HADİSLERİ KUR'AN IŞIĞINDA İNCELEMEK: "ARZ METODU"

EXAMINING HADITH IN THE LIGHT OF THE HOLY QUR'AN:

"THE METHOD OF 'ARD"

FEYZA BETÜL TUNCEROĞLU

YÜKSEK LİSANS ÖĞRENCİSİ
FATİH SULTAN MEHMET VAKIF ÜNİVERSİTESİ LİSANSÜSTÜ EĞİTİM ENSTİTÜSÜ
34fyztncroglu@gmail.com

Öz:

Arz metodunun Fıkıh ilminde hüküm elde edilirken ve Hadis ilminde hadislerin sıhhat derecesi tespit edilirken bir ölçüt olup olamayacağı tartışmalarından ötürü bu metot, İslami usûl ilimlerinin önemli bir konusu olarak literatürde yerini almaktadır. Bazı ekoller tarafından Arz metodunun Hadis-i Şeriflerin Hz Peygamber'e (sav) aidiyetinin belirlenmesinde tek ölçüt olarak sunulması sübjektif Kur'an-Sünnet çelişkisi iddialarını beraberinde getirmektedir. Bu durum Hadis rivayetlerinin isnadını inceleyen çalışmaların bulgularının görmezden gelinerek ilmî verilerin göz ardı edilmesine ve Hz Peygamber'e (sav) ait birtakım rivayetlerin şahsi kanaatlerle reddedilmesine sebep olmaktadır. Ayrıca Hadis'i Şerif'in Kur'anî ilkelere ters düştüğü ile ilgili öznel yargılar üzerinden ilmi bir çıkarımda bulunulması metodolojik bir problemi beraberinde getirmektedir. Bu sorunun ortadan kalkması ve arz konusunun ilmi bir metot olarak ele alınması için; arz metodunun mahiyetinin net bir şekilde ifade edilmesi, arz uygulamasının bir yöntem olarak kullanımında delillerinin ele alınması, arz uygulamalarının tarihsel sürecinin incelenmesi ve arz metodunun uygulama ilkelerinin ortaya konması gerekmektedir. Araştırmada öncelikle arz metodu tanımlanmaktadır ve kavramsal karışıklıkları önlemek amacıyla teârzula muaraza terimleri arasındaki fark açıklanmaktadır. Ardından arz metodu ile ilgili tartışmaların başlangıç noktası olan "Kur'an-ı Kerim ile Hadis arasında çelişki olur mu?" ve "Hz. Peygamber (sav) Kuran-ı Kerim'e aykırı bir ifadede bulunur mu?" sorularına yer verilmektedir. Araştırmanın ilerleyen bölümlerinde arz yönteminin ne zaman başladığı, Hz. Peygamber (sav) döneminde, sahabe döneminde ve sonraki dönemlerde nasıl uygulandığı, Muhaddislerin ve Hanefi, Şafi, Maliki ve Hanbeli fakihlerinin bu metodu nasıl ele aldığı tahlil edilmektedir. Ardından arz metodunun uygulama ilkeleri, aklî ve naklî delilleri, uygulama örneği ve uygulamanın ilmî değerinin korunması için dikkat edilmesi gereken hususlar incelenmektedir.

Anahtar kelimeler: *Kuran, Hadis, Sünnet, Arz, Muaraza.*

Abstract:

This method takes its place in the literature as an important subject of Islamic methodological sciences due to the debates about whether the 'ard method can be a criterion when obtaining judgments in the science of Fiqh and determining the degree of authenticity of hadiths in the science of Hadith. The presentation of the 'ard method by some schools as the only criterion in determining the belonging of the Hadiths to the Prophet (peace be upon him) brings with it allegations of subjective Quran-Sunnah contradiction. This situation leads to neglecting scientific data by ignoring the findings of studies examining the chain of transmission of Hadiths and results in the rejection of certain Hadith narrations attributed to the Prophet (peace be upon him) based on personal opinions. Moreover, drawing subjective conclusions that Hadith contradicts Quranic principles poses a methodological problem. To resolve this issue and approach the matter of 'ard as a scientific method, it is necessary to clearly define the nature of the arz method, consider the evidence for its application as a method, examine the historical development of arz practices, and establish the principles of its application. The study first defines the arz method and explains the difference between the terms 'teârud' and 'muarada' to prevent conceptual confusion. It then addresses the starting points of debates related to the questions "Can there be contradictions between the Quran and Hadith?" and "Did the Prophet (peace be upon him) ever make statements contrary to the Quran?" In the subsequent sections of the research, it analyzes when the 'ard method began, how it was practiced during the time of the Prophet (peace be upon him), the period of the companions, and later periods, as well as how scholars of Hadith and jurists of various schools such as Hanafi, Shafi'i, Maliki, and Hanbali approached this method. The principles of the 'ard method, its rational and narrational evidence, examples of its application, and considerations necessary to preserve its scientific integrity are then examined.

Keywords: *Al-Qur'an, Al-Hadith, Al-Sunnah, 'Ard, Mu'arada.*

1. WHAT IS THE *'ARD* METHOD?

The word "'*ard*" literally means submission. The term meaning in the field of Islamic sciences is to determine the accuracy of the weak evidence by presenting the strong evidence. The method of *'ard Hadith* to the Qur'an is to examine whether the *Hadiths* comply with the Qur'an as a criterion for determining the authenticity of the *Hadiths*. This method, which has applied in various ways since the time of the Prophet, has been examined by muslim scholars and has been used to determine the authenticity of the *Hadith*. This method, which we encounter with different applications among *fiqh* sects, has recently led to the emergence of some extreme schools and the *Hadiths* that do not conform to the understanding of the Qur'an shaped by the world view of the researcher who examined the *Hadith* started to be rejected. In order to prevent erroneous applications in the *'ard* method, the method will be comprehensively examined and evaluated together with its historical process. First of all, to understand what is meant by this concept correctly, the differences in the term meanings of the concepts of *ta'arud* and *mu'arada* will be discussed.

1.1. WHAT IS THE DIFFERENCE BETWEEN *TA'ARUD* AND *MU'ARADA / 'ARD*

In the usage of the *Usûliyyun* (methodologists), "*ta'arud*" means the confrontation of two "equal" proofs in a way override each other's judgment or cannot be reconciled.[1] The provision of *ta'arud* is primarily to combine two decrees that are equal to each other in all respects (*cem*). When this is not possible, that is, when there is a real *ta'arud* among the evidence, the history of the evidences is examined and the later one is accepted as *nasih* (new provision canceling the old provision)[2] In the method of *mu'arada*, which is subject of *'ard*, there is the confrontation of two "unequal" proofs in a way that override each other's judgment or cannot be reconciled.[3] The *'ard* method is not applied when there is a *ta'arud*. Since it is not rational to test the accuracy of two equal pieces of evidence by presenting one to the other, the application of *'ard* requires two unequal evidences. Therefore, the method of *'ard* is applied to the *ahad* news containing probable (*thubut zanni*) reports, in the *Hanafi* method, it is not applied to *mutawatir* and *mashhur*.[4] news containing definite (*thubut kat'i*) news.[5] The opinions of other *fıkhi* sects on *'ard* will be discussed later.

