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Watt, William Montgomery

210055

William Montgomery Watt'ın (1909-2006) Vahiy Anlayışı, Kur'an Ve Tefsire Bakışı

Amannisa ALİMOĞLU¹

1. William Montgomery Watt (1909-2006)

A. Hayatı

İskoçya Kilisesi'ne mensup bir papazın oğlu olarak 14 Mart 1909'da dünyaya gelen William Montgomery Watt, erken yaşta babasını kaybetmiş ve annesi tarafından iyi bir Hristiyan olarak yetiştirilmişti. Çocukluğunda her ne kadar atom fiziğine ilgi duyarak bilim adamı olmayı istemişse de etrafında kendisine bu konuda yol gösterecek kimsenin olmaması üzerine gönülsüz olarak sosyal bilimler alanına yöneldi.

Edinburgh Üniversitesi'nde Klasik Edebiyat bölümünü onur derecesi ile bitirerek Oxford Üniversitesi'nde tarih ve felsefe alanında araştırmalar yaptı. Burada lisans derecesi için felsefe alanında bir tez yazdı ve doktora için Edinburgh'a geri döndü. Bir yıl sonra ahlak felsefesi alanında asistan olarak göreve başladı ve doktora tezine devam etti. Ancak hazırladığı tez kendisine ek süre tanınmadan reddedildi. Bu sırada annesini kaybetti ve asistanlık görevinin süresi doldu.

Aynı dönemde Müslüman olan ev arkadaşının etkisiyle İslam'a ilgi duydu ve Kudüs'te bulunan Anglikan bir piskoposun İslam araştırmaları yapacak birini aradığını öğrenince, bu işe başvurdu ve kabul edildi. Bu sebeple Oxford'ta hızlandırılmış teoloji kursu olarak Londra ve Edinburgh'da önce papaz

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1950

الدكتور محمد رشيد رضا

مدرس بكلية الدراسات الإسلامية
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مزار البحث العلمي

- ٦٧ -

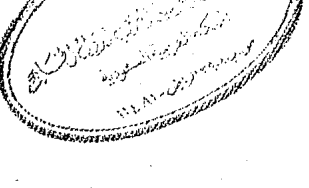
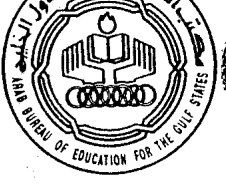
بمعتقداتهم وعلومهم وآدابهم وصناعاتهم وتأثيرهم في المشرق والمغرب (١٨).

وقد أعجبنى ما كتبه الدكتور على حسنى الخربوطلى (١٩) في وصف نوعية من المستشرقين اذ يقول : « وكان هؤلاء المستشرقون الذين اتصفوا بالاجحاف والجحود على جانب كبير من الدهاء والذكاء والمكر ، فقد بذلوا جهودا علمية كبيرة ، وتمتعوا في الدراسات العربية والاسلامية . . حتى بغروا أهل الشرق على قراءتها أو الاستفادة منها . ولم تكن كل كتاباتهم اساءات ، فهم اذكيا مهرة ، بل انهم لم يسرفوا في اجحافهم ، فاقترعت اساءاتهم على سطور قليلة متناثرة بين صفحات الكتاب العديدة ، فكان كمن يضع السم في العسل ، فأصبحت كتبهم كوبا من العسل الرائق اللون الحلو المذاق ، وفيه قطرات قليلة من السم كافية للقضاء على الحياة . وتجيء هذه السطور في ثنايا الكتاب ، ولا يفطن اليها الا متخصص متعمق ، أو قارئ فطن لبيب ، ولكن تفتتت على القارئ العادي ، وتؤدي الى بلادة العقول وتشويه الافكار .

وهؤلاء المستشرقون أيضا لا يسوقون الاتهامات جزافا ، فهم يعمدون الى تقليب صفحات المصادر العربية القديمة للبحث فيها عن الثغرات لينفذوا منها الى أغراضهم المغرضة ، أو ليتوصلوا الى سطور قليلة يستندوا اليها في اساءاتهم واتهاماتهم . وقد يجدون مثل هذه السطور في بعض المصادر الضعيفة أو التلية الأهمية ، أو في بعض الروايات المشكوك في صحتها . ثم يقول المستشرقون لنا (لقد شهد شاهد من أهلكم) . وقد يلجأ المستشرق الى التأويل ، فيحمل الروايات العربية ما لا تحتمله ، ويلبس الحق ثوب الباطل ، ويفسرها بما يتفق مع أغراضه وسوء نواياه . ويلجأ المستشرق الى اساليب ملتوية ليفتنع القارئ العربي والمسلم براهيه ، وقد يظهر المستشرق في ثوب الحمل البريء ، وقد يسوق عبارات المديح ، وقد يسرف أيضا في سوقها ، ويدس بينها عبارات قليلة تسيء الى الاسلام وتاريخه .

(١٨) انظر المقدمة التي كتبها عادل زعيتر . وقدم بها لكتاب « حضارة العرب » ، ص ٦ (الطبعة الثالثة ١٩٥٦ م) .

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مناهج المشرقين

في الدراسات العربية الإسلامية

الجزء الأول



صدر في إطار الاحتفال بالقرن الخامس عشر الهجري

الفصل الثالث

السيرة النبوية

M. Watt



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- (١٤) مقدمة بلز للقرآن (١٩٧٠) (Bell's Introduction to The Qur'an).
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- هذا ، بالإضافة إلى ما يقارب المئة مقال علمي منشور في المجلات المتخصصة .
وهو يحرص أبحاثه في حياة النبي محمد والدين الإسلامي والحوار بين المسيحية والإسلام .

مونتغمري واط (W. Montgomery Watt) (١٩٠٩ -)

ولد في اسكتلندا سنة ١٩٠٩ ودرس في جامعة ادنبره وفي أكسفورد . وهو منذ سنة ١٩٦٤ أستاذ اللغة العربية والدراسات الإسلامية في جامعة ادنبره . وقد عمل أستاذاً زائراً في جامعة تورنتو سنة ١٩٦٣ وفي جامعة باريس سنة ١٩٧٠ .
ومن مؤلفاته :

- (١) الإرادة الحرة والقدر في أول الإسلام (١٩٤٩) (Free Will and Predestination in Early Islam).
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- (٥) الإسلام وتتميم المجتمع (١٩٦١) (١٩٧٠) (Islam and the Integration of Society).
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٥٣

Michael "Dicasatü'l-Arabiyye ve'l-islamiyye fi urubba
s. 53-54, 1982 (BEYRUT)

REVIEWS

not have been instituted by the Prophet, as Islamic tradition maintains, because all of the early Iraqi jurists appear to have forgotten what the Prophet allegedly had said (pp. 93–6). But her analysis rests upon a clear misreading of the prophetic *ḥadīth*, making it appear as if the early jurists disagreed with the Prophet when in fact they did not (for a detailed critique of her argument, see again my article ‘On Bequests in Early Islam’). One wonders whether a close examination of other instances in which Crone attributes ‘wild disagreement’ to the early jurists might not yield similar results. Be that as it may, Crone’s inability to demonstrate the inauthenticity of this prophetic *ḥadīth* does not inspire confidence in her blanket rejection of the authenticity of all statements attributed to the Prophet.

These observations notwithstanding, *Roman, Provincial and Islamic Law* constitutes a major contribution to the field of Islamic legal history. Although the details of Crone’s working hypothesis to explain the origins of Islamic law may require some modifications, its general outline will serve as an extremely useful point of departure for scholars investigating what Bousquet dubbed ‘*le mystère de la formation et des origines du fiqh*.’ Henceforth, any scholar working in this demanding field will have to address the issues boldly raised by Crone in this seminal book.

CORNELL UNIVERSITY

D. S. POWERS

9 W. MONTGOMERY WATT, *Muḥammad's Mecca. History in the Qur'ān*, Edinburgh University Press, Edinburgh, 1988. Pp. vii + 113. Price: £ 19.50.

In this work Professor Watt draws on his decades of research on Muḥammad, the Qur'ān, and the rise of Islam to offer a study that seeks ‘to obtain from the Qur'ān as much historical material as possible for the Meccan period of Muḥammad’s career’ (p. vii). The Medinan period is not included, as Watt considers that he would have little to say that was not already covered in his *Muḥammad at Medina* (1956); but for the Meccan period his book represents a comprehensive effort to which much labour and extremely close reading have obviously been devoted. On the Arabian background he finds material relevant to cosmology, geography, and history, the structure of pre-Islamic society, pre-Islamic religion, and aspects of life in Mecca. Little emerges on Muḥammad’s life prior to the *mab'ath*, but on his prophetic experience and the opposition of the Meccan pagans Watt once again draws attention to a wide variety of Qur'ānic material.

Much will be familiar from past studies by Watt and others, but there is also material that is new, revised, or expanded from his earlier works. The Qur'ānic view of the ‘manners’ of revelation and the nature of the prophetic vocation (pp. 60–8, 72–80) are important to an understanding of the Islamic self-image. A brief assessment of the attitude toward ‘mothers’ is of interest (pp. 22–3), and one does well to recall such philological points as the use of *wahy* in the sense of ‘writing’ (p. 57) and *sharī'a* in the sense of ‘revealed scripture’ rather than ‘religious law’ (p. 64). At times Watt now diverges more sharply from traditional views. Horowitz’ argument for *ummī* as ‘Gentile’ rather than ‘illiterate’, noted in *Muḥammad at Medina* (p. 198), is here elaborated in detail (pp. 51–3). The *ḥawṣiyya* movement, cautiously discussed in *Muḥammad at Mecca* (pp. 162–4), is now

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rejected as ‘entirely the creation of second-century Muslim scholars’ (pp. 37–8). Most significantly, Watt argues that Muḥammad engaged in ‘an enormous amount of revision’ of the Qur'ān that was more radical than just ‘abrogation’: certain passages could be ‘forgotten’ or ‘adjusted’ (pp. 68–72).

Watt leaves the reader in no doubt as to his underlying methodology and presuppositions (pp. 1–4, 68, 81). Islam has produced ‘many upright and saintly people’; hence, since ‘by their fruits you will know them’, Muḥammad was ‘truly a prophet’. The Qur'ān is of divine origin, though it speaks to the Arabs of the seventh-century Hijāz in terms of their own world view and perceptions, even when these are mistaken (e.g. the flatness of the earth, pp. 5–6; denial of the crucifixion of Jesus, p. 46). The dating scenarios of Nöldeke and Blachère are correct; but use of the Qur'ānic data requires that one fit it into the framework of ‘the core or main outline of the *Sīra*’, the basic truth of which is to be accepted since ‘it would be impossible to make sense of the historical material in the Qur'ān without assuming the truth of this core’.

