the Quran cannot be matched. Questioning the presence of mutashabih verses in the Quran will result in replacing these verses with other verses with the same meanings. In this case, the possibility for the verses, which are superior to the current verses in regard to rhetoric, fluency and poetic structure, to be revealed emerges. It is not possible for people to form a book that is similar to or better than the Quran because the Quran indicates that there is no similar book without separating the muhkam and mutashabih verses in the following verses:

*"Say, "If mankind and the jinn gathered in order to produce the like of this Quran, they could not produce the like of it, even if they were to each other assistants.""*<sup>179</sup>

*Or do they say, "He invented it?" Say: Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful.""*<sup>180</sup>

*"And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof.""*<sup>181</sup>

God can, for sure, reveal a better concept, but questioning such as action is nothing but wasting time because God knows the wordings for meanings the best.

## Conclusion

Although the concept of mutashabih is believed to interest people due to the disagreements regarding its definition, it has been controversial based on the discussion of whether the verses with unclear meanings are present in the Quran. The formation of the idea that tawil of mutashabih cannot be known by anybody but God in the first Hijri centuries resulted in the issue of whether the Quran has verses with unclear meanings.

Salafi and Halafi scholars agree on the claim that all verses of the Quran have clear meanings. However, the disagreement between them is related to whether mutashabih can be known. Salafi scholars believe that the meaning of mutashabih

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<sup>178</sup> Abu Bakr Muhammad ibn Tayyib ibn Muhammad Baqillani al-Basri, *I'jaz al-Qur'an* (Beirut: Alamu al-Kitab, 1408/1988), 52-56.

<sup>179</sup> al-Isra 17/88.

<sup>180</sup> Surah Hud 11/13.

<sup>181</sup> al-Baqarah 2/23.

cannot be known while Halafi people accept the opposite. However, according to Salafi scholars, the concept of mutashabih reflects certain phrases indicating metaphysical topics rather than the verses forming the surahs.

Shiite scholars also disagree on the issue of whether the Quran has verses with unclear meanings. According to Akhbari scholars, the Quran can be understood correctly only by imams. Moreover, for Usuli scholars, the Quran was known by imams in the best manner possible, and scholars can know mutashabih verses.

Ibn Ashur agreed with Halafi scholars in regard to the concepts of muhkam and mutashabih and presented authentic ideas regarding the presence of mutashabih in the Quran. Many thoughts regarding the reasons for the presence of mutashabih in the Quran were presented in the modern era. Ibn Ashur stated that the presence of mutashabih verses in the Quran is related to its scientific, laconic and universal quality. Ibn Ashur paved the way for a new Islamic discussion based on the concept of mutashabih. In other words, the following questions have arisen: are the scientific, laconic or universal quality of the Quran only valid for mutashabih verses? If so, what is the evidence indicating that these qualities cannot be valid for muhkam verses? Moreover, Ibn Ashur stated that the presence of mutashabih in the Quran is related to the cultural and social structures of the first Quran addressees, and he indicated the importance of history in understanding mutashabih verses.

Tabatabai adopted the approach of Usuliyya in regard to the concepts of muhkam and mutashabih. His most extreme claim is that the Quran does not have verses with unclear meanings. He extensively reviewed the concepts of muhkam and mutashabih in his tafsir and other works, which resulted in various ideas offered by him. Although mutashabih verses are regarded as the verses requiring tawil, Tabatabai stated that every verse has a specific tawil regardless of whether they are muhkam or mutashabih, and he did not adopt such an approach.

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# An Assessment on Some Differences Which Appeared in the Theoretical and Practical Level of the Quran Recitation\*

Ömer BAŞKAN\*\*

## Abstract

This study describes and analyses certain differences that continue existing as a fact in theoretical explanations and practices regarding certain tajwid principles. These differences represent an issue that has recently been subject to international scientific meetings. Thus, this study addresses the identification of existing differences first and their origin later by analyzing both of the written and verbal sources of tajwid discipline. In other words, this study was authored to identify and comprehend the relevant problem at a theoretical level.

**Keywords:** Quran, Tajwid, Pronunciation Differences, Ikhfa, Idgham

## Kur'an Tilavetinde Teorik ve Pratik Düzeyde Zuhur Etmiş Bazı Farklılıklar Üzerine Bir Değerlendirme

### Öz

Bu makalede; bazı tecvid kaidelerinin hem teorik izah hem de pratiğe aktarımlarında bir vakia olarak varlığını devam ettiren bazı farklılıkların tasvîri ve analizi konu edilecektir. Nitekim bu farklılıklar son dönemde beynelmilel ilmi müzakere ortamlarında da konu edinilen bir mesele hüviyeti kazanmıştır. Binaenaleyh bu çalışma; öncelikle mevcut farklılıkların tespitini bilahare nereden kaynaklandıklarını tecvid ilminin hem kitabî hem de şifahî birikimi üzerinden analiz etmek, başka bir ifadeyle ilgili sorunu teorik düzeyde tanımlayıp anlamlandırmak amacıyla matuf olarak kaleme alınmıştır.

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# An Assessment on Some Differences Which Appeared in the Theoretical and Practical Level of the Quran Recitation

**Anahtar Kelimeler:** Kur'an, Tecvid, Telaffuz Farklılıkları, İhfa, İdgâm

## Introduction

The presence of differences in pronunciation styles, which is the subject of tajwid discipline in the geographies where Muslims live today, is a reality despite the emphasis/stress on the concept of an agreement at the theoretical level.<sup>1</sup> These differences seem to be limited to certain tajwid works that have been compiled recently but they still remain as issues that also have theoretical aspects. Therefore, these differences which have been regarded as a part of reality for a long time<sup>2</sup> have been discussed as a matter that has recently caught the attention of the academic world<sup>3</sup> and been the topic of international scientific environments, which is an important aspect of this topic.

These differences were partially reviewed as a topic within this new dimension in *I. Uluslararası Kıraat Sempozyumu* held by the Board of Inspection and Recitation of the Quran under the Turkish Presidency of Religious Affairs.<sup>4</sup> The topic gained the identity of an academic discussion and captured the attention of people from relevant literature, and the quality and quantity of these differences were questioned once again from a professional perspective. Having been authored in that perspective, this study focused on the theoretical or practical differences which emerged from al-Ihfa and al-Idgham pronunciations<sup>5</sup> at theoretical and

<sup>1</sup> For the classical frame of the relevant stress on an agreement, see: Abu Muhammad Makki ibn Abi Talib, *ar-Ri'aya li tajwidi al-qirae wa tahqiq al-lafzi at-tilawa*, Ed. Ahmad Hasan Farhat (Umman: Daru-Ammar, 1984), 52, 154, 231; Abu Amr Osman ibn Said ad-Dani, *at-Tahdid fi al-itqan wa at-tajwid*, Ed. Ghanim Qadduri Hamad (Baghdad: Daru al-Anbar, 1988), 67 et al.; Abu al-Hayr Shams ad-Din Muhammad ibn Muhammad Ibnu al Jazari, *at-Tamhid fi ilmi at-tajwid*, Ed. Ganim Qadduri Hamad (Beirut: Muassasatu ar-Risala, 1986), 56 et al.; for a similar assessment, see: Sıtkı Glle, *Açıklamalı rnekleleriyle Tecvd İlmi* (Istanbul: Huzur Yayınları, 2005), 1.

<sup>2</sup> For an example on Turkish Tajwid literature, see: Ali Rıza Saęman, *lveli-Yeni Saęman Tecvdi* (Istanbul: Bahar Yayınları, 2012), 23. (27. fn.); for an example of the relevant negotiation in one of the important sources of the literature, see: Molla Ali ibn Sultan Muhammad al-Qari, *al-Minah al-fiqriyya sharhu al muqaddimati al-jazariyya* (Beirut: al-Maktabatu al-Asriyya, 2006), 115.

<sup>3</sup> For the studies arising from this academic approach, see: Mehmet Akif Koç, "Kur'an Kıraatinde Trklere zg Mahalli Okuyuş Sorunu", *Ankara niversitesi İlahiyat Fakltesi Dergisi* 51/2 (2010), 79-91; for a relevant thesis study, see: Fatma Yasemin Mısırlı, *Trkiye'de Yaygın Tilavet Geleneęi ve Fonetik Tahlili* (Istanbul: Marmara University, Institute of Social Sciences, Master's Thesis, 2017). For an academic study including a separate presentation and assessment in the discipline of tajwid, see: Ali Çiftçi, "Kuran Okuyucularının Uygulamasında İttifak Saęlayamadıkları Bir Konu Olan İklb'ın Deęerlendirilmesi", *Necmettin Erbakan niversitesi İlahiyat Fakltesi Dergisi* 32 (2011), 237-256.

<sup>4</sup> For the relevant reports presented and discussed in this symposium, see: mer Başkan, "Bazı Tecvd Kaidelerinin Tatbikinde Farklılıklar zerine Bir Deęerlendirme," *Uluslararası Kıraat Sempozyumu Tarihten Gnmze Kıraat İlmi* (Istanbul: DİB Yayınları, 2012), 415-447; for similar reports and negotiations, see: 553-597.

<sup>5</sup> One of the pronunciation-related differences discussed in this regard is associated with al-Iqlab. Therefore, why the pronunciation of al-Iqlab was not reviewed in this study can be questioned.

wording-related levels and from a depiction and negotiation-related frame. The main purpose was to make the current differences a topic of depiction and classification that enables academic negotiation by highlighting the discussable qualities.

It should be noted that reaching a conclusion under a topic that may be impacted by different factors is quite challenging for the authors of a study of that topic. However, the fact that this topic is actually a recitation tradition that has existed with its academic and verbal aspects for centuries is a clear aspect limiting the borders of this broad discussion field. In other words, the differences should be reviewed within these main borders forming the mainframe of the Quran recitation tradition. A contrary case does not seem possible considering the 1400-year history of this tradition.<sup>6</sup>

Despite the certain limitations of the topic, entirely revealing relevant differences and motives requires reviewing the classical and modern literature thoroughly and performing individual interviews with the representatives of verbal tradition/traditions. Thus, achieving certain results is regarded to be possible through long-term, organized and systematized international team works.

Having been shaped by these general points, this study aimed to reveal whether these differences have an academic basis. It was ended with an assessment summarizing the ideology adopted in this regard.<sup>7</sup>

## 1. Academic Differences Regarding al-Ikhfa and al-Idgham

Including the modern written and verbal publications found under this title and in addition to certain assessments regarding the points to be observed in the pronunciation of different concepts, definitions, classification styles and relevant

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Nevertheless, the pronunciation of al-Iqlab was opened for discussion through the details, which were obtained through academic and verbal methods, in a report presented by us in the afore-noted international symposium. Moreover, efforts were made to analyze the issue from all of its perspectives, and a clear result was found. Therefore, the pronunciation of al-Iqlab was not included in this study, which is like a continuation of the relevant report, to prevent repetition. For the analytical frame to be mentioned in regard to the pronunciation of al-Iqlab and for the negotiation performed by Mr. Talip Akbal, an important figure of the literature, see: Ömer Başkan, "Bazı Tecvîd Kaidelerinin Tatbikinde Farklılıklar Üzerine Bir Değerlendirme," *Uluslararası Kıraat Sempozyumu Tarihten Günümüze Kıraat İlmî* (Istanbul: DİB Yayınları, 2012), 415-447; Talip Akbal, "Bazı Tecvîd Kaidelerinin Tatbikinde Farklılıklar Üzerine Bir Değerlendirme Başlıklı Tebliğin Müzakeresi", *Uluslararası Kıraat Sempozyumu Tarihten Günümüze Kıraat İlmî* (Istanbul: DİB Yayınları, 2012), 441-445.

<sup>6</sup> For similar results and limitations, see: Başkan, "Bazı Tecvîd Kaidelerinin Tatbikinde Farklılıklar Üzerine Bir Değerlendirme," 417-418.

<sup>7</sup> For the same methodological conception provided in a similar topic and for the technical details that are not reflected in this study, see: Başkan, "Bazı Tecvîd Kaidelerinin Tatbikinde Farklılıklar Üzerine Bir Değerlendirme," 418 et al.

transitory titles in relation to the concepts of al-Ikhfa and al-Idgham, certain results regarding the concept of al-Iqlab which should be observed particularly and which was not included in our previous study were also reflected. Reviewing the aforementioned differences based within the following division will ensure a more efficient discussion frame for the following stages of the topic: a. Terminological/conceptual differences selected to express the relevant pronunciation styles/tajwid facts, b. The differences regarding the definitions and classifications included expressing different forms to be recited through the relevant pronunciation styles, c. Different results and assessments regarding certain points to be observed while practicing the relevant transitory titles (duration of holding, labial training etc.).

Detailing each of the afore-noted points before mentioning the verbal differences is important for the following steps.

### 1.1. Terminological/Conceptual Differences Selected to Express the Relevant Pronunciation Styles/Tajwid Facts

The result that expressing certain idgham concepts, which been recently mentioned verbally and in writing in Turkey, through *tashdid maal-ghunna* and *tashdid bila ghunna* concepts would be better can be regarded as another topic to be reviewed in regard to certain terminological differences.

According to our pre-study investigations, the issue was detailed in tajwid courses visually provided by an esteemed instructor from the field,<sup>8</sup> and through the section *Idgham al-Mislayn* in the book published by another important master in 2012.<sup>9</sup>

Accordingly, all formations with shadda should be divided into another group as *the concepts read with shadda due to idgham* or as *the concepts read with shadda due to being lexically mushaddad based on their wordings*. Based on this basic division, the relevant formations should be divided into a subcategory based on the concepts of idgham or tashdid, and other formal details should be provided under these categories.

Regarding the evidence and reasons, it is important to stress the following points when the relevant conceptualization is reviewed more extensively:

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<sup>8</sup> For the educative record clarifying the topic through evidence and references that are answers to certain objections, see: Asıkyekini, "Teşdid Meal Ğunne & Teşdid Bilâ Ğunne - Fatih Çollak Hocaefendi", *Youtube* (16 Ekim 2012), 00:02:00-00:14:36.

<sup>9</sup> For the relevant subject and details, see: Ramazan Pakdil, *Ta'lim Tecvid Kiraat* (Istanbul: İFAV Yayınları, 2014), 183-188; for the result and implication that using the concepts *tashdid maal-ghunna* and *tashdid bila ghunna*, see: Pakdil, *Ta'lim Tecvid Kiraat*, 187.

Having explained the topic through the separation between the preposition **أَنَّ** and the verb **نَنَّ** meaning to moan, Fatih Çollak determined that the term *tashid* is lexically mushaddad and that this term is limited to the prepositional forms that are always used in this manner. Accordingly, although the letter **ب** in the word **رب** of the first verse of Surah al-Fatihah has wording-related shadda, it can be divided in the concepts of mudgham and mudgham-related terms (in other words, as the term is derivative) and thus should be named as *idgham al-mislayn bila ghunna*; but the letter **ي** with shadda in the word **إياك** in the following verses should be named *tashdid bila ghunna* as it cannot be divided into mudgham and mudgham-related parts. In other words, as it is not possible to divide these prepositions into the mudgham and mudgham-related concepts and to perform reading activity through manifestation, it is not possible to name them through the concept of idgham.

It is clear that the main criterion in Çollak's such assessment is related to whether the terms with shadda are lexically mushaddad or not. This explanation is based on the following statements included in the section *Tatimma* of the fifth chapter under the title *Mim-i Sâkine Hakkında Kelam* in work entitled *Nihayatu al-Qawli al-Mufid fi 'Ilmi at-Tajwid* by Muhammad Makki Nasr al-Juraysi (d. 1905), and according to our findings, no other works are mentioned in this regard<sup>10</sup>:

ثم اعلم أن التشديد لا يستلزم الإدغام ؛ إذ بعض الكلمات فيه تشديد وليس سببه الإدغام بل هو ثابت في أصل نحو إن و كأن و لكن و أشباهها و لا أثر للغنة فيها في نقص التشديد ألبتة بل تشديدها مستكمل كما صرح به ,وضعه<sup>11</sup>الرعاية

Findings of Fatih Çollak in this regard can be summarized as follows: “A Quran term with a lexical shadda undergoes tajwid analysis, and it should be defined with the concept of *tashdid* indicating that the term is always used with shadda, rather than the technical concept of *idgham*. For instance, phrases such as **إن**, **ثم** and mushaddads such as **الَّذِي**, **حَتَّى**, **إِلَّا**, **إِيَّاكَ** that should be pronounced without ghunna should be named as *tashdid bila ghunna*. It is not correct to call these terms *idgham al-mislayn maal-ghunna* or *idgham al-mislayn bila ghunna*.”<sup>12</sup>

<sup>10</sup> For the relevant presentation and enunciation, see: Asıkyekini, “Teşdîd Meal Ğunne & Teşdîd Bilâ Ğunne - Fatih Çollak Hocaefendi”, 00:02:00-00:14:36.

<sup>11</sup> For the phrases, see: Makki Nasr al-Juraysi, *Nihayatu al-qawli al-mufid fi 'ilmi at-tajwid* (Cairo: Maktabatu as-Safa, 1999), 171.

<sup>12</sup> See: Asıkyekini, “Teşdîd Meal Ğunne & Teşdîd Bilâ Ğunne - Fatih Çollak Hocaefendi”, 00:06:00-00:16:34.



