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Fück, J. *‘Arabīya; Recherches sur l’histoire de la langue et du style arabe*. trans. C. Denizeau.
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فوك ، (المولود عام ١٨٩٤) Fuck, J.

أستاذ العربية في جامعتي ليزبج وهاله .

آثاره : العربية : لغة وأسلوباً (برلين ١٩٥٠) ، وقد نقله إلى العربية الدكتور عبد الحلیم النجار ، القاهرة ١٩٥١ ، وإلى الفرنسية نيزو ، ونشره بمقدمة للمؤلف ومدخل لكاتينيو ، باريس (١٩٥٥) ، وبمعاونة بروكلان ، وشبولير ، وهوفز : العربية فقهاً وأدباً ، العربية ، بحوث عن تاريخ لغتها وأسلوبها (ليدن ١٩٥٤) ، وله : الدراسات العربية في أوروبا ، في ٨٥ × ٢٥٣ صفحة (ليزبج ١٩٤٤ - ٥٥) ، ومن مباحثه : محمد بن إسحق (فرانكفورت ١٩٢٥) ، وفي الآداب الشرقية : القرآن (١٩٣٣) ، وحديث البخاري (١٩٣٨) ، والإسلام (١٩٣٨) ، والصوفية (١٩٤٠) ، وترجمة القرآن (١٩٤٤) ، والموسيقى العربية (١٩٥٣) ، وفي المجلة الشرقية الألمانية : فهرست ابن النديم (١٩٣٠ و ١٩٣٦) ، وهو يعد طبعة جديدة له) ، وأصالة النبي محمد (٩٠ ، ١٩٣٦) ، وتصغير الجمع (١٩٣٦) ، ومكانة المحدثين في الإسلام (١٩٣٩) ، وأوجيست فيشير (١٩٥٠) . وفي غيرها : الحديث (تكريم كاله ، ليدن ١٩٣٥) .

والكيميا في كتاب الفهرست (١٩٥١) ، والبيروني (١٩٥٢) ، ومحمد : شخصيته ودينه (سيكولوم ١٩٥٢) ، ومحمد إقبال (دراسات تشودي ١٩٥٤) ، والمعتزلة (١٩٥٥) ، وحول اللغة العربية (المجلة الشرقية الألمانية ١٠٧ ، ١٩٥٧ و ١١١ ، ١٩٦١) ، وكارل بروكلان ١٨٦٨ - ١٩٥٦ (١٩٥٨) ، والتاريخ الإسلامي (مؤرخو الشرق الأوسط لناشرية : برنارد لويس ، وهولت ١٩٦٢) ، ومحبي الدين الأصفهاني

AKIKI, Necip."el-Müsteşrikûn"

D. C., s. 463-464, 1980 (KAHIRE)

MADDE YAYIMLANDIKTAN
ANRA GELEN DOKÜMAN

- 5848 SANNI, Amidu. Beyond Fück and Ullmann. The discourse on *lahn* in Arabic philological and literary traditions. *XXX. Deutscher Orientalistentag. Orientalistik im 21. Jahrhundert: Freiburg im Breisgau, 24.-28. Sept. 2007*. Freiburg im Breisgau: Deutscher Morgenländische Gesellschaft, 2009. [Lahn as rhetoric. 23- page article; online publication without page- numbering.]
- Ullman Malfray
sh-200238
Fück Johann W
060581

25 Mayıs 2016

بوهان فوك (Fück, Johann) (١٨٩٤ - ١٩٧٤)

الأستاذ فوك من المستعربين الألمان المعروفين ، وهو متخصص باللغة العربية وبالدراسات الإسلامية. درس في جامعات هاله وبرلين وفرانكفورت ونال شهادة الدكتوراه سنة ١٩٢١ من جامعة فرانكفورت ثم نال شهادة الأستاذية سنة ١٩٢٩ . ومن سنة ١٩٣٠ - ١٩٣٥ عمل كأستاذ للغة العربية والدراسات الإسلامية في جامعة داكا (Dacca) في الهند ، ثم درّس في جامعة فرانكفورت إلى أن دعي إلى جامعة هاله سنة

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Michael - Dirasāt al - Arabiyye ve'l - Islamiyye fi urubba
S. 213 - 214 - 1982, (Beyrut)

المغربية بالرباط. وهذا الكتاب يسعى فيه إلى بحث يريد سبغ بصور السبع العربية.