To some this will ring of sounder theology than history. It may be asked whether a historical study can decide such issues as the nature and physical appearance of angels (p. 67), or whether a single reference to a ‘slippery dune’ (*sa'īd ḥalaq*) offers any meaningful insight into soil erosion in pre-Islamic Arabia (pp. 11–12). Quite apart from this, it may be said that at times the effort to integrate Qur'ānic data into a ‘sound core’ of *sīra* shows signs of strain. In the discussion of the Arabian background (pp. 5–46), it is interesting to note that the Qur'ānic material is frequently not a source, but rather the object of clarifying observations, these being derived from sources external to both the Qur'ān and *sīra*. Where common ground is in evidence, it seems arbitrary to embrace or reject the *sīra* depending on whether or not a plausible ‘fit’ with Qur'ānic material ensues; it could as easily be argued, and of course has been argued, that the number and character of the congruences show that *sīra* in large part derives from efforts to elucidate the Qur'ān and is not independent of it. And in other cases there seems to be no genuine link even when the independent truth of both Qur'ānic and *sīra* materials is assumed. When Sūrat al-Aḥzāb (33), v. 67, for example, has the unbelievers saying, as Watt translates, ‘We obeyed our leaders and great men, and they led us astray,’ this does not reflect the idea that the tribal *sayyid* was a *primus inter pares* (p. 17), though other evidence clearly demonstrates that this was the case. Sūrat al-Ma'ārij (70), vs. 11–14, tells us, ‘The sinner would love to be ransomed from the punishment of that Day by his sons, his wife, his brother, by his kin who shelter him and those in the earth altogether ...’. But how does this passage illustrate ‘the breakdown of social solidarity and its replacement by individualism and selfishness’, or demonstrate that this malaise was ‘a result of the predominantly mercantile economy of Mecca’ (p. 44)? Surely this expresses the repeated Qur'ānic warning that on the Day of Judgement all men will be reckoned by their own deeds and will not benefit from the support of kinsmen or community. On Meccan trade, it seems to be a long leap (as argued in Crone’s recent *Meccan Trade*, unavailable when Watt wrote) from Qur'ānic accounts of unbelievers interested in *khayr* and *māl* to a Meccan commercial syndicate, great merchants, and lucrative international trade (pp. 13, 39–44, 50, 51, 81, 82–5).

William Montgomery Watt

1909 - 2006
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A Christian scholar in search of Islamic understanding

Richard Holloway
Tuesday November 14, 2006
The Guardian

Professor William Montgomery Watt, who has died aged 97, was a legendary figure among Islamic scholars. He dedicated his life to the promotion of dialogue between Christians and Muslims. Of his many publications, he is most famous for three books on the Prophet Muhammad, acknowledged by experts to be classics in the field.

William was born in Ceres, Fife, where his father, who died when he was 14 months old, was a minister. In an unpublished manuscript, William meditated on the impact of his father's death on his own attitude to life. It had necessitated a fair amount of moving about in his early years, and he mused: "I sometimes wonder if this early change of abode is the source of my tendency, once I have found a tolerable billet, to remain in it as long as possible."

If stability of life supplied emotional foundation, the other powerful drive was intellectual and spiritual exploration. He was educated at George Watson's college, Edinburgh, and at Edinburgh and Oxford universities, where he took three degrees in six years: classics at Edinburgh, and LitHum and BLitt (for a thesis on Kant) at Oxford. He spent the 1934 summer semester studying philosophy at Jena, Germany.

William discovered Islam in 1937. While studying for a doctorate at Edinburgh, in order to make ends meet he took in a Muslim lodger, KA Mannan, a veterinary student from Pakistan and a member of the Ahmadiyya sect. "I began to learn something about Islam, of which I had been largely ignorant," William wrote later. "But the dominant impression was that I was engaged not merely in arguing with this individual but in confronting a whole, century-old system of thought and life."

This discovery led him to correspond with the Anglican Bishop in Jerusalem, George Francis Graham Brown. Brown became something of a father figure to William, who agreed to join him in Jerusalem as his chaplain, working on the intellectual approach to Islam. This meant that he had to seek ordination in the Anglican church; he was fast-tracked through Cuddesdon Theological College in a year, and ordained deacon in 1939. He served a curacy at St Mary's, The Boltons, Kensington, and began studying Arabic at the School of Oriental Studies. He was ordained in 1940, and after St Mary's was closed because of bomb damage, returned to Edinburgh to finish his training as a curate at Old St Paul's, and begin work on his doctoral thesis, *Free Will and Predestination in Early Islam*. He finally made it to Jerusalem in 1943.

After returning to Scotland in 1946, William became lecturer in Arabic at Edinburgh University, where he remained until his retirement in 1979. He was given a personal chair in Arabic and Islamic studies in 1964, and it was during this time that he produced *Muhammad at Mecca* (1953), *Muhammad at Medina* (1956) and

Professor W. Montgomery Watt

The Last Orientalist

William Montgomery Watt was born on 14 March 1909 in Ceres, Fife, Scotland. He was the only child of a devout Presbyterian couple. He obtained his postgraduate degree from Balliol College, Oxford. In 1940, Watt was ordained as a minister in the Anglican Communion – he was now an academic and a Christian clergyman.

When asked as to how he became interested in Islamic studies, he said: "On my mother's death, to enable me to pay for a housekeeper, I asked a Muslim friend to come as a paying guest and we had long religious discussions over meals. Then I heard that the Anglican bishop in Jerusalem wanted to work at the intellectual approach to Islam and I accepted a post under him from 1943 to 1946."

Watt returned to his Alma Mater, Edinburgh University, where he lectured in Ancient Philosophy (1946-47) and later became lecturer and then senior lecturer and Reader in Arabic (1947-64). He then became Professor of Arabic and Islamic Studies in 1964 and served there until his retirement in 1979.

Watt has written many books on Islam including *Islamic Philosophy and Theology* (1962), *Islamic Political Thought* (1968), *What is Islam?* (1968), *The Influence of Islam on Medieval Europe* (1972), *Islam and Christianity Today* (1983), *Muhammad's Mecca – History in the Qur'an* (1988), *Muslim-Christian Encounters: Perceptions and Misconceptions* (1991). However, W.M. Watt will always be remembered most for his ground-breaking two-part study of the Prophet Muhammad (S.A.W.) in *Muhammad at Mecca* (1953) and *Muhammad at Medina* (1956). These two books have received widespread acclaim for their objectivity and the marked shift which they represented from the traditional orientalist invectives directed towards the Prophet of Islam. These two books, which have been reprinted several times, have been translated into many languages including Arabic, French, Japanese, Spanish and Turkish.

W. Montgomery Watt is now over 88 years old. TRENDS went to visit him at his home in Dalkeith, Mid-Lothian, Scotland...

How has the image of the Prophet Muhammad (p.b.u.h.) portrayed by European scholars changed since medieval times?



In medieval times, because of the degree of enmity between the Christian and Islamic worlds, Western scholars generally took a very hostile view of the Prophet Muhammad. He was portrayed as a 'false prophet' and some very unfavourable things were said about him.

From the beginning of the 19th century, however, this image began to change. The last century saw a great outburst of study in the West. Scholars began to study original Islamic texts. Sir William Muir and David Margoliouth may be mentioned in this regard. Although, they were still hostile towards Muhammad, they were forced by the evidence before them to temper the tone of the earlier criticism.

The 20th century has seen this trend of re-appraising the negative view of Muhammad continue. This has been helped by the ever-increasing interaction between non-Muslim scholars and the Muslim community and also by the quality of Muslim writings on the life of the Prophet in European languages.

What is your personal view about Muhammad (S.A.W.)?

I believe that Muhammad had genuine religious experiences, that he did really receive something directly from God. I believe that the Qur'an came from God, that it is Divinely inspired.

When I see the great upsurge in religion that was caused by Muhammad's preaching, and all the good that Islamic civilisation has achieved through the ages and the many upright men whom it's revelation has moulded, then as a Christian and a scholar I have to accept that this could not have been done without God's blessing.

Jesus gave a test for us to know genuine prophets of God: "By their fruit you shall recognise them".

However, I do not believe that the Qur'an is infallibly true. This is because - in line with my belief about the books of the Bible - something of the character of the prophets always comes through into the pages of the books they are given from God. Hence, as a Christian, I cannot accept the Qur'anic denial of the Crucifixion of Jesus, and as a historian, I cannot accept the Qur'anic account of Abraham visiting Makkah. I do not believe there is any evidence to show that Abraham ever visited Makkah, though I do hold that

maṣlaḥa/intérêt, etc.) qu'il y a eu, en général, déviation plus ou moins flagrante au passage. C'est que la traduction réformiste, dans tous les cas, était encore à connotation islamique alors que le corpus occidental, quant à lui, était laïc et « dégage vis-à-vis du patrimoine religieux » (p. 26).

L'une des illustrations les plus probantes d'une telle « dérive » est développée à propos du concept bien islamique de *fiṭra*. Élaboré à travers des disciplines aussi diverses que l'exégèse, le *kalām* et la *falsafa* médiévale, ce concept, en se prêtant aux spéculations des modernistes, allait garder intacte, en gros, son acception courante traditionnelle. Si bien qu'à l'inverse de la notion d'« état de nature » considérée cependant comme notion équivalente, la *fiṭra*, pour lesdits modernistes, n'était ni un commencement ni même une étape de transit mais une fin. Soit donc une station ultime, sous l'angle historico-religieux, que tout homme devrait essayer d'atteindre (p. 35-64).

D'où la gravité du paradoxe touchant le sens du projet de référence retenu théoriquement par la pensée unanime des réformistes, fussent-ils arabes, au sens pratique du mot, ou musulmans. Ce qui sous-tendait ce genre de paradoxe, selon M. Oumlil, c'est d'une part le désir pressant de « rattraper » le nouveau maître et d'autre part la vision réductrice qu'on avait à l'évidence de l'itinéraire suivi, sur tous les fronts, par celui-ci. Car pour la pensée réformiste en question, la supériorité européenne, en tant que phénomène historique, était le fait d'États et d'États seuls, c'est-à-dire de systèmes politiques et d'appareils administratifs et militaires. N'étaient pris en compte, pour appréhender l'épanouissement-cible de l'Occident, ni les acquis présents du citoyen ni le support culturel global ni l'impact de la pensée économique ni le rôle de la société au sein du système (p. 88-90 et 96-97). De ce fait, réorganiser l'armée, pour l'ensemble des modernistes, ne passait guère par une implication motivante, à quelque plan que ce fût, des habitants. Pas plus que la réorganisation de l'assiette ne supposait nécessairement, dans l'esprit de tous, une refonte globale des rapports (p. 104-106). Ce qui revient à dire que le mouvement de l'*isḥāh* ne visait que subsidiairement la collectivité soumise et se souciait par-dessus tout, là aussi, du système étatique au pouvoir. Souhaitant ce système équilibré à l'instar de celui de l'occupant, il ne pouvait l'imaginer en aucune manière, vu son approche, ni moderne, au sens technique du mot, ni « national ». Tout au plus le voulait-il organisé et équitable, selon l'auteur, tout en restant *conceptuellement* attaché au modèle islamique anté-umayyade (p. 104 et 202).

Il faut dire, d'autre part, que le discours réformiste, tout en maintenant sa pression en direction de la tyrannie excessive (*istibādā*) et de l'État, avait plaidé ardemment la cause, dans un but de mobilisation ponctuelle, de l'option éducative et de l'école. C'est que la science, dans le cas du modèle prisé de l'autre, était la clé, estimait-on, qui en expliquait l'avance par rapport à l'Orient. Et comme la problématique de l'*isḥāh*, précise M. Oumlil, se ramenait en définitive à la dualité contrastée du progrès/retard, reconquérir l'indépendance, selon le même *isḥāh*, passait aussi par le savoir. Seulement, en omettant d'intégrer la formation à un projet socio-économique qui passait outre le fait polarisant d'indépendance, les réformistes, dans ce domaine également, allaient demeurer bien en deçà du fond des choses. Puisqu'en étant ainsi subordonnée au politique, l'action enseignante, condition *sine qua non* de promotion, pouvait difficilement, une fois atteint l'objectif d'indépendance, maintenir son statut privilégié. Aussi bien ne tarda-t-elle

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pas à se muer un peu partout, la démographie aidant, en son inverse, c'est-à-dire en facteur de déstabilisation et de blocage (p. 187-189).

De ce fait, l'on constate qu'à l'arrivée comme au départ, la pensée réformiste, pour l'auteur, demeure égale à elle-même. Animée d'une volonté quasi obnubilante de secouer l'occupant mais pressée en même temps d'en adopter le style de gestion étatique, elle se voit réduite, apparemment, à une vision uniformément fragmentaire, mutilante par conséquent et limitée. Du reste, une telle réalité se vérifie non seulement à propos de l'itinéraire choisi, comme on l'a vu, ou des concepts, mais aussi à l'occasion des résultantes (p. 88-90 et 193-195).

