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Muhammed Awwamah`'s Critical Edition of Tadreeb al-Rawi or Reconstruction of a Book

Muhammed Avvâme'nin Tedribu'r-Râvî Tahkiki ya da Bir Kitabın Yeniden İnşası

تحقيق محمد عوامة لتدريب الراوي أو إعادة بناء كتاب

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Muhammed Awwamah`'s Critical Edition of Tadreeb al-Rawi or Reconstruction of a Book*

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ABSTRACT

Today, it is known that there is a growing need for scientists who follow both tradition and modern studies about Hadith science in its true sense. It is also seen that such scientists are rare. Muhammad Awwamah stands out in this context with both his traditional hadith education and academic knowledge. The characteristic of his brings himself to the forefront in his studies. In this study, both the critical edition and the scientific perspective that Muhammad Awwamah has made within the framework of Tedribu'r-râvi critical edition will be emphasized. In this context, the subject has been examined with examples under the following headings: Tracking down the persons and resources quoted in an ambiguous way, To be in an active communication with the reader, Critical edition of the information used to support a number of claims regarding the history of the hadith, Reconsidering the issues that are not addressed in a holistic way in the text, Benefiting from contemporary research on the subject, Revision of incorrect information and misunderstandings, Including assessments of different scientific disciplines on issues, Presenting a summary if there is an independent study of his related to the subject, Recording the personally determined original comments and necessary additional information.

Muhammed Avvâme'nin Tedribu'r-Râvî Tahkiki ya da Bir Kitabın Yeniden İnşası

Anahtar Kelimeler:

Hadis
Muhammad Avvame
Tedribu'r-râvî
Tahkîk
Modern Hadis
Çalışmaları

ÖZ

Günümüzde Hadis ilmiyle ilgili olarak hem geleneği hem de modern çalışmaları hakkında takip eden bilim adamlarına olabildiğince ihtiyaç olduğu bilinmektedir. Bu özellikteki ilim adamlarını nadir olduğu da görülmektedir. Muhammed Awwamah hem geleneksel hadis eğitimi, hem de akademik bilgi birikimi ile bu çerçevede ön plana çıkmaktadır. Yapmış olduğu çalışmalarda da bu yönü kendisini ön plana çıkartmaktadır. Bu çalışmada Muhammed Awwamah'nin Tedribu'r-râvî tahkiki çerçevesinde hem yapmış olduğu tahkik, hem de ortaya koymuş olduğu bilimsel perspektif üzerinde durulacaktır. Bu çerçevede konu şu başlıklar altında örneklendirilerek incelenmiştir: Müphem bir şekilde alıntı yapılan kişilerin ve kaynakların izini sürmek, Okuyucu ile aktif bir iletişim içinde olmak, Hadis tarihi ile ilgili bir takım iddiaları desteklemek için kullanılan bilgileri tahkik etme, Konuyla ilgili çağdaş araştırmalardan da istifade etmek, Hatalı bilgileri ve yanlış anlamaları tashih etmek, Meselelere dair farklı ilmi disiplinlerin değerlendirmelerine de yer vermek, Ele aldığı konuya dair müstakil çalışması varsa bunun özetini sunmak, Kendi tespit etmiş olduğu orijinal yorumları ve gerekli ek bilgileri kaydetmek.

* This paper is the final version of an earlier presentation titled "Avvâme Hocanın Tedribu'r-Râvî Tahkiki ya da Bir Kitabın Yeniden İnşası", not previously printed, but orally presented at a symposium titled "Allate Muhaddis Muhammad Avvâme and His Studies on Hadith", the content of which has now been developed and partially changed.

GENİŞLETİLMİŞ ÖZET

Muhammed Avvâme'nin Tedribu'r-Râvî Tahkiki ya da Bir Kitabın Yeniden İnşası

Günümüzde Hadis ilmiyle ilgili olarak hem geleneği hem de modern çalışmaları hakkında takip eden bilim adamlarına olabildiğince ihtiyaç olduğu bilinmektedir. Bu özellikteki ilim adamlarını nadir olduğu da görülmektedir. Muhammed Avvame hem geleneksel hadis eğitimi, hem de akademik bilgi birikimi ile bu çerçevede ön plana çıkmaktadır. Yapmış olduğu çalışmalarda da bu yönü kendisini ön plana çıkartmaktadır.

Bu çalışmada ilk olarak Muhammed Avvame'nin hayatı ve çalışmaları hakkında kısa bir bilgi verilmektedir. Daha sonra Muhammed Avvame'nin Tedribu'r-râvi tahkiki ele alınmıştır.

Avvâme'nin yapmış olduğu tahkiki ön plana çıkartan husus sadece metnin orijinalini tespitiye yönelik tahkik prensiplerini uygulamak değil, aynı zamanda bizzat metni, metinde anlatılan konuyu, müellif tarafından yapılan alıntılarının da tahkiki ve bir anlamda Suyûtî'nin yazmış olduğu metnin de tahkikini gerçekleştirmiş olmasıdır. Bu çerçevede Tedrîb'de verilen bilginin izinin bir dedektif gibi sürüldüğü görülmektedir. İlk olarak Suyûtî'nin yapmış olduğu alıntının şerh edilen metin olan Nevevî'nin et-Takrîb ve't-teysîr'indeki bütünlüğü aktarılmakta, Suyûtî tarafından yapılan tasarruf belirtilmekte, daha sonra Nevevî'nin metni ele alınmakta, Nevevî'nin de metnin temelini teşkil eden İbn Salâh'ın marifetu envâi ilmi'l-hadis'i ile mukayese edilerek Nevevî'nin yapmış olduğu tasarruflar değerlendirilmektedir. Bununla da yetinilmeyerek İbn Salâh'ın da kaynaklarına bir projeksiyon tutulmakta ve ondan önceki alimlerin konuya yaklaşımlarını yansıtan bilgiler, bu bilgilerin ortaya çıkışı, geçirdiği gelişim, İbn Salâh ve sonrasına yansımaları üzerinde durularak bir anlamda hadis usulü arkeolojisi yapılmaktadır. Bu sayede sadece ele alınan metnin, yani tedribu'r-râvî'nin tahkiki yapılmamakta, aslında kitapta yer alan bilgilerin de tahkiki gerçekleştirilmektedir. Çalışma bunlarla da yetinmemiştir. Tahkik edilen kitabın yeniden inşası diyebileceğimiz bir yönü daha vardır. Avvâme ele aldığı eserin orijinal metnini, verilen bilgilerin orijinal kaynaklarını ve bu bilgilerin geçirdiği serüveni ortaya koyduktan sonra, gerek kendi ulaştığı, gerekse modern dönemlerde tespit edilmiş olan orijinal yaklaşık ve değerlendirmelerle ele alınan konuya dair ufuk açıcı ve ezber bozucu mahiyette bilgiler de aktarmaktadır. Ele aldığı konuyu dipnotlarda müstakil olarak incelemektedir.