وقد اهتم كذلك بالحديث والفقهاء وله بحث حول « دور الرواية والرواية في الإسلام » . وهو صاحب كتاب « الدراسات العربية في أوروبا » (١٩٥٥) (Die arabischen Studien in Europa) الذي يتناول فيه المستعربين والدراسات العربية في أوروبا حتى بداية هذا القرن. وهذا الكتاب كان خير معين لي في كتابة هذا البحث.

وله كذلك عدة أبحاث تتناول الإسلام والقرآن الكريم والتصوف والمعتزلة والنبي محمد.

هذا ، وقد بقي فوك يدرّس في جامعة هاله في ألمانيا الديمقراطية بعد أن جرى تقسيم ألمانيا إلى دولتين في أعقاب الحرب العالمية الثانية ، إلى أن توفاه الله سنة ١٩٧٤ بعد أن تجاوز الثمانين من عمره .

وهو بذلك آخر المستشرقين الألمان الكبار الذين ولدوا قبل بداية هذا القرن والذين قد أصبحوا في رحمة الله .

September 1973, ed. Murdoch/Sylla (Antes) 347 / GALLAS: Iran. Kulturstätten
Persiens zwischen Wüsten, Steppen und Bergen (Spuler) 352 / STUEDEMUND:
Bibliographie zum Judenspanischen (Freimark) 350 / TROUPEAU (Hrsg.): Cata-
logue des manuscrits arabes, Première Partie: Manuscrits chrétiens, Tome II:
Manuscrits dispersés entre les nos 780 et 6966- Index (Spuler) 346.

Johann W. Fück

(1894—1974)

Am 24. November 1974, wenige Monate nach seinem 80. Geburts-
tag*), verstarb in Halle an der Saale Professor Dr. Johann W. Fück,
emeritierter Ordinarius für Semitische Philologie und Islamkunde an
der Martin-Luther-Universität Halle-Wittenberg. Auf dem dortigen
Laurentius-Friedhof hat er am 29. November an der Seite seiner
Frau (Dr. rer. pol. Käte Fück, gest. 14. November 1970) die letzte
Ruhestätte gefunden.

Mit Johann Fück ist einer der angesehensten deutschen Arabisten
und Islamkundler dahingegangen. Am 8. Juli 1894 in Frankfurt
am Main als Sohn eines Schreiners geboren, studierte er von 1913
bis 1918 an den Universitäten Halle, Berlin und Frankfurt a.M.
Orientalistik und Klassische Philologie. In Halle gehörten Carl
Brockelmann, Hans Bauer und Paul Kahle zu seinen Lehrern, in
Berlin Eugen Mittwoch, Eduard Sachau und Jakob Barth. Richtungs-
weisend sollten jedoch die vier Semester werden, die Fück an der
Universität seiner Heimatstadt als Schüler von Josef Horowitz ver-
brachte. 1921 erlangte er in Frankfurt mit der Arbeit *Muhammad
Ibn Ishāq. Literarhistorische Untersuchungen* (ersch. 1925) den Grad
eines Dr. phil. Nach einigen Jahren im Schuldienst, wo er klassische
Sprachen und Hebräisch unterrichtete, habilitierte er sich im Oktober
1929.

In den Jahren 1930—35 wirkte Fück als Professor für Arabische
und Islamische Studien an der Universität Dacca (Bengalen). Zweifel-
los war jener Aufenthalt im muslimischen Milieu des damaligen
Britisch-Indien für Fück ein tiefes Erlebnis. Darüber hinaus darf
man wohl annehmen, daß seine Position in gewissen Streitfragen der
Islamforschung, so hinsichtlich der Originalität des arabischen Pro-
pheten (s. seinen Aufsatz in ZDMG 90/1936), in jenen Jahren an
Kontur gewonnen hat. Bei seinen indo-muslimischen Kollegen und

*) Aus diesem Anlaß erschien in der Zeitschrift *Asien-Afrika-Lateinamerika*
(Ost-Berlin, Akademie-Verlag), II (1974), Heft 5, S. 857—58 eine Würdigung
des Jubilars aus der Feder seiner Schülerin Dr. Wiebke Walther.