À cet égard, les mêmes éléments d'éclairage — à savoir le culturel profond et l'environnement historique — sont sollicités par M. Oumlil, conjointement ou non, pour expliquer par exemple les divergences relatives au donné islamique de *umma* en rapport, au niveau surtout de la délimitation du territoire, avec celui de *nation* (chap. III et VI). De même qu'on y a recours pour situer séparément et l'échec du projet culturel de Ṭāha Ḥusayn et l'évolution vers l'activisme de l'organisation des Frères musulmans (chap. VI) et « le comportement partisan » des officiers au pouvoir et « la voie martiale » épousée par des hommes de parti convaincus, en théorie, des vertus du pluralisme parlementaire (p. 197 et suiv.). Sans parler des particularismes qui soutiennent en Asie les revendications séparatistes des musulmans de l'Inde (p. 171-177), en Orient arabe l'hostilité aux monarchies locales, au Maroc l'attachement, à l'époque similaire d'occupation, au système royal identifié volontiers, dans ce pays, à la tradition séculaire de résistance (p. 208-215).

Tant de thèmes abordés à partir de l'*isḥāh* pouvaient difficilement, il est vrai, se prêter à une analyse tout à fait exhaustive. Peut-être étaient-ils inégalement destinés à permettre, d'autre part, la concentration sur le seul réformisme arabe annoncé dès le début, dans ses rapports à l'État national. De ce dernier trait résulte, semble-t-il, l'impression que ce réformisme arabe, précisément, est noyé quelque peu dans un espace islamique, au sens large, qui n'est sien que « par excès ». Cela étant, on retiendra à ce sujet — et c'est le principal — que la pensée de l'*isḥāh*, en tant que tout, a donné lieu, de la part de M. Oumlil, à une lecture interrogative profonde et stimulante. Exposés dans une langue à la fois sobre et précise, les problèmes choisis soulèvent, chemin faisant, des questions insoupçonnées parce que se rapportant, en général, à des « évidences » consacrées par la routine.

Reste à ajouter qu'il aurait été souhaitable, s'agissant de concepts et de données historico-culturelles constamment interférentes, qu'on disposât d'index et aussi, dans bien des cas, d'un appareil critique un peu plus étoffé.

Mohamed KABLY
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William Montgomery WATT, *Islamic Fundamentalism and Modernity*. London and New York, Routledge, 1988. 23 × 14 cm, 158 p.

W. Montgomery Watt se devait d'analyser le fondamentalisme islamique en ses rapports avec la modernité, pour d'autant mieux cerner les malentendus qu'il ne cesse de susciter aujourd'hui. Le fait est que la plupart des musulmans contemporains semblent encore concevoir

la communauté, la coupant de toute dimension sacrale vivante, «mettant un barrage entre les créatures et les preuves divines» (p. 180). Le texte ne formule même pas la distinction classique entre la fonction de la *nubuwwa* (close en l'an 10 de l'Hégire, pour les chiïtes comme pour les sunnites) et celle de la *walāya* (notamment p. 182 et p. 193 s.). L'auteur anonyme de ce traité, qui se borne à conclure que cette œuvre «n'est point une histoire forgée de toutes pièces» (p. 191) a su ainsi nous donner une mesure de la liberté de penser et de vivre qui était celle des ismaéliens à l'époque classique (X^e siècle).

Le dernier texte du volume, *Juvenilité et chevalerie* (session Eranos, 1976), expose le lien entre l'éthique de la *futuwwa* et le chiïsme duodécimain, à partir notamment du *Futuwwat Nāneh* de Ḥusayn Kāṣifī (XV^e siècle). Pour les chiïtes, l'histoire sacrale n'étant pas close, le service «chevaleresque» du XII^e Imām a pris une dimension nettement mystique. Les intéressantes remarques de H. Corbin ne doivent, bien sûr, pas faire oublier que le phénomène de la *futuwwa* s'est développé bien au-delà du chiïsme et souvent totalement indépendamment de lui, et qu'il ressort pour partie de questions sans rapport direct avec la spiritualité. Nous mettrions par ailleurs une nuance à l'opposition suggérée par l'auteur entre cette éthique chevaleresque, et le bouddhisme perçu comme doctrine de retrait de la vie et de renoncement à tout espoir (p. 243) : l'attachement chevaleresque à un absolu, et le détachement complet de ce qui est relatif, ne sont peut-être des antithèses que dans leur formulation.

Pierre LORY
(Université de Bordeaux III)

Henry CORBIN, *Temps cyclique et gnose ismaélienne*. Paris, Berg International, 1982. 208 p.

Ce volume regroupe le texte de trois conférences déjà anciennes (respectivement de 1952, 55 et 56), et rééditées à l'intention d'un public plus vaste. Le thème général en est la perception du temps dans la pensée gnostique iranienne (mazdéenne) et musulmane (ismaélienne). La question et ses implications sont bien sûr immenses. La philosophie et l'ethnologie contemporaines ont souligné combien la conception quantitative du temps, découpé en heures et en jours, n'est qu'une vision parmi d'autres dont se servent les humains pour se situer dans leur devenir, et que bien des peuples et des courants de pensée ont une approche beaucoup plus complexe de l'évaluation du changement. C'est à explorer les rythmes de certaines autres façons de vivre la durée, que s'est attaché ici Henry Corbin.

La première étude, *Le temps cyclique dans le mazdéisme et dans l'ismaélisme*, contient de vivantes et pénétrantes analyses sur les mythologies du temps dans l'Iran ancien : les entités terrestres et leurs mouvements (donc le temps terrestre) sont, d'après le mazdéisme, suscitées par Ohrmazd pour tenir tête aux forces des ténèbres et restaurer l'équilibre et la justice dans le cosmos. Ce qui suppose donc «la conception d'un temps cyclique qui est non pas le temps d'un Eternel Retour, mais le temps du retour à une origine éternelle» (p. 12). De précieuses remarques sont avancées sur les implications des variantes du mythe de l'origine des dieux Ohrmazd et Ahriman pour la vision du temps et de la destinée individuelle (p. 21 s., p. 30). Puis l'exposé

du «temps cyclique» dans l'ismaélisme (p. 42 s.) permet l'établissement de plusieurs homologies avec le mazdéisme (cf. le «drame dans le ciel» de la cosmologie ismaélienne, p. 47).

Dans la deuxième partie du volume, *Epiphanie divine et naissance spirituelle dans la gnose ismaélienne*, ce thème de la vision cyclique de l'histoire dans l'ismaélisme est repris avec plus d'ampleur. D'une part, l'exposé de la cosmogénèse et des grands cycles spirituels de l'humanité y est développé et détaillé : l'idée que l'Adam coranique et biblique n'ait été que l'initiateur d'un dernier cycle de l'histoire, qu'il ait été précédé par plusieurs autres «Adam», et que ceux-ci aient re-vécu l'acte du premier Adam, céleste, fournit un schéma dont la richesse et la complexité rappellent parfois les cyclologies indo-bouddhiques. Le «pourquoi» de la chute d'Adam, le «comment» de la salvation relèvent ici de données totalement étrangères à l'Islam officiel. Par ailleurs, cette partie contient d'abondants renvois à d'autres mouvements spiritualistes (ébionisme, elkesaïsme, docétisme). Les développements sur l'imamologie ismaélienne (nettement différenciée de l'imamologie duodécimaine) sont d'une exceptionnelle richesse, occupant les trois derniers chapitres de cette partie.

Le troisième exposé enfin, *De la gnose antique à la gnose ismaélienne*, est une synthèse des principaux thèmes doctrinaux de l'ismaélisme. S'il est alerte et agréable à lire, il ne contient guère en fait de données qui n'aient été expliquées dans les précédentes parties, ou dans d'autres œuvres de H. Corbin. Les notes renvoient d'ailleurs le lecteur aux textes plus développés à chaque fois que cela peut être utile.

Le lecteur intéressé par ces questions pourra regretter toutefois, dans l'ensemble du volume, l'absence de référence à l'enracinement historique et aux visées politiques de l'ismaélisme. Il ne s'agissait bien entendu pas de faire ici une œuvre historique sur ce mouvement : mais l'ismaélisme ayant déployé une impressionnante énergie du IX^e au XIII^e siècle dans la lutte pour le pouvoir politique, l'on ne peut que s'interroger sur la façon dont ce combat terrestre s'intégrait dans leurs visions philosophiques. Les confréries soufies, elles, n'entretiendront pas d'ambitions directement politiques. Deux modes bien distincts d'envisager la mission de l'homme en ce monde sont donc en cause ici.

Toutefois, au cours de ces développements d'une ampleur intellectuelle et d'un mouvement parfois magistraux, Henry Corbin donne au lecteur de pénétrer dans des mondes mentaux, intégrant «quelque chose comme une autre dimension encore (une cinquième dimension?)», et cette impulsion même vers l'exploration des «formes de l'esprit» en Iran est aussi un des apports les plus féconds du livre.

Pierre LORY
(Université de Bordeaux III)

W. Montgomery WATT, *Islam and Christianity today*. London, Routledge and Kegan, 1983. 13 × 21,5 cm., 157 p.

Introduit par un *Foreword* dû à l'amitié de Son Excellence Shaykh Ahmed Zaki Yamani, le présent ouvrage se veut une «contribution au dialogue» non seulement entre Chrétiens et

The wonder is not so much that you possess the miraculous art of healing, like Jesus;

The wonder is rather that your patient is even more sick than before.

Islam, on the other hand, has had, as its central task – and this in its very genesis – to construct a social order on a viable ethical basis. In the execution of this task, its very spirituality, that is, a genuine morality, is at work: it is asceticism in this world. Economic well-being and the exploitation of nature for human ends are integral parts of that morality. What this means is that technology is for man, man is not for technology. Man has ends higher than the machine and the marketplace. 'These people know the externalities of the worldly life well but are heedless of its ends' is the Qur'anic criticism of the pagan Meccan commercial community (30.7), because 'this is the end of their knowledge' (53.30). The requirement to 'create an ethically based viable social order' is not an easy, or banal, or conventional demand. Human history knows how difficult it is and how perennial a desideratum. Man's pettiness, short-sightedness, and selfish narrowness are at the very root of the human predicament, and, in fact, all human troubles are reducible to them. Islam is a practical remedy for this ailment and a recipe for how man may transcend his banalities and create a positive human brotherhood. As detailed earlier, Muslims have, by and large, become prisoners of their own historic creations, whether laws or institutions. In order to set mankind on the right path and provide a positive orientation in the present morass, we must transcend much of historic Islam and rediscover real Islam, which is concretely ever-present in the Qur'ān and its ethical principles. This is the challenge that Muslims must face, for the benefit of all mankind.

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ERRATA

N.B. By reason of the current war in Lebanon, it was not possible for Majid Fakhry to correct the proofs of his article, *The Platonism of Miskawayh and its Implications for his Ethics*, which appeared in *STUDIA ISLAMICA*, XLII, 1975, pp. 39-57. A list of principal errata is given herebelow.

- P. 41, l. 25 For *šinā'ati*, read: *šinā'ah*.
 P. 41, l. 27 'to show' is repeated.
 P. 47, l. 29 For 'and the short...', read: 'but not the short...'.
 P. 48, n. 1 For *Galen.*, read: *Galenī*.
 P. 49, l. 31 For *fadhl*, read: *fadl*.
 P. 51, n. 1 For *العقل*, read: *التعقل*.
 For *الصناعة*, read: *صفاء الذهن*.
 For *جودة التوصية*, read: *جودة الفهم*.
 For *سهولة الفهم*, read: *سهولة التعلم*.

