

لأمهات المؤمنين، مثل: «...»
- حكم استبدال أزواجه وزيادة عليهن
حين نزول الآية.
- وتخييره ﷺ نساءه بين إزداته والمقام
عنده، وبين إرادة الدنيا ومفارقة.
- وقوع العقد بلفظ الهبة ومعناها.

- وجوب إجابة المرأة إذا رغب فيها
رسول الله ﷺ، ونحو ذلك.

مطآن البحث:

تكلّم الفقهاء عن هذا الموضوع في كتاب
النكاح، فإنه قد جرت عادة بعضهم أن يذكر
اختصاصات النبي ﷺ في أوله.
وتعرض المفسرون له في ذيل الآيات
المرتبطة بهذه الأحكام، والتي يقع أغلبها في سورة
الأحزاب.

أمي

لغة:

هو الذي لا يكتب ولا يقرأ من كتاب^(١)،
قيل: ذلك نسبة إلى الأم؛ لأن الكتابة مكتسبة،

(١) انظر معجم مفردات ألفاظ القرآن (للمراغب
الإصهاني): «أم».

أما مضاعفة عقابهن، فلعل الحكمة فيها
إحصانهن من الذنوب كرامة لرسول الله ﷺ،
وأما مضاعفة ثوابهن فلعلها مراعاة العدالة فيهن
بعد فرض مضاعفة عقابهن.

٧- عدم دخولهن في عنوان «أهل البيت»:

لا تدخل نساء النبي ﷺ في عنوان «أهل
البيت»؛ لما رواه الفريقان: من أنه ﷺ جمع علياً
وفاطمة والحسن والحسين ﷺ، ثم ألقى عليهم
كساءه، ثم قال: «اللهم هؤلاء أهل بيتي وعترتي،
فأذهب عنهم الرجس وطهرهم تطهيراً»، فقالت
أم سلمة: يا رسول الله، وأنا معهم؟ قال: «أنت
إلى خير»^(١).

والروايات في هذا كثيرة من طريق العامة
والخاصة، وسوف نقوم بتحقيق ذلك في عنوان
«أهل البيت» إن شاء الله تعالى.

كانت هذه أهم الأحكام المرتبطة بأمهات
المؤمنين، وبقيت أحكام أخرى ذكرناها - كما قلنا -
في عنوان «اختصاصات النبي ﷺ» فلم نعدا،
وهي بأحكام النبي ﷺ أشبه من كونها أحكاماً

(١) نقل ذلك الطبرسي عن كثير من الفريقين، فمن ذلك ما
نقله عن أبي حمزة الثمالي في تفسيره عن شهر بن
حوشب عن أم سلمة. انظر مجمع البيان (٧-٨): ٣٥٦ -
٣٥٧، وانظر أيضاً حديث أم سلمة في سنن الترمذي
٣: ٥١٠، كتاب تفسير القرآن، الحديث ٣٢٠٥، وفيه:
«قال ﷺ: أنت على مكانك، وأنت على خير».

200252

DİA

ÜMMÎ

Madde Yayınlandıktan Sonra Gelen Doküman

03.05.2017

'Athamina, Khalil

'Al-Nabiyy al-umiyy': an inquiry into the meaning of a Qur'anic verse .-- 1992 ISSN: 0021-1818 :
Der Islam, vol. 69 pp. 61-80, (1992)

Prophet Muhammad | Illiteracy | Qur'ân & Quranic studies / Koran / Kuran / Qoran / Coran

Norman Calder

VIII

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Ummi
200252

03 Ağustos 2017

Interpretation and Jurisprudence in Medieval Islam

Edited by
Jawid Mojaddedi and Andrew Rippin

The *Ummi* in Early Islamic Juristic Literature

In Section 1 of this paper I discuss academic understanding of the word *ummi*, in Section 3, the form and structure of an early juristic text. Collocation of these disparate discussions in one paper is excused by their several but direct relationships to the lengthy passage from the *K. al-Asl* of the Ḥanafī jurist, Muḥammad ibn Ḥasan al-Shaybānī (189/805), translated in Section 2.

Section 1

That the word *ummi* came to mean illiterate – a development almost certainly product of sectarian dispute about the probative value of miracle in the Muḥammadan biography – is well-known. Amongst the earliest and neatest expressions of the doctrinal point is that found in the *K. al-Dīn wa-l-Dawla* by ‘Alī bin Rabban al-Ṭabarī (c. 250/864). That work includes a chapter *fī ummiyyat al-nabī wa-anna al-kitāb alladhī anzala-hu allāhu ‘alay-hi fa-antaqa-hu bi-hi āyatun li-l-mubawwa* – “On the Prophet’s illiteracy and the fact that the Book which God revealed to him and caused him to utter is a sign of prophecy”. Here, the Arabian recipient of revelation is described as *ummi*, this term being glossed as, “not knowing in the least either the art of writing or that of rhetoric” – *lam ya’rif kitābatan wa-lā balāghatan qaṭṭ*.¹⁾

Qurānic usage of the term does not confirm this meaning. Of the six instances of this word in the Qur’ān, two suggest a contrast between *ummi* and People of the Book (3:20 and 3:75). It is probable that the same contrast is involved at 62:2: *huwa alladhī ba’atha fī l-ummiyyin rasūlan min-hum*. At 2:78 the reference is to a

¹⁾ ‘Alī bin Rabban al-Ṭabarī, *Kitāb al-dīn wa l-dawla*, Beirut, 1979, p. 98–9. It may have taken some time for the assertion that the prophet was *ummi* (= illiterate) to become a standard feature of debate. Abū Bakr Muḥammad al-Bāqillānī (403/1013), while arguing for the miraculous nature of the eloquence (*balāgha*) evident in the Qur’ān, makes no mention of its having come from an illiterate person; see *Kitāb al-Bayān ‘an al-farq bayn al-mu’jizāt wa-l-karāmāt*, ed. R. J. McCarthy, Beirut, 1958, paras. 29–36. Bāqillānī does however reveal that for him *ummi* means illiterate; see para. 81, p. 70, where *ummi* = *ta’adhdhur al-kitāba wa-l-qirā’a*.

VIII The *ummi* in early Islamic juristic literature
Der Islam 67. Berlin, 1990

111–123

Bogazici University Library



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14

ASHGATE
VARIORUM

2006

Festschrift

Behnam Sadeghi, Asad Q. Ahmed, Adam Silverstein and Robert Hoyland, eds.
Islamic cultures, Islamic contexts: Essays in honor of Professor Patricia Crone.
 Leiden: Brill, 2015.

QUR'ĀNIC UMMĪ:
 GENEALOGY, ETHNICITY, AND THE FOUNDATION OF A NEW
 COMMUNITY*

Mehdy Shaddel
 Independent scholar

03 Agustus 2017

D 526



*In memoriam Patriciae Cronae -
 deductrix et inspiratio*

Ummi (200252)

The Qur'ānic term *ummī* and the corresponding adjectival construct, *al-nabī al-ummī*, have been the object of much interest on the part of modern scholars of the secular discipline of scriptural studies, an interest that goes back at least to Abraham Geiger's *Was hat Mohammed aus dem Judenthume aufgenommen?* (1833). Scholarship on the meaning and origins of this term, however, is an exceptional case in that it virtually unanimously rejects the mainstream traditional interpretation of the phrase *nabī ummī* as "illiterate prophet." But this unanimity would hardly be surprising if one takes into account the fact that out of the six instances of the term's attestation in the Muslim scripture, the traditional interpretation does not fit the context in at

* It is a pleasure to express my deep gratitude to Michael Lecker, Tommaso Tesei, Gabriel Said Reynolds, and Holger Michael Zellentin for their immensely helpful comments on earlier drafts of this paper; to Samuel J. Noble for being a critical interlocutor in the course of its preparation; and to Ella Landau-Tasseron of the editorial board of *JSAI* for her constructive suggestions. My indebtedness to Holger is twofold in that my view of things has to a considerable extent been influenced by his pioneering work. Needless to say, all the remaining shortcomings and infelicities are mine.

Sadly enough, Christian Julien Robin's highly important essay, "Quel judaïsme en Arabie?" appeared too late to be included in my analysis. It is, nevertheless, gratifying to see that the results of Professor Robin's work, which draws on a wholly different body of evidence (namely, epigraphy), comport with my reading of the Qur'ān.

MADDE YAYIMLANDIKTAN
 SONRA GELEN DOKÜMAN

Norman Calder

Ummi
200252

Interpretation and Jurisprudence
in Medieval Islam

Edited by
Jawid Mojaddedi and Andrew Rippin

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	269716
Tas. No:	347-22 CAL.1

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

30 Kasım 2018

ASHGATE
VARIORUM

The *Ummi* in Early Islamic Juristic Literature

In Section 1 of this paper I discuss academic understanding of the word *ummi*; in Section 3, the form and structure of an early juristic text. Collocation of these disparate discussions in one paper is excused by their several but direct relationships to the lengthy passage from the *K. al-Aḡl* of the Ḥanafī jurist, Muḥammad ibn Ḥasan al-Shaybānī (189/805), translated in Section 2.

Section 1

That the word *ummi* came to mean illiterate — a development almost certainly product of sectarian dispute about the probative value of miracle in the Muhammadan biography — is well-known. Amongst the earliest and neatest expressions of the doctrinal point is that found in the *K. al-Dīn wa-l-Dawla* by 'Alī bin Rabban al-Ṭabarī (c. 250/864). That work includes a chapter *fi ummiyyat al-nabī wa-anna al-kitāb alladhī anzala-hu allāhu 'alay-hi fa-anṣaqa-hu bi-hi āyatun li-l-nubuwwa* — “On the Prophet's illiteracy and the fact that the Book which God revealed to him and caused him to utter is a sign of prophecy”. Here, the Arabian recipient of revelation is described as *ummi*, this term being glossed as, “not knowing in the least either the art of writing or that of rhetoric” — *lam ya'rif kitābatan wa-lā balāghatan qatt.*¹⁾

Qurānic usage of the term does not confirm this meaning. Of the six instances of this word in the Qur'ān, two suggest a contrast between *ummi* and People of the Book (3:20 and 3:75). It is probable that the same contrast is involved at 62:2: *huwa alladhī ba'atha fi 'l-ummiyyin rasūlan min-hum*. At 2:78 the reference is to a

¹⁾ 'Alī bin Rabban al-Ṭabarī, *Kitāb al-dīn wa 'l-dawla*, Beirut, 1979, p. 98-9. It may have taken some time for the assertion that the prophet was *ummi* (= illiterate) to become a standard feature of debate. Abu Bakr Muḥammad al-Bāqillānī (403/1013), while arguing for the miraculous nature of the eloquence (*balāgha*) evident in the Qur'an, makes no mention of its having come from an illiterate person; see *Kitāb al-Bayān 'an al-farq bayn al-mu'jizāt wa-'l-karāmāt*, ed. R. J. McCarthy, Beirut, 1958, paras. 29-36. Bāqillānī does however reveal that for him *ummi* means illiterate; see para. 81, p. 70, where *ummi* = *ta'adhḥur al-kitāba wa-'l-qir'ā'a*.

8783 SHADDEL, Mehdy. Qur'anic *ummī*: genealogy, ethnicity, and the foundation of a new community. *Jerusalem Studies in Arabic and Islam*, 43 (2016) pp. 1-60. The author produces all the instances of the word *ummī* in the corpus of Muslim traditions known to him. Argues that the term indeed originally denoted "gentile" and that it was probably only through more than one stage of semantic shift that it acquired the meaning of "illiterate".

Ummī
200252

MADDE YAYIMLANDIKTAN
SÜNKAGELEN DOKÜMANI.

22 Ekim 2018

Ummi
200252

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Norman Kolder,

"The *Ummi* in early Islamic juristic literature", *Der Islam*, 67.1 (1990), 111-23.

01 Ocak 2019

Ümmî?

Mevdûdî, Tefhîmü'l Kur'ân, VI, 297-
(el-Lum'a 62/2'nin tefsiri)

الدبــــــــــــن «Ümmî» fişi varsa
oraya konacak

اسحاق، علي شواخ/ ماذا حول أمية الرسول صلى الله عليه وسلم...
١٢ ط. - د.م: دار السلام، ١٤٠٤هـ/١٩٨٣م، ١٠٨ ص.

«نزعنا في رسالتنا إلى منحنى يتناول معنى اللفظة التي بينى عليها البحث:
أ. في اللغة ومعاجمها. ب. في القرآن الكريم. ج. في الأحاديث الشريفة.
ثم خلصنا إلى الحكمة من بعث الرسول (ص) أمياً...».

هنا ما قاله مؤلف الكتاب الذي طبعه مرة أخرى للاضافات الجديدة
عليه وهو كتاب خاص حول أمية الرسول عليه الصلاة والسلام وقد جاء في
ثمانية فصول تحدثت عن أسباب نفي الأمية عن النبي (ص) بالبرهان والدلالة
المقتنعة ثم أتى على تفسيرها ومعانيها أقصد كلمة (أمي) ما قاله المعاجم العربية
أيضاً القرآن الكريم ماذا قال ومواقع الآيات ومناسباتها ثم الأحاديث النبوية
الشريفة والتحقق من صحتها وسلامتها. وتحدثت عن وجوب الايمان بان
النبي (ص) كان أمياً وختم رسالته أو كتيبه عن الحكمة من هذه الأمية.

247 CALDER, N. The ummî in early Islamic juristic
literature. Der Islam, 67 (1990) pp.111-123

31 OCAK 1994

Ümmî

İLAMUS SAİLİN - 15 v.d.

297.9

TUL.İ

Ümmî (Ümmiyyûn)

953-ALİ.İM

Et-Mufassat - VIII, 91 v.d.

Ümmî (manasi)

Razî, Tefsîr, VIII, 109.

illiterate

53080 GOLDFELD, I. "The illerate prophet (Nabi
Ummî)." Der Islam 57, hft. 1 (1980) 58-67.

Ümmî

Ümmî,

Abusî, Ruhul Meânî, XXVIII, 93
DİA Ktp. 297-211 ALU-R²⁴

Ümmî (dik, tefsiri)

Razî, Tefsîr, XV, 23-

- ٩٢..... الشبهة الحادية عشرة •
إنكار نبوته ﷺ لكونه أمياً غير صالح لقيادة الأمر
- ٩٨..... الشبهة الثانية عشرة •
الزعم أنه ﷺ كان ساحراً ولم يكن نبياً
- ١٠٤..... الشبهة الثالثة عشرة •
دعوى أنه ﷺ كان كارديفالاً كاثوليكياً ولم يكن نبياً
- ١٠٩..... الشبهة الرابعة عشرة •
الزعم أن الحماس الزائد هو الذي دفع محمداً ﷺ إلى إعلان نبوته
- ١١٧..... الشبهة الخامسة عشرة •
الزعم أنه ﷺ كان مجرد إنسان فاضل ولم يكن نبياً
- ١٢٤..... الشبهة السادسة عشرة •
ادعاء أنه ﷺ كان مجرد مصلح اجتماعي ولم يكن نبياً مرسلًا
- ١٣٠..... الشبهة السابعة عشرة •
الزعم أنه ﷺ كان رجلاً سياسياً طامحاً للسلطة والملك ولم يكن نبياً مرسلًا
- ١٣٦..... الشبهة الثامنة عشرة •
الزعم أنه ﷺ كان واحداً من عظماء القادة والساسة وليس نبياً مرسلًا
- ١٤٢..... الشبهة التاسعة عشرة •
إنكار أمية النبي ﷺ
- ١٥١..... الشبهة العشرون •
التشكيك في نبوته ﷺ بإنكار شفاعته
- ١٦٠..... الشبهة الحادية والعشرون •
إنكار خصوصية محمد ﷺ في عموم رسالته
- ١٦٩..... الشبهة الثانية والعشرون •
دعوى عدم أحقية النبي ﷺ في الحكم على أحد بالكفر أو بالإيمان

204810
Ummî (200252)

موسوعة

06 Temmuz 2014

بيان الإسلام

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

الرد على الافتراءات والشبهات

القسم الثاني: الرسول

المجلد الثالث

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	204810
Tes. No:	030.207 MBV.B

ج ٥

شبهات حول

Şefaat (181671)

نبوة النبي ﷺ وعلاقته بأهل الكتاب

Tekfir (190605)



2011
Karkine

تصدر عن معهد العلوم الانسانية والدراسات الثقافية - وزارة التعليم العالي
عددان في السنة (نصف سنوية)

العدد الثامن عشر، السنة التاسعة، ٢٩ شعبان ١٤٢٧ هـ. ق
١ / مهر / ١٣٨٥ هـ. ش / ٢٣ / ٩ / ٢٠٠٦ م

رقم المنشور القياسي الدولي ٦٨٢٢-١٥٦٢

المدير المسؤول: الدكتور مهدي گلشنی (رئيس معهد العلوم الإنسانية والدراسات الثقافية)