Bu çerçevede konu şu başlıklar altında örneklendirilerek incelenmiştir: Müphem bir şekilde alıntı yapılan kişilerin ve kaynakların izini sürmek, Okuyucu ile aktif bir iletişim içinde olmak, Hadis tarihi ile ilgili bir takım iddiaları desteklemek için kullanılan bilgileri tahkik etme, Konuyla ilgili çağdaş araştırmalardan da istifade etmek, Hatalı bilgileri ve yanlış anlamaları tashih etmek, Meselelere dair farklı ilmi disiplinlerin değerlendirmelerine de yer vermek, Ele aldığı konuya dair

müstakil çalışması varsa bunun özetini sunmak, Kendi tespit etmiş olduğu orijinal yorumları ve gerekli ek bilgileri kaydetmek.

ملخص موسع

تحقيق محمد عوامة لتدريب الراوي أو إعادة بناء كتاب

من المعروف اليوم أن هناك حاجة متزايدة للعلماء الذين يتابعون التقاليد والدراسات الحديثة حول علوم الحديث بالمعنى الحقيقي للكلمة. كما يُرى أن هؤلاء العلماء نادرون. يبرز محمد عوامة في هذا السياق بكل من: تعليمه الحديث والمعرفة الأكاديمية. سمة من سماته يجلب نفسه إلى الصدارة في دراسته.

في هذه الدراسة ، سيتم فيها التعريف بمحمد عوامة بشكل مختصر ، ثم تحليل المنظور العلمي الذي قام به محمد عوامة في تحقيقه لتدريب الراوي.

ما يبرز هذا التحقيق لعوامة في المقدمة ليس فقط تطبيقه لمبادئ الصنعة النقدية لتحقيق النص الأصلي ، ولكن أيضًا فحص النصوص والموضوع الموضحة في النص ، والاجتهادات التي قدمها المؤلف ، وتحليل النص الذي كتبه السيوطي. في هذا السياق ، يتبين أن مسار المعرفة المقدمة في التدريب يتبع كالمباحث. أولاً ، تم الحديث عن عمل وشرحه "التقريب" لـ "النووي" ، وهو النص المشروح للاقتباس الذي تناوله "السيوطي" ، مع الإشارة إلى الجهد الذي قدمه "السيوطي" ، ثم بعدها تناول عمل الإمام النووي؛ وذلك بتقييم نص النووي من خلال مقارنته مع "معرفة أنواع علوم الحديث" لابن الصلاح ، ثم قمتُ بتقييم جهد الإمام النووي ومعلوماته مع بيان شيء من منهجه. بالإضافة إلى ذلك تم النظر في مصادر ابن الصلاح وإعداد منهجية علم الحديث بطريقة ما من خلال التركيز على المعلومات التي تعكس مناهج العلماء السابقين للموضوع ، ومدى ظهور هذه المعلومات ، والتطور الذي خضع له ، وانعكاس ذلك على ابن الصلاح وما بعده بهذه الطريقة ، لم يتم فقط تحليل النص المعني ، "أي تدريب الراوي" ، ولكن أيضًا تحليل المعلومات الواردة في الكتاب.

والدراسة لا تتوقف عند هذه النقطة فقط. فهناك جانب آخر يمكن أن يسمى "إعادة بناء الكتاب" الذي قام محمد عوامة بتحقيقه. فبعد دراسة النص الأصلي للعمل ، والمصادر الأصلية للمعلومات المقدمة من قبله ، والمراحل التي مرت بها هذه المعلومات ، تم النظر في المعلومات الحديثة المتعلقة بعلم الحديث وميفية سياق محمد عوامة لها بنفسه ، ومن خلال شخصيته التحقيقية ، وتقييم هذه الجهود.

وبناء على ما سبق في السياق ، تم دراسة الموضوع ، وتقسيمه تحت العناوين التالية: بيان الأعلام المهمين في التحقيق ، تكوين التواصل مع القارئ أثناء قراءته ، تحقيق بعض المعلومات المتعلقة بتاريخ الحديث ، إعادة النظر في القضايا التي لم يتم تناولها بطريقة شمولية في النص ، والاستفادة من البحوث المعاصرة حول هذا الموضوع ، ومراجعة المعلومات غير الصحيحة وسوء الفهم لها ، بما في ذلك تقييم بعض المسائل في التخصصات العلمية المختلفة حول بعض القضايا ، وتقديم ملخص إذا هناك دراسة مستقلة له تتعلق بالموضوع ، ثم تثبيت بعض التفسيرات الأصلية المحددة شخصياً منه والمعلومات الإضافية اللازمة التي يقدمها الشيخ.

الكلمات المفتاحية: الحديث ، محمد عوامة ، تدريب الراوي ، التحقيق (الطبعة النقدية) ، دراسات الحديث المعاصر.

Introduction

Looking at the developmental processes of the hadith science, the current period can be suggested as the last period, the new-transformational period ¹. Regardless of how we define the contemporary period, in terms of the hadith studies carried out, it can be stated that the studies conducted especially in universities and research centers constitute the main part. In this context, masters and doctoral studies, especially for our country, hold a very important place ². Inter alia, despite the fact that a significant number of studies have been carried out in terms of quantity, it is unfortunately difficult to state that these studies have achieved the desired level in terms of quality. In fact, it is possible to say that this situation is in the same nature in almost every field of the Islamic world from economy to literature, science and art. Although it is possible to talk about many reasons why quantity and quality have not improved at the same rate, one of the most important factors is the lack of quality manpower. In this respect, it is very important to know the value of the people who have been exposed with their quality in all institutions of society in general and in the field of science in particular and to present them to the new generation as role models. In the societies like us, valorisation usually occurs when blessing is out of our hands. When we lose our quality people, we become aware of their value. However, the appreciation of our quality people while they are still alive and looking for the ways to benefit from what they have will be more beneficial.