Also add here:

A list of the subdivisions of wisdom, which could be the basis of Miskawayh's, is given in an Arabic ethical tract attributed to a certain Nicolaus, probably of Laodicea, 4th century A. D. See M. C. Lyons, *A Greek Ethical Treatise*, in *Oriens*, XIII-XIV (1960-61), p. 51.

- P. 52, l. 19 For *العمل المنتظم*, read: *الفعل المنظوم*

SUR QUELQUES HYPOTHÈSES ANCIENNES DE W. MONTGOMERY WATT

L'ouvrage bien connu de Watt, intitulé *Free will and predestination in early Islam* (Londres, 1948), avance certaines thèses ou hypothèses qui me paraissent à l'évidence indéfendables. A vrai dire, elles ne sont pas de grande conséquence. Comme cependant je n'ai pas connaissance que Watt y ait jamais renoncé, ni que quelqu'un d'autre les ait jamais contestées, comme, d'autre part, le livre qui les contient continue, à juste titre, de faire autorité, je crois nécessaire — avec tout le respect que je dois à l'auteur — de les remettre ici en question. Il s'agit, d'une part, des origines de la doctrine qadarite, d'autre part, de l'identité du théologien Burğūt⁽¹⁾.

I. SUR LES ORIGINES DE LA THÈSE DU QADAR

Dans son troisième chapitre de *Free will*, intitulé « The beginnings of the doctrine of qadar », Watt a entrepris de démontrer que la doctrine qadarite aurait pris naissance dans les milieux hāriğites et murğīites, en vertu d'une filiation naturelle entre les conceptions propres à ces deux sectes et la croyance à la responsabilité de l'homme à l'égard de ses actes.

(1) Les auteurs de langue française disent ordinairement Burğūt : cf. Laoust, *Ibn Bağğa*, 168 ; Allard, *Attributs divins*, 135 ; Nader, trad. du *K. al-Intiṣār*, 122 ; etc. Mais tous les dictionnaires indiquent que ce mot, qui est le nom de la puce, s'écrit burğūt.

La loi du 11 mars 1957 n'autorisant, aux termes des alinéas 2 et 3 de l'article 41, d'une part, que les « copies ou reproductions strictement réservées à l'usage privé du copiste et non destinées à une utilisation collective » et, d'autre part, que les analyses et les courtes citations dans un but d'exemple et d'illustration, « toute représentation ou reproduction intégrale, ou partielle, faite sans le consentement de l'auteur ou de ses ayants-droit ou ayants-cause, est illicite » (alinéa 1^{er} de l'article 40).

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W. MONTGOMERY WATT'IN İSLÂM VE HADİS ALGISI BAĞLAMINDA “TANRI SÛRETİNDE YARATILMA” İSİMLİ MAKÂLESİNİN TAHLİL VE TENKİDİ

Hüseyin KAHRAMAN*

THE ANALYSIS AND THE CRITICISM OF WATT'S ARTICLE NAMED "CREATED IN HIS IMAGE" IN THE CONTEXT OF HIS PERCEPTION ON ISLAM AND HADITH

Most of the orientalists believe that the Muslim's thought structure developed and took shape in the first two centuries, especially after the conquest of Syria and Iraq. These two countries were the center of sciences and cultures before Islam. After the Islamic conquests, some of ancient dwellers in these countries preserved their belief when some of them adopted Islam in time. There is no doubt that, who adopted Islam transmitted ancient beliefs in their new lives. Thus, Muslims began to live side by side varied cultures. According to the Orientalists these men who were more cultivated and cultured than Muslims, had greatest share in development and taking shape through basic areas such as Islamic philosophy, mysticism, jurisprudence, theology and hadith. One of the studies that include similar evaluations is W. Montgomery Watt's article named "Created in His Image: A Study in Islamic Theology" in which he has interpreted the hadith known as "hadith of Surah". Here, the author in the exemplarity of the "hadith of Surah", assumes that some of hadiths were affected by foreign cultures, and even that they originated from that source. While establishing his thesis, he has taken the textual differences of hadith's various narrations as basic, and has tried to relate between differences in the narrators and in the textual differences. In this article, we will try to analyze and criticise Watt's mentioned opinions, the background of these opinions and his evaluations concerning the "hadith of Surah".

I. GİRİŞ: ORYANTALİSTLERDE İSLÂM VE HADİS İLE İLGİLİ DÜŞÜNCELERİN FİKRÎ ALTYAPISI

İslâm ve onun temel kaynaklarından biri olan hadis ile ilgili düşüncelerine geçmeden önce Watt'ın içinde yetiştiği çevrenin genelde din olgusuna, özelde ise Müslümanlara ve önemli değerlerine nasıl baktığını ana hatlarıyla tavsifte fayda olacaktır.

Oryantalistlerin hadis tenkidi, onların Hz. Peygamber, Kur'ân veya en geniş çerçevesiyle İslâm ile ilgili düşüncelerinin bir uzantısıdır. Oryantalistlerin İslâm ve temel kaynakları hakkındaki kanaatleri ise başlıca iki âminin etkisi altında şekillenmiş

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done for this book. As much work had already been done on the larger Syrian cities, Tsugitaka chose to study Jabala, located on the coast about 20 km. south of Latakia. Though small, he says (p. 2), Jabala is of interest for its rich cultural heritage, its fishing industry, and its role as a town of sanctuary (*mazār*). Part I of the book describes the Syrian *sāhil* region, Jabala, and several villages around it (pp. 13–36), and in Part II the author summarizes the history of the town from early Islamic times up until the late seventeenth century (pp. 37–81). Part III, entirely in Arabic (pp. 1–121, paginated separately), reproduces 170 Arabic texts on Jabala, arranged chronologically under the general rubrics of travellers, geographers, and historians.

In certain respects the book is a disappointment. The title of the overall research project prepares one for comparative and inter-disciplinary analysis, but the history of Jabala is here recorded almost entirely in the traditional terms of political and military history. Numerous interesting possibilities for exploration of other historical perspectives would seem to present themselves (e.g. the town's evolving role as a saint's sanctuary and its ambiguous connections with Ibrāhīm ibn Adham), but these have largely been missed. Much reading in primary source material has obviously been done for the work, but the author describes his book as "more or less" based on previous scholarship (p. 10). Reading through his digest of this earlier work is rendered somewhat difficult by anomalies, errors, and English expression that often obfuscates the author's meaning (e.g. p. 40, "received the plunder of" means "were plundered by;" p. 50, *kuḥba* = "the public preach;" p. 67, *ustūl* = a "battleship").

On the other hand, the book does offer some useful comments, based on the author's field work, concerning the fisheries of Jabala, the agricultural production of its hinterland, and village life in the region (pp. 25–37). Those interested in the history of northern Syria will also find the extensive collection of Arabic texts convenient, particularly as these include a number of previously unpublished accounts (nothing, however, from the published or unpublished volumes of Ibn 'Asākir). The work also contains several maps and plans and many photographs of scenes in Jabala and its outlying villages.

LAWRENCE I. CONRAD

MUHAMMAD'S MECCA: HISTORY IN THE QUR'AN. By MONTGOMERY W. WATT. (Islamic Surveys.) pp. vii, 113. Edinburgh, Edinburgh University Press, 1988. £19.50.

This book examines various aspects of the Prophet's life in the Meccan period on the basis of Qur'anic evidence. Many of its ideas are familiar from earlier works by the same author, but it does contain some new suggestions and it certainly covers a wide range of topics in its five sections, entitled "The Qur'an as a Historical Source", "The Arabian Background", "Muhammad's Early Life", "Muhammad's Prophetic Experience" and "Muhammad and the Meccan Pagans". The first section affirms the author's belief in the traditional dating of the Qur'an (without however discussing the contrary views of Wansbrough) and emphasizes the importance of the *Sīra* as a source of corroborating evidence for the historical data provided by the scripture. The second presents Qur'anic evidence for the physical, religious and political environment of pre-Islamic central Arabia, including such subjects as land use and climate, cosmology, tribal life, paganism, monotheism and Mecca's status as a commercial centre. The third gathers together such Qur'anic information as there is on the biography of the Prophet. The fourth examines the manner in which the Qur'an was revealed to the Prophet and adduces philological arguments for the theory that a period of non-verbal revelation preceded the revelation of the Qur'an in verbal form. In the final section the author returns to the theme with which he dealt at length some thirty-five years ago in his main work on the rise of Islam, *Muhammad at Mecca* (Oxford, 1953): the relations between Muhammad and the Meccan pagans.

While the author's enormous erudition is obvious to any reader, questions can be raised about the methodology he employs for extracting historical information from the Qur'an. He makes it plain from the start that his intention is not to re-enter the debate on the reliability of the sources

for the rise of Islam; in particular he does not intend to reconsider his opinion of the value of the *Sīra* as a historical source (p. 1). This may seem reasonable enough given that the book is concerned with Qur'anic evidence, were it not for the fact that very few of the Qur'anic allusions to contemporary persons or events are intelligible without the information provided by the *Sīra*. Given that it is well nigh impossible to use the Qur'an as a historical source without extensive recourse to non-Qur'anic material, the question of the reliability of such material remains of crucial importance. Professor Watt does not by any means claim that the *Sīra* is an infallible guide to the Prophet's mission: he acknowledges that in some matters, such as the description of his prophetic calling, it is unreliable and "holds little of genuine historical interest" (p. 54). Nevertheless he makes extensive use of the chronology of revelation offered by the *Sīra* and *Tafsīr* to support his hypothesis that the Prophet was receiving *wahy* from God, in a non-verbal form for three years before he received the verbal revelations which comprise the Qur'an; and he relies even more heavily on the *Sīra* (once more including *Tafsīr*) for the early biography of the Prophet, a subject on which the Qur'an is admitted to be a poor source of information (p. 47). Watt finds most of his Qur'anic data on this topic in Sūra 93, which he believes to contain references to Muḥammad's orphanhood ("Did he not find you an orphan and house you?"), to his pagan beliefs before the revelation of the Qur'an ("Did he not find you erring and guide you?") and to his marriage to Khadija ("Did he not find . . . you poor and enrich you?"). But it is by no means self-evident that these passages refer to events in Muḥammad's life: to assume that this is so is to accept what the *Sīra* and *Tafsīr* tell at face value. Those historians who are not convinced, as is Watt, of the historicity of the *Sīra* would argue that the *Sīra* derived most of its information on Muḥammad's early life from the Qur'an itself, not from a historical tradition independent of it: it was the Qur'anic passages that engendered the information on Muḥammad's life experiences, not the other way round; what Watt takes to be corroborating evidence is simply a number of stories which later generations have woven around the Qur'anic text.

For those who are in agreement with Watt on the question of the sources, however, the book does contain useful additional material to his *Muhammad at Mecca* (although it should be noted that he neither takes issue with, nor indeed makes any mention of, recent works of scholarship, such as M. Cook's *Muhammad* or P. Crone's *Meccan Trade and the Rise of Islam*, which call into question the fundamental thesis behind his theory that it was the transfer of the Meccan economy from a nomadic to a mercantile basis which provided the preconditions for the rise of Islam). On the issue of the religious background to the Prophet's early mission in Mecca, Watt elaborates on his long-held conviction that Allāh already occupied a dominant position in the pagan pantheon of Muḥammad's contemporaries as a "high god" among lesser deities. The evidence he adduces for this theory is taken from the Qur'an to the exclusion of the *Sīra*; it adds weight to the similar findings of Wellhausen; and it goes well with J. Teixidor's study of inscriptional evidence from the Greco-Roman Near East, to which Watt has drawn attention before and in which henotheistic beliefs of a comparable kind are shown to have been prevalent in the Near East from about 500 B.C. onwards. Watt links his theory with the idea, which appears to be new, that Muḥammad at first attempted some form of compromise with his fellow Meccans, accepting their belief in Allāh as a "high god" before taking the decisive step of declaring Allāh's unicity (a development reflected in the incident of the so-called "Satanic verses"). This is interesting and deserves lengthier consideration than it receives; in particular, the question needs to be asked whether belief in a high god should be seen as a sign that polytheism was in decline, as Watt assumes (and as Wellhausen did too). If the belief only developed in the generations before Muḥammad, there is a good case for the view that Muḥammad's mission was the culmination of a major change in the religious outlook of central Arabia: the historian's task would then be to identify the causes of this change. But there is nothing in the evidence presented by Watt to rule out the possibility that the Meccans had worshipped a high god along with other deities for centuries, on a par with their counterparts in the Near East, without there being any tendency for the high god to undermine the position of the deities with which he coexisted. If this is the case, the high god might still have enabled Muḥammad to engage in an initial compromise with the Meccans, but the belief in such a deity would not constitute a clue to the factors behind the rise of Islam itself.

