

müskil

zikh

اصول الفقه

ابو الهيثم

ص ١٠٠ - ١٠٢

٩٦١

müskil

Tefs.

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Osman SAHIN,

Kur'an-ı Kerim'deki Müskil

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22 TEMMUZ 1992

NİSABURİ  
MÜSKİL

09 EKİM 1993  
وَضَحَّ البَرهَان عن مشكلات القرآن

لبیان الحق النيسابوري

يصدر قريباً عن دار القلم في دمشق «وَضَحَّ البَرهَان عن

مشكلات القرآن» لبیان الحق النيسابوري، المتوفى حوالي

٥٥٠ هـ، بتحقيق صفوان داوودي، المقيم في المدينة المنورة.

وقد جمع المؤلف في كتابه خلاصة الأقوال في التفسير من

كتب المتقدمين، وناقشها، فقبل بعضها، ورد بعضها الآخر، كما

حشد فيه الكثير من الشواهد الشعرية. وكان المحقق قد قام

بتحقيق كتابين، هما: «المدخل لعلم تفسير كتاب الله تعالى» لأبي

النصر الحدادي، و«الموضح في التفسير» لأبي النصر الحدادي،

المتوفى حوالي ٤٠٠ هـ وقد صدرا عن دار القلم أيضاً. وهذه هي

المرّة الأولى التي يصدر فيها هذان الكتابان كما ذكر المحقق.

× تيجان البيان في مشكلات القرآن \*

تأليف، محمد أمين بن خيرالله العمري، بغداد ١٩٨٥، ٣٦٥ ص

٣٤٥

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is *Sāriq*, and in this passage it is understood to include highwaymen, pick-pockets, plunderers of the dead, etc. These meanings are *Khafi* or hidden under it.

(2) *Mushkil*, or ambiguous.

*Illustration.* "And (their attendants) shall go round about them with vessels of silver and goblets. The bottles shall be bottles of silver." The difficulty here is that bottles are not made of silver, but of glass. The commentators say, however, that glass is dull in colour, though it has some lustre, whilst silver is white, and not so bright as glass. Now it may be that the bottles of Paradise will be like glass bottles as regards their lustre, and like silver as regards their colour. But anyhow, it is very difficult to ascertain the meaning.

(3) *Mujmal*. (i) Sentences which may have a variety of interpretations, owing to the words in them being capable of several meanings ; in that case the meaning which is given to the sentence in the Traditions relating to it should be acted on and accepted ; (ii) the sentence may contain some very rare word, and thus its meaning may be doubtful. For example, "Man truly is by creation hasty" (lxx. 19). In this verse the word *ḥallū*, or hasty, occurs. It is very rarely used, and had it not been for the following words, "when evil toucheth him, he is full of complaint ; but when good befalleth him, he becometh niggardly," its meaning would not have been at all easy to understand.

The first kind of *mujmal* sentences may be illustrated : "Stand for prayer (*Ṣalāt*) and give alms (*Zakāt*)." Both *Ṣalāt* and *Zakāt* are *mushtarik* words. The people, therefore, did not understand this verse, so they applied to the Prophet for an explanation. He explained to them that *Ṣalāt* might mean the ritual of public prayer, standing to say the word "God is great," or standing to repeat a few verses of the Qur'ān ; or it might mean private prayer. The primitive meaning of *Zakāt* is "growing." The Prophet, however, fixed the meaning here to that of "almsgiving," and said : "Give of your substance one-fortieth part." 11

(4) *Mutashābih* or sentences so difficult that men cannot understand them, a fact referred to in Sūrah iii. 3, nor will they do so until the Day of Resurrection. The Prophet, however, knew their meaning. Such portions are the letters A, L, M ; A, L, R ; Y, A, at the commencement of some of the Sūrahs. Such expressions also as "God's hand," "the face of God," "God sitteth," etc., come under this classification.

On the "use" of words in the Book, the division is into four classes : (i) *Ḥaqīqah*, that is, words which are used in their literal meaning as *rukū'*, a prostration, and *ṣalāt* in the sense of prayer ; (ii) *Majāz* or words which are used in figurative sense, as *ṣalāt* in the sense of *namāz*, a liturgical service ;

11. Cf. Muhammad Yusuf, in II C.L.J. (1906), 218-21 n. on *Uṣūl al-Fiqh*.

In the Name of Allah, the Most Gracious, the Dispenser of Grace !

