yanılmazlık sıfatı taşıyan mehdi, yani Muhammed b. Hasan el-Askerî'dir. Gaybette bulunan mehdiyi beklemek yerine, hakkında İlahî tayin ve ismet vasfının bulunmadığı bir fakihi devlet başkanı yapmak ve kurulan devleti meşrû İslâm devleti addetmek çelişkilidir. XIX. yüzyılın ikinci yarısından başlayarak zaman zaman şiddetlenen ulemanın otoritesi ve fonksiyonu, anayasa hareketleri gibi konularda detaylı bilgi veren yazar, Humeynî tarafından devreye sokulan siyaset anlayışının Şeyh Sadûk, Seyyit Mürtaza, Ebû Ca'fer et-Tûsî, Allâme Hillî gibi önemli Şiî âlimlerin görüşlerine tamamen aykırı olduğunu belirtir.

Ahmed el-Kâtib ilk dönem Şiî neslin siyasi konularda şûrâyı benimsediklerini, hicrî ikinci asırdan itibaren bu anlayıştan uzaklaştıktan sonra ise siyasi ve fıkhî hayatta sürekli problemlerle karşılaşıldığını, ulaşılan velâyet-i fakîh telakkisinin bir bakıma, klasik imâmet anlayışının açmazlarına karşı "çıkış" niteliği taşıdığını belirtmiş; ancak bunun da yetmeyeceğini, yapılması gerekenin Kur'an-ı Kerîm'de emredildiği, Hz. Peygamber'in beyan ettiği, Ehl-i Beyt'in ilk dönemde kâil olduğu gibi şûrâya dayalı bir siyaset anlayışına ulaşmak olduğunu ifade etmiştir (s. 441-447).

Aslında Humeynî'nin velâyet-i fakîh nazariyesine klasik Şia âlimlerinden ciddi itirazlar geldiği bilinmektedir. Ayetullah Şeriatmedârî, Ayetullah Bahâeddin el-Mahallatî, Ayetullah Hûî gibi âlimler bu nazariyenin klasik imâmet anlayışına aykırı olduğunu, bunun bir nevi gaib imamın/mehdinin hakkına zulmetme mahiyeti taşıdığını belirtmektedirler. el-Kâtib'in aynı nazariyeye itirazı ise bunun Şia'da şûrâdan kopak başlayan kırılmalar silsilesinin son halkası olmasından dolayıdır.

Sonuç olarak eser Şiî gelenekten gelen bir âlimin ilk dönemden başlayarak İran devrimine kadar geçen süre içinde Şia siyaset anlayışının geçirdiği dönüşümleri -yazarın vurgusu dikkate alınırsa- kopuş ve kırılmaları Şiî kaynaklar çerçevesinde ortaya koyması açısından oldukça önemli görünmektedir. Yazarın, başta on ikinci imamın varlığıyla ilgili rivayetler olmak üzere, imâmet anlayışının oluşmasında kaynaklık eden rivayetleri yer yer senet açısından da değerlendirmesi eserin kıymetini daha da artırmaktadır. Şia'nın siyaset anlayışında geçirdiği merhaleleri yansıtırken tarihî, sosyolojik hatta etnik faktörlerin dikkate alınmaması bir eksiklik olmakla birlikte, temel Şiî kaynaklarının kullanılması ve sağlıklı değerlendirmelerde bulunulması, eseri hem bakış açısı hem de zengin malzeme yönünden önemli kılmaktadır.

İlyas Üzüm

Introduction to Islam

David Waines
Cambridge University Press, Cambridge 1995, Pp. X+332.

During the recent years the number of books on the subject of Islam has been noticably increased. On examination of most new books on Islam, it becomes clear that only very few authors are willing, or indeed able, to write about the cultural

phenomenon of the Islamic religion. Waines shows with his *Introduction to Islam* that he is one of those few able. The approach taken in the book raises important methodological issues for the study of Islam and religion in general. Waines's phenomenological approach raises doubt about the validity of a purely secular account of Islam which attempts to be 'value-free'. The author is on the right track in terms of a social anthropological perspective in saying "Religion is not a thing, but a happening, and it is people who make things happen". This reminds the reader that Islam too has to be understood within its social and historical manifestations.