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Having assessed the issue in writing and from a broader frame, Ramazan Pakdil found the following results as the main criteria in this regard:

“Presence of shadda in letters does not arise from idgham al-mislayn because a letter with shadda is mushadda due to two cases. They are either mushadda based on their wording or lexical structure, and like *لَأَ، إِلَّا، كَلَّا، حَتَّى، أَمَّا، إِمَّا، نَمَّ، تَمَّ، إِن، أَنْ،* they are mushadda due to an idgham. Idgham is performed and shadda is granted when mudgham and mudghamun are included in a relevant word. For instance, the letters *مَدَّ، مَرَّ، الْحَقُّ، رَبُّ، هَمَّ، نَمَّ،* However, the idgham in such terms may arise from similarity or taqarrub (relevance makhrāj and titles), which is also the case for the terms *مُدَّكِرٍ* and *مُدَّتَكِرٍ*; and *مِمَّا* and *مِمَّا*. The basic quality of these terms is that they are the concepts heard from Arabs in this manner.<sup>13</sup> If this detail is not considered (the author considers this case as a deficit arising from the failure in knowing Arabic), then all concepts (regardless of the technical and structural separation between the relevant forms) should be called idgham al-mislayn, which is not correct. To prevent the self and others from making such a mistake, the idea that the concepts which are in mudgham and mudgham-related words, which undergo idgham process, which have shadda or which are mushaddad based on their wordings or lexical structure should be collected under the title *mushaddad* rather than idgham al-mislayn seems better.”<sup>14</sup>

Pakdil justifies his assessments in the following manner<sup>15</sup>, which may look contradictory with his sentences in the earlier sections: In accordance with the general method of the work, the terms that generally have shadda in idgham al-mislayn topics in the sources should not be provided as an example to the following: Abdurrahman Gürses’ (d. 1999) remark that the letters with shadda should not be called idgham al-mislayn but mushaddad or tashid; the assessment in a compilation work that reached beyond the identity of being a Turkish tajwid book authored in the last century and caught attention with the remarks in it<sup>16</sup>; and a statement “idgham only occurs in two words, not one” which has extreme levels of generalization and was even reviewed by our master<sup>17</sup>.

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<sup>13</sup> Pakdil, *Ta’lim Tecvîd Kıraat*, 184-186.

<sup>14</sup> Pakdil, *Ta’lim Tecvîd Kıraat*, 183 et al.

<sup>15</sup> These sentences are as follows: “Idgham al-mislayn can be present in a word, letter or separate letters. (...) If it is present in a word or letter, it undergoes the idgham process and is read as a letter with shadda, and it is written and appears in this form.” See: Pakdil, *Ta’lim Tecvîd Kıraat*, 184.

<sup>16</sup> This assessment is as follows: The main criterion in the relevant work is reflected with the statement “the conditions for idgham consist of equality, close relevance, closeness or approximation, and presence of mudgham and mudgham-related concepts in other words”, and this statement is confirmed with the following footnote “idghams in the syntax and tajwid should not be confused. Please refer to page 121 of the masterpiece entitled *Nihayatu al-Qawl*.” (fn. 29) For the relevant explanation and footnote, see: Sağman, *İlâveli-Yeni Sağman Tecvîdi*, 26.

<sup>17</sup> Mahmood Muhammad Abdu al-Mun'im al-Abd, *ar-Rawdatu an-nadiyyatu sharhu matni al-Jazariyya* (Cairo: al-Maqtabatu al-Azhariyya li at-Turas, 2001), 77-78.

Based on such a statement, the topic can be summarized as follows: Any *mushaddad* term should not be regarded as idgham al-mislayn for tajwid discipline regardless of whether it is based on the wording and lexical structure or idgham. It is better to define these terms through the concepts of *mushaddad* or *tashid*. If the *mushaddad* letter is  $\text{ﻑ}$  and  $\text{ﻭ}$ , it may be called *tashdid maal-ghunna*, while one of the other letters can be called *tashdid bila ghunna*.<sup>18</sup>

The following point to be determined between two concepts should be observed before analyzing the assessments Fatih Çollak and Ramazan Pakdil attributed to the public based on similar reasons:

The conception regarding the terms limited with the words which are only essentially and lexically *mushaddad* seems to be determined as *entirely mushaddad terms* regardless of whether they are essential and lexical or associated with the idgham of *laf al-tarif* or exceptional idgham by Ramazan Pakdil, our master. Therefore, the concepts of *tashdid maal-ghunna* and *tashdid bila ghunna* are reviewed from a broader perspective, which covers the terms and prepositions reflected in wording (and lexically) or as *mushaddad/with shadda* except the concepts authored with *shadda* to indicate the idgham or *lam al-tarif*, by Pakdil.

The assessment toward both opinions except the contextual difference indicates that the following points which will form the basis for the negotiations should be observed carefully:

The new classification made with these two concepts and relevant terms were first mentioned in this clarity and with this content by our masters. In other words, these terms and such conceptual separations and classifications performed through these terms were not found in other classical or modern tajwid works.

For instance, the same academic source is indirectly used by Ramazan Pakdil as a basis with a clear reference by Fatih Çollak. In other words, Pakdil refers to the tajwid work of Ali Rıza Sağman in regard to the academic reference to the relevant topic, and he also refers to the statements in the afore-noted work, which was also clearly cited by Fatih Çollak, to provide a basis to the statement *mudgham and mudgham-related terms as separate concepts*, which was also reflected by Sağman under this topic.<sup>19</sup> Therefore, the academic source provided as a reference to conceptualization by both masters is the same. These statements that are provided at the end of *mim al-saqina* are ended, and the topic seems to be reverted to the work *ar-Ri'aya li Tajwidi al-Qira wa Tahqiq al-Lafzi at-Tilawa*, an important tajwid classic

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<sup>18</sup> For the relevant references, see: Pakdil, *Ta'lim Tecvid Kiraat*, 183-187.

<sup>19</sup> See: Sağman, *Sağman Tecvidi*, 26, (29. fn.).

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that was authored by Makki ibn Abu Talib<sup>20</sup> and that directly impacted the tajwid literature in the following periods, with the reference as enunciated by *ar-Ri'aya*.<sup>21</sup>

*Ar-Ri'aya*, which is one of the most important classics forming the basis of Ilm al-Tajwid's following collection, has a particular section entitled *al-Mushaddadat*<sup>22</sup>. All words with shadda, regardless of the reason arising from mufrad or idgham, were extensively analyzed and classified based on being a topic of pronunciation. It can be stated that one may think that a classification

والمشددُ المفردُ يأتي على ضرب، منها ما هو مُشددٌ مفرد ليس أصله حرفين منفصلين في الوزن، وإنما هو حرفٌ مشددٌ في الوزن يُشدد في اللفظ كما يُشدد في الوزن، وهذا تشديد بالغ، نحو { مُبَيَّنَةٌ } و { عَلَّمَ } و { صَلَّى } و { إِنَّا } و { إِنَّكَ } و { أَغْحَجِي } وشبهه، وهو كثير، وإنما يأتي هذا في أكثر الكلام في عين الفعل. ومنه : ما أصله حرفان منفصلان في الوزن، وإنما يُشدد للإدغام، نحو { مَيِّتٌ }، { هَيِّنٌ }، { لَيِّنٌ }، { سَيِّدٌ }، وشبهه، وهو كثيرٌ أيضاً<sup>23</sup>.

that is similar to that of our masters is performed based on the afore-noted classification. However, according to the results of this study, there are no such statements as “<sup>24</sup> ثم اعلم ان التشديد لا يستلزم الإدغام” in this and other sections of the work, which were cited by our masters as an academic reference and which can serve as a source of reference in this regard. Besides, no conceptualization as *tashdid maal-ghunna* or *tashdid bila ghunna* was performed in regard to *ar-Ri'aya*. As understood from the enunciation as مشددات: الباب الاول من مشددات: و هو المشدد المفرد: في : و اعلم أن المشدد في : و كل حرف مشدد قائم مقام حرفين في الوزن واللفظ الاول منهما ساكن والثاني متحرك، فيجب علي القارئ ان القرآن كثير، و كل حرف مشدد قائم مقام حرفين في الوزن واللفظ الاول منهما ساكن والثاني متحرك، فيجب علي القارئ ان<sup>25</sup>..” and explanations made from the texts cited from this section, the *tashdid* in the terminological source of *ar-Ri'aya*'s author seems to have a conception/content covering all forms requiring pronunciation with idgham. Based on many clear references in the text, there is no possibility to find a reference from al-Juraysi's sentence in this section. The relevant statements in this regard are as follows:

As understood from the first citation below, the points related to the pronunciation of *mushaddad ra* letter are discussed in the relevant section. The

<sup>20</sup> For the place and importance of the work and author in the history of tajwid discipline, see: Tayyar Altukulaç, “Makki ibn Abu Talib”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Yayınları, 2003), 28/575-576; Abdurrahman Çetin, *Kur'an Okuma Esasları*, (Bursa: Emin Yayınları, 2009), 474 et al.; Ömer Başkan, “Süregele İki Tanımlama ve Tasnif Problemi Üzerine: el-İhfâ mı? el-İhfâü'l-Lisânî mi?, el-İzhâr mı?, el-İzhâru'l-Lisânî mi?”, *Hitit Üniversitesi İlahiyat Fakültesi Dergisi*, 6/11 (2007), 115 et al.

<sup>21</sup> For the relevant reference, Nasr al-Juraysi, *Nihayatu al-qawli al-mufid*, 171.

<sup>22</sup> For this subject, see Abu Muhammad Makki ibn Abi Talib al Qaysi, *ar-Ri'aya li tajwidi al-qirae wa tahqiq al-lafzi at-tilawa*, Ed. Ahmad Hasan Farhat (Umman: Daru Ammar, 1996), 245 et al.

<sup>23</sup> Makki ibn Abi Talib, *ar-Ri'aya*, 245-246.

<sup>24</sup> Nasr al-Juraysi, *Nihayatu al-qawli al-mufid fi 'ilmi at-tajwid*, 171.

<sup>25</sup> For the relevant statement, see: Makki ibn Abi Talib, *ar-Ri'aya*, 245.

interesting point in this regard is the clear reference to the presence of idgham in the letter ra with shadda or a mushaddad letter based on wordings in relation to the term ذرّية.

و يكون تشديد الراء في ذلك أبين من غيرها، ليتمكن إخفاء التكرير فيها. فهي في التشديد أمكنر لاجتماع إدغام و إخفاء في حرف واحد، و ذلك أمر يتقارب في التشديد و لا يتباين كل التباين. فإذا قلت: ذرّية فتشديد الراء و الياء بالغ مستاو الا أن الراء أمكن قليلا لأجل إخفاء التكرير فيها<sup>26</sup>.

Based on the examples reflected under two separate titles<sup>27</sup> reviewing the pronunciation-related points of certain mushaddad forms to which we will refer in the footnote respectively, it is clear that the author of *ar-Ri'aya* did not mean a conception that excluded other idgham formations through the concepts of mushaddad or tashid. Moreover, as understood clearly from the relevant fields, the forms reflected as *idgham al mislay maal ghunna* or *idgham al-mislayn bila ghunna* in the relevant literature (regardless of whether words with similar or same letters are present) and the concepts expressed as *idgham al maal-ghunna* are indicated through the term of tashid.

The last reference to be provided here is a significant explanation to direct this study and to review both terms which have been assessed slightly in relevant literature. These terms are directly and truly related to Lafzatallah and the noun اللّذي، and it is clear that the idgham of relevant letters in these two mushaddad terms is mentioned. The relevant statements are as follows:

و منه ما يكون المشدد لأول من أحر كلمة في الوزن حرفان أصليان والمشدد الثاني من أول كلمة أخرى أصله أيضا حرفان: الأول زائد و الثاني أصلي أدغم أحدهما في الآخر نحو: "ما يود الذين" و "من يتول الله" و "ولعل الله" و شبهه كثير<sup>28</sup>...

The following statements, which were cited from Mar'ashi (d. 1150/1732) two pages before the section with relevant phrases in al-Juraysi's compilation that

<sup>26</sup> For the reference, see: Makki ibn Abi Talib, *ar-Ri'aya*, 248.

<sup>27</sup> For the references starting with the following passage, see: Makki ibn Abi Talib, *ar-Ri'aya*, 252-253. "و قد تأتي الثلاث المشدّدات المتواليات من أربع كلمات، و تشديدهن كلهن متوسّط للغة الظاهرة التي مع كل مشدّد منهن. و ذلك قوله تعالى: "و على أمم مّمن معك" فهذه ثلاثة أحرف مشدّدات متواليات تشديدهن تشديد متوسّط لأن مع كل واحد غنة ظاهرة (...). " إذا وقع التشديد في حرفي العلة و هما الياء و الواو و يجب على القارئ أن يظهر التشديد إظهارا بينا بخلاف غيرها من الحروف)... نحو قوله تعالى: "بذلك بما عصوا وكانوا" و "وانفقوا و آمنوا" و ما كان من كلمة نحو: "عدو" و "ولي" و "غني)...".

<sup>28</sup> For the relevant reference, see: Makki ibn Abi Talib, *ar-Ri'aya*, 248.

## An Assessment on Some Differences Which Appeared in the Theoretical and Practical Level of the Quran Recitation

was reflected as an academic reference in regard to conceptualization, can make the topic more controversial.<sup>29</sup> These statements are as follows:

والثاني: الإدغام بغنة عند ميم مثلها وحوماً سواء كانت الأولى مقلوبة من النون الساكنة أو التنوين نحو "مَنْ مَاءَ مَهَيْنِ" وقد سبق بيانه، أو أصلية نحو "خلق لكم ما في الأرض" و "أم من أسس" و يطلق ذلك في كل ميم مشددة نحو قوله دمر و يعمر و يلزم أن يأتي بكامل التشديد و إظهار الغنة في ذلك لأن الغنة عندهم للمدغم فيه فلا فرق عندهم بين ممن و أم من اه. مرعشي<sup>30</sup>.

These statements clearly reflect the concept of *idgham* where the relevant letters should be indicated through *ghunna* without paying attention to any differences arising from separate words, the letter m that is based on *wording* or lexically *mushaddad* and that is present in a single word.

The passage of the statements in *ar-Rawda*, presented by Ramazan Pakdil as a separate academic evidence in this regard, is as follows:

قوله: وأدغم) هنا بدأ في الحكم الثاني وهو الإدغام، وهو لغة: الإدخال تقول أدغمت للحمام في فم الفرس أي أدخلته فيه. واصطلاحاً: أنه عند التقاء حرفين الأول منهما ساكن والثاني متحرك فإننا نحذف الأول لفظاً ونطقاً بالثاني مشدداً. والإدغام نوعان: الأول: الإدغام الكامل، وهو الإدغام بدون غنة وهو يكون مع حرفي اللام والراء، ويتضح ذلك في قوله: في اللام والراء. والثاني: الإدغام الناقص، وهو الإدغام بغنة، ويكون مع حروف كلمة (يومن)، ويتضح ذلك من قوله: وأدغمن بغنة في يومن. (واعلم أن الإدغام لا يحدث إلا في كلمتين، أي لا يحدث في كلمة واحدة أبداً. واعلم أيضاً أن النون الساكنة لا تأتي في كلمة واحدة وبعدها حرف من حروف كلمة) يومن) إلا في أربع كلمات فقط في القرآن الكريم<sup>31</sup>

As understood from the preliminary statements<sup>32</sup>, these statements are the explanations as the annotations to two couplets where Imam Jazari mentioned the concepts of *izhar*, *idgham bila ghunna*, *idgham maal-ghunna* and *izhar al-kalima al-wahda*<sup>33,34</sup>

The section that means "idgham never consists of a single word," and that is cited by Pakdil seems to be included in the section where *maal-ghunna* was explained considering the textual integrity. If the topic is assessed in this integrity,

<sup>29</sup> For the place of the relevant results in Mar'ashi's compilation and for the review of the topic in terms of the concept of *idgham*, see: Sachaklizadah Muhammad ibn Abu Bakr al-Mar'ashi, *Juhdu' al-muqill*, Ed. Salim Qadduri al-Hamad (Umman: Daru Ammar, 2008), 206.

<sup>30</sup> For the relevant statements, see: Nasr al-Juraysi, *Nihayatu al-qawli al-mufid*, 169.

<sup>31</sup> See: Abdu al-Mun'im al-Abd, *ar-Rawdatu an-nadiyya*, 77-78.

<sup>32</sup> The relevant statements are as follows: الإظهار والإدغام: في هذين البيتين يوضح الناظم حكمين see: al-Abd, *ar-Rawdatu an-nadiyya*, 76.

<sup>33</sup> The couplets are as follows: *إِلَّا بِكَلِمَةٍ كَثُفْنَا ... فِي اللَّامِ وَالرَّاءِ لَا بَغْنَةَ لَزِمَ وَأَدْغَمْنُ بَغْنَةَ فِي يَوْمِنُ ... فَعِنْدَ حَرْفِ الْخَلْقِ أَظْهَرَ وَأَدْغَمْنُ عَنُونُوا*

<sup>34</sup> For this explanation, see: Abdu al-Mun'im al-Abd, *ar-Rawdatu an-nadiyya sharhu matni al-Jazariyya*, 77-78.

it becomes clear that the intention in the sentence is idgham, rather than maal-ghunna because the relevant phrase is followed by the statement that idgham will not be possible if combined with one of *nun al-saqina* نون letters in a single word, and that the four words where this case is present should be read with manifestation. The relevant statements<sup>35</sup> are as follows in this entire topic:

والإدغام نوعان: الأول: الإدغام الكامل، وهو الإدغام بدون غنة وهو يكون مع حرفي اللام والراء، ويتضح ذلك في قوله: (في اللام والراء). والثاني: الإدغام الناقص، وهو الإدغام بغنة، ويكون مع حروف كلمة (يومن) (1)، ويتضح ذلك من قوله: (وأدغم بغنة في يومن). واعلم أن الإدغام لا يحدث إلا في كلمتين، أي لا يحدث في كلمة واحدة أبدًا. واعلم أيضًا أن النون الساكنة لا تأتي في كلمة واحدة وبعدها حرف من حروف كلمة (يومن) (إلا في أربع كلمات فقط في القرآن الكريم وهي): ذُنْبًا - صِنْوَان - قِنْوَان - بُنْيَان، ويجب الإظهار في هذه الكلمات الأربعة، وأشار إلى ذلك بقوله: (إلا بكلمة كدنيا عنونوا).