W. L. TREADWELL

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very high calibre, comparable only to Ghazālī and Ibn Taymīyah in Islam and to St. Augustine and St. Aquinas in Christianity. Let us hope that Western scholars will be fairer in their assessment in future. Let us also hope that they will soon come to terms with the Islamic concept of *tajdīd* as referred to in the Prophetic *ḥadīth*.

As for the translation, judging on the basis of the first few pages, I would only say that the translator should thoroughly revise the translation before the book is printed again. I will note a few things. On page 12, line 1, the words of the famous *ḥadīth*, *lā tuḍāmūna fī ru'yatihī* have been rendered as 'you do not doubt that you will see Him'. This is incorrect. The correct translation is: 'You will not get harmed in seeing Him.' On an earlier page in the footnote, another *ḥadīth* has been rendered as 'the good (*khair*) of my community are my generation, then the second . . .' This is also incorrect. It should be rendered as 'the best of my community'.

On page 13, third line, the word *fīna* in verse 8: 39 has been translated as sedition, which is incorrect. Abdullah Yusuf Ali translated it as 'tumult or oppression', Muhammad Asad as 'oppression' and Arberry as 'persecution'. The word *qīṣāṣ* (verse 2: 179) has been translated as retaliation. Although this is how Arberry translated the word, it goes against the intent of the Qur'ān. By saying that 'there is life for you in *qīṣāṣ*, O men of understanding', the Qur'ān would not recommend revenge or applaud retaliation, and approve, rather tacitly praise, remission in the previous verse. Abdullah Yusuf Ali has rendered *qīṣāṣ* as 'law of equality', and Muhammad Asad has rendered it as '(in law of) just retribution'. And this is the correct translation.

Aligarh, India

M. Abdul Haq Ansari

IMAGE OF THE PROPHET MUHAMMAD IN THE WEST: A STUDY OF MUIR, MARGOLIOUTH AND WATT. By Jabal Muhammad Buaben. The Islamic Foundation, Leicester, UK, 1996. Pp. 416. ISBN 0-86037-260-X (HB); ISBN 0-86037-261-8 (PB).

How does the modern West view Islam? A most frank and revealing answer was given in 1905 by the Italian orientalist, Prince Leone Caetani in the Introduction to his massive ten-volume *Annali dell' Islam*:

Who were these warriors? Who urged them out of their barren deserts to conquer the world? Why have they been able to accomplish such wonders? Why were the advantages they gained in a few years so great and complete that thirteen centuries of struggle and powerful weapons of our superior civilization have not availed to beat back the great enemy of faith and civilization? Is it that we lack something where our enemies possess some undeniable superiority so lasting and stalwart that with all our progress we have been unable to neutralize it?

Contrary to what the book under review implies, Western hostility to Islam and above all the Prophet Muḥammad (upon whom be peace) is not merely a lingering relic of war propaganda from the Crusades in medieval Europe but to this day continues to receive abundant nourishment in the fact that Islam is the only formidable rival to its world supremacy that Western civilization has ever encountered in all its history. Since the collapse of the Soviet Union and the end of the 'Cold War' and Communism, this has become more evident than ever before.

Modern Western versions of *Sīra* or biographies of the Prophet Muḥammad (upon whom be peace) offer the interested research scholar an accurate barometer of how the modern West views Islam, Muslims and our whole culture/civilization. The author's selection of Sir William Muir (1819-1905), David Samuel Margoliouth (1858-1940) and Montgomery Watt (1909-) as most representative is very apt and well-chosen. All three scholars, though closely associated with the Church, endeavoured to write objective and impartial biographies of the Holy Prophet free from the prejudice of medieval Europe, but all ended in falling into the same trap they tried so strenuously to avoid. Their conspicuous failure in this regard is due to the fact that a negative view of the Prophet Muḥammad and Islam is an integral part of the cultural heritage of the West.

In the reviewer's opinion, the offensive views of Muir and Margoliouth, being frank and open, are far less dangerous to impressionable Muslim students than the much more subtle and deceptive tactics of Watt who, with his mild language, is the cleverest of the three in concealing his real motives to the academic world at large. The reviewer feels obliged at this stage to take strong issue with the author's view that Montgomery Watt's *Muhammad at Mecca* (1953), *Muhammad at Medina* (1956), and *Muhammad - Prophet and Statesman* (1961) represent significant progress among Western scholarship in portraying Islam in a sympathetic light.

Watt's portrayal of the Prophet Muḥammad as the product of his environment, his view that the decisive explanation for his astounding success was due to material rather than spiritual factors, his marked sympathy for the Quraysh and the Jews, his fascination with the notorious legend of the Satanic Verses in contrast to his fierce uncompromising monotheism and hatred of idol-worship, his utter inability to comprehend the divine revelation of the Holy Qur'ān, his disbelief in the authenticity of *Ḥadīth*, his outrageous comparison of the Prophet to Adolf Hitler in 'creative imagination' (p. 325) and the whole works' attempt to downgrade and belittle his entire Prophetic mission, reveal Watt as no better than his predecessors.

Unlike Muir and Margoliouth, Watt is not content merely to criticize and condemn but is eager to play the part of 'big brother' to the new rising Muslim generation and dictate to them how they should change Islam in order to make it more acceptable to the modern West. In his recent *Islamic Fundamentalism and Modernity* (1988), Watt condemns the absolute transcendental foundation of Islam because it is eternal and immutable and not subject to change. He attacks the 'unchangeableness' of Islam above all else because it disproves the entire concept of Darwinian evolutionism and temporal development and 'progress' so dear to the hearts of Westerners and the Western-educated. He is horrified at the penal code of *Shari'ah*, seeing it as 'primitive' and 'barbaric', perhaps because such sins as adultery, fornication and homosexuality are no longer considered

oppressive State; they are not at all concerned with intra-State relations. But will they *want* to understand in Paris that the FIS fights for a better Algeria, and not for a better France?

Bagader, too, underscores that 'Muslim society is undergoing a basic and fundamental change . . . towards pluralism'. In fact, among 'New Islamic Movements' he distinguishes no less than six different trends, including intellectual, spiritualistic, traditional, ritual, and revolutionary groups. This is welcome pragmatism from a Saudi author. He also shows realism in qualifying the present predicament of Islam as the worst in its history, much more devastating than the military defeat by the Mongols. Because today, Muslim countries are defeated both militarily and at the socio-cultural level.

Helen Watson shows extraordinary insight into the practical and symbolic dimensions of the return to the veil by Muslim women both in the West and in the Islamic world. Far from qualifying seclusion, for reasons of modesty, as inherently suppressive (and therefore oppressive), she sees this return as the result of an on-going politicization of women – feminism in reverse! – in their struggle against the status quo, consumerism, sexism and Westernization (globalization): 'One of the few forms of protest some women may have' (p. 157). In a chapter which is short, concise and complete Watson restates the Qur'ānic norms on female modesty and dress – which, alas, so many Muslim women do not know – rightly stressing that 'modesty remains a complex cultural concept'. (It would seem that the Qur'ānic qualification '*illā mā zahara minhā*' in 24: 31 makes allowances for just that.)

Pnina Werbner successfully tries to solve the puzzle: Why did the vulnerable Pakistani emigrant minority in Manchester, against their immediate local interests, side with Saddam Hussein during the Gulf War, against the overwhelming British consensus? She shows convincingly that their casting of Saddam as hero in a plot of mythological dimensions *had* to happen, as an 'alternative fable' to the Western one fed via CNN. She also points out how the event became instrumentalized in support of the local struggle against racial discrimination and for equal political rights in Britain. I spent the Gulf War years in Morocco and witnessed there the very same phenomenon of populist identification with Saddam, embedded in anti-American and egalitarian, anti-monarchical sentiment and fraternal nostalgia for the lost unity and (Ṣalāḥ al-Dīn) greatness of the *ummah*.

Gerholm quotes certain publications by Ahmed and Sardar in order to verify his hypothesis that permanently living in the West must necessarily impact on the Islamic identity and thinking of emigrant Muslim intellectuals. He suspects that such Muslims will come to stress the general principles, concepts and values of their faith – the essence of Islam (or what Sardar calls the 'absolute reference frame' and 'the essentials' of Islam) – more than its concrete social code. He also suspects that the pronounced affinity to Sufism of some of these emigrants (and many European converts to Islam) may be explained by the compromise mysticism allowed between East and West, Sufism being 'private enough to fit into the Western social order' (p. 207).

Food for thought aplenty.

Istanbul

Murad Wilfried Hofmann

PROPHET MUHAMMAD AND HIS WESTERN CRITICS: A CRITIQUE OF W. MONTGOMERY WATT AND OTHERS. By Zafar Ali Qureshi. Idara Ma'arif-e-Islami Mansoorah: Lahore, 1992, 2 Vols. Pp.1,103. \$30.00 (HB).

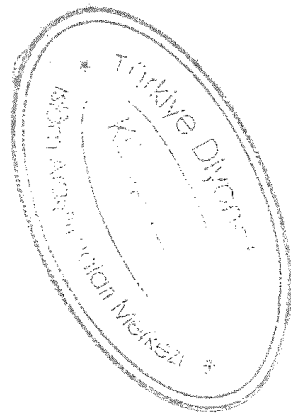
For centuries Orientalists in Europe and America have been engaged in the study of Islamic history and civilization in accordance with their own needs and aims. Since Islam is the only serious rival to its world supremacy the West has ever confronted, a negative image of Islam has consequently become an integral part of the cultural heritage of the West. Hence, it is hardly surprising that Muḥammad (pbuh) has been more maligned and denigrated than any other great man in history.

Montgomery Watt is prominent among such well-known Orientalists. His two-volume biography, *Muhammad at Mecca* and *Muhammad at Medina*, written and published during the 1950s, has become a veritable Orientalist classic upheld as the uncontested 'authority' on the subject even at Pakistani colleges and universities.

With the work under review, Zafar Ali Qureshi, ex-Assistant Professor of Islamic Studies, Islamia College, Lahore seeks to contest this 'authority'. Having studied nearly every book in English about the Prophet published during the last two centuries Qureshi effectively demolishes Watt's errors.

Typical of contemporary Western scholars who refuse to acknowledge Muḥammad (pbuh) as an authentic Prophet of God and the Qur'ān as Divine revelation, Watt attributes the spectacular success of Islam to purely political, social and economic factors. He alleges that the majority of its followers were attracted to Islam because of worldly and materialistic motives: although Watt is a clergyman as well as a professor, he does not write as a Christian but rather as a fervent adherent of Marxism.

