

FROM SLUMBER TO AWAKENING

(An analytical study of socio-political and economic conditions of the Muslim Community of the Subcontinent after the fall of the Mughal empire)

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The entrance of Muhammad Bin Qasim in Sindh in 712 A.C. was the beginning of the Muslim rule in India. There were some Arab colonies in Southern India before the advent of the Commander but those were merely trading enterprises. They had no territorial and political intentions and they did not play substantial role in the then Indian politics. After Muhammad Bin Qasim, Turks entered India from South West as Rulers during 11th Century and in the 14th Century Duccan was captured by the Muslims. Resultantly a big part of India came under Muslim assailants but in pieces & with the advent of Zahir-ud-Din Babar, Mughal Empire came into being in 1526. The climax of the Mughal reached by Aurang Zeb Alamgeer, who ruled India from 1656 to 1707 A.C.

After the Death of Aurang Zeb Alamgeer (1707) the Mughals could not efficiently reign. On the other hand the Portuguese, the Dutch, the French and the British entered

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of Islah-i Medaris dated 1914, that course was only with the name of 'Hadis-i Sherif' for the sections called Kism-i Ali and Kism-i Tali. And in the section called Kism-i Mutehassisin there were 'Nakd-i Rical', 'Hadis' and 'Mevzuat'. See. Hüseyin Atay, *Osmanlılarda Yüksek Din Eğitimi*, (İstanbul, 1983), pp.97, 264-266

lxx.

See. İ. Hakkı İzmirli, *Tarih-i hadis*, 1340/1924, p. 279

lxxi.

For more information see. M. Emin Özafşar, "Hadis'in Neliği Sorunu ve Akademik Hadisçilik" *islamiyat III* (2000) I. 33-53

lxxii.

Most detailed information about the theory of Cihet-i vahde can be found in the books of the philosophers and théologists such as Ibn Sina, Adududdin al-Ici, Taftazani, Jurjani and Molla Fenari. Especially Taftazani's introduction to *Sharh al-maqasid* (Beirut, 1989), I.163-186) and Fenari's (a pupil of the former) preface (Istanbul 1304) for his commentary of Isagoji titled Fenari became reference books for the later studies in this field. Later on, some special booklets of Cihetu'l-vahde were written. In the books of fiqh methodology also, this issue was examined. Especially the books written in the ninth century and later gave a wide place for that issue.

lxxiii.

Tanawi, *Kashshaf*, I.10

lxxiv.

Makhzan al-ulum, pp.43-49

- lviii. A.L.Krober-C.Cluckhon, *A Critical Review of Concepts and Definitions* (1952); *Ana Britannica*, XIV.176
- lix. Dogan Ozlem, *Kültür Bilimleri ve Kültür Felsefesi*, (Cultural science and cultural philosophy) Remzi y., (İstanbul, 1986), p.7
- lx. Ziya Gokalp, *Türkçülüğün Esasları*, ed. M. Kaplan, KBY., 7, (İstanbul, 1976), p.25; Nihat Nirun, *Sistemik Sosyoloji Açısından Ziya Gökalp*, KBY., (İstanbul, 1981), pp.136-138
- lxi. TDK Sözlüğü; it is used as an adjective "ekinse!" that is related with culture and culturally
- lxii. Malik b. Nabi, *Mushkilat al-sakafa*, (trans. A. Şahin), Dara al-fikr, 1984, pp.19-26
- lxiii. 2/al-Baqara, 191
- lxiv. Hasan Hanafi, *al-turas wa al-tajdid*, (Kahira, 1987), pp.12-17
- lxv. Arthur A. Berger, *Cultural Criticism*, (California, 1995), pp.2-3
- lxvi. Berger, *Cultural Criticism*, p.19
- lxvii. for further information See, Mehmed Ali Ayni, *Daru'l-fünun Tarihi*, ed. Metin Hasırcı, Pınar, (İstanbul, 1995)
- lxviii. For remarks over the conscious of history See Jhon Tosh, *Tarihin peşinde*, (trans.Özden Arkan) pub. Tarih Vakfı Yurt Y., (İstanbul, 1997), pp. 11-30; İlhan Tekeli, *Tarih Bilinci ve Gençlik*, pub. Tarih Vakfı Yurt Y., (İstanbul, 1998), pp. 16-22
- lxix. Ayni, *Daru'l-funun tarihi*, s. 83. At first *Mashariq al-anwar*, *Masabih al-sunnah*; Muslim's *al-Cami al-sahih* and Buhari's *al-Cami al-sahih* were taught in the Dar al-Hadith department of Süleymaniye madrasahs. In the curriculum of Dar al-Hilafet al-Aliyye that took form in the regulation