Another reason which makes us have this thought or understanding is that the author used the same syntax pattern with the same emphasis in the previous manifestation-related explanation. The relevant statement<sup>36</sup> is as follows:

ومن أمثلة الإظهار مع التنوين (ولا يحدث إلا في كلمتين لأن التنوين لا يكون إلا في آخر الكلمة) (مثل: عذابٌ أليم، سلامٌ هي، حكيمٌ عليم، غفورٌ حلِيم، وربُّ غفور، عليمٌ خبيرًا).

Use of the terms *Idhgam of Lam al-Tarif* and *Izhar of Lam al-Tarif* in place of *Idhgam Shamsiyya* and *Izhar al-Qamariyya*: This submission is a suggestion made by Fatih Çollak stating that the relevant concepts are more practically beneficial, efficient and understandable compared to the old ones.<sup>37</sup> The terms that were submitted seem to be more understandable than the other. Moreover, they can be regarded as certain submissions that can partially contribute to the process of solving certain issues, such as confusing the relevant idgham form (idgham al-shamsiyya) with *idgham al-mislayn* in regard to the stress on expressing lam.

However, based on the relevant definitions, how the separation between *the idgham of lam al-tarif* as *idgham al-shamsiyya maal ghunna* and *idgham al-shamsiyya bila ghunna* will be made while reflecting different pronunciation provisions is still unclear.

The transitory title that emerged if the letter ب follows tanwin or nun al-saqinah is reflected through the concept of الإقلاب in many classic or modern works

<sup>35</sup> See: al-Abd, *ar-Rawdatu an-nadiyya*, 77-78.

<sup>36</sup> See: al-Abd, *ar-Rawdatu an-nadiyya*, 77.

<sup>37</sup> For this submission and its reasons, see: Asikyekini, "Lamü Tarifin İdğamu ve İzharı - Fatih Çollak" Youtube (21 September 2012), 00:00:00-00:07:12.

in Arabic or Turkish, but as this approach is not truly displayed in certain works authored before a certain period, the finding that the term القلب is linguistically more fluent and should be used accordingly can be considered.<sup>38</sup>

In fact, the term preferred in ancient works seems to be *al-Qalb*. However, whether the use in the ancient works is correct is difficult to determine as the concept الإقلاب is used as a verb in the passive mudhari mode whose infinitive is not mentioned and as certain terms were classified by preferring the term الإبدال of the conception<sup>39</sup>. However, the term الإقلاب that is often criticized for not being fluent in certain modern works was clearly used in tajwid related work of Ibnu al-Jazari (d. 831/1429), one of the important names in this regard, and in important works in the literature of qiraat and tajwid<sup>40</sup>, which is interesting and should be observed.

Following these differences on the terminological level, the definitions of certain tajwid facts and classification styles regarding the formations of different forms within these definitions can be reviewed.

## 1.2. Definitions of Relevant Tajwid Facts and Differences Regarding the Classifications for Different Forms in These Definitions

The definition and classification observed in regard to *al-Ihfa*. A complicated and misinterpreted definition and classification regarding the concept of *al-Ihfa* is, unfortunately, present in the tajwid literature in Turkey. Based on the results of our previous study, it is fair to state that such a problematic issue which we made efforts to explain along with its reasons and results arises from an old classification issue that emerged as the relevant pronunciation style was limited with the upper title of *nun al-saqina wa tanwin*. As discussing this problem extensively would exceed the limits of the present study, the following results and submissions can be reflected by attributing the relevant details to the relevant article<sup>41</sup>:

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<sup>38</sup> For this discussion, see: Husni Sheikh Osman, *Haqqu at-tilawah* (Jeddah: Daru al-Minara, 1998), 216 (3/11. fn.); the relevant work was translated to Turkish by Yavuz Fırat in 2005. See: Husni Sheikh Osman, *Güzel Kur'an Okuma*, Trans. Yavuz Fırat (Ankara: Fecr Yayınları, 2005), 208 (4. dip.); for a similar result indicating that the phrase al-Iqlab is a not fluent term and that the correct/fluent term is "qalb", see: Qanzu Qalbi, "13 (الإقلاب) أحكام النون الساكنة", *Youtube* (30 July 2010), 00:11:00-00:14:29; for the same stress, see: Almoniba, "باب النون و الميم المشددين والميم الساكنة: أيمن سويد", *Youtube* (11 April 2011), 00:07:00-00:48:45.

<sup>39</sup> For instance, see: Makki ibn Abi Talib, *ar-Ri'aya*, 266.

<sup>40</sup> Muhammad ibn Muhammad al-Jazari, *at-Tamhid fi ilmi at-tajwid*, Ed. Ali Husein al-Bawwab (Riyadh: Maktabatu al-Maarif, 1985), 157; Ibnu al-Jazari named the afore-noted concept using the "qalb" infinitive in another section of the same compilation. See: Ibnu al-Jazari, *at-Tamhid fi Ilmi at-Tajwid*, 70; Also see: Ghanim Qadduri al-Hamad, *Ilmi at-tajwid dirasa sawtiyya muyassara* (Umman: Daru Ammar, 2005), 118; for a similar use, see: Atiyya Qabil Nasr, *Ghayatu al-murid fi ilmi at-tajwid* (Riyadh: 1412), 50, 61 et al.

<sup>41</sup> For the relevant article, see: Başkan, "Süreğelen İki Tanımlama ve Tasnif Problemi Üzerine", 103-134.

There is a misconception, which is related to *al-Ihfa* and considered as a definition despite not being so, in the Turkish tajwid literature: "Ihfa occurs when one of these fifteen ifha letters is authored after tanwin and saqin nun."<sup>42</sup> However, a linguistic *ihfa/al-ihfu al-lisani* that should be mentioned with *ihfa* emerges in this case. In other words, *al-ihfa* is a transitory title that cannot be limited with *nun al-saqina* solely. In clearer words, a vowel that exists based on certain conditions is present in this case, and it is specific to Arabic and thus the Quran recitation. Just like *al-Idgham*, *al-Izhar*, *al-Qalqalah*. *Nun al-saqina* in certain cases is just an element of the forms that should be vocalized through particular pronunciation manner, and as the form of the tongue directly impacts the *ihfa* pronunciation, the literature has made and used the definition of this form as *al-ihfau al-Lisani*. As known to all, there are other forms that should be pronounced in this pronunciation manner. However, due to the ongoing definition problem in the literature, *al-ihfa* was associated with the *ihfa* of *nun al-saqina* while the other forms to be read with *ihfa* was relisted under a title where *ihfa* of *nun al-saqina* was reflected as *al-ihfa*<sup>43</sup> and which became irrational with the concept of *ihfa forms*, which still continues in the present time.<sup>44</sup>

However, the pronunciation manners in question should be reviewed based on the conceptual approach regarding the tajwid literature rather than the letter system of qiraat discipline.<sup>45</sup> In other words, the topic should be presented under the title of *al-Ihfa* with no relation to *nun al-saqina*. After defining the pronunciation manner reflected through this concept, different forms to be pronounced with *al-*

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<sup>42</sup> For instance, in a very important work which has been used as a coursebook in theological faculties and has been a basis for many following works, the definition mentioned after the explanations of *al-ihfa* and technical terms under the title "provisions of *nun al-saqina* and tanwin" is presented in bold letters as follows: "Ihfa is the activity of reading the tanwin or saqin nun before the letters of *ihfa* by setting a balance between izhar and idgham without the presence of shadda and with the absolute signs of ghunna." See: İsmail Karaçam, *Kur'an-ı Kerim'in Faziletleri ve Okunma Kâideleri Mufassal Tecvîd* (Istanbul: İFAV Yayınları, 1996), 305; for a similar case, see: Demirhan Ünlü, *Kur'an-ı Kerim'in Tecvîdi* (Ankara: TDV Yayınları, 1993), 87 et al.; Çetin, *Kur'an Okuma Esasları*, 163.

<sup>43</sup> For instance, see: İsmail Karaçam, our esteemed master, stressed the afore-noted explanation which is, unfortunately, the main issue in this regard after he defined the concept of *al-ihfa* and presented a terminological definition in the article four under the title "Provisions of Tanwin and Saqin Nun". After extensively reviewing the conditions of *ihfa* which he specified in this second classification as the *ihfa* of *nun al-saqina*, *ihfa* letters, basic qualities, relevant reasons, formations, and points to be considering in this regard; he used the title "Ihfa Types" and he included the concept of *ihfa* which he reflected in detail until that point. For this expression and details, see: Karaçam, *Mufassal Tecvîd*, 305-308; For the title and its content regarding *ikhfa* types, see: 309.

<sup>44</sup> For the recent Turkish literature on this topic, see: Nihat Temel, *Kıraat ve Tecvîd İstihlaları* (Istanbul: İfav Yay., 2013) 72; Nurettin Başıyigit, *Tecvîd Ta'lim ve Tashî-hi Hurûf* (Bursa: Emin Yayınları, 2015), 72-73; Ömer Kara, *Tecvîd Kur'an Okuma Kâideleri* (Istanbul: İFAV yayınları, 2016), 102-103; Pakdil, *Ta'lim Tecvîd ve Kıraat*, 165-167; for a presentation reviewing the topic from the conceptual perspective based on the concept of *ilm al-tajwid*, see: Alican Dağdeviren, *Kur'an Okuma Sanatı Tecvîd* (Sakarya: Beşiz Yayınları, 2016), 107 et al.

<sup>45</sup> For this result and submission, see: Başkan, "Süregelen İki Tanımlama ve Tasnif Problemi Üzerine", 129 et al.



*ihfa* should be classified. Otherwise, a solution for the afore-noted definition and classification problem cannot be possible.

The definition and classification problems based on *al-idgham*: regarding the concept of *al-idgham*, no problems regarding the definition are present, but it is important to draw the attention of authorities to the classification problem under the title *Idgham Types* in the Turkish literature, which is a serious complication for us.

This complicated classification might have arisen from two reasons: The first is related to the act of presenting the forms, which are to be assessed under the title *al-Idgham*, under different titles as *nun al-saqina*, *mim al-saqina* and *lam al-tarif provisions* as a result of a letter-based approach from qiraat discipline as noted in the previous sections. The second and more important reason is the obligation of mentioning certain qualities of idgham pronunciation, which should be considered for qiraat discipline and which is reviewed within the tajwid discipline, in the relevant classification.

In other words, any idgham pronunciations sometimes emerge totally based on the qualities of *mudgham* and *mudgham-related concepts*, which are the letters constituting that idgham form. The qiraat-related differences regarding the conditions ensuring the conditions for the idgham letters and idgham, which were narrated from Abu Amr (d. 154/771), can be among the reasons broadening and even aggravating the classification form regarding the *types of idgham*.

The following distribution can be seen in tajwid works that are used particularly in theological faculties and that need to include such detail due to their identities (probably because of the difficulty of classifying this broad frame): a. Definition of Idgham, b. Elements of Idgham, c. Conditions of Idgham, d. Reason for Performing Idgham, e. Idghams Based on Performance Types, f. Sections of Idgham. A title "Idgham Types" is used and a triple classification as Idghm al-mislal, Idgham al-Mutajanisayn, and Idgham al-Mutaqaribayn<sup>46</sup> is done.

It is clear that three idgham forms that should be within this classification despite being a classification-related complication were reviewed under different titles and not reflected the classification. The reassessment of tajwid literature through a conceptual classification system is a solution to this problem, which prevents people from understanding the topic holistically. An idgham-related example and suggestion are provided in a table under the next title.

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<sup>46</sup> For the complicated classification in question, see: Başıyigit, *Tecvid*, 78-86; Pakdil, *Ta'lim Tecvid ve Kıraat*, 175-191; Çetin, *Kur'an Okuma Esasları*, 231-241; Karaçam, *Mufassal Tecvid*, 283 et al.; Dağdeviren, *Kur'an Okuma Sanatı*, 95 et al.; for a presentation reviewing the topic from the conceptual perspective based on the concept of ilm al-tajwid, see: Kara, *Tecvid*, 114-120.

Idgham forms can be classified as the following three types: a. Idgham forms based on the makhraj and title-related qualities of the formal letters/mudgham and mudgham-related concepts, b. Idgham types in terms of whether idgham is performed totally based on pronunciation, and c. Idgham forms based on the perspective of qiraat imams. It is clear that using this classification will be easier and more comprehensible to determine any idgham forms by assessing these three types and reaching a result later. For instance, regarding the lafz al-jalil *لَمْ يُقْتَلْ*; idgham can be regarded as maal ghunna based on the formal letters, as a problematic idgham based on whether idgham occurs totally, and as *idgham al-saghir* based on the perspective of qiraat imams, in a manner to reflect all relevant qualities. As seen in this example, determination of a *minor or problematic idgham maal-ghunna* can be easier and more comprehensible.

After referring to the problematic approaches that can be found in the definitions and classifications regarding the pronunciation qualities of tajwid discipline, the controversies regarding the subheading *points to be considered in reciting the relevant tajwid facts*, which has been reviewed under different assessments, can be detailed.

### **1.3. Differences Regarding the Points to be Considered in Practicing the Relevant Tajwid Facts**

The *difference of points to be considered while practicing the relevant tajwid facts*, which can be found in Turkish tajwid works and which is provided as the final title at the end of each topic, has a content containing important practicing criteria that are often stressed in the classic tajwid works. However, there are also differences regarding the patterns, pronunciation durations, results with similar topics, and assessments, all of which are used to express these criteria. Classical sources stress the necessity of learning the essential qualities of relevant practices from masters rather than specifying a certain form and duration, but modern or “almost modern” sources include certain criteria regarding certain formal qualities and pronunciation durations regarding the pronunciation act. For instance, the duration of holding, labial training and other topics, all of which are often mentioned in the literature, are used for that purpose. For us, the reason these criteria are mentioned in the modern literature is the concern of meeting a deficit in this regard in the modern period where the educational trend is maintained based on coursebooks or written references. However, there are differences creating controversies in this field despite staying at a nuanced level. These differences, which have recently drawn attention and become a controversial topic recently, are related to how the labial form should be while practicing the relevant pronunciations.

There are certain phonetic characteristics being reflected to the labial form during pronunciations in Arabic, which is also the case for other languages. As the

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form in question is not thoroughly ensured, the relevant vowel is not totally reflected in pronunciation. For instance, voicing the Arabic *waw* and *otra vowel points* can be regarded as two clear examples in this regard. For instance, there is no clear reference to the labial form while voicing this vowel in the classical sources, but the explanation that the vowel *otra* is a voicing element based on *waw* vowel can be found in almost all books.<sup>47</sup> The suggestions that lips should be opened adequately while voicing the *ustun* or *asra* vowels or that lips should be opened even more for the letters to be read with *tahim* have been in the literature for a long time.<sup>48</sup> The references to be considered in the pronunciation of *qalqalah* letters and suggestions indicating that *madd* letters should be read in a deep voice if the letter before the extension vowels is bold or in a high note if the letter is not bold<sup>49</sup> are all related to these phonetic qualities. Accordingly, thinking that certain natural voicing qualities such as labial training, duration of holding and so on cannot be present in certain cases contradicts the specific pronunciation quality of every language. Therefore, the presence of clear criteria that are reflected in certain differences should be indicated as a necessity in the present time. Despite being included in the old literature, it is possible to relate the inclusion of this topic in modern compilations with relevant concerns. The work including the clear definitions and classifications for the first time in this regard was authored by Ali Rıza Sağman (d. 1964) as a *tajwid* book in 1950s. Moreover, through certain important and well-known works that are based on this compilation and that deliver the topic to the readers in a systematic manner<sup>50</sup>, relevant facts gained a new dimension, which was reflected in the discipline of *qiraat* in Turkey to a certain degree. Although certain scholars prefer remaining silent in this topic but Ismail Bayri's (d. 1972) statement that he followed students' labial movements using a magnifying glass as he could not see well can be regarded as an indication that scholars attributed importance these issues even at a verbal level.<sup>51</sup>

According to these points, lips should take the form of the vowel point regarding the *mudghamun fih*, in other words, the second letter. Moreover, the labial form should be based on both *ihfa* types, except the one of the vowel points, and based on the first letter in terms of *Iqlab*. As the first letter of *ifha* and *Iqlab* is *saqin*,

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<sup>47</sup> For instance, see: Makki ibn Abu Talib, *ar-Ri'aya*, 99.

<sup>48</sup> For a remark as an example, see: Birgiwi Mehmet Efendi, "Durr al-Yatim", *Rasail fi 'ilmi at-tajwid* (Istanbul: Âsitâne Yayınları, nd.), 1/8.