تحت اشراف هيئة استشارية

رئيس التحرير: الدكتور صادق آئينهوند

مدير التحرير: قيس آل قيس

مدير النشر: رحمت الله رحمت پور

المطبوع: ١٠٠٠ نسخة

المشرف الفني على الطباعة: سيد ابراهيم سيد علي

المطبعة: شركة طباعة بهمن (طهران - شارع الري - الرقم ٨٦٦ - رقم الهاتف ٣٣٥٥٣٩٩١)

الثمن: ٣٥٠٠ ريال

الاشتراك السنوي: ٧٠٠٠ ريال

العنوان: الجمهورية الإسلامية الإيرانية

طهران، شارع كردستان، رقم ٦٤، الرقم البريدي ١٤٣٧٤

الهاتف: طهران: ٨٨٠٥٣٩٣٤ و ٨٨٠٤٦٨٩١-٣، الفاكس: طهران: ٨٨٠٣٦٣١٧-

تلفاكس ٨٨٠٥٣٩٣٤

Email afaq @ ihcs.ac.ir

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25 Ocak 2014

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Umumi 200252

عربيّة القرآن ومستقبل الأمة القطب

الدكتور طه جابر العلواني

رئيس جامعة العلوم الإسلامية

والاجتماعية (GISISS) - واشنطن

مقدمة: اللغة والوحدة:

بدأت المجموعة الأوربية سعيًا حثيثاً وجاداً نحو الوحدة الأوربية في أعقاب الحرب العالمية الثانية. وقد حققت نجاحاً في سائر المجالات الاقتصادية والنقدية والسياسية والاتصالية، لكن هناك مشكلة يلاحظها الزائر الى عاصمة أوروبا الموحدة «ستراسبورغ» والبرلمان الأوربي فيها بصورة خاصة، وهي تعدد اللغات؛ فالبرلمان الأوربي يتعامل باثنتي عشرة لغة، وهذه اللغات كلها قد ارتبطت بجذور عرقية وثقافات مختلفة، وهي محملة بأدبيات الحروب والنزاعات منذ كانت أوروبا قسمة بين قبائل «الجرمان والنورمانديين والفايكنغ والأنكلوساكسون والغالة» وغيرها من قبائل لم تكن تهدأ الحروب بينها إلا لتثور من جديد لأتفه العوامل وأبسط الأسباب. ولم تتوقف الصراعات والنزاعات بين الأوربيين حتى حين أخذ التطور مداه وأصبحت تلك القبائل دولاً قومية حديثة. ويكفي دليلاً على ذلك أن يشهد النصف الأول من القرن الماضي وحده حربين عالميتين أشعلت أوارهما وقادتهما دول أوروبا القومية المتطورة الحديثة. لكن الذي يحمدهم لأوروبا وقادتها أنهم استطاعوا أن يوظفوا مآسي الحربين وبخاصة الحرب العالمية الثانية ليجعلوا منها مشاعل لإضاءة طريق السلام، والتفاهم والتنسيق، ثم الوحدة المنتظرة

٤٩-٧٤

CARLO ALFONSO NALLINO

RACCOLTA DI SCRITTI EDITI E INEDITI

VOL. II.

L'ISLĀM

DOGMATICA - ŠUFISMO - CONFRATERNITE

A CURA DI

MARIA NALLINO



ROMA
ISTITUTO PER L'ORIENTE
VIA LUCREZIO CARO, 67

1940-XVIII

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	226026
Taa. No:	226026

26 Ağustos 2015

Ummi:
200252

III.

Il significato del vocabolo coranico «Ummī» applicato a Maometto e quello di «al-Ummiyyūn»⁽¹⁾

[Inedito].

Nel Corano è usata due volte (VII, 156 e 158) l'espressione *an-nabī al-ummī* per indicare Maometto. Quale significato va dato ad essa e quale al vocabolo *al-ummiyyūn* che vi ricorre quattro volte (II, 73; III, 19 e 69; LXII, 2)?

Vediamo anzitutto le spiegazioni dei dotti musulmani. Parve insita in *ummī* l'idea di ignoranza del *kitāb* in due sensi: *a*) della scrittura in genere, quindi *ummī* = analfabeta; *b*) di testo sacro rivelato, onde *ummī* = non avente o non conoscente un testo rivelato, quasi pagano.

La spiegazione *b*) presentava qualche difficoltà rispetto all'espressione *an-nabī al-ummī*: è evidente che, quando aveva avuto la rivelazione ed era *nabī*, Maometto non poteva essere *ummī* nel senso di non avente o non conoscente un testo sacro rivelato; onde la spiegazione *b*), pur ammessa in senso generale, per quel che si riferisce a Maometto appare scartata o meglio non appare presso i Musulmani. Conveniva dunque attenersi alla spiegazione *a*), ma qui si poteva discordare circa l'etimologia; infatti si hanno quattro possibilità: 1. da *umm*, madre⁽²⁾; 2. da *ummah* ossia dalla *ummat al-'Arab*, che non sapeva leggere né

(1) [Da appunti preparati da mio Padre per un corso di lezioni sul Corano, tenute alla R. Università di Roma nell'anno 1915-16. — M. N.].

(2) La sola che sia citata da aṭ-Ṭabarī, *Tafsīr*², I, 296 e XXVIII, 61 e da Ibn al-Athīr, *Nihāyah*, I, 43; quella che, sull'autorità di Ibn Ishāq, appare implicitamente preferita dal *Lisān al-'Arab*, XIV, 299-300; citata da Aḥmad al-Fayyūmī, *Miṣbāḥ*, Būlāq 1316, I, 13 e da az-Zamakḥsharī, *Fā'iḡ*, 1324, I, 43; sola citata dai commentatori della *Burdah*.

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Unity in Diversity

Mysticism, Messianism and the Construction of Religious Authority in Islam

Edited by

Orkhan Mir-Kasimov

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UMMĪS VERSUS IMĀMS IN ḤURŪFĪ PROPHETOLOGY: AN ATTEMPT AT A SUNNĪ/SHĪĪ SYNTHESIS?

Orkhan Mir-Kasimov

1. INTRODUCTION: THE CONCEPTION OF "MOTHERLY" (UMMĪ) KNOWLEDGE IN THE *JĀWĪDĀN-NĀMA* OF FAḌL ALLĀH ASTARĀBĀDĪ (D. 796/1394)

When he was close to the age of forty years, the secrets of the single letters at the beginning of the [Qur'ānic] suras [were revealed to him], [the letters] which [constitute] the heavenly book sent by God to Adam... He thus became a [spiritual] master and teacher. His doctrine (*i'tiqād*) was therefore based on divine revelation (*kashf-i ilāhī*)... This revelation [also] concerned the secrets, truths and degrees (*asrār wa haqā'iq wa maqāmāt*) of Muḥammad... [He heard a voice] asking: who is this young man? Who is this moon of earth and heaven?—The answer was: He is the Master of Time, and the King of all prophets (*sayyid-i zamānast sulṭān-i hama payghambarānast*). Other people acquire their knowledge (*i'tiqād*) of the eminence of Muḥammad's degrees through blind imitation and through explanations provided by someone else (*ba-taqlid wa bayān-i digarān*), but he received this knowledge through [direct] revelation and contemplation (*kashf wa 'yār*).¹

In the year 775[1374]... the knowledge of the spiritual exegesis of the single letters of the Qur'ān (*'ilm-i ta'wīl-i muqaṭṭa'āt-i Qur'ān*), as well as the secrets of the religious law (*asrār-i dīn-i sharī'a*), such as prayer and fasting, were revealed (*kashf*) to him.²

This is how the disciples of FaḌl Allāh Astarābādī (d. 796/1394) describe the central experience, which determined both the doctrinal production of FaḌl Allāh and the socio-political orientation of the movement that he founded.

From the cited passages, it can be concluded that FaḌl Allāh claimed to have received a personal revelation that endowed him with a status close to the prophetic degree and disclosed to him the paths of spiritual

¹ Nafajī, *Khwāb-nāma* 66a, 68a–69b. For the German summary and partial translation of these passages see Ritter, *Hurūfisekte* 20. For an English translation slightly different from mine, see Bashir, *Fazlallah* 25–26.

² Sayyid Ishāq Astarābādī, *Khwāb-nāma* 19b.

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محمد

عند علماء الغرب

بقلم العلامة

الشيخ خليل ياسين

مستشار المحكمة الشرعية الجعفرية العليا

Türkiye Diyanet Vakfı İslam Ansiklopedisi Kuruluşu	
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رماده في الفضاء ، وانتهى به المسير الى هدفه الاسمي .
ان ديننا آمن به اولئك العرب الوثنيون ، واسكوه بقلوبهم
النارية لجدير ان يكون حقاً وجدير ان يصدق به ، وستلس من آراء
المستشرقين التي سنعرضها عليك ما يجعلك تطل على الحقيقة من
شرفاتها ، وتلمس الواقع من وراء ستاره ، فلقد جاء محمد - صلى الله
عليه وآله وسلم - وشيع العرب تقسيم اسواق الجدل ، وتخابط
بالحجج الجائرة ، وماذا أفاد هذا وماذا اثمر ذلك ، فلقد جاء الاسلام
الى تلكم الملل وهاتيكم النحل فابتلعها ، وحق له ان يبتلعها ، لانه
حقيقة خارجة عن مبدإ سامٍ وما كاد يظهر الاسلام حتى احتوت
فيه وثنيات العرب ، وكل ما هو باطل ، فان ذلك كله كان حطبا لنار
الاسلام ، فذهب والنار لم تذهب ،

هل كان محمد اميا

لقد آن لنا ان نتخلص من الأسطورة الرائجة عن أمية - محمد -
صلى الله عليه وآله وسلم .
لقد درج القوم على إسناد تلك الامية المزعومة الى اساس مغلوط ،
وهو انه ورد في القرآن الكريم تسميته (النبي الامي) الاعراف
- ١٥٦ - وقد فاتهم ان القرآن اخذ هذه الصفة هنا لا بمعناها
اللغوي ، بل بمعناها الاصطلاحي الذي اشاعه اليهود في مهاجرهم
والحجاز - فكل من عداهم من الناس - أميون - أي من الامم الذين
لا كتاب لهم منزل ، فالعرب كتابيون وأميون .

(وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ - أَسْلَمْتُمْ)

(آل عمران ٢٠)

الفرقان

للإمام الخليلي

Ummi (54-70)

جمع القرآن وتدوينه ، بحبائه ورمته
تلاوته وقراءته ، ووجوب ترجمته وإذاعته

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دار الكتب العلمية

بيروت - لبنان

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- ٥٥ -

خيل الى موسى عليه السلام ، وإلى الناظرين أنها حيات تسمى -
ولم تدع له أثرا .

في حين أن فعل موسى لو كان من نوع السحر؛ لظلت حبالهم وعصيمهم
كما كانت أصلا .

فصاحة الأمة العربية
ولما كانت الأمة العربية في نهاية البلاغة ، وغاية الفصاحة ؛ كان
أروع ما يلفت أنظارها ، ويستدعي انتباهها ، ويهز مشاعرها ؛ كتاب فصيح
بلغ ، تخلب بلاغته الأبواب ، وتدهش فصاحته العقول . فأرسل الله تعالى
مهدا صلى الله تعالى عليه وسلم بالقرآن الكريم .

ولما كان ذلك مظنة التكذيب والاختراع والإنشاء ؛ أرسله الله تعالى
أمة لا يقرأ ولا يكتب ؛ ليكون أبعد عن الظنة والريب .

كلام الرسول بآية
ولم تكن تلك الأمة نقصا في مداركه عليه الصلاة والسلام ؛ بل
نقصه الله تعالى ليزيده ، ومنعه ليعطيه ، وحجب عنه القليل ليحلي له
الكثير .

لقد نقصه الكتابة ، ومنحه مستلزمات ومقتضياتها . وذلك لأن الكاتب
يكتب ويقرأ ؛ ليستفيد عالما وبلاغة وفهما . وقد وهب صلى الله تعالى
عليه وسلم سائر العلم والبلاغة والفهم .

بلاغة الرسول وأدبه
لقد كان صلى الله تعالى عليه وسلم أديبا وخطيبا وبلغيا . إذا احتاج
في موقف الى الأدب ؛ كان أديب الأديباء . أو الى الخطابة ؛ كان أخطب
الخطباء . أو الى البلاغة ؛ كان أبلغ البلغاء وأفصح الفصحاء .

- ٥٤ -

أمة الرسول ﷺ

لقد كانت سنة الله تعالى في إرسال الرسل عليهم السلام : أن يجعلهم
أروع ما وصلت إليه أقوامهم من علوم وفنون .

مميزات عيسى
فبعث عيسى عليه السلام الى قوم قد بلغوا غاية الرقى في الطب والحكمة ،
فأبرا الأكمة والأبرص .

ولم يقف عند هذا الحد في الإعجاز . بل أراد أن يبهتهم بما أوتي ،
وليعلمهم أن ما جاء به ليس من نوع طيهم الذي تعلموه ، ولا علمهم الذي
اكتسبوه بالتلقي والدراسة ؛ فأحيا الموتى^(١) بإذن الله .

مميزات موسى
وبعث موسى عليه السلام الى قوم قد تخصصوا في السحر . فجعل
معجزاته مشابهة في المظهر لما يأتونه بسحرهم (فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثَمْبَانٌ
مِّمِينَ ، وَنَزَعَ يَدَهُ إِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ)^(٢) .

وأراد أن يعلمهم أن هذا ليس من نوع سحرهم ، ولا من جنس
باطلهم ؛ فلقتت تلك العصا ما صنعوه بسحرهم - من حبال وعصى

(١) ذهب بعض من أضله الله تعالى : الى أن إحياء الموتى على يد عيسى لم يكن إحياء
حقيقيا للإحياء بسد فئاتها . بل كان إحياء للقلوب - التي أماتها الكفر - بالنصح
والتعليم والإرشاد .

وهذا خيالا فاحش مكفر. لأنه لو صح ؛ لاستوى سائر الملأاء بعيسى عليه السلام في هذه المعجزة.
لأن كلهم ناصح ، وكلهم مرشد ، وكلهم معلم .

(٢) سورة الأعراف . آية ١٠٧ و ١٠٨



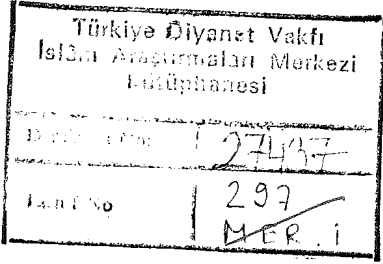
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على الإسلام

عرض .. ونقد

Ümmü (199-199)

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الناشر
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١٤١٣ - ١٩٩٢

أمية صاحب الدعوة .. صلى الله عليه وسلم

في ختام تصدينا لافتراءات المستشرقين آثرنا أن يكون مسك الختام الحديث عن أمية صاحب الدعوة صلى الله عليه وسلم . وتجدر الإشارة إلى أن المستشرقين لهم موقفان متضادان من أمية النبي عليه الصلاة والسلام : فمرة يقولون إنها أمية مكذوبة ادعاها المسلمون لإثبات إعجاز القرآن ، وأنه - صلى الله عليه وسلم - لم يكن أمياً ، بل كان يقرأ ويكتب !؟

ومرة يقولون : إنها أمية حقيقية . ثم يرتبون على ذلك مدخلاً للظعن والقبح في صاحب هذه الأمية ، مستثمرين في هذا المجال أن طبيعة هذا العصر تصم الأمي بالجهل والتخلف . فكفى ذماً لرجل أن تصفه بأنه جاهل لا يقرأ ولا يكتب ، ومعنى هذا أن المستشرقين يثبتون الشيء ونقيضه في وقت واحد وهم يتحدثون عن الإسلام . ما دام في إثبات الشيء ونقيضه ما يحقق لهم الوثوب على الإسلام والإساءة إليه . والأمر المؤسف حقاً أنهم استطاعوا أن يؤثروا على بعض المثقفين من المسلمين ، فراح هؤلاء المثقفون يجتهدون في نفي الأمية عنه عليه الصلاة والسلام ، ونية هؤلاء المثقفين حسنة ولكنهم مخطئون في موقفهم هذا ؟

* *

• أمية ثابتة بالكتاب والسنة :

وفي البداية نسارع فنقول : إن أمية النبي ﷺ ، بل وأمية قومه حين المبعث وقبله ، أمية حقيقية ثابتة بالكتاب والسنة . فمن نصوص الكتاب في أمية الرسول قوله تعالى : ﴿ وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ ﴾ (١)

وأما أمية قومه فما جاء فيها في الذكر الحكيم : ﴿ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ ﴾ (٢)

(٢) الجمعة : ٢

(١) العنكبوت : ٤٨

صحيح أن القرآن أفصح أكثر من مرة أن الساعة ستكون قريباً كما في قوله تعالى : ﴿ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴾ (١) ، وقوله : ﴿ إِنَّهُمْ يَرَوْنَهُ بَعِيداً ﴾ و﴿ تَرَاهُ قَرِيباً ﴾ (٢) . ولكن هذا القرب بالنسبة لعلم الله وحده لا يشركه أحد فيه .