- xlii. The title of his book is *Minah al-bari*. He wrote a commentary of 20 volumes for the one fourth of the chapter about worships. It was said to have amounted to about 40 volumes. Isam Arar al-Husayni, *Ithaf al-qari*.
- xlili. Isam Arar, *ibid*, pp.337,343,349,355
- xliv. Suyuti, *İtmam al-diraya li kiraat al-nukaya*, (with *Miftah al-ulum*), Egypt, pp.2-3
- xlv. Suyuti, *ibid*, p.53
- xlvi. Suyuti, *Tadrib*, (ed. A.Omar Hashim) I.22
- xlvii. Zhakariya al-Ansari, *al-Lu'lu al-nazim fi rawm al-taallum va al-ta'lim*, (with commentary of Abdullah Nazhir Ahmad), (Beirut, 1998), p.56
- xlviii. Taftazani, Hafid Ahmad, *Taqsim al-ulum*, A.Ü. İlahiyat fak. Ktb., no: 37383 Y-080/MEC.R/39
- xliv. Tashkoproluzhada, *Miftah al-saada*, (Beirut, 1985), II.113
- i. Katip Çalabi, *Kashf al-zunun*, I.422
- ii. Sacaklızhada, *Tartib al-ulum*, A.Ü. İlahiyat Fak. Ktb., no: 38217 Y-080/MEC.R/19
- lii. Tanawi, *Kashshaf istilahat al-funun*, I.27
- liii. Sıddıq Hasan Khan, *Abcad al-ulum*, II.219-136, 286
- liv. Sıddıq Hasan Khan, *al-Khitra*, p.79
- lv. Sıddıq Hasan Khan, *ibid*, p.79
- lvi. Sarkizh-Mahmat Tahir Orpilyan, *Makhzan al-ulum*, (İstanbul, 1308), I.134
- lvii. Talat Koçyigit, *Hadis Istilahları*, p.326; Itr, *Manhaj*, p.33; İ. Lutfi Cakan, *Ana Hatlarıyla Hadis*, pp.40-41; Abdullah Aydınli, *Hadis Istilahları Sözlüğü*, p.47

- xxv. In that book only the terms "ahbar, haber-i mutevatir, haber-i vahid, hadis, hadis-i muttasıl, hadis-i mursel ve munkatı" are included within the context of fiqh methodology. See, Yusuf al-Hawarizmi, *Mafatih al-ulum*, (Kahira, 1981), p.7
- xxvi. İlhan Kutluer, "İlim" DİA, XXII. 13
- xxvii. Mahmut Kaya, "İhsa al-ulum" DİA, XXI.550
- xxviii. See *Marife*, 2/I, Spring 2002, p. 89-104, for an article which highlight a mistake that the writer of the article made about the decease dates of Ibn al-Akfani and Tashkopruluzade in his *Hadisi Yeniden Düşünmek*, Ankara 2000.
- xxix. İbn al-Akfani, *İrshad*, p.43; Qannuci, *Abcad al-ulum*, (Sham, 1989), II.285
- xxx. İbn al-Akfani, *İrshad*, p.41
- xxxi. İbn al-Akfani, *İrshad*, p.43
- xxxii. Kalkashandi, *Subh al-a'sha*, vol.I-XV, ed. A.H. Shmas al-din, (Beirut, 1987), I.546-547
- xxxiii. Husayn al-Tibi, *al-Hulasa*, ed. S. Al-Samarrâi, 1971, p.34
- xxxiv. See. İbn Daqiq, *al-Iktirah fi bayan al-istilah*, ed. K.A. al-Duri, (Bagdad, 1982)
- xxxv. İbn al-İmad, *Shazharat*, VI.5-6
- xxxvi. İbn Khaldun, *Mukaddima*, II.479
- xxxvii. Itr, *Manhaj al-nakd fi ulum al-hadith*, 1981, pp.280-283
- xxxviii. Sakhawi, *Fath al-mugith*, 1968, pp.44-45
- xxxix. Zhahabi, *Tazhkira*, IV.1485
- xl. Suyuti, *Tadrib*, (introduction), I.27
- xli. Suyuti, *Tadrib*, I.28-29; İbn al-mad, *Shazarat*, VI.12-13