<sup>49</sup> For the *qalqalah* of the letter "Be" and remarks regarding the pronunciation points when this letter is followed by the letter *alif* as a *harf al-mad*, see: Ibnu al Jazari, *at-Tamhid*, 118, also see: Makki ibn Abu Talib, *ar-Ri'aya*, 171, 173.

<sup>50</sup> For instance, see: Çetin, *Kur'an Okuma Esasları*, 327 et al.; Başyığıt, *Tecvid*, 137 et al.; Dağdeviren, *Tecvid*, 177 et al.; Pakdil, *Talim Tecvid ve Kıraat*, 107 et al.

<sup>51</sup> For similar anecdotes and a separate assessment in this regard, see: Pakdil, *Talim Tecvid ve Kıraat*, 120-131.

lips should take the form of the vowel point of the previous letter based on the principle *labial forms should be based on the vowel point of "ma" form*.<sup>52</sup>

However, there is a distinctive difference between the idgham types and practices related to saqin letters, which are among the labial training concepts that have been adopted in Turkey to a certain degree, used in Turkey and the Arabic world, even reaching to the degree of contradiction. Thus, assessment of the issue by an international scientific council and making a decision in this regard by the same council while considering the reasons such as that classical sources do not have clear references serving as evidence for the issue seems to be the appropriate method.

The theoretical and practical differences that become meaningful through the concept of holding duration can rather be expressed using the concept of degree. A review of the relevant works indicates that the content of the concept of holding duration that is mentioned along with the tajwid formations to be practiced with *ghunna* is filled with the following: *a length of 1.5 alif, a length of 1.5 letters, more than an alif, less than two alifs, a length of 1.5 vowel points, less than two letters but more than one letter etc.*

The duration of holding is specific to the tajwid formations to be practiced with *ghunna*. Therefore, the tajwid facts where *ghunna* is not present cannot be associated with holding period. In other words, the holding duration is a concept used to express the specific time needed for a *ghunna* vowel to be pronounced and voiced from *hayshum* to outside through the nose. Thus, its equivalence in duration can be clarified compared to other basic pronunciation durations reflected in our classical sources. The afore-noted basic duration is the natural madd meter indicated as *a full alif length*. For instance, this meter is explained in *al-Minahu al-Fiqriyya*, one of the most important annotations of *al-Muqaddima*, as follows: "Please be aware that alif (as madd letter) consists of two fathas; waw (as madd letter) consists of two dammas; and ya (as madd letter) consists of two kasras".<sup>53</sup> Then, it is possible to achieve the following results based on this main criterion<sup>54</sup>:

The duration of pronunciation should be expressed through the vowel point or alif. The concept of a letter does seem appropriate as a bare letter cannot have a vowel that has a duration.

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<sup>52</sup> For the first presentation of the facts generalized in this study, see: Sağman, *Îlâveli-Yeni Sağman Tecvidi*, 38-42.

<sup>53</sup> For these statements with clear criteria and following results, see: al-Qari, *al-Minahu al-fiqriyya*, 115.

<sup>54</sup> As there are no enunciation examples regarding the durations of relevant pronunciations by Ayman Rushdi Suwaid, an Arabic master, in the classical sources, it is understood that a clear duration is not given, that a practice based on reading pace and master's teachings should be preferred. For this result, see: Almoniba, "باب النون و الميم المشددين والميم الساكنة:أيمن سويد", 00:05:00-00:48:45.

If an extended period as long as an alif letter matches the duration spent while reading two fathas, then a bare vowel point can be reflected as a vowel that is as long as half of the duration spent while reading alif.

*Ghunna*, on the other hand, is a particular vowel that exists in the pronunciations of *mim* and *nun* letters in certain cases where Arabic transitory titles such as the extension vowel/madd are present and that has certain makhraj.

Compared to a vowel point, *ghunna* can be pronounced using a half-alif method minimum to have a pronunciation that reaches from *hayshum* to listeners' ears. Moreover, every reader can understand that a certain duration is needed to perform the pronunciation of *ghunna*, and that this duration is equal to half of the length of the letter alif (at minimum).

Accordingly, it is clear that the concept of holding duration is essentially the total period of time naturally, including the length of *ghunna* vowel in addition to the duration that will help pronounce the vowel points of the letters in the relevant formation. Besides, as two letters in all *idgham* formations with *ghunna*, *ihfa* of *mim al-saqina*, and *iqlab* are included in pronunciation, it is possible to determine the holding duration as three vowel points or 1.5 alif length while the duration of linguistic *ihfa* can be specified as two vowel points or one alif length as the duration of the second letter cannot be added to the total pronunciation duration. As the pronunciation of a bare vowel point takes approximately a second, the relevant durations can be reflected in seconds.

Following the theoretical differences that have been reviewed thus far and should interest a certain group of scholars, the international verbal controversies that can also be seen in the recitation practices and that are believed to be known by almost anybody interested in the relevant practices can be reviewed.

## 2. Verbal Differences

As noted before, despite the stress on the concept of the agreement at the theoretical level, there are clear differences between the pronunciation styles, which are the topic of *ilm al-tajwid*, of modern Muslims living in different geographies. Pronunciations of *al-iqlab* and *al-ihfau ash-Shafawi*, where the most distinctive differences can be seen, were the topic of a previous study by us, which resulted in a clear conclusion<sup>55</sup>. Therefore, this title only contains the assessments of different practices regarding the pronunciation of *al-ihfau al-Lisani*. Besides, the pronunciation of *idgham* was not considered as there was no distinctive qiraat difference other than the recitation style reflecting the pronunciation of deficient *idgham al-maal-ghunna* forms without *ghunna*, which is also shown by recitation

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<sup>55</sup> See: Başkan, "Bazı Tecvîd Kaidelerinin Tatbikinde Farklılıklar Üzerine Bir Değerlendirme", 439-440.

differences. Thus, the following sections of the study analyzes the practical differences regarding *al-Ihfau al-Lisani* by prioritizing the theoretical/academic frame of the topic, if any.

### **2.1. Differences Determined in Regard to the Pronunciation of al-Ihfau al-Lisani/Linguistic Ihfa Pronunciation**

The problems arising from the pronunciation differences, which we did not study before, were separately assessed by Ghanim Qadduri al-Hamad, a modern author whom we often cited. Moreover, the relevant studies are the most competent works in this field according to our results. The rich and systematic discussion formed by referring to the primary sources, modern tajwid literature and Arabic phonetic studies is so important that it impacts the following similar studies with similar contexts. Therefore, the analysis perspective in this section of the study will be based on Mr. al-Hamad's results to maintain the context, to avoid repetition in terms of a systematic discussion, and to perform new assessments.

Al-Hamad meticulously reviewed different pronunciations regarding the concept of linguistic ihfa by referring to the recitations of modern readers, and he ended the topic with the following sentences although he preferred one of three expression methods he found: "I think I managed to draw attention to one of the most distinctive modern expression-related problems."<sup>56</sup> This statement is important as it indicates that the topic remains as an issue which still needs to be discussed. Al-Hamad seems to have reached such a thought as a result of an analysis lasting approximately thirty pages. The author begins this long and qualified topic by mentioning the makhraj and title qualities of the letter nun, which he compiled with the information from classical nahiw, tajwid and qiraat references and certain works<sup>57</sup> on modern Arabic phonetics. He sustains his results regarding the ihfa of nun al-saqina which he regarded as a phonetic quality of Arabic in the interesting subheading *Ihfa of Nun in the Phonetics of Arabic*<sup>58</sup>. He deepens the topic by referring to many classical and important works such as Sibawayhi's *al-Kitab*, Makki ibn Abi Talib's *al-Qash* and *ar-Ri'aya*, Dani's *at-Tahdid*, and Dimiyati's *Ithaf* in regard to the pronunciation with nun al-saqina and ihfa. Accordingly, it is clear that the author focused on the position of the tip of the tongue during the pronunciation of nun al-muhfat.

Certain citations from classical tajwid and qiraat sources are interesting considering the clear definitions regarding the linguistic position. For instance, the

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<sup>56</sup> al-Hamad, *Abhas fi 'ilmi at-tajwid*, 133.

<sup>57</sup> For instance, there is a reference to the work entitled *al-Aswatu al-lughawiyya* and authored by Ibrahim Anis in the footnote. See: al-Hamad, *Abhas fi 'ilmi at-tajwid*, 109.

<sup>58</sup> al-Hamad, *Abhas fi 'ilmi at-tajwid*, 115.

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definition narrated from Makki Abi Talib is as follows: "The makhrāj of nun al-saqina is the tip of the tongue between the teeth at the center. The ghunna in this regard is reflected out of hayshum."<sup>59</sup> Moreover, contrary to the depiction we will depict in the upcoming sections, the following point from *al-ithaf* has a clear depiction about how the relevant pronunciation action should be performed: "During the ihfa of nun al-saqina, the tongue should not be contacted with two front top teeth (with the inner side). The contrary would be a failure. The only way this pronunciation is performed totally is to slightly retract the tongue from the inner top sections of two teeth."<sup>60</sup> It is clear that these two definitions stress the importance of preventing the tongue from contacting anywhere in the mouth during the pronunciation of nun al-muhfat and of slightly contacting the tip of the tongue with the tips of upper front teeth. However, despite this gap, al-Hamad performs the action of tawil for the relevant statements through certain conceptions. In other words, as noted in the footnote, in addition to using the phrase فويق الثنايا in place of اطراف الثنايا (which probably arises from a reason such as differences in copies), limiting the relevant phrase with the words من اللثة in the parenthesis<sup>61</sup> within the sentence written by the author himself may be a clear indication of this tawil.

Anybody interested in classical literature would see that the suggestion of keeping the tongue totally still while pronouncing the linguistic ihfa is clear and distinctive. Moreover, this point was clearly reflected in basic works including Sibawayhi's *al-Kitab*<sup>62</sup>, Dani's *Tahdid*<sup>63</sup>, Makki's *ar-Ri'aya*<sup>64</sup>, Ibnu al-Jazari's

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<sup>59</sup> al-Hamad, *Abhas fi 'ilmi at-tajwid*, 116; the sentence included by al-Hamad using the phrase "فويق الثنايا" is as follows in the original source we referred: "فالغنة في الحرف الخفي هي النون الخفية؛ وذلك أن النون مخرجها من طرف اللسان وأطراف الثنايا ومعها غنة من الخياشيم، فإذا أخفيت لأجل ما بعدها زال مع إخفاء ما كان يخرج من طرف اللسان وبقي ما كان يخرج من الخياشيم ظاهراً"

For the phrase, see: Makki ibn Abi Talib, *Kitabu al-qashf an wujuhi al-qiraati as-sab' wa 'ilaliha wa hujajiha*, Ed. Muhy ad-Din Ramadan (Beirut: Muassasatu ar-Risala, 1984), 1/166.

<sup>60</sup> See: al-Hamad, *Abhas fi 'ilmi at-tajwid*, 124; for the phrase and its place in the original source, see: Ahmad ibn Muhammad al-Banna, *Ithafu fudalai al-bashar bi al-qiraati al-arbaati ashar*; Ed. Shaban Muhammad Ismail, (Beirut: Alamu al-Qutub, 1987), 1/147. وليحترز أيضاً من إصااق اللسان أطراف الثنايا العليا عند إخفاء وطريق الخلاص منه تحاكي اللسان قليلا عن ذلك، النون فهو خطأ أيضاً

<sup>61</sup> See: al-Hamad, *Abhas fi 'ilmi at-tajwid*, 119.

<sup>62</sup> Abu Bishr Amr ibn Osman Sibawayh, *al-Qitab* (Cairo: Maktabatu al-Hanji, 1988), 4/454. (The phrase is as follows: وتكون النون مع سائر حروف الفم حرفاً خفياً مخرجه من الخياشيم؛ وذلك أنها من حروف الفم، وأصل الإدغام لحروف الفم، لأنها أكثر الحروف، فلما وصلوا إلى أن يكون لها مخرج من غير الفم كان أخف عليهم أن لا يستعملوا السننهم إلا مرة واحدة، وكان العلم بها أنها نون من ذلك (الموضع كالعلم بها وهي من الفم، لأنه ليس حرفٌ يخرج من ذلك الموضع غيرها

وأما إخفاء النون والتنوين فحقه أن يؤتى بهما لا مظهرين ولا مدغمين، فيكون مخرجهما من الخياشيم لا غير، ويظن عمل اللسان بهما، ويمتنع التشديد لامتناع قلبهما

<sup>64</sup> Makki ibn Abi Talib, *ar-Ri'aya*, 267-268.

masterpiece *an-Nashr*<sup>65</sup>, and Dimyati's (d. 1117/1705) *Ithaf*<sup>66</sup>, one of the references in the discipline of qiraat. Despite numerous references from the previous works that the tongue should not be moved during the pronunciation of ihya, a careful review toward the statements of Dani, Qurtubi, Ibnu al-Jazari and Mar'ashi<sup>67</sup> indicates the explanations that ghunna in ihfa should be pronounced more clearly by taking time considering the letters that follow nun al-saqina and that have makhraj similar to that of nun, while the further letters should be read without not spending much time. The owner of *Juhdi al-Muqill* clearly explained this issue.<sup>68</sup> Following these initial results, Ghanim Qadduri al-Hamad's perspective is as follows:

Mr. al-Hamad assessed the pronunciation of ihfa in his work entitled *Abhas fi Ilmi at-Tajwid*, which is based on the subjects discussed in regard to the Quran recitation and ilmi al-Tajwid. The following points are highlighted as a result of broad discussions conducted by referring to tajwid and phonetic works, particularly the ancient ones:

There are three different sects/practices/styles regarding the pronunciation of linguistic ihfa in the present time. These practices include the following;

The first group: Pronouncing nun al-muhfat while breathe flows through the nasal cavity and the tongue is moved from its current state to the point where the letter following nun al-saqina is voiced. There is no difference between fifteen letters which have different makhrajs that are close, far or neither to the makhraj of nun.

The second group: same as the first group for eleven letters except the following: ( ت د ط ض ). Before the pronunciation of these four letters, the tongue does not contact the gingiva below the front top (من اللثة)<sup>69</sup> teeth while pronouncing nun al-muhfat. On the contrary, it is retracted slightly for that purpose.

<sup>65</sup> Muhammad Ibny al-Jazari, *an-Nashr fi al-qiraati al-ashr* (Beirut: Daru al-Qutubi al-'Ilmiyya, 2011), 2/22. (The phrase is as follows: أَنْ تَخْرُجَ النُّونَ وَالْتَّوَيْنِ مَعَ حُرُوفِ الْإِخْفَاءِ الْخَمْسَةِ عَشَرَ مِنَ الْمُشْتَمَلِ فَقَطَّ وَلَا حَظَّ لَهَا مَعَهُنَّ فِي الْقَمِّ لِأَنَّهَا لَا عَمَلٌ لِلْسَانَ فِيهِمَا كَعَمَلِهِ فِيهِمَا مَعَ مَا يَطَّهَّرَانِ عِنْدَهُ

<sup>66</sup> Dimyati, *Ithafu fudalai al-bashar*, 1/147.

<sup>67</sup> For the original forms and contexts of the phrases, see: Dani, *at-Tahdid*, 115; Abd al-Wahhab Muhammad al-Qurtubi, *al-Muwaddah fi at-Tajwid*, Ed. Ghanim Qadduri al-Hamad (Umman: Daru Ammar, 2000), 171; Ibnu al-Jazari, *at-Tamhid*, 168.

<sup>68</sup> For these clear explanations and phrases he reflected by referring to himself, see: al-Mar'ashi, *Juhdu al-muqill*, 204-205. (The phrases are as follows: وبالجمله أن مراتب الحروف ثلاث: أقول: فأخفاؤها عند الحروف الثلاثة الأول أزيد : وبالجمله أن مراتب الحروف ثلاث: أقول: فأخفاؤها عند الحروف الثلاثة الأول أزيد : أن زمان امتدادها طويل، وإخفاؤها عند الغنة قصير، وإخفاؤها عند القاف والكاف أقل، وغنتهما الباقية كثيرة، بمعنى: وغنتهما الباقية قليلة، بمعنى (وإخفاؤها عند باقي الأحرف متوسط، فزمان غنتهما متوسط، ولم أر في مؤلف تقدير امتداد الغنة في هذه المراتب

<sup>69</sup> The process mentioned is mentioned clearly here. See: al-Hamad, *Abhas fi 'ilmi at-tajwid*, 121.



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Regarding the third group, nun al-muhfat is pronounced by retracting the tongue back slightly, touching the gingiva below the central front top teeth (من اللثة) regardless of the relevant fifteen letters. During the process of pronunciation, the tip of the tongue does not contact the afore-noted gingiva (state of being muntabiq as reflected in the relevant explanation), the air is exhaled through the nasal channel.

It is clear that the first two groups are common in the Arabic world, while the last group reflects the pronunciation of ihva in Turkish geography. Hamad clearly implied that he preferred the first group as it suited the pronunciation by modern readers, opinions of scholars in terms of nun al-muhtaf, and Arabic phonetic rules that focus on linguistic facilities.<sup>70</sup> However, he did not neglect the third approach he provided by drawing attention to the assessment narrated from *Ithaf* by Dimiyati.<sup>71</sup> Moreover, the assessment he gave after the following citation should be regarded as a model and stylistic example for the relevant discussions: "Based on the evidence we mentioned thus far, the certain point understood from these discussions is that people should avoid from claiming that one of these three ideas (in this regard) is totally true, while the other two are wrong. (Therefore) one of the opinions can be preferred for sure. For instance, we preferred the first idea we reflected before."<sup>72</sup> The statement by al-Hamad "I think I managed to draw attention to one of the most distinctive modern expression-related problems."<sup>73</sup> made when he ended his remarks on ihfa is clear evidence that it is not easy to achieve a provision benefiting one of the ihfa pronunciation in question and that this issue will continue to be discussed until scientific sources are finished.