1.2. IS IT POSSIBLE TO CONFLICT BETWEEN THE QURAN AND THE *HADITH*?

The debate on whether there can be a conflict between the *Hadith* and the Quran has started to be discussed since the second *Hijri* century.[6] To make the question "Is it possible to conflict between the Quran and the *Hadith*?" more understandable, first of all, the question "Does the Prophet say a word that contradicts the Qur'an?" will be examined, and then, what is meant by saying that the *Hadith* narration contradicts with the Qur'an in the issue of *'ard* will be explained.

1.3. DOES THE PROPHET SAY CONTRADICTORY WORDS WITH THE QURAN?

This issue will be examined with a quote from Abu Hanifa. Abu Hanifa says: "If a person says that I believe whatever the Prophet says, but the Prophet does not oppose the Quran, it shows that the person approves the Prophet. If the Prophet opposed the Quran and said something other than the truth about Allah, according to verse, Allah would seize him with strength and sever his jugular

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[1] Berzenci, Abd al-Latif Abdullah Aziz, *al-Taaruz wa al-Tarcih Bayna al-Adillah al-Shar'iyya*, 1. Edition, Wizarah al-Awkaf, Baghdad 1977, 24-25.

[2] For more detailed information on *ta'arud* in the Hanafi method, see. Jassas, *al-Fusul fi al-Usul*, 3/122-123.

[3] Abd al-Aziz al-Bukhari, *Kashf al-Asrar*, 3/12.

[4] Jassas said the following about taking the *mashhur* narration as evidence: The predecessor (*self*) accepted and applied this news; since fukaha is unanimous in using it as evidence, it is within the scope of "*tawatur*" for us. Jassas, *Ahkam al-Kur'an*, 1/472.

[5] Gül Mutlu, *Hanefi Usulünde Hadis Tenkidi* (Bursa: Uludağ Üniversitesi, Sosyal Bilimler Enstitüsü, 2014), 140.

[6] Kamil Çakın, "Hadisin Kuran'a Arzı Meselesi", Ankara Üniversitesi İlahiyat Fakültesi Dergisi 34/1 (1993), 238.

vein.[7] The Messenger of Allah does not oppose the Book of Allah. Rejecting a person who narrates from Prophet against the Quran is not to reject the Prophet and to deny him. This is the rejection of a person who narrates false narration from the Prophet.[8]

While Abu Hanifa mentions that it is not possible for the words belonging to the Prophet to conflict with the Qur'an, Abu Hanifa also says that the narrator who attributed a word contrary to the Quran to the Prophet could be rejected, on the basis that the Prophet did not speak contrary to the Quran. In other words, there is no conflict between the words of the Prophet and the Quran, but this contrast can be seen between the fabricated *Hadith* that took place in the following centuries and the Quran. The issue of *'ard* the *Hadith* to the Qur'an is not to present the "word of the Prophet" to the Qur'an and to investigate whether it is valid, but to investigate the belonging of the word to the Prophet by presenting the "news attributed to the Prophet" to the Qur'an.

1.4. WHAT IS MEANT BY SAYING THAT THE *HADITH* NARRATION CONTRADICTS WITH THE QUR'AN IN THE ISSUE OF *'ARD*?

Firstly; *Hadith* narration can explain a decree found in the Quran by means of *bayan* (declaration), *tafsil* (description), *takhsis* (allocation), *takyid* (limitation), etc. Secondly, a H*adith* narration can bring a decree that is not included in the Quran. Thirdly, it may openly disagree with a provision in the Quran.[9] When we look at the examples mentioned by the H*adith* scholars within the scope of *'ard* practice, it is seen that they only consider the situation mentioned in the third article within the scope of the *'ard* method.[10] While the first article is understood by the *Hadith* scholars as the explanation of the Quran by the *Hadith*; The second article is understood as the *Hadith* bringing a decree on its own.[11]

However, the question of whether the *Hadiths* bring additional decrees to the Quran »arises the question of whether it can be regarded as a contradict. The Quraniyyun current, which has become widespread in the modern period, regards the *Hadiths* bringing additional decrees to the Quran within the scope of contradict and rejects those *Hadiths* by applying the method of *'ard*. However, the following question can rightly be asked here: Since the task of the Prophet (PBUH) is "*Tebyin*" (explication),[12] of course, he will make declarations and interpretations such as *bayan al-mucmal* (to declare of concise), *takhsis al-amm* (allocate general provision), takyid al-mutlaq (narrow the meaning by adjective). The declarant will of course not be the same as the declared, but rather will bring additional provisions.[13] For this reason, the *imams* of the *fıqhi* sects and the scholars agreed that the Prophet (PBUH) could impose additional decrees on the Quran, and they ruled with additional *Hadith* narrations to the Quran that came in a reliable way. The point that should be taken into consideration here is as follows: When the *Hanafi* sect method is examined, *takhsis* (allocation) and *nash* (abrogation) narrations that add additional provisions to the Quran were evaluated under the title of contradiction with the Quran only when the narrations came with *ahad khabar*, and were included in the application of *'ard*. With these *ahad Hadith* narrations, no additional decree was given to the decree indicated by the clear wording of the Qur'an. The reason for this is not to deny some of the duties of the Prophet (PBUH), but because it is not possible to change the decree of the verse of the Qur'an, which is a definite (*kat'i*) evidence with probable (*zanni*) *Hadith* narration. In other words, while applying the method of *'ard*, the methodologists accepted the authority of the Prophet (PBUH) to make additional decrees to the Quran and did not reject the Prophet's (PBUH) duties. Only *Hanafi* methodologists and some other ulema from other

[7] al-Hakka 69/ 44-47.

[8] Numan b. Sabit Abu Hanifa, *al-Alim wa al-Mutaallim*, (İstanbul: Kalem Yayıncılık, 1981), 26-27.

[9] Selahattin Polat, *Hadis Araştırmaları* (İstanbul: İnsan Yayınları, 2011), 193.

[10] Gül Mutlu, *Hanefi Usulünde Hadis Tenkidi*, 146.

[11] Mutlu, *Hanefi Usulünde Hadis Tenkidi*, 146.

[12] al-Nahl 16/44.

