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THE POSSIBILITY OF THE COMPANIONS FABRICATING NARRATIVE ACCORDING TO AL-MĀTURĪDĪ

Mâtürîdî'ye Göre Sahâbenin Rivayet Uydurmasının İmkânı

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THE POSSIBILITY OF THE COMPANIONS FABRICATING NARRATIVE ACCORDING TO AL-MĀTURĪDĪ*

Abstract

According to the principle adopted by the Sunnī schools of thought, the Companions were considered trustworthy in transmitting hadīth. al-Māturīdī (d. 333/944), a prominent representative of the Ahl al-Ra'y within the Hanafī school, asserts that it is not obligatory to adhere to the narrations of everyone who encountered the Prophet. Because it is possible that some of these people may have fabricated a narration. Since they were individuals who encountered the Prophet, the Companions are also encompassed within the scope of al-Māturīdī's statements. This approach, which raises important problems for the science of ḥadīth, if accepted as it is, also calls into question the reliability of religious knowledge as a whole. Furthermore, al-Māturīdī accepts a narration that implies that the companion Fāṭimah bint Qays may have lied as authentic and uses it as evidence. Based on these two pieces of evidence, the study hypothesizes that according to al-Māturīdī, it is both possible and probable for the Companions to fabricate ḥadīth. On the other hand, he has very clear expressions of praise and admiration for the Companions and declares that it is obligatory to follow their narrations. The aim of this study is to reveal the invalidity of the hypothesis in question within the framework of al-Māturīdī's positive opinions about the companions. Although his individual statements might suggest that the Companions could fabricate narrations, when considered alongside his general views on the Companions, it becomes evident that al-Māturīdī aligns with the Sunnī sects on the trustworthiness of the Companions. According to the findings of the research, al-Māturīdī adopts the definition of the ṣaḥāba proposed by the methodologist (uṣūliyyūn), rather than the ḥadīth scholars, referring to the hypocrites and some ordinary individuals who had limited interaction with the Prophet. In any case, al-Māturīdī does not include them in the scope and definition of the ṣaḥāba, and the apparent contradiction between his statements is resolved. The research was limited to al-Māturīdī's explanations about the companions, and the document analysis method, which is one of the qualitative research methods, was employed in the study.

* Bu makale İsrail'in Gazze'deki üniversitelere, okullara, hastanelere, mülteci kamplarına, evlere, camilere ve kiliselere düzenlediği vahşi, barbar, insanlık ve hukuk dışı saldırıları nedeniyle hayatını kaybeden bilim insanları, öğrenciler, sağlık çalışanları, din adamları, gazeteciler, bebekler, çocuklar ve masum sivillere ithaf edilmiştir. İsrail'in iki milyondan fazla Gazzeliyi evlerinden ve topraklarından sürgün etmesi insanlık ve hukuk dışıdır. İsrail'in uluslararası hukuka, insan hak ve hürriyetlerine aykırılık çeren tüm işgal ve saldırıları suçtur. Bu nedenle İsrail savaş ve soykırım suçlarından yargılanmalıdır.

This article is dedicated to the scientists, students, health workers, religious officials, journalists, babies, children and innocent civilians who lost their lives as a result of Israel's brutal, barbaric, inhumane and illegal attacks on universities, schools, hospitals, refugee camps, homes, mosques and churches in Gaza. Israel's displacement of more than two million Gazans from their homes and lands is inhumane and unlawful. All Israeli occupations and attacks that violate international law, human rights and freedoms are crimes. Therefore, Israel has to be tried for war and genocide crimes.

هذه المقالة مهداة إلى أولئك العلماء والطلاب والعاملين في مجال الصحة ورجال الدين والصحفيين والرضع والأطفال والمدنيين الأبرياء الذين لقوا حتفهم نتيجة الهجمات الوحشية واللاإنسانية وغير القانونية التي شنتها إسرائيل على الجامعات والمدارس والمستشفيات ومخيمات اللاجئين والمنازل والجوامع والكنائس الموجودة في غزة. إن تهجير إسرائيل لأكثر من مليوني مواطن من سكان غزة من منازلهم وأراضيهم هو عمل غير إنساني وغير قانوني. وإن كافة ما تفعله إسرائيل من هجمات تتناق مع حقوق الإنسان والحريات والقانون الدولي هي جرائم. ولذلك ينبغي محاكمة إسرائيل بتهمة جرائم الحرب والإبادة الجماعية.

Keywords: Ḥadith, Fabricating Narrative, Companions, The Trustworthiness of the Companions, Lie.

Mâtürîdî'ye Göre Sahâbenin Rivayet Uydurmasının İmkânı

Öz

Sünnî ekollerce benimsenen kurala göre sahâbe hadis naklinde âdil kabul edilmiştir. Ehl-i Re'y Hanefî ekolünün önemli bir temsilcisi olan Mâtürîdî (ö. 333/944) ise Peygamber'le karşılaşan herkesin aktardığı rivayetlere uymanın gerekli olmadığını ifade etmektedir. Çünkü bu kimselerden bazılarının rivayet uydurabilmesi mümkündür. Peygamber'le karşılaşan kimselerden oluştukları için Mâtürîdî'nin ifadelerinin kapsamına sahâbe de girmektedir. Hadis ilmi açısından önemli sorunları beraberinde getiren bu yaklaşım, olduğu şekliyle kabul edildiği takdirde aynı zamanda bir bütün olarak dini bilginin güvenilirliğini de tartışmaya açmaktadır. Ayrıca Mâtürîdî, sahâbeden Fâtıma bint Kays'ın yalan söylemiş olabileceği anlamını içeren bir rivayeti sahih kabul ederek istidlâlde bulunmaktadır. Çalışmanın hipotezi bu iki delile dayalı olarak Mâtürîdî'ye göre sahâbenin hadis uydurmasının mümkün ve muhtemel olduğu düşüncesidir. Diğer taraftan onun sahâbeyi tazim ve tebcil eden, onların rivayetlerine uymanın vacip olduğunu beyan eden çok açık ifadeleri bulunmaktadır. Bu çalışmanın amacı, Mâtürîdî'nin sahabe hakkındaki olumlu kanaatleri çerçevesinde söz konusu hipotezin geçersizliğini ortaya koymaktır. Her ne kadar ilgili ifadeleri bağımsız ve tek başına değerlendirildiğinde sahâbenin de rivayet uydurabileceği şeklinde bir anlam taşısasa da sahâbe hakkındaki genel kanaatiyle birlikte ele alındığında Mâtürîdî'nin ashâbın adaleti konusunda sünnî mezheplerle aynı çizgide durduğu sonucu ortaya çıkmaktadır. Araştırmanın bulgularına göre Mâtürîdî hadisçilerin değil, usûlcülerin sahâbe tanımını esas almakta, söz konusu kimselerle münâfıkları ve Peygamber'le çok fazla zaman geçirmemiş avam tabakasından bazı kimseleri kastetmektedir. Her durumda ilgili kimseler Mâtürîdî tarafından sahâbe kapsamına ve tanımına dâhil edilmemekte, ifadeleri arasında ilk bakışta göze çarpan çelişki böylece giderilmiş olmaktadır. Araştırma Mâtürîdî'nin sahâbe hakkındaki açıklamalarıyla sınırlı tutulmuş ve çalışmada nitel araştırma yöntemlerinden doküman analizi yöntemi kullanılmıştır.

Anahtar Kelimeler: Hadis, Rivayet Uydurma, Sahâbe, Sahâbenin Adaleti, Yalan.