In addition, al-Hamad highlights and provided a basis for his primary idea he reflected in his work entitled *ad-Dirasatu as-Sawtiyya*. However, this basis seems to be formed in relation to the process of tawil for a statement in a source, benefiting this idea, instead of following clear references from classical sources. In other words, al-Hamad includes the following assessment after reflecting a couple of references regarding the approaches of previous works toward the topic<sup>74</sup>: "The approach in tajwid disciplines 'It is certain that nun al-muhfat is a form of pronunciation that has no place for practices/actions/acts for the tongue during the pronunciation' has no adequate explanation regarding the position of the tongue. However, Abd al-Wahhab al-Qurtubi met such an unclarity-based problem in the statements of linguistic and tajwid. He clearly stated that the makhraj of nun al-muhfat joined the makhraj of the relevant following letter."<sup>75</sup> However, according

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<sup>70</sup> al-Hamad, *Abhas fi 'ilmi at-tajwid*, 123.

<sup>71</sup> al-Hamad, *Abhas fi 'ilmi at-tajwid*, 123-124.

<sup>72</sup> al-Hamad, *Abhas fi 'ilmi at-tajwid*, 124.

<sup>73</sup> al-Hamad, *Abhas fi 'ilmi at-tajwid*, 133.

<sup>74</sup> al-Hamad, *ad-Dirasatu as-sawtiyya*, 377.

<sup>75</sup> al-Hamad, *ad-Dirasatu as-sawtiyya*, 378.

to our results, there are certain nuances between the statements of al-Qurtubi cited by al-Hamad and al-Hamad's phrases. In other words, as noted before, the sentence al-Hamad wrote by referring to Qurtubi is a dedicated phrase as follows: *قرر مخرج النون* المخففة يتصل بمخارج الحروف التي تقع بعدها.<sup>76</sup> However, the expressions and results regarding the topic cited in *al-Muwaddah* are different.<sup>77</sup> For instance;

Although an action of joining regarding the makhraj of the letter following nun al-saqina is understood from Qurtubi's statements, it seems difficult to indicate a clear expression regarding what the action of joining is contrary to al-Hamad. According to our results, the fact that Qurtubi's statements were not considered in the following sources seems meaningful, although he referred to Ibnu al-Jazari's *Ghayatu an-Nihaya*, Qurtubi's biography<sup>78</sup> and his relevant work<sup>79</sup>. Besides, the meaningful points include the clear messages that he did not mention the action of joining, that the makhraj of nun al-muhfat is just hayshum, that an intra-mouth combination with the following letters cannot be present, and that the tongue should not be moved during the pronunciation also seem meaningful.<sup>80</sup>

Therefore, based on previous sources and analyses on modern works assessing the topic by using the data of the previous sources, the pronunciation style that is dominantly regarded as a respected reading manner is even controversial. Moreover, the state of the topic seems to be dependent on a scientific decision to be made by a superior council.

## Conclusion

Despite the theoretical agreement, the differences between the pronunciations of *al-iqlab*, *al-ihfa* and *al-idgham* are a reality. However, these differences cover the entire ummah consisting of Muslims from different nations. Accordingly, reaching a common conception on the main approach in this regard through scientific councils consisting of authorities who are competent enough to represent each recitation tradition is a must, which should be the case for other controversial issues. The following process should be followed, according to us: A superior coordination system should be established first. A council of experts who can negotiate different aspects of the issue through a certain frame should be established. This council should assess all scientific data in accordance with a systematic method determined via discussions, and results that were agreed or

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<sup>76</sup> al-Hamad, ad-Dirasatu as-sawtiyya, 378.

<sup>77</sup> For the afore-noted expressions and results, see: al-Qurtubi, *al-Muwaddah*, 157,158, 170.

<sup>78</sup> Ibnu al-Jazari, *Gayatu an-nihaya fi tabaqati al-qurra* (Beirut: Daru al-Qutubi al-Ilmiyye, 2006), 1/429.

<sup>79</sup> For the relevant reference, Ibnu al-Jazari, *Gayatu an-nihaya*, 1/202.

<sup>80</sup> Ibnu al-Jazari, *an-Nashr*, 2/22. (The phrase is as follows: *أَنَّ مَخْرَجَ النَّونِ وَالتَّوْنينِ مَعَ حُرُوفِ الإخْفَاءِ الخُمْسَةِ عَشْرَ مِن الخَيْسُومِ فَقَطْ وَلَا حَظَّ لهُمَا مَعَهُنَّ فِي النَّمِّ لِأَنَّهُ لَا عَمَلَ لِللسَانِ فِيهِمَا كَعَمَلِهِ فِيهِمَا مَعَ مَا يَظْهَرُ أَن عُنْدَهُ*

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practiced should be declared without blemishing or praising any recitation traditions. Moreover, the controversial points should be presented along with the scientific reasons and assessments of the ummah. Therefore, it becomes possible to perform the controversial pronunciation styles in all different geographies and to save the manners of reading from being a reason for social division or being an instrument of neutralizing separate recitation traditions that are as old as centuries.

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## The Matter of the Reliability of the Quran in Shia: An Evaluation in Scope of the Work Entitled al-Intisar\*

Şaban KONDI\*\*

### Abstract

In this article, the discussions between “The Protection of Quran and the subject of Tahrif” (Ahl al-Sunnah and Imamiyya Shia) were performed based on the example of *al-Intisar li al-Quran* by Qadi Abu Bakr Baqillani (d. 403/1013). The article is divided into two sections. The first section includes the claims of some Shiite scholars about the addition and subtraction to the words of the Quran, and the second contains the determinations regarding the protection of the Quran through divine and human precautions. It is clear that the claims of certain Shia scholars regarding the falsification of the Quran are multi-dimensional. Certain Shiite claims that the verses and surahs regarding Ali’s caliphate and Ahl al-Bayt are not present in the Quran, that the relevant verses have already been changed, that wordings and meanings in the Quran have been altered, and that certain additions and reductions have been performed were all reviewed. Evidence regarding these claims were searched in the early sources, classical period works, and the Quran, verses which were collected by Ali and Abu Bakr, and converted into an official book by Uthman.

**Keywords:** Tafsir, the Quran, revelation, alteration, reliability, Ahl al-Sunnah, Shia.

## Şia'da Kur'an'ın Mevsukiyeti Sorunu:

### el-İntisar Adlı Eser Özelinde Bir Değerlendirme

#### Öz

Bu makalede; Kur'an'ın korunmuşluğu ve tahrif konusu Ehl-i Sünnet ve İmâmiyye Şiası arasındaki tartışmalar, Kâdî Ebû Bekir Bâkılânî'nin (öl. 403/1013) *el-İntisâr li'l-Kur'an* isimli eseri örneğinde ele alınmıştır. Makale iki kısma ayrılmıştır. Birinci kısım bazı Şiî âlimlerin Kur'an'ın lafzına yönelik ekleme ve çıkarma iddialarını, ikinci kısımda ise Kur'an'ın ilâhî ve beşerî tedbirlerle korunmuşluğuna yönelik tespitleri içermektedir. Bazı Şiî ulemanın Kur'an metnine yönelik tahrif iddialarının çok boyutlu olduğunu görmekteyiz. Şia'nın özellikle Hz. Ali'nin hilafeti ve Ehl-i Beyt ile alakalı âyet ve sûrelerin mevcut Kur'an'da yer almadığına, yer alanların da tahrif edildiğine, Kur'an'ın hem lafız hem de anlam düzeyinde değiştirildiğine, birtakım ekleme ve çıkarmaların yapıldığına dair iddialar ele alınmıştır. İlk dönem kaynaklarında ve klasik dönem eserlerinde, tahrif iddiasının

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üzerine inşa edildiği Hz. Ali'nin, Hz. Ebû Bekir'in cem ettiği, Hz. Osman'ın istinsah ederek resmi mushaf haline getirdiği Kur'an nüshasında bu iddialarla alakalı bilgilere ulaşılmaya çalışılmıştır.

**Anahtar Kelimeler:** Tefsir, Kur'an, Vahiy, Tahrif, Mevsûkiyet, Ehl-i Sünnet, Şia.

### Introduction

The Quran has been a sacred book, a religious, legal or moral message, and a source of guidance for humanity since the days it was revealed. Through revelations, Gabriel introduced the Quran to the Prophet (p.b.u.h.) who read the book, had clerks write down the revelations without making any changes, and protected the book via certain methods such as memorizing, composing, collecting, copying, notifying or reading in prayers.<sup>1</sup>

After the Prophet passed away, different ideas about the Quran's reliability, history and topics emerged as time passed following the sahabah period and Islamic lands expanded through conquests. Certain Shiite scholars and orientalist have presented their ideas of the history, reliability and amendment of the Quran in the last years, and they have authored many works in this regard.

According to Ahl al-Sunnah scholars, it is certain that the Quran is the latest divine book sent to the entire humanity, that the Quran has not been expanded or downsized like the previous divine books, and that it has been conveyed to the following generations in the way it was revealed by God.<sup>2</sup> The following verses are the main sources for Ahl al-Sunnah: "Indeed, it is We who sent down the Quran and indeed, We will be its guardian."<sup>3</sup>, "This is the Book about which there is no doubt."<sup>4</sup>

However, the Shiite-Imami sources from the earlier periods indicate that wordings and meanings in the Quran were amended and that certain additions and removals were performed. Some of the narratives on wording-related amendments include the claim that many verses are not present in the Quran.<sup>5</sup> For instance, al-Qulayni (d. 329/941), an important Shiite scholar, conveyed the following statement of Abu Abdillah (from Hisham ibn Salim) in his work entitled *al-Qafi fi al-Usul*:

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<sup>1</sup> Abu Abdillah Muhammad ibn Ahmad Qurtubi, *Tafsiru al-Qurtubi*, Ed. Salim Mustafa Badri (Beirut: Daru al-Qutubi al-Ilmiyya, 1431/2010), 1/25-28; Abu Abdillah Badr ad-Din Muhammad Zarqashi, *al-Burhan fi 'Ulumi al-Quran* (Beirut: Maktabatu al-Asriyya, 1430/2009), 1/26; Shihab ad-Din Mahmood Alusi, *Ruhu al-Maani fi Tafsiru al-Qurani al-Azim wa as-Sabi al-Masani*, Ed. Sayyid Muhammad-Sayyid Imran (Cairo: Daru al-Hadis, 1426/2005), 1/25-26.

<sup>2</sup> Abu Bakr Muhammad ibn Tayyib Baqillani, *al-Intisar li al-Quran*, Ed. Umar Hasan al-Qiyam (Beirut: Muassasatu ar-Risala, 1425/2004), II/33; İhsan İlâhî Zâhir, *Şia'nın Kur'an, İmamet ve Takıyye Anlayışı*, Trans. Sabri Hizmetli & Hasan Onat (Ankara: Afşaroğlu Matbaası, 1984), 68.

<sup>3</sup> al-Hijr 15/9.

<sup>4</sup> al-Baqarah 2/2.

<sup>5</sup> Mustafa Öztürk, *Tefsirde Ehl-i Sünnet Şia Polemikleri* (Ankara: Ankara Okulu Yayınları, 2008), 180.

“Having been revealed through Gabriel (a.s) to the Prophet (p.b.u.h.), the Quran consists of seventeen thousand verses. Verses related to Ahl al-Bayt and Ali (d. 40/661) were totally removed from the Quran.”<sup>6</sup> Imam Muhammad al-Baqir (d. 1110/1688) was noted to have stated the following: “Whoever says that the Quran was totally compiled in the way it was revealed by God is a liar. The only people who collected and memorized the Quran in the way it was revealed by God are Ali and the following imams.”<sup>7</sup>

It is not possible to review and analyze all Shiite claims regarding the Quran verses in this study. The evidence in terms of rejecting these claims were reviewed in regard to *al-Intisar li al-Quran* by Baqillani in this study.

Moreover, the following important Shiite scholars and their works were used in this regard: Abu al-Hasan Ali ibn Ibrahim al-Qummi’s (Sheikh Saduq) (d. 307/919) *Risalat al-Itiqadati al-Imamiyya (Theological Principles of Shiite Imamiyya)* and *Tafsiru al-Qummi*, al-Qulayni’s *al-Qafi fi al-Usul*, Abdillah as-Sayrafi’s *Nuqatu al-intisar li-naqli al Quran*, Sayyid Murtaza ar-Rizwi’s *al-Burhan ‘ala ‘adami tahrifi al-Quran* were used in this regard. In addition, articles and works such as *Şia’da ve Sunnî Kaynaklarda Kur’an Tarihi* by Şaban Karadaş, *Tefsirde Ehl-i Sünnet-Şia Polemikleri* by Mustafa Öztürk, and *Kur’an’ın Korunmuşluğu Üzerine* by Hasan Elik were also used.

## 1. Reliability of the Quran Text and Concept of Amendment

One of the controversial topics between Ahl al-Sunnah and Imamiyya Shia is the Quran’s reliability and amendment. These discussions are based on different approaches of two different sects regarding the Quran’s text and reliability in relation to the discussions of Ali’s imamah and caliphate. According to Ahl al-Sunnah, the Quran is the latest book sent by God to all of humanity through the Prophet. It has never been amended or distorted and will stay so until Judgment Day. Contrary to previous divine books, the Quran is free from amendments and deficits and under protection thanks to divine and human precautions. Many Sunni tafsir authorities indicated the following verse as an evidence: “Indeed, it is We who sent down the Quran and... indeed, We will be its guardian.”<sup>8</sup> Previous divine books were amended, distorted and downsized following the deaths of relevant Prophets as they were not protected through human precautions (memorizing, compiling, collecting, copying, notifying, praying and repeating through prayers).<sup>9</sup>

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<sup>6</sup> Qulayni, *al-Qafi fi al-Usul* (Beirut: s.n., 1426/2005), II/634, 824.

<sup>7</sup> Qulayni, *al-Qafi fi al-Usul*, I/228.

<sup>8</sup> al-Hijr 15/9.

<sup>9</sup> Baqillani, *al-Intisar li al-Quran*, II/33, *Ijazu al-Quran*, Ed. Mahmood Muhammad Mazrua (Jeddah: Maktabatu Qunuzil Marifa, 1427/2006), 23; Zahir, *Şia’nın Kur’an, İmamet ve Takryye Anlayışı*, 68.



Before reviewing the claims that the Quran has been distorted, the concept of distortion should be assessed lexically and terminologically. *Distortion* lexically means “bending, changing, twisting, rotating, deforming, deviating, sliding or removing something”<sup>10</sup> or “using one of two meanings of a word, changing meaning through the action of tawil<sup>11</sup>, or twisting the meaning of term”<sup>12</sup>. Changing a text is called tanzili tahrif (superficial distortion) while changing the meaning is called tawili tahrif (interpretation-based distortion).<sup>13</sup> In addition to the concept of distortion, the concepts of amendment, layy (twisting the tongue), kitman (hiding), nisyan (forgetting), selling God’s verses, and writing book manually in the Quran are believed to be related to the process of distortion.<sup>14</sup>

The concept of distortion in the Islamic literature is used to indicate the deliberate distortion or misinterpretation made by Jews or Christians toward their own divine books,<sup>15</sup> but the meanings assigned to distortion in the early-period glossaries are related to the interpretation, rather than the text, and this concept was then used to reflect the process of twisting the essential meaning.<sup>16</sup> This term, which is closely related to the Arabic concepts of *taghyir* and *tabdil*<sup>17</sup>, is mentioned four times in the Quran to indicate that the meanings and contexts of words are twisted in regard to Ahl A-Kitap and that the divine statements are distorted.<sup>18</sup> These verses reflect that the addressees were the Jews of Madinah during the era of the Prophet.<sup>19</sup> Tafsir authorities relate the concept of “amendment”, which is actually associated with Madinah Jews, to the Torah, but they also state that other divine books can also be distorted.<sup>20</sup> Kalam and tafsir authorities generally believe that wordings and meanings of books other than the Quran have been distorted.<sup>21</sup>

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<sup>10</sup> Abu al-Fazl Jamal ad-Din ibn Manzur, *Lisan al-‘Arab* (Cairo: Daru al-Hadith, nd.), II/402-403; Isfahani, *al-Mufradat fi Garibi al-the Quran* (Beirut: nd., 1432/2011), 228.

<sup>11</sup> Abu Jafar Muhammad ibn Jarir Tabari, *Jamiu al-Bayan an Ta’wili Ayi al-Quran* (Beirut: s.n., 2005), I/412; Rasul Jafariyyan, *Uqzubatu tahrifi al-Quran bayna ash-Shia wa as-Sunna* (Tehran: s.n., 1405/1985), 8.

<sup>12</sup> Isfahani, *al-Mufradat fi Garibi al-Quran*, 228.

<sup>13</sup> Arif Yıldırım, “Kelâmî Açından Tevrat ve İncil Meselesi”, *Atatürk Üniversitesi İlahiyat Fakültesi Dergisi* 26 (December 2006), 12; Ahmad ibn Abd al-Halim ibn Taymiyya, *Iqtizau as-Sirat al-Mustaqim Muhalafti Ashabi al-Jahim*, Ed. Muhammad Hamid (Cairo: s.n., 1369/1950), 8.