1. Muhammad Awwamah and His Life

Muhammad Awwamah was born on January 24, 1940 in Aleppo, Syria. He attended Ömer b. Abdülaziz primary school in 1952; He completed his secondary education in Shabaniyya Sharia Madrasah and high school in 1962 in al-Hasreviyye. In the same year, he won the Sharia Faculty of Damascus University and graduated from the same faculty in 1967. After graduation, he returned to Shabaniyya as a teacher and studied for some time with leading scholars of Aleppo and Damascus. Then he immigrated to Medina and settled there, took part in the opening of a scientific research center called "Sunnah and Siyere Service Center at the Islamic University of Medina. He lectured at the Department of Al-Dirâsât al-Ulyâ, the Faculty of Invitation of Imam Muhammad b. Saud University between 1986 and 1988. Then, he continued teaching at Melik Abdülaziz University Faculty of Education between 1989-1992. He taught at Malaysia's Temeyyuz Chair (a chair for the distinguished ones). Currently, Awwamah, who is considered one of the most competent names for the critical edition of Islamic works, is also responsible for the administration of the center named Dâru'l-Hadîs al-Avvâmiyye which has more than twenty branches in 13 countries. Muhammed Awwamah is

1 See for detailed information. Yücel, Ahmet, Hadis İlminde "Tarih" Anlayışı ve "Hadis Tarihi" Yazıcılığı, Türkiye Araştırmaları Literatür Dergisi, 2013, cilt: XI, sayı: 21,p. 271-302

2 See for detailed information. Özkan, Halit, Cumhuriyet Dönemi Hadis Çalışmaları: Bir Hasıla, Türkiye Araştırmaları Literatür Dergisi, 2013, cilt: XI, sayı: 21,p. 9-39

currently a member of the advisory boards of some scientific institutions and works as the advisor to the rector of Ibn Khaldun University. Awwamah, who took lessons from Abdullah Siraceddin and Abdülfettah Abu Gudde, one of the famous muhaddis and commentators of Damascus, has written thirty-five works in different branches of Islamic sciences, including critical edition and original monographs. The list of some of his works is as follows³.

A) Books

١-) أثر الحديث الشريف في اختلاف الأئمة الفقهاء رضي الله عنهم

1-) Athar al-hadith al-sherif fi ikhtilafi al-eimmeti al-fuqaha, Jeddah: Dar al-Minhac; Medinah: Dar al-Yusr, 2009/1430 (ISBN: 978-9933-503-03-1)

٢-) أدب الاختلاف في مسائل العلم والدين

2-) Adab al-ikhtilaf fi mesail al-ilmi wa al-din, Beirut: Daru al-Beshair al-Islamiyye, 1997/1418 (ISBN: 978-9933-503-04-8)

٣-) التحذير من التوارد على قول دون الرجوع إلى مصادره

3-) at-Tahdhir min al-tavarud ala qavlin dune al-rucu ila masadirihi, Jeddah: Dar al-Minhac, 2017/1438 (ISBN: 978-9933-503-64-2)

٤-) حجية أفعال رسول الله صلى الله عليه وسلم أصولياً وحديثياً، وفيه عصمته من الخطأ والخطيئة

4-) Hucchiyyet efali Rasulillah usuliyyan ve hadithiyyan ve fihi ismetuhu min al-khata ve al-khatie, Madinah: Daru'l-Yüsr; Jeddah: Dar al-Minhac, 2010/1431 (ISBN: 978-9933-503-06-2)

٥-) الحديث المرسل وتحرير أشهر المذاهب فيه قبولاً و ردّاً

5-) al-Hadith al-mursel wa tahrir esheri al-medhahib fihi Qabulan ve reddden, Jeddah: Dar al-Minhac, 2017/1438 (ISBN: 978-9933-503-61-1)

٦-) حذف طرف من الحديث الواحد اختصاراً له أو إعلال

6-) Hadhfu taraf min al-hadith al-wahid ikhtisaran lehu wa ilalen, Jeddah: Daru al-Minhac, 2017/1438 (ISBN: 978-9933-503-63-5)

٧-) حكم العمل بالحديث الضعيف بين النظرية، والتطبيق، والدعوى

7-) Hukmu al-ameli bi al-hadith al-dhaif beyne al-nadhariyyet wa al-tatbik wa al-dava, Jeddah: Dar al-Minhac, 2017/1438 (ISBN: 978-9933-503-66-6)

٨-) خطوات منهجية في إثبات عدالة الصحابة و يليه رواية الحديث الشريف بالمعنى بين الحكم النظري والواقع العملي

8-) Hutuwat menheciyye fi ithbati adalet al-sahaba, Jeddah: Dar al-Minhac, 2017/1438 (ISBN: 978-9933-503-67-3)

٩-) دراسة الأقوال في حديث خلق الله التربة يوم السبت وتصحيحه سنداً و متنأ

9-) Dirasat al-aqvali fi hadith "halaka Allahu at-turbete yevme as-sebt" ve tashihuhu seneden ve metnen, Jeddah: Dar al-Minhac, 2017/1438 (ISBN: 978-9933-503-60-4)

3 This information is taken from the website of Ibn Khaldun University, where Muhammad Avvâmah currently works: see. <https://iss.i.hu.edu.tr/muhammed-avvame/> (Erişim tarihi: 15.05.2019).

١٠-) دراسة حديثية فقهية لحديث ابن عباس في الجمع بين الصلاتين من غير عذر

10-) Dirasat hadithiyye fihiyye li hadith Ibn Abbas fi al-cem beyne al-salateyn min gayri udhrin, Jeddah: Dar al-Minhac, 2017/1438 (ISBN: 978-9933-503-60-4)

١١-) دراسة حديثية مقارنة لنصب الراية، وفتح القدير، ومنية الأملعي

11-) Dirasat hadithiyye muqarine li nasbi al-raye wa feth al-qadir ve munyet al-Almai, Beirut: Alemu al-kutub li't-tibaati ve an-nesri ve't-tevzi, 2006.

١٢-) رواية الحديث الشريف بالمعنى بين الحكم النظري والواقع العملي

12-) Riwayat al-hadith as-sherif bi al-mana beyne al-hukm al-nadhari wa al-waki al-ilmī, Jeddah: Dar al-Minhac, 2017/1438 (ISBN: 978-9933-503-67-3)

١٣-) من مصطلح ابن خزيمة في إعلاله الحديث في (صحيحه) ويليهِ لمحات في بيان مذهب ابن حبان في معرفة الثقات

13-) Min mustalahi Ibn Khuzaymah fi i'âlâh al-hadîth wa yelîhi leme'hât fi beyâni medhheb Ibn Hibbân fi ma'rifet al-Thikât, Jeddah: Dar al-Minhac, 2017/1438 (ISBN: 978-9933-503-62-8)

١٤-) من صحاح الأحاديث القدسية

14-) Min sîhah al-Ahadith al-qudsiyye (mietu hadith qudsi ma serhiha), Jeddah: Dar al-Minhac, 2014 (ISBN: 978-9933-503-12-3)

١٥-) معالم إرشادية لصناعة طالب العلم

15-) Mealim irshadiyyet li sinaati talibi al-îlim, Jeddah: Dar al-Minhac, 2017/1438 (ISBN: 978-9933-503-02-4)

١٦-) المختار من فرائد النقول والأخبار

16-) al-Mukhtar min feraid an-nukul ve al-akhbar, Jeddah: Dar al-Minhac, 2010 (ISBN 978-9933-503-10-9)

B-) Critical Editions

١-) الأنساب، للسمعاني، من أول حرف الشين إلى آخر حرف العين

1-) al-Sam'ānī, al-Ansab, Beirut: Emin Demec, 1976 (7. ve 8. Vol.)