In his *Muhammad at Mecca*, Watt plays down the persecution of the Quraish as 'mild'. However, using authentic sources, Qureshi now shows that this persecution which lasted for 13 long years was so extraordinarily severe that during the three-year boycott the Muslims nearly starved to death until the Prophet was forced to flee from Makka to Madina for his life. Watt says that the Prophet, having stopped intertribal raiding, turned his attentions to the economic basis of this system; thus, the expansion of Islam into adjacent lands and the conquests of the Persian and Byzantine empires was conducted so as 'to maintain the standard of living' and support a quest for loot and booty. By contrast, Qureshi shows that the Arabs of the Prophet's time lived on camels and dates and that their lives were simple to the point of utmost austerity. Watt's concern with their 'standard of living' is a ludicrous retrospection of present-day thinking to the distant past and a negation, despite all evidence in the Qur'ān and *Ḥadīth* to the contrary, of the spiritual role of the Prophet's mission in history. Moreover, the earliest Muslims were no 'wild' bedouin tribes driven by hunger and over-population to seek elbow room in the adjacent lands to the North. Indeed *Jihād* was, above all, spiritual, seeking the pleasure of Almighty Allah and eternal reward in the Hereafter. Had Islam only been motivated by material factors, it could not have left a permanent religious or cultural impact on the world, created a brilliant civilization lasting more than a thousand years nor a billion faithful believers in the world today. Qureshi also refutes the



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TEK
Cafer Sadık Yaran

I. HAYATI, ESERLERİ VE GÖRÜŞLERİ

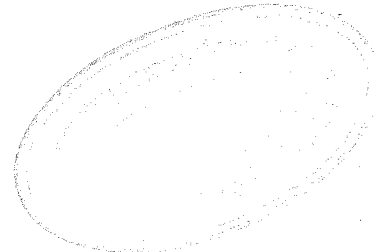
A. Hayatı

1909'da İskoçya'da bir presbiteryen râhibin oğlu olarak dünyaya gelen W. Montgomery Watt, çocukluğunda iyi bir Hıristiyan eğitimi ile yetiştirilir. Gençliğinde fizikçi olmayı hayal ederse de, Üniversitede felsefe okumak durumunda kalır. Dört yıl Edinburgh Üniversitesi'nde Ahlak Felsefesi alanında araştırma görevliliği yapar; fakat bu sürenin sonunda teslim ettiği doktora tezi reddedilir ve oradaki işinden olur. Bu arada Kudüs'te İslâm üzerine araştırmalar yapacak birinin arandığını duyar; bu işe başvurur ve kabul edilir. Bu göreve hazırlığın bir parçası olarak Oxford Üniversitesi'nde hızlandırılmış teoloji kursları alıp râhip olur ve bir süre bu işi yapar. Daha sonra Kudüs'e gider ve orada bir müddet çalıştıktan sonra, tekrar Edinburgh'a dönüp, bir yıl İlkçağ Felsefesi öğretim görevliliği yapar. Nihâyet 1947'de, Edinburgh'da Arapça ve İslâmî İlimler bölümünde öğretim üyeliğine başlar. Burada İslâmî ilimler alanında önce kendisi doktora yapar, birçok öğrencinin yetişmesine katkıda bulunur, çok sayıda da eser verir. Daha sonra 1964'de başladığı Bölüm başkanlığı görevinden 1979'da profesör olarak emekli olur.¹ Watt'ın görüşleri ve eserlerinin bir kısmı, modern bilim-

1 Geniş bilgi için bkz. W. Montgomery Watt, "Ultimate Vision and Ultimate Truth", *Ultimate Visions: Reflections on the Religions We Choose*, der. Martin Forward, (Oxford: Oneworld Publications, 1995), s. 280-82.

الهوامش

- (١) محمد عزت عبد الموجود (دكتور) وآخرون: أساسيات المنهج وتنظيماته: ط٢، دار الثقافة للطباعة والنشر، القاهرة، ١٩٧٩، ص ٩١.
- (٢) هنا يمكن التحدث عن "علم سياسة إسلامي" أى العلم بصفته جهداً يكشف عن الواقع الموضوعي للمجتمع السياسي الإسلامي بقوانينه وآلياته وظواهره، ومن الطبيعي أن تشكل نتائج هذا العلم مصدرًا من مصادر المنهج التعليمي لمادة النظام السياسي الإسلامي وحيثياته وأنشطته.
- (٣) جر ولدای كب: التصميم التعليمي، خطة لتطوير الوحدة الدراسية والمساق، ترجمة محمد الخوالدة (دكتور) ديوان المطبوعات الجامعية، الجزائر ١٤٠٥هـ - ١٩٨٥م، ص ٣٤، سماح رافع محمد: تدريس المواد الفلسفية في التعليم الثانوي، طرق ووسائل وإعداد معلميه، دار المعارف، بدمون تاريخ.
- (٤) اعتمدنا في رسم مقررات المنهج وتحديد أهدافه على رسالتنا للدكتوراه الموسومة، دراسة تحليلية لقنومات التربية السياسية في ضوء القرآن والسنة، جامعة عين شمس، كلية التربية ١٤٠٧-١٩٨٦ (غير منشورة).
- (٥) تتناقض هذه الصعوبة في تطبيق منهج المادة نفسها ضمن المدرسة أو الكلية إذا كانت هذه المدرسة أو الكلية يباقي مودعا وأهدافها التعليمية تتبع نظاماً تربوياً غير متسق مع فلسفة التربية الإسلامية وأهدافها.
- (٦) صالح عبد العزيز: التربية وطرق التدريس، ج٢، دار المعارف، القاهرة، بدمون تاريخ.
- (٧) انظر مثلاً: محمد عزت عبد الموجود (دكتور) وآخرون: أساسيات المنهج وتنظيماته مرجع سابق، ص ١٨٥-٢٨١.



قراءة نقدية في كتابات
"مونتجومري وات"
في السيرة النبوية
د. عبد الرحمن أحمد سالم (*)

مقدمة:

يُعَدُّ مونتجومري وات Montgomery Watt واحداً من أبرز أعلام المستشرقين المعاصرين في بريطانيا وأكثرهم تنوعاً في مجال دراساته الإسلامية. وقد لا ينافس في هذه المكانة إلا برنارد لويس Bernard Lewis. وقد عمل "وات" رئيساً لقسم الدراسات العربية بجامعة إنزبره باسكوتلنده، وتخطى أعماله بشهرة واسعة بين المشتغلين بالدراسات الإسلامية والعربية في الغرب والشرق على السواء.

ولعل أبرز ما يلفت نظر المتتبع لأعمال "وات" أن سيرة النبي محمد صلى الله عليه وسلم حظيت بقدر متميز من اهتمامه، فقد أخرج في عام ١٩٥٣م كتاباً عنوانه: محمد في مكة Muhammad at Mecca ثم في عام ١٩٥٦م أخرج كتاباً عنوانه: محمد في المدينة Muhammad, at Medina. وفي عام ١٩٦١م أخرج كتاباً عنوانه: محمد نبياً ورجل دولة Muhammad Prophet and Statesman. والكتب الثلاثة نشرتها له جامعة أكسفورد بإجلترا. كما نشر في عام ١٩٧٠م مقالا في الجزء الأول من موسوعة تاريخ كمبريدج للإسلام The Cambridge History of Islam بعنوان: "محمد".

(*) أستاذ قسم التاريخ الإسلامي واخضارة الإسلامية - كلية دار العلوم - جامعة القاهرة.

خاورشناسان مغرب زمین، می‌گردد. از جمله آثار وات کتابهای زیر را که اهمیت بیشتری برای ما دارند می‌توان یاد کرد:

۱- محمد در مکه.

۲- محمد در مدینه.

۳- محمد، پیامبر و سیاستمدار

این کتاب به وسیله اسماعیل والی زاده به زبان فارسی ترجمه شده و مؤلف با آنکه در پاره‌ای از مواضع انصاف نشان داده ولی به خطاهای گوناگون نیز درافتاده است که نمونه‌هایی از لغزشهای وی را در همین مقاله خواهیم آورد.

۴- فلسفه و کلام اسلامی.

کتاب مذکور (بوسیله دکتر ابوالفضل عزتی) به فارسی ترجمه شده است و با آنکه از فلسفه و کلام اسلامی به کوتاهی سخن به میان می‌آورد، متأسفانه در پاره‌ای از موارد مصون از خطا نمانده است.

۵- تاریخی از اسپانیای اسلامی

این کتاب هم به فارسی با عنوان «اسپانیای اسلامی» ترجمه شده و محمدعلی طالبانی ترجمانی آن را به عهده گرفته است. در کتاب مذکور نیز جای نقد و اعتراض باقی است و ما در همین مقاله به اختصار از آن سخن خواهیم گفت.

۶- تأثیر اسلام بر اروپا در قرون وسطی.

این کتاب با عنوان «تأثیر اسلام در اروپا» بوسیله یعقوب آژند به فارسی ترجمه شده است.

۷- دوره تشکّل اندیشه اسلامی.

۸- اسلام و همبستگی جامعه.

۹- گذشته شکوهمند اسلام.

۱۰- ایمان و عملکرد غزالی.

مونتگمری وات آثار دیگری هم دارد و همچنین مقالاتی از وی انتشار یافته است که برخی از آنها را در «دائرةالمعارف اسلام» چاپ اروپا می‌توان یافت.

مونتگمری وات، خاورشناس اسکاتلندی

زندگی‌نامه علمی وات

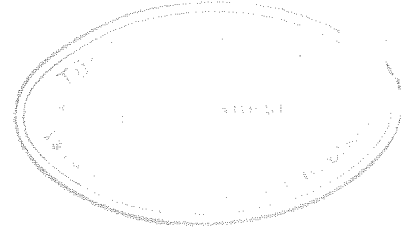
ویلیام مونتگمری وات William Montgomery Watt از خاورشناسان هم‌عصر ما شمرده می‌شود. وی در سال ۱۹۰۹ میلادی در اسکاتلند متولد شد و تحصیلات خود را تا دوره دکترای فلسفه پی گرفت و رساله دکترایش را در باره «جبر و اختیار در آغاز اسلام» گذرانید. وی مدت چهار سال به تدریس فلسفه در دانشگاه اشتغال داشت. آنگاه به مطالعات بیشتری در باره اسلام گرایید و به عنوان یکی از دستیاران اسقف انگلیکن (وابسته به کلیسای پروتستان انگلیس) در بیت المقدس به پژوهش پرداخت. مونتگمری وات در سال ۱۹۴۷ به سمت «رئیس بخش مطالعات عربی و اسلامی» در دانشگاه ادنبرگ برگزیده شد و سالها این سمت را حفظ کرد و در اوایل دهه ۱۹۸۰ به بازنشستگی نایل آمد^(۱).

آثار وات

مونتگمری وات آثار متعددی دارد که بر محور «اسلام‌شناسی» به شیوه

۱- زندگی‌نامه کوتاه مونتگمری وات، از کتاب: The Majesty That Was Islam اثر خود وات برگرفته شده

معرفی و نقد کتاب



نقد کتاب «محمد (ص) در مکه و مدینه»

سید محمد ثقفی

«محمد فی المدینه» تألیف کرده است. این کتاب بوسیله شعبان برکات به عربی ترجمه شده و نیز توسط اسماعیل والی زاده زیر عنوان «محمد پیامبر و سیاستمدار» به فارسی ترجمه و چاپ گردیده است. کتاب یک دوره کامل از زندگانی پیامبر را ارائه می دهد و به نحو اعجاب انگیزی از تأثیر اسلام بر دلها و از قیرمانی حضرت محمد (ص) یاد می کند و بخصوص درباره عظمت آن حضرت و زیبایی خلق او سخن می گوید و از نظر محتوا و مطالب مجموعاً شامل نکات مثبت و باارزش و در عین حال دارای نواقصی می باشد که اینک به اختصار به هر دو جنبه آن اشاره می شود.