Nacm; Abdulgani al-Maqdisi's (600/1204) *Nethr al-durar fi ahadith hayr al-bashar* can be mentioned as important examples of this type. Ali Yardım, *Şihab al-ahbar Tercemesi*, (İstanbul 1999), pp.9-10

- xxi. Raziyyudddin Hasan b. Muhammed al-Sagani (577-650/1181-1252) is one of the most famous scholars that lived in Lahor during the period of Ghaznawids. He is from Sagan (Maveraunnehir) in origin. He wrote 32 books, most of which were in the field of Hadith. *Mashariqu'l-envar* is one of his works, which contains 2253 traditions selected from the books of Bukhari and Muslim. He had an important part in the spread of Hadith especially in the North India. It is said that more than 2500 commentaries are written on this book, which had been studied as a course book in madrasahs accross different areas of the Islamic world for centuries. Tashkopruzade, *Miftah al-saada*, (Beirut, 1985), vol. I-III, I/111-112; Khalid Zafar Allah Dawudi, *Pakistan ve Hindistanda Hadis Çalışmaları (Studies of hadith in Pakistan and India)*, (İstanbul, 1995), pp.54-57; Isam Arar, *İthaf al-qari bi marifat cuhud va 'amal al-ulama 'ala sahih al-bukhari*, (Beirut, 1987), p.113
- xxii. Camaluddin Qasimi, *Qavaid al-tahdith*, pp.76-77
- xxiii. Qasimi, *Qavaid al-tahdith*, p. 77; Tanawi, *Qawaid fi ulum al-hadith*, (Karatash), p.21
- xxiv. Farabi, *İhsa al-ulum*, ed. Osman Emin (Egypt, 1949), pp. 102-113

- xiii. *Al-Iksir fi ilm al-tafsir*, a book written by Najmuddin al-Tufi (716/1316), the contrary scholar of the eighth century, which he said is a study having the nature of 'qanun' (law/rule) in the methodology of tafsir is a product of that process. The I and II. chapters of the book, which are about the concept and classification of science contain quite valuable information. Underlining the systematization of the sciences, Tufi says here, that traditionists made the 'laws of narration', whereas the jurists made the 'laws of methodology' which criticise those narrations. See, al-Tufi, *Al-Iksir*, (ed. A. Husayn) 1977, pp. 1, 16-28
- xiv. Sayfuddin al-Amidi, *al-İhkam fi usul al-ahkam*, (Beirut, 1985), I. 5-72
- xv. al-Khattabi, *Maalim al-Sunan*, I.5-10. in this subject see, Salih Karacabey, *Hattabi'nin Hadis İlmindeki Yeri*, (Place of al-Khattabi in hadith science) İstanbul 2002.
- xvi. Hatim b. Arif Avni, *al-Manhac al-muqtarah li fahm al-mustalah*, 1996, pp. 190-196
- xvii. Ali Osman Koçkuzu, "İbn al-Asir" DİA, XXI. 28-29
- xviii. İbn al-Athir, *Cami' al-usûl*, I. 32
- xix. İbn al-Athir, *Cami' al-usûl*, I. 22
- xx. Mevlut Gungor, "Begavi", DIA, V. 340. Bukhari is seen to be the first scholar that gave priority to the text vis-a-vis the narrators. Also some others after him wrote Hadith books omitting the names of the narrators. Kuzai's (475/1082) *Shihab al-Akhbar* written in the fifth century was an example of this type. Especially Abu Shuca' al-Daylami's (509/1115) *Firdevs al-Akhbar*, al-Uklisi's (558/1163) *al-*