هذا هو الحق الذي عمى عنه « كازانوف » أو تعامى كما عمى أو تعامى أسلافه الذين مسخهم الله قرودة وخنازير .

أما افتراءه على أبي بكر بتحريف القرآن - ومعاذ الله من ذلك - فإن « كازانوف » يهودي وأسلافه حُرّفوا التوراة وخنأوا أمانة الرّوحى عمداً فظن أن كل المؤمنين وورثة الرسالات قد يصنعون مثل ما صنع أسلافه الملعونون على لسان داود وعيسى عليهما السلام .

* *

• الهدف :

إن الهدف الذي أراده « كازانوف » من وراء هذا العبث هو أن يوهم الأغمار من الناس ، وأن يشيع بين شعوب الغرب والشرق أن القرآن محرّف ، وفيه ما فيه من صنع البشر ، وأن يرمى السلف الصالح من المسلمين بالخيانة والتزوير !؟ وهيئات هيئات لما يدعى . فباطله وباطل أمثاله من أعداء الإسلام - مبشرين ومستشرقين وملحدين - أشبه ما يكون بكرة من الثلج تنمو ليلاً وتحت درجة الصفر من البرودة فإذا أشرقت الشمس ذابت تلك الكرة تحت أشعتها ، وتبخرت وذابت أدراج الرياح .

* * *

(٢) المعارج : ٧ - ٨

(١) الشورى : ١٧

ARABS AND OTHERS
IN EARLY ISLAM

SULIMAN BASHEAR

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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پس از شروع کار کرسی فارسی دانشگاه لبنان و جریان افتادن آن، در سال ۱۳۳۷، با دانشگاه امریکائی بیروت هم مذاکراتی بعمل آمد که در برنامه رشته ادبی آن دانشگاه درس فارسی را هم قرار دهند، و از آغاز سال تحصیلی بعد درس فارسی را هم جزء دروس رسمی رشته ادبیات عرب و تاریخ عربی پذیرفتند، و پس از آنکه این موضوع رسماً با دانشگاه تهران نوشته شد این جانب درس آنجا را هم طبق برنامه‌ای که همسب برنامه‌های دروس آن رشته تنظیم شده بود شروع کردم و اکنون هفته‌ای سه ساعت فارسی در این دانشگاه تدریس میشود.

۳ - دانشکده ادبیات دمشق :

کلاس فارسی دانشکده ادبیات دانشگاه دمشق جوانترین کلاسهای فارسی دانشگاههای این منطقه است، این کلاس در سال تحصیلی جاری شروع بکار کرده و بیش از دو ماه از عمر آن نمیگذرد.

در تابستان سال جاری که این جانب برای انجام پاره‌ای از کارهای دانشگاهی و فرهنگی در تهران بودم از طرف سفارت کبرای شاهنشاهی در دمشق هم در همین زمینه اقدام شده و چون شورای دانشکده ادبیات هم با این امر موافقت نموده بوده است آن دانشکده از سفارت کبرای شاهنشاهی در دمشق تقاضای اعزام یک معلم زبان فارسی برای دانشگاه دمشق میکنند و سفارت شاهنشاهی هم از وزارت فرهنگ ایران تقاضای اعزام یک معلم مینماید، چون با وضع مالی دولت برای وزارت فرهنگ یا دانشگاه تهران میسر نبود که مستقلاً معلمی برای دانشکده ادبیات دمشق اعزام دارند، و بعلاوه هنوز معلوم نبود که در برنامه دانشکده ادبیات دمشق وضع زبان فارسی بچه صورت و چند ساعت در هفته خواهد بود، از این جهت در نتیجه مذاکراتی که در این موضوع با حضور این جانب در وزارت فرهنگ در تهران بعمل آمد بنا شد که فعلاً برای درس فارسی دانشکده ادبیات دمشق هم از وسائل تعلیمی موجود در بیروت استفاده شود تا بعد به نسبت احتیاجات و پیشرفت کار برای آنجا ترتیبی داده شود.

این درس فعلاً هفته‌ای یک ساعت در هفته است ولی با وعده‌ای که رئیس دانشکده ادبیات دمشق داده‌اند و همچنین با پیشرفتی که در امور آن دیده میشود امید هست که در آینده بر عده ساعات آن افزوده گردد و بتدریج توسعه بیشتری یابد.

غیر از دانشگاههایی که ذکر شد از سه سال پیش در بعضی از دبیرستانهای شیعیان لبنان که اعلانی هم از ایران دریافت میدارند زبان فارسی تدریس میشود و معلمان این مدارس از طرف وزارت فرهنگ اعزام شده‌اند و وسائل کار آنها از لحاظ تدریس و غیره در همین جاتطبق برنامه عمومی که برای دروس فارسی تهیه شده در اختیارشان گذاشته میشود.

این دبیرستانها عبارتند از: ۱ - دبیرستان عاملیه بیروت ۲ - مدرسه المعهد العربی ۳ - مدرسه تفوق.

مجله

دانشکده ادبیات

شماره چهارم سال دهم

Dm

تیرماه

(شماره مسلسل ۴)

۱۳۴۲

سخنرانی

آقای پروفیسور ریکاکا (۱)

درباره حافظ

جناب آقای رئیس دانشگاه تهران، جناب آقای رئیس دانشکده ادبیات، بانوان و آقایان.

اجازه بفرمائید که پیش از هر چیز سپاسگزاری مخصوص خود را بیان کنم و از اعلیحضرت همایون شاهنشاه ایران بمتاسف دعوتی که از فدوی کرده اند مراتب حق شناسی خویش را ابراز دارم. از جناب آقای رئیس دانشگاه و جناب آقای رئیس دانشکده ادبیات خواهش دارم صمیمانه‌ترین تشکرات این بنده را بواسطه پذیرائی

۱ - متن سخنرانی آقای پروفیسور ژان ریکاکا که در روز دوشنبه ۲۶ فروردین ماه گذشته در تالار فردوسی دانشکده ادبیات ایراد شده است. گزارش مسافرت ایشان به ایران و شرح فعالیت‌های علمی ایشان در اخبار مجله بنظر خوانندگان خواهد رسید.

سال دهم

بحثی در باره کلمه «امی» در قرآن

۴۳۵

«نانویسندگی» پیغمبر است بلکه ضمناً اشاره به اینست که اعراب یعنی قومی که او از میان آنها برخاست نیز «امی» و «بی‌سواد» بودند و نبی امی «باین معنی کسی است که در میان قوم امی مبعوث شده است».

لیکن کلید فهم معنی این کلمه بعقیده بنده آیه ۷۸ از سوره بقره است که در مقام اشاره به بنی اسرائیل فرماید «ومنهم (یعنی از بنی اسرائیل) امیون لایعلمون الكتاب الامانی و ان هم الایظنون». کسانیکه تعبیر «امی» را به «غیر اسرائیلی» خطا میدانند بهمین آیه استناد میکنند و میگویند اگر مقصود از «امیون» غیر یهودیان بود در این آیه بعضی از خود آنها را امی نمی‌خوانند در حالیکه بدون شک «امی» که همه‌جا وصف اعراب و نبی آنها بوده اینجا در توصیف بعضی افراد قوم یهود بکار رفته است. پس باید دید وجه اشتراک میان آنها چیست و مقصود از «امانی» کدامست تا معنی لفظ امی آشکار گردد.

«امانی» را مفسرین چندگونه معنی کرده‌اند و خلاصه اقوال آنها در کشف زمخشری چنین آمده است (ومنهم امیون) لایحسونون الکتب فیطالعوا التوراة و یتحققوا ما فیها (لایعلمون الكتاب) التوراة (الامانی) الاماهم علیه من امانیهم وان الله یعفولهم ویرحمهم ولا یؤاخذهم بخطایهم وان آباءهم الانبیاء یشعون لهم و ماتمنیهم احبارهم من ان النار لا تمسهم الا ایما معدودة و قیل الا اکاذیب مختلفه سمعوا من علماءهم فتقبلوها علی التقلید و قیل الا ما یقرؤن من قوله تمنی کتاب الله اول لیلۃ والاشقاق من منی اذا قدر لان المتمنی یقدر فی نفسه و یحرز ما یتمنه و كذلك المخلوق والقاری یقدران کلمه کذا بعد کذا».

ملاحظه میشود که زمخشری سه معنی برای «امانی» قائل شده: ۱ - آرزوها، ۲ - اکاذیب، ۳ - قرائت کلمه بکلمه، ولی واضح است که معنی اول و دوم هیچ‌سناستی با متن و سیاق کلام ندارد، زیرا بحث در این قسمت سوره از تحریف کتاب تورات است بدست یهود. در آیه قبل (۷۵) میفرماید «وقد کان فریق منهم یسمعون کلام الله ثم یحرفونه من بعد ما عقلوه وهم یعلمون» یعنی دسته‌ای از آنها هستند که کلام خدا را میشنوند و سپس آنرا تحریف میکنند بعد از آنکه فهمیدند از روی علم و عمد،

بحثی

در باره کلمه «امی» در قرآن

بقلم آقای منوچهر بزرگمهر

مفسرین عموماً کلمه «امی» را که در قرآن از اوصاف نبی (ص) شمرده شده بمعنی «کسیکه قادر بخواندن و نوشتن» نیست آورده‌اند ولی مستشرقین و محققین جدید فرنگی بنا بسوابق استعمال این لفظ در عرف دینی یهود از آن تعبیر به «غیر یهودی» کرده‌اند (۱) و در تفسیر این آیه از سوره مبارکه جمعه «هو الذی بعث فی الامیین رسولاً منهم یزکیهم و یعلمهم الكتاب... الخ الآية» گفته‌اند که «اوست که در میان غیر یهودیان (اعراب) فرستاده‌ای برگزید از خودشان که آنها را پاک گرداند و دیدشان کتاب و حکمت بیاموزد». هم‌چنین در تفسیر آیه ۱۵۷ از سوره اعراف «الذین یتبعون الرسول النبی الامی الذی یجدونه مکتوباً عندهم فی التوراة والانجیل» میگویند کسانیکه پیروی میکنند از فرستاده پیغمبر «غیر یهودی» که ذکر او را نزد خویش در تورات و انجیل نوشته خواهند یافت، و باز در آیه ۱۵۸ همان سوره «قل یا ایها الناس انی رسول الله الیکم جمیعاً الذی له ملک السموات والارض لاله الا هو یحیی و یمیت فآمنوا بالله ورسوله النبی الامی الذی یومن بالله و کلماته و اتبعوه لعلکم تهتدون» یعنی بگو ای مردم من فرستاده خدا هستم بسوی همگی شما آنکه از آن اوست ملک آسمانها و زمین، هیچ‌خدائی نیست جز او که زنده میسازد و میبیراند پس بگروید بخدا و فرستاده‌اش پیغمبر «غیر یهودی» که گرویده‌است بخدا و کلمات او و او را پیروی کنید تا رهبری گردید».

بعضی مفسرین گفته‌اند که مراد از «امی» در این آیات نه فقط اشاره به

(۱) Gentile در مقابل Israel که معنی آن متضمن نوعی استخفاف است، زیرا یهود اقوام و ملل دیگر را نسبت بخود که قوم برگزیده خدا و حامل شریعت او بودند پائینتر میدانستند و «بی‌کتاب» میخواندند.

Ibn Mādja (*ibid.*) also includes a *ḥadīth* that declares: "On Resurrection Day there will be, finally, seventy *ummas*, (of which) we [i.e. the Muslims] shall constitute their last and their best."

Another tradition tells of the assembled masses of resurrected persons on Judgement Day imploring the former messengers Adam, Noah, Abraham, Moses and Jesus, to intercede with God for their salvation. One by one they decline, citing their disqualifications. Finally, Muḥammad is asked by the people to undertake the task and, upon accepting the responsibility, he prostrates himself before the Lord, Who then says: "Muḥammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted. I would then raise my head and say: O my Lord, my people, my people (*ummatī!*, *ummatī!*)." (Muslim, *Īmān*). It is, of course, possible to understand "My people, my people" to refer exclusively to the Muslims. But since Muḥammad is the last to be asked and the only one of the prophetic lineage to accept the charge, "My people" should be understood to be all whom God has resurrected on the Last Day.

The cultivation of Muḥammad's *Sunna* and its enshrining in the *ḥadīth* literature, and even more in the habits of the hearts and bodies of Muslims, is the most powerful expression imaginable of the transfer of charisma from a religious founder to his community of followers. In this sense, even with all the political and other divisions and disagreements among Muslims through time, there is utter consensus concerning the Muḥammadan nature, in the proper sense, of the Muslim *umma*. This does not in any way imply idolatry, for the Qur'ān itself commands the believers to obey God and His Messenger (III, 132), and to embrace Muḥammad as a "beautiful pattern" (*uswat^{um} ḥasanat^{um}*, XXXIII, 21) of conduct. It may be held that the Qur'ān contains the basic doctrine of the *umma* within the divine plan of guidance for mankind, whereas the *Sunna* of Muḥammad—by which is not meant simply *ḥadīths* that mention the word *umma*—provides inspiration and instruction on how Muslims individually and collectively can realise the *umma*.

3. *Umma* in later Islamic discourse. The *umma*'s establishment as a community with political authority and autonomy, as well as religious and social characteristics, was in Medina. The important document, contemporary with the Qur'ān, widely known as the "Constitution of Medina", described the Median community as a whole as an *umma*, with the Jews there constituting an *umma* alongside the main body. Mutual defence and security were crucial elements in the arrangement.

Although other concepts relate to an understanding of *umma*—such as *dār al-Islām* vs. *dār al-Ḥarb*, *khilāfa* and *djāmā'a*—throughout Islamic history the *umma* has usually been thought to possess final authority (under God) with respect to overseeing the leadership of the Muslims. The consensus has favoured a unified *umma* as an ideal that transcends a particular period's limitations and divisions. Colonialism's challenge instigated a great renewal of *umma* awareness among Muslims, and modern Muslim thinkers since the 19th century have sustained a variety of discourses on the political as well as other meanings of the concept of *umma* for today, including particularly whether and to what extent it contains democratic principles.

Bibliography (of works not mentioned in the article): See for the legal, political, and social understandings of *umma* the excellent brief survey, with discriminating bibl., of A.S. Dallal, *Ummah*, in *Ency.*

of the modern Islamic world, Oxford and New York 1995, iv, 267-70.

1. Qur'ānic concordance. M.F. 'Abd al-Bākī, *al-Mu'djāz al-mufahvas li-alfāz al-Kur'ān al-Karīm*, Beirut 1994, s.v. *umma*, at 102-3.

2. Modern studies. F.M. Denny. *The meaning of ummah in the Qur'ān*, in *History of Religions*, xv (1975), 34-70; idem, *Ummah in the constitution of Medina*, in *JNES*, xxxvi (1977), 39-47; idem, *Some religio-communal terms and concepts in the Qur'ān*, in *Numen*, xiv (1977), 26-59; L. Gardet, *La cité musulmane*, Paris 1954; J. Horowitz, *Jewish proper names and derivatives in the Koran*, in *HUCA*, ii (1924), repr. Hildesheim 1964; A. Jeffery, *The foreign vocabulary of the Qur'ān*, Baroda 1938; L. Massignon, *L'umma et ses synonymes: notion de communauté sociale en Islam*, in *REI* (1947), 152; C.A.O. van Nieuwenhuijze, *The ummah: an analytic approach*, in *SI*, x (1959), 5-22; F. Rahman, *The principle of shura and the role of umma in Islam*, in *Amer. Jnal. of Islamic Studies*, i (1984), 1-9; Riḍwān al-Sayyid, *al-Umma wa 'l-djāmā'a wa 'l-sulṭa: dirāsāt fi 'l-fikr al-siyāsī al-'arabī al-islāmī*, Beirut 1984. (F.M. DENNY)

UMMĪ (A.) "illiterate" or "belonging to a people without a revealed book". This relative adjective appears five times in the Qur'ān. It is used only once, in the singular, in regard to the Prophet; since the phrase *al-nabī al-ummī* has attracted varying interpretations, it will be treated later.