٢-) السنن، للإمام أبي داود السجستاني، حققه وضبطه وعلّق عليه وقابله بأصل الحافظ ابن حجر وسبعة أصول أخرى

2-) Abu Davood, al-Sunan, Jeddah: Dar al-Qible li al-Thekafet al-Islamiyye, 1998/1419.

٣-) الكاشف، للذهبي، مع حاشية سبط ابن العجمي، مع مقدمات وافية، ودراسة نقدية لكثير من تراجمه

3-) Al-Dhahabi, Shams al-Dīn Abū 'Abdallāh, al-Kashif fi marifeti men lehu riwaye fi al-kutub as-sitte, Jeddah: Dar al-Qible li al-Thekafet al-Islamiyye, 1992.

٤-) المصنف، للإمام الحافظ أبي بكر ابن أبي شيبة، مع تخريج أحاديثه وتقويم نصوصه ومقابلته بعدة نسخ خطية

4-) Abu Bakr Ibn Abi Shaybah, al-Musannaf, Jeddah: Dar al-Qible li al-Thekafet al-Islamiyye, 2006/1427.

٥-) تقريب التهذيب، للحافظ ابن حجر، بحاشيتي العلامة عبد الله بن سالم البصري وتلميذه الميرغني، مقابلة بأصول مؤلفيها الثلاثة، مع زيادات على الإخراج السابق في التصحيح والتعليق

5-) Ibn Hajar al-'Asqalānī, Takreeb al-tahzeeb, Aleppo: Dar al-Rashed, 1988/1408.

2. His Critical Edition of Tadreeb al-Rawi

As its name suggests, the work entitled *Tadreeb al-rawi fi şerhî Taqreebi'n-nevâvî*, edited by Muhammad Awwamah, is a commentary of Imam Nevawi's book, the mukhtasar of the book which became famous as mukaddime by Ibn Salah⁴.

The information written by Awwamah regarding the importance of the work, writings and technical issues in an introductory style have a large volume of details. As can be understood from here, Al-Suyûṭî's work is very important and it is seen as a remarkable study in the history of Islamic culture⁵. However, it is clearly seen that there are quite important differences between the examinations made before and the examinations made by Awwamah. First of all, it is seen that Muhammad Awwamah by using all the means he has been enjoying conducts a diligent study on the comparison of copies which is inevitable for our day's critical edition principles⁶ and on the points which is necessary in tracking differences in the copies in order to determine the original text. However, these issues are among the issues that are already handled or need to be handled by other investigators. However, what brings Awwamah's critical edition to the fore is not only his application of the principles of critical edition to determine the original of the text, but also the examination of the text, the subject described in the text, the citations made by the author, and the analysis of the text written by Al-Suyûṭî. In this context, it is seen that the track of the knowledge given in *Tadreeb* is followed like a detective. Firstly, the integrity of Al-Nawâwî's *et-Takreeb ve't-teyseer*, which is the annotated text of the quote made by Al-Suyûṭî, is reported, saving what Al-Suyûṭî pointed out, then the text of Al-Nawâwî is examined. In addition to this, a projection is kept on the sources of Ibn Salah and the archaeology of hadith method is made in a sense by focusing on the information reflecting the approaches of the previous scholars to the subject, the emergence of this information, the development it has undergone, and its reflection on Ibn Salah and beyond. In this way, not only the analysis of the text in question, that is, *tadreeb al-rawi*, but also the analysis of information contained in the book is carried out. The study doesn't come to a stop at this point. There is also another aspect that can be called the reconstruction of the book being investigated. Awwamah, after revealing the original text of the work, the original sources of the information given, and the adventure that this information has undergone, conveys stimulating and ground-breaking information related to the subject that has either been reached by himself the by the original approximations and evaluations determined in modern times. It examines the subject matter independently in the footnotes.

4 See for a detailed information about he works. M. Yaşar Kandemir, "Mukaddimetü İbni's-Salâh", *DİA*, yıl: 2006, cilt: 31, sayfa: 121-124.

5 Al-Suyûṭî, Abū al-Faḍl 'Abd al-Raḥmān ibn Abī Bakr ibn Muḥammad Jalāl al-Dīn al-Khuḍayrī, *Tadreeb al-rawi fi Şerhî Taqreebi'n-Nevâvî ve Ma'ahu Hâşiyetu'l-Allāme Ahmed b. el-Acemî*, (ed.. Muhammad Awwamah, *Dâr al-Yusrâ-Dâr al-Minhâc*, 2016 (Publisher's Preface).

6 See for these principles Abdel Salam Haroun, *Tahqîq al-Nusûs wa Neshrihâ*, Maktaba al- Al-Khanji, Egypt, 1998.

Emphasizing examples of these issues, which will form the main frame of the article, will clearly reveal Awwamah's scientific knowledge and the importance of the critical edition.

2. 1. Tracking down the persons and resources quoted in an ambiguous way

Al-Suyūṭī sometimes uses covert expressions both in his own expressions and in the texts he quotes. For example, Al-Suyūṭī makes a quote from Ibn Salah in the “Hasen” hadith⁷. In this excerpt, there is a closed statement such as “one of his followers says”. Awwamah found that the person referred to here was Ibn al-Jawzi and that the transferred information was on page 14 of volume 1 of *al-Mevzûât*⁸.

In another place, an opinion is expressed with the unknown sign in the form of “It is said that authentic and non-authentic hadiths are declared in Bazzar Musnad”. Awwamah firstly identifies the perpetrator of this “qeel / قيل” form. Accordingly, the relevant opinion belongs to Mughultay b. Qilij. He reveals this by pointing to the volume and page number in the work of Mughultay b. Qilij. However, not only does he content with this information, but also confirms whether similar expressions are recorded by other scholars or not. For example, these statements are in line with Ibn Hajar's assessments of Bazzar⁹. After all, Awwamah records his own findings after mentioning the evaluations of the scholars regarding the topic. According to this, Bazzar uses a thin set of utterances in declaring the weaknesses of weak hadiths. The scholars that came before and after him did not use these subtleties. However, this is similar to subtleties of al-Hakim, the wording contemporary. By making a general determination from this situation, he states that researchers should not only be satisfied with the evaluations of a scholar about a narrative, but also must take into account the other scholar's opinions about this narrative. Otherwise, the status of the researched will not be determined in a healthy way. Such a study will also eliminate the claim that there is a conflict between Abu Ahmad al-Hakim and Bazzar's refined statements and the views of other scholars. For example, while the narrator Ibn Maîn considered statements as “*leyse bi thika*”, Bazzar and Abu Ahmed al-Hakim call them “*Leyse bi qaviyy*”. The researcher who does not know the difference of these expressions and the subtleties of these scholars' statements can claim that the evaluations contradict each other¹⁰.