REFERENCE

- i. Shamsuddin Muhammad al-Tabrizi, *Sharh al-dibac al-muzahhab fi mustalah al-hadith*, (Egypt-1952), pp.3-4
- ii. İbn al-Athir, *Cami' al-usûl*, vol. I-XII, (Beirut, 1980), I, 714.
- iii. Especially the prefaces that Ibn Hibban wrote in *al-Taqasim va al-anwa'*, *Kitab al-macruhin ve Kitab al-thiqat* include abundant information regarding the Hadith methodology. The brief introduction that Khattabi wrote in *Maalim al-sunen*, and the preface that Abu al-Hasan al-Qabisi wrote for *al-Mulakhkhas*, a summary of *al-Muwatta* (403/1012) is assigned to the terms of Hadith.
- iv. İbn Abdilbar, *Cami u beyan al-'ilm wa fadlih*, (Kahira, 1982)
- v. Hakim, *Ma'rifat ulûm al-hadith*, (Beirut, 1980), pp. 1-2
- vi. Khatib, *al-Kifaya*, pp. 3-7
- vii. Qadı İyaz, *al-İlma'*, (ed. A. Sakr) (Kahira), pp.4-5
- viii. Nureddin İtr, *Ulum al-hadith*, introduction, p.20
- ix. İbn al-Salah, *Ulum al-hadith*, p. 6
- x. İbn al-Hanbali, *Qafv al-athar*, introduction written by Abu Gudda, (Beirut,1408), pp.18-24
- xi. İbn al-Hanbali, *ibid*, pp. 24-29
- xii. İbn Khaldun, *Muqaddima*, (Turkish editon, translated by Z.K.Ugan) II, 537-538

writing materials, writing styles, educational items and tools that the traditionists have produced should not be ignored either.

Today's issues can make a sense only when they are studied within the concepts and methods of today. It can be said that it is useful and even necessary to preserve and use the terminology of the past for the needs of Muslims, yet can we say that it will be sufficient for the construction and formation of a Hadith science that belongs to the present?

Social History: The structure of the social fabric, the human relations, scientific activities, and formations in the Muslim societies throughout the Islamic history with reference to the Hadith inheritance. Issues such as institutions for Hadith education. The phenomenon of establishing the narrators' chain in Hadith, and the studies formed around it, such as 'tabaqat' (biography of great personalities) and histories of cities should be considered from that point of view.

The History of Mentality and Science: The mentalities formed throughout the Islamic history; the issues such as existence, human being, history, society, ethics, law, art etc. which are shaped around Hadith should be examined by means of Hadith. In a sense, the philosophy of the Hadith collection should be constructed.

The History of Literature: The Hadith collection should be examined as some literary works. The books, their systems of classification, the factors that affected the formation of those systems should be treated. The resources of Hadith should also be seen as literary examples and the rich literature of Hadith should be held important. Beside the classical Hadith books as products of the narration period, the collection of books written in verse or prose, the commentaries, summaries, compilations etc. which were written in the comprehension period, should be made a subject of study from the literary point of view. And the

reckoned, by some Muslim theoreticians of science, within 'ruus-i semaniye' (eight fundamentals),^{lxxiii} it will be seen that an outlook comprising the Hadith science of today should be 'ilm saqafat al-hadith'. The fact that Tashkopruluzada included some branches of the Hadith science in Arabic language and literature, some in the history, and some others in the methodology of fiqh and, tafsir, indeed depicts clearly the wide range of areas that the Hadith collection has been dispersed.^{lxxiv}

Only the concept of 'culture' (Saqatet) can comprise that range. The point to be considered first for the 'science of Hadith culture' is this one. Today's field of Hadith does not consist of narrators' chain and the text any more. So, the outlooks focusing on the traditional terminology and on narrators and text should not be expected to provide a contemporary methodological development in the field. The second point to be conceived in this regard is the necessity to look at the collection related to the narration and comprehension periods of the Hadith science, within today's problematics and questions. The question of what that collection has realised and what it has ignored should be made only a means to comprehend that inheritance within its own conditions; it should be made a subject to examine and *understand the cultural extension of Islam*. Therefore the following research subjects should be included in the framework of the science of Hadith culture:

Within such conditions, it is not probable to consider the field of Hadith either with the subjects, concepts, problems and techniques of the narration period, or with the considerations, expectations and system of the period of comprehension. If expressed borrowing the terminology of 'the theory of science' developed in the Islamic history of science, the subject (mauzo), issues (mesail), principles (mebadi /origins) and objective (gaye) of the Hadith science reached a new stage. Vijhet-i nazar (Perspective) had differentiated, and so, 'Jihet-i vahde' (the peculiar feature) which distinguishes that science from the others and makes it independent had changed its focus.lxxii Even when the sciences discussed in the introduction of the books of logic, kalam, and methodology of fiqh; and in the preface of the books of 'mauzat al-ulum' (subject matters of the sciences) are reconsidered with respect to their methodology, it will be seen that the field of the Hadith science reached a level beyond the stages of narration and comprehension. For the theory of 'Jihet vahde', what makes the subject of a science is 'zati' (essential), 'arizi' (accidental), and 'neticevi' (consequential) features that form that science. And limits of the subject are drawn by 'mesail', 'mebadi' and 'gaye'. Also the branches of 'instrument' and information necessary for that sciences to be studied, in other words the branches they 'get help' are also considered. Again, when we consider the matter with respect to those methodological principles which are

theology.lxix By that time, any subjects related to the history of Hadith could not be seen in the programmes of madrasahs; moreover any works having or reminding such a title were not found either. The fact that a book with such a title was written by Ismail Hakki Izmirli (1924) first, could be seen as that the historical perspective in the field of Hadith was increasingly being noticed.lxx With that historical perspective, Hadith studies that started to be carried out under the programme of the university (academy) from then on, would be quite different from the traditional periods; and again the traditionalist that was working within the academy, that is, the 'academic traditionalist' would be so different from the 'traditionalist' of both the period of narration and the period that acted within the mental attitude of that former period. Furthermore, 'the science of Hadith' that constituted the subject of study for the traditionalist was something quite different from the former one; now it was neither just a 'narrators' chain' nor only a 'text', nor 'Sunnah', and again nor a religious proof to deduce religious judgements. It was 'a field of cultural history' that was containing all of these facts and also comprising the present time.lxxi

Thus, in the modern times, the field of Hadith as a subject of study, the traditionist that work in that field, the institution in which the field is studied systematically and scientifically; and perhaps the most important of all, the nature of the period shows quite an original characteristics.

When we look at what was done and what was tried to be done throughout the one and a half centuries, we can see that Hadith science has been affected by all these developments based on the science of culture. However, the institutional structure in which the education and studies about Hadith are carried out and the profile of the traditionalist during that time have considerably changed compared to the structure and profile of the former periods. For example in the particular case of our country (Turkey), the academy where the studies of Hadith are made, and the academic perspective begins with Dar al-Funun.lxvii Dar al-Funun was planned as an alternative to the traditional madrasahs and organised in the form of the Western higher educational institutions. At first, it had only the departments of literature, mathematics, and law, but later on 'the faculty of theology' was also added; and thus, it was adapted to the system of the Western academies. In the Western academies the methodical approach summarised by the words 'criticism' and 'history', which provided the Enlightenment its spirit, was taken as essential for the research methods.lxviii When we look at the issue with regard to Hadith, in order to get the understanding in the background of the Hadith studies for the new period, it is sufficient to see that in the regulation of Istanbul Dar al-Funun dated 1 April 1924, a new subject called 'a history of Hadith' replaced the subject of 'hadis-i sherif' in the former programmes of the faculty of

cannot be defined itself but it defines others; which cannot be confined to a geographical area, but is extended to different spheres. There is an east and a west; an Islam and a Christian; a high and a low variety of the culture; it has some crisis, some schizophrenia, some revolution, some modern and traditional forms.

That concept was introduced to the Ottoman country first by Ziya Gokalb (1875/1924). He wanted to use 'harth' for that sense also considering the Latin origin of the term. Thus, the concept of 'culture' is tried to be internalized using a word which is also mentioned in Qur'an.^{lx} Later on, some people in Turkish area preferred to use the term 'ekin' instead of 'harth', as probably they found it old-fashioned.^{lxi} But the Arabic world prefer to use 'saqafah'.^{lxii} Although it has a different field of sense, that word too has some roots in Qur'an.^{lxiii} Nowadays they prefer to use the word 'Surat' meaning the whole body of culture.^{lxiv}

At the time when the twentieth century is left behind, the issue which is being discussed is 'cultural studies' and 'cultural criticism'.^{lxv} To criticise the cultural products pertaining to two times of past and present, theories are developed. Especially among the theories developed to analyse the texts, the methods of sociological, ethical, Marxist, feministic, psycho-analytic, aesthetic, semiotic and mytic criticism are reckoned.^{lxvi}

that had been developed since the fifth century A.H. accross the Islamic world, made the significant differentiations on the obtainment and literature of the necessary knowledge. And the science of Hadith is also influenced by that fact.