Waines mostly portrays Islam, in accordance with the phenomenological approach, from the traditional Muslim standpoint, and leaves the reader to make their own judgement of Islam. In the introduction he states "-It seemed more appropriate to present the Qur`an and the Prophet Mohammed as Muslims might recognise them, rather than as others have described them." It is in this approach that he generally breaks with the Orientalist tradition of Western (as Waines refers to) scholarship on Islam [1] who have paid either no or so little heed to the viewpoint of the Muslim scholars and sources on Islamic origins, and either rejected the authenticity of the *Qur`an* and the *Hadith*, or approached them as sources shaped by collective memory of later generations of Muslims after the first century of Islam. The aim of this review is to see if the author has kept his 'phenomenological' approach throughout the book, in terms of both general conceptual and informative context. To this end, we will also ponder upon, within the limits of this review, the question of whether the way a scholar of religion approaches to the question of, say, 'origins' has also relevance to the question of whether his/her conclusion is 'objective' and 'value-free'. Related to this is the issue of whether methods of interpretations of religion are basically to be 'religious' or 'secular'.

1. Imagery versus Stereotyping

Let us begin with the imagery represented in the section of photographs of Muslims just after the introduction. Although Waines's selection of photographs partly reflects his approach of 'many cultures, one faith', his emphasis on two kinds of images only appears to keep feeding on the typical stereotyping of Muslims in '*so-called "best-sellers" works of "instant analysis" by self-styled experts.*' (p. 266) which is an important point, even criticised by the author himself. One of these images is 'Islam as religion of peasantry'; the other is 'Islam as exotic religion of the "other"', namely African, Arabic, and Asian. Muslims are of course happy with their being African, Arab, or Asian, but the point here is that western writers on Islam and Muslims, will have presented a manipulating picture for the western reader if they ignore or overlook the important fact that Islam is also an increasing phenomenon in

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1   Such as Ignaz Goldziher, D.S.Margoliouth, Joseph Schacht, Julius Wellhausen, G.H.A.Juynboll, H.A.R.Gibb, W.M.Watt, Richard Bell, Charles Trolley, John Wansbrough and a few others who follow their approach in one way or another. For a survey of the works of these Western orientalist scholars, see *Waines pp. 265-279.*

the West: millions of Muslims live in Europe and North America in a modern (not necessarily modernist) urban lifestyle. Hence the occasional photograph of a 'white' Muslim living in an urban environment of London or, say, a Turkish Muslim living in Istanbul would be necessary to give a correct/complete visual image.

We no longer live in relative isolation from the cultures of Asia and Africa. The marketplace of ideas, values, and faiths is much broader than it used to be. What we should do is to seek a genuine understanding of 'others' in the expectation of broadening, deepening, and hopefully clarifying our understanding of 'others', not necessarily as something 'out there', a curiosity piece from a bygone age, but as a subject of study relevant to the needs of our times. By doing so, one can avoid a false picture, painted of a culture, triggering what might be aptly termed as 'intellectual allergies'.

Admirably Waines cannot be placed in the category of those pretending not to follow the 'orientalist line' that triggers the intellectual allergies. It would be enough just to look at the cover photograph of vol.2 of 'Muslims' (1993) by Andrew Rippin in order to sense the still-ongoing stereotyping of Muslims by using eccentric and marginal images (a woman of Asian origin covered in a black garment from head to foot and with a miserable face, suggesting this as the typical common dress and image of a Muslim woman). Contrary to the Rippin's-like presentations, Waines's overall approach reflects insight and a sensitive analysis of historical and contemporary Islam.

2. Insights on Islamic Faith, Law and Spirituality

The author's success in applying phenomenological approach can be seen on certain issues and concepts like '*Haneef*' (pp.13-14) which is one of the crucial concepts in making sense of the Muslim understanding of monotheistic history, the *textual character of the Qur'an* (p. 23), *The Art of Recitation of the Qur'an*, '*The Quest for Knowledge*', and "*Divine will and the law*", '*Hudood*'.

The chapter "*Divine will and the law*" is an informative and at the same time concise examination of different central issues of Islamic law, ranging from methodology (analogy, *ijtihad*-deduction of a point of law from the sources, etc.) to basic social relations (family, inheritance, etc.). This chapter is particularly helpful for nonspecialist readers. Waines proves that he has an informed knowledge of the history of Islamic law and the major contemporary issues facing Muslim scholars on matters of law. The following quotes from this chapter will be sufficient to show that the author is well aware of major issues of methodological discussions in Islamic law:

> "Recent research suggests that the still widely held view that Islamic law in its post-formative period was a stagnant institution divorced from social realities and change must be abandoned, or at least dramatically revised." (p. 84).