Awwamah does not only trace the covert expressions of Al-Suyūṭī. It is also seen that it pursues uncertain citations. For example, Al-Nawāwī in the “Hasan” statement puts emphasis on the meaning of the expressions of Tirmidhī and others as “this hadith is *hasen* authentic”. Al-Suyūṭī who

7 Ibn al-Salah, *Muqaddime*, p. 30. See Siraj al-Din al-Qazwīnī, Ebû Hafs ‘Omar b. ‘Alî b. ‘Omar al-Qazwīnī (d.750/1349), *al-Mashyakhât* (Ed. ‘Amer Hasen Sabrî), I, 1426/2005, p. 97; Ibn Kathir, Abu al-Fida' 'Imad Ad-Din Isma'il bin 'Umar bin Kathir al-Qurashi Al-Busrawi (d.774/1373), *Iktisaar 'Uloom Al-Haadeth* (Ed. Aḥmad Muḥammad Shākir), I, Beirut, p. 39; Burhan al-Din al-Abnasi (d.802/1400), *Al-Shadha Al-Fayah Min Uloom Ibn Al-Salah* (Ed. Salâh Fethî Hilel), I-II, 1418/1998, I, 106.

8 Suyūṭī, *Tadreeb*, III, 11 (footnote 4).

9 Suyūṭī, *Tadreeb*, III, 63 (footnote 5).

10 Suyūṭī, *Tadreeb*, III, 63-64.

commented on this statement applies the statement of “like Ali b. al-Madîni and Ya’qûb b. Abî Shayba” to explain expression of “others” that takes place in the text. However, Awwamah starts by giving the source of this information first in the footnote. Accordingly, the information given is transferred from page 293 of the first volume of al-Nukat al-wafeyye. It does not belong to Al-Suyûti. It later transfers the evaluations of the hadith scholars on this information. Accordingly, Mughultay b. Qilij in his work named Islâhu Kitâbi’bni Salâh talks about Ya’qûb b. Abî Shayba as follows: “He has combined the qualities of envy (Hasan) and authenticity (Şaḥîḥ) for a single hadith in many places”. Awwamah, who conveys this information, explains the statements of Mughultay b. Qilij and states that the expression of “many places” of Mughultay b. Qilij means what is meant in Ya’kûb’s Musnad as many of the places. He afterwards mentions that Moğaltay also mentioned Abu Ali et-Tûsî, who followed the same procedure, giving the volume and page numbers. So far Awwamah has reached the original source of the information given in the text and has transferred them in accordance with their context. Then, he shares his opinion that he has reached as the result of his own researches on the subject. According to this, the scholars who judge about a hadith as (hasen) authentic are not limited to those mentioned. Scholars before Tirmidhi such as Ahmed b. Hanbal, Buhârî, Abu Hâtim er-Râzî; Scholars after Tirmidhi such as Al-Daraqutni, Ibn Abdilberr, al-Hâzimî and Ibn Hajar used the phrase “hasan authentic” together on a hadith. Thus, before and after Ibn Salah, 11 more people came to use the same term. Awwamah, revealing this information with the page numbers of the works of the relevant scholars, finally refers to a point that needs to be considered. It is necessary to determine whether this claim is used by the scholars mentioned above in the same sense as Tirmidhi, and evidence is needed to claim that it is used in the same sense as Tirmidhi¹¹.

2. 2. To be in an active communication with the reader

Sometimes it is seen that Awwamah gives some recommendations to the readers that they should pay attention to at the end of the subject which is examined at length. In one of his recommendations, he says: “An imam and mujtahid may sometimes abandon an authentic or hasen hadith found in his books. Sometimes he can give fatwa in contrast. The reason for this is that there are other evidences regarding the issue. God forbid, they do not do this to turn away from the sunnah mutahharah. Therefore, I would advise deliberateness and avoid hastiness to the dear reader¹²”. In many occasions, Awwamah repeatedly recommends the deliberateness, understanding the expressions of the scholars correctly, and approaching issues holistically¹³.

By urging the reader to ponder, Awwamah occasionally points out a number of points that are overlooked and neglected. Following the transfer of İbn al-Adjemî’s narration on Zerkeşî’s

11 Suyûti, Tadreeb, III, 25 (footnote 1).

12 Suyûti, Tadreeb, III, 36-37 (footnote 2).

13 See Suyûti, Tadreeb, III, 471 (footnote).

evaluations¹⁴ claiming that the adoption of the *maktu* hadith as a kind of hadith is a great mistake, Awwamah stresses the importance of *maktu* hadith, by pointing out Imam Malik, who was supposedly the first scholar using this kind of claims. Then “think carefully about the method of Imam Tirmidhi! Because Tirmidhi talks about predecessor's views after communicating the hadith. Some of these clearly occur with the relevant hadith. Some have put forward opposing views against this hadith. But you cannot see Tirmidhi condemning these opponents even with a single letter. At this point we can talk about two cases: He respectfully conveys his opposition to the Sunnah he narrates, and neither condemns them, speaks badly about them, nor accuses them of being bidatists. This attitude of his shows that he is a leading imam in science, morality and broad perspective and raising generations after him. However, it is not possible for those who do not accept this method to benefit from this teaching!”¹⁵

2. 3. Critical edition of the information used to support a number of claims regarding the history of the hadith

Al-Suyūṭī conveys from Al-Dhahabi¹⁶ that Tirmidhi *hī* reduced the level of the mosque under Sunan Abū Dawood by transferring from the ones like al-Maslūb and al-Kalbi. Upon this knowledge, Awwamah first identifies the full names of al-Maslūb and al-Kalbi and determines the narrations in Tirmidhi. According to this, Tirmidhi conveys a hadith from al-Maslub Muhammad b. Said Hassan¹⁷. Following the narration, Tirmidhi himself states that this narration is not authentic because the hadith of al-Maslūb is an abandoned narrative. Therefore, Tirmidhi did not narrate from al-Maslūb for either the requisition or inference. His objective in saving this narration is to prove that he is a *merdud* (rejected).