be placed such researches as Horovitz's essay on the use of *isnāds* or chains of authorities, Becker's examination of the *Sīra* (the standard biography of the prophet Muḥammad) and its relation to the *hadīth* and other material, and Fück's monograph on Ibn Ishāq (Frankfurt, 1925). The motivating assumption underlying this work was the idea that the general reliability of the Arabic historiographical tradition, in the face of the criticisms raised against it, could only be demonstrated by showing that the tradition itself was something that had evolved naturally, and was not merely a composite of spurious and tendentious fragments pasted together at a much later date. In order to show this, however, one had to understand the historiographical tradition much more fully, and the object of these researches was to help meet this need.

For reasons that are far from clear, the pace of such detailed historiographical research slowed in the period following World War I—perhaps because the war itself had left in a shambles the European academic establishment, particularly that of Germany, which had led the van in these historiographical studies. There were a few noteworthy exceptions, of course, notably some of the studies by Brockelmann, Horovitz, and Robert Brunschvig—but by and large the detailed study of historiographical issues seems to have fallen into neglect after about 1925, and few new names were to take up the challenge for some decades. Evidence of this attitude of neglect can even be found in the first edition of the *Encyclopaedia of Islam*, which appeared in Leiden between 1913 and 1934. This massive reference work did feature biographies of a number of important early Arab historians (e.g., Ibn Ishāq, al-Wāqidī, Sayf ibn 'Umar, al-Zuhri, al-Madā'inī, Abū Mikhnaf, 'Urwa ibn al-Zubayr, etc.), but some of these were rather spare first attempts; and of the articles on fundamental historiographical topics, such as *isnād*, *hadīth*, or *ta'rikh* (dating, history), many were very brief and displayed the general lack of sophistication

-Fück's work

of this branch of Islamic studies. Readers had to await the appearance of the Supplement to the first edition, which appeared in 1938, to read the pioneering article on "Ta'rikh" (History) by H.A.R. Gibb, one of the relatively few scholars to take up the question of historiography in earnest during the inter-war period. Among practicing historians dealing with the early Islamic period, the general attitude seems to have remained, for the most part, one of benign neglect of historiography. Few took up Caetani's lead, and even as late as the 1970s some authors still found it possible to construct novel interpretive histories of early Islam without any reference to historiographical issues or methods. M. A. Shaban's *Islamic History, 600-750 A.D./132 A.H.—A New Interpretation* (Cambridge, 1971), can be cited as a case in point.

It was only after World War II that the pace of research on early Arabic historiography again quickened and concern for the subject spread. Shortly after the war appeared two articles that focused attention anew on the relation between Arabic legal and historical texts: Brunschvig's "Ibn 'Abdalḥakam et la conquête de l'Afrique du Nord par les Arabes" (*Faculté des Lettres de l'Université d'Alger, Annales de l'Institut d'Études Orientales* 6 [1942-1947], pp. 108-155), and J. Schacht's "A Revaluation of Islamic Traditions" (*JRAS*, 1949, pp. 143-154). But the main impetus to the accelerated pace of historiographical study was provided by the appearance of three books. The first was Franz Rosenthal's *A History of Muslim Historiography* (first edition, Leiden, 1952). Its purpose was not to address the debate over the historicity of the sources that most concerned historians, an issue that Rosenthal deliberately and explicitly sidestepped: ". . . we are not concerned here with the value of historical works as source material for the writing of the history of a particular period" (p. 6). The author intended, rather, to examine the conception of history held by Muslim scholars and to trace the development of history as a branch

A.A. Dusi, Edited and Translated
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by Lawrence I. Conrad, Princeton-New Jersey 1983

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fiqh concur in content in most cases and are identical in some. Only rarely do they disagree with one another. Motzki sees in these results strong evidence for trusting the *hadīths* that end in al-Zuhri.¹²⁶

Motzki has argued, at least in the case of the *Muṣannaḥ* of ‘Abd al-Razzāq, that both the *matns* and the *isnāds* which support them can largely be trusted. That is not to say that he does not concede that *hadīths* were forged. Rather, he suggests, “the mere fact that *ahādīth* and *asānīd* were forged must not lead us to conclude that all of them are fictitious or that the genuine and the spurious cannot be distinguished with some degree of certainty.”¹²⁷ However, Motzki’s comparison on the basis of *isnāds* do seem to preclude systematic fabrication. But it is precisely the *isnāds* that sceptics would say have been fabricated and so should not be the basis of any comparison. Moreover, Motzki’s observed “consistent individual character” could be a product of separate fabrications: systemic fabrication need not be systematic fabrication.¹²⁸