■ نقاط مثبت و امتیازات کتاب

۱- توجه به منابع اصلی: مؤلف دانشمند، نخست، توصیفی از مصادر و منابع کتاب خود ارائه می دهد که بیانگر آن است که در نوشتن تاریخ خود به منابع اصلی سیره پیامبر (بمانند طبقات ابن سعد، مغازی

مونتگمری وات (Montegomory Watt) از جمله دانشمندان اروپایی و رئیس بخش درسهای اسلامی و عربی دانشگاه ادنبرا- اسکاتلند بوده که چندین کتاب سودمند و محققانه درباره زندگانی پیامبر اسلام، تألیف نموده است (عوامل گسترش اسلام، ۱۹۵۵) *Islam and its imtegration* و *الجماعة الموحدة*، وحدت عرب در سایه اسلام، لندن ۱۹۶۸) (۱) وات، در آثارش تلاش می کند که خود را بی طرف و منصفانه نشان دهد و تحقیقات و نوشته های خود را عالمانه مطرح کند و بارها تکرار می کند که «نمی خواهد عواطف و احساسات مسلمانان را جریحه دار نماید.» (۲)

حتی اعتراف می کند که همواره «چنین نبوده است که غربیان در اصول علمی خود اخلاص داشته باشند» ولی با وجود این می خواهد که تأثیر عوامل اقتصادی و اجتماعی را علاوه بر عامل دینی، در سیره پیامبر بازگو نماید و کتاب خود را درباره «سیره پیامبر» محققانه عرضه نماید. وات سیره پیامبر را در دو جلد «محمد فی مکه» و

western Europe. His writings include *A History of Persia from the beginning of the nineteenth century to the year 1858* (1866), and *Spanish and Portuguese South America during the colonial period* (1884). He died in London, 28 October 1892. Boase

Watson, William, born 9 December 1917 at Clydebank, Scotland, he was educated at Cains College, Cambridge. From 1940 to 1946 he served with the rank of major with British Army Intelligence, mostly in the Middle East. He subsequently was an assistant keeper at the Department of British and Mediaeval Antiquities, British Museum, London, until 1966, when he became a professor of Chinese art and archaeology at SOAS. He edited *The Art of Iran and Anatolia from the eleventh to the thirteenth century A.D.; a colloquy*, 1973 (1974). AmM&WS, 1973; 1978 S; Au&Wr, 1971; ConAu 9-12; IntWW, 1993-2002; Master (1); Who, 1974-2002; WhoAm, 1974-1988/89; WrDr, 1974/76-1984/86

Watson, William John, born 20th cent., he received an M.A. in 1955 from McGill University, Montreal, for his thesis, *Muhammad 'Ali and the Khilafat movement*. In 1968 he was affiliated with the University of British Columbia, Canada. Ferahian

Watt, Donald Cameron, 1928- see Cameron Watt, Donald

Watt, William Montgomery, born 14 March 1909 at Ceres Fife, Scotland, he was educated at Edinburgh, Oxford, and Jena, obtaining a Ph.D. in 1944 Edinburgh with a thesis entitled *Free will and predestination in early Islam*. From 1939 to 1946, he served successively as a curate in London, Edinburgh, and Jerusalem, and subsequently as a professor of Arabic at Edinburgh. He was a visiting professor at the University of Toronto, 1963/64, at Paris, 1970, and Georgetown, 1978/79. His writings include *Companion to the Qur'an, based on the Arberry translation* (1967), *Islamic fundamentalism and modernity* (1988), and *Early Islam; collected essays* (1990), as well as editions and translations of classical Arabic texts. His books have been translated into French, German, and Turkish. In 1993 he was honoured by *Essays on Islam; a felicitation volume*. Au&Wr, 1963, 1971; ConAu, 1-4, new rev. 6, 21, 44; IntAu&W, 1976; Master (1); Private; IWWAS, 1975/76; Sluglett; WhE&EA; Who, 1966-2004; WrDr, 1976/78-2002

Waugh, Sir Alexander Telford, born 22 October 1865 at London, he entered the British Consular Service in 1885 in the Levant as a student interpreter, and continued serving in Turkey and the Balkans until his retirement in 1930. His writings include *Turkey; to-day and to-morrow* (1930). He died in 1950. BritInd (1); WhE&EA; Who, 1921-1949; *Who was who*, 5

Waugh, Sir Arthur Allen, born 25 July 1891, he was educated at George Watson's College, and the University of Edinburgh. He entered the Indian Civil Service in 1914 and served until 1943. He died in 1968. BritInd (1); IndianBilnd (2); Who, 1943-1968; *Who was who*, 6

Waugh, Daniel Clarke, born 12 December 1941 at Philadelphia, Pa., he graduated in 1963 from Yale University and received a Ph.D. in 1963 from Harvard for *Seventeenth-century Muscovite pamphlets with Turkish themes*. In 1972 he was appointed a professor of history and Russian and East European studies in the University of Washington, Seattle, a post which he still held in 2004. His writings include *The Great Turks defiance; on the history of the apocryphal correspondence of the Ottoman sultan in its Muscovite and Russian variants* (1979). *Directory of American scholars*, 1978 H, 1982 H; *National faculty directory*, 1995-2004; Private

Waugh, Earle Howard, born 6 November 1936 at Regina, Sask., he received a Ph.D. in 1972 from the University of Chicago for *Religious levitation and the Muslim experience*. After briefly teaching at Cleveland State University, he was appointed a professor, and later chairman, Department of Religious Studies, the University of Alberta at Edmonton. His writings include *The Muslim community of North America* (1983), and *Peace as seen in the Qur'an* (1986). DrAS, 1974 P, 1978 P, 1982 P; DrASCan, 1983

Waughburton, Richard, pseud. see Byron, Robert, 1905-1941

Waghray, Vernon, born 20th cent., he wrote the booklet, *Race relations in Great Britain* (London, Peace News, 1961). NUC, pre-1956

Wawer, Wendelin, born about 1945, he wrote *Muslime und Christen in der Republik Indonesien* (1974), a work which was originally presented as his doctoral thesis in 1972 at Heidelberg. ZKO

Wawrzeńcki, Marjan Piotr Władysław, born in 1863 at Warszawa, he studied at Warszawa, Krakau (Kraków), München and Paris. He was an ethnographer, archaeologist, historian and a painter. His writings include *Krawawe widma; ciekawe procesy, tortury i osobiwe egzekucje* (Warszawa, 1909). He died in 1943. Polski (7); NEP

Weakley, R. H., born 19th cent., he was a missionary who translated C. G. Pfander's *Mizan ul-Haqq*, entitled *The Balance of truth* (1867). Between 1878 and 1887 he served on two revision committees for the purpose of perfecting W. G. Schauffler's Turkish translation of the Bible. BLC; Note

W. MONTGOMERY WATT'IN VAHİY ANLAYIŞI
(Modern Bir Yaklaşım)

Watt W. M.
- Vahiy
05 AĞU 2008

Tuncay İMAMOĞLU*

Arapça'da gizlice bildirmek, konuşmak, ilham-etmek, emretmek, ima ve işarette bulunmak, acele etmek, fısıldamak ve hızlı işaret gibi anlamlara gelen vahiy kavramının¹ İngilizce karşılığı olarak "revelation" kelimesi kullanılmaktadır².

Terim olarak vahiy, Allah'ın kullarından seçmiş olduğu kimselere insanın alışık olduğu tarzın dışında gizli bir yolla onlara bildirmeyi istediği hidayet ve ilim gibi şeyleri haber vermesidir³. W. Montgomery Watt da vahiy şu şekilde tanımlamaktadır: Vahiy, ilahi bir faaliyet tarzı olup Tanrı'nın insanlarla irtibat kurduğu bir araçtır⁴.

Vahiy, peygamberle Tanrı arasındaki bir münasebettir, O, İslam, Hıristiyanlık ve Yahudilik gibi üç büyük dinin merkezi yapısını oluşturmaktadır. Bu üç büyük dinin her birinde iman; vahye, yani Tanrı'nın kelamını kaydetmek üzere ilham ettiği insanlara kendini göstermesine, açığa vurmasına dayanmaktadır⁵. Ancak bu üç büyük dinin vahiy anlayışında bazı farklılıkların olduğu bilinen bir gerçektir.

Yahudilikte Tanrı, bazen insana doğrudan doğruya, bazen de bir melek vasıtasıyla hitap etmektedir. Hıristiyanlık doktrinine göre, Tanrı ile insan arasında ruhani görüş yoktur. Tanrı ona, kendi dışındaki bir varlık gibi hitap etmez. Tanrı bizzat onun sesini içten işitir. Bundan dolayı da Hıristiyan düşüncesinde ne Musa gibi gök gürlemelerine, ne Eyüp gibi ilham veren fırtınalara ne Yunan hekimleri gibi kahinliğe, ne Sokrat gibi inzivada kendisiyle konuşan "Daimon"a, ne de Muhammed gibi Cebrail'e ihtiyaç vardır. İslam düşüncesinde ise vahiy, Hıristiyanlığın "revelation" dediği Tanrı'nın feyzinin kendi şahsına mahsus olduğu kanaatinden çok daha farklı bir şeydir⁶.

Tanrı ile insanlar arasında elçilik görevi verilen peygamberin, önemli bilgi kaynağı olması bakımından vahiy İslam düşüncesinde büyük bir yer işgal etmektedir. Bu durum, felsefe ile din

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¹ İbnu Manzur, *Lisânu'l-Arab*, Beyrut, ts., XV, s.379-382; Ragıb el-İsfehânî Hüseyin b. Muhammed, *el-Müfredat fi Garibi'l-Kur'an*, Kahraman Yayınları, İstanbul, 1986, s.809-811.

² Richard, Soule, *A Dictionary of English Synonyms and Sinonymous Expression*, London, 1949, s.449.

³ Muhammed Abdulazim ez-Zerkânî, *Menâhilü'l-İrfan fi Ulûmi'l-Kur'an*, Beyrut, 1988, II, 64.

⁴ W.Mongomery Watt, *Modern Dünyada İslam Vahiyi*, çev. Mehmet Aydın, Hülbe Yayınları, Ankara, 1982, s.24.

⁵ John Hermann Randall-Jr. Buchler, *Felsefeye giriş*, çev. Ahmet Arslan, E.Ü. Edebiyat Fakültesi Yayınları, İzmir, 1989, s.129-130.

⁶ Hilmi Ziya Ülken, *İslam Düşüncesi*, Ülken Yayınları, İstanbul, 1995, s.17.

14. Fadwā Ṭūqān, *Tammūz wa-al-shay' al-âkhir* (Amman: Dâr al-shurūq, 1987), pp. 7-8.
15. *Ibid.*, pp. 11-16.
16. See, for example, Qur'ân 7:187, 22:1, 45:32.
17. Abdullah al-Udhari, ed. and transl., *Modern Poetry of the Arab World* (Harmondsworth: Penguin Books, 1986) pp. 105-106.
18. Anton Moortgat, *Tammūz 'aqīdat al-khulūd wa-al-taqammus fi fann al-sharq al-qadīm* (Damascus: Dâr al-majd, 1985), p. 7. Edited and translated by Tawfiq Sulaymān.
19. *Ibid.*, p. 13.
20. *Ibid.*, pp. 13-14.
21. Firās al-Sawwāh, *Lughz 'Ishtâr: al-ulūhah al-mu'annathah wa-aṣl al-dīn wa-al-ustūrah* (Damascus: Dâr al-minārah, 1990) pp. 268-269, 398.
22. *Ibid.*, pp. 398-403.
23. *Ibid.*, p. 265.
24. *Ibid.*, p. 378.
25. Firās al-Sawwāh, *Mughāmarat al-'aql al-ūlâ: dirâsah fī al-ustūrah - Sūriyah wa bilād al-rāfidayn* (Damascus: Dâr al-Kindī, 1989), p. 6.
26. al-Sawwāh, *Lughz 'Ishtâr*, p. 10.
27. al-Sawwāh, *Mughāmarat al-'aql al-ūlâ*, pp. 6-7. My translation of this passage is based on al-Sawwāh's Arabic rendering of Kazantzakis.