# ISLAMIC JURISPRUDENCE IN THE MODERN WORLD

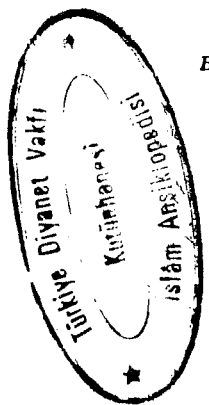
علم الفقه في العالم المعاصر

[ 'Ilm al-Fiqh fi'l-'Ālam al-'Asrī ]

BY

ANWAR A. QADRI

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# مَدَائِدُ التَّقْوَى

## فِي الْأَنْدَلِيسِ

İslâm Ansiklopedisi

Uyvanet Kütüphaneleri  
İslâm Ansiklopedisi

تَأَلَّفَ

مُصْطَفَىٰ اِبْرَاهِيمَ الْمَشِينِي

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مؤسسة الرسالة

هذا وقد جاءت السنة باعتبارها المصدر الثاني لتفسير القرآن الكريم مؤكدةً لما ورد فيه ومُفصلة لما أُجمل وموضحة لما أشكل منه، كما أنها خصصت ما ورد منه على وجه العموم، وقيدت بعض ما أُطلق. والأمثلة على ذلك كثيرة نختار منها مثلاً لكل نقطة.

### ١- تفصيل المجمل:

قال تعالى: ﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾ ورد لفظ الصلاة والزكاة في الآية مجملاً، فجاءت السنة لتبين صفة الصلاة وأوقاتها وعدد ركعاتها فقال عليه الصلاة والسلام: «صلوا كما رأيتموني أصلي»<sup>(١)</sup>.

كما أن السنة فصلت مقادير الزكاة ووقت وجوبها ومقاديرها، ومن ذلك قوله عليه الصلاة والسلام: «فيما سقت السماء والعيون أو كان عثرياً العشر وما سقي بالنضح نصف العشر»<sup>(٢)</sup>.

وكذلك قوله: «ليس فيما أقل من خمسة أوسق صدقة، ولا في أقل من خمسة من الإبل الذود صدقة، ولا في أقل من خمس أواق من الورق صدقة»<sup>(٣)</sup>.

وهناك تفصيل من السنة لما ورد في الصيام والحج.

### ٢- توضيح المشكل:

قوله تعالى: ﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ

(١) أخرجه البخاري في صحيحه عن مالك باب مواقيت الصلاة ج ١ ص ١٦٢.

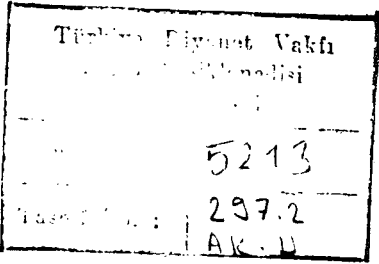
(٢) أخرجه البخاري في صحيحه عن عبدالله عن أبيه باب العشر فيما سقي من ماء السماء والماء الجاري ج ٢ ص ١٥٥.

(٣) أخرجه البخاري في صحيحه عن أبي سعيد الخدري باب ليس فيها دون خمسة أوسق صدقة ج ٢ ص ١٥٦.

# أصول التفسير وقواعده

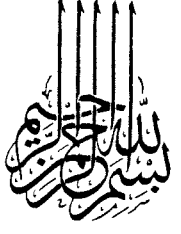
Aliskil (347-354)

تأليف  
الشيخ خالد عبد الرحمن العك  
المدرس في إدارة الإفتاء العام  
بيدمش



دار الفخار

13 MAYIS 1991



وجه، حتى إن الصوم لا يفسد بابتلاع الريق، وظاهر من وجه، حتى إنه لا يفسد الصوم بدخول شيء فيه، مثل المضمضة..

فمن اعتبر الوجه الأول قال بعدم وجوب غسله في الجنابة، ومن اعتبر الوجه الثاني قال بوجوب غسله فيها<sup>(١)</sup>.