INTRODUCTION

The Companions, who were the friends of the Prophet Muhammad (PBUH) and the first interlocutors of the revelation sent to him, were accepted by the Sunnite sects as righteous in the transmission of ḥadīth. This point, which is included as a rule in the ḥadīth literature as “All of the Companions are righteous” (الصحابة كلهم عدول),¹ emphasizes that they did not fab-

¹ Ibn Abū Ḥatīm al-Rāzī, *al-Jarḥ wa al-ta'dīl* (Beirut: Dāru lhyā'i al-Turāsi al-Arabī, 1271/1952), 1/7; Ibn 'Abd al-Bar al-Namari, *al-Istī'āb fī ma'rifat al-aṣḥāb* Critical ed. Ali Muhammad Muavvid-Adel Abdulmawjūd (Beirut: Dāru al-Kutubi al-'Ilmiyye, 1415) 1/129; Ibn al-Ṣalāh al-Shahrazūrī, *Ma'rifat al-anwā'i 'ulūm al-ḥadīṣ* Critical ed. Nūr al-Dīn Itr (Syria: Dār al-Fikr, 1406/1986), 1/295; Nawawī, *al-Taqrīb wa al-taysīr li-ma'rifati sunan al-bashīri al-nazīr* Critical ed. Muhammad 'Uthman al-Khusht (Beirut: Dāru al-Kitābi al-Arabī, 1405/1985), 50, 92; Suyūṭī, *Tadrīb al-rāwī fī sharḥi Taqrībi al-Nawāwī* Critical ed. Abū Qutayba Nazar Muhammad al-Faryābī (s.l.: Dāru Tayba, n.d.), 1/234, 375, 2/674; Enbiya Yıldırım, “Ashâbın Adaletinin Akli Temelleri” *İslâm Medeniyetinin Kurucu Nesli Sahâbe - II - Sahâbe ve Rivâyet İlimleri* - (İstanbul: Ensar Yayınları, 2015), 51-67.

ricate ḥadīth on behalf of the Prophet Muhammad. Therefore, the fairness of the narrators in the Companions' stratum is excluded from the examination in the criticism of the narrations.² Ḥanafīs also agree on the justice of the Companions.³ However, those who met the Prophet only once, or whose association with him or narration from him was very rare were not included in the definition and scope of the Companions by the Ḥanafī methodologist and were considered as unknown narrators.⁴ The Mu'tazilites, on the other hand, who share the same view as the Ḥanafīs in the definition of the Companions, consider all of the Companions to be righteous except for those whose fiṣq is evident.⁵

Abū Mansūr Muhammad al-Māturīdī (d. 333/944), one of the leading Ḥanafī scholars of Samarqand in the 4th/10th century, made a statement in his extant exegetical work, *Ta'wīlāt al-Qur'ān*, which can be understood as contrary to the Sunnī approach to the justice of the Companions. In this explanation, al-Māturīdī states that it is not necessary to follow what everyone who encountered the prophet(s) transmitted from them. Because, according to him, it is possible for some people who saw the prophet(s) to fabricate narrations on his behalf. al-Māturīdī's related statements are as follows:

فإنما بينها للخلق لئلا يتبعوا في الرواية كل من لقي النبي إذ قد يكون من أمثالهم اختراع الرواية وإلزام السامعين الأمور المعتادة من الرسل ورد ما لا يوافق ذلك من الرواية ولذلك أبطل أصحابنا خبر الخاص فيما يُبلى به العام

"Allah has revealed this [the story of Solomon] to the people so that they may not follow what is narrated [from the prophet(s)] by everyone who meets the Prophet. For some of such people [who meet the Prophet] may fabricate narrations,

² Sam'ānī, Abū al-Muzaffer, *Ḳawāṭi' al-adillah fi al-uṣūl* Critical ed. Muhammad Hasen al-Shafī'ī (Beirut: Dāru al-Kutubi al-'Ilmiyye, 1418/1999), 1/342, 385; Shīrāzī, Abū Ishāq, *al-Tabṣira fi uṣūli al-fikh* Critical ed. Muhammed Hasen Heito (Dimashq: Dāru al-Fikr, 1403), 329. Although there are some narrations in the sources that the Prophet or some of the Companions dismissed some of the other Companions, research has revealed that most of these expressions of dismissal are not used in the sense of "deliberate lying" in ḥadīth narration. Accordingly, these expressions were used to express that the opinion, fatwā, or ijtihād of the narrator was "erroneous". In some of the narrations, although the news was dismissed on the basis of personal opinion, it was understood that the news was actually transmitted correctly. Only a few narrations that have the meaning of lying are due to human reasons such as anger and resentment. Bünyamin Erül, "Sahabe Döneminde "Tekzīb" ve Tekzibin Mahiyeti Rivayetlerdeki Tekzīb İfadelerinin Anlamı Üzerine Bir İnceleme", *The Journal of the Faculty of Divinity of Ankara University* 39/1 (1999), 455-489.

³ Serahsī, Shamsülemme, *Uṣūlu al-Serahsī* (Beirut: Dāru al-Ma'rifah, n.d.), 1/344, 359; Pezdawī, Abū al-Uṣr, *Uṣūl al-Pezdawī* (Karachi: Matbaatū Jāwid Berīs, n.d.), 151; 'Abd al-Azīz al-Bukhārī, *Kaṣf al-asrār fi sharḥi Uṣūli al-Pezdawī* (s.l.: Dār al-Kutubi al-Islāmī, n.d.), 2/364-365, 3/4.

⁴ Mutlu Gül, "Erken Dönem Usul Eserleri Çerçevesinde Hanefi Fukahasının Sahabe Algısı", *II. Türkiye Lisansüstü Çalışmalar Kongresi Bildiriler Kitabı - IV* ed. Ümit Güneş (İstanbul: İlmî Etüdler Derneği, 2013), 4/1010.

⁵ Hüseyin Hansu, "Mu'tezile'de Sahâbe Algısı", *İslâm Medeniyetinin Kurucu Nesli Sahâbe -Sahâbe Kimliği ve Algısı-* ed. M. Abdullah Aydınlı (İstanbul: Ensar Neşriyat, 2013), 488-490.

and may make even ordinary things that the prophets do [on a daily basis] obligatory on their interlocutors, and may reject narrations that contradict this. That is why our companions [Ḥanafīs] considered the news of the Prophet invalid in cases that are considered to be common knowledge (umūm al-balwā) because of its widespread use.”⁶

al-Māturīdī’s statements are about the 102nd verse of Surah al-Baqarah. The meaning of the verse is as follows:

“They (the Jews) followed what the devils said about the reign of Solomon. Solomon did not disbelieve, but the devils disbelieved by teaching people magic and what was revealed to the two angels in Babylon, Hārūt and Mārūt. But these two did not teach anyone anything unless they said, ‘We are only a trial, do not disbelieve (by magic and sorcery)’. So they used to learn from these two what would separate a man from his wife. But they could not harm anyone except by Allah’s permission. They were learning things that would harm themselves and would be of no benefit. And they knew that the one who bought it had no share in the Hereafter. If only they knew how evil is that for which they sold themselves!”⁷

According to al-Māturīdī’s explanation of the related verse, the Jews were subject to the magic written, recited or narrated by the devils, claimed that they had received it from Solomon, and said that Solomon was a disbeliever if they were considered as disbeliever. Allah, on the other hand, rejected their claims in the Qur’ān and declared that the devils are unbelievers because they teach magic to people and those who follow them are unbelievers because they believe in what they write or teach and act upon it. According to Ibn ‘Abbās (d. 68/687-88), the reason for the verse’s revelation is that after Solomon’s death, the devils dug up the books that had been written by his orders and buried under his throne, and wrote magic, blasphemy, and falsehood between each line, and then they said, “This is what Solomon practiced!”. For this reason, some ignorant people said bad things about Solomon, accusing him of blasphemy, but the scholars were abstained. According to another view, the books containing magic were written by demons, who spread them among the people and taught them. When Solomon heard of this, he examined the books and hid them under his throne because he found it objectionable for people to learn them. When he died, the demons took the books out and taught them to the people, saying that they were the knowledge that Solomon had reserved for himself. With this verse, Allah declared that Solomon was innocent. According to a third view, when Solomon died, some illnesses and pains arose among the people, and they said, ‘If Solomon were alive, he would have found a cure! Thereupon, the devils wrote some books containing magic and placed them in the houses, then took them out and said that they were books written by

⁶ Māturīdī, *Ta’wīlāt al-Qur’ān* Critical ed. Ahmet Vanhoğlu (İstanbul: Mizan Yayınevi, 2005), 1/190.