4. The Stage for the Science of Saqafa/ Hadith culture

The term 'ilmu saqafat al-hadith' mentioned in the first part of the article is a naming firstly used here. This naming is used considering the scientific Hadith studies that were started and maintained in the institutional structure of the modern period. Saqafah, which is an Arabic word, is a synonym of 'turath', another word which also means intellectual inheritance, and is a counterpart of culture.

The word 'culture' of the Latin origin, is the most influential concept of the last two centuries. Before half of a century, A.L.Krober and Clyde Cluckhohn, the most popular anthropologists of America gave more than 160 definitions of that term.^{lviii} In the course of time, every discipline and writer defines it differently, it enters all fields of the human life, it is discussed in everywhere from sociology to linguistics, from art to medicine, anthropology, and literature. Some people prefer to call 'cultural science' (kulturwissenschaft) a field which is called 'moral sciences' (geisteswissenschaft) by some others. In the course of time it is used and institutionalised to express the 'human' sciences vis-a-vis the 'positive science'.^{lix} Now, culture is a concept which

As for today's traditionalists, they prefer to consider 'ilm dirayat al-hadith', 'ilm usul al-hadith' and 'ilm mustalah al-hadith' as expressions referring to the same meaning in the science of Hadith.^{lvii}

Those information and remarks given above on the issue of 'ilm dirayat al-hadith' in a chronological order, reflect a historical reality, a confusion, and a conception at the same time. When the historical development of the discipline is observed, it can be seen that especially the definitions made by Ibn al-Akfani and Tashkopruluzhada reflect the actual focus of the field of Hadith after the sixth century A.H. On the other hand, it is seen that some historians of sciences are sometimes in a confusion. What causes this is actually the approach of the traditionalists who are engaged in Hadith and maintain the terminology of the classical Hadith methodology. In fact, until the books of Hadith methodology written in the modern times, the term 'ilm dirayat al-hadith' hadn't entered the books of Hadith methodology. It was a great loss that some independent books of methodology containing the methods, concepts, rules and principles of that science which became popular starting from the sixth century, had not been written. The reasons for that fact also need to be examined. The periods that the Hadith science based on the text gave abundant products are the ones in which the institutionalization of Hadith education and studies showed a considerable development. The complexes and madrasahs

texts' reference to the meaning such as the case in tafsir, and 'the methodology of Hadith' as a science of validity.^{li} And Tanevi (1158/1735) too, maintains in Hadith the dual classification of narration and comprehension. He gives Ibn al-Afkani's definition of *dirayet al-hadith* as it is.^{lii} As for Siddiq Hasan Khan (1307/1889), he compiles all of what had so far been said, as a part of his method.^{liii} He defines the science of Hadith in his work titled *al-Khitta* as follows:

"...When it is used in a general sense what is meant is that it is a science that helps to know the state of the narrators and what is narrated with regard to acceptance and refusal. Its subject matter is the narrator and what is narrated with regard to the mentioned issues (acceptance and refusal). And its aim is to know which one out of those will be accepted and which one will be refused."^{liv}

For him the person who started that science first is Ibn Shihab az-Zuhri (124/741), with the order of Omar b. Abdulaziz (101/719); and the name of the science is '*ilm al-hadith dirayatan*'.^{lv}

In the study titled *Makhzan al-ulum*, which was written during the period of Abdulhamid and some well-known figures such as Jevdet Pasha and Shamsaddin Sami praised writing eulogy, Tashkopruzhadada's remarks about the science of Hadith with regard to narration and comprehension are quoted in Turkish.^{lvi}

Apparently, whether they call it 'ilm al-hadith' or 'ilm dirayat al-hadith', the traditionists defined what they had in their mind, and also the terminology and methodology of the structure that came from the classical periods of Hadith. But with a deep comprehension, Tashkopruluzhada, in fact keeping the essence of the definition made by Ibn al-Afkani, writes that:

"It is the science that examines the sense which is meant from the traditions and deduced from the words, complying with the Prophet's way and following the rules of the Arabic language. Its subject matter is traditions of the Prophet, with their meant and understood senses. Its fundamentals are all of the rules of the Arabic language. It is necessary to know sciences such as Hadith, in addition to the stories and information about the Prophet (PBUH), and methodologies of religion and fiqh".xlix