<sup>14</sup> Mehmet Tarakçı, “Tevrat ve İncil’in Tahrifi ile İlgili Kur’an Ayetlerinin Anlaşılması Sorunu”, *Usûl Dergisi- İslam Araştırmaları* 2/2 (June-December 2004), 36.

<sup>15</sup> Ibn Ashur, *at-Tahriru wa at Tanwir*, VI/36-37; Ibn Atiyya, *al-Muharraru al-Wajiz*, I, 260.

<sup>16</sup> Ibn Atiyya, *al-Muharraru al-Wajiz fi Tafhiri al-Kitabi al-Aziz*, I, 260; Tarakçı, “Tevrat ve İncil’in Tahrifi ile İlgili Kur’an Ayetlerinin Anlaşılması Sorunu”, 37.

<sup>17</sup> Ibn Manzur, *Lisanu al-‘Arab*, II/402.

<sup>18</sup> Al-Baqarah 2/75; an-Nisa 4/46; al-Maidah 5/13; ar-Ra’d 13/41.

<sup>19</sup> Ibn Atiyya, *al-Muharraru al-Wajiz*, I/261; Alusi, *Ruhu al-Maani*, V/69.

<sup>20</sup> Ibn Atiyya, *al-Muharraru al-Wajiz*, I/260; Alusi, *Ruhu al-Maani*, V/67-69.

<sup>21</sup> For discussions on this issue, see: Ignaz Goldziher, “Ehl-i Kitaba Karşı İslam Polemiği”, Trans. Cihad Tunç, *İslam İlimleri Enstitüsü Dergisi* 4 (1980), 151-170; Baki Adam, *Yahudi Kaynaklarına Göre Tevrat*, (İstanbul: s.n., 2001), 208-232; Necmeddin Gökçür, “Kur’an-ı Kerim Açısından İlahi Kitapların Tahrifi Meselesi”, *İstanbul Üniversitesi İlahiyat Fakültesi Dergisi* 2 (2000), 221-256.

Abu Abdillah ibn Ahmad al-Qurtubi (d. 671/1273) and Abu Jafar Muhammad ibn Jarir at-Tabari (d. 335/946) noted that the Quran might have actually been distorted by Jews, who also did the same toward the original Torah, based on the Prophet's remarks. They stated that Jewish religious authorities amended the words and statements they did not like when they listened to the Prophet, presented interpretations based on their opinions, and hid the divine provisions addressing the people.<sup>22</sup>

Fahr ad-Din ar-Razi (d. 606/1209) defined the concept of distortion as twisting meaning through false interpretations or wordplay.<sup>23</sup> Ar-Razi mentioned a couple of distortion methods regarding the tafsir of an-Nisa 4/46. The first form of distortion is related to changing the wording or twisting the essential form of wording (e.g. amending a phrase on the penalty of being stoned to death as a fixed penalty).<sup>24</sup> The second form is related to using rejected tawils in regard to the ideas with no grounds and twisting the objective meanings of phrases in divine texts through certain wordplays. The third form is related to Jews' actions of twisting and falsely conveying the information they received from the Prophet and attributing the words to the Prophet, although he did not say so."<sup>25</sup>

## 2. Shiite Claims Regarding the Distortion in the Quran's Text

Shiite claim that the Quran's text was distorted is multi-dimensional. One of the dimensions is related to the issue of adding to or removing from the Quran's text. The second dimension is related to lahn (spelling and grammar errors) in the Quran. Another dimension is related to repetitions in the Quran. Moreover, metaphorical and sarcastic terms, certain pronouns and prepositions, muqatta'at letters, addressing styles, and numbers and orders of verses and surahs are all related to another dimension in this regard.

The early-period Shiite-Imami sources have many narratives indicating that wording and meanings in the Quran have been distorted and that certain additions and removals have been performed. Some of the narratives on wording-related amendments include the claim that many verses are not present in the Quran.<sup>26</sup> For instance, al-Qulayni, an important Shiite scholar, narrated the following statement of Abu Abdillah from Hisham ibn Salim in *al-Qafi fi al-Usul*. "Having been revealed through Gabriel (a.s) to the Prophet (p.b.u.h.), the Quran consists of seventeen thousand verses."<sup>27</sup>

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<sup>22</sup> For more details, see: Tabari, *Jamiu al-Bayan*, I/411-413.; Ibn Atiyya, *al-Muharraru al-Wajiz*, I/259-260; Abu Hayyan, *Bahru al-Muhit*, I/436-438.

<sup>23</sup> Razi, *Mafatih al-Ghaib*, X/95.

<sup>24</sup> Razi, *Mafatih al-Ghaib*, X/94-96.

<sup>25</sup> Razi, *Mafatih al-Ghaib*, III/124; Alusi, *Ruhu al-Maani*, V/67-69.

<sup>26</sup> Öztürk, *Tefsirde Ehl-i Sunnet Şia Polemikleri*, 180.

<sup>27</sup> Qulayni, *al-Qafi fi al-Usul*, II/824.

Ahmad ibn Muhammad ibn Abi Nasr indicated that seventy people from the Quraysh tribe are mentioned in the first verse of Surah al-Bayyina.<sup>28</sup> Moreover, in another narrative, Qulayni noted that whoever says the Quran was totally compiled in the way it was revealed by God is a liar and that the only people who collected and memorized the Quran in the way it was revealed by God are Ali and the following imams.<sup>29</sup> The afore-noted statement indicates that the full and authentic form of the Quran went to the grave with Ahl al-Bayt imams.<sup>30</sup> However, certain Shiite scholars claimed that some surahs in the Quran were totally removed. For instance, Surah an-Nurayn that was claimed to have forty one verses and is not present in the Quran and Surah Walaya that mentions the necessity of obeying Ali and consists of seven verses are examples in this regard.<sup>31</sup> However, there is no evidence in the Quran confirming these claims.

## 2.1. Shiite Claims That Verses in the Quran Have Been Distorted

### 2.1.1. After the name of Ali and twelve imams were removed

Early-period Shiite-Imami hadith and tafsir sources claim that many verses were partially distorted. According to these claims that were generally associated with Imam Muhammad al-Baqir and Jafar as-Sadiq, almost all verses that were partially distorted were related to Ahl al-Bayt, imams' benevolence, Ali, and his authority.<sup>32</sup> For instance, Jafar as-Sadiq said the term

“كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ بِأَمَّةٍ” in the verse *You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.*” in Surah Ali ‘Imran 3/110 meant the benevolent and right imam group (twelve imams), rather than a random group.<sup>33</sup> He interpreted the phrase “إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ” *Indeed, upon Us is its collection [in your heart].*” in Surah al-Qiyamah 75/17 as “إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ” *Indeed, upon Ali is its collection [in your heart].*” Moreover, he explained the phrase “لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ” *But Allah bears witness to that which He has revealed to you, and the angels bear witness [as well]...*” in an-Nisa 4/166 as “لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ” *But Allah bears witness to that which He has revealed to you about Ali.*” Moreover, the Imamiyya tafsir authorities who regarded the ism al-mawsul *الَّتِي* in the verse *إِنَّ هَذَا*

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<sup>28</sup> Qulayni, *al-Qafi fi al-Usul*, II/634.

<sup>29</sup> Qulayni, *al-Qafi fi al-Usul*, I/228.

<sup>30</sup> Öztürk, *Tefsirde Ehl-i Sünnet Şia-Polemikleri*, 180-181.

<sup>31</sup> Öztürk, *Tefsirde Ehl-i Sünnet Şia Polemikleri*, 182; Garcin de Tassy, “Chaptire inconnu du Coran”, *Journal Asiatique* 3 (1842), 431-439.

<sup>32</sup> Öztürk, *Tefsirde Ehl-i Sünnet-Şia Polemikleri*, 180-183.

<sup>33</sup> Baqillani, *al-Intisar li al-Quran*, II/52,53.

﴿الْقُرْآنَ يَهْدِي لِئَلَىٰ هِيَ أَقْرَبُ﴾<sup>34</sup> as imam changed the meaning of the verse as “This Quran addresses *إمام يَهْدِي* (twelve imams)”. Shia interpreted the ambiguous statements in the Quran based on their approaches. One of the most important examples in this regard is Surah al-Maidah 5/67. This verse constitutes the most fundamental argument of the divine theory of Imamiyya sect. By mentioning the ism al-mawsul (ما) in the verse *يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ* “O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message.”<sup>35</sup>, the ambiguous point was interpreted by Imamiyya tafsir authorities as Ali’s right to be caliph, and accordingly, what Prophet was asked to declare is this right of Ali<sup>36</sup>. Following the verse *يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ* “O Messenger, announce that which has been revealed to you from your Lord”, they added *مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلِيِّ* “O Messenger, announce that which has been revealed to you about Ali from your Lord”<sup>37</sup>. In addition, similar phrases claiming that Ahl al-Bayt’s rights were violated are used in an-Nisa 4/168, al-An’am 6/93 and 26, and ash-Shuara 26/227 along with the claims of alteration and denaturation.<sup>38</sup>

Some Imamiyya tafsir authorities claimed that the verse al-Furqan 25/28 *يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْفُلَانًا خَلِيلًا* “Oh, woe to me! I wish I had not taken that one as a friend!”<sup>39</sup> and the phrase “الْفُلَانُ” in the verse is Umar known by everybody,<sup>40</sup> that Uthman distorted this verse and changed the person in this verse as “one” through sarcastic and ambiguous wording<sup>41</sup>, and that God would not reveal such ambiguous and unclear verses. They claimed that regarding the ambiguous section in al-Furqan 25/27 *وَيَوْمَ يُعْصَفُ الظَّالِمُ عَلَىٰ يَدَيْهِ يُعْمَلُ بِمَا كَانُوا يَفْعَلُونَ* “And the Day the wrongdoer will bite on his hands [in regret] he will say: “Oh, I wish I had taken with the Messenger a way,” Abu Bakr aimed to say “Oh, I wish I had taken Ali along with the Messenger as a guide”.<sup>42</sup>

<sup>34</sup> al-Isra 17/9.

<sup>35</sup> al-Ma’idah 5/67.

<sup>36</sup> Süleyman Ateş, “İmamiyye Şiasının Tefsir Anlayışı”, *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 20 (1975), 162.

<sup>37</sup> Abu al-Hasan Ibrahim al-Qummi, *Tafsiru al-Qummi* (Beirut: s.n., 1991), I/22-23.

<sup>38</sup> Qummi, *Tafsiru al-Qummi*, I/22-23.

<sup>39</sup> al-Furqan 25/28.

<sup>40</sup> Baqillani, *al-Intisar li al-Quran*, II/116; Sayrafi, *Nuqatu al-Intisar*, 43.

<sup>41</sup> Baqillani, *al-Intisar li al-Quran*, II/116; Sayrafi, *Nuqatu al-Intisar*, 29.

<sup>42</sup> Baqillani, *al-Intisar li al-Quran*, II/50, 116-117; Also see: Karadaş, *Şia’da ve Sünni Kaynaklarda Kur’an Tarihi*, s. 190.

Shiite claims in this regard are not limited to the afore-noted. As known to all, God revealed the Quran in Arabic and addressed the people using the qualities of Arabic. Accordingly, God used the Arabic styles as Arabs were the first and direct addressees of revelations. According to Baqillani's narratives, Shiite scholars claimed that the Quran does not have metaphors<sup>43</sup> and sarcasm<sup>44</sup> which are unclear and require a presumption to be understood, pronouns,<sup>45</sup> huruf al-muqatta'at,<sup>46</sup> ambiguous terms<sup>47</sup> and repetitions<sup>48</sup>, and that these words are meaningless statements generated by those who need to say anything other than what they believe or are afraid of managing people<sup>49</sup>.

Certain Shiite scholars stated that the term "أَوْ" in as-Saffat 37/147 *أَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ* "And We sent him to [his people of] a hundred thousand or more." indicated doubts and thoughts, that God cannot be related to doubts, that God is free from all doubts, that there is a question and informative expression in at-Taha 20/17 *تِلْكَ وَمَا عَلَّمَهُ لَمْ يَشَأْ* "And what is that in your right hand, O Moses?"<sup>50</sup>, that God knows all the unseen, and that God cannot be considered as deficit as asking questions by God indicates that God may not know something.<sup>51</sup> Moreover, they added that the phrase *وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ* "and that is [even] easier for Him" in ar-Rum 30/27 *وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ* "And it is He who begins creation; then He repeats it, and that is [even] easier for Him." may indicate that there are difficult things for God, that there

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<sup>43</sup> See: Yusuf 12/82. The place (city) was mentioned over the concept of *state-place relationship* as one of the terms constituting the metonym in this regard but, the state (residents of the city) were not mentioned in this verse. The statement "And ask the city." actually reflects asking the residents of the city. (Baqillani, *al-Intisar li al-Quran*, II, 239.)

<sup>44</sup> Baqillani, *al-Intisar li al-Quran*, II/116; Sayrafi, *Nuqatu al-Intisar*, 44; See: The verb *لَمَسَ* in the phrase *أَوْلَسْتُمْ أَوْلَسْتُمْ* in Yusuf 12/82, an-Nisa 4/43 and al-Maidah 5/6 can be interpreted lexically and metaphorically. The purpose in this verb may indicate a sexual relationship or touching. For different examples, see: Zarkashi, *al-Burhan fi Ulumi al-Quran*, II/188.

<sup>45</sup> See: al-Adiyat 112/4, ash-Shams 91/3-4, al-Qadr 97/1; Cüneyt Eren, "Kur'an-ı Kerim'de Tekrar Olduğu İddiasının Belagat Açısından Değerlendirilmesi", *Ekev Akademi Dergisi* 3/2 (2001), 94.

<sup>46</sup> Baqillani, *al-Intisar li al-Quran*, II/115.

<sup>47</sup> Baqillani, *al-Intisar li al-Quran*, II/116-117. Also see: Karadaş, *Şia'da ve Sünni Kaynaklarda Kur'an Tarihi*, 190.

<sup>48</sup> Repetitions in the Quran may include repeating the same verse in a surah, successive presence of the same verses and presence of the same verse in different sections of the surah. The statement *فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ* "So which of the favors of your Lord would you deny?" which is mentioned 31 times in al-Muddassir 74/18-20, al-Qiyama 75/34-35, and Surah Rahman can be an example. Besides, as an example to the repetitions in different surahs, the statement in Surah Yunus 10/48 *وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ*

*And they say, "When is [the fulfillment of] this promise, if you should be truthful?"*<sup>48</sup> was repeated in six different surahs. Yunus 10/48; al-Anbiya 21/38; an-Naml 27/71; Saba 34/29; Yasin 36/48; al-Mulk 67/25.

<sup>49</sup> Baqillani, *al-Intisar li al-Quran*, II/116; Sayrafi, *Nuqatu al-Intisar*, 44.

<sup>50</sup> at-Taha 20/17.

<sup>51</sup> Baqillani, *al-Intisar li al-Quran*, II/170, 171-190.

cannot be anything difficult for God who is the creator, observer and hearer of everything, that such a verse is contradictory to the Quran's general structure,<sup>52</sup> and that such mistakes arise from the stubbornness and wrong actions of adding foreign statements to the Quran by the people who compiled and copied the Quran.<sup>53</sup>

### 2.1.2. Claims that the grammar of the Quran was distorted

Shiite scholars claimed that the grammar of the Quran was distorted by Abu Bakr, Umar and Uthman, that they added clearly discordant and wrong words to the Quran, that these words which are not true and laconic cannot be associated with God, that God would not use these wrong words, that the Quran would not be revealed with these wrong words opposing grammar rules, and that the Prophet would not use these words to declare the divine message. They stated that these errors were deliberately made by the people or clerks who compiled and copied the Quran to refute the divine book.<sup>54</sup> They mentioned the following verses as examples: The terms *الصَّلَاةُ الرَّكُوعَ* were written with waw, rather than alif, in Lokman 31/3. Moreover, alif was removed, although waw was not used in the wording, in al-An'am 6/74 *رَائِبِهِم*, al-An'am 6/84 *إِسْحَاقَ - سَائِمِينَ*, and al-Qahf 18/46 *الْحَيَاةِ*.<sup>55</sup> In addition, an unstable alif was added to the end of al-Baqarah 2/135 as *قَالُوا- كُونُوا* and an-Nisa 4/142 as *قَامُوا*. Therefore, there are differences in writing and reading.<sup>57</sup> Ahl al-Sunnah scholars stated that the case, which is interpreted as an error arising from writing the letters in these verses is not actually an error, and that it arose from the clerks from different tribes (with different accents and dialects)<sup>58</sup>. Certain Shiite scholars claimed that God does not use such sentences with grammar deficits and that the presence of such mistakes is clear evidence that the Quran has been distorted.<sup>59</sup>

The languages of every society have had different accents and dialects throughout history. The Arabic society, which was the first addressee of the Quran, consisted of groups speaking different accents and dialects despite speaking the same language.<sup>60</sup> Many Ahl al-Sunnah scholars stated that the Quran was narrated verbally and that the Quran does not have any deficits or distortions in its grammar or structure.<sup>61</sup> As noted before, Shiite scholars claimed that there are mistakes and

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<sup>52</sup> Baqillani, *al-Intisar li al-Quran*, II/172-173; Fussilat 41/11; an-Naziat 79/27-30.

<sup>53</sup> Baqillani, *al-Intisar li al-Quran*, II/172-173.

<sup>54</sup> Baqillani, *al-Intisar li al-Quran*, II/130.

<sup>55</sup> Baqillani, *al-Intisar li al-Quran*, II/144-145.