1. The *ummiyyūn* (pl. of *ummī*) denote in some contexts the Jews who only know the Torah imperfectly (II, 78), and in others the Arab polytheists of the pre-Islamic period (III, 20; LXII, 2). These last, however, unlike the Jews and Christians, do not have a revealed scripture; see e.g. al-Ṭabarī, *Tafsīr*, Beirut n.d., iii, 214-15, xxviii, 94; al-Zamakhsharī, *Kaṣhshāf*, Beirut 1995, i, 158, 341; Ibn Kathīr, *Mukhtaṣar tafsīr Ibn Kathīr*, Beirut 1981, i, 81, 273. This latter application is corroborated by III, 75, where the term *ummiyyūn* is probably placed in the mouths of the Jews of Medina to describe non-Jews, sc. the "Gentiles" or pagans (Nöldeke, *G. des Q.*, i, 14; R. Paret, *ET* art. *Ummī*; S.H. Boubakeur, *Le Coran*, Paris 1979, ii, 1825).

At the same time, the commentators stress that the Arabs are described as *ummiyyūn* in the Qur'ān because few of them knew how to write; cf. the *ḥadīth*, given by al-Bukhārī and Muslim, "We are an illiterate community (*umma ummiyya*), for we do not know how to write or count." The term *ummī* is, in fact, generally set forth as coming from *umm*, meaning basically "mother" in the Semitic languages (see e.g. W. Baumgartner, *Hebräisches und aramäisches Lexikon zum Alten Testament*, Leiden 1967, i, 59). An illiterate person is thus one who remains in the same state as when his mother bore him (*LA*, Beirut 1988, i, 220; al-Kurtubī, *al-Djāmi' li-ahkām al-Kur'ān*, Cairo 1967, ii, 5, vii, 298-9), and such was the state of the Arabs from the midst of whom Muḥammad was raised up. In this respect, Boubakeur remarks that one should distinguish between *ummī* "one ignorant on the intellectual plane" and *djāhil* "one ignorant on the moral plane", cf. his *Coran*, i, 519.

2. As applied to the Prophet (Qur'ān, VII, 157-8), *ummī* involves two important cruces. For most Muslim authors, it involves Muḥammad's illiteracy, confirmed by XXIX, 48, "Before [the Qur'ān] you could not read any book nor trace the line with your right hand." The greatest miracle (*mu'djiza*) of the Prophet thus resides in the fact that the Book was revealed to him (al-Khaṭṭābī, *Bayān i'djāz al-Kur'ān*,

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Ulema see SCHOLARS

‘Umar see CALIPH; COMPANIONS OF THE PROPHET

Umm Habība see WIVES OF THE PROPHET

Umm Salama see WIVES OF THE PROPHET

Umma see COMMUNITY AND SOCIETY IN THE QUR’ĀN; RELIGION

Ummī

A qur’ānic epithet for the prophet Muḥammad that acquired significantly different interpretations in the course of Islamic history. Traditionally, Muslims understand *ummī* as “illiterate” and as unequivocally identifying Muḥammad as “the illiterate Prophet” (*al-nabī l-ummī*) — a view that has come to constitute an article of orthodox faith and spirituality in Islam (see ILLITERACY). Recent research, however, recovering some of the earliest exegetical glossing, has suggested that *ummī* in the Qur’ān signifies the ethnic origin (being an Arab, Arabian) and the originality of the Prophet of Islam (coming from among a people, the Arabs [q.v.], who had not yet received a revelation; see REVELATION AND INSPIRATION).

Terms in the Qur’ān and their interpretations

The term *ummī* occurs only in Q 7:157 and 158; its plural, *ummiyyūn*, is found in Q 2:78; 3:20, 75 and 62:2. In Q 7:157 and 158, God proclaims:

My mercy (q.v.)... I shall ordain it for those who are God-fearing... those who believe in our signs (q.v.; Q 7:156), [those] who follow the messenger (q.v.), the *ummī*

Prophet, whom they find mentioned in their [own scriptures, the] Torah (q.v.) and the Gospel (q.v.; see also SCRIPTURE AND THE QUR’ĀN), who bids them to what is just (see JUSTICE AND INJUSTICE) and forbids them what is reprehensible (see VIRTUES AND VICES, COMMANDING AND FORBIDDING; FORBIDDEN), and who makes lawful for them the good things and unlawful for them the corrupt things... (Q 7:157; see LAWFUL AND UNLAWFUL; GOOD AND EVIL). Say: “O humankind, I am the messenger of God to you all...” Therefore, believe in God and in his messenger, the *ummī* Prophet who believes in God and his words. Follow him! Perhaps, you will [then] be guided (Q 7:158; see ERROR; ASTRAY).

In commenting on these verses, the classical Muslim exegetes (see EXEGESIS OF THE QUR’ĀN: CLASSICAL AND MEDIEVAL) offer several interpretations for *ummī*, including “unable to read (and write; see LITERACY; ORALITY AND WRITING IN ARABIA),” Arab/Arabian (derived from *umma*, “nation, the people of the Arabs”), Meccan (from *umm al-qurā*, “Mother of all Cities,” an epithet for Mecca [q.v.]), and, “pure, natural,” like a newborn from its “mother” (*umm*), thus incorporating the notions of being “unlettered,” “untaught,” “intellectually untouched” (see KNOWLEDGE AND LEARNING), and “spiritually virgin,” by virtue of which Muḥammad became the receptacle for the divine revelation. (For references and discussion of these and the following derivations, see Günther, Illiteracy, esp. 493-9; and id., Literacy, esp. 188.) Despite these various possible meanings, the classical commentaries stress that *ummī* in the two verses characterizing the prophet Muḥammad means “unable to read (and write).” Presenting a threefold argument, they suggest (1) that *ummī* most likely relates to *umma*, “the people of the Arabs” who, (2) at

lı olduğunu bildiren hadisler¹⁴¹ elbette dünya hayatının debdebe ve şaşasını anlatırlar. Bu âyetlerde ise bunun geçici olduğu ve dünya hayatının elden kayıp gideceği sarı renk imgesi ile zihinlere kazınır. Kur'an'da sarı ve yeşil renklerin tam bir anlam müteakabiliyeti oluşturmaları ilgi çekicidir. "Rûm, 30/50-51'de sarı-mak-ölüm noktasıyla yeşile boyanmak-hayat noktasının her ikisinin de aynı kudretin elinde olduğu vurgulanır.¹⁴²"

Kur'an'da sarı renk her defasında yokluk, hüsrân, isyan duyguları ile beraber anılır. 'Sarı develer' terkinde olduğu gibi azaba, bazı âyetlerde yağmursuzluğa, kuraklığa ve ölüme; ama hep mahrumiyete işaret eder. Kur'an'da bu anlamda siyahın bir tonunu veren ahvâ da kullanılır¹⁴³.

Sonuç

Câhili Arap mitolojik-kozmonik bakışında renkler önemli bir yer tutar. Hz. Peygamberin renk imgeleri ile ilgili tutumunun ardında Arap kültürünün renklere yüklediği anlam yatar; fakat bu Hz. Peygamberin renk imgeleri konusunda Arapların değer yargılarını yeniden düzenlemediği anlamına gelmez. Kur'an kendi dilini, "anlaşılar bir Arapça" olarak tanımlar. Dil sadece gramatik bir dizge olmadığına ve renk de Arap dilinin bir parçası olduğuna göre, Kur'an'ın nüzûl ortamındaki gramatik yapıyı kullanması gibi, kültürdeki renk imgelerini de kullanması yadsınmaz.

Renklerin düz anlamlarının yanısıra çağrışımsal anlamları vardır. Bu çağrışımsal anlamlar iletişimde sihirli bir etki oluştururlar. Renk imgeleri ile bezeli ifadeler çoğu kere yavan düz anlatımların önüne geçer ve ruhların derinliklerine nüfuz ederek coşkulu bir anlatım sağlarlar.

Kur'an'da, beyaz, içten duygulardır, sevgidir, mutluluktur. Yakub Peygamber ile ilgili hüzdündür; ama evlad sevgisine işaret eden ulvî bir duygu olarak. Siyah ise başka türlü bir hüzdündür. Bu hüznün süffîdir. Yitip giden evladın ardından duyulan hüznün gibi değil, kazanma şansı varken bencillik, zevk uğruna heba edilmiş bir hayata değgin bir hüznün, sonra sonu gelmez ıstıraplar ve acı...

Sarı ise her zaman için mahrumiyet, fânîlik, ikbalden idbara, hayattan ölüme, hazdan azaba insan hayatının serencamını imler. Mavi ise, dehşeti, korkuyu, ümitsizliği...

Kur'an'da mavi ve sarı, siyahın arkadaşıdır. Yeşile, beyaz mihmandarlık eder, yârenlik eder. Kur'an'da renkler gelişigüzel kullanılmaz; konuşur, güler, ağlar, feryat eder, korkar...

göz alıcı dönem (gaysun...), b-kurumaya başlaması (summe yehfû), c-sarıp solması (fe terâhu musferran), d-çerçöp haline gelmesi (summe yekûnu hutâmen). Bu dört ifade, yükseliş, sonra da bir düşüş çizgisi oluşturmaktadır ki buna göre, 'fe terâhu musferran' ifadesi kemalin tam limit ve uç noktasını, bir bakıma da 'düşüş' sürecinin başlangıcını işaretlemektedir. Ayrıca, bitkinin büyüme zirvesine ulaşmaya kadar geçen süre daha fazla olduğu halde, düşüş eğrisi keskin ve daha diktir. Bu ise zevale ermenin, kemal noktasına varışın aksine çok süratli bir biçimde tahakkuk ettiğine delalet eder." Bkz. Kılıç, a.g.e., s. 36; Bunun şemalaştırılmış şekli için Kılıç, a.g.e., s.37.

141) Tirmizî, *Sünen*, Fiten, 26; Zühhd, 41; İbn Mâce, *Sünen*, Fiten, 19; Dârimî, *Sünen*, Rikâk, 37; İbn Hanbel, *Müsned*, IV, 68. Vd.

142) Kılıç, a.g.e., s.42.

143) A'lâ, 87/5. Ahvâ'nın siyah derecesinde koyu bir kırmızı, yeşilimsi bir siyah ya da esmer anlamında olduğu ifade edilir. İbn Manzûr, a.g.e., II, 1061. İnsanlığın atası Âdem'in bağlandığı köklerden biri udme (esmerlik)dir. Bkz. Bolay, Süleyman Hayri, "Âdem", *DIA*, İst., 1988, I, 358. Havvâ kelimesinin de bir anlamının esmer renkli olması gerçekten ilgi çekicidir. Ayrıca bkz. 'Abdulhamîd İbrahîm, *Kâmûsü'l-Elvân 'inde'l-'Arab*, el-Hey'etu'l-Misriyye, Kahire, 1989, s.11.

KUR'AN'DA ÜMMÎ KAVRAMININ SEMANTİK ANALİZİ VE BU BAĞLAMDA HZ. PEYGAMBER'İN ÜMMİLİĞİ MESELESİ

Mehmet SOYSALDI (*)

Songül ŞİMŞEK (**)

Özet

Bu araştırmada, önce ümmî kelimesinin anlamsal çerçevesi üzerinde durulup, bu kavramın Kur'an-ı Kerim ve hadislerde kullanılış anlamları incelenmiştir. Böylece ümmî kavramının semantik analizi yapıldıktan sonra, Hz. Peygamber'in ümmî olup olmadığı yani peygamberlikten sonra okuma yazma öğrenip öğrenmediği konusu araştırılmıştır.

Kur'an'da, altı yerde geçen ümmî kelimesi, kendilerine kitap inen Kitap Ehlinde bir grup için kullanıldığı gibi, Hz. Peygamber ve onun toplumu olan Araplar için de kullanılmıştır. Ümmî kelimesi, öğrenim görmemiş, okuma yazma bilmeyen kimse anlamına geldiği gibi, Ehl-i Kitabın elindeki Tevrat ve İncili okumamış, onların bilgileriyle beslenmemiş kişi anlamında da kullanılmıştır. Ayrıca bu kelimenin Hz. Peygamber'in hitabettiği toplum olan Araplar, ve Hz. Peygamber'in vasfı olarak ta kullanıldığını görmekteyiz.

Hiz. Peygamber'in peygamberlikten önce okuma-yazma bilmediği nass ile sabit olup bu konuda İslâm âlimleri arasında herhangi bir ihtilaf da yoktur. Bi'setten sonra, Hz. Peygamber'in ne bir kâtip gibi yazdığı ne de bir kitapçı -bu kitap Kur'an olsa bile- okuduğuna dair sahih bir habere rastlanmamaktadır. Hz. Peygamber, okuma yazmayı en üst düzeyde öğrenebilecek zeka ve kabiliyete sahipken onun Kur'an'ı yazdığına dair hiçbir haber nakledilmemiştir.

Anahtar Kelimeler: Ümmî, Semantik analiz, Hz. Peygamber.

The Semantic Analysis of the Notion of the "Illiterate" (Ummi) in the Qur'an and the Illiteration of Prophet Mohammed in this Context

Abstract

In this study, first of all, we emphasized the semantics of the word "illiterate" and its usage meanings in the Qur'an and Hadiths. After doing the semantic analysis of the notion illiterate, we explored whether Prophet Mohammed was illiterate or not.

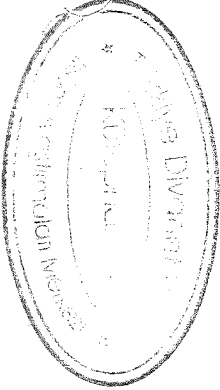
The word illiterate which was used six times in the Qur'an is used both for the prophets who the holy books were revealed for and for Prophet Mohammed and his community. The word "illiterate" not only means the person who cannot read or write but also the word who didn't read the old Testament and the Bible and didn't benefit from their ideas. This word is also used to characterize Hz. Mohammed, the Prophet.

That the Prophet Mohammed couldn't read and write before his prophethood was proved with the verses of the Qur'an and the Hadith and that there is no conflict among the scholars of the Muslim theology. After the declaration of the prophethood, there is no any evidence that Hz. Mohammed wrote and read anything ever if it was holy book the Qur'an. Although Hz. Mohammed had the top ability to learn to read and write there has not been any proof about his reading and writing anything.

Key Words: Illiterate, Semantics analysis, The Prophet.

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KUR'AN'DA ÜMMÎ KAVRAMI VE HZ. PEYGAMBER'İN ÜMMİLİĞİ

Ziya ŞEN¹

Ümmî → 200252

Concept of 'Ummi' (illiterate) In The Qur'an and Illiteracy of Prophet Muhammad

Abstract

In this article we will examine the concept of 'ummi' (illiterate) which is mentioned in six verses of the Qur'an. In the study, there are three topics. In the first topic, it is investigated the meaning of 'ummi'. Usage of 'ummi' in the Qur'an is researched in the second topic. At the end of this article, we dealt with illiteracy of Prophet Muhammad. In that topic, we researched the claims about the illiteracy and unilliteracy of the prophet.

Key words: Illiterate, Illiteracy, Arab, Prophet, Qur'an, Verse.

1. Ümmî'nin Anlamı

Kur'an'da farklı şekillerde kullanılan² ve bunlar içerisinde 'anne' anlamını da barındıran 'ümm' kelimesinin ism-i mensûbu olan ümmî, bir şeyin aslı,³ annesinden doğduğu hal üzere olan, okuma-yazma bilmeyen ve bu hal üzere devam eden gibi çeşitli anlamlara gelmektedir.⁴ İyi yazamayan manasını da ifade eden ümmî,⁵ okuma-yazma eğitimi olmayan bir grup içerisinde ortaya çıkmak suretiyle, onlar gibi okuyup-yazmayı bilemeyen, ilk yaratılış üzere yetişen ve kitabı öğrenmemiş olan kimseye denir. Ümmînin çoğulu 'em-mân' şeklinde gelir.⁶

1 Ar. Gör. Dr., DEÜ İlahiyat Fakültesi.

2 Bu kullanımlar için bkz. Ezherî, Ebû Mansûr Muhammed b. Ahmed el-Ezherî, *Tehzîbü'l-lüga*, (thk. Abdüsselâm Muhammed Hârûn&Muhammed Ali en-Neccâr), Kahire 1964-1967, 1979, XV, 630; İbnü'l-Cevzî, Cemaleddin Ebu'l-Ferec Abdurrahman, *Nüzhetu'l-'uyûn fî ilmi'l-vücûh ve'n-nazâir*, (thk. Muhammed Abdülkerim Kazım er-Râzî), Beyrut 1405/1985, 140-142; Fîrûzâbâdî, Mecdüddin Muhammed b. Ya'kûb, *Basâiru zevi't-temyiz fî latâifil-Kitâbi'l-Aziz*, (thk. Muhammed Ali), Beyrut trs. II, 111-112.

3 Ezherî, *Tehzîbü'l-lüga*, XV, 631; el-Cevherî, İsmail b. Hammad, *es-Sihâh*, (thk. Ahmet Abdulgafur Atar), Beyrut 1399/1979, V, 1863; İbnü'l-Cevzî, *Nüzhetu'l-'uyûn*, 141; Fîrûzâbâdî, *Basâiru Zevi't-temyiz*, II, 111.