What Tashkopruluzhada made the focus of his definition is the Hadith studies based on the text, which had a prominence from the sixth century on, in the field of Hadith. The reference books of Katib Shalabi in that field are the studies of Ibn al-Afkani, Ibn Khaldun and Tashkopruluzhada. For him, 'ilm al-hadith' and 'ilm usu al-hadith' are the same things; and 'ilm dirayat al-hadith' has the same contents as that defined by Tashkopruluzhada.¹ As for Sacaklızhada (1150/1737), he defines the 'science of narration' as a science of words; 'the science of comprehension' (dirayah) as the

"It is a science of laws, that is rules of learning the state of narrators and text with regard to validity, 'husn' (the state that a tradition has too few but reliable narrators), weakness, being 'ali or nazil', the matters of 'tahammul' and 'eda', conditions of the narrators and so on".^{xlv}

This definition, which is an extended form of Iz b. Jama'a (767/1366) definition before, that, it is "a science that helps to know the state of the narrators and the text"^{xlvi} bears the influences of logic, methodology of fiqh and kalam in its form. However, it is an interesting point that the definition did not refer to 'ilm dirayat al-hadith'. Shiekhulislam Zakariyya al-Ansari (925/1519) who died approximately fifteen years after the decease of Suyuti, defines both rivayetu'l-hadis and dirayetu'l-hadis in his brief book assigned to definitions of the sciences. For him 'ilm al-hadith' is "the science to know and comprehend the state of narrators and narrated items in terms of acceptance or refusal."^{xlvii} Hafiz Ahmed al-Taftazani (916/1510), who is the grandson of the well-known theologist and commentator Taftazani (792/1389), and a contemporary of al-Ansari talks about 'ilm al-hadith' and 'ilm usul al-hadith' in his Taqsim al-ulum. What he writes about Hadith methodology is that it comprises matters such as categories of traditions, conditions and ancestry of the narrators, their dates of birth and decease etc.^{xlviii}

studies reached in the eighth and ninth centuries indicate how Hadith studies based on text became the focus of the Hadith field. Just the number of commentaries written for Sahih Bukhari (256/869) by Kirmani, a scholar of fiqh, methodology, kalam, tafsir and philology; Moghultag Kilij (762/1360), a scholar of fiqh, history, philology and critics; Firuzabadi (817/1414), who is considered a reformer in Arabic language and literature; xlii Ayni (855/1451), a scholar of history, methodology, fiqh, philology and literature; and Ibn al-Hajar, a master of history and biography, amounts to a hundred volumes. Just these facts can sufficiently show that Hadith studies had focused on 'ilm dirayat al-hadith'. xliii

Suyuti (911/1505), one of the most popular traditionists of the time himself, wrote a book of the same features as that of Ibn al-Akfani. He developed the study and titled it *Itmam al-diraya li qira'at al-nukaya*. He examines fourteen of the religious sciences in the book. He considers religious methodology and Islamic mysticism from the religious sciences as 'farz-1 ayn' (religious knowledge to be held by every Muslim), sciences such as tafsir, faraiz (science of duties), methodology, grammar and medicine as farz-1 kifaye (performance of some Muslims to be sufficient). xliv Suyuti, who thinks parallel to Ghazali on this issue, defines Hadith science as follows, using the term 'qanun' that Farabi underlined in his *Ihsa al-ulum* in the context of logic, and even adapting the form of definition of the science of logic:

Hadith collections and Ahmad b. Hanbal's al-Musnad, Bayhaqi's al-Sunan and Tabarani's al-Mujam; and in addition to those, collected about a thousand 'juz' of traditions; and such a person will be a traditionist of the lowest rank. If he hears those mentioned, records a great amount of traditionalist, attends to the classes of Hadith authorities, reaches a level that he can express an opinion about defects of traditionalists, decess dates of the narrators and 'musnads', that person would reach the first level of the traditionists. Then Allah promotes who He wills and to what level he wills."^{xi}