٢ - قوله تعالى: ﴿نَسَاؤُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ [سورة البقرة: ٢٢٣]، والإشكال في «أنى» وهي في كلام العرب تقارب «أين» و«كيف» و«متى» و«حيث» في المعنى.

ومن هنا نشأ الإبهام، حيث تداخلت معانيها ودخلت في أشكالها، مما أوقع العلماء في التردد بين المعاني التي يمكن أن تؤول بها في هذه الآية، حتى تأولها بعضهم بمعنى «أين».. وبعضهم بمعنى «كيف».. وآخرون بمعنى «متى».. إلى غير ذلك.. مما قد يلتقي مع هذه المعاني أو يتعد عنها..

وبحسب تداخل المعاني في تعددها، وما ورد من الآثار؛ تعددت الأقوال واختلقت الاجتهادات..

فإذا أولنا «أنى» بمعنى «أين وحيث» فإنه لا يلتزم مع سياق الآية، لأن قوله تعالى: ﴿نَسَاؤُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾، هو في حقيقته تفسير لما قبله، وهو قوله تعالى: ﴿فَأَتَوْهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾، أي: إن المأتي الذي أمركم الله هو مكان الحرث الذي منه الانجاب، وهذا دلالة إيضاح وبيان، على أن الغرض الأصلي في الإتيان طلب النسل لا محض الشهوة فحسب<sup>(٢)</sup>.

وإذا أولنا «أنى» بمعنى «متى»، فإنه لا يصح، لأنها تتضمن مطلق الزمان، والله عز وجل قال: ﴿فَاعْتَزَلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى

ليلة القدر توجد في كل اثني عشر شهراً، فيؤدي إلى تفضيل الشيء على نفسه بثلاث وثمانين مرة، فكان مشكلاً؟.. ولكن بعد التأمل: عرف أن المراد: ألف شهر ليس فيها ليلة القدر<sup>(١)</sup>.

وفي الاصطلاح: قال السرخسي: «بأنه اسم لما يشبه المراد منه بدخوله في أشكاله على وجه لا يعرف إلا بدليل يتميز به من بين سائر الأشكال»<sup>(٢)</sup>.

منشأ الإشكال:

قد ينشأ الإشكال في اللفظ المشكل من غموض في المعنى المراد، بحيث يحتمل اللفظ في أصل وضعه، المعاني المتعددة حقيقة، ويكون المراد منها واحداً، لكنه قد دخل في أشكاله «وهي تلك المعاني المتعددة» فأشكل على السامع.

وقد يكون منشأ الإشكال: أن يستعمل معنى مجازي للفظ من الألفاظ حتى يشتهر به، مع أنه موضوع في الأصل لمعنى آخر على سبيل الحقيقة.

وعلى هذا.. فالمشكل ما خفيت دلالته على معناه لذاته، ويمكن إزالة خفائه بالبحث والتأمل، كأن يكون اللفظ مشتركاً بين عدة معانٍ حقيقية أو مجازية، ويمكن تعيين أحدها بالبحث والتأمل.

فالمشكل: أشد إبهاماً من الخفي، لأن منشأ الغموض فيه من اللفظ نفسه، بينما الغموض في الخفي، أت من عارض خارجي.

ومن أمثلة المشكل:

١ - قول الله تعالى: ﴿وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا﴾ [سورة المائدة: ٦]، فإن هذا النص ظاهر الدلالة في غسل ظاهر البدن، أما غسل الباطن فمتعذر، لذا سقط هذا الغسل بالإجماع. وذلك كغسل باطن العينين.

وقد وقع الإشكال في غسل الفم والأنف في الجنابة، فإن الفم باطن من

(١) انظر بداية المجتهد لابن رشد ج ١/٥١.  
(٢) مغني اللبيب لابن هشام، ٥١٤.