[13] Mehmet Erdoğan, "Batıni İnkıta", *Marmara Üniversitesi İlahiyat Fakültesi Dergisi* 4 (1986), 422.

fıqhi sects[14] did not give additional judgments to the Quran with news expressing suspicion (*zan*). The reason for this is not to accept the additional decrees of the Prophet (PBUH) as explained, but because the narration contains suspicions. This is an important point because the application of '*ard*, which is the subject of the *Hadith* and *fiqh* method, and the application of 'ard which is the subject of the *Qur'aniyyun* school differ in this regard. Rejecting the supplementary provisions of the Prophet (PBUH) by saying that they are contrary to the Quran by making an improper '*ard* application causes religious damage, and this understanding is not what is meant about the '*ard* of the *Hadiths* and *fiqh* method.[15]

2. THE HISTORICAL PROCESS OF *'ARD*

2.1. *'ARD* IN THE PROPHET MUHAMMAD (PBUH) PERIOD

In some *Hadith* texts, there are expressions that establish a connection between the *Hadith* and the Quran, such as "the confirmation of this application is this verse" or "If you wish, read this verse", especially in the last part of the text. There are different purposes and wisdom of using such expressions after the *Hadiths*. However, it is also possible to consider it as the origin of the ''*ard*' method.[16] Likewise, these statements have proved us that the Quran and Sunnah are inseparable. We can explain that the *Hadiths* are in agreement with the Qur'an with the following example. According to what is narrated from Abu Hurayra, the Messenger of Allah said:[17] The believer is the person I am closer to him than the world and the hereafter. If you want, read the following verse. "The Prophet is closer to the believers than their own selves."[18] In summary, this method is an indication that there can be no contradiction between the *Hadiths* of the Prophet and the verses of the Qur'an. It is certain by the Qur'an that the Prophet will not speak of himself.[19] Therefore, The Prophet (PBUH) did not have to constantly remind that his words and actions were connected with the Quran. However, the limitations in the narrations and the Prophet. Considering the fact that the Prophet did not present all of what he said to the Quran and the limitations in the narrations of the '*ard*, it is more appropriate to say that the practice of '*ard* was made for the support of the prophet's words, *tafsir* (interpretation) of the verse, rather than concluding that the prophet presented all his words to the verse. In addition, the Prophet's occasional use of such an application was accepted as evidence for '*ard* method by some scholars.

2.2. *'ARD* IN THE COMPANION PERIOD

There are various examples of '*ard* practice in the period of Companions. One of them is that Umar presented the narrations of Fatima bint Kays to the Holy Quran. Fatima bint Kays, after her husband divorced her with irrevocable divorce (*talaq bain*), She narrated that the Prophet did not give her a residence permit in her husband's house and alimony. Thereupon, Hz. Umar did not accept the narration of Fatima bint Kays and said the following.[20] 'We are not going to abandon the Book of Allah and the Sunnah of the Messenger of Allah because of the word of a woman who we do not know whether he memorized or not. She has the right of residence and alimony." After that Umar recited the verse: "Do not drive them out of their homes (during their period of delay/*iddah*) except that they are clearly indecent."[21] This method has been used more over time. Aisha, the wife of the Prophet, is also among those who use this method a lot. Hz. Aisha presented the narrations to the Qur'an while criticizing the Companions and explained the errors in their narrations. Explaining Aisha's use of the mu'arada method by citing an example will clarify the

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[14] The views of the sects on this subject have been examined under the title "'ard of the *hadith* ın *Hanafi* sects"
[15] Ebubekir Sifil, "Hadislerin Kur'an'a Arzı" , Milli Gazete (15 Haziran 2009).
[16] Selahattin Polat, "Hadiste Metin Tenkidi", *Erciyes Üniversitesi İlahiyat Fakültesi Dergisi*, (1989).
[17] al-Bukhari, "Istifraz", ll.
[18] al-Ahzab 33/6.
[19] al-Najm 53/3.
[20] Muslim, "Talaq", 46.
[21] al-Talaq 65/1.

subject. When Aisha heard that Abu Hurayra narrated from the Prophet (PBUH) that "The child of adulterers is the worst of the three evil", she said: That *Hadith* is about a hypocrite who torments the Prophet (PBUH). When the Prophet (PBUH) asked who he was, they said that he is the child of the adulterer, and upon this, the Prophet (PBUH) said this sentence.[22] "Hz. Aisha read the following verse after this explanation: "Nobody bears anyone's sins."[23] When the example mentioned on this subject is examined, Aisha corrected the narration reported from the Prophet and explained the error by presenting the narration to the Qur'an.

Moreover, mistakes can be encountered in the *'ard* method of the Companions.[24] For example, the *'ard* application of Aisha on *ru'yet* (to see God) is about the fact that the *'ard* application may be erroneous. As a matter of fact, it is not clear that the verse "Eyes cannot perceive him."[25] brought by Aisha as evidence against *ru'yet* indicates that the Prophet (PBUH) did not see God in ascension. It is necessary to understand the Qur'an and the *Hadith* that is presented to the Qur'an correctly for the application of *'ard* to be carried out correctly and accurately. We will also examine this point under the heading of "Matters to be considered in order not to go excessive in the application of *'ard* method."

2.3. *'ARD* IN THE POST-COMPANION PERIOD

We mentioned that the *'ard* method was used in the time of the Prophet (PBUH) and his Companions. The use of the *'ard* method has increased in the period of Successors that came after that, and in the following periods. Because the Companions, who grew up with the morality of the Messenger of Allah, are known as the most distant from lying. Since the successors were not like that, mistakes started to appear in the *Hadiths*. As a result, the isnad system developed. When the mistakes started to increase, the *muhaddiths* used the *'ard* method more.[26] Some examples used by *muhaddiths* to present the *Hadith* to the Qur'an are as follows; They rejected the *Hadith*, which informed that the Prophet (PBUH) visited his mother in his grave and stated that she believed in him, as opposed to the verse of al-Baqara: 217.[27] Also, They rejected the *Hadith*, which states the life of the world, by presenting it to the 187th verse Araf, which says that only Allah knows the knowledge of doomsday.[28]

2.4. *'ARD* OF THE *HADITH* TO THE QUR'AN BY THE *MUHADDITHS*

It is known that scholars also use the method of *'ard*, although they do not clearly state their views on this issue by saying, "Our criteria for supplying *Hadiths* are as follows."[29] As the *Hadith* criteria of *muhaddiths*, we come across the concepts of '*shazz*' and '*muallel*'. *Shazz* narration is a *Hadith* that a reliable narrator narrates contrary to the more reliable narration[30] Of course, the *muhaddiths* who do not accept the *Hadith* that is contrary to the *Hadith* narrated by a reliable narrator have taken into account the suitability of the *Hadith* to Qur'an, but since the Muhaddis basically believe that a *sahih Hadith* will not contradict the Qur'an, they did not mention the issue of conformity to the Qur'an as a separate criterion in the definition of *sahih Hadith*. However, when the muhaddis talk about fabricated *Hadiths*, they put forward the criterion of "contradicting the clear meaning of the Qur'an",[31] which shows the sensitivity of the scholars on this issue. Another criterion sought in *sahih Hadith* is that the *Hadith* should not be *muallel*. *Muallel Hadith* means

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[22] Ibn Qayyim, *al-Manar al-Munif*, 133.
[23] al-Fatir 35/18.
[24] Ahmet Keleş, *Hadislerin Kur'an'a Arzı* (İstanbul: İnsan Yayınları, 2020), 47.
[25] al-An'am 8/164.
[26] Mustafa Azami, *Muhaddislerin Hadis Tenkit Yöntemi*, 96.
[27] Ibn Jawzi, *Kitab al-Mawzuat*, 1/284.
[28] Ibn Qayyim, *al-Manar*, 80.
[29] Gül Mutlu, Hanefi Usulünde Hadis Tenkidi. 142
[30] Abdullah Aydınlı, "Şaz", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (Access 02.05.2021).
[31] Ahmet Keleş, *Hadislerin Kur'an'a Arzı*, 60.