J. Horovitz, J. W. Fück, J. Robson, N. J. Coulson, and U. Rubin

There are of course many other scholars who have contributed to this debate. Generally speaking, they have felt that the claims made by Goldziher and Schacht, though in part convincing, needed to be tempered. Although they are not major participants in the debate, J. Horovitz, J. W. Fück, J. Robson, N. J. Coulson and U. Rubin certainly merit some brief attention.

Josef Horovitz addresses the problem raised by the use of *isnāds* (or rather the lack thereof) in the extant writings of ‘Urwa ibn Zubayr (d. 92–101/711–20) and by the limited use of them by Ibn Ishāq (d. 151/768). The latter historian did not provide *isnāds*, or provided defective ones, in his biography of Muḥammad. Caetani had concluded from this that the origin of the *isnād* must be placed between these two scholars and its perfection still much later in the third century.¹²⁹ To this Horovitz responds by pointing out that Ibn Ishāq’s teacher, al-Zuhri, was already using composite *isnāds* (*Sammelisnad*) and so argues that “since the use of the *isnād* in this composite form hardly allows one to imagine that the use of the simple *isnād* was not already customary for some time.”¹³⁰ And so for Horovitz the *isnād* is at least older than al-Zuhri – though how much so is less certain. As for ‘Urwa, who does not seem to use *isnāds* consistently,¹³¹ Horovitz argues that this absence does not mean he did not use *isnāds* (and that the *isnāds* ascribed to him in later historical works are spurious). The material used to make this assessment was a letter written in answer to a request by the Umayyad caliph ‘Abd al-Malik. Horovitz asserts that the way one writes a letter is different than the way one writes for scholarly purposes. And so Horovitz has no qualms about giving the first use of the *isnād* in *hadīth* literature as not later than the last

third of the first century A.H.¹³² Of course, whether the close connection between historical material and other genres of *hadīth* material (on which both sides of the argument rely) can be made, remains debatable.¹³³

Johann Fück in discussing the role of *hadīths* in Islam makes an insightful observation. The Companions most frequently cited in *isnāds* as authorities are the younger ones. For example, more *hadīths* cite Abū Hurayra and Ibn ‘Abbās than cite Abū Bakr and ‘Uthmān. This fact has been noted before and used as evidence for the spurious nature of the *isnāds*, for the older Companions should have had more to say about Muḥammad. Fück reaches the opposite conclusion. He argues that if all *isnāds* were spurious, then it would be more likely for the older Companions to be cited more frequently. In other words, if one is going to the trouble of inventing an *isnād*, why not simply attach it to an older, more respected Companion? Since the transmitters have not done that, then perhaps the *isnāds* are genuine.¹³⁴

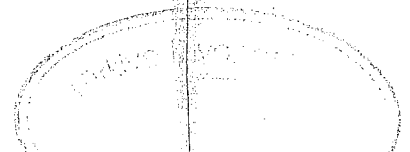
James Robson in a series of articles began to look at the origin of the *isnād*.¹³⁵ While he largely agrees with Schacht’s conclusions, Robson would like to confine them primarily to the legal realm, “a sphere where his argument may apply more closely than elsewhere, as changing conditions and the development of legal thought must have demanded new regulations; but one wonders whether the argument is not too sweeping.”¹³⁶ Robson particularly exempts historical *hadīths* from this scepticism about authenticity.¹³⁷ He offers little evidence in support of this, except the argument that it seems logical that Muḥammad’s followers, because of the impression his personality must have made on them, preserved a genuine core within the *hadīths*.¹³⁸