⁷ al-Baqarah 2/102.

Solomon.⁸

After quoting these narrations, al-Māturīdī does not make a preference among them as he often does. He states that it is not known how the event took place, only that the Jews abandoned the books of the prophets and followed the books of the devils and the magic to which they invited them.

In addition to the theoretical explanations mentioned, some of the expressions he included in the text of a concrete narration he mentioned in *Ta'wīlāt* also indicate that, according to al-Māturīdī, it is possible for the Companions to lie in ḥadīth narration. According to the narration, Fāṭimah bint Qays (d. 54/674 [?]), who had divorced from her husband claimed that the Prophet had not made a judgment about her in terms of alimony (nafaqa) and residence (suknā).⁹ 'Umar (d. 23/644) said, "We do not abandon the Book of our Lord and the Sunnah of our Prophet because of the words of a woman we do not know she told the truth or lie." (لا ندع كتاب ربنا وسنة نبينا بقول (امرأة لا ندري أصدقت أم كذبت).¹⁰ The narration in question, which al-Māturīdī cited and thus accepted as authentic, shows that it is possible for Fāṭimah bint Qays to lie -there is no doubt that Fāṭimah saw the Prophet and talked to him-, in line with al-Māturīdī's statements quoted above. Moreover, this accusation is made by another prominent Companion like 'Umar.

al-Māturīdī, who is considered an authority in many fields such as theology, jurisprudence, tafsīr, and uṣūl, as well as being one of the imams of Ahl al-Sunna's creed, does not coincide with the Sunnī tradition's attitude and stance on the justice of the Companions when his statements quoted above are interpreted to include the Companions. If his above statement is accepted in this form, it has a meaning that eliminates the justice of at least some of the Companions. Does al-Māturīdī then differ from the Sunnī tradition on the justice of the Companions? If the answer to this question is yes, the reliability of the religious knowledge transmitted by the Companions, including the Qur'ān and ḥadīths, will be called into question. If al-Māturīdī thinks the same as the Sunnī tradition on the justice of the Companions, then it is necessary to determine who or what he means by his words above. On the other hand, how should 'Umar's words about Fāṭimah bint Qays, which al-Māturīdī quoted, be understood, and interpreted?

This study aims to reveal al-Māturīdī's view on the justice of the Companions within the framework of the above questions. After briefly describing the approach of Sunnī thought on the definition and justice of the

⁸ Māturīdī, *Ta'wīlāt*, 1/188-190.

⁹ For a study on the narrations of Fāṭimah bint Qays on alimony and maintenance, see. Hakan Tahtacı, "Fātuma Binti Kays ve Rivāyetleri (Nafaka ve Süknâ Meselesi)", *Journal of Suleyman Demirel University Institute of Social Sciences* 1/42 (2022), 249-262.

¹⁰ Māturīdī, *Ta'wīlāt*, 15/232-233.

Companions, al-Māturīdī's conception of the Companions is determined in a holistic manner, and then it is shown where his statements, which have a meaning that the Companions can also fabricate narrations, and 'Umar's words about Fāṭimah bint Qays stands within this integrity. The main reason for writing this study is that we have encountered verbal claims that al-Māturīdī believed the Companions could fabricate ḥadīth by referring to his relevant statements. However, the existence of a clear claim that al-Māturīdī held the view that the Companions could fabricate ḥadīths has not been identified in a scientific publication.¹¹ In fact, al-Māturīdī's related statements are still a matter that needs to be clarified independently of these claims.

Before addressing the issue, it would be useful to briefly mention al-Māturīdī's theory of news (akhbār) and his approach to news. In his system of thought, news is divided into two categories: Mutawātir and āḥād¹². Although it is possible that each of the transmitters of mutawātir news may lie individually, the fact that the news rises to the level of tawātur shows that all of them are telling the truth. Its elevation to the level of tawātur requires that the news be accepted as if it had been heard from its source. Therefore, just as the information obtained through the senses expresses certainty and there is no need to investigate its truthfulness, so does the trustworthy news expresses certainty and there is no need to investigate its truthfulness. On the other hand, since it is possible for the transmitters of āḥād news to lie, their veracity must be investigated. As a result of the research, it is possible to act on āḥād reports that meet the necessary conditions.¹³ However, there is no certainty about them in terms of belonging to their source, as is the case with mutawātir news.¹⁴ Accordingly, al-Māturīdī regards the transmitted information as news, regardless of its source, and -if it is not mutawātir- examines whether it fulfills the conditions for the acceptance of the narration.

¹¹ For an example of an inference that, according to al-Māturīdī, the narrations of anyone who saw the Prophet cannot be followed and that he thought that such people could fabricate narrations, see. Recep Köklü, *Hadis Usulünün Teşekkülünde Sosyo-Politik ve Sosyo-Kültürel Bağlam* (Samsun: Ondokuz Mayıs University Graduate School of Education, PhD Thesis, 2022), 437.

¹² Mutawātir: "Tradition transmitted by so many reliable narrators that there could be no collusion or compulsion to lie". Ahmet Yücel, *Hadis Sözlüğü* (İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, 2020), 164. Āḥād: "Isolated tradition. Narration of an individual. Tradition from individuals. Solitary tradition. Solitary report, Non-Massively transmitted hadith". Yücel, *Hadis Sözlüğü*, 239.

¹³ For a comparative study on al-Māturīdī's theory of news and his conditions for the acceptance of āḥād news, see. Tunahan Erdoğan, "İmam Māturīdī'nin Te'vîl ve Haber Teorilerinin Mukayesesi", *Turkish Academic Research Review*, 6/3 (September 2021), 1053-1085.

¹⁴ Māturīdī, *Kitāb al-Tawḥīd* Critical ed. Bekir Topaloğlu (Ankara: Türkiye Diyanet Vakfı Yayınları, 2017), 85-86; Māturīdī, *Ta'wīlāt*, 6/475.

1. THE DEFINITION OF THE COMPANIONS (ŞAĤĀBA) AND THEIR POSITION IN ĤADĪTH TRANSMISSION

Although there are some differences of opinion about the definition of the Companions,¹⁵ the muĥaddiths generally consider anyone who saw the Prophet (ru'yah) or met him (liqā) and died¹⁶ as a believer to be a Companion.¹⁷ For reasons arising from the difference in their methods and aims, the scholars of uşul differ from the ĥadīth scholars in the definition of the şaĥāba. The uşul scholars stipulate being with the Prophet for a long time (mulāzamah).¹⁸ According to their approach, those who saw the Prophet only occasionally or who were with him for a very short time for some reason and left him immediately are not included in the definition and scope of the şaĥāba.¹⁹

Sunnī muĥaddiths considered the Companions to be righteous ('ādel) in the transmission of the Qur'ān in general and the Prophet's words in particular. At this point, no distinction was made between those who were involved in internal disturbances and wars, which are called fitnah, and those who were not. So much so that the term "wasat" in the 143rd verse of Surah al-Baqarah is explained with the word "udul".²⁰ The fact that there was no need to investigate the justice of the Companions was based on some verses²¹ and ĥadīths²² that were said to purify them, as well as a ratio-

¹⁵ For the differences of opinion on the definition of the şaĥāba, see. Irāqī, Zayn al-Dīn, *Fetĥu'l-muĥiş bi-sherĥi Elfiyyat al-ĥadīş* Critical ed. Ali Hussein Ali (Egypt: Maktabah al-Sunna, 1424/2003), 4/78-89.