Tirmidhi narrated one more Hadith from al-Kalbi. After this narration, he also noted that this narration was a strange one and that its claim was not authentic. Therefore, Tirmidhi did not narrate the hadith from these two narratives, neither for the requisition nor inference, nor for consensus (*mutābaat*) and *istishad* (*istiṣhad*). The reason for this is to reveal the error of the hadiths they narrate. Therefore, it would not be right to criticize.

Awwamah is not only content with this determination, but also makes an idea about why Zehebi was wrong. Accordingly, the reason for Al-Dhahabi's misinterpretation in this way is the product of his general view of Tirmidhi and his book. For him, Tirmidhi is soft and loose when it comes to rebuttal

14 al-Zarkashī, Abū Abdullāh Badr ad-Dīn Mohammed bin Abdullah bin Bahādir al-Zarkashī (ö.794/1392), *al-Nukat* (Ed. Zayn al-Abidin b. Muhammad Bilā Faraj), I-III, Riyadh 1419/1998, I, 421. Cf. al-Sakhkhāwī, Shams al-Dīn Muḥammad ibn ‘Abd al-Raḥmān al-Sakhāwī (d.902/1497), *Fath al-Mughith* (ed. ‘Alī Husayn ‘Alī), I-IV, Egypt 1424/2003, I, 139.

15 Suyūṭī, *Tadreeb*, III, 126-127.

16 Al-Dhahabi, Shams al-Dīn Abū ‘Abdallāh Muḥammad ibn Aḥmad ibn ‘Uthmān ibn Qāymāz ibn ‘Abdallāh al-Turkumānī al-Fāriqī al-Dimashqī, (ö.748/1347), *Tarikh al-Islam: wa-tabaqat al-mashahir wa-al-a`lam* (Ed. Omar Abdel Salam Al - Tadmouri), I-LII, Beirut 1413/1993, IX, 270.

17 Suyūṭī, *Tadreeb*, III, 51 (footnote 4)

and qualification. In order to prove this point of view, he conveys the evaluations of the narrators that Tirmidhî narrated in Al-Dhahabi's *mizânu'l-i'tidâlî*. In one of these evaluations, Al-Dhahabi says: "Scholars do not rely on the correction of Tirmidhi". Awwamah also notes that Al-Dhahabi's error was revealed in the taliks he wrote in the critical edition of Al-Dhahabi's *al-Qassif*¹⁸.

Awwamah discusses the issue even more deeply and questions why Al-Dhahabi has this opinion. According to him, Al-Dhahabi was influenced by Ibn Taymiyyah, his teacher. Because Ibn Taymiyyah argues that the hadithes claimed as *hasen* by Tirmidhi were claimed as weak by Ahmad bin Hanbal¹⁹.

2. 4. Reconsidering the issues that are not addressed in a holistic way in the text

Awwamah sometimes deals with the issues in the commentary of Al-Suyûṭî, which are confused or covert, as a whole, so to speak, from the beginning. For example, both the Nawawi and Al-Suyûṭî have generally recorded views on the issue of critical edition of the Mürsel hadith. However, Awwamah reconsiders the issue in the footnote and reveals that there are three views on the Mursal hadith. These are the views which are held by the community of Muhaddisses, community of Fakihes and Imam Shafi'i. . Awwamah, who dealt with these views at length, recounts the subject independently of Tadreeb and reveals the subtleties between the views.²⁰

Awwamah's application of the original source of information transmitted by Al-Suyûṭî takes the lead in the indispensable procedures. Because of this application, it is understood that there took place many proofreading. For example, Al-Suyûṭî states that Muslim²¹ conveys that the mursal hadith is weak relative to most of the muhaddithes²². After giving the volume and page of this information, Awwamah conveys the phrase in Muslim and that the opinion attributed to the Muslim belongs to the person first discussed, and the subject discussed here is about whether it is a kind of Mursal Hadith which is directly linked to Hz. Muhammed (S.A.V.) or kind of mursal hadith of which roots are generally unknown and the latter wins over²³.

One of the most common methods followed by Awwamah in the analysis of the transmitted information is to evaluate together the expressions of the scholar in the relevant works of the relevant information and to ensure that the quoted information is understood correctly.

Awwamah also provides detailed information about the issues that were closed in this respect, which is perhaps not very important at the time of writing, but that attracts the attention of people

18 Suyûṭî, Tadreeb, III, 52.

19 Suyûṭî, Tadreeb, III, 53.

20 Suyûṭî, Tadreeb, III, 141-146.

21 Muslim, Abû al-Ḥusayn 'Asâkir ad-Dîn Muslim ibn al-Ḥajjâj ibn Muslim ibn Ward ibn Kawshâdh al-Qushayrî an-Naysâbüri (d.261/875), *Al-Musnadu Al-Sahihu al-Mukhtasar bi Naklil Adli an al-adl ila Rasulullah* (Ed. Muhammad Fuad Abdul Baqi), I-V, Beirut., Muqaddimah, 6.

22 Suyûṭî, Tadreeb, III, 139.

23 Suyûṭî, Tadreeb, III, 139 (footnote 4).

today. While presenting this information, it is seen that he does not only refer to the printed works but also the written sources. For example, Al-Suyūṭī passes over this issue by stating that the number of the narrations transferred by companions of Prophet Muhammad (pbuh) are insufficient. However, Awwamah gives information about a manuscript written by Al-Khateeb regarding this issue in the footnote, which has not yet been printed, and makes transfers from this work, then gives the statistics of Iraqi on the subject and makes a general evaluation of the narrations²⁴.

2. 5. Benefiting from contemporary research on the subject

One of the features that distinguishes Awwamah`s *Tadreeb* critical edition is that it points to contemporary researches. For example, while examining the issue of *mudallīs rawe* in the *sahihayn*, he compiled and evaluated the information in the classical works and finally he touches on Doctor Fehmî Ahmed al-Gazzâz`s, one of the Iraqi academicians, *the book of al-Mudallisûn and merviyâtuhum fî sahih al-bukhârî*²⁵ and by making quotations from the results part of this book, he came clear on the subject²⁶.