<sup>56</sup> al-Anam 6/74-85; al-Fatiha 1/3; al-Qahf 18/46.

<sup>57</sup> Baqillani, *al-Intisar li al-Quran*, II/145-146.

<sup>58</sup> Baqillani, *al-Intisar li al-Quran*, II/149.

<sup>59</sup> Baqillani, *al-Intisar li al-Quran*, II/131.

<sup>60</sup> Zarfashi, *al-Burhan fi Ullumi al-Quran*, I/293.

<sup>61</sup> Tabari, *Jamiu al-Bayan an tawil al-ayi al-Quran*, II/363-364.

changes in the recitation and structure of the Quran, which was compiled as a book upon the efforts of Uthman. As an example of these claims, they mentioned certain verses that addressed the people as addressee and which interested the addressees that are unseen, which does not suit the Quran's structure according to them. For instance, al- Hujurat 49/7 وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْمُشْرُوكَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ. "And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided." Through the pronoun كُمْ, addressees that are present are meant as understood from the phrases فِيكُمْ (among you), لَوْ يُطِيعُكُمْ (if he were to obey you), فِي قُلُوبِكُمْ (in your hearts). However, the pronoun هُمْ at the end of the verse أُولَئِكَ هُمُ الرَّاشِدُونَ (Those are the [rightly] guided) indicates those that are not present.<sup>62</sup>

Another verse in this regard is ar-Rum 30/39 وَمَا آتَيْتُم مِّنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ "But what you give in zakah, desiring the countenance of Allah - those are the multipliers." The pronouns تُرِيدُونَ (desiring) وَمَا آتَيْتُم (But what you give in zakah) reflect those present but فَأُولَئِكَ هُمُ الْمُضْعِفُونَ indicated those that are not present.<sup>63</sup> Baqillani stated that it is possible to change the addressing toward somebody present into somebody that is not, as known by the people speaking Arabic well, that this case is present in many Arabic poems and culture, and that such a process can constitute a problem for the evidence and imputations in this regard.<sup>64</sup> Moreover, scholars indicated that the Quran, which was so heavy that Ali could carry it thanks to his slave's (Qambar) help, was compiled by Ali following the passing of Muhammad,<sup>65</sup> and that although one-quarter of the Quran is about the benevolence of Ahl al-Bayt while the other quarters are related to Ahl al-Bayt's enemies, biographies and examples, and obligations and Quran's benevolence<sup>66</sup>, the current Quran does not have these sections.<sup>67</sup>

Arabic, which is the language the Quran was revealed in, has various linguistic elements such as words, meanings, pronunciations, dialects, accents, pronouns for addressing and unseen subjects, metaphors and sarcasm, all of which serve the purpose of attracting addressees' attention. However, this does not mean that the Quran has been distorted because there is an interesting connection and harmony between the terms, sentences, verses and surahs of the Quran, a book

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<sup>62</sup> Baqillani, *al-Intisar li al-Quran*, II/1954. Also see: Yunus 10/22.

<sup>63</sup> Baqillani, *al-Intisar li al-Quran*, II/1954.

<sup>64</sup> Baqillani, *al-Intisar li al-Quran*, II/195.

<sup>65</sup> Baqillani, *al-Intisar li al-Quran*, II/51.

<sup>66</sup> Qulayni, *al-Qafi fi al-Usul*, II/812.

<sup>67</sup> Qulayni, *al-Qafi fi al-Usul*, II/824-828.

which is free from all sorts of contradictions, controversies, amendments and alterations. There is not a single contradiction in the structure, grammar, laconic quality and order of the Quran.

It is without a doubt that such differences regarding the assessment of the Quran between Ahl al-Sunnah and Shia are rather political and ideological. Particularly the extreme Shiite groups stated that the essence of Islam and the Quran arises from the imams with these characteristics, that it is an obligation for every Shiite member to believe and obey these imams, that the narratives from imams cannot be refuted or amended, that imams are not only the mortal leaders of Muslims but also the possessors of secret knowledge, that imams are the representatives of the Prophet in religious and moral issues, that legitimacy of imams is based on religious information (khabar al-sadiq), and that there are many verses and hadiths in this regard.<sup>68</sup> The vast majority of this evidence serves the purpose of justifying the claim that Ali should be the first caliph following the death of the Prophet, rather than the concept of *imamah*.<sup>69</sup> However, verses such as "*Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.*"<sup>70</sup> is the evidence to such Shiite claims.

Shiite scholars reflect their Quran-related thoughts through the authority of Ali. After Ali, Hz. Uthman, joined the commission compiling the book, and rejected anything irrelevant. Moreover, he said that there is not a single word or letter that was changed or have deficits. As claimed by certain Shiite scholars, if the Quran verses were changed and removed and if this was reported by Ali, then would not Ali explain which part of the Quran was changed and which verses were removed or distorted? Is it possible for Ali to say these without reviewing the issues? We strongly believe that Ali, who accepted the risk of going to war objecting to the governorship of Damascus by Muawiyya, would mention the issue if the Quran, the essence of Islam, was distorted.<sup>71</sup>

The results of this study indicated that distortion-related claims are not only present in Shiite sources but also in certain narrative materials in certain controversial Ahl al-Sunna sources. Surah al-Ahzab and narratives related to the penalty of stoning to death provide adequate information. After from Aisha implied that Surah al-Ahzab, which consisted of 200 verses during the Prophetic era, had 73 verses in the Quran version compiled by Uthman.<sup>72</sup> Umar and Ubay ibn Qab noted that the Quran has verses on the penalty of stoning to death, which are within the Surah al-Ahzab, and that this surah was once as long as al-Baqarah.<sup>73</sup>

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<sup>68</sup> Baqillani, *al-Intisar li al-Quran*, II/47; İlâhî Zahir, *Şia'nın Kur'an, İmamet ve Takıyye Anlayışı*, 85.

<sup>69</sup> Öztürk, *Tefsirde Ehl-i Sünnet Şia Polemikleri*, 15-37.

<sup>70</sup> Fussilat 41/42.

<sup>71</sup> Baqillani, *al-Intisar li al-Quran*, II/57, 59- 61.

<sup>72</sup> Haqim, 510-511; Ibn Hibban, 4429; Abdi al- Barr, *al-Istizqar*, 6/495.

<sup>73</sup> Bukhari, "Hudud", 31; Darimi, "Hudud", 16; Abu Dawud, "Hudud", 23; Ibn Majah, Hudud, 9.



According to a hadith narrated by Ibn Majah (d. 273/887), Aisha stated the following: "I swear that verses on the penalty of stoning to death and breastfeeding were once revealed. These were written on a page under my couch. However, when we were busy with the passing of the Prophet, a domestic animal (like a sheep or goat) went inside and ate the paper."<sup>74</sup>

Evidence indicates that Shiite references to the works of Ahl al-Sunnah generally focus on the removed narratives, weak hadiths, decontextualized statements and narratives. However, these narratives mentioned in Ahl al-Sunnah sources harm the reliability of the Quran because certain Shiite scholars and orientalist associate the claims of distortion in the Quran to these opinions.

In brief, those who compiled the Quran are four caliphs and Sahabah of the Prophet. They are the outstanding people who witnessed the revelation, compilation, memorization, copying and reliability of the Quran. It is clear that they would not pass down the book of God to following generations without revising any errors. Moreover, they learned the Quran directly from the Prophet and compiled accordingly. No criticism regarding the distortion of the Quran was directed by anybody, particularly four caliphs.<sup>75</sup>

### 3. Protected Status and Content of the Quran

God protected the Quran verses from all sorts of jinn and evils during and after lawh al-mahfuz, bayt al-izza and revelation. When evils and jinns attempted to ascend to the sky to listen to angels and steal information from them, God kept them away, sending beams of fire<sup>76</sup> and protected the revelations.<sup>77</sup> Gabriel, the angel of revelation, received the Quran verses from ummu al-kitap in a manner we do not know<sup>78</sup> and revealed them to the Prophet in different wording and meanings. Each revealed verse was memorized by the Prophet (hifz), authored by revelation clerks meticulously (kitabab), read to Gabriel as demanded by the angel (arz), taught to Sahabah members, read and memorized by them, protected through human methods of compilation and copying after the Prophet passed away, and conveyed to the present time without changes.<sup>79</sup> Thus, the Quran has been the only divine book that is memorized in the manner as revealed by God and protected as how it was authored along with its wording and meanings.

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<sup>74</sup> Ibn Majah, "Nikah", 1944.

<sup>75</sup> Baqillani, *al-Intisar li al-Quran*, II/60, 64, 66, 72.

<sup>76</sup> al-Jinn 72/8-9; al-Hijr 15/ 17-18.

<sup>77</sup> Tabari, *Tafsiru at-Tabari*, XII/265-267.

<sup>78</sup> Zaraqashi, *al-Burhan fi 'Ulumi al-Quran*, I/164.

<sup>79</sup> Qurtubi, *Tafsiru al-Qurtubi*, I/25-28; Zaraqashi, *al-Burhan fi Ulumi al-Quran*, I/172-173; Alusi, *Ruhu al-Maani fi Tafsir al-Qurani al-azim wa as-Sabi al-Masani*, I/25-26.

### 3.1. Protection of the Quran During Lawh al-Mahfuz

The concept of protection indicates the proper delivery of revelations to the Prophet and conveying the verses to the present time while protecting the original form<sup>80</sup>, while lawh al-mahfuz reflects that all divine information related to creatures are protected from distortion and amendment. Moreover, *lawha* „which has God’s eternal information indicates the divine center of information called *ummu al-kitab*.<sup>81</sup> The concept of lawh al-mahfuz, the essential center of protecting the Quran, should be briefly detailed.

The concept of lawh al-mahfuz; one of the most important concepts regarding the revelation of the Quran verses. It is the most important factor regarding the protection of the Quran. Used as a noun phrase, lawh al-mahfuz is only mentioned in al-Buruj 85/22. Scholars assigned different meanings to the concept of lawh al-mahfuz. For instance, they defined lawh al-mahfuz as the center where all divine information is recorded and which is protected from jinns and evils,<sup>82</sup> as the board where eternal information regarding creatures is present,<sup>83</sup> as the place where relevant angels recorded the divine information or compiled this information and presented the compilation to Gabriel<sup>84</sup>, ummu al-kitab<sup>85</sup>, the board where all divine books are copies, and as the element covering “all secrets on the world and in the sky<sup>86</sup> and covering the details of everything to occur”<sup>87,88</sup> Moreover, the concept of lawh al-mahfuz were used as the equivalent of kitab<sup>89</sup>, kitab al-mubin,<sup>90</sup> imam al-mubin<sup>91</sup>, ummu al kitab<sup>92</sup> and kitab al-maqnun<sup>93,94</sup>

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<sup>80</sup> Hasan Elik, *Kur’an’ın Korunmuşluğu Üzerine* (Istanbul: İFAV Yayınları), 2009, 15.

<sup>81</sup> Qurtubi, *Tafsiru al-Qurtubi*, IXX/196; Alusi, *Ruhu al-Maani*, XIII, 219; Sayyid Sharif Ali ibn Muhammad Jurjani, *Kitabu at-Tarifat*, Daru al-Qutubi al-Ilmiyya, (Beirut: s.n., 1995), 130; Taqi ad-Din Ahmad ibn Abd al-Halim ibn Taymiyya, *Majmu al-Fatawa*, (Dabat: s.n., nd.), VII/126.; Süleyman Ateş, *Yüce Kur’an’ın Çağda Tefsiri*, (Istanbul: Yeni Ufuklar Neşriyat, 1988), VIII/238.

<sup>82</sup> Tabari, *Tafsiru at-Tabari*, XII/530-531; Ibn Manzur, *Lisanu al Arab*, IIX/152-154.; Zamahshari, *Qashshaf*, II/536.; Jamal ad-Din Abd ar-Rahman ibn Ali ibn Muhammad Jawzi, *Zadu al-Masir fi İlmit’-Tafsir*, (Beirut: al-Maktabu al-Islami, 1987), IX/78.

<sup>83</sup> Qurtubi, *al-Jami li Ahqami al Quran*, IXX/196.

<sup>84</sup> Muhammad Hamdi Yazır, *Hak Dini Kur’an Dili*, VI/403, IX/102.

<sup>85</sup> Abu Ishaq Ibrahim ibnu as-Sari Zajjaj, *Maani al Quran wa Irabuhu*, (Beirut: nd., 1988), V/309.

<sup>86</sup> an-Naml 27/75.

<sup>87</sup> Qaf 50/4.

<sup>88</sup> Qurtubi, *al-Jami li Ahqami al Quran*, IXX/218; Alusi, *Ruhu al-Maani*, XIII/219; Mücteba Altındaş, “Bir Kitap Olarak Levh-i mahfuz ve Ummu’l kitâb”, *Kelam Araştırmaları* 1/11 (2013), 225; Isfahani, *Mufradat*, 456.

<sup>89</sup> at-Taha 20/51; al-Hadid 57/22; ar-Ra’d 13/39, al-Buruj 85/21-22.

<sup>90</sup> Hud 11/6; an-Naml 27/76, 77; An’am 6/59.

<sup>91</sup> Yasin 36/11.

<sup>92</sup> ar-Rad 13/39; az-Zuhuf 43/4.

<sup>93</sup> al-Waqia 56/78.

<sup>94</sup> Tabari, *Tafsiru at-Tabari*, VII/405; Qurtubi, *Tafsiru al-Qurtubi*, IX/219; Muhammad Rashid Riza, *Tafsiru al Qurani al-Qarim* (Egypt: Menar Matbaası, 1353/1934), VII/470.

Certain scholars considered the concept of *lawh al-mahfuz* as the equivalent of *ummu al-kitab*.<sup>95</sup> There are many Quran verses supporting this relationship. “*And indeed it is, in the Mother of the Book with Us, exalted and full of wisdom.*”<sup>96</sup>, “*with Him is the Mother of the Book.*”<sup>97</sup> God clearly reflected through the concepts of *indahu wa ladayna* that all divine messages are from the divine authority. According to the afore-noted statement, the discussions that the Quran was first recorded at somewhere from the divine authority, that it was first totally or partially brought to world and revealed to the Prophet later do not seem logical.

These verses indicate that esteemed the Quran with wisdom and laconic structure was protected from jinns and evils in *lawh al-mahfuz* before being revealed to the Prophet, and that the Quran consists of divine statements without any human interferences as understood from the verses “[*This is*] a revelation from the Entirely Merciful, the Especially Merciful.”<sup>98</sup>, “*And with the truth, We have sent the Quran down, and with the truth, it has descended.*”<sup>99</sup>. Having revealed the verses, “*And if Muhammad had made up about Us some [false] sayings, We would have seized him by the right hand; Then We would have cut from him the aorta. And there is no one of you who could prevent [Us] from him*”<sup>100</sup>, God stated that revelations are free from all sorts of interventions, corruptions, distortions and amendments from jinns, evils and people, nullifying polytheists’ claims regarding the Quran and the Prophet.<sup>101</sup>

For the protection of the Quran, reliability of Gabriel and Prophet is as important as the protection of *lawh al-mahfuz*. Reliability of Gabriel: This angel is mentioned in five names as *Jibril*, *Ruhu al-qudus*, *Ruhu al-amin*, *Ruh* and *Rasul* in the Quran. As understood from the relevant verses, Gabriel has amazing, irresistible power and absolute knowledge.<sup>102</sup> Gabriel is an esteemed and reliable angel obeyed by other angels.<sup>103</sup> For the reliability of the Quran, God protected and made Gabriel and the Prophet reliable, and then God sent the revelations.

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<sup>95</sup> Tabari, *Jamiu al-Bayan an Ta’wili Ayi al-Quran*, V/402-405, XII/323.

<sup>96</sup> az-Zuhruf 43/4.

<sup>97</sup> ar-Rad, 13/39. For the *main book*, see: Ali ‘Imran 3/7; ash-Shuara, 26/192, 193; Fussilat 41/2.

<sup>98</sup> Fussilat 41/2.

<sup>99</sup> al-Isra 17/105.

<sup>100</sup> al-Haqqah 69/38- 47.

<sup>101</sup> M. Sait Şimşek, *Hayat Kaynağı Kur’an Tefsiri* (Istanbul: Beyan Yayınları, 2012), V/158.

<sup>102</sup> Yusuf Şevki Yavuz & Zeki Ünal, “Cebraîl”, *Diyanet İşleri Ansiklopedisi* VII/202-204; For more details, see: Maryam 19/17; al-Mumin 40/15; al-Maarij 70/4; an-Naba 78/38; al-Baqarah 2/87, 253; al-Maidah 5/110; an-Nahl 16/102.

<sup>103</sup> See: ash-Shuara 26/193; an- Najm 53/5-6; at-Taqwîr 81/19-21; Ibn Manzur, *Lisanu al-Arab*, X/393; Firuzabadi, *Qamusu al-Muhit*, 58; Lütfullah Cebeci, *Kur’an’a Göre Melek Cin Şeytan* (Istanbul: Şule Yayınları, 1998), 23.