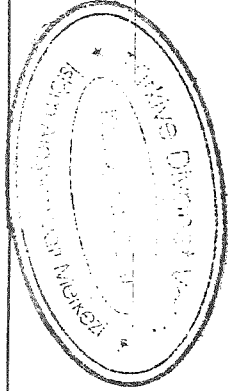
Robson then turns to the question of *isnāds*: even if there is a genuine core, that does not mean the *isnāds* attached to them are genuine. And it is in the discussion of this that Robson makes his own contribution. Once again he offers no textual evidence to support his claim, just the following scenario: During the time of the Companions, the words and deeds of Muḥammad were simply discussed amongst themselves; no demand for authority was necessary. After the death of many of the Companions, Muslims would continue to speak about Muḥammad, but now, gradually, they might be asked to cite their authority. Thus Robson feels that the middle years of the first century saw the first use of *isnāds*, albeit in a very informal manner. The growth to a formal *isnād* system was gradual: even Ibn Ishāq did not feel obligated to use them. Anticipating Juynboll, Robson accepts the report about Ibn Sirīn concerning the beginning of the use of *isnāds* (but places the *fitna* referred to not in 126 A.H. as Schacht had, but in 64 or 72 A.H., that is, when ‘Abd Allāh ibn Zubayr set up the counter-caliphate in Mecca) and so concludes that the use of *isnāds* stems from the last third of the first century. From examples drawn from how Ibn Ishāq’s *isnāds* were preserved in later works, Robson concludes that the *matn* can

Herbert Berg,
The Development of Exegesis in Early Islam: The Authenticity of
Muslim Literature from the Formative Period, Richmond 2000.

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MADE IN INDIA BY SUPRA CALICOUTAN





dan rey kullanımının düzensiz dağılımı, öğrenci/şeyh, oğul/baba, mevlâ/efendi rivayetlerinin kullanımındaki farklılık; Peygamber, sahabe ve tâbiinden gelen rivayetler arasındaki farklılık, isnad kullanımında ve rivayet tabirlerinin kullanımında görülen farklılıklar, bütün bunlar her bir kaynağın bağımsız olduğunu gösterir. Dolayısıyla, böylesi düzensiz ve farklılıklar arz eden isnad kullanımının sistemli bir uydurma faaliyetinin ürünü olması son derece zordur. Bu sebeple biz -aksi ispat edilmedikçe- İbn Curayc'ın rivayetlerinin gerçekten de nakilde bulunduğu söylediği şeyhlerinden geldiğini kabul etmek durumundayız. Dolayısıyla, İbn Curayc'ın bu rivayetlerini de sahih olarak kabul etmek gerekir.

5. Bir adım daha ileri giden Motzki, benzer bir incelemeyi İbn Curayc'ın sıkça rivayette bulunduğu Atâ' b. ebî Rabâh'ın rivayetleri üzerinde de gerçekleştirir ve Schacht'ın, isnadların geriye doğru sistemli olarak gelişip büyüdüğü tezinin karşıtı bir sonuca ulaşır.

6. Motzki, daha da ileri gitmek ister, ancak Atâ'nın rivayetlerinin çoğunluğunun (% 90) reye dayalı kanaatlerden ibaret olduğunu görünce, bunun a) Atâ'nın hadislere dayanmak istemediği, b) çok fazla hadis bilmediği şeklinde yorumlanması cihetine yönelir. Ama yine aynı şekil ve muhteva açısından Atâ'nın rivayetlerinin arz ettiği farklılıkları, onların sıhhatinin bir delili kabul eder.

7. Sıra, isnadın son halkasının tahliline gelince Motzki, 'farklılıklar' delilini bir yana bırakır. Zira İbn Abbâs'tan veya Atâ'dan gelen o kadar az sayıda nebevi hadis bulunmaktadır ki, bunlardan bir sonuca varmak mümkün değildir.

Sonuç itibarıyla Motzki, en azından Abdurrazzâk'ın *el-Musanaf*'ının isnad ve metin açısından büyük ölçüde güvenilir olduğunu kabul eder. Ancak, bu, onun hadis uydurma olgusunu kabul etmediği anlamına gelmez. Motzki, bazı metin ve isnadların uydurulmuş olmasının, bizi onların tamamının uydurma olduğu veya uydurma olanla olmayanı birbirinden ayırmanın imkânsız olduğu sonucuna götürmemesi gerektiğini belirtir.