> "In any case, the so-called "closure of the gate of ijtihad", discussed by scholars from the thirteenth century, was never accepted by consensus of all the schools." (p. 85).

As for '*Hudood*', the author indicates that Islamic penal law includes acts which have been explicitly forbidden or sanctioned by punishments (*Hudood*) in the Qur'an, and these form only six major offences mentioned in the Qur'an (*murder, theft, illicit sexual relations, alcoholism, highway robbery, slanderous accusation of illicit intercourse* as offences against society within the Islamic understanding of morality). The execution of Hudood is suspended if there is any doubt established during the proof of crime. This practice is validated by several *Prophetic injunctions one of which is*: "Leave out the Hudood (punishments) if you find any alternative way out."[2] Although Waines cites only the act of theft as an example supporting the above Prophetic tradition, the punishments for the other five major offences can also be restricted by qualifying principles, such as narrow definitions of a crime, difficulty of proof (for example, the minimum number of witnesses required in proving the offence of adultery is four), recommendation of forgiveness, and possibility of repentance. These principles are indicated either in the Qur'an, or in the Prophetic Traditions, and therefore greatly limit the number of cases in which the *hudood* have been and can be applied, so that *"-punishments are enacted under a different aspect of the law which renders the culprit liable to the discretionary punishment of a judge."* (p. 81).

It can generally be said that matters of punishment in Islamic law (which actually consist of a small -*though important*- part of the whole Islamic framework) are primarily based on the concept of deterrence and retribution. The debate over the penal code of the Islamic law should not also be reduced to a kind of question of, say, which method of execution is more *humanely* than the other, -lethal injection and electrocution in the United States[3] or beheading in Saudi Arabia-?! This point is crucial in understanding the fact that for the Muslim their faith has a deep spiritual meaning aiming to address the totality of life, human relations and the afterlife, and thus reaches far beyond just legal and political issues. Muslims scholars mostly agree that the philosophy of punishment should be an integral part of the social system which can be applied and understood only if its principles, values and moral schemes exist and are adhered to by members of the society, at least to a certain degree. In order to execute a penal code based on Islamic morality, Islamic law requires the existence of a strong Islamic moral and cultural framework which can be established through education in society. This process also needs to be supported by protecting the rights of law-abiding citizens through the process of punishing law-breakers. In this chapter of the book also, Waines's summary of the Islamic framework on Social Relations is especially worth reading, though some points require to be explained more analytically.

Muslim Faith : The author has also shown that he has an insightful understanding of Islamic faith/theology: this becomes clear straight away when one

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2   Quoted from Ibn Majah in Sayyed Sabiq, *Fiqh-us-Sunnah*, Beyrut 1985, Vol.II, p.360.
3   *Human Rights Watch World Report 1995*, London, 1994, p.315.

notices that chapter four on *Theology: faith*....begins with what is called the *Gabriel Hadith*. This *Hadith* is indeed regarded by the Muslim as the very expression of Islamic faith. In the same chapter Waines gives us a summary of the main issues and schools of *kalâm* in Islamic history. But he does not mention an important theological school, namely the *Ma'turidiyyah*. Maturidiyyah is a Sunni theological school named after its founder Abu Mansur al-Maturidi (d. 944) and came to be widely recognised as the second orthodox Sunni *kalâm* school besides the *Ash'ariyyah*. The Sunni tradition of *kalâm* has been presented by *al-Ash'ariyyah* and *al-Ma'turidiyyah* schools since 10th century. Today nearly 53% of Sunni Muslims in the world are Hanafites, and majority of the Hanafites are Maturidites in their theological (*kalamî*) understanding.

The Way of the Sûfî is a very successful summary of the *Sûfî* world, and Waines pinpoints precisely the Sûfî understanding of spirituality by beginning the chapter with the tale of a Muslim "Robinson Crusoe", namely Hayy b. Yaqzan. This tale makes the chapter even more enjoyable to read. He also explains in the same context that the life of the Muslims, according to the Sûfî, is the outcome of the balance between *sharia* and *tariqa*. In this chapter, Waines presents us the story of Sufi understanding of Islam. He also gives us two examples of Sufi orders, Chistiyyah and Shadiliyyah. It is understandable that within the limits of space, the author had to take only a few representative *tarîqas*.