(١) دستور العلماء ج ٣/٢٦٦.  
(٢) انظر أصول السرخسي ج ١/١٦٨.

curtly, referring to the broken idols, "if they can speak." In this way he plays upon the foolishness of deifying inanimate, powerless things. The dialogue illustrates Abraham's characteristic use of irony and satire (see LANGUAGE AND STYLE OF THE QUR'ĀN) to defeat his opponents in a debate (see DEBATE AND DISPUTATION). Just before destroying the idols, he engages in a mock dialogue with them, asking them ironically why they are not eating the food placed before them and why they are not speaking (Q 37:91-2). Moses, on the other hand, has a serious temperament and is also quick to anger. On returning from Mount Sinai he learns that the Israelites have started worshipping a calf in his absence (see CALF OF GOLD). Without stopping to investigate the matter, he rebukes Aaron for his failure to prevent the calf-worship. Aaron addresses him with the words "Son of my mother," which show Aaron's humility and his love for his brother (Q 7:150). In Q 26 Moses goes on a sea voyage to meet a certain individual whom the Qur'ān calls one of God's servants but whom tradition has identified as Khiḍr (see KHĀḌIR/KHIDR). Khiḍr is supposed to initiate Moses into certain mysteries. In the course of the journey Khiḍr makes a hole in a boat, kills a young man and repairs a wall. Moses, who has promised to remain silent until addressed by Khiḍr, is unable to contain himself on any of these occasions. The dialogue which ensues between the two after each outburst demonstrates well Moses' impetuous nature. In Q 12 the characters of Joseph and many other figures are revealed through dialogue. When, for example, Joseph informs Jacob about his dream (see DREAMS AND SLEEP), he says: "My dear father, I have seen eleven stars and the sun and the moon — I have seen them bowing down before me!" (Q 12:4). The repetition of "I have seen" (*ra'aytu*), signifying as it does a certain hesitation on Joseph's part, is signi-

ficant, for it provides insight into Joseph's character: Being modest, he is reluctant to relate a dream in which he receives homage from the heavenly bodies. His hesitation may also be due to the fact that he already knows the interpretation of the dream and feels that he may appear presumptuous by relating the dream. Only direct speech could delineate character with such subtle force. Similarly, only dialogue could have revealed Joseph's tactfulness in two attempts, while imprisoned, to convert his two fellow inmates (see PRISONERS) to his religion: When the butler and the baker (see BREAD) approach him for an interpretation of their dreams, he assures them that they will have the interpretation very soon; with this delay tactic, he proceeds to acquaint them with his own monotheistic belief.

Dialogue represents one of the ways in which the Qur'ān differs from pre-Islamic Arabic literature, which primarily exists only in the form of poetry. Essentially the impassioned utterance of the individual soul, pre-Islamic Arabic poetry (see AGE OF IGNORANCE; POETRY AND POETS; PRE-ISLAMIC ARABIA AND THE QUR'ĀN) makes very little use of dialogue whereas the Qur'ān — which presents a program of social action within a framework of struggle — reflects, through dialogue, the interaction between the Muslim and non-Muslim communities of Arabia on the one hand and among the members of the Muslim community itself on the other. Dialogue is inevitably interactive and social, and given the Qur'ān's overt and strong social dimension (see COMMUNITY AND SOCIETY IN THE QUR'ĀN), its frequent use in the Qur'ān is understandable. At the same time, use of dialogue makes the Qur'ān stylistically akin to the Bible, where dialogue is very prominent (see SCRIPTURE AND THE QUR'ĀN).

Mustansir Mir

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#### Difficult Passages

Seemingly contradictory verses in the Qur'ān. Although Qur'ānic scholars frequently used the word *mushkil* in its more usual sense of "difficult to understand" in reference to verses (q.v.) and individual vocabulary items in the Qur'ān, as a technical term (*mushkil al-Qur'ān*) it refers specifically to the apparently contradictory passages within the holy text. In this application, the term "difficult" may have been somewhat euphemistic. The analogous term in the study of the reports of the utterances and actions ascribed to the Prophet — where the possibility of genuine contradiction, at least among unauthentic reports, was admitted — was called "contradictory ḥadīth" (*ikhṭilāf* — or *mukhtalif al-ḥadīth*).