### 3.2. Protection of Quran in Baytu al-Izza

According to those who claimed that the Quran was descended from ummu al-kitab to baytu al-izza first and then the world later, God protected the Quran from jinns and evils in baytu al-izza using stars because God created stars to ornament the sky, to throw beams of fire to evils to protect revelations, and to help people find directions.<sup>104</sup>

According to Tabari, jinns and evils have been in the sky, listened to the conversations of angels, added remarks to what they hear, and reported this information oracles who establish contact with them.<sup>105</sup> "And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames. And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him."<sup>106</sup> Having stated the reasons for the revelation of Surah al-Jinn, Ibn Abbas stated that jinns listened to the revelation that is about the management of the universe and was sent to the angels and that after the Prophet was assigned the divine duty, they were banned from listening to angels<sup>107</sup>. Moreover, Abu Hayyan noted that the skies are protected from jinns and evils, that those who try to listen to the revelations are expelled through the beams of fire by the relevant angels.<sup>108</sup>

Abdallah ibn Umar stated that the jinns and evils that used to get information from the skies and report this information to oracles were banned from skies and failed to get information after revelations were sent to the Prophet. Ibn Abbas' statement, "I saw a shooting star when I was sitting with the Prophet. After asked: 'How do you interpret shooting stars in the ignorance period?' I said this was considered as the birth or death of an important person. The Prophet said this was not related to the birth or death of such a person. Instead, it was to prevent jinns and evils from getting the secret revelations from the sky."<sup>109</sup> indicates that revelations are protected from jinns and evils. These are metaphysical events, so we cannot determine the essence of the topic or know the details of it. We do not know anything about angels or evils other than what is indicated in the Quran and sunnah.<sup>110</sup>

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<sup>104</sup> Qurtubi, *Tafsiru al-Qurtubi*, XVIII/138.

<sup>105</sup> Tabari, *Tafsiru at-Tabari*, XII/265-267.

<sup>106</sup> al-Jinn 72/8-9.

<sup>107</sup> Tabari, *Tafsiru at-Tabari*, V/499-501, XI/265-265; Qurtubi, *Tafsiru al-Qurtubi*, XV/44-45; Abu al-Faraj Jamal ad-Din Abd ar-Rahman ibn Ali Ibnu al-Jawzi, *Zadu al-Masir fi ilmi at-Tafsir* (Beirut: Maktabi al-Islami, 1987), VIII/380.

<sup>108</sup> Abu Hayyan, *Bahru al-Muhit*, IX/92.

<sup>109</sup> Qurtubi, *Tafsiru al-Qurtubi*, IXX/10.

<sup>110</sup> Hasan Elik, *Kur'an'in Korunmuşluğu*, 81.

### 3. 3. Human Precautions to Protect Revelations

#### 3. 3. 1. Through Memorization

History of the Quran indicates that one of the most important topics is the revelations and protection of revelations in skies and on earth. The most important and first way to protect the Quran through human methods is the title of hafiz and memorizing the Quran just like the Prophet who is the<sup>111</sup> first hafiz. The title of hafiz started with the Prophet and his Sahabah,<sup>112</sup> the first addressee of the Quran, and it has been maintained by Muslims thus far.

After was seriously concerned with the protection of revelations in Mecca, where the verbal culture based on memorization was common, and he read the revelations continuously to memorize and protect them as soon as possible. However, God particularly stressed that the Quran would be kept in Prophet's mind, that the Quran's wordings and meanings would be understood easily, that the Prophet would read and remember the Quran, and that there would be no need to be concerned or to hurry in this regard. *"We will make you recite, [O Muhammad], and you will not forget..."*<sup>113</sup> God guaranteed that the Quran would be kept in the Prophet's mind.<sup>114</sup> After Prophet read the Quran **without** any mistakes, confusions, additions or deductions whenever he wanted to do so.

After Prophet showed particular importance to teaching the Quran, teaching his first followers by himself or<sup>115</sup> suggesting them to learn the Quran,<sup>116</sup> and he stressed the importance of memorizing the Quran by stating "the most esteemed ones in my ummah are those who memorized the Quran"<sup>117</sup>. Sahabah members aimed to protect the verses by reading them day and night in various prayers including the optional, supererogatory or tahajjud prayers.

There are important hafiz Sahabah members who made contributions to protecting the Quran by memorizing it. However, there are different narratives about their number. According to a hadith Qatada narrated from Anas ibn Maliq, four Ansar people compiled the Quran when the Prophet was alive. (The Arabic concept of *jam* means memorizing for some and compiling for others.) They are Ubay ibn Qab, Muaz ibn Jabal, Zayd ibn Sabit and Abu Zayd. Another narrative added Uthman and Tamim ad-Dari to this group.<sup>118</sup> A narrative from ibn Abi Dawud reflected this group as Ubay ibn Qab, Muaz ibn Jabal, Ubada ibn Samit,

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<sup>111</sup> Qurtubi, *Tafsiru al-Qurtubi*, I/25-28; Zarqashi, *al-Burhan fi Ulumi al-Quran*, I/172-173; Alusi, *Ruhu al-Maani fi Tafsir al-Qurani al-Azim wa as-Sabi al-Masani*, I/25-26.

<sup>112</sup> Zarqashi, *al-Burhan fi Ulumi al-Quran*, I/164.

<sup>113</sup> al-Ala 87/ 6, 7.

<sup>114</sup> Zarqashi, *al-Burhan fi Ulumi al-Quran*, I/165.

<sup>115</sup> Ahmad ibn Hanbal, *Musnad*, II/157.

<sup>116</sup> Abu al-Qasim Suleiman ibn Ahmad Tabarani, *Mu'jamu al-qabir* (Mosul: Maktabatu al-Ulum wa al-Hiqam, 1983), VIII/291.

<sup>117</sup> Tabarani, *Mu'jamu al-qabir*, XI/42,125.

<sup>118</sup> Zarqashi, *al-Burhan fi Ulumi al-Quran*, I/170; Bukhari, *Fadailu al-Kur'an*, 24-25.

Abud'-Darda and Abu Ayyub al-Ansari while another narrative indicated four-eight people including a woman<sup>119</sup>. Moreover, another narrative reflected different narratives although the number stayed the same.<sup>120</sup> However, the number of people who narrated the Quran during the Prophetic era is not limited to them.<sup>121</sup> A total of 70 hafizs who fell martyr in Battle of Biri Maunah and Yamamah<sup>122</sup> provides important evidence regarding the number of hafizs in Prophet's era.<sup>123</sup> Accordingly, this number can be higher considering the possibility that there were hafizs who did not fall martyr or join the battles.

After which has been passed down to generations in its original form and protected in the memories of many people cannot be distorted, amended or changed. There is no such tradition of memorizing or passing down the divine book to the following generations among the followers or readers of other religions. For instance, concepts such as *the Torah hafiz* or *the Bible hafiz* cannot be found in Jewish or Christian theological approaches. The afore-noted tradition is specific to the Quran.<sup>124</sup> As mentioned in relevant definitions, the Quran is the only divine book that was memorized, written in pages, read in different languages, and protected through divine and human measures.<sup>125</sup> For the protection of the Quran from distortion and amendments and the Quran's reliable quality until the present day, the promises in verses " *Indeed, it is We who sent down the Quran, and indeed, We will be its guardian.*"<sup>126</sup> and Prophet's meticulously-practiced human measures have played key roles.

Another method of protecting the Quran is the action of recitation performed by Prophet before Gabriel in every *Ramadan* month. After Prophet recited the Quran before Gabriel to check the correctness of his knowledge every Ramadan month, which is called the method of *arza*. The last *arza* before the passing of the Prophet occurred twice.<sup>127</sup> Muslims have maintained the memory of this tradition through the habit of memorization they perform every Ramadan month.

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<sup>119</sup> Ahmad ibn Hanbal, *Musnad*, VI/405; Zarqashi, *al-Burkhan fi Ulumi al-Quran*, I/164.

<sup>120</sup> Suyuti, *al-Itqan fi Ulumi al-Quran*, 188.

<sup>121</sup> Ibn Sad, *Tabaqat* (Beirut: Daru as-Sadir, 1968), II/355-358.

<sup>122</sup> Suyuti, *al-Itqan fi Ulumi al-Quran*, 185; Zarqashi, *al-Burkhan fi Ulumi al-Quran*, I/173.

<sup>123</sup> Hakki Dursun Yıldız (Group), *Doğuştan Günümüze Büyük İslâm Tarihi* (Istanbul: Çağrı Yayınları, 1992), I/475.

<sup>124</sup> Hasan Elik, *Kur'an'ın Korunmuşluğu*, 177.

<sup>125</sup> Ibn Aqil, *az-Ziyadatu wa al-Ihsan fi Ulumi al-Quran* (Cairo: s.n., 2016), I/102.

<sup>126</sup> al-Hijr 15/9.

<sup>127</sup> Zarqashi, *al-Burkhan fi Ulumi al-Quran*, I/170. Muhaysin, *Tarihu al-Qurani al-Karim*, 131.

### 3. 3. 2. Protection Through Composition

One of the most important activities to protect the Quran is the method of composition. A divine book was protected through divine and human methods when it was being revealed for the first time in history. After the Quran was revealed, the book was recorded by the clerks as how it was reflected by the Prophet, and this process was completed when he was alive.<sup>128</sup> Regarding the process of recording the Quran, it is clear that the Prophet did not consider memorizing the revelations as adequate, and that he assigned clerks to record the revelations and pass them down to following generations.

The process of recording the Quran must have probably arisen from a divine directive or as a Prophetic measure in this regard because there is no verse ordering people to record the Quran. However, there are verses indicating that the Quran verses were written following the first years of the Mecca period.<sup>129</sup> In other words, the facts that the surah al-Alaq starts with the order "read" and reflects the implication that God taught writing with pen, "Who taught by the pen."<sup>130</sup> that the importance of writing is reflected in al-Qalam "Nun. By the pen and what they inscribe"<sup>131</sup> with the expressions of swearing on "pen and lines",<sup>132</sup> that the Quran indicates itself as a written work under the title *al-Kitab*, that certain verses show the importance of writing,<sup>133</sup> and that orders related to reading and writing can be found in verses regarded as subtle evidence indicating that verses were being written as they were being revealed.

There are many narratives indicating that verses were written following the Mecca period.<sup>134</sup> Zayd ibn Sabit's statement "I was the neighbor of the Prophet. He used to call me when he received a revelation, and he told me to write them down. After the process ended, I recited them to the Prophet and he would revise them if there were deficiencies."<sup>135</sup> and "We used to write the Quran on leather pieces during the time of the Prophet,"<sup>136</sup> and the evidence that verses were written on

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<sup>128</sup> Zaraqashi, *al-Burkhan fi Ulumi al-Qur'an*, I/170; Muhaysin, *Tarihu al-Qurani al-Karim*, 128, 129; Subhi as-Salih, *Mabahis fi Ulumi al-Quran* (Beirut: s.n., 1990), 73-74; Hasan Elik, *Kur'an'ın Korunmuşluğu*, 180.

<sup>129</sup> al-Furqan 25/5; at-Tur 52/1-3; Abasa 80/11-16; al-Bayyina 98/2; al-Anbiya 21/104; an-Najm 53/36; al-An'am 6/7.

<sup>130</sup> al-Alaq 96/4.

<sup>131</sup> al-Qalam 68/1.

<sup>132</sup> Ibn Hisham, *as Siratu an-Nabawiyya*, I/27; Ibn Faris, *as-Sahibi fi Fiqhi al-Luga*, 15; Qalqashandi, *Subhu al-Asha fi Siaati al-Insha (fi Kitabati al-Insha)*, III/9; Zaraqashi, *al-Burkhan fi Ulumi al-Quran*, I/263.

<sup>133</sup> Muhammad Mustafa Azami, *Vahyedilişinden Derlenişine Kur'an Tarihi*, Trans. Ömer Türker & Fatih Serenli (Istanbul: İz Yay., 2011), 105.

<sup>134</sup> Bukhari, "Jihad", 129; Muslim, "Imara", 24/92-94; "Zuhd", 16/72; Ibn Majah, "Jihad", 45; Zaraqashi, *Manahilu al-Irfan fi Ulumi al-Quran*, I/172; Ganim Qadduri, *Rasmu al-Mushaf* (Baghdad: Dirasatu al-Lugawiyatu at Tarihiyya, 1982), 98.

<sup>135</sup> Bukhari, "Fadailu al-Quran", 4; Zaraqashi, *al-Burkhan fi Ulumi al-Quran*, I/168; Suyuti, *al-Itqan fi Ulumi al-Quran*, 134; Qadduri, *Rasmu al-Mushaf*, 98.

<sup>136</sup> Zaraqashi, *al-Burkhan fi Ulumi al-Quran*, I/170; Suyuti, *al-Itqan fi Ulumi al-Quran*, 153; Qurdi, *Tarihu al-Quran*, 39; Qadduri, *Rasmu al-Mushaf*, 97.

shoulder bones and ribs of camels, tanned leather pieces, flat stones, palm branches, wooden pieces etc. indicate that the Quran was recorded following the Mecca period.<sup>137</sup> Moreover, the emergence of pages with the Quran verses, which enabled Umar to be Muslim,<sup>138</sup> specific Quran versions of certain Sahabah members such as Ubay ibn Qab, Abdallah ibn Masud and Ali, and <sup>139</sup>Prophet's present to Rafi' ibn Maliq az-Zurayqi from Zurayk family, which was a Quran copy containing all verses revealed until that day (in ten years), <sup>140</sup> is clear evidence that the Quran was written at that time and that every verse was recorded when they were revealed upon the order of the Prophet.

The revelation period indicates that Prophet did not consider memorizing the verses as adequate and had clerks record revelation books to pass the book down to following generations without deficits because writing is an important action preventing people from forgetting and making mistakes and helping them protect revelations.<sup>141</sup> Socially-important texts, particularly the divine texts, were passed down to following generations only through the written records. The most proper example in this regard is the Quran. Moreover, compilations<sup>142</sup> and copying<sup>143</sup> are important human measures for protecting the Quran.

### Conclusion

The Quran is a divine book revealed by God to the Prophet through Gabriel in a manner we do not know. After it was revealed first, it has reached this day without any changes. Contrary to the common belief in Islam, certain Shiite scholars presented opposing claims.

Ahl al-Sunnah stated that wording and meanings of the Quran were protected through divine and human measures, but certain Shiite scholars claimed that verses and scholars regarding Ali's caliph and Ahl al-Bayt are not presented in the Quran, and those that are already present have been distorted. Results indicated that the discussions between Ahl al-Sunnah and Shiite scholars were based on ideological and political concerns and that the Quran and hadith sources have no statements confirming the claims of Shiite scholars.

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<sup>137</sup> Suyuti, *al-Itqan fi Ulumi al-Quran*, 157; Qurdi, *Tarihu al-Quran wa Gharaibu Rasmihi wa Huqmih*, 40; Muhaysin, *Tarihu al-Qurani al-Karim*, 130.

<sup>138</sup> Muhammad Hamidallah, *Islam Peygamberi*, Trans. Salih Tuğ, (Istanbul: İrfan Yay., 1993), I/105.

<sup>139</sup> Baqillani, *al-Intisar li al-Quran*, I/32.

<sup>140</sup> Ibnu al-Asir, *al-Qamil fi at-Tarih*, II/157; Azami, *Bütün Yönleriyle Asr-ı Saadet'te İslam*, I/201-202.

<sup>141</sup> Zarqani, *Manahilu al-Irfan fi Ulumi al-Quran*, I/362.

<sup>142</sup> Bukhari, "Fadailu al-Quran", 8; Ibnu an Nadim, *al-Fikhris*, 41; Zarqashi, *al-Burkhan fi Ulumi al-Quran*, I/67; Suyuti, *al-Itqan fi Ulumi al-Qur'an*, 154; Sijistani, *Kitabu al-Masahif*, I/162-165; Qurdi, *Tarihu al-Quran wa Gharaibu Rasmihi wa Huqmih*, 39-40; at-Tawbah 9/128-129.

<sup>143</sup> Zarqashi, *al-Burkhan fi Ulumi al-Quran*, I/169; Suyuti, *al-Itqan fi Ulumi al-Quran*, 157; Qadduri, *Rasmu al-Mushaf*, 115.



It is also clear that some of Shiite scholars related their personal ideas to Ali and first imams to strengthen their claims, that they could not provide clear evidence as sentences and words to justify their claims, and that they used the excuse that Mahdi will come and explain the original Quran and deficits in the book in this regard. However, it should be noted that the narratives in the sources of Ahl al-Sunnah, e.g. those related to Surah al-Ahzab, were the materials for Shiite scholars.

Certain claims in certain early-period Shiite sources that wording and meanings of the Quran have been distorted, that the Quran version revealed by Gabriel to Muhammad consisted of seventeen thousand verses, that verses regarding the benevolence of Ahl al-Bayt and caliphate of Ali were removed from the Quran or distorted, and that repetitions, muqatta'at letters, metaphors, sarcasm, certain pronouns and prepositions all indicate that the claims of distortion in the Quran, both in terms of wording and meaning, are multi-dimensional. However, results also indicated that all Shiite claims are problematic and false ideological approaches with no imputations for narrators and narrating.

Early-period sources and classical works indicate that Ali accepted the copy of the Quran compiled by Abu Bakr and were collected by Ali and Abu Bakr, and converted into argument of distortion was based, that Ali joined the group that compiled the Quran, that he made statements indicating that the Quran does not have any words or letters that were changed or distorted, and that he would not do different actions if he were in the shoes of Abu Bakr and Uthman. As claimed by Shiite scholars, if the Quran verses regarding Ali and Ahl al-Bayt were changed or distorted and if this was reported by Ali, he would indicate which Quran surahs were changed, removed or added. However, the number of people who narrated the Quran Ali was found.

In conclusion, for the protection of the Quran from distortion and amendments and the Quran's reliable quality until the present day, the promises in certain verses and Prophet's meticulously-practiced human measures have played key roles.

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