¹⁶ Even though the phrase "who died as a believer" is implicit in the other definitions, some scholars have included it in the definition of the Companions in order to eliminate possible objections. See here. Irāqī, Zayn al-Dīn, *Sharĥ al-Tabşira wa al-tazkira* Critical ed. Abdullatif al-Humaym-Māhir Yāsīn al-Fahl (Beirut: Dāru al-Kutubi al-'Ilmiyye, 2002), 2/120.

¹⁷ Bukĥārī, Muhammad b. Ismā'il, *Şaĥīĥ al-Buĥārī* Critical ed. Muhammad Muhammad Tāmir (s.l.: Dāru al-Bayāni al-Arabī, 2005), "Faĥāilu aşĥābi'n-nebi", 731; Ibn al-Şalāĥ al-Shahrazūrī, *Muĥaddimah Ibn al-Şalāĥ fī 'ulūm al-ĥadīth* Critical ed. Abdullah al-Minshāwī (Cairo: Dāru al-Ĥadīth, 2010), 267; Ibn Hajar al-Askalānī, *Nuzĥāt al-naẓar fī tavzīĥi Nuĥbatī al-fiker* Critical ed. Salāĥ Muhammad Muhammad Awīda (Lebanon: Dāru al-Kutubi al-'Ilmiyye, 2012), 88; Suyūṭī, *Tadrīb*, 2/667.

¹⁸ Abū al-Husayn al-Basrī, *al-Mu'tamad fī uşūli al-fīĥ* Critical ed. Khalīl al-Mayyis (Beirut: Dāru al-Kutubi al-'Ilmiyye, 1403), 2/172; Sam'ānī, *Ķawāṭi'u al-adillah fī al-uşul*, 1/392-393; Ibn al-Şalāĥ al-Shahrazūrī, *Muĥaddimah*, 267; Ibn Hajar al-Askalānī, *al-Işābah fī temyizi al-şāĥābah* Critical ed. Adel Ahmed Abdulmajūd-Ali Muhammad Muavvid (Beirut: Dāru al-Kutubi al-'Ilmiyye, 1415), 1/7.

¹⁹ Māzerī, *Īzāĥ al-maĥşul min Burĥān al-uşul* Critical ed. 'Ammār al-Tālibī (s.l.: Dāru al-Garbi al-Islāmī, n.d.), 482; Sahāwī, Shams al-Dīn, *Fetĥ al-muĥiş bi-sharĥi Elfiyyah al-ĥadīş li al-İrāķī* Critical ed. Ali Hussein Ali (Egypt: Maktabah al-Saniyyah, 1424/2003), 4/99; Bünyamin Erul, *Sahabenin Sünnet Anlayışı* (Ankara: Türkiye Diyanet Vakfı Yayınları, 2008), 1-8; Nuri Tuĥlu, "İmam Mâturîdî'de Sahabe Anlayışı", *IV. Uluslararası Şeyh Şa'bân-ı Velî Sempozyumu -Hanefilik-Mâturîdîlik-* ed. Cengiz Çuhadar etc. (Kastamonu: Kastamonu Üniversitesi Matbaası, 2017), 1/409-411.

²⁰ Suyūṭī, *Tadrīb*, 2/674. See. Jaşşşās, *al-Fuşul fī al-uşul* (s.l.: Wizārah al-Awqāf al-Kuwaitiyya, 1414/1994), 3/257-258.

²¹ al-Baqarah 2/143; Al-İmrān 3/110, al-Ĥadīd 57/10; al-Anbiyā 21/101, al-Fath 48/18, 29.

nal argument were regarded as the carriers and transmitters of religion. According to this understanding, any doubt about the narrations of the Companions would result in the restriction of the Islamic religion only to the period of the Prophet and invalidation in later periods.²³

When it comes to the Companions, justice (‘adālah) means that they did not deliberately lie on behalf of the Prophet and that there is no need to investigate the conditions required for justice about them.²⁴ As human beings, it is possible for the Companions to make some mistakes in the transmission or understanding of ḥadīths. These are matters considered within the scope of ḍabt (powers of memory).²⁵

We do not have a strict definition of which of the above two different approaches to the Companions al-Māturīdī prefers, which were adopted by the muḥaddiths and methodologists (uṣūliyyūn). Although his approach to the Companions is generally that they should all be remembered with reverence and veneration, his explanations on some of the issues in the *Ta’wīlāt al-Qur’ān* make it possible to make a strong guess on this issue. In the incident that led to the revelation of the 11th verse of Sūrah al-Jum’a, some people who heard that a trade caravan was coming while the Prophet was delivering a sermon (hutbah) left the mosque and went to meet the caravan. In his exegesis of the relevant verse, al-Māturīdī seeks an answer to the question of how such an act, which was not expected of the Companions, was possible. According to him, the perpetrators of these acts were some newcomers to Islam, merchants who had not yet fully grasped the meaning of the Prophet’s address and sermon. According to al-Māturīdī, these people who caused the verse to be descended were not prominent members of the community, nor were they the ones who were friends with them

²² Bukhārī, *Ṣaḥīḥ al-Buḥārī*, “Shahādāt”, 9; “Faḍāilu aṣḥābī’n-nabī”, 1; “Riḳāk”, 7; Muslim b. Hajjāj, *Ṣaḥīḥu Muslim*, Critical ed. Muhammad b. Nizār Temīm-Haytham b. Nizār Temīm (Beirut: Dār al-Arqām, n.d.), “Fadāil al-ṣaḥāba”, 208-216.

²³ Juwaynī, Imām al-Haramayn, *al-Burhān fī uṣūli al-fīkh* Critical ed. Abd al-Azīm al-Dīb (Qatar: s.n., 1399), 1/631-632; Ibn Hazm, *al-Iḥkām fī uṣūli al-aḥkām* Critical ed. Ahmed Muhammad Shākir (Beirut: Dāru al-Afāqī al-Jadīda, n.d.), 5/89-91. Since it was the Companions who transmitted the Qur’an and other rulings of Islam to the next generations, those who criticized them in the science of ḥadīth were themselves considered to be majrūh. Khatīb al-Baghādī, *al-Kifāyah fī ‘ilmi al-rivāyah* Critical ed. Māhir Yāsīn al-Fahl (s.l.: Dāru Ibn al-Jawzī, 1432), 1/175; Mizzi, Yūsuf b. ‘Abd al-Rahmān, *Tahzīb al-Kamāl fī asma’i al-rijāl* Critical ed. Bashshār Awād Ma’rūf (Beirut: Muassasah al-Risālah, 1400/1980), 19/96.

²⁴ Shawkānī, *Irshād al-fuḥūl ilā taḥkīki al-ḥaḳ min ‘ilmi al-uṣūl* Critical ed. Ahmad Azv Ināyah (Dimashq: Dāru al-Kitābi al-Arabī, 1419/1999), 1/188.