On the other hand "*The mosque and its traditional place in Islam*" is a well-written summary of the place of the mosque in the Islamic culture in both artistic and religious terms. But a brief chapter on Islamic Art, and the science in Islamic history would also have been not less than very helpful for a non-specialist reader to get a fine understanding into the Islamic history.

'*Issues in contemporary Islam*' : Waines's comments on the cases of Palestine, Bosnia, the United Nations, 'fundamentalism' and the Rushdie Affair, are quite analytical and useful in forming a balanced picture of the relations between the West and the Islamic world.

3. Authentic 'Tradition' (Hadith) and Islamic Origins

According to Waines, what the modern reader has received about the Prophet Mohammed's (as well as Moses' and Jesus') reflections, intentions, and activities, is a rich tapestry of tradition, and are thereby product of many generations (p. 10). He takes the *Hadith* as a vast body of material extant in the form of sayings and anecdotes which comprise "..the later community's collective memory of....." (p. 11) the Prophet and his Companions. This expression appears to be a polite way of rejecting the authenticity of Hadith, and the existence of early recordings from as early as the first century of Islam. It also seems to follow the Orientalist assumption of *Hadith*, that there was no written hadith record left from the time of the Prophet and his Companions. If this is Waines's stance, in terms of his own phenomenological approach to present 'Islam as Muslims might understand', how will he then explain the

Muslim scholars' standpoint that most of the *hadiths* of the Prophet, if not all, came to be written during the life of the Companions.

All in all, it should be said that, since there is a "degree of certainty" in the light of so many historical material on the authenticity of Hadith, it is again not clear what Waines really means by saying "*-we shall never know the details of 'what really happened' during the first Islamic century*" (p. 34). Is this the author's own 'educated-value judgement' or an established-objective historical *fact*? The same question can be asked in regard to what Waines means by 'authentic' in his own approach in the conclusion to the Qur'an when he writes "*-I take the* [Qur'anic] *text as an integral and authentic document of the Prophet's day*". Does the term '*authentic*' here mean that the Qur'an is not a divine revelation, but Mohammed's own composition—a man-made historical source- nevertheless historically authentic? If so, the author here simply takes the same line with the Orientalists whom he calls 'Sceptics' (pp. 273-278). Despite these criticisms, I take Waines's '*Excurcus on Islamic origins*' (pp. 265-279) as a useful and brief survey of the relevant orientalist literature within their own context and history on *Islamic origins*.

4. The Myth of Value-Free Study of Religion

In our view, the idea that the study of religions and human sciences should and could be value-free is a myth and an ideology in itself. We can agree on that the study of religion can be objective in methodolgical and descriptive aspects. But, does the belief in a value-free study of religion mean that, in point of fact, Religious Studies is a discipline actually free of values and that it successfully excludes all non-scientific assumptions in selecting and studying a subject? The myth of value-free studies of religion should not become a hollow catechism, a password, and a good excuse for no longer keeping quiet, normless, and indifferent.

The value-free doctrine has a paradoxical potentiality as well: it might enable man to make *better* value judgements rather than *none*. The image of a value-free study of religions should not be also the armour of the scholars of religion, but invite them to the mutual connectedness of facts and values. We can obviously ask whether 'Euro-American scholarship' (as implied by Waines himself) from both secular and religious backgrounds on other religions in general and on Islam in particular, is itself 'value-free', knowing that the former is essentially based upon the rejection of 'revelation' in advance through an agnostic presentation at least, and the latter being underlied within Judeo-Christian understanding of history. Unless it is made clear by scholars writing on Islam whether Islam can be taken as a phenomenon based on divine revelation manifested itself in the history of humanity as it is recognised by its believers, it will mean that their approach is not value-free, and not even phenomenological as well. Otherwise how then are students to be safeguarded against the unwitting influence of different judgements which shape the scholar's selection of problems, his preferences for certain hypotheses or conceptual schemes, and his neglect of others?