It was so difficult for the traditinists of the eighth and ninth centuries to find a name to call traditionalist that the only figure they held meeting the criteria in those centuries was Sharafuddin ad-Dimyati (705/1305).^{xli} The reason for the fact that the traditionalists who were the prominent scholars of their times themselves asked that "where are those former traditionalists" might be the lack of qualities in the people who were concerned with Hadith; but there is one point beyond that. It is that the traditionalist of their times should have had a format suiting to the spirit of that era. In that format, disciplines such as Arabic language and literature, fiqh and its methodology, kalam and logic were very important. After Khattabi from the the fourth century, Qadi Iyad from the sixth century, Nawawi from the seventh century and other traditionalists. the level that 'commenting'

al-Subki (771/1369), one of the well-known scholars of the eighth century A.H., among whom are personalities such as Birzali (739/1338), Mizzi (742/1341), Zhahabi, Ibn al-Kathir (774/1372) and Ala'i (461/1354) describes the traditionalists of his time as such:

“There are people who pretend to be traditionalist. But their only quality in this regard is that they have seen *Mashariq al-Anwar* of Sajani. If they advanced a bit and came up to *Masabih al-sunnah* (of Bajavi), they suppose to have reached to the rank of 'muhaddith'es. The only reason for this is that they do not know what is Hadith. If the said people know those two books by heart, and, memorise an equal amount of Traditional texts in addition to those in these two books, they can not be muhaddith yet. It is just impossible for them to be muhaddith with such knowledge. Such a person claims that if he reaches a certain level in Hadith, he studies *Jami al-usul* of Ibn al-Athir. If they study *Ulum all-hadith* of Ibn al-Salah and *al-Taqrīb wa al-taysir* of Nawawi, which is a brief review of the former, the people that reach such a point are being declared "the masters of traditionalists, Bukhari of their time". Those false expressions can never be appropriate for them. Those people we mentioned can never be traditionalists with such a level of knowledge. A real traditionalist is a person who knows narrators' chain, and its defects, names of the narrators, 'ali' and 'nazil' texts; memorises a great amount of traditions, has heard the six

masalat al-tashih, Suyuti treated that issue in a special chapter.^{xxxvii}

Another discussion parallel to this is whether the model of traditionist defined in the first periods still exists. In the convention of the traditionists a muhaddith is defined such:

"That person should have been written, recited, heard and memorised tradition texts, travelled to towns and villages to collect Traditions, obtained his own original copies of Hadith books, wrote commentaries in the hundreds of books about 'musnad' (proofs about validity of Traditions), defects (of Tradition texts) and history, in order to call him muhaddith without any objections. But if anyone had a turban on the head and expensive shoes on the feet, became a companion to the sultan of the time, wore jewelleryes, or clothes with ornaments; and obtained Hadith science with some lies and tricks, disgraced himself before ordinary people, could not understand just a 'Juz' (a book including the traditions narrated from one person) or 'divan' recited to him, he can never be called a traditionalist..."^{xxxviii}

Those severe remarks belong to Sakhawi (902/1496), a prominent traditionalist of the ninth century; that was stated after about one and a half centuries after Zhahabi (748/1347) said that: "by the beginning of the seventh century, the gates to the science of 'athar' (histories, traditions) were closed in both the East and West of the Islamic world."^{xxxix} Tajuddin

his time and also was the writer of 'Sharhu umdat al-ahkam', a remarkable study.^{xxxv} This shows some confusion and contradiction. On one side are the books of Hadith methodology, which maintain the terminology of the periods that were the first stage of Hadith and validity of traditions were the focus of the activities, and on the other side are the studies based on text analysis which was the activity of the actual case.

In fact, beside the Hadith scholars mentioned above such as Ibn al-Athir, the historians of sciences such as Ibn Khaldun (808/1406) think as well that Hadith issues based on narration had completed by their times:

"At this time of ours, validity of traditions, other features requiring weakness and their defects are already explained completely. Masters and notables of Hadith have already studied and explained all of such features of Traditions. Thus, the ways to validate the Traditions that had not been validated before are completely closed..."^{xxxvi}

This issue was discussed also by the traditionalists that came after Ibn al-Salah. While Ibn al-Salah remarked that the opinions of the former scholars on the validity problem had a binding character, Nawawi (676/1277), rejecting that view, argued that the texts that the traditionalists of the narration period hadn't decided to be valid could be valid. Traditionalists such as Ibn al-Kathir, al-Iraqi and Ibn al-Hajar also accepted that approach of Nawawi. In his *al-Tanqih fi*