"*Hadith*, which has a defect that everybody cannot see in its script or its text".[32] One of the reasons for a defect in the text is that the *Hadith* is against the Qur'an.[33] In summary, although the *'ard* of *hadiths* to the Qur'an is not included in the definition of *sahih (authentic) Hadiths*, it has been used indirectly by *muhaddiths* when determining the criteria of sahih *Hadith*. Additionally, many *muhaddiths* such as Bukhari put verses related to the *Hadith* subject they mentioned in their chapters and book entries. As a matter of fact, Hatib al-Baghdadî clearly states that news that are contrary to the reason, the holy verses of the Quran, the practice known to be based on *ma'rûf* sunnah, and a definite proof cannot be accepted.[34]This is a sign of their sensitivity regarding the compatibility of *Hadiths* with the Qur'an.

3. *'ARD* OF THE *HADITH* IN FIQH SECTS

3.1. *'ARD* IN HANAFI SECT

3.1.1. METHOD OF *'ARD*

Hanafi medodologists divide the two types of discontinuities (*ınqıta*) in the *Hadith*: Apparent discontinuities (*ınqıta sûrî/zahiri*) and unsighted discontinuities (*ınqıta batıni/ manawi*).[35]

Unsighted discontinuities (*ınqıta batıni*) are the name given to the *Hadith* script to have a hidden rationale (*illet*), although it is contiguous and steady.[36] The *Hanafi* sect refrains from using the *Hadith*, which has the unsighted discontinuities (*ınqıta batıni*), as evidence for religious decrees. Unsighted discontinuities (*ınqıta batıni*) is divided into two as " discontinuities (*ınqıta*) due to *mu'arada*" and " discontinuities (*ınqıta*) arising from faults and deficiencies in narrator". Our subject, "*mu'arada* to the Quran," is the subtitle of unsighted discontinuities (*ınqıta batıni*) due to *mu'arada*. It is aimed to reach a higher level by presenting the *ahad khabar*, which is a probable (*zanni*) news (*khabar*), to the definite news (the degree of the lowest to the highest.[37]

The subject of *mu'arada* can be examined under two headings as authentic (*sahih*) *mu'arada*[38] and impliedly (*delaleten*) *mu'arada*,[39] and the *'ard* of *Hadith* to the Qur'an is evaluated as a subtitle of authentic (*sahih*) *mu'arada*. Besides, Mustafa al-Azami makes a different classification and examines the subject of *mu'arada* under the six headings and puts the *mu'arada* of the *Hadith* with the Qur'an in the sixth title.[40]

According to Isa b. Abân, the issues that prevent the acceptance of the news of the *ahad* are named as rationale (*illet*), and by counting these rationales (*illets*)[41] under various headings, he indicates that the only reason for the *mu'arada* in the *Ahad khabar* is not contrary to the clear provision of the Qur'an.[42]Although it is seen in the practices of Companions that the news of *Ahad* are presented to a number of sources such as the Quran, Sunnah and Ijma, it can be said that those who

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[32] Ibn Jawzi, *Kitab al-Mawzuat*, 1, (Muqaddimah).

[33] Efendioğlu, "Muallel", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (02.05.2021)

[34] Muhittin Düzenli, *Hadislerde Gizli Kusurlar: İllet ve Şaz* (İstanbul: İsam Yayınları, 2016), 192-197.

[35] Khatib al-Baghdadi, Abu Bakir Ahmad b. Ali b. Sabit, *al-Kifayah fi Marifah Usul Ilm al-Rivayah*, Critical ed. Abu Ishak al-Dimyati, (s.l.: Dar al-Huda, 2003), 1/432.

[36] al-Bukhari, *Kashf al-Asrar*, 3/4.

[37] Mehmet Erdoğan, "Batıni İnkıta", 417.

[38] Mustafa Azami, *Muhaddislerin Hadis Tenkit Yöntemi*, ed. Faik Akcaoğlu, trans. İkbal Aslan- Enes Topgül (İstanbul: Beka yayıncılık, 2017), 85.

[39] Other sub-headings of sahih mu'arada: *'ard* to *akl* (being mentally impossible), *'ard* to Quran, *'ard* to *sunnah*, *'ard* to *icma*, *'ard* to *qıyas* see: Erdoğan, "Batıni İnkıta", 418-424.

[40] Other sub-headings of *delaleten mu'arada*: The hadith in *Belwa-ı amm* is *shaz* and Companions not doing *ijtihat* with that *hadith* and referring to *Ray*. see. Erdoğan, "Batıni İnkıta", 425-427.

[41] *Mu'arada* among the narrations of the companions, *mu'arada* between the narrations of a *Hadith* scholar at different times, *mu'arada* between the narrations of different students of a teacher, *mu'arada* between the narrations of a *Hadith* and his peers during the lesson, *mu'arada* between a book and memory or between a book and a book, *mu'arada* between the narrations and the Qur'an. Azami, *Muhaddislerin Hadis Tenkit Yöntemi*, 104.

[42] Jassas, *al-Fusul fi al-Usul*, 3/113. In the later Hanafi works, it is seen that these *illet* are called *illet-i kadiha*. see. Tahanawi, Zafar Ahmad al-Osmani, *I'la al-Sunan*, (Beirut: Dar al-Fikr, 2001) 8/3724.

systematize it and make it a principle are *Hanafi* scholars.[43] Other varieties of *mu'arada* are briefly mentioned in order to set the framework of the subject and to draw attention to its place in the *Hanafi* method. Since the subject of the research is *mu'arada* to the Quran, explanations of other types of *mu'arada* will not be included here.

Another important point in *Hanafi* methodology is that *Mu'arada* should contain evidence, one strong and one weak. The *Hanafi* scholars have only presented the Ahad news that expresses a probable knowledge (*zanni*) to the Qur'an that expresses definite knowledge (*kat'i*).

3.1.2. CONDITIONS FOR THE NEWS (KHABAR) TO BE THE SUBJECT OF CRITICISM

The khabar should not indicate any meaning that can be deduced from the Qur'an.

According to Isa ibn Eban, when a *Hadith* that contradicts the manifestation of the Quran is reported, if there is a possibility that the *Hadith* can be given a meaning that is not contrary to one of the meanings of Quranic verses, the meaning that is most similar to the *Sunnah* and the most appropriate to the manifestation of the Quran is given. If this is not possible, the narration is accepted as *şazz*.[44]

The *ahad khabars* that make a *takhsis* (allocation) and *nash* (abrogation) a word in the quran, and that interprets a provision that apparently means real meaning as figurative expression (*mecaz*), are considered within the scope of *mu'arada*.[45]

General expressions cannot be allocated with *ahad* news and cannot be abrogated. Hz. Umar's attitude towards the narration of Fatima bint Kays[46] form Prophet (PBUH) and Hz. Aisha's opposition to the narration that "the deceased will suffer due to the crying of her relatives" by reading verses from the Quran,[47] are accepted as evidences during the companions' period that the decree of the Quran could not be abrogated or allocated by news.