5. A Challenge to "Secular Intellectual Arrogance"

Different approaches accomplish different objectives. This is not necessarily negative, but one should not forget that each objective is in itself value-oriented. What we basically try to point out is that, at its deepest roots, the myth of a 'value-free study of religions' is the way of the secular worldview trying to adjudicate the tensions between two vital traditions: between secular (reason) and religious (faith first, reason second). Although it is very difficult to believe in an enduring and a final resolution of this conflict, the sceptic or the secular intellectuals should accept at least the possibility of the fact that the problem of studying 'other' religions transcends that of historical events and phenomena or of sentimental attitudes. Scholars of religions should not have a conception of themselves as narrow technicians who reject responsibility for the cultural and moral consequences of their work. As Sayyed Hossain Nasr puts it briefly, once man rejects 'revelation' and 'tradition' there is little virtue in religious open-mindedness because there is no longer a criterion for distinguishing the true from the false, even within historical context. For one who is colour-blind it matters little what colours make up the rainbow.[4] Is it not, according to contemporary Western (as Waines refers to) scholarship, there apparently exists a secular truth distinct from religious truth? Or is it only the secular "truth" that is value-free, whereas the religious truth is not? This idea of 'secular truth' that is supposed to be superior to 'religious truth', according to Waines, comes from "… *a form of secular intellectual arrogance which, even while it cannot claim absolute certainty for a particular hypothesis, deems its findings superior to the content of religious truth*" (Waines, p. 267). Related to this point is the question of whether methods of interpretations of religion are to be 'religious' (as in the case of scholars such as W.C. Smith, S.H. Nasr, and J. Hick) or 'non-religious' (as in the case of R. Segal, etc.) All in all, are secular approaches not as laidened with values as religious approaches? Or should we say "*—The West has to learn from Kierkegaard that religion is something toward which "neutrality" is not possible*"?[5]

6. Conclusion

This being so, my conclusion is that I agree with Waines when he says that, the broader question of how any of the contemporary sources relevant to Islamic origins, Muslim and non-Muslim alike, can be understood and interpreted in a manner which has some hope of securing a consensus, still remains a task that still awaits completion among 'Western' scholars (p. 274). However Waines's *Introduction* also seems to pose the same question once more without offering the answer for 'that consensus' about whether the Islamic origins must have been from *'this'* world or *'beyond'* even when all the existing historical sources are taken into account.

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4   S.H. Nasr, 1972, *Living Sûfism*, London: Unwin, pp.109-111
5   Wach, Joachim, 1961, *The Comparative Study of Religions*, New York: Columbia Press, p.9.

All in all, Waines's approach as a western scholar to the phenomenon of Islam in his *Introduction to Islam* is indeed a challenge to '*secular intellectual arrogance*' *(p.267)*. This challenge best expresses itself when Waines makes an important point on the controversial nature of the "Rushdie Affair". "—*Many of Rushdie's supporters, damaged their cause by turning the issue of freedom of speech into a stone-graven commandment of their own secular, liberal 'religion', ignoring thereby the obvious fact that free speech is not an absolute moral principle in any Western society.*" (p. 260) According to him, central to the whole affair, was the gulf of misunderstanding which existed between the dominant liberal, secular culture (of which Rushdie was a part) and the Muslim minority (in Britain). May be that is why he brings to our attention the fact that too often, from a secular, liberal perspective, the term "fundamentalist" used usually in a derogatory sense, "*...is simply a code word to distinguish 'us' (the good guys) from 'them' (the bad guys)* " (p. 239).

It would be unfair to end this review without a note of criticism. The forecoming remarks show that despite a few omission, here we have the work of a successful scholar of culture and religion, with insights and stimulating views. It is to be expected that this book will take its place, especially if the above mentioned points are taken into account by the author, among the best *Introductions* to Islamic culture and religion in English. One of the aspects that makes the book an enjoyable read is the author's modesty leaving his own position open to criticism (p. 279) -a scholarly modesty which is also a cautionary position noticeable throughout the book. Indeed, Waines is correct: " *the reader who comes fresh to the subject of Islam, with or without a prior interest in any of the great contemporary religious traditions, will find the literature on Islam bewildering in its sheer quantity and varied in its quality and apparent aim.*" The overall approach in the *Introduction* reminds us once more that what is required in the study of 'other' religions is not indifference — "*Grey cold eyes do not know the value of things" says Nietzsche*— but rather an engagement of feeling, interest, *metexis*, or participation.[6]

<div align="right">Bülend Şenay</div>

The Calligraphic State: Textual Domination and History in a Muslim Society
Brinkley Messick
Comparative Studies on Muslim Societies, XVI, University of California Press, Berkeley-Los Angeles 1993, XII+341 sayfa.

Son yıllarda sözlü ve yazılı kültürler hakkında yapılan bazı mukayeseli çalışmalar, yazısı olmayan kültürler ile yazının derinden etkilediği kültürlerin bilgi kullanımı

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6   Wach, Ibid, p.12.