²⁵ See for some examples. Zarqashī, Badr al-Dīn, *al-Ijāba li-irādī ma’sadarakathu al-‘Ā’ishah ‘alā al-ṣaḥāba* Critical ed. Rifat Fawzī Abdalmuttalib, (Cairo: Maktabah al-Hānjī, 1421/2001), 1/61, 90, 143. See also Bünyamin Erul, *H. Āiṣe’nin Sahabeye Yöneltilgi Eleştiriler* (Ankara: Otto Yayınları, 2012), 1-215; H. Musa Bağcı, *Hadis Rivayetinde Sahabenin Kavrama ve Nakletme Sorunu* (Ankara: İlahiyât, 2004), 1-276; Alawī b. Hāmid b. Muḥammad b. Shihāb al-Dīn, *‘Adālah al-ṣaḥāba lā tastaḏim ḍabtahum* (San’ā: Dāru al-Kutub, 2013), 1-69.

(muşāhabah). They were from the common people who could not comprehend the value of the sermon and its giver due to their ignorance (وكانوا من سوقة القوم ومن سفلتها). In fact, none of the prominent Companions and scholars left the masjid at that time. Similarly, the attitude in the narration that some people laughed when a blind person entered the mosque and fell into a well²⁶ is a behaviour that is not expected from the Companions. However, these were not the prominent Companions but some of those from the lower class of society who were there (من أتباع القوم وسفلتهم). Therefore, there is nothing strange in their behavior.²⁷

If we pay attention to the expressions used by al-Māturīdī while narrating these two incidents, we can see that he used the word “tribe” instead of the word “ṣaḥāba” about them. If it is accepted that this usage is deliberate, it is possible to conclude that al-Māturīdī, just like the methodologists, does not consider those who were not in the company of the Prophet for a long time as ṣaḥāba. In fact, al-Māturīdī uses the word ṣaḥībū/ṣuḥbah (ولا صحبوا / أجلتكم / They did not remain friends with their dignitaries for long) to indicate that they were not in friendship with the elders of the Companions (and thus not in friendship with the Prophet). This word has the same meaning as the word lāzamū/mulāzamaḥ used by the methodologists. Some of al-Māturīdī’s other statements also support this opinion. For instance, in a place where al-Māturīdī describes some negative actions that he does not consider possible to be committed by the Companions, he does not only use the word aṣḥāb when talking about them, but also specifically records the phrases “as for the companions who accompanied him/were with him...” (فأما أصحابه الذين صحبوه).²⁸

Another point that shows that al-Māturīdī is closer to the approach of the methodologists rather than the ḥadīthists on the definition of the Companions is the following: Although al-Māturīdī includes many ḥadīths in his works, he is not a ḥadīth narrator. In fact, his inclusion of ḥadīths in his work cannot technically be considered as narrating ḥadīth. Because, in al-Māturīdī’s works, there is no mutṭaṣil (contiguous/unbroken) isnād of any ḥadīth reaching back to the Prophet. There is no ḥadīth in which al-Māturīdī

²⁶ Ibn Adī, *al-Qāmil fī ḍu’afā’i al-rijāl*, Critical ed. Adel Ahmed Abdulmawjūd-Ali Muhammad Muavvid (Beirut: al-Kutub al-Ilmiyya, 1418/1997), 2/9, 4/100-104, 4/319; Daraqtunī, *as-Sunan* Critical ed. Abdullah Hāshim Yemānī al-Madanī (Beirut: Dāru al-Ma’rifah, 1386/1966), 1/161-171. Here, al-Dāraqutnī gives various versions of the ḥadīth, criticizes some of the narrators, and accepts as true the narration that has been transmitted as mursal. Bayhaqī, *al-Ḥilāfiyyāt bayna al-’imāmeyn: al-Shāfi’ī wa Abī Ḥanīfa wa aṣḥābih* (Cairo: al-Rawda li al-Nashr wa al-Tawzī’, 1436/2015), 1/378, 381-382, 393, 398, 406.

²⁷ Māturīdī, *Ta’wīlāt*, 15/163-165. For an assessment that al-Māturīdī stands close to the scholars of uṣūl in his definition of the ṣaḥāba, see. Tuğlu, “İmam Māturīdī’de Sahabe Anlayışı”, 1/410-411.

²⁸ Māturīdī, *Ta’wīlāt*, 14/57-58.

is in the isnād in the books of ḥadīth, nor do the muḥaddithis include him in their works of tabaqāt (biographical works of muḥaddithis). He uses ḥadīths not for the purpose of narration, but to derive judgments and rules from them, to make inferences and to explain their wisdom.²⁹ On the other hand, al-Māturīdī was a jurist³⁰ and a methodologist. Moreover, according to sources, he wrote two works of uṣūl, called, *Maāḥiz al-sharāyī' fī uṣūli al-fiqh*, and *Kitāb al-jadal fī uṣūli al-fiqh*³¹ but it is not known whether these two books have survived to the present day. Alā al-Dīn al-Samarqandī (d. 539/1144) also emphasizes al-Māturīdī's deep knowledge and authority in both uṣūl and furū' sciences.³² As a result, it can be expected that al-Māturīdī, who adopts the approach of the methodologists in terms of general method and determining/processing knowledge, to be in line with them in terms of the definition of the ṣaḥāba.

It should also be noted that al-Māturīdī constantly distinguished between the prominent Companions and the others. al-Māturīdī rejects from the beginning any narration or interpretation that he thinks would harm the prominent great Companions' status as Companions. According to him, such negative acts can't have been committed by the distinguished Companions.³³

2. PROMINENT ELEMENTS IN AL-MĀTURĪDĪ'S CONCEPTION OF THE COMPANIONS

Under this heading, elements that reflect al-Māturīdī's opinion about the Companions will be included. Thus, a general framework will be drawn in which context his statements about those who met the Prophet and fabricated lies in his name should be evaluated.

2.1. The Superiority of the Companions

Classical Sunnite literature generally emphasizes the superiority of the

²⁹ Tunahan Erdoğan, *İmam Māturīdī'nin Düşüncesinde Hadis* (Antalya: Akdeniz University Social Sciences Institute, PhD thesis, 2021), 2, 34, 72-76, 86-87, 181. al-Māturīdī's followers also maintained the attitude of not mentioning an uninterrupted sened in the transmission of narrations. See. Hüseyin Kahraman, *Maturidilikte Hadis Kültürü* (Bursa: Arasta Yayınları, 2001), 47-54.

³⁰ In the copies of *Ta'wīlāt*, there are many expressions such as "Qāla al-faqīh" that point to al-Māturīdī's jurisprudence. These phrases, which were added by his students and the annotators, indicate that al-Māturīdī was recognized as a faqīh. For some examples, see. Māturīdī, *Ta'wīlāt*, 1/127, 319; 2/52; 15/67, 152, 169.

³¹ Samarqandī, Alaaddīn, *Sharhu Ta'wīlāt al-Qur'ān* (İstanbul: Topkapı Palace Museum Library, Madinah Department, 179), 1b; Kefevī, Mahmūd b. Süleyman, *Katāib al-a'lāmi al-akhyār min fuqahā'i mezhebi al-Nu'māni al-mukhtār* (Tehran: Kitābhāne-i Majlis-i Shūrā-i-National, 87826), 180b-181a.

³² Samarqandī, Alaaddīn, *Mizānu al-uṣūl fī natāici al-'uqūl* Critical ed. Muhammad Zaki Abdulbirr (Qatar: Metābi al-Duha al-Hadīse, 1404/1984), 3.

³³ See. Māturīdī, *Ta'wīlāt*, 10/186-187, 13/363.