The avowed aim of those who treated the difficult passages was nothing less than confirming the divine origin of the Qur'ān by vindicating Q 4:82: "If it [i.e. the Qur'ān] had been from someone other than God, they would have found much contradiction (*ikhṭilāf*) in it." The Cairene expert in Qur'ānic commentary as well as several other religious disciplines, al-Zarkashī (d. 794/1392), stated this bluntly: "Sometimes a beginner comes across something which he mistakenly believes to be a contradiction — and it is not one — so [the putative contradiction] needs to be eliminated" (*Burhān*, ii, 45). The range of difficult passages would seem to cover some of the same territory as that of the abrogating and abrogated verses (*al-nāsikh wa-l-mansūkh*, see ABROGATION) and at least one author regarded abrogation as a com-

ponent of the broader study of apparently contradictory verses (al-Kāfīrī, *Taysīr*, 228-35). In practice, classical Muslim scholars gave much more attention to the supposed instances of abrogation than to the other apparently contradictory verses, which deal largely with such matters as the creation (q.v.) of the universe, the nature of God (see GOD AND HIS ATTRIBUTES) and eschatological events (see ESCHATOLOGY), in other words, subjects to which the mechanism of abrogation could not be readily applied.

It appears that in the earliest times, Muslim attitudes about the validity of commentary on the difficult passages varied considerably, paralleling in some respects those regarding the "ambiguous verses" (*mutashābihāt*, see AMBIGUOUS). In one report, the early commentator Ibn 'Abbās (d. ca. 68/687) is said to have refused discussion of the apparent Qur'ānic contradictions (Suyūṭī, *Iḡān*, iii, 83); in others he speaks volubly about them. Similarly, it remains unclear who undertook this criticism of the Qur'ān by pointing out its alleged inconsistencies. Those who harmonized the apparent contradictions were defending the faith against non-Muslim attacks (e.g. a Jew; Suyūṭī, *Iḡān*, iii, 83) and even intra-communal criticism (cf. the title in Ibn al-Nadīm of the contribution of Qutrub Muḥammad b. al-Mustanīr [d. 206/821]: *Regarding the verses of Qur'ān which the heretics question [Fimā sa'ala 'anhu al-muḥidūn min āyi l-Qur'ān]*, *Fihrist*, ed. R. Tajaddud, 41). On the other hand, it is argued that the fact of the Qur'ān's revelation in a hostile environment encouraged the Prophet's enemies to claim inconsistency and contradiction (Zarkashī, *Burhān*, ii, 46). In fact, most of the examples of apparent contradictions cited in the various manuals are often trivial (e.g. the alleged objection that phrases like, "Indeed, God was [kāna] all-hearing, all-seeing," mean

مشکل

## CHAPTER 16

# The Problematic (*al-Mushkil*)

### The linguistic definition of *mushkil*

*Mushkil* refers to problematic, complex, hard to solve, difficult, intricate, equivocal.<sup>1</sup>

### The technical definition of *mushkil*

Hanafi scholars have offered various definitions for *mushkil*. Dabbūsi defined it as an expression that 'has a meaning which is ambiguous to understand for the listener. The ambiguity is caused by the subtlety of that meaning or the metaphor, not by the deceptive action of the originator'.<sup>2</sup> Nasafi defined it as an expression that 'involves various equal meanings'.<sup>3</sup> Sarakhsi maintained that *mushkil* is a name for an expression whose intended meaning cannot be identified because it has a mixed meaning. It may be identified only by a proof that can highlight it among other meanings.<sup>4</sup>

Based on these definitions a comprehensive definition for *mushkil* may be formulated to the effect that *mushkil* is a self-obscured expression. Its obscurity is due to its variety of meanings. The intended meaning of *mushkil* can not be identified without external evidence to distinguish it from others. This can be done through further reflection. The *mushkil*<sup>5</sup> is the opposite of *naṣṣ*. By referring to the scale detailing the categories of the *muhkam*, it can be seen to be one degree above *khafi*, just as the *naṣṣ* is one degree clearer than *zāhir*. *Mushkil* is more ambiguous than *khafi*, because the obscurity in *mushkil* is in the provision itself, which is inherently ambiguous. In *khafi* the obscurity is due to an external factor occurring when the basic apparent meaning is clear. The obscurity in the same provision is greater than that caused by an external matter.