The BULLETIN of Henry Martyn Institute
of Islamic Studies, vol: XI / s. 1-2 (1992)
Hyderabad - India, s. 55-87.



Watt m.
Cragg - K.A

CHRISTIAN APPROACHES TO THE STUDY OF ISLAM: An Analysis of the Writings of Watt and Cragg

Andreas D'Souza

[Editor's note: This is the first part of a two-part article; the second part - dealing with the writings of Cragg and an overall evaluation - will be printed in the next issue.]

Flipping through the pages of *Index Islamicus*,¹ the casual reader is impressed not only by the sheer number of articles in the Islamic Studies field, but by the fact that alongside Muslim contributions are articles by Jews, Christians, and those professing no religious commitment at all. This apparent scholarly collaboration is deceptive, however, for there are definite tensions - even radical disagreements - about the proper way to approach the study of Islam. In the last century in particular, Muslims and others have raised objections to the Orientalists' approach, eliciting counter-arguments, vindications and sometimes apologies from the Orientalists' side. The issue often comes down to this: can people with an explicit Christian faith commitment ever adequately understand and interpret Islam?

Most books, monographs and articles which have tried to answer this question have focused on the methodological issues involved. In contrast, this paper will critically analyze the writings of two very prominent Western Christian scholars of Islam: W. Montgomery Watt and Kenneth A. Cragg. Both authors have tried to move beyond a mere description of Islamic data to the more challenging task of helping Muslims to deepen and strengthen their faith, making it more directly relevant to the questions and issues we face today.

Rather than analyze the prolific writings of these two scholars, I will focus only on those contributions which address one inter-connected theme: the "foundations of faith". Thus, I will first present and then evaluate Watt's and Cragg's expositions on the origin of Islam, the concept of revelation, and the person and function of the Prophet. In trying to answer whether non-Muslims can ever adequately interpret Islam, I will suggest that any study of the Muslim faith must focus on Muslim interpretations, taking seriously - in all its implications - the idea that "Islam is what Muslims say it is."

Montgomery Watt: A Brief Biographical Sketch

William Montgomery Watt, the only son of the Rev. Andrew Watt, was born in Ceres (Fife), Scotland on the 14th of March 1909. He obtained a Master of Arts in Classics from the University of Edinburgh in 1930 and a Bachelor of Arts in *Literae Humaniores* from Oxford University in 1932. The following year Oxford

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JABAL MUHAMMAD BUABEN

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A STUDY OF MUIR,
MARGOLIOUTH
AND WATT

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Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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The Islamic Foundation

Leicester 1986

MODERN BİR HAÇLININ KUSURLARI: Montgomery Watt Ve İslam'ı Entellektüelizmle Fethetmenin Zorlukları

ELISABETH ÖZDALGA*
Çev: Yasin Aktay

Montgomery Watt son kitabı *Islamic Fundamentalism and Modernity* (1988)'de modern İslâm'ı kendi-imagları açısından tartışmaktadır. Rasyonel felsefi bir gelenek Batı dünyasına kendi kazanımları hakkında eleştirel bir mesafede bulunma imkanını sağlamıştır. Watt buna tekabül eden herhangi bir bakış açısının İslâm'da eksik olduğunu savunur. Bunu önemli bir eksiklik olarak görür ve şayet İslâm dünyası bu eksikliği gidermeyecek olursa "günümüzün gerçek itiraz ve sorunlarını görüp onlara karşılık veremeyeceği"ni (Watt, 1988: 22), bunun da modern dünyadaki hayatîyetini sürdüremeyeceği anlamına geldiğini söylemeye getirir. Toplumsal ve kültürel geriliklerden kaçınabilmek için İslâm'ın daha bir öz-düşünümsel ve tarihsel eleştiriye açık olması gerekir. Bir örnek olarak Watt hırsızlık cezası olarak ellerin kesilmesiyle zina cezası olarak taşlama konusundaki çokça tartışılan hukuk kurallarına işaret eder.¹ Kısas mantığına dayalı ceza Arab Bedevî kabileleri gibi ilkel toplumlarda amacına hizmet etmiş olabilir, fakat bunlar kesinlikle modern bir siyasi bağlama uymaz. Geleneksel toplumda merkezî otorite zayıftı ve her kabile veya yerel grup düzeni kendi adına ve kendisi için korumak zorundaydı ki, bu da kısası zorunlu kılıyordu. Oysa modern bir toplumda şiddetin araçları merkezileşmiş ve tekelleşmiştir. Modern siyasî gücün etkililiği "'özel' kısas"a dayanan cezalandırmayı gereksiz kılar.

*Prof. Dr. Elisabeth Özdalga, ODTÜ Sosyoloji Bölümü öğretim üyesidir.

1. Watt'a göre, Kur'an'da hırsızlık durumunda ellerin kesilmesine ilişkin delil olmakla birlikte zina durumunda taşlamaya dair bir işaret yoktur. İkincisi, Şeriat'a Muhammed'den iki kuşak sonra eklenmiş bir şeydir (Watt: 19-20).

Watt bu tür cezalandırmaları kendiliğinden ahlak-dışı olduklarından değil anakronistik olduklarından dolayı suçlar (Watt: 19-22).

Montgomery Watt'a göre İslâm'da tarihsel bir bakış açısının eksikliği ta başlangıçlarına kadar gider. Nitekim tarihe karşı bu kayıtsızlık İslâm'ın üzerinde yapılandığı Arap kültürünün karakteristik bir özelliği idi. Hem Yahudi hem de Hristiyan gelenekler bu bakımdan farklıydılar. Onlar erken bir aşamada tarihsel sürekliliklere yönelik büyük bir duyarlılık geliştirmişlerdir.

Montgomery Watt İslâm'daki tarihselliğin eksikliği düşüncesini şu argümanlarla destekler:

İlkin, hem bireyde hem de toplumda açıkça ifade edilen bir değişmezlik ideali vardır. Değişimler büyük bir kuşkuyla karşılanmaktadır. İslâm'da sapkınlığın adı *bid'at*'tir ki, bu da yenilik anlamına gelir.

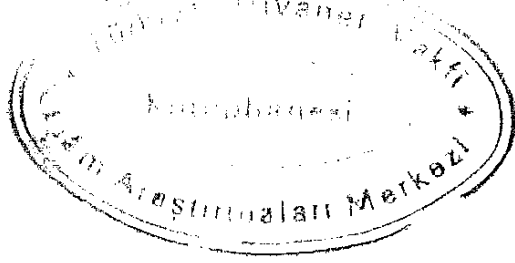
İkincisi, İslâm, tarihsel sürekliliği temin eden bir yetkiyle birlikte Kiliseye tekabül edebilecek bir formel örgütlenmeden yoksun olmuştur. Formel bir örgütlenmenin varlığı tarihsel olayların ardışıklığı hakkındaki farkındalığı artırır. Oysa bunun eksikliği tarihsel bilincin bulanıklaşmasına götürür.

Üçüncüsü, İslâm'ın son ve dolayısıyla nihâî (yegane) din olduğu düşüncesi. İslâm'da vahye bir nokta konmuştur. Bu da vahyin hakikatlerinin değişmez ve mutlak olduğu anlamına gelir. Bu durumda onlar tarihsel olayların akışını aşar.

Dördüncüsü, tarihin gözardı edilmesi Kur'an'ın yapılanma tarzı içinde de görülebilir. Bunun bir örneği İncil'den nakledilen olayların sırasının karıştırılmasıdır. Başka bir örnek farklı ayetlerin yeniden üretilme tarzlarıdır: Muhammed'e verildikleri sıra içinde değil, fakat uzunluklarına göre sıralanmış ki, bunun da vahyin kronolojik sırasıyla veya "tarih"iyle hiç bir ilişkisi yoktur.

Beşincisi, İslâm'ın diğer dinlerin mirasını kabul etmedeki isteksizliği. Watt buna İslâm'ın kendine-yeterliliği der. Orijinal kaynağın İncil olduğu kabul edilmeksizin Yahudi ve Hristiyan kutsal metinlerinden bir sürü isim ve olay orijinal tarihselliklerine hiç bir dikkat sarfedilmeden kullanılmaktadır (s. 3-14).

Hayatı değişmezlik, nihâîlik ve kendine-yeterlilik tasavvurlarına göre örgütlemek, İslâm tarihinin ilk dönemlerinde mevcut koşullar gözönünde bulundurulduğunda anlaşılabilir bir şeydi. "M.S. 1000 yılından yaklaşık 1600 yılına kadar varolduğu biçimiyle İslâmî dünya cemaatinin yaratılması, bir bütün olarak insanlığın en büyük başarılarından sayılacak kadar kaydedilebilir bir başarıdır... Fakat bu başarıya rağmen, İslâm'ın ilk dönemiyle aynı imaja dayalı bir cemaatı yeniden yaratma yönündeki hiç bir girişim tatminkâr sonuçlara sahip olmamıştır" (22-23). Watt, değişik İslâmî diriliş hareketlerinde yaygın olan, erken İslâmî hayatın idealleştirilmesinin özellikle tehlikeli olduğunu söyler. Bunu bir tarih duygusunun eksikliğiyle yorumlar ve Müslümanlara "geçmişe 'geri gitme'nin daha faydalı yollarını sunan" Hristiyanlığa bir bakmalarını önerir.



PROPHET MUHAMMAD AND HIS WESTERN CRITICS

A CRITIQUE OF
W. MONTGOMERY WATT AND OTHERS

VOLUME I

By

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W. Montgomery Watt

İSLAM NEDİR

Türkçesi: Elif Rıza

02 MAYIS 1994

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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William Montgomery Watt, *Modern Dünyada İslam Vahyi* (Islamic Revelation in the Modern World), Edinburgh, University Press, 1969, 10+143 sayfa, L 1,5.

İslâm ilimleri ile uğraşanlar arasında Prof.Watt'ı tanımayan hemen hemen yok gibidir. Çeşitli konularda ondan fazla eseri ve çok sayıda ilmî makaleleri ile meslektaşlarının takdirlerini kazanmış olan Watt, hâlen Edinburg Üniversitesi Arapça ve İslâmî Çalışmalar Bölümü başkanıdır.

Burada tanıtmaya çalışacağımız eserin önsözünde Prof.Watt, şöyle demektedir: "Bu kitap, İslâm üzerine yazılmış birçok eserden farklı olarak, sadece akademik bir eser olmayıp, geniş ölçüde şahsî görüşleri ihtiva etmektedir, çünkü burada, İslamla Hıristiyanlık arasındaki münasebet üzerinde otuz yılı aşan bir tefekkürün sonunda ulaştığım noktayı açıklamaya teşebbüs etmekteyim." Böyle bir amaçla kaleme alınan eserin hem İslâm, hem de Hıristiyan dünyası için büyük bir önem taşıyacağından şüphe edilemez. Fakat eserin ana gayesinin, İslâmı, Avrupa ve Amerika okuyucularına takdim etmek olduğunu hatırd tutmakta yarar vardır.

Modern Dünyada İslam Vahyi, belli başlı şu konuları ihtiva etmektedir:

1. Vahiy konusunun ele alınışı
2. (Hz.) Muhammed'in vahiy tecrübesi
3. Kur'an'ın vahiy ve bu konu ile ilgili faraziyeler
4. Kur'an'ın muhtevasında yenilik
5. Vahyin gelişi
6. Vahyin yorumlanması
7. Diyagramatik -veya Şematik- olarak vahiy
8. Vahyin etkisi
9. Vahiyle ilgili kelâmî görüşler
10. Geleceğin dünyasında İslâm.

A.Ü. İlahiyat Fakültesi Dergisi, c.21, s.415, 1976 (ANKARA)

Not: Makale 415-420 sayfaları arasındadır.

Dergi Ans. kitabında mevcuttur.