Islamic ummah over other nations. In this context, it is stated that the Companions are the most superior and best generation after the prophets.³⁴ Among the issues that al-Māturīdī touched upon in the context of evidence and signs of the superiority of the Companions are the existence of verses directly addressing the companions and their indications,³⁵ the support of the Companions to the Prophet in establishing and transmitting the religion,³⁶ Allah's command to the Prophet to consult with the companions,³⁷ the troubles they went through for the sake of spreading the religion, and their devotion to the faith.³⁸ According to him, the Companions are also the most superior in terms of knowledge. They are the special ones chosen by Allah to be the companions of His Prophet and to continue His religion.³⁹ According to al-Māturīdī, the Companions are leaders to be followed. Muslim societies have always been encouraged to follow them.⁴⁰ It is not possible for anyone to be in an equal position with the Companions.⁴¹

Along with the virtue discourse about the Companions, al-Māturīdī considers some Companions superior to others and places them in a more privileged position in terms of accepting and preferring the information transmitted from the Companions in religious matters.⁴² In line with his views mentioned above, it can be clearly stated that al-Māturīdī characterizes the Companions as the most superior generation as in the classical Sunnī literature.

2.2. The Witnessing of the Companions to Revelation

al-Māturīdī states that the Companions have a privileged position because they witnessed the revelation and knew the events that led to the revelation of the verses. Since they saw with their eyes (*mu'āyanah*) and witnessed (*shahādah*), their explanations about a verse provide certainty as to what the divine will is in that verse. This is similar to the fact that it is possible to have certain knowledge about an object only through the senses (*mushāhadah*). This is why the statements of the Companions are called *tafsīr* and the statements of the *fuqahā* are called *ta'wīl*.⁴³

³⁴ As an extension of this view, especially in the *ḥadīth* books of the classification period, chapters and headings on the virtue of the Companions were opened. See. Bukhārī, “*Kitābu fadāili aṣḥābi al-nabī*”, “*Bābu al-fadāili aṣḥābi'n-nabī*”; Muslim, “*Kitābu fadāili's- ṣaḥāba*”.

³⁵ Māturīdī, *Ta'wīlāt*, 14/47, 53-54.

³⁶ Māturīdī, *Ta'wīlāt*, 14/52.

³⁷ Māturīdī, *Ta'wīlāt*, 2/458, 6/67.

³⁸ Māturīdī, *Ta'wīlāt*, 6/315-316.

³⁹ Māturīdī, *Ta'wīlāt*, 12/326.

⁴⁰ Māturīdī, *Ta'wīlāt*, 2/105.

⁴¹ Māturīdī, *Ta'wīlāt*, 2/458-459.

⁴² The four caliphs, especially Abū Bakr and 'Umar, are the Companions whom al-Māturīdī frequently refers to in order to justify his views. See. Māturīdī, *Ta'wīlāt*, 3/417-418, 4/222, 387, 6/26, 392.

⁴³ Māturīdī, *Ta'wīlāt*, 1/3. See also. Māturīdī, *Ta'wīlāt*, 2/105. This distinction is actually related to

2.3. The Companions as a Reference for Understanding the Qur'ān

According to al-Māturīdī, the Companions are the ones who understand the meaning of the verses most accurately since they were the first interlocutors of the Qur'ān. When there is any ambiguity in the meaning of the verses, the Companions are the ones most worthy of consulting. It is still necessary to follow the Companions' opinion, even if it leads to abandoning the literal meaning of a verse or deriving another meaning from it that is impossible to understand. This is because they did not base it on their own opinion, but on a statement they heard from the Prophet or on evidence they witnessed.⁴⁴

2.4. Binding of the Ijmā' (Consensus) of the Companions

al-Māturīdī points to some issues related to the Companions in the context of the Qur'ānic command for the Prophet to consult with his Companions. According to this, the command to consult the Companions stems from their value and position in the sight of God or the superiority of the mind (al-'aql). According to him, in both cases, it is not right for other people to consider themselves equal to the Companions. Moreover, it is inconceivable that the Prophet, whom Allah has commanded to consult with his Companions, would not act upon their opinions. This shows that if the companions agree, the truth cannot be beyond their opinion.⁴⁵

2.5. Preferring one of the Issues on Which the Companions Differed

al-Māturīdī considers the disagreement of the Companions on an issue as ijmā' in the sense that a third opinion cannot be put forward on that issue. In such cases, one of the two opinions of the Companions should be preferred. Otherwise, according to him, it is both erroneous and bid'ah (innovation in Religion).⁴⁶

2.6. Companions did not Act on Their Judgment in Matters of Sam'ī

al-Māturīdī considers it unlikely that the Companions would make judgments based on their opinions in matters that can only be known through a report from God. In such cases, he accepts that they heard this information from the Prophet, even if they had not stated it clearly.⁴⁷

al-Māturīdī's theory of knowledge. According to him, knowledge attained through sound senses is more precise, stronger, and more comprehensive than knowledge based on reason or news. See. Māturīdī, *Ta'wīlāt*, 11/18; Māturīdī, *Kitāb al-Tawḥīd*, 86.

⁴⁴ Māturīdī, *Ta'wīlāt*, 2/105.

⁴⁵ Māturīdī, *Ta'wīlāt*, 2/458-459, 10/95.

⁴⁶ Māturīdī, *Ta'wīlāt*, 4/172-173; Samarqandī, *Mizānu al-uṣūl*, 481-482. See. Shīrāzī, *al-Tabṣira fī uṣūli al-fīkh*, 387.

⁴⁷ Māturīdī, *Ta'wīlāt*, 3/415.

2.7. The Impossibility of Keeping Religious Knowledge/Sunnah Secret from the Companions

al-Māturīdī does not accept that the prominent Companions⁴⁸ or all the Companions could remain unaware of any Sunnah of the Prophet. According to him, reports containing such information are not authentic.⁴⁹

2.8. It is Obligatory to Follow the Narrations of the Companions

According to al-Māturīdī, it is not permissible to oppose the Companions, who are the teachers of religion, and to divide from their path.⁵⁰ According to him, it is obligatory to imitate and follow them in religious views. When the Companions give a report or narrate a ḥadīth, it is necessary to act on it. It is not permissible to abandon the narrations of the Companions.⁵¹

2.9. Rejecting Negative Comments and Narrations About the Companions

al-Māturīdī does not accept any narration that he considers contrary to the above-mentioned conception of the Companions as authentic and rejects all interpretations that he thinks will harm their characterization as Companions. For instance, according to al-Māturīdī, none of the narrations with content such as the muhājirs and the ansār arguing among themselves about superiority,⁵² the Companions harboring ill-conceptions about the Prophet,⁵³ blaming him, failing to respect him,⁵⁴ and saying bad words⁵⁵ cannot be accepted as authentic. Likewise, al-Māturīdī rejects any interpretation that he thinks is contrary to the conception of the Companions and that would harm this characteristic of them.⁵⁶

3. WHO DID AL-MĀTURĪDĪ MEAN WITH THE STATEMENT “IT IS POSSIBLE THAT THEY COULD FABRICATE NARRATIVES”?

al-Māturīdī’s statements, which are the subject of our research, reveal that there is no obligation to follow the narration of everyone who encountered the Prophet because some of them may fabricate narrations. At first glance, the Companions are included in the scope of the relevant statements since they were among those who saw the Prophet. However, considering the understanding of the Companions that we have summarized above, it is

⁴⁸ Māturīdī, *Ta’wīlāt*, 1/6-7, 2/105.

⁴⁹ Māturīdī, *Ta’wīlāt*, 3/417.

⁵⁰ Māturīdī, *Ta’wīlāt*, 1/399.

⁵¹ Māturīdī, *Ta’wīlāt*, 6/441.