The narration should not be *mutawatir* or *mashhur* news.

In order for *'ard* to be made, one of the types of evidence must be probable (*zanni*) and the other must be a definite (*kat'i*). For this reason, the method of *'ard* is only applied to *ahad khabar*. The contradiction between the *mutawatir* and *mashhur khabar* and the Qur'an is the subject of the *ta'arud* mentioned in the title "1. 1. What is the difference between *ta'arud* and *mu'arada?"* of the research.

The *hadith* must be authentic in terms of *senet*.

 In the *Hanafi* method, the narrations that are in the category of *âhad* and that are authentic (*sahih*) in terms of script become the subject of the *'ard*. When suspicion is detected in terms of the script of belonging to the Prophet, it can be said that the news is considered weak regardless of its content.[48] Kerhi says the following on this subject: "If this narration is originally not valid, we do not take it into consideration and do not take the burden of answering it."[49]

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[43] The reasons for the *mu'arada* of ahad news: 1) The fact that the news is opposed to the *sunnah*, 2) It is unassailable to even one of the meanings of the Qur'an, 3) The narration comes as a special news (*haber-i hass*) on a subject that concerns the general public, 4) the news is *shaz* and *selef* act against it. Jassas, *al-Fusul fi al-Usul*, 3/121.

[44] Yunus Apaydın, "Hanefi Hukukçuların Hadis Karşısındaki Tavırlarının Bir Göstergesi Olarak Manevi İnkıtáʾ Anlayışı", *Erciyes Üniversitesi İlahiyat Fakültesi Dergisi* 8, 162.

[45] Jassas, *al-Fusul fi al-Usul*, 1/156.

[46] Murat Şimşek, "Hanefi Fakihlerin Haber Anlayışlarının Bir Göstergesi Olarak Nass Uzerine Ziyade Meselesi", *İslam Hukuku Araştırmaları Dergisi* 13 (2009), 114-125.

[47] Abu al-Huseyn Muslim b. al-Haccac Muslim, *al-Cami' al-Saḥīḥ*, ed. Muhammad Fuad Abd al-Bakī (Cairo: s.n., 1374-75/1955-56), "Talaq", 42, 46.

[48] Muslim, "Janaiz", 16-20.

[49] Mutlu, *Hanefi Usulünde Hadis Tenkidi*, 140.

3.1.3. APPLICATION OF 'ARD METHOD BY HANAFI SCHOLARS

Abu Hanifa expresses that he does not accept the narration which states that "a person who commits adultery will come out of faith"[50] in his work called "al-Âlim wa'l-muallim". Because that narration is opposed to the Quran.[51] He also says the following about rejecting narration through 'ard method: To reject the narration of someone from the Prophet who narrated against the Quran does not mean to refuse or deny the Prophet (PBUH). On the contrary, it is to reject what is fabricated from the Prophet (PBUH). As for Abu Yusuf, he says that a Hadith that is contrary to the Quran does not belong to the Prophet, even if it comes through narration.[52] As for Imam Muhammad, his dialogue with Imam Shafi'i on the following issue is important to understand his view of 'ard. Imam Shafi'i asks to Imam Muhammad, "I heard you speak against the people of Madinah. Is your criticism about the city of Medina or its people?". He says that I take shelter in God from both and my criticism is that they act according to the narration about to give a judgement with an oath and witness,[53] which is against the Quran.[54]

From these explanations, it is understood that the principle of submitting to the Quran is a method adopted and applied by the imams of the sect rather than having emerged in the later periods. The fukahâ, who came after them, systematized this principle even more and adopted it as a criterion for the content criticism of the news reported as ahâd.

3.2. 'ARD İN SHAFİ'İ SECT

Based on the position and purpose of the sunnah, Imam Shafi'i asserts that it is impossible for the Hadith to be in any way in conflict with or opposed to the Quran. According to Imam Shafi'i, it is necessary to act on ahad Hadith if it satisfies the requirements of authentic Hadith.[55] In other words, Imam Shafi'i does not see that it is necessary to present the authentic Hadith to the Qur'an in order to determine whether it is compatible with the Qur'an.[56] Imam Shafi'i in ar-Risale, however, asserts the following in his work: "When Hadiths conflict with one another (in terms of the legal provisions they include), we do not accept one of those Hadiths and reject the other without a justification demonstrating that one is more accurate than other." Shafi'i's opponent asks, "What is this justification?" Imam Shafi'i: One of the Hadiths is more comparable to the Book (Quran), thus that's why.[57] These statements indicate that the manner of presenting the Qur'an was employed to choose between the two conflicting Hadiths. For instance, Imam Shafi'i prefers a Hadith that says "Offering the morning prayer for the first time is more preferable" over another that says "This prayer must be performed during the time of isfar." One of the reasons he made this choice is that this Hadith is in accord with the verse of the Qur'an which means "Keep prayers and middle prayer!"[58] which demand prayers to be performed in the first time.

3.3. 'ARD İN MALİKİ SECT

Imam Malik typically had a favorable opinion of the 'ard technique. According to reports, Imam Malik did not accept some of the Ahâd Hadiths because of their failing to comply with the certain verses over matters like "the number of sucking milk that defines a marriage banning," "the

[50] Abu al-Hasan Karkhi, Risalah fi al-Usul, Critical ed. Mustafa Muhammad al-Kabbani, (İstanbul: Eda Neşriyat, n.d.), 171.

[51] Abu Abdillah Muhammad b. Ismail al-Bukhari, al-Cami' al-Saḥiḥ, ed. Muhammad Zuhayr b. Nasr (s.l.: Dar Tawki al-Najat, 1422/2001), "Mazalim va al-Gasb", 31.

[52] Abu Hanifa, al-Alim va al-Mutaallim, 29-30.

[53] Yaqub b. Ibrahim al-Ansari Abu Yusuf, al-Radd ala Siyer al-Awza'i, Critical ed. Abu al-Wafa al-Afgani, (Deccan: İhya Ma'arif al-Nu'maniyyah, n.d.), 31.

[54] Abu al-Qasim Suleyman b. Ahmad Tabarani, al-Mu'cem al-Kabir, Critical ed. Hamdi b. Abd al-Macid al-Silafi, (Cairo: Maktabah Ibn Taymiyyah, n.d.) 20/232; 5/150.

[55] Abu Nuaym, Ahmad b. Abdullah b. Ahmad al-İsfahani, Hilyah al-Awliya va at-Tabaqat al-Asfiya, (Beirut: Dar al- Kutub al-Ilmiyyah, 1409), 9/70.