Mamafih Motzki'ye, şüphecilerin uydurma olduğunu ileri sürdükleri isnadların mukayesesinin bir anlam ifade etmeyeceği, ayrıca onun dikkat çektiği isnadların, "uyumlu bireysel karakter"inin de ayrı ayrı uydurma faaliyetlerinin ürünü olabileceği, zira sistemli bir uydurma faaliyetinin, zorunlu olarak sistematik olması gerekmediği şeklinde itiraz edildiğini de bilmek gerekir.

6. Josef Horovitz, Johann F. W. Fück, James J. Robson, N. J. Coulson ve Uri Rubin

Bu tartışmalara katkıda bulunan bu isimler, Goldziher ve Schacht'ın iddialarını kısmen ikna edici bulmakla birlikte, yumuşatılması gerektiğini düşünmektedirler.

İbn İshâk'ın *es-Sıra*'sında isnad kullanmamasından veya kusurlu isnadlar kullanmasından hareketle, isnad kullanımının başlangıcının İbn İshâk öncesinde aranması, tekamülünün ise III. yüzyılda olması gerektiği sonucuna varan Caetani'nin aksine J. Horovitz, İbn İshâk'ın hocası Zuhri'nin mürekkep (*composing*) isnadlar (*sammelisnad*) kullandığını; bunun da isnadın en azından Zuhri'den önce mevcut olduğu anlamına geldiğini ileri sürer.

Urve b. ez-Zubeyr'in (ö. 92-101/710-19) yazılarında isnadı düzenli olarak (*consistently*) kullanmadığı hususuna da temas eden Horovitz, eserinde isnada yer vermemesinin onu kullanmadığı anlamına gelmediğini ileri sürer ve mesela Halife Abdümelik'e yazılan bir mektubu örnek göstererek, mektup yazımı ile ilmî amaçlarla yazı yazma arasında fark olduğunu belirtir. Sonuçta Horovitz, isnad kullanımının H. I. yüzyılın son üçte birinden daha sonra olmadığı kanaatine varır. Elbette onun tarihî malzeme hakkındaki bu tespitinin diğer hadis türleri için de geçerli olup olmadığı tartışmaya açıktır.

Johann Fück, isnadlarda adı geçen sahabilerin, daha ziyade Ebû Bekir, Ömer, Osman gibi yaşlı olanlar değil de İbn Abbâs ve Ebû Hurayra gibi genç sahabiler olmasının, isnadların uydurma oluşunun bir delili olarak sunulmasını kabul etmez ve "Bir kimse bir isnad uydurmaya girişecekse, onu niçin daha yaşlı ve saygın bir sahabeye izafe etmesin?" sorusunu sorarak, onların böyle yapmalarının belki de bu isnadların sahih olduğunu gösterdiğini söyler.

James Robson ise, Schacht'ın ulaştığı sonuçlara büyük ölçüde katılmakla beraber, onları fıkhi alanla sınırlandırmak ister ve tarihî mahiyetteki hadisleri, hadislerin sıhhati konusundaki şüphelilikten muaf tutar. Fakat Muhammed'in kişiliğinin inananlar üzerindeki etkisinden dolayı, hadisler içerisinde güvenilir bir özün bulunması gerektiğini ileri sürmek dışında, pek az delil sunar. Ama buna rağmen, bu güvenilir özün nakledildiği isnadların mutlaka güvenilir olması gerekmediğini de kabul eder. Ayrıca İbn İshâk'taki isnadların daha sonraki eserlerde nasıl nakledildiğine bakarak, isnadı değişmeden kalan bir metnin değişebileceğini, ama yine de bu değişime uğrayan metinlerin verdikleri bilginin özünde aynı olacağını ileri sürer.

(60581)

Fück, Johann Wilhelm, born 8 July 1894 at Frankfurt am Main, he studied oriental and classical philology at the universities of Halle, Berlin, and Frankfurt, where he received a Dr.phil. in 1921 for his thesis, *Muhammad Ibn Ishaq; literatur-historische Untersuchungen*. For a number of years he taught Latin and Greek as well as Hebrew at secondary schools until 1930 when he went for five years to the University of Dacca as a professor of Arabic and Islamic studies. After his return home he taught at Frankfurt until 1938 when he succeeded Hans Bauer in the chair of Semitic languages and Islamic studies at Halle. Concurrently he became director of the Oriental Faculty as well as the Library of the Deutsche Morgenländische Gesellschaft. His writings include *Arabiya; Untersuchungen zur arabischen Sprach- und Stilgeschichte* (1950), its translation, *Arabiya; recherches sur l'histoire de la langue et du style arabe* (1955), *Die arabischen Studien in Europa bis in den Anfang des 20. Jahrhunderts* (1955), and *Vorträge über den Islam* (1999). He died in Halle, 24 November 1974. *Index Islamicus* (3); Kürschner, 1970