⁵² Māturīdī, *Ta’wīlāt*, 13/187.

⁵³ Māturīdī, *Ta’wīlāt*, 10/186-187.

⁵⁴ Māturīdī, *Ta’wīlāt*, 13/354-355.

⁵⁵ Māturīdī, *Ta’wīlāt*, 11/376; 13/363.

⁵⁶ Māturīdī, *Ta’wīlāt*, 1/263, 14/60.

understood that the people he says can fabricate narrations are not the Companions. This is because al-Māturīdī protects the Companions from all possible negativity and honors and praises them in all matters. Therefore, the question of who al-Māturīdī meant by those who might have seen the Prophet and fabricated a narration on his behalf awaits an answer.

We have three suggestions for identifying these people. According to the first approach, al-Māturīdī refers to the hypocrites (*munāfiqūn*) who were in the Prophet's company but later fabricated narrations in his name. Indeed, al-Samarqandī, the sole commentator of *Ta'wīlāt*, interpreted al-Māturīdī's statements as referring to hypocrites: "Do you not see that in the time of our Prophet, some met him and narrated some words from him? These are the ones who say, 'They say: Yes to you. But when they leave your presence, some of them fabricate at night the opposite of what you say (during the day).'⁵⁷ These are the hypocrites whom Allah has foretold in this verse and denied in their narration from the Prophet."⁵⁸

The opinions he expressed about the Companions in other contexts also strengthen the possibility that al-Māturīdī meant the hypocrites with his related statements. For example, his interpretation of the 32nd verse of Surah al-Ahzāb can be considered in this context. "O wives of the Prophet! You are not like any of the women. If you avoid disobeying Allah, do not speak softly (when speaking to men) lest those who have a disease in their hearts should have a (false) hope. Always speak the truth!" According to some exegetes, the expression "those who have a disease in their hearts" means "those who have *nifāq* in their hearts". al-Māturīdī finds this interpretation more appropriate than the others. Because, according to him, it cannot be possible for any of the Companions to think of marriage with the Prophet's wives or to harbor a desire for them. They even divorced their wives when they realized that the Prophet had a desire to marry one of their wives. Therefore, it is not possible for the Companions to have such a thought in their hearts about them. Such a desire can only be a matter for the hypocrites.⁵⁹

al-Māturīdī's explanations about the addressees of the first verses of al-Hujurāt also strengthen the possibility that he meant the hypocrites, not the Companions. Although the relevant verses begin with an address to the believers, al-Māturīdī tends not to prefer the possibility that the addressees here are the Companions. According to him, it is unlikely that the Companions, especially Abū Bakr and 'Umar, would commit the acts mentioned in the verses, such as raising their voices higher than the Prophet's voice,

⁵⁷ al-Nisā 4/81.

⁵⁸ Samarqandī, *Sharhu Ta'wīlāt al-Qur'ān*, 40a.

⁵⁹ Māturīdī, *Ta'wīlāt*, 11/339-340.

drowning out his voice, and preceding him in commanding and prohibiting. Therefore, although other interpretations are possible, it is more accurate to say that the people of shirk and nifāq committed the acts mentioned in the verse. According to him, even if it is meant to be addressed to the Companions, this address should be accepted as an admonition to the hypocrites and disbelievers who came to the Prophet's assembly not to behave in this way.⁶⁰ Consequently, no other action from the Companions other than reverence towards the Prophet. The aforementioned negative acts can only be attributed to the hypocrites and polytheists.⁶¹

Another explanation that strengthens the possibility that al-Māturīdī meant the hypocrites by those he said could fabricate narrations in the name of the Prophet can be seen in his exegesis of the 81st verse of sūrah al-Nisā. Accordingly, the hypocrites say that they will obey the Prophet and do whatever he commands. But then they change the Prophet's order or prohibition and lie on his behalf.⁶²

Considering the above examples, it is clear that al-Māturīdī attributes acts such as lying on behalf of the Prophet and changing his words to the hypocrites, not to the Companions. In addition to these, al-Māturīdī also attributes negative narrations, thoughts, and comments about the Prophet or revelation to the hypocrites. For example, before the treaty of Hudaibiyyah, the Prophet informed his Companions that he had dreamt that they had entered Mecca. However, when he had to return because of the treaty, some people said that his dream was a lie. al-Māturīdī does not accept the possibility that these words were uttered by Muslims. According to him, only hypocrites can say such things. This is because the verse that announces the conquest⁶³ does not specify when it will take place, nor does it specify a time. Therefore, the Muslims were aware that the conquest could come sooner or later.⁶⁴

Our second solution to the question of who al-Māturīdī meant by those who saw the Prophet and said that they could fabricate narrations is based on the different definitions of the *ṣaḥāba* by ḥadīthists and methodologists. Although we do not have a clear definition of al-Māturīdī about the *ṣaḥāba*, we have already explained that al-Māturīdī's definition of the *ṣaḥāba* is close to the opinion of the methodologists based on some of his views on the *ṣaḥāba*, his statements, and his identity methodologist. In this case, what al-Māturīdī means by those who can fabricate narrations must be some people

⁶⁰ Māturīdī, *Ta'wīlāt*, 14/57-58.

⁶¹ Māturīdī, *Ta'wīlāt*, 14/60.

⁶² Māturīdī, *Ta'wīlāt*, 4/347.

⁶³ al-Fath 48/27.

⁶⁴ Māturīdī, *Ta'wīlāt*, 14/44.

from the common class who came from the countryside or maybe saw him once or twice for other reasons, without consulting or talking to the Prophet for a certain period. In this case, according to him, they do not fall within the definition and scope of the Companions. Some elements support this possibility. For example, in his related statements, al-Māturīdī states that such people, who he says can fabricate narrations, can make even the ordinary/daily tasks that prophets do as human beings obligatory for their interlocutors and reject narrations contrary to this. However, it would be a far-fetched interpretation to say that the hypocrites were concerned about requiring or making obligatory the Prophet's actions, whether ordinary or not. On the other hand, it is possible that some people from the lower class of society, whom he did not consider as Companions, made such remarks.

The second solution proposal we mentioned also contributes to the understanding and interpretation of 'Umar's words about Fāṭimah bint Qays. Because, according to al-Māturīdī's narration, Fāṭimah bint Qays, about whom 'Umar said, "A woman we do not know whether she is telling the truth or lying...", was not someone who had long conversations and discussions with the Prophet. Although the number of narrations is given as 34, Fāṭimah⁶⁵ is not considered a prominent person in terms of fiqh. Therefore, it can be argued that al-Māturīdī did not include Fāṭimah in the definition of the Companions, even though there is no doubt that she saw the Prophet and was considered within the scope of the Companions according to the muḥaddiths. As a matter of fact, in Ḥanafī methodology, the narrations of unknown narrators such as Fāṭimah bint Qays are accepted and used as evidence by the Salaf only if there is evidence supporting it.⁶⁶

On the other hand, there is an important aspect of the narration in which al-Māturīdī quotes 'Umar's words about Fāṭimah bint Qays: "Did she tell the truth or a lie?" (أصدمت أم كذبت) as he cites it in *Ta'wīlāt*. However, in many famous ḥadīth sources, the narration is reported as "Did she remember, or did she forget?" (أحفظت أم نسيت).⁶⁷ While al-Māturīdī's words directly relate the issue to the quality of justice, if the narrations in the ḥadīth sources in question are taken into consideration, the issue becomes a matter of ḍabt. On the other hand, al-Māturīdī, considers the narration with the meaning to be valid,⁶⁸ and furthermore, he characterizes the strict adherence to

⁶⁵ Selman Başaran, "Fâtima bint Kays", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 1995), 12/227.