[56] İbrahim Özdemir, "İmam Şafii'de Hadisin Kur'an'a Arzı", Diyanet İlmi Dergi 54 (2018), 14.

[57] Özdemir, "İmam Şafii'de Hadisin Kur'an'a Arzı", 20.

[58] Özdemir, "İmam Şafii'de Hadisin Kur'an'a Arzı", 23.

pilgrimage to a deceased person" and "the dog dipping the rough mouth."[59] For instance, based on the 23rd verse in the chapter of *Nisa*, Imam Malik rejected the *Hadith* that "there was a verse in the Quran stating 10 nursing constitutes prohibition (*haram*) of marriage, this was later abrogated via five breastfeedings, and when the Prophet passed away, this was read as a passage of the *Quran*."[60] The concept of *haber-i vahid*, on the other hand, developed after Imam Malik and was based on the opinions of the Maliki scholars as well as the process of selecting Imam Malik's narrations from the *Muwatta*.[61] However, On the *'ard* technique, *Hanafi* and Malikis have contrasting views. Malikis believe that *Hadiths* from *Ahâd* can allocate generic phrases from the *Qur'an*. Furthermore, they do not view *ahad Hadiths* as being in conflict with the Qur'an.[62]

3.4. *'ARD IN* HANBALI SECT

Ahmet b. Hanbel considered method of *'ard* inappropriate. He argues that the *Hadith* cannot be dismissed in the explicit sense of the *Qur'an*. According to him, it is not possible *Hadith* to be rejected with the apparent meaning of the *Qur`an*. According to Ahmet bin Hanbel, the H*adith* of the Prophet Muhammad (PBUH) determines the meaning and signification of the *Qur'an*. The meaning of the *Qur'an* cannot be contradict with *Hadith* as it is determined by *Hadith*. Therefore, a *Hadith* cannot be denied on the grounds that it contradicts the Qur'an.[63] Hanbali sect accepts all authentic narrations and even *mursal* (shortfall in script) narrations without seeking the condition of contiguity in attribution, since the narrations from the Prophet (PBUH) explain the Qur'an. The importance of the narrations from the Prophet (PBUH) in understanding the signification of the wording of the Qur'an is also accepted by other sects. The reason put forward by the sects that accept the *'ard* is that the knowledge that expresses probable (*zanni*) cannot make a judgment on definite knowledge(*kat'i*).

3.5. *'ARD* IN CONTEMPORARY ERA

With the new world view brought about by modernization, the movement of reinterpretation of the Qur'an has come to the fore, and the view of scholars such as Jamaluddin Afghani, Muhammad Abduh, and Rashid Rida to recite the Qur'an to the perception of the century has become widespread. Muhammad Abduh states the following in his work called "T*afsiru'l-Mena*r": "No matter how reliable a *Hadith* or Companion statement that contradicts the apparent meaning of the Qur'an, I do not believe that the script is sound."[64] Anyone whose heart is disturbed by the narration cannot avoid accepting that the narrators are wrong by choosing the Quran.[65] For example, Muhammad Abduh and Rashid Rida reject[66] the narration that the Prophet (PBUH) led the funeral prayer of Abdullah ibn Salul because it is contrary to the verse[67] of Quran.

In general, in these and similar contemporary interpretations, the aim of interpreting the Quran according to the time and place of the researcher, or the personal understanding of the Qur'an stands out, and the failure to determine a clear method leads to relative, individual-changing practices on *'ard*. This situation causes great problems as it will cause methodlessness. Another scholar in the contemporary period, Nadwi, in his work titled "*Tahqiq man'a's-Sunnah*", touches on the issue of *'ard* and emphasizes that this application should be done with great care.[68]Also Qardawi says in his work called "*Kayfa nata'amalu maa al-Sunnah al-Nabawiyyah*", "There is no

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[59] al-Baqarah 2/238.

[60] Hüseyin Güleç, "Ahad Haberlerin Kur'an'a Arzı", *Düzce Üniversitesi İlahiyat Fakültesi Dergisi* 1/2 (2017), 3.

[61] Abu Ishak İbrahim b. Musa Shatibi, *Muwafakat*, (Hubar: Dar al-İbn-Affan, n.d.), 3/24.

[62] Recep Özdemir, "İmam Malik'in Metodolojisinde Haber-i Vahidin Kaynak Değeri", *Amasya Üniversitesi İlahiyat Fakültesi Dergisi* 7 (27 Aralık 2016), 183.

[63] Güleç, "Ahad Haberlerin Kur'an'a Arzı", 4.

[64] Keleş, *Hadislerin Kur'an'a Arzı*, 110-111.

[65] Rashid Rida, *Tafsir al-Manar*, 10/288.

[66] Rida, *Tafsir al-Manar*, 10/580.

[67] Keleş, *Hadislerin Kur'an'a Arzı*, 73.

[68] al-Munafiqun 63/6; al-Tawbah 9/13.

authentic narration that contradicts the verses and clear documents of the Qur'an.[69] He then says that when a *Hadith* that is seen as opposed to the Qur'an is seen, one should not be in a hurry.[70] Mustafa al-Azami, in his work called "*Menhaj al-Naqd*", deals with the *'ard* of *Hadiths* to the Qur'an with other types of *mu'arada*[71] and examines the subject with a systematic method in accordance with the classical understanding.

4. RATIONAL AND NARRATIONAL EVIDENCES OF THE APPLICATION OF *'ARD*[72]

4.1. RATIONAL EVIDENCE

There is a level difference between the Ahad khabar and the Quran in terms of the value of the correctness of the decree. The Qur'an is definite, while news of the *ahad* is probable evidence. Rationally, It is not possible for a supposed news to be accepted in the face of definite evidence.[73] For example, Abu Hanifa did not accept the provision mentioned as special (*has*) decree in the a*had* narration "The *harem* (Mecca, Medina and certain regions around them) does not host the rebel and anyone who escaped the punishment of retaliation."[74] against the general provision in the Quran "Who gets there is safe"[75] *Hanafis* gave a fatwa saying, "A person who enters the harem is considered safe, even if he is a rebel or a killer."[76]

4.2. NARRATIONAL EVIDENCE / EVALUATION OF THE *HADITHS* OF *'ARD*

Hadith narration: Every condition that is not in the Book of Allah, even if it is a hundred, is invalid.[77]

Bukhari stated that this narration came to him from many paths (*tariq*)[78] and Tirmidhi said that the narration was fair-authentic (*hasan-sahih*) and that the practice among scholars continued according to this narration.[79]

Hadith narration: "Many narrations will be passed on to you after me. When news comes to you from me, present it to the Book of Allah. Accept what suits him, and know that I have spoken to him. Also reject any news that is not suitable for the book, and know that I am far from that news."[80]

This *Hadith*, which is not included in the reliable *Hadith* collections, was accepted as authentic (*sahih*) by some Maliki scholars and *Hanafi* scholars."[81] The narration of Abu Jafar does not have any weakness in terms of the script (*sanad*), apart from being *mursal* (shortfall in script) since Abu Jafar is not a Companion. This is probably why Ahmad ibn Hanbal and Shafi'i consider the narration as weak.[82]