4 Zeccac, Ebu İshak İbrahim es-Sîrî, *Meâni'l-Kur'an ve irabuhu*, (thk. Abdülcelil Abduhu Şelebi), Beyrut 1408/1988, I, 159; Fîrûzâbâdî, Mecdüddin Muhammed b. Ya'kûb, *el-Kâmûsu'l-muhîr*, İstanbul 1304-1305, IV, 177.

5 el-Kırmanî, Şemseddin Muhammed b. Yusuf b. Ali, *el-Buhârî bi şerhi'l-Kirmânî*, Beyrut 1041/1981, XII, 9.

6 Fîrûzâbâdî, *el-Kâmûsu'l-muhîr*, IV, 177.

HZ. MUHAMMED'İN ÜMMÎ OLMASI KUR'ÂN-I KERÎM'İN PEYDERPEY NÂZİLOLMASININ HİKMETLERİNDEN BİRİ MİDİR?

Furkân Sûresi'nin 32. âyeti Bağlamında
Müfessirlerin Hz. Muhammed'in Ümmîliği
Meselesine Yaklaşımları

Yrd. Doç. Dr. Necmettin GÖKKIR*

ÖZET

Kur'ân ilahi hikmetin bir gereği olarak, peyderpey nazil olmuştur. Birçok âyette bu nüzûl tarzı anlatılmış ve sebepleri açıkça belirtilmiştir. Bunlar genel olarak, vahye muhatap olanlar, Kur'ân ve Hz. Peygamber merkezli sebeplerdir. Bunlar arasında Hz. Peygamber'in beşeri kimliğinden kaynaklanan, okuma yazma bilmeme nedeni tartışmaya açık olanıdır. Zira ümmilik bizatihi üzerinde ittifak edilmemiş bir konu iken burada vahyin nüzûl keyfiyeti için ilahi bir hikmet olarak karşımıza çıkmaktadır. Bu çalışmada, Kur'ân vahyinin nüzûl şeklinin oluşumunda, Hz. Peygamber'in okuma yazma bilmemesinin etkisi konusu, Furkân Sûresi 32. âyetin yorumları ışığında ele alınmaktadır. Konu *tefsir* kaynaklarında dile getirilen yorumlar çerçevesinde tartışmaya açılmaktadır.

Anahtar Kelimeler: Vahiy Keyfiyeti, Ümmi, Peyderpey Vahiy, Tevrat, Kur'ân

IS THE PROPHET MUHAMMAD'S ILLITERACY A REASON FOR THE GRADUAL REVELATION OF THE QUR'AN?

The Exegetes' Approaches to the Issue of Prophet Muhammad's Illiteracy
In the Context of the 32nd Verse of the *Sûrah al-Furqân*

ABSTRACT

How the Quranic revelation was sent down to the Prophet Muhammad, and was there any peculiarity of the Quranic revelation related to the idea of the illiteracy of Muhammad? In investigating this question, I ask whether the Prophet's skill in literacy would have affected the manner of revelation. In other words, is the idea of "the illiterate Prophet received the revelation disjointed and in oral; not in one piece or in written form as previous literate prophets did" a correct interpretation of the 32nd verse of the *Sûrah al-Furqân*? This article will investigate the issue within the frame of the Exegeses of the Qur'an: (*tafsîr*) as well as works on the Methodology of Quranic Exegesis (*usûl al-tafsîr*).

Key Words: Manner of Revelation, Illiterate, Fragmentary Revelation, Torah, Qur'an

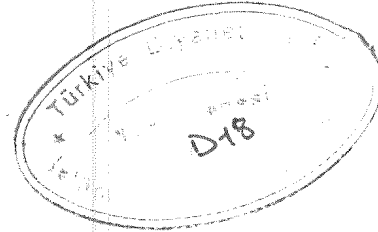
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Vakti geldiğinde yani çocuk ergenlik çağına ulaştığında ve rüşde erdiğinde ise şahitler huzurunda malî kendisine teslim edilerek şahsiyet ona kazandırılmak istenmiştir.

Yetimle ilgilenme denilince onun sadece yeme-içme, kıyafet ve barınma gibi maddî ihtiyaçlarını dikkate almak doğru bir yaklaşım değildir. Aynı zamanda insan için önemli sayılabilecek manevî ve psikolojik ihtiyaçlarının karşılanması da önem arz etmektedir. Kişiliğinin zedelenmemesi, şahsiyetli bir birey olarak yetişmesi için de ayet ve hadislerde yeterince tavsiye ve emirler bulunmaktadır.

Bu tür çocuklara gerektiğinde ve imkân nisbetinde süt hısımlığı sağlamak suretiyle de kurulan bağ neticesinde bir anlamda hukûken de geçerli yeni anne, baba ve kardeşlere sahip olması yapılabilecek en güzel yardımlardan biridir. Günümüzde, sokaklarda ya da yetiştirme yurtlarında büyüyen çocukların, hem hissi ve hem de hukûkî anlamda kimsesizliklerini ortadan kaldırmada, İslâm Hukûkündaki bu düzenlemelerden faydalanmak mümkündür.

İslam hukukunda yetime bu kadar hak tanınmışken ve önemli düzenlemeler yapılmışken 20. asırda düzenlenmiş olan İnsan Hakları Evrensel Beyanamesinde bu hususa doğrudan değinilmemiş olması konuyu daha önemli hale getirmektedir. Zira genellikle insan hakları denildiğinde 10 Aralık 1948 tarihli İnsan Hakları Evrensel Beyanamesi hatırlanmaktadır. Oysa hayatın, özel mülkiyetin, akıl ve beden sağlığının, kişi mahremiyeti ve aile kurma, inanç seçme ve inancını yaşama haklarının ve fikir hürriyetinin mutlak koruma altına alınmasının; yönetimde adalet ve hukuk hâkimiyetinin, şûranın, seçimli hükümetin, kamu hazinesinin halka ait olduğunun ve bunlar gibi daha pek çok insan hak ve hürriyetlerinin kaynağı ve uygulaması için Kur'an'a, hadislere, önceki ilâhî kitaplara ve Doğu'nun tarihine bakılması isabetli olacaktır. Aynı zamanda insan hayatının manâ ve değerinin anlaşılabilmesi için de buna ihtiyaç vardır.⁷²



⁷² Ünal, Ali, <http://www.zaman.com.tr/yazar.do?yazino=907712&title=aydin-ayib#>, 26 Ekim 2009.

(200252)

HZ. PEYGAMBER'İN ÜMMİLİĞİ HAKKINDA BİR TARTIŞMA Ebû'l-Velid el-Bâci Örneği

Abdulvahap ÖZSOY*

ÖZET

Hiz. Peygamber'in okuma-yazma bilip bilmediği meselesi erken dönemlerden itibaren tartışılmaya başlanmıştır. Ancak bu konu ile ilgili müstakil olarak kaleme alınan ilk eser Ebû'l-Velid el-Bâci'nin Tahkîku'l-Mezheb adlı eseridir. Bu itibarla önemli bir eserdir. Ancak yazılış serüveni, üslubu, içeriği açısından ayrıntılı olarak ele alınınca, bu kitabın ilmî amaçlardan ziyade polemik tarzı bir tartışmanın ürünü olarak ortaya çıktığı görülmektedir.

Eser bir taraftan Hiz. Peygamber'in okuma-yazma bilip bilmediğine dair farklı görüşleri ve ihtimalleri sunmakta, öte taraftan da hicri V. y.y.'da Endülüs'te cereyan eden fikrî, siyasi ve mezhebî tartışmalara ışık tutmaktadır.

Anahtar Kelimeler: Ümmîlik, Endülüs, Polemik, Mezhebî İhtilaflar.

ABSTRACT

A Discussion About The Prophet's Illiterate The Sample of Abu al-Waleed al-Bâci

It has being discussed whether The Prophet (Pbuh.) learned reading and writing or not from early periods until now. But the first detached book written about the subject is Abu al-Waleed al-Bace's book named Tahqeq al-Mazhab. Therefore, this book is very important. But when it is examined very carefully, it has been seen that this book wasn't written scientifically but, it was manufactured by a polemics discussion.

On the One hand, the work has offered different opinions and possibilities about the Prophet's illiterate, from the other side intellectual, political and sectarian controversy occurred Hijri V. Centuries in Andalusia.

Key Words: Illiterate, Andalusia, Polemics, Sectarian Controversy.

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* Arş. Gör., Atatürk Üniversitesi Sosyal Bilimler Enstitüsü.

- at-tāriq 86
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108 MAYIS 1993

Ummi

“Al-Nabiyy al-Umiyy”: An Inquiry into the Meaning of a Qur'anic Verse

by Khalil 'Athamina BirZeit University

Although the question of “*al-nabiyy al-umiyy*” has attracted extensive attention on the part of Muslim scholars and western researchers, it still comprises a point of controversy — not only between those two groups, but also amongst Muslim scholars themselves. The hypotheses raised by various parties are not only contradictory; they also fail to supply the student of Islam with a convincing answer to this complex question.

In this article I shall attempt to point to some of the inaccuracies plaguing the theories which have been posed to date, as well as to clarify the issue in a way which might shed a new light on the term in question.

I.

Western researchers of Islam practically share a concensus with regard to the meaning of the term “*ummi*” used in the Qur'ān as an epithet for the Prophet Muhammad¹⁾. They attribute to this expression a connection with the Hebrew phrase “אומות העולם.” “the peoples of the world”, which is intended to distinguish between the People of Israel and other nations, adding that “Muḥammad calls himself ‘*an-nabi al-ummi*’ in Sūra VII: 157, 158, because he came from the ranks of the Arabs, i.e., from one of the אומות העולם, whom Allah called ‘*ummiyyūn*’ in Sūra LXII:2, and not from the People of Israel.”²⁾

¹⁾ Only BUHL had adopted the Classical Islamic definition of *ummi* which rendering him illiterate, see: F. BUHL, *Das Leben Muhammed*, tr. H. H. SCHAEDEK, Heidelberg, 1961 p. 56, 130.

²⁾ Joseph HOROVITZ, *Jewish Proper Names and Derivations in the Koran*, Hildesheim, 1964, p. 46; Abraham KATCH, *Judaism in Islam*, (ed. New York 1954), pp. 75-6; M. WATT, *Islamic Survey, Bell's Introduction to the Qur'ān* (ed. Edinburgh, 1970), pp. 34; Rudi PARET, *Der Koran, Kommentar und Konkordanz*, (ed. Stuttgart Berlin Köln Mainz 1980), pp. 21-2; idem, *EI*, art. al-nabi al-ummi; A. R. WEN-SINCK, *Muslim Creed*, London, 1965, p. 6; idem; “Muhammed und die Propheten”, *Acta Orientalia*, (II) 1924, pp. 168-199 (especially pp. 191-2); J. WANSBROUGH, *Qur'anic Studies*, (ed. Oxford, 1977) p. 63; I. GOLDFELD, “The Illiterate Prophet” (Nabi Ummi), *Der Islam*, 57 (1980) pp. 58-67.

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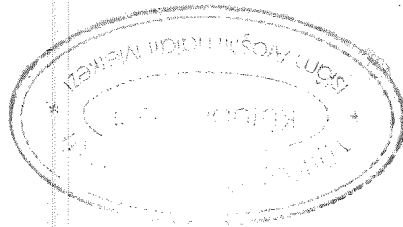
Ummi

Was Muhammad Literate ?

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The article on the 'Significance of the Alleged Illiteracy of the Prophet appearing in the November, 1976 issue of the *Islam and the Modern Age* is quite interesting, for, in summing up the views and assumptions of some of the eminent modern Western scholars, deemed to be experts on Islam, it shows how palpably erroneous conclusions can be drawn by disregarding the testimony of historical facts and original sources. If we are to establish whether the prophet was literate, or illiterate we should go to the Quran itself to verify and establish our proposition.

Let us, therefore, first find out what the word *ummi*, the epithet used by the Qurān for the Prophet, actually means in its particular language and how it was understood by the Arabs when the Qurān was revealed to the Prophet. In order to understand this we shall have to turn to the Qurān itself which uses the word at several places in different contexts.

(1) "Among them are unlettered folk who know the Scripture not except from hearsay. 'They but guess. Therefore woe be unto those who write the Scripture with their own hands and they say: This is from Allah', that they may purchase a small gain there-with."¹

This verse refers to the Jews of Madina who had themselves foretold the coming of a Prophet, but subsequently rejected his call. They have been called *ummi* because some of the Jews

44. M. M. Sharif (ed.) *A History of Muslim Philosophy*, vol. I, Otto Harrassowitz, Wiesbaden, 1963, p. 221
45. *ibid*, p. 226
46. They were thiphilosohers of Islam who employed rationalist *Kalam* to assert their view points. To them reason takes precedence over revelation.
47. M. M. Sharif: *op. cit.*, p. 226
48. *Ibid*, p. 227
49. See Surahs 7:54 and 20: 5
50. *Hashiyatu as-Sawi 'ala Tafsir al-Jalalain*, vol. 4, Dar al-Fikr, np, 1988, p.97
51. M. M. Sharif: *op. cit.*, p. 234
52. Sayyid Qutb, *Fi zilal al-Qur'an*, vol.3, Dar al-Ihya'turath al-Arabi, Bairut, 1967, p.525
53. Mahammad bin Ahmad al-Qurtubi: *Al-Jami'u li ahkamil Qur'an*, vol. II, Maktabat Dar al-Kutub al-Misriyyah, 1949, p.169
54. Ahmad Mustapha al-Muraqhi: *Tafsir al-Muraghi*, Vol. 3, Part 8, Mustapha al-Bani Publishing House, Cairo, 1953, p.173
55. Muhammad b. 'Ali Ash-Shawkani: *Fathul qadir*, vol. 3, Dar al-Fikr, Beirut, 1978, p.357.
56. Muhammad b. Jarir al-Tabari: *Tafsir al-Tabari*, vol.9 Part 4, Dar-al-Fikr, Beirut, 1978, p. 48.
57. Nasiru-in al-Baidawi: *Anwar at-Tanzil wa asrar at-Ta'wil*, Matba'at Mustapha, Cairo nd, p.378
58. al-Qurtubi, *op. cit.*, vol.. 16, p. 268.
59. al-Maraghi, *ep. cit.*, vol. 9, part 26, p.91.
60. Surahs 2:108 and 5:101

The Islamic Quarterly
vol: XXXIX / 1, London-1995, s. 49-58.

D. 554 / 39 (1)



- Hz. Muhammed
- Ummi

WAS MUHAMMAD LITERATE ?

MAYIS 1996

Muhammad Rashid *

The Holy Qur'an expressly asserts that the Prophet of Islam was not conversant with the art of reading and writing¹. In several verses the prophet has been called *Ummi*, the unlettered, but some modern scholars, deemed to be experts on Islam, disregard the Qur'anic Statements as well as testimony of historical facts to raise the doubt and suggest that all these references in Qur'an are simply allegorical. If we are to establish whether the Prophet of Islam was literate or not, we should go to the Qur'an itself to verify and establish our proposition.

Let us, therefore, first find out what the word *Ummi* the epithet used by the Qur'an for the Prophet, actually means in its particular language and how it was understood by the Arabs when the Qur'an was revealed to the Prophet. In order to understand this we shall have to turn to the Book itself, which uses the word at several places in different contexts:

1. "And among them are unlettered ones who do not know the Book but their own vain desires, and they but guess."²

This verse refers to the Jews of Medina who had themselves foretold the coming of a prophet, but subsequently rejected his call. They have been called *Ummi* because some of the Jews persisted in denying the Truth owing to ignorance of their own Scripture. Obviously, such Jews were those who did not know the art of reading.

2. "That is because they say: There is in the matter of illiterates no way over us."³

* Associate Professor, Department of Arabic and Persian, Chittagong University, Bangladesh.

Ümmî

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PEYGAMBER HZ. MUHAMMED'İN OKUMA-YAZMA BİLİP
BİLMEDİĞİNE DÂİR RİVÂYETLER, BU KONUDA EBÜ'L-VELİD
EL-BÂCÎ TARAFINDAN YAZILAN RİSÂLE

RAMAZAN ŞEŞEN

Peygamber Hz. Muhammed'in okuma-yazma bilip bilmediği meselesi İslâm âlimleri ve Batılı âlimler tarafından üzerinde önemle durulan konulardandır. İslâm âlimlerinin büyük çoğunluğu onun okuma-yazma bilmediği, ümmî olduğu kanaatinde. Bu konuda *Kur'an-ı Kerim*'deki bazı âyetlere (bk. *A'râf suresi*, âyet 157, 158) ve hadislere dayanırlar. Bazı âyetlerde ise Peygamber ve kavmi için ümmî ifâdesi kullanılmaktadır (bk. *Âl-i İmran suresi*, âyet 20, 75, *Cum'a suresi*, âyet 2). Aynı ifâde başka bir yerde ehl-i kitaptan bir kısmı için kullanılır (bk. *Bakara suresi*, âyet 78. Ümmî kelimesinin hadislerde geçtiği yerler için bk. Wensink, *Corcondance*, I, 98).