Therefore, the effort needed to understand the *mushkil* is greater than that needed for *khafi*, because with *khafi* the *mujtahid* will examine the external

matter for more or fewer meanings than the apparent meaning of the provision. In the case of *mushkil*, a *mujtahid* will consider the provision itself and its various meanings, which cannot be understood without proper research and consideration involving the external evidence and proofs. Hence, in the case of the *mushkil* ordinary research is insufficient; further scrutiny and careful examination are required in order to distinguish between closely related meanings which are indicated by the same provision. An example of a *mushkil* meaning is that of a person who leaves his country and mixes with people who are similar to him. Before finding him, one must find his place and then appraise everyone in order to distinguish him from the rest.

### The origins of ambiguity in *mushkil*

The obscurity in *mushkil* is in the provision itself. The intended meaning of the provision is obscured due to one of the following reasons:

(a) Homonym<sup>6</sup> – When a word is originally coined to serve more than one meaning. The speaker normally means one of these meanings, while the listener does not know which one this is. The confusion may be due to the fact that the intended meaning is mixed with others, leading to obscurity. The listener will then be in need of legal reasoning (*ijtihād*) to discover the intended meaning and distinguish it from others implied by the word. This is the case with all homonyms when the expression does not contain a proof pointing to the intended meaning. In such situations a proper exercise of *ijtihād* is required to distinguish the intended meaning from that which is not intended by using all relevant external evidences that suggest the intended meaning.

(b) Rhetoric metaphor – When the metaphoric meaning of a word is used frequently, causing the word to be commonplace in its metaphoric meaning, as distinct from the original meaning of the word.

The intended meaning and other meanings may be distinguished through deep reflection and scrutiny by relying on outside proofs and evidences. As a result of this process, the preferable meaning emerges and becomes clear. At this point *mushkil* is similar to *khafi*, but it is above it because there is the need for further thought on the mood and its forms and categories.

### Examples of *mushkil*

The Qur'an states: 'If you are in state of ritual impurity (*janābah*),<sup>7</sup> purify yourselves (*fa-tṭahharū*).'<sup>8</sup> This verse is *mushkil* in relation to some parts of the body, like nostrils and the mouth cavity.<sup>9</sup> The reason for this is that exterior parts of the skin have to be washed and the internal parts do not. Both the nostrils and the mouth cavity are considered similar to the internal

**METİN TENKİDİ VE MÜSKİL  
HADİSLER**

Yrd.Doç.Dr.İbrahim BAYRAKTAR

**GİRİŞ**

**A-TENKİD, TARİHİ ve ÇEŞİTLERİ**

**1- Tenkid :**

İslam'da yazılı eserlere ve güzel sanatlara karşı tenkid kapısı açık tutulduğu gibi, yüksek mevkiye sahip olan idarecilere dahi tenkid kapısı açık tutulmuştur. Bu tenkidden maksat ise yanlışları göstermek, düzeltilmelerini temin etmektir. Tarih boyunca İslam âlimleri, gördükleri kusurları çeşitli şekillerde yazdıkları reddiye, şerh ve mektuplarla düzeltmeğe çalışmışlardır.

Biz bu çalışmamızda şerh usulünü ve reddiye tarzını değil, tenkid yapılırken dayanılacak esasları, değerlendirmede itibar edilecek ölçüleri ve ölçü olup olmayacak esasları inceleyeceğiz. Burada tenkid mevzu edilen metinler, hadis metinleridir; ölçüler de, onların karşılaştırıldığı ilim ifade eden ölçülerdir.

Tenkid kelimesini iyi ile kötüyü ayıklama manasında yani nakd ve intikad manasında kullanarak, önce onun ilmi araştırmalar yönünden tarifini verecek, daha sonra ilimlere uygulanırken kazandığı diğer manalarını kaydedeceğiz .

Asırlar öncesinde kaleme alınıp, sonraki nesillere aktarılması istenen fikir ve görüşlerin doğru olarak ulaşma işi, ancak müelliflerinin kendi kelimelerini, cümlelerini tesbit etmekle mümkün olabilmektedir.

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Asli ifadelerinin tesbiti de, ancak **metin tenkidi** yoluyla sağlanabilmektedir. Batıda bu metoda textual criticism, textcritik ve textcritique gibi adlar verilmektedir. Arapça karşılığı olarak da tahkiku'l-mutun, tahkiku'n-nusus, nakdu'n-nusus şeklinde ifadeler