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[69] Keleş, *Hadislerin Kur'an'a Arzı*, 74.
[70] Yusuf Karadawi, *Sünnet'i Anlamada Yöntem* (İstanbul; Rey Yayınları, 1991), 105.
[71] Keleş, *Hadislerin Kur'an'a Arzı*, 75.
[72] Mu'arada among the narrations of the companions, mu'arada between the narrations of a hadith scholar at different times, mu'arada between the narrations of different students of a teacher, mu'arada between the narrations of a hadith and his peers during the lesson, mu'arada between a book and memory or between a book and a book, mu'arada between the narrations and the Qur'an. *Mustafa Azami, Muhaddislerin Hadis Tenkit Yöntemi*, 104.
[73] Shatibi, *Muwafakat*, 4/5.
[74] Bukhari, "Ilm", 38.
[75] al-Ali Imran 3/97.
[76] al-Bukhari, *Kashf al-Asrar*, 3/13.
[77] Bukhari, "Salah", 69; Muslim, "'Itk", 5.
[78] Bukhari, "Salah", 69.
[79] Tirmizi, "Wasaya", 7.
[80] Abu Bakir Muhammad b. Ahmad Sarakhsi, *Usul I-II*, (Beirut: Dar al-Kutub al-Ilmiyyah, 1996), 1/365.
[81] Mutlu, *Hanefi Usulünde Hadis Tenkidi*, 158.
[82] Mutlu, *Hanefi Usulünde Hadis Tenkidi*, 158.

In addition, the fact that these narrations, known as the *Hadith* of the *'ard*, are not authentic does not constitute an obstacle to the *'ard* of the *Hadiths* of the Prophet to the Quran.[83] There is the practice of the Prophet, the Companions and the scholars of the next period on this issue

4.3. AN EXAMPLE OF *HADITH* NARRATIONS IN WHICH *'ARD* METHOD IS APPLIED

"الوَائِدَةُ وَالْمَوْءُوْدَةُ فِي النَّارِ"

""The person who buries the child alive and the buried little child are both in hell."[84]

One of the *Hadiths* that can be cited regarding the *'Ard* method is this *hadith* with a strong chain of narrators. Many scholars have not accepted the literal meaning of the *hadith*, presenting it in light of the Quranic verse[85]: "No bearer of burdens will bear the burden of another and we would not punish until We sent a messenger.[86] However, many of the scholars, instead of rejecting the hadith, have interpreted it here by suggesting that the term "الْمَوْءُوْدَةُ" refers to the person to whom the child belongs, and the term "الوَائِدَةُ" indicates the person responsible for burying the child.[87]

The examples where the *'ard* method is applied are quite rare, and most scholars have preferred to interpret them if possible. If there is any possibility of interpretation, it is more appropriate to choose it. This is because the authenticity of a hadith's chain of narrators and its being *ahad khabar* imply that the *hadith* conveys probable knowledge (*zanni*), and although probable knowledge is not as certain as definite knowledge (*kat'i*), it is a strong form of knowledge. Interpreting is a more cautious approach than outright rejection, as it avoids both contradiction and eliminates the risk of rejecting a statement that may indeed belong to the Prophet (PBUH).

5. MATTERS TO BE CONSIDERED IN ORDER NOT TO GO EXCESSIVE IN THE APPLICATION OF *'ARD* METHOD

-*Hadiths* should not be presented to general rules.[88]

General rules are given according to the majority, there may be some issues that they do not cover. For this reason, it would not be appropriate to refuse *Hadiths* by presenting verses of the general rules.

-*Hadiths* should not be presented to verses stating principled judgment.[89]

Principles such as justice, freedom, equality and competence are important in terms of revealing the general nature of a system. However, some provisions regarding women in the Quran regarding inheritance, marriage, witnessing and punishment may seem against the principle of equality, and the same is possible in the *Hadiths*. It is necessary to find a reasonable interpretation instead of rejecting the *Hadiths* because they do not comply with the principle of equality. A similar situation is also valid for the principles of justice, freedom, etc., because these principles can be interpreted differently according to time, place, society and individual, and there is a danger of opening the door to personal *'ard* practices.

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[83] Hayrettin Karaman et., "Sünnetin Dindeki Yeri", *İsav -Tartışmalı ilmi toplantılar dizisi*, (İstanbul: Ensar Neşriyat, 1998), 148.
[84] Abu Dawood, "Sunnah", 18. (Hadith no: 4717)
[85] As an example, Ali al-Qari includes in his work the 15th verse of Surah Al-Isra and mentions the opinions of other scholars on this matter. For instance, he states that in Nawawi's commentary on Sahih Muslim, it is mentioned that he accepted the view that the polytheistic children who are burried will also be in paradise. See. Ali al-Qari, *Mirkat al-Mafatih*, 185.
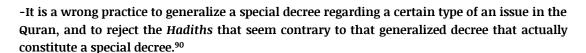[86] al-Isra 17/15.
[87] For one of the works in which this view is included, see: Abbad, *Sharh Sunan Abu Dawood*, 26.
[88] Ali Bakkal, *Hadislerin Kuran'a Arzı Meselesi*, 11.
[89] Bakkal, *Hadislerin Kuran'a Arzı Meselesi*, 11.

-It is a wrong practice to generalize a special decree regarding a certain type of an issue in the Quran, and to reject the *Hadiths* that seem contrary to that generalized decree that actually constitute a special decree.[90]

Most subjects in religion have parts, and these parts may contain different provisions. For example, the concept of "contract" is divided into 32 parts from 12 different angles.[91] It is not right to expand a provision of one of these parts to cover the other part and then not accept the *Hadith* that is deemed contrary to it. For example, the school of the Quraniyyun applies the verses[92] stating that no miracles are shown to the polytheists except the Quran to all types of miracles. They deny miracles such as *isrâ* (Going from Masjid al-Haram to Masjid al-Aqsa), *miraç* (Ascension from Masjid al-Aqsa), *sakk-ı sadr* (split and cleansing of the chest), and the satisfaction of many people with little food. However, miracles are divided into three parts as emotional, informant and rational in terms of their subject, and four parts as guidance, assistance, catering and destruction in terms of purpose.[93] The highest grades of miracles are those with the feature of *tahaddî* (challenge). The miracle mentioned in the verse is the Quran, the only miracle of the Prophet that has the *tahaddi* (challenge) feature.[94] Other *Hadith* narrations about miracles cannot be rejected by being presented to this verse, because this verse includes a type of miracle.

-A new decree brought by the *Hadith* should not be rejected on matters where there are no decree in the Quran.