Buna karşılık İslâmiyet ortaya çıktığı sırada Mekke'de okuyup yazmanın, hesap yapmanın yaygınlaşmaya başladığı (H. Lammens, *Mekke maddesi*, *IA*, VII, 630-636), Peygamber'in eshabından kırk dolayında kişinin ona vahy katipliği ve devlet işlerinde kâtiplik yaptığı bilinmektedir. Bunlardan bazıları mektupları, anlaşmaları yazmakla mükelleftiler. Peygamber'e gelen yabancı mektuplar bunlar tarafından tercüme ediliyordu (el-Belâzurî, *Fütuh el-büldan*, nşr. De Goeje, II, 581-582; el-Mes'ûdî, *el-Tenbih ve'l-işraf*, nşr. De Goeje, s. 245-246; İbn Abdi Rabbih, *el-İkd el-ferid*, VI, 161; el-Kettânâ, *el-Terâtib el-idâriyye*, I, 242; el-Müneccid, *Dirâsât fi târih el-hatt*, Beyrut 1972, s. 23; N. Çetin, *Fenn el-hatt*, nşr. E. İhsanoğlu, IRCICA, İstanbul 1990, s. 15). Peygamber'in en yakın arkadaşları Ebû Bekr, Ömer, Osman, Ali ve diğer bazıları bunlar arasındaydı. Bundan başka *Kur'an-ı Kerim*'de, hadislerde okuma-yazma teşvik edilmektedir. Bedir'de esir alınan Mekkelilerden bazıları Medineli Müslümanlardan onar çocuğa okuma-yazma öğretmesi karşılığında serbest bırakılmıştır. Peygamber ashabına bilgilerini yazıyla kaydetmelerini emretmiştir (*el-Terâtib el-idâriyye*, II, 239-240). Bir nakle göre, Peygamber devrinde bazı harflerin noktaları bulunuyordu. Kâtibî Muâviye'ye harfleri noktalamasını emretmiştir. Başka bir rivâyetten, onun **ب** ve **پ** harflerinin noktalarının konulmasını tavsiye ettiğini öğreniyoruz (M. Hamîdullah, "San'at el-kitâbe fi ahd el-Rasûl", *Fikr ve Fen Dergisi*, 1964, sayı 3, s. 26-27; el-Müneccid, *aynı eser*, s. 126; *Fenn el-hatt*, s. 17).

Müsteşrikler Peygamber'e ümmî denmesi üzerinde ehemmiyetle durmaktadırlar. *Kur'an*'da bu kelimenin, onun daha önce semâvî kitapları okumadığı, ehli ki-

LES «INFORMATEURS» JUIFS ET CHRÉTIENS DE MUḤAMMAD

Reprise d'un problème traité par
Aloys Sprenger et Theodor Nöldeke*

Claude Gilliot

Université de Provence, Aix-en-Provence

I. Introduction

1. Dans un article fondamental paru en 1858,¹ Th. Nöldeke posait la question de savoir si Muḥammad avait des maîtres (*Lehrer*) chrétiens. Il n'avait pas été l'initiateur de la question sur les informateurs, juifs, chrétiens, ou autres, de Muḥammad. En effet, non seulement ce thème est présent dans la tradition musulmane, évidemment pour le réfuter, mais il l'était aussi dans la recherche occidentale avant que Nöldeke n'écrivît sa contribution. Sans remonter à Mathusalem, et pour nous limiter aux débuts de la recherche occidentale en sa phase historico-critique, disons que ce problème avait été traité à plusieurs reprises par Aloys Sprenger,² auquel le grand maître coraniste allemand reconnaît être redevable.

* Nous remercions Monsieur A. Cheikh Moussa qui a bien voulu relire une première version de ce texte et nous signaler les coquilles et erreurs qu'il contenait. Plusieurs participants au *Sixth Colloquium: From Jāhiliyya to Islam* qui s'est tenu à l'Université Hébraïque de Jérusalem du 5 au 10 septembre 1993, où une version anglaise abrégée en avait été présentée, nous ont fait des remarques dont nous avons tenu compte ici: grâce soit rendue notamment à Messieurs M.J. Kister, P.S. van Koningsveld, M. Lecker, Y. Friedmann, A. Arazi et B. Hullman.

Les abréviations des noms arabes sont celles qui figurent en tête de *GAS*, I, sauf Ahmad qui chez nous devient A. On y ajoutera: §, suivi d'un numéro, = numérotation de nos paragraphes. Les principaux résultats de cette recherche ont été interprétés dans le §IV de Cl. Gilliot, «Muḥammad, le Coran et les contraintes de l'histoire», in Stefan Wild (ed.), *The Qur'ān as Text* (Leiden: Brill, 1996), p. 19-25 [l'ensemble, p. 3-26].

¹ Th. Nöldeke, «Hatte Muḥammad christliche Lehrer?» *ZDMG* 12 (1858): 699-708.

² A. Sprenger, «Ueber eine Handschrift des ersten Bandes des Kitāb Ṭabaqāt al-kabyr vom Sekretär des Wāqidy,» *ZDMG* 3 (1849): 450-56, p. 454 pour Bahīrā; idem, «Mohammad's Journey to Syria and Professor Fleischer's Opinion thereon; (with texts and translations from al-Tirmidhī and Ibn Ishāq,» *JAS Bengal* 21 (1852): 576-92; idem, *Das Leben und die Lehre des Moḥammad nach bisher grösstentheils unbenutzten Quellen*, I-II, Berlin, 1861-62; I, p. 178-204, sur Bahīrā, II, p. 379-90, «Wie hieß der Lehrer?»; p. 390-97, «Asātyr alawwalyn, d. h. die Märchen der Alten.» Il faudrait y ajouter aussi les passages sur Warāqā b. Nawfal, I, p. 81sq., 124-34; idem, «Muḥammad's Zusammenkunft mit dem Einsiedler Bahyrah,» *ZDMG* 12 (1858): 238-49.

Par la suite, ce sujet ne fut plus que repris, mais, à notre connaissance, il ne fut jamais renouvelé. C'est ainsi qu'il est seulement abordé, entre autres, par William Muir³ et par Frants Buhl,⁴ ou à une époque plus récente par Maxime Rodinson.⁵

Il convient ici de rendre hommage à A. Sprenger qui, comme souvent, avait rassemblé l'essentiel des matériaux sur le sujet. On ne peut guère qu'y ajouter quelques lieux recueillis dans des textes qui ne lui étaient pas disponibles à cette époque, et qui, il faut le reconnaître, ne changent pas grand-chose, à tout le moins du point de vue matériel. Dans ce qui suit, conformément à l'orientation générale de l'étude de Nöldeke, il ne sera question qu'incidemment de «l'ermite/ moine/ascète» (*rāhib*) Bahīrā.⁶ On ne parlera pas non plus des chrétiens avec lesquels, selon la tradition musulmane, Muḥammad aurait eu des contacts.⁷ Notre objectif est plus réduit, puisque nous nous limiterons aux personnages mentionnés par cette même tradition comme ayant été soupçonnés par les Qurayšites opposants de Muḥammad de l'instruire, encore que, même là, nous n'enquêterons pas cette fois sur Tamīm ad-Dārī.⁸

³ W. Muir, *Life of Mahomet*, I-IV (Londres, 1861; réimpr. Osnabrück, 1988), II, p. 122-25.

⁴ *Muhammeds Liv. Med en Inledning om Forholdene i Arabien for Muhammed* Optræden (Copenhague, 1903); éd. révisée et trad. allemande par H.H. Schaefer, *Das Leben Muhammeds* (Leipzig, 1930; Heidelberg, 1955²; réimpr. Darmstadt, 1961), p. 163, n. 90: Ġabr et Tamīm ad-Dārī.

⁵ M. Rodinson, *Mahomet* (Paris: Seuil, 1968) (à l'origine, 1961¹), p. 131. Également par Muḥammad Hamidullah, *Le Prophète de l'islam, sa vie, son œuvre* (Paris, 1979⁴), n° 307, p. 164 ('Addās); n° 514, p. 285 (Yasār); n° 526 et n. 3, p. 291 (Ġabr).

⁶ En araméen Beḥīra (l'Élu), d'après A. Abel, in *EI*², I, p. 950. Il est appelé «l'Abbé de Bosra» (!) par Boulainvilliers (M. le Comte de), *La vie de Mahomed* (Londres, 1730, réimpr. 1971), p. 288, l. 14, 203-05.

⁷ V. Sprenger, *Leben*, II, p. 379-85. Il y donne, entre autres, p. 379, la liste des huit chrétiens (*ahl al-Inḡīl*) qui, selon Muqātil, revinrent d'Abysinie avec Ġa'far b. Abī Ṭālib; v. depuis Muqātil, *Tafsīr*, III, p. 349, (Coran 28:52): Bahīrā y figure, et c'est l'un des arguments de Sprenger en faveur de sa venue à Médine; v. Sprenger, «Moḥammad's Zusammenkunft mit dem Einsiedler Bahyrah,» p. 247sq., et là-dessus Nöldeke, p. 706.

⁸ Un chrétien qui habitait Médine et auquel le Prophète emprunta des récits eschatologiques, comme celui de la Bête informatrice du Daḡḡāl (*al-Ġassāsa*). Il semble bien qu'un stratagème ait été trouvé pour qu'on n'aille pas reprocher à Muḥammad cet emprunt: celui-ci présente le récit comme un rêve de Tamīm qui correspondait à ce qu'il aurait déjà raconté dans d'autres circonstances; de la sorte, cet «emprunt» à Tamīm vient confirmer la véracité de Muḥammad. V. Gilliot, *Exégèse, langue et théologie en islam*. L'exégèse coranique de Ṭabarī, p. 109 et n. 1, *in fine*, avec les références.

أمية الرسول محمد صلى الله عليه وسلم

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وقد تبين في⁶⁴ تلك الأقاويل في رسالة الوداع تناسب الحركات التي في الإنسان. وإذا ذلك كذلك فظاهر أن الخير موجود بنفسه غير مائت⁶⁵ ولا بال وأنه معشوق في الطبيعة وإن الحركة عنه واليه هي أفضل الأمور الموجودة للإنسان من جهة ما هو ذو جسد. وإن حصوله أفضل الأمور الموجودة للإنسان بالإطلاق وأنه سواء عند⁶⁶ وجوده له كان ذا بدن أو غير ذي بدن (بل الأفضل له أن يكون غير ذي بدن)⁶⁷ اللهم إلا من جهة ما يحرك فإنه لا يمكن أن يحرك أو يكون ذا بدن، فإن البدن إنما كان ليحصل له هذا الخير فهو آله التي بها يتحرك، فهو له كالسفينة التي يتحرك بها الملاحون. فإذا حصل كان عند ذلك البدن آلة بها يحرك غيره، ولم يكن له في وجوده (الأخص اثر اللهم إلا في وجوده محركا، فإن كونه غاية وفاعلا غير وجوده)⁶⁸ غاية ولذلك⁶⁹ متى ترك⁷⁰ البدن كان غاية فقط. فإذا حصل من انسان آخر في⁷¹ هذه الرتبة⁷² كان عند ذلك هو جميع المتقدمين.

KUR'AN'DA HZ. PEYGAMBERİN BEŞER VE ÜMMİ OLUŞU

Remzi KAYA*

ÖZET

Hz. Muhammed Peygamberlerin sonuncudur. Onun geleceği Tevrat ve İncil'de haber verilmiştir. Söz konusu kitaplarda en belirgin vasıfları arasında Ümmi ve beşer olması bulunur. Konuyla ilgili Kur'an Yüce Allah şöyle buyurmaktadır. "Yanlarındaki Tevrat ve İncil'de yazılı buldukları o elçiye, o ümmî Peygamber'e uyanlar (var ya), işte o Peygamber onlara iyiliği emreder kötülükleri yasaklar, onlara temiz şeyleri hêlâl, pis şeyleri haram kılar..." Âraf, 7/157)

"De ki: Ben de ancak sizin gibi bir insanım. Bana ilâhınızın bir tek İlâh olduğu vahy olunuyor..." (Fussilet 41/6)

İşte bu makalede, Hz. Peygamberin Ümmi ve beşer olduğunu ve söz konusu terim hakkında yapılan yorumları bulacaksınız.

SUMMARY

The Prophet Muhammad's Being Mankind (Bashar) and Illiterate (Ummi) in The Qur'ân

The Prophet Muhammad is the final prophet. It is described his coming in the Torah an the Gospel. In these sacred books, one of his characteristic is his being mankind (or mortal) and illiterate. About this subject, The Exalted God has said in the Qur'ân:

"Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and

⁶³ في ب: لكنه جثته

⁶⁴ في ب: من

⁶⁵ في ع: غير ثابت

⁶⁶ في ب: عنه

⁶⁷ ما بين القوسين غير موجود في ع

⁶⁸ ما بين القوسين غير موجود في ب

⁶⁹ في ب: فبذلك

⁷⁰ في ع: برر

⁷¹ في ع: من

⁷² غير موجود في ع

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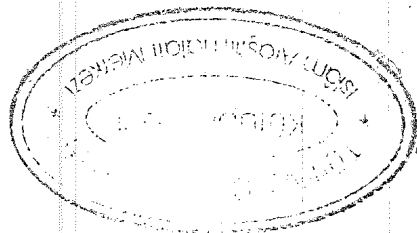
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MOHIUDDIN AHMAD

Ummi

Was Muhammad Literate ?

The article on the 'Significance of the Alleged Illiteracy of the Prophet appearing in the November, 1976 issue of the *Islam and the Modern Age* is quite interesting, for, in summing up the views and assumptions of some of the eminent modern Western scholars, deemed to be experts on Islam, it shows how palpably erroneous conclusions can be drawn by disregarding the testimony of historical facts and original sources. If we are to establish whether the prophet was literate, or illiterate we should go to the Quran itself to verify and establish our proposition.

Let us, therefore, first find out what the word *ummi*, the epithet used by the Qurān for the Prophet, actually means in its particular language and how it was understood by the Arabs when the Qurān was revealed to the Prophet. In order to understand this we shall have to turn to the Qurān itself which uses the word at several places in different contexts.

(1) "Among them are unlettered folk who know the Scripture not except from hearsay. 'They but guess. Therefore woe be unto those who write the Scripture with their own hands and they say: This is from Allah', that they may purchase a small gain there-with."¹

This verse refers to the Jews of Madina who had themselves foretold the coming of a Prophet, but subsequently rejected his call. They have been called *ummi* because some of the Jews

هَلْ كَانَتْ مَجْدٌ أَمِيًّا؟

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Lightning see WEATHER

Lion see ANIMAL LIFE

Lips see ANATOMY

Listen see HEARING AND DEAFNESS; SEEING AND HEARING

Literacy
 yajari: Sebastian Günther.

The ability to read and, often, to write. Literacy (framed in contemporary Arabic by expressions such as *ma'rifat al-qirā'a wa-l-kitāba*, *thaqāfa* and their derivatives) is in many cultures considered a primary requisite for learning and education. In Arabia at the beginning of the first/seventh century, however, oral transmission of knowledge, memorization and the spoken word had a long tradition and were highly appreciated among the tribes (see TRIBES AND CLANS; ORALITY AND WRITING IN ARABIA; MEMORY; SPEECH). Until that time, the use of writing and written matter — due also to the material conditions at that time — played a minor role (see MATERIAL CULTURE AND THE QUR'ĀN). Apparently reflecting this situation, the Qur'ān seems to consider issues related to literacy of subordinate importance to those of its counterpart, illiteracy. Nevertheless, literacy is implied to a certain extent and acquires significance whenever mention is made of the holy book (q.v.; *al-kitāb*, *al-Qur'ān*), reading and teachings from holy scriptures (*kutub*, *ṣuḥuf*), knowledge and education in

more general terms (see KNOWLEDGE AND LEARNING), or means of writing such as ink and pencil (see WRITING AND WRITING MATERIALS; INSTRUMENTS).

The Qur'ānic statements concerning the theologically important question of whether the Arabian Prophet was literate or not remain ambiguous. In Q 25:5, for example, Muḥammad's opponents (see OPPOSITION TO MUḤAMMAD) discredit the Prophet by claiming that he was not receiving a divine revelation but was merely relying on "writings of the ancients (*asāṭīr al-awwālīn*, see GENERATIONS) which he has written down [or which he has had written down] (*iktatabahā*) and which were dictated to him (*tumlā 'alayhi*) at dawn and in the early evening (q.v.; see also DAY, TIMES OF)." On the other hand, Q 29:48 addresses Muḥammad by stating "not before this [revelation] did you read/recite (*tatlū*) any book or inscribe it with your right hand, for then those who follow falsehood would have doubted." (For this question and for the possible meanings of *al-nabī al-ummī*, see Günther, Muḥammad, 7-12; see also UMMĪ; ILLITERACY.)