2. 6. Revision of incorrect information and misunderstandings

Since Awwamah published *tedrib* together with Ibn al-Adjemî`s narration, he sometimes makes corrections on Ibn al-Adjemî`s inaccurate transfers. For example, Ibn al-Acemi gives following information regarding the Al-Nawāwî`s “Most of the Tadlisi scholars are denigrated“in the form of statements that give the following information: “Bulqînî in his work titled *mehâsinu`l-istilâh* said: on the contrary, it (making *Tedlisi*) is a blasphemy. Because its damage to the religion is great. So much so that it even gives greater damage than interest application. In the hadiths that can be used as *hujjat*, it is stated that eating the money obtained from the *riba* is a sin greater than adultery²⁷”. Awwamah, who also reached the source of this information transferred by Ibn al-Adjemî from Bulqînî, stated that this kind of blasphemy allegation was not included in neither Bulqînî`s own book nor in Gazzî that makes transfers from that book. It seems that no such assessment has been made by anyone²⁸.

As a result of checking the sources of the information, false references made by Al-Suyūṭī were also identified. While Al-Suyūṭī conveys information on a subject transferred from Ibn Hajar, it is seen that Ibn Hajar refers to al-Hakim and al-Khateeb on this issue. However, Awwamah has identified the source of the view attributed to al-Hakim, but when he traced the track of the this attribution to Al-Khateeb, he stated that he could not find such information in his works, he could not even identify

24 Suyūṭī, *Tadreeb*, III, 174 (footnote 1)-175.

25 Fahmi Ahmed Abdul Rahman Alqazzaz, *al-Mudallisun wa Marwiyyâtuhum fî Sahih al-Bukhârî*, Dar Al-Kotob Al-ilmiah, Beirut, 2012, II, 367 etc.

26 Suyūṭī, *Tadreeb*, III, 260.

27 Ibn al-Salah and el-Bulqînî, (ö.805/1403), *Muqaddimah ‘Ulüm al-Ḥadith wa Mahasin al-Istilah* (Ed. ‘Ā`ishah bint ‘Abd al-Raḥmān), Cairo: Dar al-Ma`arif, 1990., p. 234.

28 Suyūṭī, *Tadreeb*, III, 252 (footnote 1).

any scholar who referred to Khateeb on this subject except al-Suyûtî, and he states that even in Hajar's work there is no such reference²⁹. It is not possible to find this determination made by Awwamah in other critical editions. Abu Kuteybe al-Fereyâbî, who examined Tadreeb apart from Awwamah, does not seem to include such a determination³⁰.

Awwamah not only corrects misrepresentations and misinformation in tedrib, but also corrects errors in the relevant sections of other relevant works. For example, he points out that Sevrî is chanted³¹ together with Shuba in Sehâvî's et-Taqreeb commentary among those who have been in tedlis-i suyuh, but that it is wrong (قلم سيق), correct form should be in the form of Sufyân al-Thawrî and al-A'mashî³². There are many other places where mistakes in information are corrected³³.

Awwamah sometimes refers to the controversy that has arisen as a result of the misunderstanding of some of the classical ulama. As a result, some groundbreaking corrections emerge. The first of these is the information expressed by the scholars of the hadith that al-Hakim is inconvenient (mutesâhil). Al-Suyûtî sheds light on the explanation in Taqreeb saying that al-Hakim is mutesa-hil by correcting it as "he is mutesa-hil only in the verdicts of authenticity". Awwamah first refers to the other works of Al-Suyûtî, which contains this information, and records the transfers from Ibn Hajar in this respect. He makes an assessment by trusting reservation to the evaluation claiming that Beyhaqî is more rigorous than his teacher as follows: "If only the books are taken into account, it is true that Beyhaqî is better, but the claim that Beyhaqî is superior when comparing two figures is controversial"³⁴. About two pages later, he conveys his assessments on the issue stating that Ibn Salah's, Nawawî's, Ibn Hajar's and others judgement of Hakim with tesahul is open to argument. As Ibn Hajar stated, his incidence (tesahul) in the sections he reviewed and rewrote is really less than that of the other sections. Awwamah states as well that the judgement of Hakim as mütesahil is thanks to Mustadrak, however, Hakim could only review the first quarter of Mustadrak. He notes that accusing a person due to his work that is not completed yet is unethical and incorrect. For this reason, when describing al-Hakim as mutesa-hil, at least a mention of a distinction must be voiced as "He might be mutesa-hil in the verdicts of Mustadrak, but same thing cannot be said for his other works". *Mustadrak* is already a work that he wrote towards the end of his life and that he could only clear a small part of it before death calls on him. Awwamah afterwards records his research on the Hakim's judgments in *Mustadrak*³⁵.

29 Suyûtî, Tadreeb, III, 247 (footnote 4).

30 Suyûtî, Tadreeb, (Abû Kuteybe el-Fereyâbî's Edition), I, 259.

31 al-Sakhkhâwî, Fatḥ al-Mughīth, I, 171.

32 Suyûtî, Tadreeb, III, 246 (footnote 2).

33 Suyûtî, Tadreeb, III, 256 etc.

34 Suyûtî, Tadreeb, II, 376 (footnote 2)- 377.

35 Suyûtî, Tadreeb, II, 379 (footnote 2) - 382.

2. 7. Including assessments of different scientific disciplines on issues

Awwamah not only content with the works of the hadith scholars when dealing with issues; on the contrary, he also seems to evaluate the approaches in the books of fiqh, procedures and theology. For instance, he conveys his views and makes evaluations on whether there should be "taqrir" in the definition of marfu' hadith or not. In this context, he firstly determined the source of the information given by Ibn al-Adjemî. In this regard, in his narration Ibn al-Adjemî has benefitted from the work of al-Bahr allezi Zekhar written by Al-Suyûṭî. He then recorded the excitation of the hadiths briefly mentioned here. Later he passes on the evaluations of scholars before and after Al-Suyûṭî claiming that the taqrir of The Prophet. Muhammad (pbuh) is included in the definition of hadith. These scholars, respectively, are; Ibn Dāqîk al-Îyd, et-Tibî, Ibn Salāh, Ibn Hajar, from the Hanefi processors, Sadru'ş-Şerî'a al-Mahbûbî, from the shafii processors et-Tâcu's-Subkî, al-Sa'd al-Taftazânî, Celâluddîn al-Mahallî³⁶. As it is seen, Awwamah, when dealing with the issues, not only applies to the hadith scholars but also discusses the views of all scholars from different professions who express their views on the subject, in addition to conveying their views, he evaluates, criticizes, and ultimately reveals his own opinion about them. It is not possible to find any of this information in other critical editions³⁷.

2. 8. Presenting a summary if there is an independent study of his related to the subject

Another feature of Awwamah's critical edition is that it presents the abstracts of these studies if there are any separate studies on the subjects it has mentioned since it is included in the Tedrib. For example, in his holy hadith compilation, he provides a summary about his own work of Sihâhi'l-Ehâdîsi'l-Kutsiyye³⁸ and its content³⁹.