Yaşar Nuri Öztürk says: "If a word or an act attributed to the Prophet is seen in the situation of making a judgment that is not in the Quran, to attribute that word or action to the Prophet is unacceptable."[95] However, as it is clearly understood from many verses,[96] the Prophet Muhammad (PBUH) has the authority to impose additional decrees on the Qur'an.[97]

The duties of the Prophet such as *bayan* (declaration), *tafsil* (description), *takhsis* (allocation), *taqyid* (limitation), etc. cannot be considered as contrary to the Quran.[98] Disagreeing with this principle and presenting the *Hadiths* to the Qur'an can even lead to consequences such as accepting the *adhan* (call the prayer) as innovation (*bid'ah*) and reducing the five daily prayers to two times. Prophet's authority to impose additional provisions on the Quran was accepted by all four sects. Only Some scholars, such as the *Hanafi* scholars did not make *takhsis* (allocation) and *nash* (abrogation) the apparent decree in the Qur'an with the *Hadith*, which expresses the probable knowledge (*zanni*), due to the difference in reliability of decree. This does not mean that they did not accept the Prophet's authority to impose additional judgments on the Quran. As a matter of fact, the narrations such as the Prophet making it forbidden to marry a woman and her aunt with the same man are accepted by scholars due to the reliability of the narration[99] although it is not mentioned in the verse[100] about marriage in the Quran. In summary, before applying the method of *'ard*, it should be accepted that the Prophet (PBUH) has the power to make a judgment that is not included in the Quran.

-The method of *'ard* to the Qur'an is not a stand-alone criterion for examining the authenticity of *Hadiths*.

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[90] Bakkal, *Hadislerin Kuran'a Arzı Meselesi*, 12.
[91] Hayrettin Karaman, *Mukayeseli İslam Hukuku II* (İstanbul: İrfan Yayınevi, 1982), 53-60.
[92] al-An'am 6/7-10; al-Isra 17/59, 88-96; al-Kahf 18/54; al-Furkan 25/7-8, 50.
[93] Bakkal, *Hadislerin Kuran'a Arzı Meselesi*, 12.
[94] Bakkal, *Hadislerin Kuran'a Arzı Meselesi*, 12.
[95] Yaşar Nuri Öztürk, *Kuran'daki İslam* (İstanbul: Yeni Boyut Yayınları, 2009), 8.
[96] al-A'raf 7/157; al-Tawbah 9/29.
[97] For the provisions the Prophet made in addition to the Qur'an see: Ahmet Yücel, *Hadis Usulü* (İstanbul: IFAV, 2011), 30.
[98] Selahattin Polat, *Hadis Araştırmaları*, 193.
[99] Jassas, *al-Fusul fi al-Usul*, 3/48.
[100] al-Nisa 4/23.

There are also many fabricated *Hadiths* reported from the Prophet (PBUH) that comply with Quranic principles. It has been observed that many wise words were attributed to the Prophet (PBUH), and words not belonging to the prophet were included in the *mevzuat* books, although they were correct in meaning.[101] The following confession from Muhammad ibn Said al-Urduni clearly shows this: "When we came across a good word, we would not mind adding an isnad and attributing it to the Prophet."[102] When we present it to the Quran, we cannot declare that it is authentic for every *Hadith* that is compatible with the Quran. In such a case, saying authentic to a *Hadith* that conforms to the Quran may lead to saying a fabricated *Hadith* as authentic.

-*Hadith* should be presented in clear and definite Nass of the Quran.

The method of '*ard* should be presented in a clear and definite verse of the *Hadith*. It is not correct to present a *Hadith* that does not fit the "spirit of the Quran!" to the Qur'an because the expression of the spirit of the Qur'an turns into a concept that varies from person to person, and individuals interpret their experiences according to their society, time and experience. Moreover, a universal understanding of religion leaves its place to a personal understanding of religion. In other words, the concept of the spirit of the Qur'an is open to speculation, its content is unknown, and therefore *Hadiths* should be presented to clear and definite decree of Quran.[103]

-When the Quran and *Hadith* conflict, if there is no possibility of interpretation between them or if it is not due to the mistake of the narrator, the way of presentation can be made.[104]

The conflicts between the Qur'an and the *Hadith* are sometimes apparent (*zahiri*) rather than real (*haqıqı*), and this conflict is resolved through interpretation. According to the methodologist, interpretation (*tavil*) is preventing from being understood in the apparent meaning of the word and deciding that another non-apparent meaning is meant based on an evidence. If there seems to be a contradiction between the verse and *Hadith*, the problem is tried to be solved according to one of the ways of *nash* (abrogation*)*, *tarcih* (preference), *cem* (combination) *and tawfiq* (reconciliation).[105] In addition, this tenaqud is sometimes caused by narrators' errors and can be detected and corrected. For example, Hz. Aisha, when she heard that Abu Huraira narrated the *Hadith* of "bad luck in three things: in the house, in the woman and in the mount", she denied the bad luck based on the verse "He wrote it in a book before he created everything that hits you in the earth and in your souls"[106] and she corrected the *Hadith* as follows: "The Messenger of Allah said, 'The Arabs of Cahiliyya used to say that bad luck was at house, in woman and in the mount".[107] As can be seen in this example, Abu Hurayra reported the *Hadith* incompletely and the *Hadith* has therefore become contrary to the Quran. It is understood from Aisha's correction that the *Hadith* is not fabricated, even though it contradicts the Quran in this form.

CONCLUSION

It is understood from what has been explained so far that the Quran and *Hadith* are complementary to each other and there is no contradiction between them. There may be fabricated *Hadith* contradicting the Quran. The method of '*ard* of *Ahadith* to the Quran is useful in separating these fabricated *Hadiths* from the true words of the Prophet (PBUH). The method of '*ard* was applied in the period of the Prophet, the period of the Companions and the following periods. *Muhaddith* and *fiqh* scholars also used the '*ard* method. In *fiqh* sects, while *Hanafis* and Malikis use the '*ard*

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[101] Kamil Çakın, "Hadisin Kuran'a Arzı Meselesi", 254.
[102] Kamil Çakın, "Hadisin Kuran'a Arzı Meselesi", 254.
[103] Kamil Çakın, "Hadisin Kuran'a Arzı Meselesi", 258.
[104] Kamil Çakın, "Hadisin Kuran'a Arzı Meselesi", 260.
[105] This topic is the subject of the *ta'arud.* Since the concepts are sometimes used interchangeably, they are included here as well. For extensive information and examples of ways to resolve the dispute see. İsmail L. Çakan, *Hadislerde Görülen İhtilaflar ve Çözüm Yolları*, 159-224.
[106] al-Hadid, 57/22
[107] Bukhari, "Jihad", 47; Muslim, "Salam", 34.

practice, Shafi'iis and Hanbalis do not lean towards this practice. *Muhaddiths*, on the other hand, used this method indirectly in the concept of *muallel* instead of using it as a direct authentic *Hadith* criterion. For contemporary period, although there are various approaches, a different way than the traditional '*ard* practice has been followed around the school of the Quraniyyun, and objective criteria could not be set for the application of '*ard*. However, the striking point here is that the '*ard* method should be made within the framework of a procedure and criteria. Doing this method with irregular personal criteria, and ignoring the principle that "The prophet (PBUH) can decree in addition to the Quran" causes religious destruction.

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