The five verses that are generally considered by Muslim tradition to comprise the first revelation to Muḥammad stress the written nature of religious knowledge:

Read/recite (*iqra'*) in the name of your lord who created. Created man of a blood-clot (see BLOOD AND BLOOD CLOT)! Read/recite [words of the holy scripture]! And your lord, the most generous, is the one [variant a:] who taught [the use of] the pen [variant b:] who taught by the pen. Taught man what he knew not [before]! (Q 96:1-5).

Although another tradition favors Q 74:1-5 as the first verses revealed, Q 96:1-5 nevertheless belongs to the very oldest parts of the *textus receptus* of the Qur'ān. This would mean that Islam, from its very beginning,

الأمّية

المثال - إلى العجز عن استخدام الحاسبات الآلية، ومن الطريف أن بعض الشخصيات المشهورة عانت من أمية الكتابة على الرغم من القدرة التامة على القراءة.

والأمّية اليوم من أعقد مشكلات الإنسانية وأصعبها علاجاً، ومن أهم أسبابها التفجر السكاني، مع عجز الحكومات عن توفير العلم لجميع الأطفال الذين بلغوا سن الالتحاق بالمدرسة.

ومع أنها لا تزيد في البلاد المتقدمة على ٣٪، وتتمتع الأرجنتين وكوبا بنفس النسبة؛ فإن نسبة انتشارها في أفريقيا والشرق الأوسط تبلغ ٧٠٪ من الرجال و٨٥٪ من النساء.

وتوصى الهيئات التربوية والثقافية بالانتباه الحثيث إلى أهمية تعليم الكبار وتوفير التعليم المجاني للصغار.

لغة: الأمّية مؤنث الأمّ، وهو مصدر صناعي معناه: الغفلة أو الجهالة.

واصطلاحاً: عجز المرء عن القراءة والكتابة بلغته القومية، وبالتالي أية لغة أخرى.

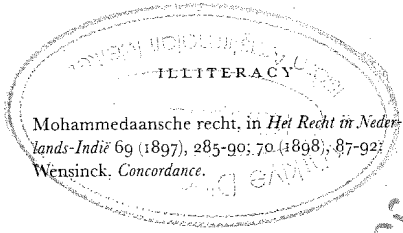
وللإسلام موقف مبكر جداً في الحرص الشديد على محو الأمية، فقد كان أحد البدائل في فداء الأسرى عقب معركة بدر أن يقوم الأسير بتعليم عشرة من أبناء المسلمين القراءة والكتابة، على الرغم من أن البديل الآخر كان يوفّر للمجتمع الإسلامي موارد مادية كبيرة.

وقد ارتقى تعريف الأمّية مع الزمن فأصبح: عجز المرء عن قراءة أو كتابة بضع فقرات بسيطة عن أحداث ذات صلة بحياته اليومية، ثم تطور في اليابان - على سبيل

د / محمد الجوادى

مراجع الاستزادة:

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- ٣ - التربية والتعليم في الإسلام تأليف محمد أسعد طلس. الناشر دار العلم للملايين - بيروت.



Illiteracy

The inability to read or write any language. This inability puts a person at a disadvantage and is regarded as a defect in societies where culture transmission and human communication occurs through writing (Meagher, *Illiteracy*, 1766b). In considering the situation in Arabia at the time of the prophet Muḥammad (d. 632 C.E.), however, quite different categories have to be applied: the common cultural and historical property of the tribes (see TRIBES AND CLANS) — their knowledge, crystallized in Arabic poetry, genealogies, and stories of tribal battles — was retained almost exclusively in memory and transmitted orally (see ORALITY AND WRITINGS IN ARABIA). Writing and literacy (q.v.) played a minor role, even though the “art of writing” was already known among the Arabs and used, for example, by tradesmen and in cities. Yet the early Arabic sources on the history of Islam do provide some evidence that Muḥammad, especially as a statesman in Medina (q.v.), used scribes to correspond with the tribes. Likewise, though infrequently rather than constantly, he probably had them write down parts of the qur’ānic revelation (see REVELATION AND INSPIRATION) he had received. These would have been on separate pages, not yet in one single book (cf. the widespread ḥadīth, according to which the Prophet dictated, *amlā ‘alayhi*, qur’ānic verses to Zayd b. Thābit, who is well known in the Islamic tradition for the significant role he later played in the recension of the Qur’ān; Bukhārī, *Ṣaḥīḥ*, no. 2832, 4592; see also Hamidullah, *Saḥīfah Hammam*, 12-3; see COLLECTION OF THE QUR’ĀN).

Whether or not the Prophet was able to read or write cannot be established from these historical-biographical references. The qur’ānic evidence in this respect is also equivocal and unclear. There is, on the one hand, the divine declaration in Q 29:47-8: “We have sent down to you the book (q.v.; *kitaāb*)... Not before this did you recite any book, or inscribe it with your right hand, for then those who follow falsehood would have doubted.” This would seem to indicate that Muḥammad did not read or write any scripture “before” he received the revelation. On the other hand, Q 25:5 points to attempts made by “unbelievers” (here polytheist Meccans; see POLYTHEISM AND ATHEISM) to discredit Muḥammad by claiming that he was not receiving a divine revelation but simply “writings of the ancients” (*asāfir al-awwālīn*, see GENERATIONS; HISTORY AND THE QUR’ĀN) which he had written down or which he had had written down (*iktatabahā*) and which were dictated to him (*tumlā ‘alayhi*) at dawn and in the early evening (see INFORMANTS). It is notable, even if this sentence refers to the opponents of the Prophet (see OPPOSITION TO MUḤAMMAD), that the medieval commentators (see EXEGESIS OF THE QUR’ĀN: CLASSICAL AND MEDIEVAL) understand *asāfir al-awwālīn* (which occurs nine times in the Qur’ān) to mean “writings” or “stories (taken from writings),” explaining them as “narratives that they (i.e., the ancients) used to write down in their books” (Ṭabarī, *Tafsīr*, ix, 366).

This understanding is supported by the derivation of the plural form *asāfir* from the Arabic singular *saḥf*, “line” (alternative plural forms *asḥuf*, *asḥār* and *suḥūr*, cf. *Lisān al-‘Arab*, iv, 363); or the Semitic form *s-ḥ-ḥ*, “to write” (cf. Sprenger, *Leben und Lehre*, ii, 395; Nöldeke, *GZ*, i, 16, n. 4; Fück, *Das Problem*, 6); but also from the singular *ustūr*, an allegedly Ḥimyaritic loan-word,

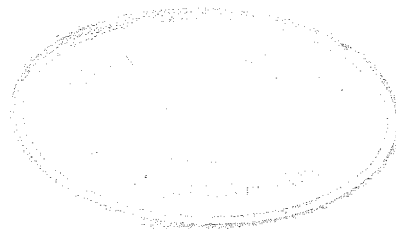
which suggests “something written” (*maktūb*) or even a “book” (cf. Suyūṭī, *Itqān*, ii, 380, no. 2466, on the authority of Ibn ‘Abbās). Some other scholars of that time explain *asāfir* instead as a plural of the singular *ustūra*, “tale, story” (e.g. *Jalālayn* ad Q 25:5). *Iktataba* seems to have two meanings, “to write down” (synonymous with *istansakha*, Ibn Kathīr, *Tafsīr*, vi, 157; and with *intansakha*, *Jalālayn* ad Q 25:5; cf. *Lisān al-‘Arab*, i, 698; likewise Paret’s translation, “die er sich aufgeschrieben hat”), but also, in a possibly secondary meaning, “to ask somebody to write down” (cf. *Lisān al-‘Arab*, i, 698). Some translations refer to the latter meaning: “[which] he has caused to be written” (Yūsuf ‘Alī), “he has got [these tales] written” (Shakir) or “he has had written down” (Arberry). The phrase *tumlā ‘alayhi* seems to be unattested in Arabic in pre-Islamic times and may have been first used in the Qur’ān (cf. *Lisān al-‘Arab*, xv, 291). Many medieval commentators explain it as “[writings or tales] were read to him” (with *tumlā* in the meaning of *tuqra ‘u*; cf. Ṭabarī, *Tafsīr*, ix, 366; Ibn Kathīr, *Tafsīr*, vi, 158); others add “... in order to memorize them” (*li-yahfazahā*, in *Jalālayn* ad Q 25:5; *ḥattā tuhfaza*, Qurṭubī, *Jāmi‘*, xiii, 4) or “this means that they were written down for him while he was illiterate (*ummī*)” (Rāzī, *Tafsīr*, xxiii, 51). Relying on this explanation, some modern scholars translate it as “they were dictated before him” (Yūsuf ‘Alī) or “read out to him” (Shakir), “they are recited to him” (Arberry). Nevertheless, the older philological material as evident in ḥadīth (see ḤADĪTH AND THE QUR’ĀN) clearly indicates that *amlā ‘alā* at that time just meant “to dictate to a writer.” The Prophet, for example, “dictated” to Zayd b. Thābit; a transmitter reports that, in the middle of the first/seventh century or even before, he wrote with his own hand a ḥadīth of the Prophet, which a Companion of the Prophet (see

COMPANIONS OF THE PROPHET) had “dictated” to him (Ibn Ḥanbal, *Musnad*, no. 6478); and apparently in the year 146/763, a juridical decision was fixed in writing by *imlā*, “dictation” (Dārimī, *Sunan*, ii, 62, no. 2190; see furthermore *Lisān al-‘Arab*, xv, 291). Some scholars translate accordingly “they were dictated to him” (Pickthall), “sie werden... ihm diktiert” (Paret).

In fact, it is above all the term *ummī* — a favored qur’ānic epithet for the Prophet — which plays for Muslims a key role in designating Muḥammad’s (il-)literacy. Muslim consensus tends in modern times to perceive *ummī* as merely meaning “unable to read and to write,” i.e. “unlettered,” and it seems that this understanding of the word was popular already in the Middle Ages. As one can imagine, a rendering like this is not only significant for the comprehension of the self-understanding of the prophet Muḥammad but is of central theological importance, as well. The core meaning — as well as the actual etymology — of *ummī* is problematic. This has caused both (medieval) Muslim and non-Muslim scholars to offer a range of interpretations without, however, actually solving the problem. In western publications, the widespread comprehension of *ummī* as “illiterate” is particularly controversial. Nonetheless, there are also some attempts by contemporary Muslim scholars to alter the image of an “illiterate” Prophet of Islam by emphasizing further possible meanings of the qur’ānic *ummī* (see for example, al-Baghdādī, *Ummi prophet*). In the following it will become clear that the term *ummī* must be understood in the context of two other qur’ānic expressions, *umma*, “people, nation (of the Arabs, q.v.)” (see Haarmann, *Glaubensvolk*, 175), though it seems that *ummī* is not a direct derivative of *umma*; and, secondly, *ummiyyūn*, the plural of *ummī*. (The more specific meaning of *umma* in the religious

وظایف ملك الشعرايی بوده است كما اينكه شمس الشعراء سروش اصفهانی ملك الشعرايی بوده است «برسم و مستقل در منصب ولی به تغییر لقب» ولی در عرف مردم و فضايی زمان هر کسی با هر عنوانی که باین مقام میرسید معمولاً ملك الشعراء نامیده میشد .

۸- عنوان ملك الشعرايی گذشته از آنکه يك مقام مهم دولتی محسوب میشد ، چون با شعر و ادب سر و کار داشت بنابراین فوق العاده مورد توجه بود و شاعران برای احراز آن از هیچ کوشش ولو تاحد مبارزه فروگذار نمی کردند و بهمین علت شأن و جلال ملك الشعراها غالباً مورد رشک و حسد دیگران قرار میگرفت . عوفی میگوید: «سه کس از شعرا در سه دولت اقبالها دیدند و قبولها یافتند چنانکه کسی را آن مرتبه میسر نبود ، یکی رودکی در عهد سامانیان، عنصری در دولت محمودیان و معزی در دولت سلطان ملکشاه ...^۲ . گاهی نفوذ و اهمیت ملك الشعراء بحدی بود که امرا و ارکان دولت ... نیز صلاح خود را در متابعت آنها میدانستند^۳ .



- ۱- مقدمه دیوان سروش اصفهانی ، پاورقی ص ۱۳ .
- ۲- لباب الالباب ، ص ۶۹ .
- ۳- مقدمه دیوان عنصری ، ص ۲۵ .

نگار من که به مکتب نرفت و خط نوشت
بغمزه مسأله آموز صد مدرس شد

اُمی

دکتر عبدالامیر سلیم

اُمی در این روزگار بریسواد، آن کس که هنر خواندن و نوشتن را نداند، اطلاق میشود و به همین معنی و معانی دیگر در فرهنگها آمده است^۱ . تازیان به جای «مبارزه با یسواد» عبارت «مکافحه الامیه» را بکار میبرند و ظاهراً به همین معنی در ادب فارسی نیز راه یافته است^۲ .

۱- امی کسی که بر اصل خلقت خود بود و کتابت و حساب نیاموخته باشد . (از منتهی الارب) . (از ناظم الاطباء) . کسی که پدرش در ایام طفلی او بمیرد و از تربیت پدر محروم باشد و در کنف مادر یا دایه پرورش یابد و از این جهت علم نوشتن و خواندن او را حاصل نشود . (از غیبات اللغات) . (از آندراج) . مجازاً بمعنی هر آن کسی که نوشتن و خواندن نداند اگر چه پیش پدر جوان شده باشد (از غیبات اللغات) . (از آندراج) ناویسنده . ناخواننده . کسی که خواندن و نوشتن نداند - بی سواد - توانگر جلف بی مغز جفاکار کم سخن (شرح قاموس) . کودن و گول (منتهی الارب) . (مأخوذ از عبری) و ثنی (از المرجع) . (بنتقل از لغت نامه دهخدا) .

۲- امی نتواند خط و را خواند امروز بنمایش مفاجا ناصر خسرو

امی و امهات را مایه فرش را نور و عرش را سایه

پس آنکه قلم بر عطار دشکست که امی قلم را نگیرد بدست

امی گویند بزبان فصیح از الف آدم و میم مسیح

صد هزاران دفتر اشعار بود پیش حرف امی اشعار بود

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**"en-NEBİYYU'L-UMMİ" KAVRAMINA
ETİMOLOJİK BİR YAKLAŞIM
-Evrensel Peygamber-**

Mustafa KAYA (*)

Özet

Ümmilik, Hz. Muhammed'in Kur'an'da yer verilen belirgin niteliklerinden biridir. Kelime art arda gelen iki ayete geçmekte ve her ikisinde de "en-Nebiyu'l-Ummi" şeklinde, "Nebi" lafzıyla beraber kullanılmaktadır. Bu kavram, çeşitli şekillerde anlandırılmış ve yorumlanmıştır. Makalemizde; bütün bu anlamlar ve yorumlar özetlenecek, salt etimolojik bir bakış açısıyla yapılan anlamlandırma ön plana çıkarılacak ve bu okumayı destekleyen Kur'anî bağlam, aynı ayetlerdeki diğer ifadeler yardımıyla değerlendirilecektir.

İslâm'ın evrensel bir din ve Hz. Muhammed'in evrensel bir peygamber oluşu Kur'an-ı Kerim'de birçok defa vurgulanmıştır. Çalışmamızda, söz konusu kavramı bu bağlamıyla gözler önüne sermeyi denedik.

Anahtar Kelimeler: Okuma-yazma bilmeyen Nebi, Evrensel Peygamber, Ümmi.

**An Etymological Approach to the Concept of "an-Nabi al-Ummi"
-The Universal Prophet-**

Abstract

"al-Ummi" is one of the distinctive characteristics of the Prophet Mohammad with which he was attributed to in the Holy Koran. The word takes place in two successive verses together with the word "an-Nabi" in an adjective form as "an-Nabi al-Ummi". This concept have been variously explained and interpreted. In our article, all these meanings and interpretations will be briefly summarized, in the meantime, the explanation which has been based merely on an etymological perspective will be brought to fore and the Koranic context that supporting to this decipher will be evaluated through the other statements in the above mentioned two verses.

It has been many times emphasized in the Koran that the Islam is a universal religion and the Prophet Mohammad is a universal prophet. In our study, we attempted to reveal the above cited concept within this context.

Key Words: Unlettered Prophet, Universal Prophet, al-Ummi.

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**"en-NEBİYYU'L-UMMÎ" KAVRAMINA
ETİMOLOJİK BİR YAKLAŞIM
-Evrensel Peygamber-**

Mustafa KAYA (*)

Özet

Ümmîlik, Hz. Muhammed'in Kur'an'da yer verilen belirgin niteliklerinden biridir. Kelime art arda gelen iki ayette geçmekte ve her ikisinde de "en-Nebîyyu'l-Ummî" şeklinde, "Nebî" lafzıyla beraber kullanılmaktadır. Bu kavram, çeşitli şekillerde anlaşılmış ve yorumlanmıştır. Makalemizde; bütün bu anlamlar ve yorumlar özetlenecek, salt etimolojik bir bakış açısıyla yapılan anlamlandırma ön plana çıkarılacak ve bu okumayı destekleyen Kur'anî bağlam, aynı ayetlerdeki diğer ifadeler yardımıyla değerlendirilecektir.