2. 9. Recording the personally determined original comments and necessary additional information

Muhammad Awwamah, especially in terms of our country has also groundbreaking observations. One of them is the widespread belief that Abu Hanifah stipulates that the narrators should be faqih⁴⁰. This information was also conveyed by Al-Suyûṭî. However, Awwamah says that such information was not transferred from Abu Hanifah, that there was no such transfer from one of his companions, and that such information was not even conveyed from the scholars of general knowledge and after saying this he suggests that el-Alâu'l-Buhârî has penned amazing narration on the issue about whether a new ravi should be fakih or not and in the end he is writes: "Not a single

36 Suyûṭî, *Tadreeb*, II, 11 (footnote 1)-13.

37 See Suyûṭî, *Tadreeb*, (Abû Quteybe el-Fereyâbî's Edition), I, 25-26.

38 Bkz. Muhammad Awwamah, *Mîn Sihâh al-Ehâdîs al-Qutsiyye-Mie hadisin Qutsiyyin ma'a Sherhiha*, Dâr al-Qible li al-Theqâfe, Jeddah, 1997.

39 Suyûṭî, *Tadreeb*, II, 86-87.

40 See. Mutlu Gül, *Hanefi Usulünde Hadis Tenkidi*, p. 52 vd.

argument was conveyed from any one of the predecessors that the narrator had to be faqih. Therefore, it is quite clear that this view is acolutic one". However, the fact that the narrator is faqih has two effects. First one is its acceptance as the reason of choice. The other one is that the moral narrative is deemed acceptable⁴¹.

Another original observation of Awwamah is related to the issue of the complication (ikhtilat). We see a distinction that we cannot see in the studies on the issue of the complication (ikhtilat) in the footnotes of Awwamah's critical edition of Tadreeb. According to this, the complication (ihtilat) may be in memory or in the pages. Awwamah divides the complication (ikhtilat) into two parts on the basis of narrations on the subject: 1- the complication (ikhtilat) in documents and pages, 2- the complication (ikhtilat) memory and mind ikhtilat⁴². It is not possible to find this distinction in academic studies and books in our country⁴³.

Regarding the claims of Buhârî and Muslim's approach to mu'an'an narrations, the views that Buhârî stipulates sübûtu'l-likâ and Muslim considers the muâsarât⁴⁴ as sufficient are dealt by Awwamah in one of his personal studies, Awwamah, after making references to the related study records the result he reached. According to this, the difference between Muslim and Bukhari is as follows: Both scholars judge with a presumption that a hadith is muttasıl. However, while Muslim is content with the presumption of moderate (الدلالة متوسطة) indication; Bukhari and his like-minded scholars think that the presumption should have strong proof (قوية دلالة)⁴⁵.

Apart from these, Awwamah, who deals with the concept of opposing the Allied (Muttafaq `Alaih: means that Imam Bukhari and Imam Muslim narrate that Hadith)⁴⁶, has dealt with the issue at long length by emphasizing the meaning of the expression telaqqi bi'l-qabûl⁴⁷.. He also points to a number of important details that are overlooked by revealing the difference between abvâb and Terâdjem⁴⁸.

One of the original findings that Awwamah emphasizes the claim attributed to İbn Salâh that he closes the ijtiħad door in the hadith correction. For Awwamah, Ibn Salah's statements on this subject were misunderstood both by classical and modern time hadith scholars. Dealing with the issue at length, Awwamah declares that İbn Salah did not claim in an absolute way that it was not possible to declare verisimilitudinous of hadithes both in his times and afterwards. His statements on the

41 Suyûtî, Tadreeb, II, 166 (footnote 2)-177.

42 Suyûtî, Tadreeb, II, 324 (footnote 1).

43 See for example. M. Fatih Kaya, Hadis Usulünde İhtilat, Rihle Kitap, İstanbul, 2011; Mücteba Uğur, "İhtilât", DİA., İstanbul, XXI, 571.

44 Muslim, Muqaddimah, I, 29

45 Suyûtî, Tadreeb, II, 293.

46 Suyûtî, Tadreeb, II, 453 (footnote 1). See for additional Suyûtî, Tadreeb, II, 487 (footnote 1).

47 Suyûtî, Tadreeb, II, 489- 492.

48 Suyûtî, Tadreeb, II, 461 (footnote 2).

subject do not show this as well, and he himself proves in some of his works that he does not have such an understanding at all. In his recent works, it is seen that Ibn Salah himself has ruled the authenticity of some hadithes. What Ibn Salah means is the narrations of appearance hadithes that hadn't been transmitted in the past, but were transmitted only by the narrators who happened to be in the whirling dervishes assembly only to listen to hadiths. Apart from this, it will be possible to evaluate the authenticity about the narrations in the basic hadith sources that are not problematic in proportion to their authors.

Conclusion

In the end, Awwamah's critical edition study on Tadreeb al-rawi cannot merely be justified as an critical edition study; on the contrary, it cannot be anything other than writing a new hadith methods book by taking Tadreeb al-rawi as a starting point. In this respect, the critical edition of Awwamah should be accepted as the reconstruction of tadreeb al-rawi .

It is important to emphasize that this book is a work that must certainly be followed especially in graduate programs in our country. For an elaborated study of this work will help the candidate academicians with the following properties:

1. It will be understood that it is not possible to treat the information in classical works independently from the works of the previous periods.

2. It is necessary to determine the original sources of the information in our classical works and reach the most basic source. Otherwise, problems such as misunderstanding, incomplete and incorrect transference and thus misinterpretation may be faced by the authority scholars of the field such as Al-Suyūṭī and Al-Nawāwī and even Ibn Salah.

3. It is necessary to try to understand the information covered in our classical works as a whole. First of all, it should be determined whether the scientist whose opinion is conveyed on an issue has other evaluations in his other works related to the same issue. Then, the oldest source should be identified and the context in which the discussion emerged and the course of its development should be revealed.

4. If the subject of interest concerns other Islamic sciences, the views of the authorities of this field must be taken into consideration. Otherwise, it will be possible to get "field blindness" which is one of the handicaps of modern academic studies.

5. The evidence put forward on the subject matter should be addressed from a holistic point of view and their possibilities of being evidence should be examined. For example, if a hadith is used for any issue, this hadith should be examined in all its aspects. If not handled this way, opinions may have been built on a material that is not suitable for evidence.

6. Finally, contemporary studies should certainly be applied on the subject and the information provided by them should be taken into consideration when making evaluations.

We would like to thank Muhammad Awwamah for his hard work, and We would like to see this and other works of him as a charity to serve for his afterlife. Another wish of ours from Allah Almighty is that He gives our teacher a healthy and long life so that he can do more works like this, and honors us as his good successors.

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