⁶⁶ Gül, "Erken Dönem Usul Eserleri Çerçevesinde Hanefî Fukahasının Sahabe Algısı", 4/1019.

⁶⁷ Ibn Abū Shaybah, Abū Bakr, *al-Muṣannafî al-eḥādīṣ wa al-āṣār* Critical ed. Kamāl Yūsuf al-Khout (Riyadh: Maktabah al-Rushd, 1409), 4/136; Muslim, "Talâq", 46; Tirmidhî, *Sunan al-Tirmidhî*, Critical ed. Ibrahim Utbah Awd (Egypt: Sharqat al Maktabah wa Matbaah Mustafa al-Bābî al-Khalabî, 1395/1975), "Talâq", 7; Abu Dāwūd al-Sijistānî, *al-Sunan*, Critical ed. Âdel Muhammad-Imād Abbās (Cairo: Dāru al-Ta'sîl, 1436/2015), "Talâq", 40.

⁶⁸ Māturīdī, *Ta'wīlāt*, 2/299; 7/44; 11/37; 12/163, 284.

the verbal narration as “forced comment” (takalluf).⁶⁹ Therefore, it is possible that he also narrated the words of ‘Umar about Fāṭimah with the meaning. If al-Māturīdī narrated the narration with the meaning, then he violated the rule of not changing the meaning, which is one of the important conditions of narration with the meaning. However, the fact that he does not mention the sanad of the narrations makes it very difficult to reach a definite conclusion on this issue. Moreover, al-Ṭahāwī (d. 321/933), an important Ḥanafī jurist and a muḥaddith, narrates ‘Umar’s statement about Fāṭimah as “A woman whom we do not know whether she is lying or not” (لَا نَدْرِي لَعَلَّهَا كَذَبَتْ) in accordance with al-Māturīdī’s narration.⁷⁰ This leaves the door open for an interpretation that al-Māturīdī used the common narration (mutadāwal) within his own tradition and thus transmitted the narration verbatim. In any case, at first glance, the text of the narration in which ‘Umar’s words about Fāṭimah bint Qays are narrated contains disorder (iẓṭirāb) and disagreement (iḥtilāf). This narration deserves a separate study in this respect. On the other hand, if it is accepted that al-Māturīdī quoted the narration verbatim, then it is also possible that the expression “kizb” in the narration is used in the sense of error and mistake. This is because the Companions use the words “kizb” and “takzīb” in the sense of both lie and error.⁷¹ In this case, Umar’s statement is not about the Companions’ justice, but about their ḍabt.

Considering the above explanations, a third view can be put forward that al-Māturīdī meant both groups together. It is possible to cite all the evidence mentioned above for this determination. Therefore, in our opinion, the people al-Māturīdī meant are both two groups. It would be an unwarranted attempt to distinguish between the evidence that he meant the hypocrites and the evidence that he meant the common people, to prefer one over the other, or to rank them in order of importance or certainty. Moreover, considering al-Māturīdī’s identity and looking at the evidence for these two groups holistically, the most probable meaning is that he meant both groups simultaneously in the context of different events. As a matter of fact, the justifications he puts forward make it possible for the two groups to be meant together.

Furthermore, the point that should not be overlooked in any case is this: al-Māturīdī first mentions “everyone who encountered the Prophet” (كل من لقي النبي) in absolute terms, but in the next sentence he registers them as “some of such people” (من أمثالهم). These expressions make it clear that he

⁶⁹ Māturīdī, *Ta’wīlāt*, 15/358.

⁷⁰ Tahāwī, *Sharḥ al-Ma’ānī al-āṣār* Critical ed. Muhammad Zuhri an-Najjār-Muhammad Sayyid Jād al-Haq (Beirut: Ālam al-Kutub, 1414/1994), 3/67.

⁷¹ Erul, “Sahabe Döneminde “Tekzīb’ ve Tekzibin Mahiyeti”, 457-458; 480-486.

does not mean everyone who saw the Prophet, but those with certain characteristics. These characteristics are fabricating narrations in the name of the Prophet, making his ordinary actions obligatory, and rejecting narrations that do not conform to his thoughts. When considered together with al-Māturīdī's attitude of protecting the Companions from all kinds of negativity, it is indisputably understood that he did not mean the Companions or the people he included in the definition of the Companions with these statements. Because, according to him, it is out of the question for both the Companions in absolute terms and the distinguished Companions who were with him for a long time to lie on behalf of the Prophet, to make something obligatory that he did not make obligatory, or to reject a narration that is known to have come from him with certainty.

At this point, it is possible to assert the objection that al-Māturīdī did not actually mean the Prophet Muhammed's time with his statements, but some people in the Prophet Solomon's time. However, al-Māturīdī's following statement, "Therefore, our companions considered the news reports that were reported in umūm al-balwā to be invalid." shows that he detached this issue from its historical context and associated it with the Prophet's era and made some inferences for that period.

CONCLUSION

In his exegetical work *Ta'wīlāt*, al-Māturīdī, one of the leading Ḥanafī scholars of Samarqand in the 4th/10th century, uses expressions that can be interpreted as having a negative opinion about the justice of the Companions, which Sunnī thought agrees on. These statements can be summarized as saying that since it is possible for some people who saw the prophet(s) to fabricate narrations on his behalf, it is not necessary to be subject to the narrations of everyone who met him. When these statements are considered on their own, they do not coincide with the Ḥanafī school's approach to the justice of the Companions and al-Māturīdī's general opinion about the Companions.

In this study, which aims to determine the scope and nature of al-Māturīdī's aforementioned statements, according to the first of the suggestions put forward for the solution of the problem, al-Māturīdī's meaning of those who are likely to fabricate narrations should be the hypocrites. As a matter of fact, this is the interpretation of al-Samarqandī, the commentator of *Ta'wīlāt*, and al-Māturīdī generally attributes the narrations and interpretations involving lying in the name of the Prophet and other negative things to the hypocrites. The second suggestion is based on the different definitions of the Companions by muḥaddiths and methodologists. Unlike the muḥaddiths who consider seeing the Prophet (ru'yat) or meeting him (likā') sufficient for the definition of the ṣaḥāba, the methodologists require

a period of companionship (musāḥabah) or association with him (mulāzamaḥ). Accordingly, al-Māturīdī, who is also a methodologist, considers those who might fabricate narrations to be ignorant people who are not included in the Companions. As a matter of fact, he always makes a distinction between the prominent Companions and other Companions in the solution of religious issues. Based on his statements and practices mentioned in this study, it is seen that al-Māturīdī adopted the definition of the Companions of the methodologists, not the ḥadīthists. The third and stronger suggestion is that both groups are meant together. This is because the justification sentences following his statements on our subject contain statements that cover both groups.

In any case, al-Māturīdī's related statements, which have a meaning that the Companions can fabricate narrations when evaluated alone, do not actually contradict the principle of the justice of the Companions when considered together with his general opinion about the Companions and other explanations. al-Māturīdī's general opinion and thought about the Companions reveals that the people who can fabricate narrations mentioned in his statements subject to this article are not within the scope of the Companions. The fact that no scholar in the al-Māturīdī tradition from the early periods to the present day has criticized al-Māturīdī by attributing these statements to the ṣaḥāba confirms this conclusion. As a matter of fact, this conclusion is consistent with al-Māturīdī's system of thought, his methodology, and his general approach to the Companions and narrations. In this respect, the study serves as an example of the erroneous conclusions that can be drawn from considering only one statement of a scholar on any subject by disregarding his general opinion, and draws attention to the wrong and dangerous consequences of a fragmentary approach.

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