İslâm'ın evrensel bir din ve Hz. Muhammed'in evrensel bir peygamber oluşu Kur'an-ı Kerim'de birçok defa vurgulanmıştır. Çalışmamızda, söz konusu kavramı bu bağlamıyla gözler önüne sermeyi denedik.

Anahtar Kelimeler: Okuma-yazma bilmeyen Nebî, Evrensel Peygamber, Ümmî.

**An Etymological Approach to the Concept of "an-Nabî al-Ummî"
-The Universal Prophet-**

Abstract

"al-Ummî" is one of the distinctive characteristics of the Prophet Mohammad with which he was attributed to in the Holy Koran. The word takes place in two successive verses together with the word "an-Nabî" in an adjective form as "an-Nabî al-Ummî". This concept have been variously explained and interpreted. In our article, all these meanings and interpretations will be briefly summarized, in the meantime, the explanation which has been based merely on an etymological perspective will be brought to fore and the Koranic context that supporting to this decipher will be evaluated through the other statements in the above mentioned two verses.

It has been many times emphasized in the Koran that the Islam is a universal religion and the Prophet Mohammad is a universal prophet. In our study, we attempted to reveal the above cited concept within this context.

Key Words: Unlettered Prophet, Universal Prophet, al-Ummî.

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نشریه

دانشکده ادبیات و علوم انسانی تبریز

بهار ۱۳۵۱

سال ۲۴ - شماره مسلسل ۱۰۱

نگار من که به مکتب نرفت و خط نوشت
بغمزه مسأله آموز صد مدرس شد

امّی

دکتر عبدالامیر سلیم

امّی در این روزگار بریسواد، آن کس که هنر خواندن و نوشتن را نداند، اطلاق میشود و به همین معنی ومعانی دیگر در فرهنگها آمده است.^۱ تازیان به جای « مبارزه با بیسوادی » عبارت « مکافحه الامیة » را بکار میبرند و ظاهراً به همین معنی در ادب فارسی نیز راه یافته است.^۲

۱- امی کسی که بر اصل خلقت خود بود و کتابت و حساب نیاموخته باشد. (از منتهی الارب). (از ناظم الاطباء). کسی که پدرش در ایام طفلی او بمیرد و از تربیت پدر محروم باشد و در کف مادر یا دایه پرورش یابد و از این جهت علم نوشتن و خواندن او را حاصل نشود. (از غیث اللغات). (از آندراج). مجازاً بمعنی هر آن کسی که نوشتن و خواندن نداند اگر چه پیش پدر جوان شده باشد (از غیث اللغات). (از آندراج) نانویسنده. ناخواننده. کسی که خواندن و نوشتن نداند - بی سواد - توانگر جلف بی معنی جفاکار کم سخن (شرح قاموس). کودن و گول (منتهی الارب). (ماخوذ از عبری) وئی (از المرجع). (ب نقل از لغت نامه دهخدا).

۲- امی نتواند خط و را خواند امروز بنمایم مفاجا ناصر خسرو
امی وامهات را مایه فرش را نور و عرش را سایه
پس آنکه قلم بر عطار دشکست که امی قلم را نکیرد بدست
امی گویا بزبان فصیح از الف آدم و میم مسیح نظامی
صد هزاران دفتر اشعار بود پیش حرف امی اشعار بود مولوی (ب نقل از لغت نامه دهخدا)

15 TEMMUZ 1993

HZ. PEYGAMBER'İN ÜMMİLİĞİ

Dr. Ahmet ÖNKAL

وکیف نقول بالنسخ واللہ سبحانہ وتعالیٰ یصف کتابہ بأنه لا اختلاف
فیه فیقول : ﴿ أفلا يتدبرون القرآن ولو كان من عند غير الله لوجدوا فيه
اختلافا كثيرا ﴾ . النساء : ۸۲ . والنسخ اختلاف .
والقاتلون بالنسخ بمرحون هذا الاختلاف حينما يحددون شروط النسخ
فیقولون : يشترط أن يكون الحكم في النسخ والنسخ متناقضا بحيث لا
يمكن العمل بهما جميعا . والذي يقولونه في الحقيقة هو اختلاف .
وبجب أن نشير هنا الى تناقض وقع في منهج القائلين بالنسخ ، فانهم
بمضمون أن النسخ لا يثبت بالرأي والاجتهاد . والآن نسألهم كيف تثبتون
النسخ حين تحكون على آية انها منسوخة ؟ هل عندكم آية تصرح بأن هذه
الآية نسخت بتلك الآية أو حديث صحيح روى عن النبي صلى الله عليه وسلم
يصرح بأن هذه الآية منسوخة بآية كذا ؟ لا . لا يوجد أن آية أو حديث
إذا حينما تحكون بنسخ آية . فماذا تثبتون هذا النسخ ؟ هل رواه القرآن
والحديث شي . آخر سنو الاجتهاد ؟
ويمتد أصحاب النسخ بروايات نقلت عن السلف - رحمهم الله - ولكن هذه
الروايات أيضا لا تثبت وقوع نسخ في القرآن بمعناه التعارف عند الأصوليين
والتأخرين . نحن نعرف أن السلف كانوا يطلقون على تعبير المطلق نسخا
وعلى تخصيص العموم بدليل متصل أو منفصل نسخا ، وعلى بيان الصبغ والمجمل
نسخا ، بل منهم من يقول ان الاستثناء نسخ فلماذا لا يمكن ان نجزم بأنهم
استعملوا النسخ بمعناه التعارف بين التأخرين وهو ابطال حكم سابق
بحكم لاحق .

Selçuk Üniversitesi İlahiyat Fakültesi

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Hiz. Peygamber'in hayatı boyunca okuma ve yazmayı bilip bilmediği, ta öteden beri tartışılmış bir meseledir. Elimizde bu konuya kesin ve son çözüm şeklini getirecek sarîh bir nass bulunmadığından bu tartışmalar günümüze kadar uzayıp gelmiş, âlimler arasında bazan oldukça sert münaakaşalar cereyan etmiş, bu yüzden taraflar arasında ağır suçlamalar ve aşırı ithamlar yapılmış, bu arada özellikle müsteşrikler tarafından konu ve bu tartışmalar fırsat bilinerek İslâm'a ve O'nun peygamberine hücum ve iftirâlarda bulunulmuştur. Yani çoğu kez, tartışma zemini olan bu meseleye peşin his ve hükümlerle yaklaşılmış, bunun tabii bir neticesi olarak da peşinen kabul edilen bir sonuca varılmıştır.

Biz, gözleri önünde belki de her gün vahyin yazılması, mektuplar, emir-nâmeler, sulh andlaşmaları gibi binlerce yazışma cereyan etmiş bir peygamber ve âdeta okuma - yazma seferberliği ilân etmiş bir devlet başkanı olarak Rasûlüllâh'ın okuma - yazmaya vâkif olup olmadığı meselesini, tarihte bir hayli tartışma ve suçlamalara sebep teşkil etmiş nâzik bir konu olmasına rağmen - katiyetle kesin ve değişmez bir neticeye varma iddiası taşımaksızın - objektif bir şekilde araştırmaya şâyân görüyoruz.

KONU İLE İLGİLİ GÖRÜŞLER:

Hiz. Peygamber'in okuma ve yazmayı bilip bilmediği konusundaki görüşleri şu yedi ana noktada toplamak mümkündür:

1 — Rasûlüllâh hayatı boyunca aslâ yazı yazmamış ve bakarak hiç bir kitabı okumamıştır.

2 — Peygamber Efendimiz bir mûcize olarak Hudeybiye Musâlahası esnasında ismini yazmış ve yine mûcize olarak bazı şeyleri okumuştur.

3 — Hayatının son anlarında «okur - yazar» denmiyecek kadar, bazı şeyleri yazmış ve okumuştur.

The Illiterate Prophet (*Nabī Ummī*)

An inquiry into the development of a dogma in Islamic tradition

By Isaiah Goldfeld (Bar Ilan University, Ramat Gan/Israel)

The concept of the Prophet Muḥammad's illiteracy seems to have evolved in some circles of Muslim learning not before the first half of the second century of the *Hijra*. During that period of wide acculturation, the exegetic, hagiographical and legal activity of the third and fourth generations of Muslim scholars produced what was to remain the basic factual historical, religious, legal and cultural data-information, imbued already with reflective thought and tendentiousness. Works of *Tafsīr*, which is to say (pseudo-) historical and philological commentaries of the Qur'ān, among the oldest books to have come down to us from that time, introduce the argument that the Prophet could not write, having arisen among an illiterate nation, and that some illiterate Jews had spread misinformation on the alleged authority of the *Torah*. These old commentaries produce an intricate combination of word-play, suggestion and ethnic bias, alleging that illiteracy was a national trait of the pre-Islamic Arabs (*Ummah Ummiyyah*), which explanation could have sounded plausible to the newly converted Christians and Zoroastrians, who formed the majority of Islamic scholars. Not all the sources of that time propagate the concept of the Prophet's illiteracy, which was probably put forward to uphold the idea of complete originality and inspiration of Muḥammad in face of eventual hostile reference to eclecticism on his part. The authors of *Maghāzī* works, that is to say early *Sīra* books or biographies of the Prophet, for instance, adduce so many legal documents drawn up by Muḥammad, that they could not well adopt this mode of reasoning. However, the ultimate impact of *Tafsīr* was destined to be greater than that of *Sīra*, and at the end of the third century of the *Hijra*, when al-Ṭabarī (d. 923) summed up the learning of the past generations, the concept of the Prophet's illiteracy was already dogmatized.

The doctrinal nature of the tenet of Muḥammad's illiteracy has been recognized and discussed in Western orientalist research¹⁾, before realizing that

¹⁾ See Nöldeke-Schwally, *Geschichte des Qurāns*, i, (Leipzig, 1909 [Hildesheim, 1961]), pp. 11—18, were the opinions of H. L. Fleischer, A. Sprenger, I. Goldziher and H. Hirschfeld are summed up; J. Horowitz', *Jewish proper names and derivatives in the Koran*, *HUCA* ii (1925), pp. 190—1, were the opinions of A. Geiger and T. Nöldeke are discussed and modified; H. Speyer, *Die biblischen Erzählungen im Quran*, (Hildesheim, 1961 [1931]), pp. 159, 453, 485; A. I. Katsh, *Judaism in Islam*, (New York University Press, 1954), pp. 75—6; H. G. Reissner, "The Ummī Prophet and the Banū Israil of the Qur'ān", *MW* xxxix (1949), pp. 276—81). The works cited did only hint at the problem of interpretation by Qur'ānic commentators.

the information furnished by the compilations of later Islamic authors was not just a random selection of oral traditions, but was derived from books naming their sources²⁾. Most information now being traceable, the problem is therefore open to debate. This article will try to trace the earliest history in *Tafsīr* literature of the concept under discussion by grouping, collating and analysing the interpretation of six Qur'ānic verses in the works of *Tafsīr* quoted by al-Ṭabarī³⁾. In this connotation I would like to point out that it is my conviction that the sources of al-Ṭabarī were books, and that the scholars mentioned were in many instances authors in their own right as well as (qualified) trusted transmitters of books of previous generations⁴⁾.

The validity of the evidence for proving the allegation that the Prophet Muḥammad could not write (or read) stands and falls according to the correct interpretation of the adjective-noun *Ummī* and its plural *Ummiyyūn*, as employed in the Qur'ān. All extra-Qur'ānic affirmation is inferential and therefore of no bearing on the evidence. Muslim scholars of course realized this, and put their greatest efforts into interpreting⁵⁾. Much of our work will be to unravel the tangle of ambiguity and presupposition which they so genially created by their efforts.

The adjective-noun *Ummī* (pl. *Ummiyyūn*) appears in six verses in the Qur'ān:

- 2:78 "Among them are *Ummiyyūn*, who do not know the Book other than as conjecture, doing nothing but supposing."
- 3:20 "... Ask those who were given the Book and the *Ummiyyūn*: 'Have you submitted?' For, if they have submitted they follow the right way, and if they have turned away — you are only charged with transmitting the Message ..."
- 3:75 "Among the people (possessors) of the Book (*Ahl al-Kitāb*) there is he, who entrusted by you with [the equivalent of] a hundredweight restores it to you, and there is he, who entrusted by you with one *Denarius* does not restore it to you, unless you press him constantly, by virtue of their saying: 'With respect to the *Ummiyyūn* we are not answerable'."
- 7:157 "... I shall bequeath it (i.e. mercy) to those who fear God and pay poor-tax, to those who believe Our signs, those who follow the *Ummī* prophet, the mention of whom they find in the *Torah* and *Evangeli* ..."

²⁾ See F. Sezgin, *Geschichte des arabischen Schrifttums*, i, (Leiden, 1967), pp. 19—24, 53—84.

³⁾ *Jāmi' al-Bayān fī Tafsīr al-Qur'ān*, i—xxx, (Bulāq, 1323—30H.).

⁴⁾ See I. Goldfeld, "The *Tafsīr* of 'Abdallah b. 'Abbās'.

⁵⁾ See A. J. Wensinck and others, *Concordance et indices de la tradition musulmane*, i- , (Leiden, 1936—), s.v. *Ummī*. The references in *Ḥadīth* are few and inconclusive.

⁶⁾ *La'allakum* which I prefer to translate according to Muslim tradition. See Ibn al-Athīr, *Al-Nihāya fī Gharīb al-Ḥadīth wa-'l-Athar*, i—v, (Cairo, 1965), s.v. *La'lla*.

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Umme

THE "ILLITERATE" PROPHET COULD MOHAMMED READ AND WRITE?

Whether Mohammed could read or write has for centuries been a controverted question. Today most Moslems deny it; some, however, affirm it, but we are especially interested in the denial, because it is generally used to fortify their argument for the miraculous character of the Koran.

In investigating this question anew, we are not unmindful that our sources, viz., Mohammedan Traditions, are no longer considered as authoritative as they once were. As Hurgronje says, this illusion has been disturbed by Prince Caetani and Father Lammens. "According to them, even the data which had been pretty generally regarded as objective, rest chiefly upon tendentious fiction. The generations that worked at the biography of the Prophet were too far removed from his time to have true data or notions; and, moreover, it was not their aim to know the past as it was, but to construct a picture of it as it ought to have been, according to their opinion."

But while we may know less by the standards of trustworthy tradition, we know more of the conditions in Arabia and the life at Mecca, thanks to the investigations of Wellhausen, Wüstenfeld, Cheikho, Lammens, Huart and others.

I

The art of reading and writing was fairly common at Mecca at the time of Mohammed's birth. According to later Moslem tradition the science of writing was not known in Mecca until introduced by Harb, the father of Abu Sufian, the great opponent of Mohammed, about A.D. 560! But this is evidently an error, for close intercourse existed long before this between Mecca and Yemen

through caravan trade, and in Yemen writing was well-known for centuries. In another tradition Abd ul Muttalib is said to have written to Medina for help in his younger days, i.e. about A.D. 520. Both Jews and Christians also dwelt in the vicinity of Mecca for two hundred years before the Hegira, and used some form of writing.

Muir says, "It is evident that writing of some sort was known and practised at Mecca long before A. D. 560. At all events, the frequent notices of written papers leave no room to doubt that Arabic writing was well known, and not uncommonly practised there in Mahomet's early days. I cannot think with Weil, that any great want of writing materials could have been felt, even by the poorer Moslems in the early days of Islam. Reeds and palm-leaves would never be wanting."

He quotes an account from Katib al Waqidi, showing that Mecca was far in advance of Medina in the art of writing, so that after the battle of Bedr many of the Meccan prisoners were compelled to teach the art of writing to the children of Medina. Each captive was assigned ten boys, and their tuition, when completed, was to be accepted as a full ransom.¹

Hartmann also in a long note (Vol. ii, p. 425 of *Der Islamische Orient*) shows that writing was very common in Yemen and North Arabia, and that there was close intercourse between Mecca and both these provinces as well as with Persia. He says, "There is no doubt that writing on parchment was an ordinary custom for poets, merchants, etc."

There are many traditions which show that writing was not uncommon in Mecca about Mohammed's time, and the traditions which ascribe a prejudice on his part against writing appear to have no good foundation. We find mention of Abu 'l-Abbas, the uncle of Mohammed having left behind him a camel-load of MSS. Ali copied out certain precepts of the Prophet, and in order to have them constantly at hand, tied the roll round the handle of his

¹Cf. Muir Vol. I, p. viii and Vol. III, p. 123.