Fuehrer (Führer), Jean Louis, born 23 April 1823 at Strasbourg, he was a freemason, a liberal, engaged in the establishment of public libraries, and a journalist of *La Bibliothèque populaire*, and *Elsässisches Volksblatt*. He was a sometime editorial secretary of the *Presse d'Alsace et Lorraine*. During the last year of his life, he was facing legal charges concerning his contributions to the *Rheinbote* when he died in Straßburg, 6 March 1883. NDBA

Fuentes Guerra, Rafael, fl. 1961, his writings include *La evolución de las ciencias exactas y aplicadas en el intercambio cultural de Oriente y Occidente* (1962), and *Maslama, de Madrid, e Ibn Hazm, de Córdoba* (1963). LC

Fuglestad, Finn, born 22 August 1942 at Stavanger, Norway, he studied at the universities of Bergen, Aix-en-Provence, and Birmingham, where he received a Ph.D. in 1976 for his thesis, *An introduction to the history of Niger in the colonial period, ca. 1897 to 1957*. Thereafter he was a research associate at the University of Birmingham, 1973-77, a visiting lecturer at University of California, Berkeley, 1977, and then held various positions at the Universitetet i Trondheim until 1981, when he was appointed a professor at Oslo. His writings include *A history of Niger, 1850-1960* (1984), and he was joint editor of *Norwegian missions in African history* (1986). Hvem, 1994

Fühner, Fritz, born 20 March 1917 at Königsberg, Germany, he was a professor of medicine at the Universität Hamburg and also served at the Faculty of Medicine, Kabul. He specialized in hygiene of underdeveloped countries. Kürschner, 1970-1992

Führer, Jean Louis, 1823-1883 see Fuehrer, Jean Louis

Fuks, Aleksandra Andreevna, 1805-1853 see Fuchs, Aleksandra Andreevna (Apekhtina)

Fulbright, James William, born 9 April 1905 at Sumner, Mo., he gained prominence as a senator from Arkansas and is remembered for initiating the Fulbright-Hayes Act of 1946, also known as the Fulbright Scholarship. A Rhodes scholar, he taught law at the University of Arkansas, where he was appointed the university's president at the age of thirty-four. He later entered politics and served in the U.S. Senate from 1945 to 1974. His writings include *The arrogance of power* (1967). He died in Washington, D.C., 1995. BlueB, 1973/74, 1975, 1976; ConAu; IntWWW, 1974-1994/95; Who, 1963-1995; WhoAm, 1986-1995; WrDr, 1976-1996/98

Fulcrand, born in 1823 at Montpellier, he graduated from l'École d'application in 1846 and served in the French army in Senegal and Algeria from 1852 to 1884, advancing through the grades to become colonel in 1877. On his retirement on 4 September 1884, he was awarded the Croix de commandeur. Peyronnet, p. 687

Fulda, Gerhard, born 17 March 1939 at Hamburg, he studied law and Arabic at the universities of Hamburg and Freiburg im Breisgau, and received a Dr.jur. in 1970 for his thesis, *Die Entwicklung des ägyptischen Sozialversicherungsrechts*. An Egyptian government grant enabled him to reside in Cairo from October 1964 to March 1966. Schwarz; Thesis

Fuleihan, Louise, fl. 1945, she was affiliated with the American Junior College for Women, Beirut

Fuller, Abraham Richard or Richmond, major, born in 1828, he served in the Bengal Army and in the Department of Public Instruction in the Punjab. He died 20 August 1867 near Rawalpindi. An enlarged edition of his *Shah Jahan nama of Inayat Khan* was published in 1990. BLC; LC

Fuller, Americus, Rev., born about 1840, he was a graduate of Bowdoin College, Brunswick, Me., and in 1888 served as a missionary at Aintab (Gaziantep), Turkey. NUC, pre-1956